

**YOGA-VASISHTHA MAHARAMAYANA OF VALMIKI  
EDITED BY JAY MAZO**

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**YOGA VASISHTHA INTRODUCTION**

The Yoga Vasishtha is a popular text on Advaita Vedanta, Puranic in form and philosophical in content. It is in the form of replies given by Vasishtha to Sri Rama's queries regarding philosophical problems of life and death, and human suffering, and treats the essentials of Advaita Vedanta. It seems to advocate the dristisristi-vada which holds that the world exists only so long as it is perceived: manodrsyam idam sarvam..the whole world of things is the object of the mind. In the phraseology of this work, it is intended neither for those Ajnanis (or the worldly-minded), who welter in the sea of Samsara without being indifferent to the worldly things nor for those higher spiritual personages who have reached a state of adeptship, so as to be above all advice. Hence it is written in the interests of those who have become indifferent to worldly things and crave for spirituality becoming a potent factor in their daily lives. A person of true Vairagya, should he wish to have not only some hints thrown on the nature of cosmos, Manas (mind) and Universal Spirit from the idealistic standpoint but also some rules of guidance in his daily practical life towards occult knowledge with the proper illustrations will herein find, in my opinion, a mine of knowledge to be guided by and to cogitate upon. Yoga Vasishtha has chalked out for itself a new and distinct path. At first, it enunciates a doctrine in its several bearings and then elucidates it with beautiful stories. There in it gives also rules of guidance for the conduct of life in the daily world, these also finding their illustrations in the stories given out. As in the Puranas, we have not to rack our brains over with the slight hints thrown therein and to sometimes give up in despair the problems before us.

**I. Vairagya Prakarana**

The occasion which called it forth demands that the work was intended for those only who wish to practically travel on the higher path. Rishi Viswamitra turns upon the stage in the early years of Sri Rama. The Rishi appears before his father, Dasaratha and demands of him his son Rama to war with the Rakshasas interfering with his sacrifice. Just before this time, Rama goes on a pilgrimage to the many sacred places; and having visited the Asramas (hermitages) of the wise, returns to his native place. On his return, he grows quite disgusted with his material life, spurns his wealth and other regal possessions and grows despondent without performing any of his daily duties. His attendants go and complain to the King his father of the grievous plight of their master. Thereupon the father sends for his son, seats him on his lap and enquires of him his state. But the son evades the question by simply laughing over the affair and gets away. At this juncture, Muni Viswamitra turns up and the King delighted with the usual arrival of such a distinguished and reverend guest consents to execute any orders of the noble Muni. The Muni demands Rama for his aid at which Dasaratha is panic-struck. Yet rallying himself, he volunteers his own services in lieu of his eldest and dearly beloved boy begotten through dire Tapas.

Immediately the Muni begins to curse Dasaratha for his vacillation in the fulfilment of his promises, when Vasishtha interposes and pacifies the sage by making the King fulfil his promise. Then Rama is sent for and his servants meanwhile relate to the Rishis the pitiable present plight of their master disdainful to perform such actions as tasting food, drinking water, etc. At which Vasishtha remarks that the Vairagya (indifference) of the Prince is not akin to that produced by such momentary accidents as the loss of some dearly beloved relative or wealth but is one which is the premonitory symptom of a spiritual development in him after which development all his duties will be regularly performed by him. On Rama's arrival at the regal assembly, he is asked by one of the Rishis as to the cause of his

present sorrow. At which Rama makes a long tirade against wealth, life, Ahankara, Manas (mind), desires, body and other material things and at last winds up by saying that he will rather expose himself to the torments of hell-fire than undergo the excruciating mental tortures, consuming him little by little through the abovementioned causes. This concludes the chapter called Vairagya Prakarana or the section on indifference to worldly things.

## II. Mumukshu Prakarana

This work consists on the whole, of six Prakaranas or sections. Passing by the first, namely, Vairagya Prakarana which has appended to it, the story of Suka, the son of the present Vyasa, we have five other Prakaranas, namely, Mumukshu (longing after Salvation), Utpatti (origin), Stithi (preservation), Upasanthi (quiescence), and Nirvana (absorption), the last. In these five chapters, Vasishtha inculcates advice upon Rama, gives him the reason why and how he should work in the world by tracing the origin of the universe and the I in man to which are identical from the idealistic stand point with the Original Cause or the Causeless Cause of all and devising means for their destruction and finally initiates him into the mysteries of Atman.

First comes the story of Suka in the first Prakarana. Suka was not satisfied with all the explanations his father, Vyasa gave of Maya and hence resorted to Janaka for aid who by Aparoksha or direct realisation within himself, showed the end. Then comes the second Prakarana called Mumukshu. Of the four fold qualifications necessary to a disciple on the path, namely, the discrimination of Atman and non-Atman, etc., Rama having developed the first three is asked by Vasishtha to concentrate his mind upon the attainment of Moksha. For this purpose, Vasishtha expatiates in Mumukshu Prakarana upon the preliminary qualifications necessary for the attainment of Moksha or salvation. Here the author says that the four sentinels posted at the gate of Moksha are Santi (quiescence of mind or sweet patience), Vichara (the enquiry after Atman), Santosha (contentment of mind), and Sadhu-Sanga (association with the wise) and will have to be befriended by one wishing to attain Moksha. Should one of them at least be befriended, he will introduce the aspirant to his companion sentinels. Then the author goes on to explain that Moksha does not mean the physical separation from all worldly affairs but only a state of the mind bereft of all impure Vasanas or clinging towards, but yet working as usual amidst, worldly things. The difference between Vasanas, pure and impure is well defined in this chapter.

Having thus given out the nature of the goal towards which all egos are gravitating, Vasishtha, in order to relieve Rama from the mental despair and anguish in which he was placed, then traces the origin of I, its growth and its quiescence and then that state from which the above three states can be viewed as one. For this purpose, he gives out its relationship with the one Reality and the universe.

This is precisely the position in which Arjuna was placed when he was instructed by Sri Krishna as in the Bhagavad Gita and when also he was told the relationship existing between the Universal Spirit, the ego and the cosmos; the difference being that the detailed instructions in this work are not given in a veritable battle field but in that of the mind and are illustrated by a series of stories wherein the different stages of the mind are worked out to suit a disciple on the path. Now taking his stand on the Pantheistic conception of Brahman being the one Reality and the universe and Jiva as his aspect or manifestation, Vasishtha begins the Utpatti Prakarana with the statement that the Jiva or ego in man and the universe in their innate condition are Brahman only and this phenomenal universe is but an outcome of the Divine Will seeming to be real through the workings of the mind. In the technical phraseology of this work, the ideation reflected in the Lila-Sankalpa of Brahman is the origin of the world; its manifestation, the preservation of the world; and its disappearance, the destruction of the world. These are the three aspects that are dilated upon in the second, third and fourth Prakaranas. In other words, the ancient Hindu philosophers held that the universe is nothing but states or modes of consciousness reflected through the Sankalpa or will of Para Brahman which is said through its Law to evolve the universe out itself for its Lila or sport.

The word Sankalpa is rather a difficult word to translate. Originally it is the Divine Will in manifestation and in man in his present stage becomes the will-thought pertaining to his Antahkarana or the lower mind. It is through the Sankalpa of our Manas that the universe

appears to be and it is this Sankalpa that is asked to be given up by one who wishes to soar to the one Reality beyond this universe. The author of this work defines, in one chapter, Sankalpa to mean the ideation of Aham or I; which arises in the relationship of subject to object when conditioning is brought about.

### III. Utpatti Prakarana

In beginning with Utpatti Prakarana, the author gives out a story to illustrate Para Brahman manifesting itself as Brahma, the creator with the conception of I. through its own Sankalpa. Instead of giving out, as in the Puranas, that the creator, Brahma arose out of the navel of Narayana with four hands, etc., this work states that, out of the one vast Akasa of Jnanam, the one Plenum of Abstract Intelligence, a Brahmin, the primeval ego called Akasaja was born who lived for a long time when Kala (time) wanted to get at him and bring him under his clutches but was unable to do so through the radiant Tejas (lustre) that shone about his person. Then Kala consulted with Yama (Death) who also is the personification of Time but in the lower or Rupa planes and advised the former to go in quest, of any of the past Karmas of the Brahmin which were found to be nil. Thereupon Yama is said to have remarked to Kala that the Brahmin was no other than Brahma himself; though performing Karmas, Brahma had nothing clinging to him, as he did not perform them for any selfish purposes of his own. From this, it will be clear that, ere creation began, there was one vast space or Akasa with no activity in it or in the noumenal state of Para Brahman. When evolution began, three kinds or states of Akasa are said to have evolved, namely, Jnanakasa, Chidakasa, and Bhutakasa. The last is the elemental Akasa compounded of the quintuplicated five elements, Akasa, Vayu, etc., whereas Chidakasa corresponds to the plane of the lower mind. Jnanakasa corresponds to the third body or plane.

The first ego of Brahma which is differentiated into many is then, in the story of Lila, traced in its workings in the three Akasas mentioned above. The three pairs introduced therein are (1) Lila and Padma, (2) Arundhati and Vasishtha, (3) Viduratha and his spouse. In the story of Karkati we come to the lowest stage, whether of the man or world. The intelligence or Purusha that pervades the physical body is described in this story. In the Upanishads and other books, the Purusha in this stage is likened to a thread or the tail-end of paddy. As stated in this work further on, the normal experience of humanity now is of being no other than the physical body, though some may, in theory, hold that they are different from the body; the second experience is the direct perception of their being like a thread-like substance in the gross body and being different from the gross one. In the third state, they rise to a direct experience of their being the universe. The Rakshasi Karkati having a voracious stomach was unable to fully gratify her appetite and hence got a boon from Brahma to enter as a Jiva-Suchi or living needle into all human beings, with the power of troubling those of lower desires but becoming the slaves of those who are conquerors of them. It is this Rakshasi that is at the bottom of all our pains and that can be made to minister to our wants, if we will only make up our minds to lord over our desires.

The story of Aindhava brings some corroborations to the occult doctrine. The author, after describing that the universe is no other than the aspect of the Brahmic intelligence, now proceeds to the enumeration of the worlds that exist. At the beginning of a creation, Brahma is said to have asked the resplendent orb of the sun to describe its origin. The sun and its nine brothers of suns are said to have been born out of Indu, the descendant of Kasyapa, and to be ruling over the ten worlds created by their own Sankalpa as if they were Brahmas themselves. Hence arose the ten worlds out of their minds. These ten worlds may refer to either the ten solar systems or the ten worlds which are subtler and subtler than one another and existing in space.

Besides the seven worlds as ordinarily known, there are said to be at first three other worlds which have arisen out of the one. Out of the one arises at first the three lokas of Brahma, Vishnu and Rudra who originate and work in the seven worlds, Bhū, Bhūvar, etc., up to Satya. Then are introduced the stories of the wily Indra, Chitta and a lad to exemplify the illusory nature of the universe. In the story of Sambarika, the Siddha, the illusory nature of time is also illustrated. Thus eight stories conclude this chapter wherein is traced the initial stage of the origin of I wherein is exemplified the fact that the universe arises out

of the mere Sankalpa of the original creator, both the universe and Jiva, the intelligence arising as the illusory aspect of the one Substratum.

#### IV. Sthithi Prakarana

This section deals with the Sthithi character or the preservative aspect of the mind or the universe. In the first story of Sukra, the ego is made to pass after its origin through a series of births in a time appearing very short to his father Bhrigu who was then engaged in Nirvikalpa Samadhi near his son and hence was existing in higher planes. Students of esoteric literature know full well that, of all the planets, Sukra or Venus corresponds to our ego or the higher Manas. This higher Manas and the ray of Atman or Buddhi pass through the different forms of humanity as well as the lower ones.

Having traced thus, the author next proceeds to give out the curious story of Dama and two others to illustrate how the I in man develops itself in him after innumerable births with the Ahankara we find in him now. Once upon a time, there raged a war between the Devas and the Asuras. The latter, finding themselves worsted in it, created through the Mayavic power of their leader three men without Ahankara or the conception of I. in them to fight with their opponents; since one without Ahankara will be able to face his enemy without any the least fear, and regardless of the consequences of his actions. The Devas, finding their enemy too tough for them to deal with, applied to the higher powers for help. Vishnu advised them to adopt a rather queer plan. That was of again and again pretending to make war with their opponents and of again and again retiring from the field, when their enemy made onslaughts against them. By this process, they were told by Vishnu that the I in the Mayavic personages would be provoked and hardened and that those personages would grow terribly afraid of the results of the war and be discomfited through the generation of I in them. This procedure was adopted and the Devas gained the day. After this was over, three others of true Jnana and hence without Ahankara were created afresh by the Asuras and sent against the Devas. Finding them too hard to combat with, the passive powers of Devas again implored Vishnu for aid. In this instance, Vishnu came directly to the field of battle and took the three Mayavic personages away, as men of true Jnana find their asylum in Him alone.

Thus we find that the desires in the external world which have at first no hold on the subtle I in this world get a hold over it and concrete it through, as it were, a play of spiral game with it. It thus takes a long time ere the evils desires take possession of the heart. Likewise many births are required for their eradication. Both these stages are necessary to a progressing ego. The ego should first get into desires and be tinged with Ahankara; so that, through such a course, it may learn the lessons at their hands and after the lessons are learnt it no longer needs the desires and gets out of them. It lives fruitfully in the heart of the devoted disciple as well as in the heart of the man of desire. Only the strong can kill it out. The weak must wait for its growth, its fruition, its death. And it is a plant that lives and increases throughout the ages. It flowers when the man has accumulated unto himself innumerable existences.

Then this Prakarana, having in all five stories, ends with those of Dhasoora and Kacha wherein it is sought to explain the position that, though the universe appears to be real in itself in this stage, it is nothing but Atmic Sankalpa or a mode of the consciousness of Atman. It is in this Prakarana that the three modes of Ahankara engendered are mentioned. The first is the stage where the man identifies himself with the physical body which is the lowest of Ahankaras and ought to be shunned. The second is where one identifies himself with a thread-like small wire. In the third stage, he finds he is this entire universe. These three stages correspond to the gross, subtle and causal bodies of man and are the intelligences presiding over them. Beyond these is Turya, the fourth stage where one is above the universe and identifies himself with the Spirit itself.

#### V. Upasanthi or Upasama Prakarana

This is the section which deals with the quiescence of the mind after its sport in the universe. This Prakarana rejoices in nine stories wherein it is stated that the quiescence of mind can be obtained only after many births. To develop this state, many means are given out, such as the Lord's grace through Bhakti or devotion, the direct knowledge of Maya, Yoga, Atma-Vichara or Atmic enquiry, and Chitta-Nirodha or the control of mind,

Pranayama, etc. King Janaka sees all as Chidanada and reaches a higher state. Punnya and Pavana reach the goal after the lapse of many births. Bali of the Trivikrama Avatar did his actions in a Nishkama manner without reference to their fruits. Prahlada was ever worshipping the lotus feet of Isvara. Gadhi, the father of Viswamitra had a direct perception of Maya and thence of God, since the Absolute cannot be seen without overcoming Maya. Atma-Vichara or Atmic enquiry was the ceaseless means adopted by Uddhalaka and Suraghu. Bhasa and Vilasa put an end to all their pains through the same course. Veethahavya resorted to Pranayama or the control of breath for the subjugation of his mind.

The story of Gadhi is worthy of being reproduced here. Having been daily engaged in meditation in water, he one day wished to know the nature of Maya and was blessed by Vishnu the Higher Self, here represented as a dark blue cloud with the boon of seeing Maya directly and of overcoming it. Some days after, as he was passing to the waters of a tank, his mind recurred to the boon of Vishnu; and when he stepped into the tank, he was entranced and vividly remembered, in his normal state, all the lives he had led during his Samadhi, as a Brahmin and as a Chandala (outcaste). Not knowing the reason why these visions arose, he returned home where he met with a guest who uttered some words which went to prove that his dream in the tank was a reality. So in order to verify the same, he went to the many places pointed out by the guest and found all the events of his dream realized as an actuality in the waking state. This story illustrates the fact that the many lives we are going through in our present state of Ajnana are like so many dream lives which, though they may appear as true like our waking states, are yet not so, when a high stage of spiritual development arises. In the story of Veethahavya with which this Prakarana winds up, the different stages of his development on the uttering of the sacred word, Pranava, are described. To produce a control of the mind, two things are essential, Prana Nirodha and Sanga-Tyaga, namely, the control of Prana and renunciation of Sanga or association. By the latter is meant not disassociation with the world but only with the longing after, or the attraction towards, the objects of the world. By Prana-Nirodha, the author expressly states that he does not mean it in the Hatha-Yogic form but only in the Raja-Yogic way.

#### VI. Nirvana Prakarana

This last section has fourteen stories in it. The ego in this stage reaches the Turya or fourth state, after the developed one has crossed the three halls and is able to have a commanding view of the lower stages. This Prakarana begins with the story of Bhusunda, the great Yogi. Bhusunda, meaning a crow, typifies a great spiritual power existing from a very remote period through marvellous Yoga strength and, according to his own version, had witnessed Vasishthas born eight times, Hiranyakshas diving with the earth down into Patala thrice, Daksha, the Prajapati losing the sacrifice twice and other mysteries. Then comes the story of Deva Puja. Here is stated the true rationale of the Puja or worship of God now conducted by the Hindus. All the form worships are intended for the men in the lower stages alone. Brahma, Vishnu, Rudra, etc., are developed entities only. Jnana alone is the true God and the flowers, etc., with which God has to be worshipped are equal vision over all, contentment of mind, spiritual wisdom, etc. After some stories are passed, the story of Arjuna comes in where in Karmas are asked to be performed without caring for their fruits. But the best story of all in this Prakarana is the story of Sikhidwaja.

True renunciation or Sannyasa is finely illustrated in this story. King Sikhidwaja after leaving his kingdom, retires into the forest. There his wife, herself an adept, visits him in her Mayavic Rupa or double, assuming a male physical form and passing by the name of Kumbha Muni. When the king found that this supposed Muni was a personage of great powers, he took him up as his Guru; he consenting to the two conditions imposed upon him as in other cases of initiation, namely, implicit faith in, and acting up to, the words of the Guru and repeated efforts to be made for the entire control of the mind. Then the Muni remarks that the King's pains were caused by want of true Sannyasa or renunciation in him. The King replies that he gave up his kingdom, wealth, wife, etc., and retired into the forest and wishes to know if that is not true renunciation. No, the Muni replies. Then the

King gives up his love for the forest in which he is and asks if that does not constitute true renunciation. Again did the same negative word come out of the lips of the Muni.

Then the King consigns the bowl, cloth, etc., which alone he has, into the fire and wishes to know if that is not Sannyasa. Again was the same negative reply given out. Then the King ruminates over his situation; it is sin on his part to gainsay his Master's words and hence he dives into himself and finds that the last cumbrance in him is his body which he wants to dispose of by ascending a high cliff and precipitating it down the same, when the Muni prevents him from doing so and remarks that true renunciation lies in the mind and not in the external things such as body, etc. Then the Muni sets the King aright by going into the origin of pain.

Herein is also given out the dual nature of Manas, the mind, the pure one being purely Satvic in nature and the impure one being full of Rajas and Tamas. The author says clearly that the non-dual Reality which exists amidst the many heterogeneous things of the world can be cognized through one's self-cognition only and not by any amount of words or logic or thought. Therefore if a person as a Jivanmukta cognizes through Samadhi the absolute identity of all things, and yet moves as usual in this world, then he will in course of time reach a state called Videhamukti, when he will throw aside all shackles of bodies and merge into the Absolute fontal Bliss. As, at the end of every Prakarana in this work, there is a chapter which summarizes the subjects dealt with in it, this Prakarana closes with a chapter called Nirvana Prakarana, wherein are described the seven states of Jnana, the seven states of Ajnana having been given out in a previous chapter.

The events recorded herein should have occurred in Treta Yuga, when Rama incarnated. But in the initiation of Rama by Vasishtha as recorded in this work, we find the story of Arjuna introduced herein. Is it not an anachronism, some may ask? We shall find this objection will vanish into thin air if we bear in our mind the fact that nature is cycling round and round and is not a sealed book to our ancients. Every recurrence of the Yugas brings with it its own Vyasas, Ramas and others. Therefore before the divine vision of our omniscient Rishis, all the events, past as well as future, march in one procession as recorded in the tablets of Chitragupta.

## **BOOK I. VAIRAGYA KHANDA--ON MORAL APATHY**

### **CHAPTER I. INTRODUCTION.**

1. Om, salutation to the self-same Reality, from whom all beings proceed, by whom they are manifest, upon whom they depend, and in whom they become extinct (in the end).
2. He is the knower, the knowledge and all that is to be known. He is the seer, the (act of) seeing, and all that is to be seen. He is the actor, the cause and the effect: therefore salutation to Him (who is all) knowledge himself.
3. Salutation to Him (who is) supreme bliss itself, from whom flow the dews of delight (as water springs from a fountain) both in heaven and earth, and who is the life of all.
4. One Sutikshna, a Bráhmāna, whose mind was full of doubts, went to the hermitage of Agasti and asked the sage respectfully:--
5. O great sage! that are informed in all the ways and truths of virtue, and knowest with certainty all the Scriptures, I am in a great doubt (about something) which I pray you will kindly remove.
6. Tell me whether a man's acts or his knowledge or both of these, is in your opinion, the cause of his emancipation.
7. Agasti replied:--As the flight of birds in the air is effected by means of both their wings, so the highest state of emancipation is attained through the instrumentality of both knowledge and acts.
8. It is neither our acts nor knowledge alone that produces emancipation, but both together are known as the means of it.
9. I will recite to you an instance on this subject from the old traditions, relating a Bráhmāna named Kárunya, who was learned in the Vedas in days of the past.
10. He was the son of Agnivesya and accomplished in the Vedas and all their branches, and after finishing his studies at the preceptor's, returned to his own abode.
11. He remained a sceptic at home, holding his reluctance and inertness to acts: when his father Agnivesya saw his son so slack in his duties, he upbraided him thus for his good.

12-13. Agnivesya said:--Why my son do you not discharge your duties, tell me how can you succeed (in anything) if you remain inactive, and tell me also the reason of your cessation from acts.

14. Kárunya replied:--The offering of daily oblations, and performance of morning and evening devotions during life, are inculcated in the Veda and law as the active duties.

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

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

17. Agasti said:--Hear me my son, that Kárunya after saying so held his silence; when his father seeing him thus, rejoined his speech.

18. Agnivesya said:--Hear me relate a narrative (to you) my son, and you having fully considered its meaning in your mind, may do as you may choose (best for you).

19. There was a lady named Suruchi, the best of the Apsará nymphs, who was seated on the mountain peak of Himálaya, surrounded by peacocks around.

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

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

22. Suruchi said:--O you messenger of gods, tell me kindly from where you come and what place are you going at present?

23. The divine Ariel replied:--Well have you asked O pretty browed maid, and I will tell you all as it is. Know, Arishtanemi the royal sage, who has made over his realm to his son.

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

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

26. Suruchi said:--Tell me, my lord, what matter has taken place there. I am with submission (much) inquisitive after it, nor should you cause me (the pain of) anxiety.

27. The messenger replied:--Hear me gentle maid, relate to me in length (everything) as it has occurred.

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

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

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

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

32. The messenger added:--Receiving this injunction of Indra and taking the car with all its equipments, I proceeded to that mountain.

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

34. Hearing my words, O happy lady! the king spoke to me with reluctance and said: "I wish to ask you something O messenger, which (I hope) you will answer.

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

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

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

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

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

40. Hearing this, O good maiden, the king answered and said: "I do not, O divine messenger! like the heaven that is of such like conditions.
41. "I will henceforth practise the most austere form of devotion, and abandon this my unhallowed human frame in the same way, as the snake abandons his time-worn skin.
42. "Be you pleased, O delegate of the gods! to return with your heavenly car to the presence of the great Indra from where you came, and travel in good fortune."
43. The celestial emissary resumed:--Thus being bid, I went O good lady to the presence of Sakra to report the matter. Who upon my rehearsal of the matter, was struck with great wonder.
44. Then the great Indra again spoke to me with a sweet voice and said: "Go you my messenger again to that king, and take him to the hermitage of Válmíki.
45. "He is well acquainted with every truth, tell him my errand for the instruction of the dispassionate prince, saying:--
46. "O great sage! remonstrate with this prince who is humble and dispassionate, and dislikes the enjoyments of heaven.
47. "So that this prince who is aggrieved at the miseries of the world, may gradually come to attain his emancipation."
48. I then went and explained my mission to the royal hermit, took him to the sage Válmíki (who had grown amidst the ant-hills), and to whom I delivered great Indrá's charge for the king's practice (of the means) for his final liberation.
49. Then the sage (named after the ant-hill in which he had grown), welcomed the King with gentle inquiries regarding his welfare.
50. The prince replied:--"O great seer, that art informed in all the truths of religion, and art the greatest of them that know the knowable, your very sight has given me all that I desired, and therein is all my welfare.
51. "Great sage, I wish to learn from you how I may escape the miseries which arise from one's connection with this world, and which (I hope) you will reveal to me without reserve."
52. Válmíki said:--Hear me O king! I will relate to you the entire Rámáyana, by the hearing and understanding of which you will be saved even while in this life.
53. Hear me O great and intelligent king, repeat to you the sacred conversation which took place between Ráma and Vasishtha relating the way to liberation, and which I well know from my knowledge (of human nature).
54. The prince said:--"O best of sages, tell me precisely who and what this Ráma was, what was his bondage and how he got freed from it."
55. Válmíki said:--Hari was proscribed under an curse to take upon himself the form of a prince, with an assumed ignorance as that of a man of little understanding.
56. The prince said: "Tell me who was the author of that curse, and how it could befall on Ráma, who was the personification of consciousness and joy, and the very image of wisdom."
57. Válmíki replied: Sanatkumára, who was devoid of desires, had been residing at the abode of Brahmá, to which Vishnu, the lord of the three worlds, was a visitor from Vaikuntha.
58. The lord god was welcomed by all the inhabitants of the Brahmaloaka as well as by Brahmá himself, except by Sanatkumára who was thus saw and addressed to by the god.
59. "Sanatkumára, it is ignorance that makes you forsake your desires for fear of regeneration (on earth), therefore you must be born under the name of Sara-janmá to be troubled with desires."
60. Sanatkumára in return denounced Vishnu by saying:--"Even all discerning as you are, you shall have to sacrifice your omniscience for some time, and pass as an ignorant mortal (on earth)."
61. There was another curse pronounced upon Vishnu by the sage Bhrigu, who seeing his wife killed (by him), became incensed with anger and said: "Vishnu you shall have also to be deprived of your wife."
62. He was again cursed by Vrindá to be deprived of his wife, on account of his beguiling her (in the form of her husband).



63. Again when the pregnant wife of Devadatta was killed (with fear) on seeing the man-lion figure of Vishnu;
64. The leonine Hari was denounced by the husband, who was sorely afflicted at the loss of his consort, to be thus separated from his wife also.
65. Thus denounced by Bhrigu, by Sanatkumára, Devadatta and Vrindá, he was obliged (to be born in this earth) in the figure of a human being.
66. I have thus explained to you the causes of all the curses (which were passed on Vishnu), and will now relate to you all other things which you shall have carefully to attend to.

#### CHAPTER II. REASON OF WRITING THE RÁMÁYANA.

1. Salutation to the Lord, the Universal Soul, shining manifest in heaven, earth and the sky, and both within and without myself.
2. One convinced of his constraint, and desiring his liberation from it, and, who is neither wholly ignorant of, nor quite conversant with divine knowledge, is entitled to this work.
3. The wise man, who having well considered the narrative as the first step, comes afterwards to think on the means of liberation, he shall truly be exempt from transmigration (of his soul).
4. Know, O destroyer of your enemies! that I have first embodied the history of Ráma in this Rámáyana (as the preparatory step to salvation).
5. And I have given the same to my attentive pupil the obedient and intelligent Bharadwája, as the sea yields his gems to their seeker.
6. These historical preparatories were rehearsed by the learned Bharadwája in the presence of Brahmá, seated in a certain forest of the Sumeru Mountain.
7. Then the lord Brahmá, the great grandfather of the inhabitants (of the three worlds), was so highly pleased with him that he addressed him saying: "O my son! ask the best boon that you wish for."
8. Bharadwája said:--"O Lord, that art master of the past and future times, grant me the desired boon of communicating to me the means whereby people are liberated from their miseries."
9. Brahmá said:--"Go ask diligently of your preceptor Válmiki, to complete the faultless Rámáyana that he has undertaken (to write).
10. "By the hearing of which men will get over their manifold errors, in the same manner as they pass over the sea by the bridge built over it by the great Ráma, who was filled with all good qualities."
11. Válmiki said:--Saying this to Bharadwája, the supreme maker of all beings (Brahmá) accompanied him to my hermitage.
12. In right earnest was the god welcomed by me with the argha and offerings of water and the like, when the lord of truth spoke to me for the good of all creatures.
13. Brahmá spake to me saying:--"Do not O sage! give up your undertaking until its final completion. No pains ought to be spared to make the history of Ráma as faultless as it ought to be.
14. "By this work of yours men will forthwith pass over this hazardous world, in the same manner as one crosses the sea in a vessel."
15. Again said the uncreated Brahmá to me:--"I come to tell this very thing to you, that you complete the work for the benefit of mankind."
16. Then O king, the god disappeared from my sacred hermitage in a moment, just as the wave subsides in the water no sooner it has heaved itself.
17. I was struck with wonder at the disappearance of that (deity), and then being composed in my mind, I inquired of Bharadwája, saying:--
18. Tell me, Bharadwája, what Brahmá spoke (to me) in the hermitage; to which he answered saying:--
19. "The god commanded you to complete the Rámáyana for the good of men, and as a means of their crossing over the gulf of the world."
20. "Now Sir" said Bharadwája, "explain to me how the great minded Ráma and Bharata conducted themselves amidst the troubles of this world.

21. "Tell me also how did Satrugna, Lakshmana, and the renowned Sítá, and all those who followed Ráma, as also the ministers and their highly intelligent sons, conduct themselves(on earth).
22. "Tell me clearly how they escaped all its miseries, that I may do the same with the rest of mankind (for our salvation)."
23. Being thus respectfully addressed by Bharadwája, I was led, O great King! to carry out the request of my lord (Brahmá), and to narrate the Rámáyana to him; saying:--
24. Hear my son Bharadwája, I will tell you all that you have asked, and by the hearing of which you shall be enabled to cast away the impurity of errors (under which you labor).
25. You are wise and have to manage yourself in the manner of the blissful and lotus-eyed Ráma, with a mind free from (worldly) attachments.
26. (Know that) Lakshmana, Bharata, the great minded Satrugna, Kausalyá, Sítá, Sumitrá as well as Dasaratha;--
27. With Kritástra and the two friends of Ráma, and Vasishtha and Vámadeva, and the eight ministers of state as well as many others, had reached the summit of knowledge (by this means).
28. Their names are Dhrishta, Jayanta, Bhása, Satya, Vijaya, Vibíshanah, Sushena and Hanumána. And also Indrajíta (who had attained his highest knowledge).
29. These were the eight ministers of Ráma, who are said to have been equally dispassionate in their minds, and content with what was their lot. They were great souls, and free in their lives.
30. Well my son, if you follow the manner in which these men observed sacrificial rites, gave and received their offerings, and how they lived and thought, you are at once freed from the turmoils (of life).
31. One fallen in this boundless ocean of the world, may enjoy (the bliss of) liberation by the magnanimity of his soul. He shall not come across grief or destitution, but remain ever satisfied by being freed from the fever of anxiety.

#### CHAPTER III. VÁLMIKI'S ADMONITION.

1. Bharadwája said, O Bráhma! relate to me first about Ráma, and then enlighten me by degrees with the conditions of attaining liberation in this life, that I may be happy forever.
2. Válmiki replied:--"Know, holy Saint! all worldly conceptions to be as false as the various colors that taint the clear firmament. It is better therefore to efface them in oblivion, rather than revive their reminiscence (in repeated states of existence).
3. All visible objects are absolute negation; we have no idea of them save from sensation. Inquire into these apprehensions, and you will never find them as real.
4. It is possible here to attain to this knowledge which is fully expounded herein: if you will listen to it attentively, you shall get at the truth and not otherwise.
5. The conception of this world is a mistake, and though we actually see it, it is never in existence. It appears in the same light, O sinless saint, as the variegated colors in the sky.
6. The conviction of the non-existence of the objects of vision, leads to efface their impressions from the mind. Thus perfected, there springs in it the supreme and eternal bliss of self-extinction.
7. Otherwise there is no quietism to be had herein by men like you, rolling in the depths of science for thousands of years and unacquainted with the true knowledge.
8. Complete abandonment of desires, styled as the best state of liberation, is the only pure step towards beatitude.
9. The absence of desires leads to the extinction of mental actions, in the same manner as the absence of cold leads to the dissolution of small particles of ice.
10. Our desires which uphold our living bodies, bind us fast as by strings to our bodily prison. These being loosened, the inward soul is liberated.
11. Desires are of two kinds, pure and impure. The impure ones are the cause of transmigration, while the pure ones serve to destroy it.
12. An impure desire is of the form of a mist of ignorance, consisting in the feeling of an obdurate egoism. This is said by the wise to be the cause of birth (transmigration).
13. A pure desire is like a parched seed incapable to bring forth the germ of transmigration, and only supports the present body (in its dry rigidity).

14. The pure desires which are unattended with transmigration, reside in the bodies of living-liberated men, like unmoving wheels (unable to move them to action).
15. Those that have the pure desires are not liable to transmigration, and are said to be knowing in all things that ought to be known. These are called the living-liberated and are of superior intelligence.
16. I will explain to you how the high minded Ráma attained the state of liberation in life, hear you this that old age and death may not come upon you.
17. Hear O highly intelligent Bharadawája, the auspicious course and conduct of Ráma's life: whereby you shall be enabled to understand everything at all times.
18. The lotus-eyed Ráma after coming out of his school, remained for many days at home in his diversions, and without anything to fear.
19. In the course of time as he took the reins of the government, (in his hand), his people enjoyed all the bliss that absence of grief and diseases could impart (to them).
20. At one time Ráma's mind virtuous as he was, became anxious to see the different places of pilgrimage, the cities and hermitages (that lay about).
21. So Rághava with this view, approached his father's feet, he touched the nails (of his toes) as a swan lays hold on the buds of lotus.
22. "O my father" he said, "my mind is desirous to see the different places of pilgrimage, temples of gods, forests and abodes (of men).
23. "Grant me my lord this my petition, as there is no petitioner of yours on earth whom you did ever dishonor."
24. Thus solicited (by Ráma), the king consulted with Vasishtha, and after much reflection granted him the first request he ever made.
25. On a day of lucky stars Ráma set out (on his journey) with his two brothers (Lakshmana and Satrughna), having his body adorned with auspicious marks, and (receiving the) benedictions which were pronounced on him by the priests.
26. Accompanied also by a body of learned Bráhmans whom Vasishtha had chosen on the occasion, and a select party of his associate princes;
27. He started from home towards his pilgrimage after he received the benedictions and embraces of his mothers.
28. As he went out of his city, the citizens welcomed him with the sounds of trumpets, while the bee-like fickle eyes of the city ladies were fixed upon his lotus like face.
29. He was bestrewn with handfuls of fried paddy thrown over his body by the beautiful hands of village-women, that made him appear like the Himálaya covered over with snow.
30. He dismissed the Bráhmans with honor, and went on hearing the benedictions of the people, and taking a full view of the landscape around him until he proceeded towards the forest.
31. He went on distributing alms after making his holy ablutions and performing his devotion and meditation, as he gradually passed the limits of Kosala after starting from his palace.
32. He went about seeing the many rivers and their banks, visiting the shrines of gods, sacred forests and deserts far and remote from the resorts of men, as also the hills, seas and their shores.
33. He saw the Mandákiní bright as the moon, the Kálindi, clear as the lotus, and also the following rivers, Sarasvati, Satadru, Chandrabhágá, and Irávatí.
34. Also Vení, Krishnavení, Nirvindhyá, Saraju, Charmanvatí, Vitastá, Vipásá and Báhúdaká.
35. He saw also the (holy places of) Prayága, the Naimisha, the Dharmaranya, Gyá, Varánasí, Srígiri, Kedára, and Pushkara.
36. He saw the Mánasa and the northern Mánсарavara lakes, and many fiery lakes and springs, the Báda, the Vindhyá range and the sea.
37. He saw the fiery pool of Jwálámukhí, the great shrine of Jagannátha, the fountain of Indradumna and many other reservoirs, rivers and lakes.
38. He visited the shrine of Kartikeya and the Gandak river of Sálagrámas, and also the sixty four shrines sacred to Hari and Hara.

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

40. He visited the places of the great Rájarshis and the Brahmarshis, and went wherever there was any auspicious sanctuary of the gods and Bráhmans.

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

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

#### CHAPTER IV. RÁMA'S RETURN FROM PILGRIMAGE.

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

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

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

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

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

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

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

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

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

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

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

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

#### CHAPTER V. OF RÁMA'S SELF-DEJECTION AND ITS CAUSE.

1. Válmiki said:--Afterwards Ráma attained the fifteenth year of his age, and so also Satrugna and Lakshmana who followed Ráma (in birth), attained also the same age.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

#### CHAPTER VI. ADVENT OF VISWÁMITRA TO THE ROYAL COURT.

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

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

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

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

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

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

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

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

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

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

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

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

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

14. Then no sooner than the best of kings as he heard the messenger say so, rose at once from his throne of gold with all the ministers and chiefs that surrounded him.

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

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

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

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

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

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

21. His lifetime had no limit, nor his mind any bound to it,

nor had age impaired his understanding". He held the ascetics pot in one hand, that went (through life) as his only faithful companion.

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

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

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

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

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

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

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

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

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

31. The king finding the best of sages (Viswámitra) so very prosperous in his devotion, felt some hesitation to offer him the honorary gift reward himself with his cheerful face.

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

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

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

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

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

37. After the wise sage (Viswámitra) was seated, they made various offerings of pádyá, arghya and kine to him.

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

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

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

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

42. It gives me the joy that is derived from the sight of a deceased friend suddenly returning by the way of the sky. It is thus O Bráhman, I welcome your visit to me.

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

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

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

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

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

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

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

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

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

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

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

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

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

#### CHAPTER VII. VISWÁMITRA'S REQUEST FOR RÁMA.

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

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

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

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

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

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

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

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

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

10. Being thus oppressed I have recourse to your protection, and you should protect me (from wrongs); otherwise it is an insult to solicitors to be put to disappointment by the best of men (as yourself).

11. You have a son, the beauteous Ráma, powerful as the fierce tiger, and strong as the great Indra himself. He it is who is able to destroy the Rákshasas.

12. May you now deliver to me that Ráma your eldest son, having his youthful locks of hair like the black plumage of a crow, but possessing the true valor of a hero.

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

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

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

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

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

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

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

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

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

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

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

24. Let the ministers, O Kákutstha! headed by Vasishtha join to give their assent (to it), and deliver your Ráma to me.

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

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

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

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

#### CHAPTER VIII. DASARATHA'S REPLY TO VISWAMITRA.

1. Válmiki added:--On hearing these words of Viswámitra, the tiger among kings remained speechless for a moment, and then besought him in the lowliness of his spirit.

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

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

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

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

6. Ráma is but a boy who has no knowledge of the strength of our forces, and whose experience has scarcely stretched to the battlefield beyond the inner apartments.

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

25. Tell me the way in which the Rákshasas are to be destroyed by Ráma or my children or by myself, when they are known to be treacherous in warfare.

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

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

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

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

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

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

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

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

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

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

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

37. But after all, O Bráhmaṇ, should you snatch him from me, then I am also dead and gone with him. I do not see any other chance of a lasting success of your devotion.

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

## CHAPTER IX. VISWÁMITRA'S WRATH. AND HIS ENRAGED SPEECH.

1. Válmíki said:--On hearing this speech of the king with his piteous look and eyes full of tears, the son of Kausika became highly incensed and replied.
2. You are about to break your promise after pledging yourself to its performance, and thus wishest to behave as a deer after having been a lion (before).
3. This is unbecoming of the race of Raghu, it is acting contrary (to the rules) of this great family. Hot rays must not proceed from the cool beamed moon.
4. If you are so weak O king! let me return as I came. O promise-breaking Kákustha live happily with your friends.
5. As the high spirited Viswámitra now moved with ire, the earth trembled under him, and the gods were filled with fear.
6. Vasishtha the meek and wise and observant of his vows, perceiving the great sage and friend of the world thus influenced by anger, gave vent to his speech (as follows).
7. O king that art born of the race of the Ikshvákus, and art a form of virtue itself, and called Dasaratha the fortunate, and art adorned with all the good qualities known in the three worlds.
8. Being famed for your meekness and strictness to your vows, and renowned in all three worlds for your virtues and fame, you can not break your promised faith.
9. Preserve your virtue and think not to break your faith, comply with the request of the sage who is honoured in all the three worlds.
10. Saying, you will do it, if you retract your promise, you lose the object of your yet unfulfilled desires. Therefore let Ráma depart from you.
11. Descended from the race of Ikshvaku, and being Dasaratha yourself, if you fail to perform your promise, who else on earth will ever keep his word?
12. It is in pursuance of the conduct of great men like you, that low people even do not dare to transgress the bounds of their duty, how then do you wish to violate it yourself?
13. Guarded by this lion-like man (Viswámitra) in the manner of ambrosia by fire, no Rákshasa will have power to prevail over Ráma, whether he be accoutered and armed or not.
14. Behold him here as the personification of virtue, the mightiest of the mighty, and superior to all in the world in his intelligence, and devotedness to asceticism.
15. He is skilled in all warlike arms that are known in the three worlds, no other man knows them so well nor shall ever be able to master them like him.
16. Among the gods, the Sages, the Asúras, the Rákshasas, the Nágas, the Yakshas and Gandharvas, there is none equal to him (in might).
17. In days gone past when this son of Kaushika used to rule over his realm, he was furnished with all the arms by Krisáswa, and which no enemy can baffle.
18. These arms were the progeny of Krisáswa, and were equally radiant and powerful as the progeny of the Prajapati, and followed him (in his train).
19. Now Daksha had two beauteous daughters Jayá and Suprajá (alias Vijayá), who had a hundred offspring (as personifications of the implements), that are invincible in war.
20. Of these the favoured Jayá has given birth to fifty sons of old, who are implacable agents of the destruction of Asúra forces.
21. In like manner, Suprajá gave birth to fifty sons of very superior qualities, who are very powerful and terrible in their appearance, and indomitably aggressive.
22. Thus Viswámitra is strengthened and grown powerful. He is acknowledged as a sage in the three worlds, you therefore must not think otherwise than to deliver Ráma to him.
23. This mighty and virtuous man and prince of sages being nigh, anyone even at the point of death in his presence, is sure to attain his immortality (on earth); therefore be not disheartened like an insensible man.

## CHAPTER X. MELANCHOLY OF RÁMA.

1. Valmiki related:--After Vasishtha had done saying in this manner, king Dasaratha was glad to send for Ráma with Lakshmana, and said.
2. Go you chamberlain, and bring here quickly the truly mighty and long armed Ráma with Lakshmana, for the meritorious purpose of removing the impediments (of religious acts).

3. Thus sent by the king he went to the inner apartment, and coming back in a moment informed the king.
4. O sire! Ráma, whose arms have crushed all his foes, remains rapt in thoughts in his room like the bee closed in the lotus at night.
5. He said, he is coming in a moment, but is so abstracted in his lonely meditation that he likes nobody to be near him.
6. Thus acquainted by the chamberlain, the king called one of the attendants of Ráma to him, and having given him every assurance, asked him to relate the particulars.
7. On being asked by the king how Ráma had come to that state, the attendant thus replied to him in a sorrowful mood.
8. Sage, we have also become as lean as sticks in our persons, in sorrow for the fading away of your son Ráma in his body.
9. The lotus-eyed Ráma appears dejected ever since he has come back from his pilgrimage in company with the Bráhmanas.
10. When besought by us with importunity to perform his daily rites, he sometimes discharges them with a placid countenance, and wholly dispenses with them at others.
11. He is averse, O Lord! to bathing, to worshipping the gods, to the distribution of alms, and to his meals also; and even when importuned by us he does not take his food with a good relish.
12. He no longer suffers himself to be rocked in the swinging cradles by the playful girls of the harem, nor does he divert himself under the showering fountains like the chátaka (in rainwater).
13. No ornaments beset with the bud-shaped rubies, no bracelets nor necklace, O king, can please him now, in the same manner as nothing in heaven can please its inhabitants who expect their fall from it (after the expiration of their terms).
14. He is sorrowful even while sitting in the tree gardens of creepers, entertained by flowery breezes, and amidst the looks of maidens playing around him.
15. Whatever thing O king! is good and sweet, elegant and pleasing, to the soul, he looks at them with sorrowful eyes, like one whose eyes are already satisfied with viewing them heaped up in piles (before him).
16. He would speak ill of the girls that would dance merrily before him, and exclaim out saying, "why should these ladies of the harem flutter about in this way causing grief in me."
17. His doings are like those of a madman, who takes no delight at his food or rest, his vehicles or seats, his baths and other pleasures, however excellent they be.
18. As regards prosperity or adversity, his habitation or any other desirable things, he says of them to be all unreal, and then holds his silence.
19. He cannot be excited to pleasantries nor tempted to taste of pleasures; he attends to no business, but remains in silence.
20. No woman with her loosened locks and tresses, and the negligent glances of her eyes, can please him anymore than the playful fawn can please the trees in the forest.
21. Like a man sold among savages, he takes delight in lonely places, in remotest skirts, in the banks (of rivers) and wild deserts.
22. His aversion to clothing and conveyance, food and presents, indicates O king! that he is following the line of life led by wandering ascetics.
23. He lives alone, O lord of men! in a lonely place, and neither laughs nor sings nor cries aloud from a sense of their indifference to him.
24. Seated in the posture of folded legs (Padmāsana), he stays with a distracted mind, reclining his cheek on his left palm.
25. He assumes no pride to himself nor wishes for the dignity of sovereignty; he is neither elated with joy nor depressed by grief or pain.
26. We do not know where he goes, what he does, what he desires, what he meditates upon, whence and when he comes and what he follows.
27. He is getting lean every day, growing pale day by day, and like a tree at the end of autumn, he is becoming discolored day after day.

28. Satrughna and Lakshmana are, O king! the followers of all his habits, and resemble his very shadows.
29. Being repeatedly asked by his servants, his brother-princes and his mothers, (about his unsound mind), he says he has none, and then resumes his taciturnity and indifference.
30. He would lecture his companions and friends saying, “do not set your mind to sensual enjoyments which are only pleasing for the time being.”
31. He has no affection for the richly adorned women of the harem, but rather looks upon them as the cause of destruction presented before him.
32. He often chants in plaintive notes, how his life is being spent in vain cares, estranged from those of the easily attainable state of (heavenly bliss).
33. Should some dependant courtier speak of his being an emperor (one day), he smiles at him as upon a raving madman, and then remains silent as one distracted in his mind.
34. He does not pay heed to what is said to him, nor does he look at anything presented before him. He hates to look upon things even the most charming (to sight).
35. As it is imaginary and unreal to suppose the existence of an ethereal lake, and lotus growing in the same, so it is false to believe the reality of the mind and its conceptions. Saying so Ráma marvels at nothing.
36. Even when sitting amidst beauteous maids, the darts of Kama Deva fail to pierce his impenetrable heart, as showers of rain the (unimpregnable) rock.
37. That “no sensible man should ever wish for riches which are but the seats of dangers”; making this his motto, Ráma gives away all that he has to beggars.
38. He sings some verses to this effect that “it is an error to call one thing as prosperity and the other adversity, when they are both but imaginations of the mind”.
39. He repeats some words to this purport that, “though it is the general cry, “O I am gone, I am helpless grown,” yet it is a wonder, that nobody should betake himself to utter indifference.”
40. That Ráma, the destroyer of enemies, the great Sála (oak) that is grown in the garden of Raghu, should get into such a state of mind is what causes grief in us.
41. We do not know, O great armed and lotus-eyed king! what to do with him in this state of his mind. We hope only in you.
42. He laughs to scorn the counsels of the princes and Bráhmans before him, and spurns them as if they were fools.
43. He remains inactive with the conviction, that the world which appears to our view is a vanity, and the idea of self is also a vanity.
44. He has no respect for foes or friends, for himself or his kingdom, mother or riches, nor does he pay any regard to prosperity or adversity.
45. He is altogether quiescent, without any desire or effort, and devoid of a mainstay; he is neither captivated by anything nor freed from worldly thoughts. These are the reasons which afflict us most.
46. He says, “what have we to do with riches, with our mothers, with this kingdom and all our activities.” Under these impressions, he is about to give up his life.
47. As the Chátaka (swallow) grows restless at the obstruction of rains (by hurricanes), so has Ráma become impatient (under the restraint) of his father and mother, his friends and kingdom, his enjoyments and even his own life.
48. Now in compassion on your son, incline to root out this chagrin which like a harmful creeper has been spreading its branches (in his mind).
49. For notwithstanding his possession of all affluence, he looks upon the enjoyments of the world as his poison under such a disposition of his mind.
50. Where is that potent person in this earth, who can restore him to proper conduct (as by a potent medicine?).
51. Who is there, that like the sun removing the darkness of the world by his rays, will remove the errors that have been the cause of grief in Ráma’s mind, and thereby make his generosity effectual in his case.

#### CHAPTER XI. CONSOLATION OF RÁMA.

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

2. This stupor of Ráma is not caused by any (external) accident or (inward) affection; it is I think the development of that superior intellect which rises from the right reasoning of dispassionate men.
3. Let Ráma come here for a while, and here shall we in a moment dispel the delusion (of his mind), as the wind drives away the clouds from the mountain-tops.
4. After his mental dullness is removed by my reasoning, he shall be enabled to repose in that happy state of mind, to which we have arrived.
5. He shall not only attain to pure truth and a clear understanding of uninterrupted tranquility, but secure to himself a plumpness and beauteousness of his figure and complexion, as one derives from a potion of ambrosia.
6. He will then attend with all his heart to the full discharge of the proper course of his duties without remission, which will redound to his honour.
7. He will become strong with a knowledge of both worlds, and his exemption from the states of pleasure and pain, and then he will look upon gold and stones with an indifferent eye.
8. After the chief of the sages had spoken in this manner, the king resumed the firmness of his mind, and sent messengers after messengers to bring Ráma to him.
9. By this very time Ráma was preparing to rise from his seat in the palace to come over to his father, in the manner that the sun rises from the mountain in the east.
10. Surrounded by a few of his servants, he came with his two brothers to the hallowed hall of his father, resembling the heaven of the king of gods.
11. He saw at a distance his kingly sire seated amidst the assemblage of princes, as Indra surrounded by the gods.
12. He was accompanied on either side by the sages Vasishtha and Viswámitra, and respectfully attended by his staff of ministers, all well versed in the interpretation of all Scriptures.
13. He was fanned by charming maidens, waving the fine chauri flappers in their hands, and equalling in beauty the goddesses presiding over the quarters of heaven.
14. Vasishtha, Viswámitra and the other sages, with Dasaratha and his chiefs, saw Ráma coming at a distance as beautiful as Skanda himself.
15. He appeared by his qualities of mildness and gravity to resemble the mount Himálaya, and was esteemed by all for the depth and clearness (of his understanding).
16. He was handsome and well proportioned (in his features), auspicious in his look, but humble and magnanimous in his mind. With loveliness and mildness of his person, he was possessed of all manly prowess.
17. He was just developed to youth, yet he was as majestic as an elderly man. He was neither sad nor merry, but seemed to be fully satisfied with himself, as if he had obtained all the objects of his desire.
18. He was a good judge of the world, and possessed of all holy virtues. The purity of his mind was the attraction for all the virtues which met in him.
19. The receptacle of his mind was filled by his magnanimity and honourable virtues, and the candour of his conduct showed him in the light of perfection (to everybody).
20. Endowed with these various virtues and decorated by his necklace and fine apparel, Ráma the support of Raghu's race, approached (his father) with a smiling countenance.
21. He bowed his head to his father with the sparkling gems trembling in his locks, and imparting to his head the graceful appearance of the mountain Sumeru shaken by an earthquake.
22. The lotus-eyed Ráma came up to salute the feet of his father, when the lord of the sages (Viswámitra) was speaking with him.
23. First of all Ráma saluted his father, and then the two honorable sages, he next saluted the Bráhmanas, and then his relations, and lastly his elders and well wishing friends.
24. He then received and returned the salutations of the chiefs and princes, bowing to him with graceful motion of their heads and respectful addresses.
25. Ráma of God-like beauty and equanimity of mind, approached the sacred presence of his father, with the blessings of the two sages.

26. During the act of his saluting the feet of his father, the lord of the earth repeatedly kissed his head and face, and embraced him with fondness.
27. At the same time, he the destroyer of his enemies, embraced Lakshmana and Satrugna, with as intense an affection as the swan embracing the lotus flowers.
28. "Be you seated my son upon my lap", said the king to Ráma, who however, took his seat on a fine piece of cloth spread on the floor by his servants.
29. The king said "O my son and receptacle of blessings, you have attained the age of discretion, so put not yourself to that state of self-mortification, as the dull-headed do from their crazy understandings.
30. Know that it is by following the course of his elders, guides and Bráhmanas, that one attains to meritoriousness, and not by his persistence in error.
31. So long will the train of our misfortunes lie at a distance, as we do not allow the seeds of error to have access to us."
32. Vasishtha said, O strong armed prince! you are truly heroic to have conquered your worldly appetites, which are at once as difficult to be eradicated as they are fierce in their action.
33. Why do you allow yourself like the unlearned, to be drowned in this rolling sea of errors, causing such dull inactivity in you?
34. Viswámitra said "why are your eyes so unsteady (with doubts) as the tremulous clusters of blue lotuses. You ought to do away with this unsteadiness, and tell us what is that grief (which irritates) in your mind.
35. "What are these thoughts, and what are their names and natures, their number and causes, that infest your mind like its maladies as the mice undermine a fabric."
36. I am disposed to think, that you are not the person to be troubled with those evils and distempers, to which the base and vile alone are subject.
37. Tell me the craving of your heart, O sinless Ráma! And they will be requited in a manner, as will prevent their recurrence to you.
38. Ráma—the standard of Raghu's race having listened to the reasonable and graceful speech of the good-intentioned sage, shook off his sorrowing, like the peacock at the roaring of a cloud, in the hope of gaining his object.

#### CHAPTER XII. RÁMA'S REPLY.

1. Válmíki related:-- Being thus asked with soothing words by the chief of the sages, Ráma made his answer in a soft and graceful speech replete with good sense.
2. Ráma said, O venerable sage! I will tell you in truth, untutored though I am, all the particulars as asked by you; for who would disobey the bidding of the wise?
3. Since I was born in this mansion of my father I have all along remained, grown up and received my education (in this very place).
4. Then O leader of sages! being desirous to learn good usages (of mankind), I set out to travel to holy places all over this sea-girt earth.
5. It was by this time that there arose a train of reflections in my mind of the following nature which shook my confidence in worldly objects.
6. My mind was employed in the discrimination of the nature of things which led me gradually to discard all thoughts of sensual enjoyments.
7. What are these worldly pleasures good for, (thought I), and what means the multiplication (of our species) on earth? Men are born to die, and they die to be born again.
8. There is no stability in the tendencies of beings whether movable or immovable. They all tend to vice, decay and danger; and all our possessions are the grounds of our penury.
9. All objects (of sense) are detached from each other as iron rods or needles from one another; it is imagination alone which attaches them to our minds.
10. It is the mind that pictures the existence of the world as a reality, but the deceptiveness of the mind (being known) we are safe from such deception.
11. If the world is an unreality, it is a pity that ignorant men should be allured by it, like the deer tempted by a distant mirage (appearing) as water.
12. We are sold by none (to anyone) and yet we remain as if enslaved to the world; and knowing this well, we are spell-bound to riches, as it were by the magic wand of Sambara.

13. What are the enjoyments in this quintessence (of the world) but misery; and yet we are foolishly caught in its thoughts, as if caught in honey (like bees).
14. Ah! I perceive after long that we have insensibly fallen into errors, like senseless stags falling into caverns in the wilderness.
15. Of what use is royalty and these enjoyments to me? What am I and whence are all these things? They are but vanities, and let them continue as such without any good or loss to anybody.
16. Reasoning in this manner O Bráhmaṇ, I came to be disgusted with the world, like a traveller in (his journey through) a desert.
17. Now tell me, O venerable sir! whether this world is advancing to its dissolution, or continued reproduction, or is it in course of its endless progression?
18. If there is any progress here, it is that of the appearance and disappearance of old age and decease, of prosperity and adversity by turns.
19. Behold how the variety of our trifling enjoyments hastens our decay, they are like hurricanes shattering the mountain trees.
20. Men continue in vain to breathe their vital breath as hollow-bamboo wind-pipes having no sense.
21. How is (human) misery to be alleviated, is the (only) thought that consumes me like wild fire in the hollow of a withered tree.
22. The weight of worldly miseries sits heavy on my heart as a rock, and obstructs my lungs to breathe out. I have a mind to weep, but am prevented from shedding my tears for fear of my people.
23. My tearless weeping and speechless mouth, give no indication of my inward sorrow to anybody, except my consciousness the silent witness in my solitude.
24. I wait to think on the positive and negative states (of worldly bliss), as a ruined man bewails to reflect on his former state of affluence (and present indigence).
25. I take prosperity to be a seducing cheat, for its deluding the mind, impairing the good qualities (of men), and spreading the net of our miseries.
26. To me, like one fallen into great difficulties, no riches, offspring, consorts or home afford any delight, but they seem to be (so many sources of) misery.
27. I, like a wild elephant in chains, find no rest in my mind, by reflecting on the various evils of the world, and by thinking on the causes of our frailties.
28. There are wicked passions prying at all times, under the dark mist of the night of our ignorance; and there are hundreds of objects, which like so many cunning rogues, are about all men in broad day-light, and lurking on all sides to rob us of our reason. What mighty champions can we delegate to fight with these than our knowledge of truth?

#### CHAPTER XIII. VITUPERATION OF RICHES.

1. Ráma said:--It is opulence, O sage! that is reckoned a blessing here; it is even she that is the cause of our troubles and errors.
2. She bears away as a river in the rainy season, all high-spirited simpletons overpowered by its current.
3. Her daughters are anxieties fostered by many a malpractice, like the waves of a stream raised by the winds.
4. She can never stand steady on her legs any where, but like a wretched woman who has burnt her feet, she limps from one place to another.
5. Fortune like a lamp both burns and blackens its possessor, until it is extinguished by its own inflammation.
6. She is unapproachable as princes and fools, and likewise as favourable as they to her adherents, without scanning their merits or faults.
7. She begets only evils in them by their various acts (of profligacy), as good milk given to serpents, serves but to increase the poignancy of their poison.
8. Men (by nature) are gentle and kind hearted to friends and strangers, until they are hardheartened by their riches, which like blasts of wind, serve to stiffen (the liquid) frost.
9. As brilliant gems are soiled by dust, so are the learned, the brave, the grateful, the mild and gentle, corrupted by riches.

10. Riches do not lead to one's happiness, but redound to his sorrow and destruction, as the plant aconite when fostered, hides in itself the fatal poison.
11. A rich man without blemish, a brave man devoid of vanity, and a master wanting partiality, are the three rarities on earth.
12. The rich are as inaccessible as the dark cavern of a dragon, and as unapproachable as the deep wilderness of the Vindhya mountain inhabited by fierce elephants.
13. Riches like the shadow of night, overcast the good qualities of men, and like moonbeams brings to bloom the buds of their misery. They blow away the brightness of a fair prospect as a hurricane, and resemble a sea with huge surges (of disquiet).
14. They bring upon us a cloud of fear and error, increase the poison of despondence and regret, and are like the dreadful snakes in the field of our choice.
15. Fortune is (as a killing) frost to the bondsmen of asceticism, and as the night to the owls of libertinism; she is an eclipse to the moonlight of reason, and as moonbeams to the bloom of the lilies of folly.
16. She is as transitory as the rainbow, and alike pleasant to view by the play of her colors; she is as fickle as the lightning, which vanishes no sooner it appears to sight. Hence none but the ignorant have reliance in her.
17. She is as unsteady as a well born maiden following a base-born man to the words; and like a (deceptive) mirage that tempts the run-aways to fall to it as the doe.
18. Unsteady as the wave, she is never steady in any place; (but is ever wavering to all sides) like the flickering flame of a lamp. So her leaning is known to nobody.
19. She like the lioness is ever prompt in fighting, and like the leader of elephants favourable to her partizans. She is as sharp as the blade of a sword (to cut off all obstacles), and is the patroness of sharp-witted sharpers.
20. I see no joy in uncivil prosperity, which is full of treachery, and replete with every kind of danger and trouble.
21. It is pity that prosperity, like a shameless wench will again lay hold on a man, after being abandoned by him in his association with (her rival) poverty.
22. What is she with all her loveliness and attraction of human hearts, but momentary thing obtained by all manner of evil means, and resembling at best a flower shrub, growing out of a cave inhabited by a snake, and beset by reptiles all about its stem.

#### CHAPTER XIV. DEPRECIATION OF HUMAN LIFE.

1. Human life is as frail as a pendant drop of water trembling on the tip of a leaflet; and as irrepressible as a raving madman, that breaks loose from its bodily imprisonment out of its proper season.
2. Again the lives of those whose minds are infected by the poison of worldly affairs, and who are incapable of judging for themselves, are (truly) but causes of their torment.
3. Those knowing the knowable, and resting in the all-pervading spirit, and acquiescing alike to their wants and gains, enjoy lives of perfect tranquility.
4. We that have certain belief of our being but limited beings, can have no enjoyment in our transient lives, which are but flashes of lightnings amidst the cloudy sky of the world.
5. It is as impossible to keep the winds in confinement, to tear asunder the sky to pieces, and wreath the waves to a garland, as to place any reliance in our lives.
6. Fast as the fleeting clouds in autumn, and short as the light of an oilless lamp, our lives appear to pass away as impermanent as the rolling waves in the sea.
7. Rather attempt to lay hold on the shadow of the moon in the waves, the fleeting lightnings in the sky, and the ideal lotus blossoms in the ether, than ever place any reliance upon this unsteady life.
8. Men of restless minds, desiring to prolong their useless and toilsome lives, resemble the she-mule conceiving by a horse (which causes her destruction after pregnancy).
9. This world (Sansára) is as a whirlpool amidst the ocean of creation, and every individual body is as (impermanent) as a foam or froth or bubble, which can give me no relish in this life.
10. That is called true living, which gains what is worth gaining, which has no cause of sorrow or remorse, and which is a state of transcendental tranquility.



11. There is a vegetable life in plants, and an animal life in beasts, and birds: man leads a thinking life, but true life is above (the succession of) thoughts.
12. All those living beings are said to have lived well in this earth, who being once born herein have no more to return to it. The rest are no better than old asses (of burden).
13. Knowledge is a burden to the unthinking, and wisdom is burdensome to the passionate; intellect—is a heavy load to the restless, and the body is a ponderous burden to one ignorant of his soul.
14. A goodly person possessed of life, mind, intellect and self-consciousness and its occupations, is of no avail to the unwise, but seem to be his over-loadings as those upon a porter.
15. The discontented mind is the great arena of all evils, and the nestling place of diseases which alight upon it like birds of the air: such a life is the abode of toil and misery.
16. As a house is slowly dilapidated by the mice continually burrowing under it, so is the body of the living gradually corroded by the (destructive) teeth of time boring within it.
17. Deadly diseases bred within the body, feed upon our vital breath, as poisonous snakes born in caves of the woods consume the meadow air.
18. As the withered tree is perforated by minutest worms residing in them, so are our bodies continually wasted by many inborn diseases and harmful secretions.
19. Death is constantly staring and growling at our face, as a cat looks and purrs at the mouse in order to devour it.
20. Old age wastes us as soon as a glutton digests his food; and it reduces one to weakness as an old harlot, by no other charm than her paint and perfumes.
21. Youth forsakes us as soon, as a good man abandons his wicked friend in disgust, after his faults come to be known to him in a few days.
22. Death the lover of destruction, and friend of old age and ruin, likes the sensual man, as a lecher likes a beauty.
23. Thus there is nothing so worthless in the world as this life, which is devoid of every good quality and ever subject to death, unless it is attended by the permanent joy of emancipation.

#### CHAPTER XV. OBLOQUY ON EGOISM.

1. Ráma continued:--Egoism springs from false conceit, and it is vanity (or vain glory) which fosters it; I am much afraid of this baneful egotism which is an enemy (to human kind).
2. It is under the influence of egotism that all men in this diversified world, and even the very poorest of them, fall into the dungeon of evils, and misdeeds.
3. All accidents, anxieties, troubles and wicked exertions proceed from egoism or self-confidence; hence I deem egoism as a disease.
4. Being subject to that everlasting arch-enemy—the cynic egoism, I have refrained from my food and drink. What other enjoyment is there for me to partake of?
5. This world resembles a long continuous night, in which our egoism like a hunter, spreads the snare of affections (to entrap us in it).
6. All our great and intolerable miseries, growing as rank as the thorny plants of the Catechu, are but results of our egoism.
7. It overcasts the equanimity of mind as an eclipse over-shadows the moon; it destroys our virtues as a frost destroys the lotus flowers; it dispels the peace of men as the autumn drives away the clouds. I must therefore get rid of this egoistic feeling.
8. I am not Ráma the prince, I have no desire nor should I wish for affluence; but I wish to have the peace of my mind and remain as the self-satisfied old sage Jina.
9. All that I have eaten, done or offered in sacrifice under the influence of egoism, have gone for nothing; it is the absence of egoism which (I call) to be real good.
10. So long, O Bráhma! as there is (the feeling of) egoism in one, he is subject to sorrow at his difficulties; but being devoid of it, he becomes happy; hence it is better to be without it.
11. I am free from anxiety, O sage! ever since I have got the tranquility of my mind after giving up my (sense of) egoism; and known the transitoriness of all enjoyments.

12. As long, O Bráhmaṇ! as the cloud of egoism over-spreads (the region of our minds), so long our desires expand themselves like the buds of Kurchi plants (in the rains).
13. But when the cloud of egoism is dispersed, the lightning of greed vanishes away, just as the lamp being extinguished, its light immediately disappears.
14. The mind vaunts with egoism, like a furious elephant in the Vindhyan hills, when it hears the thunder-claps in the clouds.
15. Again egoism residing like a lion in the vast forest of all human bodies, ranges about at large throughout the whole extent of this earth.
16. The self-conceited are decorated with a string of pearls about their necks, of which greed forms the thread, and repeated births—the pearls.
17. Our hostile enemy of egoism, has (like a magician) spread about us the enchantments of our wives, friends and children, whose spells it is hard to break.
18. As soon as the (impression of the) word (ego) is effaced from the mind, all our anxieties and troubles are wiped out of it.
19. The cloud of egoism being dispelled from the sky of our minds, the mist of error which it spreads to destroy our peace, will be dispersed also.
20. I have given up my (sense of) egoism, yet is my mind stupified with sorrow by my ignorance. Tell me, O Brahmaṇ! what you think right for me under these circumstances.
21. I have with much ado given up this egoism, and like no more to resort to this source of all evils and perturbation. It retains its seat in the breast for our annoyance only, and without benefiting us by any good quality of its own. Direct me now, you men of great understandings! (to what is right).

#### CHAPTER XVI. THE UNCONTROLLABLENESS OF THE MIND.

1. Our minds are infested by evil passions and faults, and fluctuate in their observance of duty and service to superiors, as the plumes of a peacock fluttering at the breeze.
2. They rove about at random with ardour and without rest from one place to another, like the poor village dog running afar and wide in quest of food.
3. It seldom finds anything any where, and happening even to get a good store somewhere, it is as little content with it as a wicker vessel filled with water.
4. The vacant mind, O sage! is ever entrapped in its evil desires, and is never at rest with itself; but roves at large as a stray deer separated from its herd.
5. Human mind is of the nature of the unsteady wave, and as light as the minutest particle. It can therefore have no rest in spite of (the fickleness and levity of) its nature.
6. Disturbed by its thoughts, the mind is tossed in all directions, like the waters of the milk-white ocean when churned by the Mandára mountain.
7. I can not curb my mind, resembling the vast ocean (in its course), and running with its huge surges (of the passions), with whirlpools (of error), and beset by the whales of delusion.
8. Our minds run afar, O Bráhmaṇ! after sensual enjoyments, like the deer running towards the tender blades of grass, and unmindful of falling into the pits (hid under them).
9. The mind can never get rid of its wavering state owing to the habitual fickleness of its nature, resembling the restlessness of the sea.
10. The mind with its natural fickleness and restless thoughts, finds no repose at any place, as a lion (has no rest) in his prison-house.
11. The mind seated in the car of delusion, absorbs the sweet, peaceful and undisturbed rest of the body, like the swan sucking up pure milk from amidst the water.
12. O chief of sages! I grieve much to find the faculties of the mind lying dormant upon the bed of imaginary delights, from which it is hard to waken them.
13. I am caught, O Bráhmaṇ! like a bird in the net by the knots (of my egoism), and held fast in it by the thread of my greed.
14. I burn in my mind, O sage, like the dried hay on fire, by the flame of my anxieties and under the spreading fumes of my impatience.
15. I am devoured, O Bráhmaṇ! like a clod of cold meat, by the cruelty and greediness of my heart, as a carcass is swallowed by a hungry dog and its greedy mate.
16. I am carried away, O sage! by the current of my heart, as a tree on the bank is carried away by the waters and waves beating upon it.

17. I am led afar by my (greedy) mind, like a straw carried off by the hurricane, either to flutter in the air or fall upon the ground.
18. My earthly mindedness has put a stop to my desire of crossing over the ocean of the world, as an embankment stops the course of the waters (of a stream).
19. I am lifted up and let down again by the baseness of my heart, like a log of wood tied to a rope dragging it in and out of a well.
20. As a child is seized by the false apparition of a demon, so I find myself in the grasp of my wicked mind, representing falsities as true.
21. It is hard to repress the mind, which is hotter than fire, more inaccessible than a hill, and stronger than a thunder bolt.
22. The mind is attracted to its objects as a bird to its prey, and has no respite for a moment as a boy from his play.
23. My mind resembling the sea both in its dullness as well as restlessness, in its extent and fulness with whirlpools and dragons, keeps me far from advancing towards it.
24. It is more difficult to subdue the mind than to drink off the ocean, or to upset the Sumeru mountain. It is ever harder than the hardest thing.
25. The mind is the cause of all exertions, and the sensorium of the three worlds. Its weakness weakens all worldliness, and requires to be cured with care.
26. It is the mind from which arise our pains and pleasures by hundreds, as the woods growing in groups upon a hill; but no sooner is the scythe of reason applied to them, than they fall off one by one.
27. I am ready to subdue my mind which is my greatest enemy in this world, for the purpose of mastering all the virtues, which the learned say depend upon it. My want of desires has made me averse to wealth and the gross pleasures it yields, which are as tints of clouds tainting the (clear disc of the) moon (of our mind).

#### CHAPTER XVII. ON CUPIDITY.

1. I see our vices like a flock of owls flying about in the region of our minds, under the darkness of our affections, and in the longsome night of our greed.
2. I am parched by my anxieties like the wet clay under solar rays, infusing an inward heat in it by extraction of its soft moisture.
3. My mind is like a vast and lonesome wilderness, covered under the mist of errors, and infested by the terrible fiend of desire is continually floundering about it.
4. My wailings and tears serve only to expand and mature my anxiety, as the dews of night open and ripen the blossoms of beans and give them a bright golden color.
5. Greed by raising expectations in men, serves only to whirl them about, as the vortex of the sea wallows the marine animals in it.
6. The stream of worldly greed flows like a rapid current within the rock of my body, with precipitate force (in my actions), and loud resounding waves (of my speech).
7. Our minds are driven by foul greed from one place to another, as the dusty dry hays are carried away by the winds, and as the Chátakas are impelled by thirst to fly about.
8. It is greed which destroys all the good qualities and grace which we adopted to ourselves in good faith, just as the mischievous mouse severs the wires (of a musical instrument).
9. We turn about upon the wheel of our cares, like withered leaves (floating) upon the water, and like dry grass uplifted by the wind, and as autumnal clouds (moving) in the sky.
10. Being over powered by greed, we are disable to reach the goal (of perfection), as a bird entangled in the snare, is kept from its flight.
11. I am so greatly burnt by the flame of greed, that I doubt whether this inflammation may be assuaged even by administration of nectar itself.
12. Greed like a heated-mare takes me far and farther still from my place, and brings me back to it again and again. Thus it hurries me up and down and to and fro in all directions forever.
13. We are pulled up and cast down again like a bucket in the well, by the string of greed (tied about our necks).
14. Man is led about like a bullock of burden by his greed, which bends his heart as fast as the string does the beast, and which it is hard for him to break.

15. As the huntress spreads her net to catch birds in it, so does our affection for our friends, wives and children stretch these snares to entrap us every day.
16. Greed like a dark night terrifies even the wise, blindfolds the keen-sighted, and depresses the spirit of the happiest of men.
17. Our appetite is as heinous as a serpent, soft to feel, but full of deadly poison, and bites us as soon as it is felt.
18. It is also like a black sorceress that deludes men by her magic, but pierces him in his heart, and exposes him to danger afterwards.
19. This body of ours shattered by our greed is like a worn out lute, fastened by arteries resembling the wires, but emitting no pleasing sound.
20. Our greed is like the long fibered, dark and juicy poisonous creeper called Kaduka, that grows in the caverns of mountains, and maddens men by its flavor.
21. Greed is as vain and empty, fruitless and aspiring, unpleasant and perilous, as the dry twig of a tree, which (bears no fruit or flower) but is hurtful with its prickly point.
22. Venality is like a churlish old woman, who from the incontinence of her heart, courts the company of every man, without gaining the object of her desire.
23. Greediness as an old actress plays her various parts in the vast theatre of world, in order to please the different tastes of her audience.
24. Parsimony is as a poisonous plant growing in the wide wilderness of the world, bearing old age and infirmity as its flowers, and producing our troubles as its fruits.
25. Our churlishness resembles an aged actress, attempting a manly feat she has not the strength to perform, yet keeping up the dance without pleasing (herself or anybody).
26. Our fleeting thoughts are as fickle as peacocks, soaring over inaccessible heights under the clouds (of ignorance); but ceasing to fly in the day light (of reason).
27. Greed is like a river in the rains, rising for a time with its rolling waves, and afterwards lying low in its empty bed.
28. Greed is as inconstant as a female bird, which changes her mates at times, and quits the tree that no longer bears any fruit.
29. The greedy are as unsteady as the flouncing monkey, which is never restive at any place, but moves to places impassable by others, and craving for fruits even when satisfied.
30. The acts of greed are as inconstant as those of chance, both of which are ever on the alert, but never attended with their sequence.
31. Our venality is like a black-bee sitting upon the lotus of our hearts, and thence making its rambles above, below and all about us in a moment.
32. Of all worldly evils, greed is the source of the longest sorrow. She exposes to peril even the most secluded man.
33. Greed like a group of clouds, is filled with a thick mist of error, obstructing the light of heaven, and causing a dull insensibility (in its possessor).
34. Penury which seems to gird the breasts of worldly people with chains of gems and jewels, binds them as beasts with halters about the necks.
35. Covetousness stretches itself long and wide and presents to us a variety of colors as the rainbow. It is equally unsubstantial and without any property as the iris, resting in vapour and vacuum and being but a shadow itself.
36. It burns away our good qualities as electric fire does the hay; it numbs our good sense as the frost freezes the lotus; it grows our evils as autumn does the grass; and it increases our ignorance as the winter prolongs the night.
37. Greediness is as an actress in the stage of the world; she is as a bird flying out of the nest of our houses; as a deer running about in the desert of our hearts; and as a lute making us sing and dance at its tune.
38. Our desires like billows toss us about in the ocean of our earthly cares; they bind us fast to delusion as chains do the elephant. Like the ficus indicus they produce the roots of our regeneration, and like moon beams they put our budding sorrows to bloom.
39. Greed the box bedecked with gems, filled with miseries, decrepitude and death, and is full of disorder and disasters like a mad drunken dance.
40. Our wishes are sometimes as pure as light and at others as foul as darkness; now they are as clear as the milky way, and again as obscure as thickest mists.

41. All our bodily troubles are avoided by our abstaining from greed, as we are freed from fear of night demons at the dispersion of darkness.
42. So long do men remain in their state of (dead like) dumbness and mental delirium, as they are subject to the poisonous cholic of greed.
43. Men may get rid of their misery by their being freed from anxieties. It is the abandonment of cares which is said to be the best remedy of greed.
44. As the fishes in a pond fondly grasp the bait in expectation of a sop, so do the avaricious lay hold on anything, be it wood or stone or even a straw.
45. Greed like an acute pain excites even the gravest of men to motion, just as the rays of the sun raise the lotus blossoms (above the water).
46. It is compared with the bamboo in its length, hollowness, hard knots, and thorny prickles, and yet it is entertained in expectation of its yielding the manna and a pearly substance.
47. Yet it is a wonder that high-minded men, have been able to cut off this almost unseverable knot of greed, by the glittering sword of reason:
48. As neither the edge of the sword, nor the fire of lightening, nor the sparks of the red-hot iron, are sharp enough to sever the keen greed seated in our hearts.
49. It is like the flame of a lamp which is bright but blackening and acutely burning at its end. It is fed by the oily wicks (of years), is vivid in all, but never handled by anybody.
50. Penury has the power of bemeaning the best of men to (the baseness of) straws in a moment, notwithstanding their wisdom, heroism and gravity in other respects.
51. Greed is like the great valley of the Vindhya hills, that is beset with deserts and impenetrable forests, is terrible and full of snares laid by the hunters, and filled with the dust and mist (of delusion).
52. One single greed has everything in the world for its object, and though seated in the breast, it is imperceptible to all. It is as the undulating Milky Ocean in this fluctuating world, sweeping all things yet regaling mankind with its odorous waves.

#### CHAPTER XVIII. OBLOQUY OF THE BODY.

1. This body of ours that struts about on earth, is but a mass of humid entrails and tendons, tending to decay and disease, and to our torment alone.
2. It is neither quiescent nor wholly sentient, neither ignorant nor quite intelligent. Its inherent soul is a wonder, and it is reason that makes it graceful or otherwise.
3. The sceptic is doubtful of its inertness and exercise of intellect; and the unreasonable and ignorant people are ever subject to error and illusion.
4. The body is as easily gratified with a little, as it is exhausted in an instant, hence there is nothing so pitiable, abject and worthless as our bodies.
5. The face is as frail as a fading flower: now it shoots forth its teeth like filaments, and now it dresses itself with blooming and blushing smiles as blossoms.
6. The body is as a tree, having its arms resembling the branches, the shoulder-blades like stems, the teeth as rows of birds, the eye-holes like its hollows, and the head as a big fruit.
7. The ears are as two wood-peckers, the fingers of both hands and feet as so many leaves of the branches, the diseases as (parasite) plants, and the acts of the body are as axes felling this tree, which is the seat of the two birds the soul and intelligence.
8. This shady tree of the body, is but the temporary resort of the passing soul, what then whether it be akin to or apart from anybody, or whether one would rely in it or not.
9. What man is there, O venerable fathers! that would stoop to reflect within himself, that this body is repeatedly assumed only to serve him as a boat to pass over the sea of the world.
10. Who can rely any confidence in his body, which is as a forest full of holes, and abounds in hairs resembling its trees?
11. The body composed of flesh, nerves and bones, resembles a drum without any musical sound, and yet I sit watching it as a cat (for the squeaking of mice).
12. Our bodies are as trees growing in the forest of the world, bearing the flowers of anxiety, and perforated by the worms of sorrow and misery, and mounted upon by the apish mind.

13. The body with its smiling face appears a goodly plant, bearing the fruits both of good and evil; but it has become the abode of the snake of greed, and an abode of the crows of anger.
14. Our arms are as the branches of trees, and our open palms like beautiful clusters of flowers, the other limbs are as twigs and leaves, and are continually shaken by the breath of life.
15. The two legs are the erect stems (of the tree of the body), and the organs are the seats of the birds of sense. Its youthful bloom is a shade for the passing traveller of love.
16. The hanging hairs of the head resemble the long grass growing on the tree (of the body); and egoism like a vulture (in hollow), cracks the ear with its hideous shrieks.
17. Our various desires like the pendant roots and fibres of the fig tree, seem to support its trunk of the body, though it is worn out by labor to unpleasantness.
18. The body is the big abode of its owner's egoism, and therefore it is of no interest to me whether it lasts or falls (for egoism is the bane of happiness).
19. This body which is linked with its limbs like beasts of burden labor, and is the abode of its mistress Greed—painted over by her taints of passions, affords me no delight whatever.
20. This abode of the body which is built by the framework of the back-bone and ribs, and composed of cellular vessels, tied together by ropes of the entrails, is no way desirable to me.
21. This mansion of the body, which is tied with strings of the tendons, and built with the clay of blood and moisture, and plastered white with old age, is no way suited to my liking.
22. The mind is the architect and master of this bodily dwelling, and our activities are its supports and servants; it is filled with errors and delusions which I do not like.
23. I do not like this dwelling of the body with its bed of pleasure on one side, and the cries of pain as those of its children on the other, and where our evil desires are at work like its bawling hand-maids.
24. I cannot like this body, which like a pot of filth, is full of the foulness of worldly affairs, and mouldering under the rust of our ignorance.
25. It is a hovel standing on the two props of our heels, and supported by the two posts of our legs.
26. It is no lovely house where the external organs are playing their parts, while its mistress the understanding sits inside with her brood of anxieties.
27. It is a hut which is thatched over with the hairs on the head, decorated with the turrets of the ears, and adorned with jewels on the crest, which I do not like.
28. This house of the body is walled about by all its members, and beset by hairs growing like ears of corn on it. It has an empty space of the belly within (which is never full), and which I do not like.
29. This body with its nails as those of spiders, and its entrails growling within like barking dogs, and the internal winds emitting fearful sounds, is never delightful to me.
30. What is this body but a passage for the ceaseless inhaling and breathing out of the vital air? Its eyes are as two windows which are continually oped and closed by the eyelids. I do not like such a mansion as this.
31. This mansion of the body with its formidable (wide-open) door of the mouth, and (ever-moving) bolt of the tongue and bars of the teeth, is not pleasant to me.
32. This house of the body, having the white-wash of ointments on the outer skin, and the machinery of the limbs in continued motion, and the restless mind burrowing its base like the mischievous mouse, is not liked by me.
33. Sweet smiles like shining lamps, serve to lighten this house of the body for a moment, but it is soon darkened by a cloud of melancholy, wherefore I cannot be pleased with it.
34. This body which is the abode of diseases, and subject to wrinkles and decay, and all kinds of pain, is a mansion wherewith I am not pleased.
35. I do not like this wilderness of the body, which is infested by the bears of the senses. It is empty and hollow within, with dark groves (of entrails) in the inside.
36. I am unable, O chief of sages! to drag my domicile of the body, just as a weak elephant is incapable to draw out another immersed in a muddy pit.

37. Of what good is affluence or royalty, this body and all its efforts to one, when the hand of time must destroy them all in a few days.
38. Tell me, O sage! what is charming in this body, that is only a composition of flesh and blood both within and without it and frail in its nature.
39. The body does not follow the soul upon death; tell me sage, what regard should the learned have for such an ungrateful thing as this.
40. It is as unsteady as the ears of an infuriate elephant, and as fickle as drops of water that trickle on their tips. I should like therefore to abandon it, before it comes to abandon me.
41. It is as tremulous as the leaves of a tree shaken by the breeze, and oppressed by diseases and fluctuations of pleasure and pain. I have no relish in its pungency and bitterness.
42. With all its food and drink for evermore, it is as tender as a leaflet and is reduced to leanness in spite of all our cares, and runs fast towards its dissolution.
43. It is repeatedly subjected to pleasure and pain, and to the succession of affluence and destitution, without being ashamed of itself as the shameless vulgar herd.
44. Why nourish this body any longer, when it acquires no excellence nor durability of its state, after its enjoyment of prosperity and exercise of authority for a length of time.
45. The bodies of the rich as well as those of the poor, are alike subject to decay and death at their appointed times.
46. The body lies as a tortoise in the cave of greed amidst the ocean of the world. It remains there in the mud in a mute and torpid state, without an effort for its liberation.
47. Our bodies floating as heaps of wood on the waves of the world, serve at last for the fuel of funeral fire (on the pile); except a few of these which pass for human bodies in the sight of the wise.
48. The wise have little to do with this tree of the body, which is beset by evils like harmful orchids about it, and produces the fruit of perdition.
49. The body like a frog, lies merged in the mire of mortality, where it perishes no sooner it is known to have lived and gone.
50. Our bodies are as empty and fleeting as gusts of wind, passing over a dusty ground, where nobody knows whence they come, and whither they go.
51. We know not the course of our bodies (their transmigrations), as we do not know those of the winds, light and our thoughts; they all come and go, but from where and whither, we know nothing of.
52. Fie and shame to them, that are so giddy with the ebriety of their error, as to rely on any state or durability of their bodies.
53. They are the best of men, O sage! whose minds are at rest with the thought, that their ego does not subsist in their bodies, nor are the bodies theirs at the end (of their lives).
54. Those mistaken men that have a high sense of honor and fear dishonor, and take a pleasure in the excess of their gains, are truly the killers both of their bodies and souls.
55. We are deceived by the delusion of egoism, which like a female fiend (sorceress) lies hid within the cavity of the body with all her sorcery.
56. Our reason unaided (by religion) is kept in bondage like a female slave within the prison of our bodies, by the malicious fiend of false knowledge (or false reasoning).
57. It is certain that whatever we see here is unreal, and yet it is a wonder, that the mass of men are led to deception by the vile body, which has injured the cause of the soul.
58. Our bodies are as fleeting as the drops of a water-fall, and they fall off in a few days like the withered leaves of trees.
59. They are as quickly dissolved as bubbles in the ocean; it is in vain therefore that it should hurl about in the whirlpool of business.
60. I have not a moment's reliance in this body, which is ever hastening to decay; and I regard its changeful delusions as a state of dreaming.
61. Let those who have any faith in the stability of the lightning, of the autumn clouds, and in glacial castles, place their reliance in this body.
62. It has outdone all other things that are doomed to destruction in its instability and perishableness. It is moreover subject to very many evils; wherefore I have set it at nothing as a straw, and thereby obtained my repose.

## CHAPTER XIX. BLEMISHES OF BOYHOOD.

1. One receiving his birth in the unstable ocean of the world, which is disturbed by the waves of the turmoil of business, has to pass his boyhood in sufferings only.
2. Want of strength and sense, and subjection to diseases and dangers, muteness and appetite, joined with longings and helplessness, are the concomitants of infancy.
3. Childhood is chained to fretting and crying, to fits of anger, craving and every kind of incapacity, as an elephant when tied to the post by its chains.
4. The vexations which tease the infant breast, are far greater than those which trouble us in youth and old age, or disturb one in disease, danger or at the approach of death.
5. The acts of a boy are as those of young animals, that are always restless and snubbed by everybody. Hence boyhood is more intolerable than death itself.
6. How can boyhood be pleasing to anybody, when it is but a semblance of gross ignorance, and full of whims and hobbies, and ever subject to miscarriages.
7. It is this silly boyhood which is in constant dread of dangers arising at every step from fire, water and air, and which rarely betide us in other states of life.
8. Children are liable to very many errors in their plays and wicked frolics, and in all their wishes and attempts beyond their capacities: hence boyhood is the most perilous state (of life).
9. Children are engaged in false pursuits and wicked sports, and are subject to all foolish puerilities. Hence boyhood is fit for the rod and not for rest.
10. All faults, misconduct, transgressions and heart-aches, lie hidden in boyhood like owls in hollow caves.
11. Fie to those ignorant and foolish people, who are falsely led to imagine boyhood as the most pleasant period of life.
12. How can boyhood appear pleasing to anyone, when the mind swings like a cradle towards every object of desire, however wrong it is deemed to be in both worlds.
13. The minds of all living beings are ever restless, but those of young people are ten times more at unrest.
14. The mind is naturally unsteady, and so is boyhood also. Say what can save us from that state of life, when both these vagrant things combine to our destruction.
15. The glances of women, the flashes of lightning, the flame of fire, and the ever-rolling waves, have all imitated the fickleness of boyhood.
16. Minority seems to be a twin brother to the mind, and resembles it in the unsteadiness and frailty of all its purposes.
17. All kinds of miseries, misdeeds and miscarriages await on boyhood, as all sorts of men hang upon the rich (for their supportance).
18. Children are fond of fresh things at all times, and on their failing to get the same, they fall to a fainting fit, as if from the effect of poison.
19. A boy like a dog, is as easily tamed as he is irritated at a little, and he is as glad to lie in the dust, as to play with dirt.
20. A foolish fretful boy with his body daubed in mire with the tears in his eyes, appears as a heap of dry clay soiled by a shower of rain.
21. Children are subject to fear and voracity; they are helpless but fond of everything they have seen or heard, and equally fickle in their bodies and mind. Hence boyhood is a source of troubles only.
22. The foolish and helpless child, becomes as sad and sour when he fails to get the object of his fancy, as when he is thwarted from the thing desired.
23. Children have much difficulty to get at the things they want, and which they can ask only by indistinct words. Hence no one suffers so much as children.
24. A boy is as much irritated by the eagerness of his whimsical desires, as a patch of ground in the desert is parched by the summer heat.
25. A boy on entering his school, is subjected to corrections, which are as painful to him as the goading and chains to the elephant.
26. A great many whims and hobbies, and a variety of false fancies, tend continually to afflict boyhood, which is ever fond of toys and trifles.



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

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

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

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

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

#### CHAPTER XX. VITUPERATION OF YOUTH.

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

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

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

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

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

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

7. Whoever has passed the dreadfully enchanted coast of youth, filled with various flavors and wonders, are said to be truly wise.

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

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

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

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

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

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

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

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

16. Errors growing in youth, cause copious mistakes in life, by upsetting good sense and setting at nothing the approved good manners (of society).

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

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

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

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

21. The young man afflicted with the pain of soft desire, is regarded by the wise in no better light than a fragment of (useless) straw.

22. Youth is the stake of haughty self-esteem, as the rack is for the immolation of the elephant giddy with its frontal pearl.
23. Youth is a lamentable forest, where the mind as the root of all, gives growth to jungles of (love sick) groans and sighs, and tears of sorrow. The vices of this time, are as venomous snakes of the forest.
24. Know the youthful bloom of the person to resemble the blooming lotus of the lake. The one is full of affections, bad desires and evil intents, as the other is filled with bees, filaments, petals and leaves.
25. The new bloom of youth is the resort of anxiety and disease, which like two birds with their (black and white) plumage of vice and virtue, frequent the fountain of the young man's heart.
26. Early youth resembles a deep sea, disturbed by the waves of numberless amusements, transgressing all bounds, and regardless of death and disease.
27. Youth is like a furious gust of wind, over-loaded with the dust of pride and vanity, and sweeps away every trace of the good qualities (early acquired by one).
28. The rude dust of the passions of youths, disfigures their face, and the hurricane of their sensualities cover their good qualities (as flying leaves overspread the ground).
29. Youthful vigour awakens a series of faults, and destroys a group of good qualities, by increasing the vice of pleasures.
30. Youthful bloom confines the fickle mind to some beauteous person, as the bright moonbeams serve to shut the flitting bee in the dust of the closing lotus.
31. Youth like a delightful cluster of flowers, growing in the arbour of human body, attracts the mind as the bee to it, and makes it giddy (with its sweets).
32. The human mind anxious to derive pleasure from the youthfulness of the body, falls into the cave of sensuality, as a deer running after the mirage of desert heat, falls down into a pit.
33. I take no delight in moony youth, which guilds the dark body with its beams, and resembles the stern mane of the leonine mind. It is a surge in the ocean of our lives (that tosses us all about).
34. There is no reliance in youth, which fades away as soon as summer flowers in this desert of the body.
35. Youth is as a bird, and as soon flies away from our bodily cage as the philosopher's stone, which quickly disappears from the hands of the unfortunate.
36. As youth advances to its highest pitch, so the feverish passions wax stronger for our destruction only.
37. As long as the night (delusion) of youth does not come to its end, so long the fiends of our passion do not cease to rage in the desert of the body.
38. Pity me, O sage! in this state of youth, which is so full of perturbations, as to have deprived me of the sight (light) of reason. O pity me as you would for your dying son.
39. The foolish man who ignorantly rejoices at his transient youth, is considered as a human beast.
40. The foolish fellow who is fond of his youth which is flushed with pride and filled with errors, comes to repent (of his folly) in a short time.
41. Those great minded men are honoured on earth, who have safely passed over the perils of youth.
42. One crosses over with ease the wide ocean which is the horrible habitation of huge whales; but it is hard to pass over our youth, that is so full of vices and the waves (of our passions).
43. It is very rare to have that happy youth which is filled with humility, and spent in the company of respectable men; which is distinguished by feelings of sympathy, and is joined with good qualities and virtues.

#### CHAPTER XXI. VITUPERATION OF WOMEN.

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

2. Can you find anything beautiful in the female form, separated from its (component parts of the) flesh, skin, blood and water, that is worth beholding? Why then dote upon it?
3. This fairy frame consisting of hairs in one part and blood in the other, cannot engage the attention of a high-minded man to its blemishes.
4. The bodies of females, that are so covered with clothing and repeatedly besmeared with paints and perfumes, are (at last) devoured by carnivorous (beasts and worms).
5. The breasts of women decorated with strings of pearl, appear as charming as the pinnacles of Sumeru, washed by the waters of Ganges falling upon them.
6. Look at these very breasts of the woman becoming at last a lump of food, to be devoured by dogs in cemeteries and on the naked ground.
7. There is no difference between a woman and a young elephant that lives in the jungle, both of them being made of blood, flesh and bones. Then why hunt after her.
8. A woman is charming only for a short time, and does not long last to be so. I look upon her merely as a cause of delusion.
9. There is no difference between wine and a woman, both of them tending equally to produce high-flown mirth and jollity, and creating revelry and lust.
10. Overindulgent men are like chained elephants among mankind, that will never come to sense however goaded by the hooks of reason.
11. Women are the flames of vice, their black-dyed eye and hairs are as their smoke and soot. They are as intangible as fire, though pleasing to the sight. They burn the man as fire consumes the straw.
12. They burn from afar (more than fire), and are as dry as bones (in their hearts), though appearing as soft and juicy to sight. They serve as fuel to the fire of hell, and are dangerous with their charmingness.
13. The woman resembles a moon-light night, veiled over by her loosened locks, and looking through her starry eyes. She shows her moon-like face amidst her flowery smiles.
14. Her soft dalliance destroys all manly energy, and her caresses overpower the good sense of men, as the shade of night does the sleeping (world).
15. The woman is as lovely as a creeper in its flowering time. Her palm are the leaves and her eyes as the black-bees (on the flower). Her breasts are as the uplifted tops of the plant.
16. The lovely maiden is like a poisonous creeper, fair as the filament of a flower but destructive of life, by causing inebriation and insensibility.
17. As the snake-catcher entices the snake by his breath and brings it out of its hole, so does the woman allure the man by her officious civilities, and gets him under her control.
18. Sexual desire as a huntsman, has spread his nets in the forms of women, for the purpose of ensnaring the persons of deluded men like silly birds.
19. The mind of man though as fierce as that of a furious elephant, is tied fast by the chain of love to the fulcrum of women, just as an elephant is fastened (by his leg) to the post, where he remains dull and dumb forever.
20. Human life is as a pool in which the mind moves about in its mud and mire (as a fish). Here it is caught by the bait of woman, and dragged along by the thread of its impure desires.
21. The beauteous-eyed maiden is a bondage to man, as the stable is to the horse, the fastening post to the elephant, and as spells are to the snakes.
22. This wonderful world, with all its delights and enjoyments, began with woman and depends on women for its continuance.
23. A woman is the casket of all gems of vice she is the cause of the chain of our everlasting misery, and is of no use to me.
24. What shall I do with her breast, her eyes, her loins, her eyebrows, the substance of which is but flesh, and which therefore is altogether unsubstantial.
25. Here and there, O Bráhmaṇ! her flesh and blood and bones undergo a change for the worse in course of a few days.
26. You see sage, those dearly beloved mistresses, who are so much fondled by foolish men, lying at last in the cemetery, and the members of their bodies all mangled and falling off from their places.

27. O Bráhmán! those dear objects of love--the faces of maidens, so fondly decorated by their lovers with paints and pastes, are at last to be singed on the piles.
28. Their braided hairs now hang as flappers of chowry on the trees of the cemetery, and their whitened bones are strewn about as shining stars after a few days.
29. Behold their blood sucked in by the dust of the earth, voracious beasts and worms feeding upon their flesh, jackals tearing their skin, and their vital air wafted in the vacuum.
30. This is the state to which the members of the female body must shortly come to pass, you say all existence to be delusion, tell me therefore why do you allow yourselves to fall into error?
31. A woman is no other than a form composed of the five elements, then why should intelligent men be fondly attached to her (at the risk of their ruin)?
32. Men's longing for women is likened to the creeper called Suta, which stretches its sprigs to a great length, but bears plenty of bitter and sour fruits.
33. A man blinded by greed (for the supportance of his mate) is as a stray deer from its herd; and not knowing which way to go, is lost in the maze of illusion.
34. A young man under the control of a young woman, is as much lamentable as an elephant fallen into a pit of the Vindhya mountain in pursuit of his mate.
35. He that has a wife, has an appetite for enjoyment on earth; but one without her has no object of desire. Abandonment of the wife amounts to the abandoning of the world, and forsaking the world is the path to true happiness.
36. I am not content, O Bráhmán! with these unmanageable enjoyments which are as flickering as the wings of bees, and are as soon at an end as they are born. I long only for the state of supreme bliss, from my fear of repeated-births, decay and death.

#### CHAPTER XXII. OBLOQUY OF OLD AGE.

1. Boyhood has scarcely lost its boyishness when it is overtaken by youth, which is soon followed by a ruthless old age, devouring the other two.
2. Old age withers the body like a frost freezing the lake of lilies. It drives away the beauty of the person as a storm does the autumnal clouds; and it pulls down the body, as a current carries away a tree on the bank.
3. The old man with his limbs slackened and worn out by age, and his body weakened by infirmity, is treated by women as a useless beast.
4. Old age drives a man's good sense, as a good wife is driven away by her step dame.
5. A man in his state of tottering old age, is scoffed at as a imbecile by his own sons and servants, and even by his wife, and all his friends and relations.
6. Insatiable greed like a greedy vulture alights on the heads of the aged, when their appearance grows uncouth, and their bodies become helpless, and devoid of all manly qualities and powers.
7. Appetite the constant companion of my youth, is thriving along with my age, accompanied with her evils of indigence, and heart-burning cares and restlessness.
8. Ah me! what must I do to remove my present and future pains? It is this fear which increases with old age, and finds no remedy.
9. What am I that am brought to this extremity of senselessness, what can I do in this state. I must remain dumb and silent. Under these reflections there is an increased sense of helplessness in old age.
10. How and when and what shall I eat, and what is sweet to taste? These are the thoughts which trouble the mind of one when old age comes upon him.
11. There is an insatiable desire for enjoyments, but the powers to enjoy them are lacking. It is the want of strength which afflicts the heart in old age.
12. Hoary old age sits and shrieks as a heron on the top of the tree of this body, which is infested within it by the serpents of sickness.
13. As the grave owl—the bird of night, appears unexpectedly to our sight soon as the evening shades cover the landscape, so does the solemn appearance of death overtake us in the eve of our life.
14. As darkness prevails over the world at the eve of the day, so doth death overtake the body at the eve of the life.

15. Death overtakes a man in his hoary old age, just as a monkey alights on a tree covered with pearly flowers.
16. Even a deserted city, a leafless tree and parched up land may present a fair aspect, but never does the body look well that is pulled down by hoary age.
17. Old age with its hooping cough lays hold on a man, just as a vulture seizes its prey with loud shrieks in order to devour it.
18. As a girl eagerly lays hold on a lotus flower whenever she meets with one, and then plucks it from its stalk and tears it to pieces, so does old age overtake the body of a person and break it down at last.
19. As the chill blast of winter shakes a tree and covers its leaves with dust, so does old age seize the body with a tremor and fill all its limbs with the rust of diseases.
20. The body overtaken by old age becomes as pale and battered, as a lotus flower beaten by frost becomes withered and shattered.
21. As moonbeams contribute to the growth of Kumuda flowers on the top of mountains, so does old age produce grey hairs resembling Casia flowers on the heads of men (with inward phlegm and gout).
22. Death the lord of all beings, views the grey head of a man as a ripe pumpkin seasoned with the salt of old age, and devours it with zest.
23. As the Ganges upsets a neighbouring tree by its rapid course, so does old age destroy the body, as the current of our life runs fast to decay.
24. Old age which preys on the flesh of the human body, takes as much delight in devouring its youthful bloom as a cat does in feeding upon a mouse.
25. Decrepitude raises its ominous hoarse sound of hiccough in the body, as the jackal sends forth her hideous cry amidst the forest.
26. Old age as an inward flame consumes the living body as a wet log of wood, which thereupon emits its hissing sounds of hiccough and hard breathing, and sends up the gloomy fumes of sorrow and sighs.
27. The body like a flowering creeper, bends down under the pressure of age, turns to grey like the fading leaves of a plant, and becomes as lean and thin as a plant after its flowering time is over.
28. As the infuriated elephant upsets the white plantain tree in a moment, so does old age destroy the body that becomes as white as camphor all over.
29. Senility O sage! is as the standard bearer of the king of death, flapping his chowry of grey hairs before him, and bringing in his train an army of diseases and troubles.
30. The monster of old age, will even overcome those that were never defeated in wars by their enemies, and those that hide themselves in the inaccessible caverns of mountains.
31. As infants cannot play in a room that has become cold with snow, so the senses can have no play in the body that is stricken with age.
32. Old age like a juggling girl, struts on three legs at the sound of coughing and whiffing, beating as a tymbal on both sides.
33. The tuft of grey hairs on the head of the aged body, represents a white fan (choury) fastened to the top of a handle of white sandal wood, to welcome the despot of death.
34. As hoary age makes his advance like moon-light on the site of the body, he calls forth the hidden death to come out of it, as the moon-light makes the Water Lilies to unfold its buds.
35. Again as the white wash of old age whitens the outer body, so debility, diseases and dangers become its inmates in the inner apartment.
36. It is the extinction of being that is preceded by old age; therefore I as a man of little understanding, can have no reliance in old age (though extolled by some.)
37. What then is the good of this miserable life, which lives under the subjection of old age? Senility is irresistible in this world, and defies all efforts to avoid or overcome it.

#### CHAPTER XXIII. VICISSITUDES OF TIMES.

1. Men of little understandings are found to fall into grave errors in this pit of the world, by their much idle talk, ever doubting scepticism, and schisms (in religion).
2. Good people can have no more confidence in the net work of their ribs, than little children may have a liking for fruits reflected in a mirror.

3. Time is a rat that cuts off the threads of all thoughts (prospects), which men may entertain here about the contemptible pleasures of this world.
4. There is nothing in this world which the all-devouring time will spare. He devours all things as the undersea fire consumes the over-flowing sea.
5. Time is the sovereign lord of all, and equally terrible to all things. He is ever ready to devour all visible beings.
6. Time as master of all, spares not even the greatest of us for a moment. He swallows the universe within himself, whence he is known as the Universal Soul.
7. Time pervades all things, but has no perceptible feature of his own, except that he is imperfectly known by the names of years, ages and Kalpas (millenniums).
8. All that was fair and good, and as great as the mount of Meru, have gone down in the womb of eternity, as the snakes are gorged by the greedy Garuda.
9. There was no one ever so unkind, hard-hearted, cruel, harsh or miserly, whom time has not devoured.
10. Time is ever greedy although he should devour the mountains. This great gourmand is not satisfied with gorging everything in all the worlds.
11. Time like an actor plays many parts on the stage of the world. He abstracts and kills, produces and devours and at last destroys everything.
12. Time is constantly picking up the seeds of all the four kinds of living beings from this unreal world, as a parrot picks up the ripened fruit from under the cracked shell of a pomegranate and nibbles at the seeds of it.
13. Time like a wild elephant uproots all proud living beings in this world, as the other pulls up the trees of the forest with their tusks.
14. This creation of God is like a forest, having Brahmá for its foundation and its trees full of the great fruits of gods. Time commands it throughout its length and breadth.
15. Time glides along constantly as a creeping plant, composed of years and ages as its parts, and the dark nights as black bees chasing after them.
16. Time, O sage, is the subtlest of all things. It is divided though indivisible, it is consumed though incombustible, it is perceived though imperceptible in its nature.
17. Time like the mind is strong enough to create and demolish anything in a trice, and its province is equally extensive with it.
18. Time is a whirlpool to men; and being accompanied with desire his insatiable and uncontrollable mistress and delighting in illicit enjoyments, he makes them do and undo the same thing over and over again.
19. Time is prompted by his rapacity to appropriate everything to himself, from the meanest straw, dust, leaves and worms, to the greatest Indra and the mount Meru itself.
20. Time is the source of all malice and greediness, and the spring of all misfortunes, and intolerable fluctuations of our states.
21. As children with their balls play about their play-ground, so does time in his arena of the sky, play with his two balls of the sun and moon.
22. Time at the expiration of the Kalpa age, will dance about with a long chain of the bones of the dead hanging from his neck to the feet.
23. The gale of desolation rising from the body of this desolator of the world at the end of a kalpa age, causes the fragments of mount Meru to fly about in the air like the rinds of the bhoja-petera tree.
24. Time then assumes his terrific form of fire, to dissolve the world in empty space, when the gods Brahmá and Indra and all others cease to exist.
25. As the sea shows himself in a continued series of waves rising and falling one after another, so it is time that creates and dissolves the world, and appears to rise and fall in the rotation of days and nights.
26. Time plucks the gods and demigods as ripe fruits, from their great tree of existence, at the end of the world, (to make them his food).
27. Time resembles a large fig tree (*Ficus religiosa*), studded with all the worlds as its fruits, and resonant with the noise of living beings like the hissing of gnats about them.
28. Time accompanied by Action as his mate, entertains himself in the garden of the world, blossoming with the moonbeams of the Divine Spirit.

29. As the high and huge rock supports its body upon the basis of the earth, so does time rest itself in endless and interminable eternity.
30. Time assumes to himself various colors of black, white and red (at night, day and midday) which serve for his vestures.
31. As the earth is the great support of hills which are fixed upon it, so is time the support of all the innumerable ponderous worlds that constitute the universe.
32. Hundreds of great Kalpa ages may pass away, yet there is nothing that can move eternity to pity or concern, or stop or expedite his course. It neither sets nor rises (as time).
33. Time is never proud to think, that it is he who without the least sense of pain and labor, brings this world into play and makes it to exist.
34. Time is like a reservoir in which the nights are as mud, the days as lotuses, and the clouds as bees.
35. As a covetous man, with worn out broom sticks in hand, sweeps over a mountain to gather the particles of gold strewn over it, so does time with his sweeping course of days and nights, collect in one mass of the dead all living beings in the world.
36. As a miserly man trims and lights a lamp with his own fingers, to look into his stores at each corner of the room; so does time light the lamps of the sun and moon to look into the living beings in every nook and corner of the world.
37. As one ripens the fruit in sun and fire in order to devour them, so does time ripen men by their sun and fire worship, to bring them under his jaws at last.
38. The world is a dilapidated cottage and men of parts are rare gems in it. Time hides them in the casket of his belly, as a miser keeps his treasure in a coffer.
39. Good men are like a garland of gems, which time puts on his head for a time with fondness, and then tears and tramples it down (under his feet).
40. Strings of days, nights and stars, resembling beads and bracelets of white and black lotuses, are continually turning round the arm of time.
41. Time looks upon the world as (the carcass of) a ram, with its mountains, seas, sky and earth as its four horns, and the stars as its drops of blood which it drinks day by day.
42. Time destroys youth as the moon shuts the petals of the lotus. It destroys life as the lion kills the elephant: there is nothing however insignificant that time steals not away.
43. Time after sporting for a Kalpa period in the act of killing and crushing of all living beings, comes to lose its own existence and becomes extinct in the eternity of the Spirit of spirits.
44. Time after a short rest and respite reappears as the creator, preserver, destroyer and remembrancer of all. He shows the shapes of all things whether good or bad, keeping his own nature beyond the knowledge of all. Thus doth time expand and preserve and finally dissolve all things by way of sport.

#### CHAPTER XXIV. RAVAGES OF TIME.

1. Ráma rejoined:--Time is a self-willed sportsman as a prince, who is inaccessible to dangers and whose powers are unlimited.
2. This world is as it were a forest and sporting ground of time, wherein the poor deluded worldlings are caught in his snare like bodies of wounded stags.
3. The ocean of universal deluge is a pleasure-pond of time, and the undersea fires bursting therein as lotus flowers (serve to beautify that dismal scene).
4. Time makes his breakfast of this vapid and stale earth, flavored with the milk and curd of the seas of those names.
5. His wife Chandi with her train of Mátris, ranges all about this wide world as a ferocious tigress (with horrid devastation).
6. The earth with her waters is like a bowl of wine in the hand of time, dressed and flavored with all sorts of lilies and lotuses.
7. The lion with his huge body and startling mane, his loud roaring and tremendous groans, seems as a caged bird of sport in the hand of time.
8. The Mahákála like a playful young Kokila (cuckoo), appears in the figure of the blue autumnal sky, and warbling as sweet as the notes of a lute of gourd (in the music of the spheres).

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

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

#### CHAPTER XXV. SPORTS OF DEATH.

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

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

3. Fate is that which frustrates (the necessary consequences of) the acts of all created beings, as the solar heat serves to dissolve the conglomeration of snows.

4. This wide world is the stage wherein the giddy mob dance about (in their appointed times).

5. Time has a third name of a terrifying nature known as Kritántah (Fate), who in the form of a Kápálíka (one holding human skulls in his hand), dances about in the world.

6. This dancing and loving Kritántah (Fate), is accompanied by his consort called Destiny to whom he is greatly attached (as his colleague).

7. Time (as Siva), wears on his bosom of the world, the triple white and holy thread composed of the serpent named Ananta and the stream of Ganges, and the digit of the moon on his forehead (to measure his course).

8. The sun and the moon are the golden armllets of time, who holds in his palm the mundane world as the paltry plaything of a nosegay.

9. The firmament with its stars appears like a garment with colored spots in it; the clouds called Pushkara and Avarta are as the skirts of that garment, which are washed by Time in the waters of the universal deluge.

10. Before him, dances his beloved Destiny with all her arts for ever, to beguile the living that are fond of worldly enjoyments.

11. People hurry up and down to witness the dance of Destiny, whose unrestrained motion keeps them at work, and causes their repeated births and deaths.

12. The people of all the worlds are studded about her person as her ornaments, and the sky stretching from the heaven of gods to the infernal regions, serves for the veil on her head.

13. Her feet are planted in the infernal regions, and the hell-pits ring at her feet like trinkets, tied by the string of evil deeds or sins (of men).

14. She is painted all over from head to foot by the god Chitra Gupta with ornamental marks prepared by her attendants, and perfumed with the essence of those deeds.

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

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

17. Death dances about in the form of the five headed Hara, with the loosened braids of hair upon him; while Destiny in the form of Gaurí, and her locks adorned with Mandára flowers keeps her pace with him.

18. This Destiny in her war-dance, bears a capacious gourd representing her big belly, and her body is adorned with hundreds of hollow human skulls jingling like the alms-pots of the Kapáli mendicants.

19. She has filled (reached) the sky with the emaciated skeleton of her body, and gets terrified at her all destructive figure.

20. The skulls of the dead of various shapes adorn her body like a beautiful garland of lotuses, which keep hanging to and fro during her dance at the end of a Kalpa age.

21. The horrible roaring of the giddy clouds Pushkara and Avarta at the end of the Kalpa, serves to represent the beating of her Damaru drum, and put to flight the heavenly choir of Tumburu.

22. As death dances along, the moon appears like his ear-ring, and the moonbeams and stars appear like his crest made of peacocks' feathers.



23. The snow-capt Himálaya, appears like a crown of bones in the upper loop of his right ear, and the mount Meru as a golden ring in that of the left.
24. Under their lobes are suspended the moon and the sun, as pendant ear-rings glittering over his cheeks. The mountain ranges called the lokáloka are fastened like chains around his waist.
25. The lightnings are the bracelets and armlets of Destiny, which move to and fro as she dances along. The clouds are her wrappers that fly about her in the air.
26. Death is furnished with many weapons, as clubs, axes, missiles, spears, shovels, mallets and sharp swords, all of which are sure weapons of destruction.
27. Mundane enjoyments are no other than long ropes dropped down by the hand of death, and keeping all mankind fast bound to the world; while the great thread of infinity (ananta) is worn by him as his wreath of flowers.
28. The belts of the seven oceans are worn about the arms of Death as his bracelets resplendent with the living sea-animals, and the bright gems contained in their depths.
29. The great vortices of customs, the successions of joy and grief, the excess of pride and the darkness of passions, form the streaks of hair on his body.
30. After the end of the world, he ceases to dance, and creates anew all things from the lowest animal that lives in the earth, to the highest Brahmá and Siva.
31. Destiny as an actress, acts by turns her parts of creation and destruction, diversified by scenes of old age, sorrow and misery.
32. Time repeatedly creates the worlds and their woods, with the different abodes and localities teeming with population. He forms the moveable and immovable substances, establishes customs and again dissolves them, as children make their dolls of clay and break them soon afterwards.

#### CHAPTER XXVI. THE ACTS OF DESTINY.

1. Ráma said:--Such being the all destructive conduct of time and others (as already described), what confidence, O great sage, can men like me, have upon them?
2. We all remain here, O sage! as slaves sold to Fate and Destiny, and are deceived by their allurements as beasts of the forest.
3. This Fate whose conduct is so very inhuman, is always up to devour all beings, and is constantly throwing men into the sea of troubles.
4. He is led by his malicious attempts to inflame the mind with inordinary desires, as the fire raises its flames to burn down a habitation.
5. Destiny the faithful and obedient wife of Fate, is naturally fickle on account of her being a female, and is always bent on mischief and disturbing the patience (even of the wisest of men).
6. As the heinous serpent feeds upon the air, so does cruel Death ever swallow the living. He ripens the body with old age to create his zest, and then devours all animals warm with life.
7. Death is called a relentless tyrant, having no pity even for the sick and weak; nor any regard for anyone in any state of life.
8. Every one in this world is fond of affluence and pleasures, not knowing that these are only calculated to lead him to his ruin.
9. Life is very unsteady. Death is very cruel. Youth is very frail and fickle, and boyhood is full of dullness and insensibility.
10. Man is defiled by his worldliness, his friends are ties to the world, his enjoyments are the greatest of his diseases in life, and his greed and ambition are the mirage that always allures him (to ruin).
11. Our very senses are our enemies, before which even truth appears as falsehood; the mind is the enemy of the mind and self is the enemy of self. ( they are all deceptive).
12. Self-esteem is stained, intelligence is blamed for its fallaciousness, our actions are attended with bad results, and our pleasures tend only to effeminacy.
13. All our desires are directed to enjoyments; our love of truth is lost; our women are the ensigns of vice, and all that were once so sweet, have become tasteless and vapid.
14. Things that are not real, are believed as real, and have become the cause of our pride, by hardening us in untruth, and keeping us from the light of truth.

15. My mind is at a loss to think what to do; it regrets at its increased appetite for pleasure, and for want of that self-denial (which I require).
16. My sight is dimmed by the dust of sensuality: the darkness of self-esteem prevails upon me: the purity of mind is never reached to, and truth is far off from me.
17. Life is become uncertain and death is always advancing nigh; my patience is disturbed, and there is an increased appetite for whatever is false.
18. The mind is soiled by dullness, and the body is filled with overindulgence in eating and ready to fall; old age exults over the body, and sins are conspicuous at every step.
19. Youth flies fast away with all our care to preserve it; the company of the good is at a distance; the light of truth shines from nowhere; and I can have recourse to nothing in this world.
20. The mind is stupified within itself, and its contentment has fled from it: there is no rise of enlightened sentiments in it, and meanness makes its advance to it from a distance.
21. Patience is converted into impatience; man is liable to the states of birth and death; good company is rare, but bad company is ever within the reach of everybody.
22. All individual existences are liable to appear and disappear; all desires are chains to the world, and all worldly beings are ever seen to be led away per force where nobody can tell.
23. What reliance can there be on human life, when the points of the compass become indistinct and undiscernible; when the countries and places change their positions and names, and when mountains even are liable to be dilapidated?
24. What reliance can there be on man, when the heavens are swallowed in infinity, when this world is absorbed in nothingness, and the very earth loses her stability?
25. What reliance can there be on men like ourselves, when the very seas are liable to be dried up, when the stars are doomed to fade away and disappear, and when the most perfect of beings are liable to dissolution?
26. What reliance can there be on men like us, when even the demigods are liable to destruction, when the polar star is known to change its place, and when the immortal gods are doomed to mortality?
27. What reliance can there be on men like us, when Indra is doomed to be defeated by demons; when even death is hindered from his aim, and when the current air ceases to breathe?
28. What reliance can there be on men like us, when the very moon is to vanish with the sky, when the very sun is to be split into pieces, and when fire itself is to become frigid and cold?
29. What reliance can there be on men like us, when the very Hari and Brahmá are to be absorbed into the Great One, and when Siva himself is to be no more.
30. What reliance can there be on men like us, when the duration of time comes to be counted, when Destiny is destined to her final destiny, and when all vacuity loses itself in infinity?
31. That which is inaudible, unspeakable, invisible, and unknowable in his real form, displays to us these wonderful worlds by some fallacy (in our conceptions).
32. No one conscious of himself (his egoism), can disown his subjection to that Being, that dwells in the hearts of every one.
33. This sun—the lord of worlds, is impelled to run over hills, rocks and fields, like an inert piece of stone, hurled down from a mountain and carried away by a current stream.
34. This globe of earth, the seat of all the Suras and Asuras, and surrounded by the luminous sphere in the manner of a walnut covered by its hard crust, subsists under His command.
35. The gods in the heavens, the men on earth and the serpents in the nether world, are brought into existence and led to decay by His will only.
36. Káma Deva that is arbitrarily powerful, and has forcibly overpowered on all the living world, has derived his unconquerable might from the Lord of worlds.
37. As the heated elephant regales the air with his spirituous flowing, so does the spring perfume the air with his profusion of flowers, unsettling the minds of men.
38. So are the loose glances of loving maidens directed to inflict deep wounds in the heart of man, which his best reason is unable to heal.

39. One whose best endeavour is always to do good to others, and who feels for others' sorrows, is really intelligent and happy under the influence of his cool judgment.
40. Who can count the number of beings resembling the waves of the ocean, and on whom death has been darting the undersea fire of destruction.
41. All mankind are deluded to entrap themselves in the snare of greed, and to be afflicted with all evils in life, as the deer entangled in the thickets of a jungle.
42. The term of human life in this world, is decreased in each generation in proportion to (the increase of their wicked acts). The desire of fruition is as vain as the expectation of reaping fruits from a creeper growing in the sky; yet I know not why men of reason would not understand this truth.
43. This is a day of festivity, a season of joy and a time of procession. Here are our friends, here the pleasures and here the variety of our entertainments. Thus do men of vacant minds amuse themselves with weaving the web of their desires, until they become extinct.

#### CHAPTER XXVII. VANITY OF THE WORLD.

1. Ráma said:--O sage! this seemingly pleasing but actually unpleasant world, has nothing in it that is productive of such a thing as can afford tranquility to the soul.
2. After the playful boyhood is over, the mind wastes itself in the society of women like the deer fallen in a cavern, then the body bends down under old age, and the man has only to grieve (for his folly).
3. As the body is stricken with the frost of old age, its beauty flies afar from it like the bloom of the fading lotus, and then the fountain of man's worldliness is at once dried up.
4. As the body gets towards its decline, so much doth death rejoice in it. The body grows lean with grey hairs upon the head, just as a creeper fades away with the flowers upon it.
5. All living creatures are carried away by the stream of greed, which upsets the tree of contentment growing on the bank and flows on for ever in this world.
6. Human body is like a vessel covered with skin; and glides over the ocean of the world (without its helmsman of reason). It is tossed about by sensual pleasures, and goes down under the water by the pressure of its whale-like passions.
7. The world is a wilderness abounding in creepers of greed and trees of sensuality, with hundreds of desires as their branches. Our minds like monkeys pass their time in wandering about this forest without getting the fruits (they seek).
8. Those that do not yield to grief in troubles, that are not elated with prosperity, nor smitten at heart by women, are rare in this world.
9. Those who fight boldly in the battlefields and withstand the war-elephants, are not so very brave in my opinion, as those who withstand the surges of the mind amidst the streams of carnal appetites.
10. I see no such deeds in the world which endure to the last (or final emancipation) of men. Actions proceeding from a desire of fruition in fools, serve only for their restlessness on earth.
11. Such men are rare in the world, that have filled the corners of the world with their fame and valor, who have filled their houses with true riches acquired by honest means and an unwavering patience.
12. Good and bad fortune always overtake a man, even if he were living in an aperture of the rock or within the walls of mountains, or even if he were enclosed within an iron built closet.
13. Our sons and riches are mere objects of delight to us. It is as false to suppose them to be of any good to us at the end, as to expect any benefit from the decoction of poison.
14. Old people being reduced to calamitous circumstances at the pitiable state of the decay of their bodies and decline of life, have greatly to be tormented at the thoughts of the impious deeds (of their past lives).
15. Men having passed their early days in the gratification of their desires and other worldly pursuits at the expense of the acts of virtue and piety, are as much troubled with anxieties at the end, that their minds are seized with a tremor like that of the plumage of a peacock shaken by the breeze. How then can a man attain to tranquility at anytime?

16. Wealth whether forthcoming or unattainable, whether got by labor or given by fortune, is all as deceitful to the worldly minded, as the high waters of rivers (swelling only to subside).
17. That such and such desirable acts are to be done, are the constant thoughts of men, who desire to please their sons and wives, until they are worn out with age and become crazy in their minds.
18. Like leaves on trees that grow to fall, and falling make room for others to shoot forth, are those men who devoid of reason, die away daily to be born again.
19. Men having travelled here and there and far and near, return to their homes at the end of the day; but none of them can have rest by day or night, except the virtuous few that live by honest dealings.
20. After quelling his enemies and getting enough of riches in his clutches, the rich man just sits down to enjoy his gains; when death comes upon him, and interrupts his joy.
21. Seeing the vile trash of worldly gains earned and accumulated by the basest means to be but transitory, the infatuated mob do not perceive their approaching dissolution.
22. Men loving their own lives, and making mouths at the demise of others, are like a herd of sheep bound to the stake, and staring at the slaughter of their fellows, yet feeding themselves to fall as fattened victims to death.
23. The multitude of people on earth, is ever seen to appear in and disappear from it as fast as the passing waves of the sea, but who can tell whence they come and whither they return.
24. Women are as delicate as poisonous creepers, that with their red petaled lips and garments, and their eyes as busy as fluttering bees, are killers of mankind and stealers of their ravished hearts.
25. Men are as passengers in a procession, repairing from this side and that to join at the place of their meeting. Such is the delusive union of our wives and friends here (for our meeting in the next world).
26. As the burning and extinguishing of the lamp depend on the wick and its moistening oil; so does our course in this transitory world (depend on our acts and affections only). Nobody knows the true cause of this mysterious existence.
27. The revolution of the world is comparable with that of the potter's wheel and the floating bubbles of rainwater; that appear to be lasting to the ignorant observer only.
28. The blooming beauty and graces (of youth), are destined to be snatched away at the approach of old age. The youthful hopes also of men fly at a distance like the bloom of lotus buds in winter.
29. The tree which is ordained to be useful to mankind by the loads of fruits and flowers that it bears upon its body, is fated also to be hewn down by the cruel axe at last. How then can beneficent men expect to avoid the cruel hand of death.
30. Society with relatives is (of all others) as perilous as that of a poisonous plant; it is pleasant for its domestic affections, which are in reality but delusions of the soul.
31. What is that thing in the world, which has no fault in it; and what is that which does not afflict or grieve us; what being is born that is not subjected to death, and what are those acts that are free from deceit?
32. Those living a Kalpa age are reckoned as short-lived, compared with those living for many Kalpas, and they again are so in respect to Brahmá. Hence the parts of time being all finite, the ideas of their length or shortness are altogether false.
33. Things that are called mountains are made of rocks, those that are called trees are made of wood, and those that are made of flesh are called animals, and man is the best of them. But they are all made of matter, and doomed to death and decay.
34. Many things appear to be endued with intelligence, and the heavenly bodies seem to be full of water; but physicists have found out by analysis that, there is no other thing any where except (minutiae of) matter.
35. It is no wonder that this (unreal world) should appear a miraculous (reality) to the wise, and seem marvelously striking in the minds of mankind; since the visions in our dreams also appear so very fascinating to every one in their state of dreaming.

36. Those that are corrupted in their greediness (after worldly enjoyments), will not even in their old age, receive the sermons on their eternal concerns, which they think to be false chimeras as those of a flower or a creeper growing in the sky.

37. People are still deluded in their minds in wishing to attain the state of their superiors; but they fall down still lower like beasts (goats) from the top of a hill, in wishing to lay hold on the fruits of a green creeper out of their reach.

38. Young men spending their wealth in personal gratifications, are as useless as plants growing in the bowels of a deep and inaccessible cavern, which spread their fruits and flowers, leaves and branches and their shades to the use of nobody.

39. Men are found to resemble the black antelopes (in their wanderings): some of them wandering about the sweet, soft and beautiful sceneries of the country, and others roaming in sterile tracts and parts of boundless forests.

40. The daily and diversified acts of nature are all pernicious in their nature; they appear pleasant and ravishing to the heart for a time, but are attended with pain in the end, and fill the mind of the wise with dismay.

41. Man is addicted to greediness, and is prone to a variety of wicked shifts and plots; a good man is not now to be seen even in a dream, and there is no act which is free from difficulty. I know not how to pass this state of human life.

#### CHAPTER XXVIII. MUTABILITY OF THE WORLD.

1. Ráma said:--Whatever we see of all moveable or immovable things in this world, they are all as impermanent as things viewed in a dream.

2. The hollow desert that appears as the dried bed of a sea today, will be found tomorrow to be a running flood by the accumulation of rain-water in it.

3. What is today a mountain reaching the sky and with extensive forests on it, is in course of time levelled to the ground, and is afterwards dug into pit.

4. The body that is clothed today with garments of silk, and decorated with garlands and fragrance, is to be cast away naked into a ditch tomorrow.

5. What is seen to be a city today, and busy with the bustle of various occupations, passes in course of a few days into the condition of an uninhabited wilderness.

6. The man who is very powerful today and presides over principalities, is reduced in a few days to a heap of ashes.

7. The very forest which is so formidable today and appears as blue as the blue skies, turns to be a city in the course of time, with its banners hoisted in the air.

8. What is (today) a formidable jungle of thick forests, turns in time to be a tableland as on the mount Meru.

9. Water becomes land and land becomes water. Thus the world composed of wood, grass and water becomes otherwise with all its contents in course of time.

10. Our boyhood and youth, bodies and possessions are all but transient things, and they change from one state to another, as the ever fluctuating waves of the ocean.

11. Our lives in this (mortal) world, are as unsteady as the flame of a lamp placed at the window, and the splendor of all the objects in the three worlds, is as flickering as the flashing of the lightning.

12. As a granary stored with heaps of grains is exhausted by its continued waste, so is the stock of life spent away by its repeated respirations.

13. The mind of man is as fluctuating as a flag waving in the air and filled with the dust of sin, to indicate its wavering between the paths of heaven and hell.

14. The existence of this delusive world, is as the appearance of an actress on the stage, shuffling her vests as she trudges along in her dancing.

15. It's scenes are as changeful and fascinating as those of a magic city; and its dealings as bewitching and momentary as the glances of a juggling girl.

16. The stage of the world presents us a scene of continued dancing, and the deceptive glances of her eyes resembling the fleeting flashes of lightning.

17. The days, the great men, their hey-days and deeds (that are past and gone), are now retained in our memory only, and such must be our cases also in a short time.

18. Many things are going to decay and many coming anew day by day; and there is yet no end of this accursed course of events in this ever-changeful world.

19. Men degenerate into lower animals, and those again rise to humanity (by metempsychosis), gods become no-gods, and there is nothing that remains the same.
20. The sun displays everything to light by his rays, and watches over the rotations of days and nights, to witness like time the dissolution of all things.
21. The gods Brahmá, Vishnu and Siva and all material productions, are reduced to nothingness, like the undersea fire existing under the waters of the deep.
22. The heaven, the earth, the air, the sky, the mountains, the rivers, and all the quarters of the globe, are subject to destruction like the dry fuel by the all-destroying fire of the last day.
23. Riches and relatives, friends, servants and affluence, are of no pleasure to him who is in constant dread of death.
24. All these are so long delightful to a sensible man, as the monster of death does not appear before the eye of his mind.
25. We have prosperity at one moment, succeeded by adversity at another; so we have health at one time, followed by sickness soon after.
26. What intelligent being is there, that is not misled by these delusions of the world, which represent things otherwise than what they are, and serve to bewilder the mind?
27. (The world is as varying) as the face of the skies; it is now as black as dark clay, and in the next moment bright with the golden colors of fair light.
28. It is now overcast by blue clouds resembling the blue lotuses of the lake, and roaring loudly for a time and then being dumb and silent on a sudden.
29. Now studded with stars, and now glowing with the glory of the sun; then graced by the pleasant moonbeams, and at last without any light at all.
30. Who is there so sedate and firm, that is not terrified at these sudden appearances and their disappearance, and the momentary durations and final dissolution of worldly things?
31. What is the nature of this world, where we are overtaken by adversity at one moment, and elated by prosperity at another, where one is born at a time, and dies away at another?
32. One that was something else before, is born as a man in this life, and is changed to another state in course of a few days; thus there is no being that remains steadily in the same state.
33. A pot is made of clay, and cloth is made of cotton, and they are still the same dull materials of which they are composed: thus there is nothing new in this world that was not seen or known before, and that changes not its form.
34. The acts of creation and destruction, of diffusion, production, and preservation follow one another, as the revolution of day and night to man.
35. It happens sometimes, that an impotent man slays a hero, and that hundreds are killed by one individual; so also a commoner becomes a noble man, and thus everything is changeful in this varying world.
36. These bodies of men that are always changing their states, are as bodies of waters rising and falling in waves by motion of the winds.
37. Boyhood lasts but a few days, and then it is succeeded by youth which is as quickly followed by old age: thus there being no identity of the same person, how can one rely on the uniformity of external objects?
38. The mind that gets delighted in a moment and becomes dejected in the next, and assumes likewise its equanimity at another, is indeed as changeful as an actor.
39. The creator who is ever turning one thing into another in his work of creation, is like a child who makes and breaks his doll without concern.
40. The actions of producing and collecting (of grains), of feeding (one's self) and destroying (others), come by turns to mankind like the rotation of day and night.
41. Neither adversity nor prosperity is of long continuance in the case of worldly people, but they are ever subject to appearance and disappearance by turns.
42. Time is a skilful player and plays many parts with ease; but he is chiefly skilled in tragedy, and often plays his tragic part in the affairs of men.
43. All beings are produced as fruits in the great forest of the universe, by virtue of their good and bad acts (of past lives): and time like a gust of wind blasts them day by day before their maturity.

## CHAPTER XXIX. UNRELIABLENESS OF WORLDLY THINGS.

1. Thus is my heart consumed by the wild-fire of those great worldly evils, and there rises in me no desire of enjoying them, as there rises no mirage from a lake.
2. My existence upon earth gets bitter day by day, and though I have got some experience in it, yet its associations have made me as sour as the Nimba plant by its immersion in water.
3. I see wickedness on the increase, and righteousness on the decline in the mind of man, which like the sour Karanja (crab) fruit, becomes sourer every day.
4. I see honour is eaten up every day by mutual altercations of men, using harsh words to each other as they crack the nuts under their teeth.
5. Too much eagerness for royalty and worldly enjoyments, is equally prejudicial to our welfare; as we loose our future prospects by the former, and our present happiness by the latter.
6. I take no delight in my gardens nor have any pleasure in women; I feel no joy at the prospect of riches, but enjoy my solace in my own heart and mind.
7. Frail are the pleasures of the world, and greed is altogether intolerable; the bustle of business has broken down my heart, and (I know not) where to have my tranquility.
8. Neither do I hail death nor am I in love with my life; but remain as I do, devoid of all anxiety and care.
9. What have I to do with a kingdom and with all its enjoyments? Of what avail are riches to me, and what is the end of all our exertions? All these are but requirements of self-love, from which I am entirely free.
10. The chain of births is a bond that binds fast all men by its strong knots of the senses; those striving to break loose from this bondage for their liberation, are the best of men.
11. These haughty maidens whom the god of love employs to ravage the hearts of men, resemble a group of elephants subverting a lotus bed under their feet.
12. The treatment of the mind with pure reason being neglected now (in youth), it is hard to heal it afterwards (in age), when it admits of no cure.
13. It is the worldliness of man that is his true poison, while real poison is no poison to him. It is the poison of worldliness which destroys his future life, while real poison is only locally injurious to him (in his present state).
14. Neither pleasure nor pain, nor friends nor relatives, nor even life and death, can enchain (affect) the mind that has received the light of truth.
15. Teach me, O Bráhmán! that art the best of the learned in the mysteries of the past and future, teach me so that I may soon become like one devoid of grief and fear and worldly troubles, and may have the light of truth beaming upon me.
16. The forest of ignorance is laid over with the snare of desire, it is full of the thorns of misery, and is the dreadful seat of destruction and the danger (of repeated births).
17. I can rather suffer myself to be put under the jaws of death with his rows of teeth like saws, but cannot bear the dreadful pains of worldly cares and anxieties.
18. It is a gloomy error in this world to think that I have this and have not the other; it serves to toss about our minds as a gust of wind disperses the dust of the earth.
19. It is the thread of greed that links together all living beings like a garland of pearls; the mind serves to twirl about this chain, but pure consciousness sits quiet to observe its rotation.
20. I who am devoid of desires, would like to break this ornamental chain of worldliness, hanging about me as a deadly serpent, in the same manner, as a lion breaks asunder the net.
21. Do you now, O most learned sage, scatter the mist which has overspread the forest of my heart, and the darkness which has overcast my mind, by the light of true knowledge.
22. There are no anxieties, O sage! which cannot be put to an end by the society of good minded men; the darkness of night can be well removed by moonbeams.
23. Life is as fickle as a drop of water pending on a mass of clouds blown away by the winds. Our enjoyments are as unsteady as the lightning that flickers in the midst of clouds. The pleasures of youth are as slippery as water. With these reflections in my mind, I have subdued them all under the province of peace and tranquility.

## CHAPTER XXX. SELF-DISPARAGEMENT.

1. Seeing the world thus ingulphed amidst the abyss of hundreds of rising dangers and difficulties, my mind is immersed in the mire of anxieties.
2. My mind is wandering everywhere and I am struck with fear at everything; my limbs are shaking with fear like the leaves of a withered tree.
3. My mind is bewildered by impatience for its want of true contentment, just as a young woman is afraid in a desert for want of the company of her strong handed husband.
4. The thoughts of my mind are entangled in my desire for worldly enjoyments, as stags are caught in the pit strewn with grass over it.
5. The senses of an unreasonable man, ever run astray to the wrong and never turn to the right way; so the eyes of a blind man lead him but to fall into the pit.
6. Human thoughts are linked to the animal soul as consorts to their lords. They can neither sit idle nor ramble at liberty, but must remain as wives under the control of their husbands.
7. My patience is almost worn out, like that of a creeper under the winter frost. It is decayed, and neither lives nor perishes at once.
8. Our minds are partly settled in worldly things, and partly fixed in their giver (the Supreme Soul). This divided state of the mind is termed its half waking condition.
9. My mind is in a state of suspense, being unable to ascertain the real nature of my soul. I am like one in the dark, who is deceived by the stump of a fallen tree at a distance, to think it a human figure.
10. Our minds are naturally fickle and wandering all about the earth. They cannot forsake their restlessness, as the vital airs cannot subsist without their motion.
11. Tell me O sage, what is that state of life which is dignified above others, which is unassociated with the troubles (incident to birth and death), unqualified by the conditions of humanity, and apart from errors, and wherein griefs are unknown.
12. (Tell me also) how Janaka and the other good men, who are conspicuous for their ceremonious acts, and distinguished for their good conduct, have acquired their excellence.
13. (Tell me likewise) O source of my honor, how a man, who is besmeared all over his body with the dirt of worldliness, may yet be cleansed and get rid of it.
14. Tell me what is that knowledge, by resorting to which, the serpents of worldliness, may be freed from their worldly crookedness, and become straight in their conduct.
15. Tell me how the foulness of my heart may regain its clearness, after it is so much soiled by errors and tainted with evils, like a lake disturbed by elephants and polluted with dirt.
16. How is it possible for one engaged in the affairs of the world, to be untainted with its blemishes, and remain as pure and intact as a drop of water on the lotus leaf.
17. How may one attain his excellence by dealing with others as with himself, and minding the goods of others as straws, and by remaining aloof from love.
18. Who is that great man that has got over the great ocean of the world, whose exemplary conduct (if followed) exempts one from misery.
19. What is the best of things that ought to be pursued after, and what is that fruit which is worth obtaining? Which is the best course of life in this inconsistent world.
20. Tell me the manner by which I may have a knowledge of the past and future events of the world, and the nature of the unsteady works of its creator.
21. Do so, that my mind which is as the moon in the sky of my heart, may be cleared of its impurities.
22. Tell me what thing is most delectable to the mind, and what most abominable to it; as also how this fickle and inconstant mind may get its fixedness like that of a rock.
23. Tell me what is that holy charm, which can remove this choleric pain of worldliness, that is attended with numberless troubles.
24. Tell me how can I entertain within my heart, the blossoms of the tree of heavenly happiness, that sheds about it the coolness of the full moonbeams.
25. O you good men! that are present and learned in divine knowledge, teach me so that I may obtain the fullness of my heart, and may not come to grief and sorrow anymore.
26. My mind is devoid of that tranquility which results chiefly from holy happiness, and is perplexed with endless doubts, that disturb my peace as the dogs molest smaller animals in the desert.



## CHAPTER XXXI. QUERIES OF RÁMA.

1. Ráma said:--I have no reliance on the durability of life, which is as transient as a drop of water that sticks to the point of a shaking leaf on a lofty tree; and as short as the cusp of the moon on Siva's forehead.
2. I have no credit in the durability of life, which is transient as the swelling that take place in the pouch of a frog while it croaks in the meadow. Nor have I any trust in the company of friends, which are as dangerous as the treacherous snare of hunters.
3. What can we do under the misty cloud of error, and raising our tempestuous desires which flash forth in lightnings of ambition, and burst out in the thunder claps of selfishness?
4. How shall we save ourselves from the temptations of our desires dancing like peacocks (and displaying their gaudy train) around us; and from the bustle of the world breaking in upon us as thickly as the blossoms of the Kurchi plant.
5. How can we fly from the clutches of cruel Fate, who like a cat kills the living as poor mice, and falls unwearied and unexpectedly upon his prey in the twinkling of an eye.
6. What expedient, what course, what reflections, and what refuge must we have recourse to, in order to avoid the unknown tracks of future lives?
7. There is nothing so trifling in this earth below, or in the heavens above, which ye gifted men cannot raise to consequence.
8. How can this accursed, troublesome and vapid world, be relished by one unless he is infatuated by ignorance?
9. It is the fusion of desires, which produces the milky beverage of contentment, and fills the earth with delights as the spring adorns it with flowers.
10. Tell me O sage, how the mist of our desires, which darkens the moon of our intellects, is to be dispelled from our minds, so as to make it shine forth in its full brightness.
11. How are we to deal in this wilderness of the world, knowing well that it is destructive both of our present and future interest?
12. What man is there that moves about in this ocean of the earth, who has not to buffet in the waves of his passions and diseases, and the currents of his enjoyments and prosperity.
13. Tell me, O best of sages, how one may escape unburnt like mercury (in its chemical process), when fallen upon the furnace of the earth.
14. (How can one get rid of the world) when it is impossible for him to avoid dealing in it, in the same manner as it is not possible for aquatic animals to live without their native element.
15. Our good deeds even are not devoid (of their motives) of affection and hatred, pleasure and pain, similarly as no flame of fire is unaccompanied by its power of burning.
16. As it is not possible to restrain the mind from thinking on worldly matters, without the process of right reasoning, deign to communicate to me therefore, the dictates of sound reason for my guidance.
17. Give me the best instruction for warding off the miseries (of the world), either by my dealing with or renouncing (the affairs of life).
18. Tell me of that man of enlightened understanding who had attained to the highest state of holiness and tranquility of his mind of yore, and the deeds and manner by which he achieved the same.
19. Tell me good sage, how the saints (of old) fled out of the reach of misery, that I may learn the same for suppression of my false conceptions.
20. Or if there be no such precept (as I am in need of) in existence, or being, it is not to be revealed to me by anybody.
21. And should I fail of myself (by intuition) to attain that highest state of tranquility, then I must remain inactive (as I am), and avoid my sense of egoism altogether.
22. I will refrain from eating and drinking even of water, and from clothing myself with apparels; I will cease from all my actions of bathing and making my offerings, as also from my diet and the like.
23. I will attend to no duty, nor care about prosperity or calamity. I will be free from all desires except that of the abandonment of this body.

24. I must remain aloof from all fears and sympathies, from selfish feelings and emulation, and continue to sit quietly as a figure in painting.

25. I will gradually do away with the inspiration and respiration of my breath and outward sensations; till I part with this trifle—the seat all of troubles—this the so called body.

26. I do not belong to this body, nor does it belong to me, nor is anything else mine; I shall be null and void like the oil-less lamp, and abandon everything with this body.

27. Válmíki said:--Then Ráma who was as lovely as the moon, and whose mind was well filled with reasoning, became silent before the assemblage of the eminent men, as the peacock ceases from his screaming before the gathering clouds in awe.

#### CHAPTER XXXII. PRAISES ON RÁMA'S SPEECH.

1. Válmíki said:--When the prince Ráma (having his eyes resembling the petals of a lotus), had concluded his speech calculated to remove all ignorance from the mind.

2. All the men in the assembly had their eyes beaming forth with wonder, and the hairs on their bodies stood erect and pierced through their garments, as if wishing to hear the speech.

3. The assembly seemed for a moment to have lost their worldly desires in their eagerness after a detached indifference, and to be rolling in the sea of nectar.

4. The audience remained (motionless) as the figures in a painting, being enraptured with internal delight at hearing the sweet words of the fortunate Ráma.

5. There were Vasishtha and Viswámíttra with other sages, and the prime minister Jayanta and other counsellors (of the king) then seated in that assembly.

6. There were also king Dasaratha and his subordinate rajás, with the citizens and foreign delegates, the chieftains and princes, together with Bráhmans and men learned in the Vedas and divine knowledge.

7. These accompanied by their friends and allies, with the birds in the cages and the royal antelopes and steeds of sport (about the palace), listened to Ráma with fixed and mute attention.

8. There were likewise the queen Kausalyá and other ladies adorned with their best jewels, and seated at the windows, all mute and motionless.

9. Besides these the birds on the trees and creepers of the princely pleasure garden, were listening to Ráma without fluttering their wings or making any motion or sound.

10. There were the Siddhas and aerial beings, and the tribes of Gandharvas and Kinnaras, together with Nárada, Vyása and Pulapa the chiefs of sages (present at that place).

11. There were also some of the gods and chiefs of gods, Vidyádharas and the Nágas, who heard the speech of Ráma which was full of meaning and clearness.

12. As Ráma whose eyes were beautiful as the lotus, whose face was as lovely as the moon, and who likened the nocturnal luminary in the atmosphere of Raghu's family, held his silence.

13. Flowers were cast upon him from heaven in showers by the hands of the divine personages with their loud cheers and blessings.

14. The people in the assembly were highly regaled with the sweet scent and beauty of these flowers of paradise filled with humming bees in their cells.

15. These flowers when blown in the air by the breeze of heaven, appeared as they were clusters of stars, which after their fall brightened the ground with their beauty as with the beaming smiles of heavenly maids.

16. They appeared in the form of raindrops falling from the clouds, and blazing by the light of mute lightnings, and scattering about like balls of fresh butter.

17. They resembled also as particles of snow-balls, or as the grains of a necklace of pearls or as beams of moon-light, or as the little waves of the sea of milk, or like drops of ice-cream.

18. There were also borne by the loose and sweet winds of heaven, some lotuses with long filaments, and attended by clusters of bees humming and flying about them.

19. There were also to be seen heaps of ketaki and Kairava, Kunda and blue lotus flowers, falling and shining brightly among them.

20. These flowers covered the court hall and the roofs of houses and their courtyards. The men and women in the city raised their heads to behold them falling.

21. The sky was quite unclouded when the flowers fell constantly from above. A sight like this that was never seen before struck the people with wonder.
22. The shower of flowers fell for quarter of an hour, but the Siddhas from whose hands they fell were unseen all the while.
23. The falling of the flowers having ceased after the assembly was covered with them, they heard the following words, coming to them from the divine personages in the sky.
24. "We have been travelling everywhere in whole bodies of the Siddhas from the beginning of creation; but never have we heard any where so sweet a speech as this.
25. "Such a magnanimous speech of indifference as has been just now spoken by Ráma—the moon of Raghu's race, was never heard even by gods like ourselves.
26. "We account ourselves truly blessed to hear this highly charming and wonderful speech from the mouth of Ráma himself today.
27. "Indeed we are awakened and edified by attending diligently to this truly excellent speech, delivered by Ráma on the ambrosial bliss of asceticism, and leading to the highest joy of men".

#### CHAPTER XXXIII. ASSOCIATION OF AERIAL AND EARTHLY BEINGS.

1. The Siddhas said:--It behoves us to hear the decision of the great sages, in reply to the holy sermon, already delivered by the chief of Raghu's race.
2. Come forward you great chiefs of the sages, you Narada, Vyása, Pulaha and all ye great sages, and be ready (to hear).
3. Let us descend to the full open Court of Dasaratha, which is as bright as gold and free from stain, in the manner of bees alighting on the aureate and immaculate lotus.
4. Válmíki said:--So saying, the whole company of divine sages alighted themselves in that Court from their aerial abode.
5. There Narada the chief of sages, sat foremost playing on his lute, and in the midst was Vyása, with his dark blue complexion resembling a rainy cloud.
6. It was more over adorned with the presence of the chief sages Bhrigu, Angiras, Pulastya and others, with Chyavana, Uddálaka, Usira, Saraloman and many more about them.
7. Their garments of deer skins hang loosely down as they embraced one another. Their beads of Rudráksha moved in one hand, and their water pots shook in the other.
8. Their bodies shed a luster in the court-hall, resembling the yellow light of the stars in the sky, and like the beams of so many suns blazing upon one another.
9. They appeared as a shower of moon beams or as a halo about the full moon, or as a circle about the orb of the sun out of its season.
10. They looked like a circlet of gems of varied colors, or like a necklace of pearls of great luster.
11. Vyása appeared at the place where he sat, to be as a dark cloud amidst the stars; and Nárada was saw upon his seat as the white orb of the moon amongst the starry group.
12. Here Pulastya shone as Indra among the gods, and there Angirá blazed as the sun amidst the heavenly bodies.
13. On seeing the body of Siddhas descending from the sky on earth, the whole court of king Dasaratha rose up (to greet them).
14. There was a promiscuous assemblage of the aerial and earthly sages, whose commingled glory spread a luster to the ten sides of the court.
15. Some of them held bamboo sticks in their hands, and others had lotuses in theirs. Some had put the sacred grass in their crests, while others had inserted some gems to the braids of their hair.
16. Some had matted and tawny brown hairs on their heads, and others wore garlands of flowers on theirs. Some had strings of beads for their bracelets and others wore wristlets made of the jasmine flowers.
17. Some were clothed in tatters, and others wore garments made of bark, while there were others who wore clothing of silk. Some were girt with girdles of grass and skin about their waists, and others wore waist bands with pendant strings of pearl.
18. Vasishtha and Viswámitra honoured the aerials one by one; with respectful offerings and water and courteous address.

19. The great body of the etherials also honored Vasistha and Viswámitra in their turn, with water and offerings worthy of them and with polite speeches.
20. The king also honoured the gods and the body of the Siddhas, who in return greeted the monarch with inquiries about his welfare.
21. Then the heavenly and earthly saints interchanged their greetings with one another with cordial welcomes and gestures, and were all seated afterwards on seats made of the Kusa grass.
22. They next honoured Ráma, who lay bowing before them, with gentle words and congratulations accompanied with shedding of flowers.
23. There were seated in that assembly the sages:--Viswámitra, Vasishtha, Váma Deva and the ministers of state.
24. There were also Nárada, the son of Brahmá, Vyása the greatest of sages, Maríchi, Durvása and Angirá.
25. There were Kratu, Pulastya, Pulaha, Saraloma, the great sage Vátsáyana, Bharadwája, Válmiiki the great bard and sage.
26. There were also Uddálaka, Richika, Sarjati as well as Chyavana.
27. These and many others versed in the Vedas and their branches, and knowing all things worth knowing, were the leading members (of the assembly).
28. Then Nárada and others joined with Viswámitra and Vasishtha in addressing Ráma, who was sitting silent with his face turned downwards; and said:--
29. We admire the blessed and graceful speech of the prince which is dignified with the spirit of detachment that breathes through the whole of it.
30. It is full of thought, perspicuous, elegant, clear, dignified, sweet and worthy of noble minded men, by its lucid style and wants of faults.
31. Who is there that is not struck with admiration at the speech of Ráma? It is well expressive of his thoughts, correct in its diction plain and sweet and agreeable to all.
32. It is rare to find one man among a hundred who is so eloquent as to combine dignity and force with a clearness and sweetness, that may command the admiration of all.
33. Who has such a clear head as our prince, a head which is as penetrating as the best pointed arrow, and as fruitful and beauteous as the creeping plant.
34. He is truly a man whose intellectual light like that of Ráma's, burns as the flame of a lamp within himself and enlightens all about him.
35. Man's blood, flesh, and bones with other (parts of his body) serve as machines to supply him with sensations of external object; but there is no intelligence in them.
36. Life and death, old age and troubles, repeatedly overtake every man; but they are beasts who are so infatuated as never to think of these.
37. There is scarcely any man to be seen, who is of so clear an understanding as Ráma (the destroyer of his enemies), who is able to judge of the future by the past.
38. Ráma is the most excellent, admirable, useful, and well shaped person amongst men, as is the mango tree (in the vegetable world).
39. It is only today that we see that a man of Ráma's age has acquired so much experience of the world, and such extraordinarily mature an understanding.
40. There are many such trees found growing in every place as are beautiful to see, easy of ascent, abundant in flowers and leaves; but there is no tree of paradise growing on earth.
41. There may grow in every forest, trees with goodly flowers and leaves; but the extraordinary and fair clove tree is not always to be met with.
42. Ráma has displayed the wonder of his knowledge, as the moon displays her cooling beams and good trees their clusters of blossoms, and as the flowers diffuse their fragrance all about.
43. It is very difficult to get the essence of true knowledge in this accursed world, which is constructed by the uncontrollable and dominant predestination (of our past acts).
44. Those only are reckoned the best of men, and leaders of the good, who try their best to gain the essence of truth, and whose minds are fixed on glory as their best treasure.
45. We do not see anyone in all this world, who is equal to Ráma in discrimination and magnanimity; nor shall there be one like him in future. This is our firm conviction.

46. If this speech of Ráma, which has filled every one here with admiration, fail to get its reply to the satisfaction of Ráma's mind, it is certain that all of us here, must pass for senseless sages (on earth).

**BOOK II. MUMUKSHU KHANDA--MEANS OF FINAL LIBERATION**  
CHAPTER I. LIBERATION OF SUKADEVA.

1. After Ráma had delivered his speech in an audible voice before the assembly, he was tenderly approached by the sage Viswámitra who sat before him; saying:--

2. Ráma! that are the best of the most intelligent, and has nothing more to learn besides all that you have come to know by your nice observation.

3. You have an understanding clear as the mirror by its own nature (reflecting every image within itself); and yet your queries about the same, serve as the cleansing of the reflector (in order to refract its light to others).

4. You have a mind like that of Suka, the son of the great Vyása, who knowing the knowable by intuition, was yet in need of some precepts for confirmation of his belief.

5. Ráma said: How was it sage, that Suka, the son of the great Vyása, who did not rest assured at first of his knowledge of the knowable, came to be settled in his belief afterwards.

6. Viswámitra answered: "Hear me relate to you Ráma, the narrative of Sukadeva, whose case was exactly like yours, and the narration of which is a preventive of future births.

7. There is the great Vyása sitting on his seat of gold by your father's side, swarthy in his complexion like a coal-black hill, but blazing as the burning sun (by his brilliancy).

8. His son was named Suka, a boy of great learning and wisdom, of a moon-like countenance, and a stature sedate as the sacrificial altar.

9. He reflected in his mind the vanity of worldly affairs like yourself, and became equally indifferent to all its concerns.

10. It was then that this great minded youth was led by his own discriminative understanding to a long inquiry after what was true, which he found out at last by his own investigation.

11. Having obtained the highest truth, he was still unsettled in his mind, and could not come to the belief of the certainty of his knowledge.

12. His mind grew indifferent to its perceptions of the transitory enjoyments of the world, and like the Chátaka thirsted only after the dew drops of heavenly bliss.

13. Once upon a time the clear sighted Suka finding his father the sage Krishna-Dwaipáyana--Vyása, sitting quietly alone by himself, he asked him with reverence; saying:--

14. Tell me, O sage! whence this commotion of the world had its rise, and how it may subside. What is its cause, how far is it to extend, and where is it to end?

15. The sage Vyása who knew the nature of the soul, being thus asked by his son, explained to him clearly all that was to be said (on the subject).

16. Suka thought that he already knew all this by his good understanding, and did not therefore think much of his father's instructions.

17. Vyása understanding the thoughts of his son, replied to him saying that, he knew no better the true nature of these things.

18. But that there was a prince named Janaka in this land, who well knew the knowledge of the knowable, and from whom Suka could learn everything.

19. Suka being thus directed by his father, repaired to the city of Videha at the foot of mount Sumeru, which was under the rule of Janaka.

20. The club-bearer (door keeper) informed the high minded Janaka of his coming, telling him that Suka the son of Vyása was waiting at the gate.

21. Janaka who understood that Suka had come to learn from him, gave no heed to the informant, but held his silence for seven days afterwards.

22. The prince then ordered him to be brought in the outer compound, where he had to remain in the vexation of his spirit for seven days more as before.

23. Suka was then commanded to enter the inner apartment, where he continued a week more without seeing the prince.

24. Here Janaka entertained the moon-faced Suka with abundance of eatables, perfumeries and lusty maidens.
25. But neither those vexations nor these entertainments could affect the tenor of Suka's mind, which remained firm as a rock at the blasts of wind.
26. He remained there as the full moon (without any wane or increase), tranquil in his desires, silent and contented in his mind.
27. The prince Janaka having thus known the (unalterable) disposition of Suka's mind, had him introduced to his presence, where seeing the complacency of his soul, he rose up and bowed down to him.
28. Janaka said: "You have accomplished to the full all your duties in this world, and obtained the object of your heart's desire to its utmost extent; what is it that you now desire for which you are welcome at mine".
29. Suka said: "Tell me my guide whence sprang all this bustle (of worldly life); and tell me also how it may soon come to its subsidence."
30. Viswámitra said: Being thus asked by Suka, Janaka spoke to him the same things which he had learned from his great souled father.
31. Suka then said: "All this I have come to know long before by my own intuition, and then from the speech of my father in answer to my query.
32. "You sage, who are the most eloquent of all, have spoken to the same purport, and the same is found to be the true sense of the scriptures.
33. "That the world is a creation of volition, and loses itself with the absence of our desires; and that it is an accursed and unsubstantial world after all, is the conclusion arrived at by all sages.
34. "Now tell me truly you long armed prince, what you think this world to be (whether a reality or unreality); that my mind may be set at rest by you from its wandering all about the world (in search of truth)."
35. Janaka replied: "There is nothing more certain, O sage! than what you have known by yourself and heard from your father.
36. "There is but one undivided intelligent spirit known as the Universal Soul and nothing besides; it becomes confined by its desires, and freed by its want of them.
37. "You have truly come to the knowledge of the knowable, whereby your great soul has desisted from its attachment to objects of enjoyment and vision.
38. "You must be a hero to have overcome your desire in the lengthening chain of attractive enjoyments from your early youth. What more do you want to hear?
39. "Even your father, with all his learning in every science, and devotedness to austerities, has not arrived to the state of perfection like you.
40. "I am a pupil of Vyása, and you are his son; but you are greater than both of us, by your abandonment of the taste for the enjoyments of life.
41. "You have obtained whatever is obtainable by the comprehensiveness of your mind; and as you take no interest in the outer and visible world, you are liberated from it, and have nothing to doubt of."
42. Being thus advised by the magnanimous Janaka, Suka remained silent with his mind fixed in the purely supreme object.
43. Then being devoid of sorrow and fear, and released from all efforts, exertions and doubts, he repaired to a peaceful summit of the mount Meru to obtain his final absorption.
44. There he passed ten thousands of rains in a state of unalterable meditation, till at last he broke his mortal coil, and was extinguished in the Supreme Soul like a lamp without oil.
45. Thus purified from the stain of transmigration by abstaining from earthly desires, the great souled Suka sank into the holy state of the Supreme Spirit, as a drop of water mixes with the waters or merges into the depth of the ocean.

#### CHAPTER II. SPEECH OF VISWÁMITRA.

1. Viswámitra said:--Ráma! it now becomes you to have your mind properly purified from its doubts, as it was done in the case of the son of Vyása.
2. You see, O great sages! how perfectly the knowable is known to Ráma, whose good understanding has learnt to feel a distaste for worldly enjoyments, as if they were diseases unto him.

3. You well know that the fixed principle in the mind of one knowing the knowable, is to have an aversion to all the enjoyments of life.
4. It is the desire of fruition that chains down a man fastly to the earth; but the knowledge of the frailties here serves to dispel his darkness.
5. Know Ráma that it is the curtailing of desires which the wise call liberty, and the fastening of our desires to earthly objects, is what is termed our confinement here.
6. Spiritual knowledge is easily obtainable by most men here, but a distaste to (pleasurable) objects is hard to be had, (however painful it is to procure them).
7. He who fully comprehends a thing, is said to know it, and who so knows what is knowable, is called a learned man; no earthly enjoyments can be delectable to such high minded men.
8. The mind that has no zest for earthly pleasures, except the glory of disinterested deeds, is said to be liberated even in the present life.
9. As there grows no vegetable in a sterile soil, so there grows no disinclination to worldliness, until one comes to know the knowable reality.
10. Hence know this supporter of Raghu's race to have truly known the knowable, which has made him disgusted with his princely enjoyments.
11. I tell you great sages that, whatever Ráma has come to know by his intuition, requires to be confirmed by Vasishtha for the tranquility of his mind.
12. It is only a reliance in the unity, that Ráma now requires for his repose, just as the beauty of autumn depends on the clearness of the firmament.
13. Let the venerable Vasishtha then reason with the high minded Ráma, and restore the peace of his mind.
14. For he is the master and family preceptor of the whole race of the Raghus; besides he is all knowing and all seeing; and has a clear insight (into all things) of the three times.
15. Then addressing himself to Vasishtha he said: --you well remember sage, the instruction given us of old, for pacifying our mutual enmity, and promoting the welfare of the high minded sages.
16. When our lord the lotus-born Brahmá, seated on the table land of Nishadha mountain, and shaded by the Sarala trees, delivered his wise lectures to us and the sages.
17. It is by means of that knowledge of liberation that our worldly desires are dispelled like the darkness of night by sunbeams.
18. Please now, Ó Bráhma, to communicate that rational knowledge of the knowable to your pupil Ráma, whereby he may gain the peace of his mind.
19. It will be no difficult task for you to teach the spotless Ráma, whose mirror-like mind is quite clear to take the reflection.
20. The wisdom of the holy, their learning of the scriptures, and the scholarship of the learned, are then only praiseworthy, when they are communicated to a good student, and those who are disgusted with the world.
21. But instruction given to one who is no student nor disgusted with the world, becomes as polluted as milk put in a hide vessel.
22. Again the instruction imparted by one devoid of passions and affections, fear and anger, pride and sin, serves to infuse tranquility into the mind.
23. At these words of Viswámitra the son of Gadhi, the assembled sages Vyása, Nárada and others, honoured his saying with the exclamation "bravo", "well said" etc.
24. Then the venerable Vasishtha brilliant as Brahmá his father, and seated by the side of the king, spoke in reply.
25. O sage, I will perform without fail, what you have commanded me to do, for who, though mighty, can refuse to perform the requests of the good and wise?
26. I will destroy the mental darkness of the princes Ráma and others by the light of knowledge, as we dispel the gloom of night by the light of a lamp.
27. I well remember the instructions which were given of yore by the lotus-born Brahmá on the Nishadha mountain, for dispelling the errors of the world.
28. Having said so, the high-minded Vasishtha made up his mind as one girds up his loins, to deliver his lecture to Ráma for dispelling his ignorance, and showing him the state of supreme joy.

## CHAPTER III. ON THE REPEATED CREATIONS OF THE WORLD.

1. Vasishtha said:--“I will now expound to you Ráma! the knowledge that was imparted of old by the lotus-born (Brahmá), after creation of the world, for the peace of mankind.”
2. Ráma said:--I know sage, you will expound to me the subject of liberation in full length; but remove first my fallacy about the frailty of this world.
3. And how it was that, the great sage Vyása—the father and guide of Suka, did not attain to disembodied emancipation with all his omniscience, while his son did so.
4. Vasishtha said:--(Hear me Ráma), there is no counting of the atoms proceeding from the spirit and forming the three worlds both before and after the birth of the glorious sun.
5. There is nobody even who can count the millions of orbs which at present form the three worlds.
6. Nor can anyone say by calculation, what numbers of creation will rise from the (unlimited) ocean of divine existence, like its interminable waves (forever).
7. Ráma said: --It is needless to talk of worlds gone by or yet to come; say what you will of the present (state of existence).
8. Vasishtha said: --This world consists of brute, human and heavenly beings, whose lives when they are said to perish in any part of it are really existent in the same part.
9. The mind is called to be ever-fluctuating, and gives rise to the three worlds in itself. It resides in vacuity in the form of the heart, and the uncreated also residing in the vacuous soul (gives the mind the power to realize the latent ideas of the soul).
10. The millions of beings that are dead, those that are dying and will die hereafter, are all to be reborn here according to the different desires in their minds.
11. The external world appearing as a reality, is in truth but a creation of our desires; it is an ideal castle in the air, and a magic view spread before us.
12. It is as false as an earthquake in a fit of delirium, as a hobgoblin that is shown to terrify children, as a string of pearls in the clear firmament, and as the moving trees on the bank to a passenger in the boat.
13. It is an illusion as the phantom of a city in a dream, and as untrue as the imagination of a flower growing in the air. The unreality of the world best appears to one at the point of and after his death.
14. But this knowledge of (the unreality of the world) becomes darkened upon one’s being reborn on earth, when the shadow of this world falls again on the mirror of his sentient soul.
15. Thus there is a struggle for repeated births and deaths here, and a fancy for the next world after one’s death.
16. After one’s shuffling off his body, he assumes another and then another form, and thus the world is as unstable as a stool made of plantain leaves and its coatings.
17. The dead have no sensation of the earth and other elementary bodies, nor of the course of the world; but they fall again to these errors upon their being reborn here.
18. There is an interminable ignorance resembling an immense river enveloping the face of creation, and breaking into streamlets of unfordable ignorance.
19. The Divinity like a sea shoots forth in the various waves of creation, which rise constantly and plentifully one after the other.
20. All beings here are but the waves of this sea, of which some are alike to one another in their minds and natures, while others are half alike, and some quite different from the rest.
21. I reckon yonder sagely Vyása as one of the thirty two of these waves, on account of his vast knowledge, and good looking appearance.
22. There were twelve of them possessed of a lesser understanding, they were the patriarchs of men, and endued with equal energy. Ten of them were men of subdued spirits, and the rest were adepts in their family duties.
23. There will be born again other Vyásas and Válmíkis, and likewise some other Bhrigus and Angirás, as well as other Pulastyas and others in different forms.
24. All other men, Asuras and gods with all their hosts are repeatedly born and destroyed either in their former or different shapes.



25. Like this there are seventy two Tretá cycles in a Kalpa age of Brahmá, some of which have passed by and others to follow. Thus will there be other people like those that have gone by, and as I understand, another Ráma and Vasishtha like ourselves.
26. There have been ten successive incarnations of this Vyása, who has done such wonderful acts, and is famed for his vast knowledge.
27. Myself and Válmiki have been contemporaries many a time, as also born in different ages and very many times.
28. We have been many times, and there were others also like myself, and so was I born also in many forms (in many ages).
29. This Vyása will again be born eight times hereafter, and again will he write his Mahábhárata and the Purána histories.
30. He having divided the Vedas and described the acts of Bhárata's race (in the Mahábhárata), and established the knowledge of Brahman (in the Vedánta), is to attain to his disembodied liberation (after his final termination).
31. This Vyása who is devoid of fear and sorrow, and has become tranquil and emancipate in himself after subduing his mind and discarding the worldly desires is said to be liberated even in his present lifetime.
32. The living emancipate may sometimes be associated by his relatives and estates, his acts and duties, his knowledge and wisdom, and all his exertions like other men's, or he may forsake them all at once.
33. These beings are either reborn a hundred times in some age or never at all (as in the case of divine incarnations), and depending on the inscrutable will (máýá) of God.
34. There souls undergo the like changes by repetition, as a bushel of grain, which is collected to be sown repeatedly, and to be reaped again and again.
35. As the sea heaves its constant surges of different shapes, so are all beings born constantly in various forms in the vast ocean of time.
36. The wise man who is liberated in his lifetime, lives with his internal belief (of God) in a state of tranquility, without any doubt in his mind, and quite content with the ambrosia of equanimity.

#### CHAPTER IV. PRAISE OF ACTS AND EXERTIONS.

1. Vasishtha said:--I know gentle Ráma that, liberation of the soul, whether in its embodied or disembodied state is both alike, as the sea-water and its waves are the same liquid substance.
2. The liberation whether of embodied or disembodied spirits, consists in their detachment from the objects of sense: hence the soul unattached to sensual gratification, is (said to be) liberated, having no idea of sensible objects.
3. And though we see before us the living liberated sage (Vyása) as an embodied person, yet we have no doubt of the detachment of his inward soul from the (mortal coil of his) body.
4. The difference between the embodied and disembodied souls, when they are equally enlightened and liberated, is like that of the sea-water in its calm and billowy states.
5. There is no more difference between bodily and unembodied liberation than there is between the air in motion and at rest.
6. Liberation whether with or without the body, is productive of unselfishness; we have lost our selfishness ever since we have come to the knowledge of an undivided unity.
7. Now therefore attend to the true doctrine that I am going to deliver to you, which will be a jewel to your ears as it will dispel the darkness of ignorance (from your mind).
8. Know, O son of Raghu, that everything in this world is obtainable by our efforts being properly employed (to our purposes).
9. This (knowledge of truth) rises as the moon (in the human mind), and sheds its cooling and delightful influence to the heart, that there is no other way to gain the fruits of our exertions but by our efforts.
10. We evidently see the results of the exercise of our efforts, and nothing coming out from what the dull and mistaken call as chance or fate.

11. An effort when directed according to the counsel and conduct of the good in the exercise of the action of the body and mind, it is attended with success, otherwise it is as vain as the freak of a madman.

12. Thus he who wishes to acquire riches, and perseveres in its acquisition, surely succeeds in gaining them; or else he stops short in the midway.

13. It was by means of the exertion of their efforts that some particular persons have obtained the paramount dominion of Indra over the three worlds.

14. It is by the exertion of one's efforts that he attains to the rank of the lotus-born (Brahmá); and some even gain the inward joy of the state of Brahmá by it.

15. It was by virtue of his self-exertion that some body has become the best among men, even as he who bears the flag of the eagle (Vishnu among the gods).

16. It was by the exertion of one's efforts that some persons succeeded to obtain the form of Siva accompanied by his female power, and adorned by the semi-circle of the moon in his crest.

17. Know our actions to be of two kinds namely, those of former and present lives: and that acts of the present life generally supersede those of the past.

18. Know also that energy joined with constant practice, and supported by wisdom and some stimulating force, is able to break down the mount of Meru, and the demerits of acts in the former lives of men.

19. The exertions of a man proceeding from his good efforts and countenanced by the law, lead to his success, or else they either go for nothing or turn to his disadvantage.

20. So a man laid up in a state of disability, is unable to twist his figure in order to hold a little water in the hollow of his palm for drink: while there is another who (by his well-directed efforts) gets the possession of seas and islands, mountains and cities for himself, supports all his dependents and relations, and does not think this earth too great for him.

#### CHAPTER V. NECESSITY OF ACTIVITY.

1. Vasishtha said:--It is the will or inclination that is the prime instrument of all actions done even according to the rules of law and scriptures, as it is the reflection of light that gives various colors to things.

2. Whoever wishes to do anything desirable to him by unlawful acts, it becomes as fruitless as the endeavours of a madman.

3. As you try so you get both of good and evil: and fortune and exertion are the joint causes of acts according to fatalists.

4. Human exertions are either lawful or unlawful; the former leading to success, and the latter to dangerous consequences.

5. Fortune and exertions contend with each other like two rams of unequal strength, wherein the mightier overcomes the other.

6. Therefore should man apply himself diligently (to his duties), and employ his skill and promptness after them in such a way, as his today may overcome the morrow.

7. When two unequal forces (of two persons) contend with one another like two rams, the stronger force whether of this or that man, overcomes the other.

8. When one incurs a failure or danger even by his lawful exertions, he should know it to be the result of his misapplied exertions.

9. One by his utmost exertion in the right way, as by the gnashing of his teeth, can overcome his misfortune and so does his bad luck sometimes baffle his exertions.

10. When one finds himself to be led astray by the demerit of his acts of a former state of existence, he must attempt to subdue the same by greater energy of his present state.

11. So far should one diligently endeavour to exercise his exertions, as he may be able to beat down the evils resulting from his bad fortune (or predestination).

12. The evils of bad fortune are undoubtedly removed by the meritorious acts of the present life, as the bad consequence of an act of yesterday is averted by its remedy of today.

13. Having trampled over an unfavorable fortune by one's reliance on his continuous energy, he must attempt to secure to himself every good for his well-being in his present life.

14. Know that tranquility is not to be found by the effortlessness of dull ass-like men; it is the lawful energy of men which is said to secure his welfare in both worlds.
15. And that one should make his way out of the pit of this world by force of his energy and diligence, just as the lion breaks out from his cage.
16. One must ponder in himself every day that his body is subject to corruption, his beastly acts must be kept backward and man like acts put forward.
17. It is our good exertions that are attended by good results as the bad ones are followed by bad consequences. Chance is a mere meaningless word.
18. Do not make your bloom of youth useless as ashes by sitting idly at home and enjoying the bliss of the harem like a worm in the sore.
19. He who has no reliance on present objects, but depends upon suppositions of the past, is as a man flying for fear of his own hands supposing them as snakes.
20. It is a pleasure to men of perverted understandings to think themselves guided by their fortunes, prosperity flies away far off from such men who depend on their fortunes.
21. Therefore let a man diligently apply himself first to (the cultivation of) his reason, and then investigate into the works of abstruse spiritual knowledge.
22. Those who do not set their hearts to acts according to the dictates of the scriptures, but exert themselves otherwise to gain (their ends), are accursed as mad men for their vain attempts.
23. Thinking there is no end of exertions one declines to take the pains (after anything), and says that, no pains can bring out a gem from a stone (or oil from water).
24. Know that there is a limitation both of human lot and exertion, as of all other things as a pot or picture having a (limited capacity and length).
25. And that it is by means of good conduct derived from best precepts and the company of the good, that one succeeds to his object, and a disposition that breaks loose of these (bounds), is sure to fall to the contrary (extreme of) ruin.
26. Again any man who conducts himself in the right course of action, never fails in his attempts anytime.
27. Some among the best of men, who had been reduced to misery by their poverty and helplessness, have again risen to the eminence of Indra by exertion of their manhood.
28. By learning the Scriptures well from boyhood, by keeping company with the good, and by possession of good qualities, as also by diligent application, a man is sure to gain his object.
29. It has been seen, known, heard, and experienced (by us) that acts are rewarded with success; and they are dull-headed who think of obtaining it from fortune or by chance.
30. Had there not been the folly of idleness in this world, what man would fail either to be rich or learned? It is by reason of idleness that this earth is filled to its utmost limit of the sea with indigent and beastly men.
31. Let a man after passing his childhood, and getting rid of its false and idle playfulness and when he has attained the age of youthful vigour, apply himself diligently to the company of wise men, and to the cultivation of his understanding by a knowledge of the Scriptures and their meanings, and by scanning well his own faults and qualities.
32. Válmíki said:--After the sage had said these sayings, the day passed away, and the sages went to bathe after taking leave of the assembly, where they joined again with the rising beams of the sun dispelling the gloom of night.

#### CHAPTER VI. REFUTATION OF FATALISM.

1. Vasishtha resumed saying:--Now fate being no other than the result of our actions of the former state of our existence, it is possible to leave it at a distance, and to extricate one's self (from its chains) by betaking himself to good company and study of moral Scriptures.
2. Whatever one attempts to do, he readily meets with its reward: this being the effect of exertion. Fate is no other but the same thing.
3. Men laboring hard, are heard to exclaim "O how painful it is": so men suffering under fate cry out "O hard is fate!" (so the one is as bad as the other).
4. Thus then fate being no other than a name for our past actions, it is as easily overcome (by present acts) as a boy (is subdued) by an adult youth.

5. As some bad conduct of yesterday is corrected by proper behaviour of the present day, so the anterior fate is removed by (posterior) acts.
6. Those carnal minded libertines who do not try the means (of reforming their fate), but depend upon the favor of fortune, are perverted in their nature and marked for misery.
7. Thus if the acts of manliness are capable of forefending one's misfortunes, it must be acknowledged that manliness which destroys the other, is the mightier of the two.
8. As of two fruits growing on the same fore-stalk, the one is found to be empty within and the other full of juice, so the fruit of fate is rendered abortive by that of manliness.
9. Seeing the decay of the best things in the world, we must own the predominant power of the cause of this decay.
10. Like two rams our fate and exertions are fighting with one another, wherein the victory is always on the side of the stronger.
11. In the case of the royal elephant's taking up a beggar boy for being made the ruler, its cause is to be attributed more to the vote of the country-men and citizens (than to chance).
12. As a man takes his food and grinds it under his teeth, so is one (depending on fate) crushed by the stronger party relying on his exertions.
13. Inferior servants are thus employed like clods of earth by their more active masters in any work they like.
14. Silly and impotent men seeing the strong thriving by their exertions whether apparent or unseen, are apt to attribute it to their good fortune (instead of their diligence).
15. The strong efforts of men truly constitute their presiding fortune, and these two are viewed alike by the wise.
16. In the case of the (aforesaid) beggar boy's installation to the ruling and protection of the people of a realm, the unanimous concurrence of the law and ministers, of the elephant and citizens (is to be taken as the chief cause).
17. Should the beggar boy be ever elected for a ruler by the royal elephant itself (without the assent of men), in that case it is to be attributed to the boy's good fortune only.
18. Present acts destroy those of the past life and so also the vice-versa comes to pass; but the exertions of a man are undoubtedly successful (at all times).
19. Of these two powers that of the present state is manifestly superior to the other; hence it is as possible to overcome the past by the present, as to lick a boy by an adult.
20. As a hail shower lays waste the cultivation of a whole year, so also doth the predominant fate sometimes overpower the attempts of this life.
21. However it does not behoove us to be sorry at the loss of our long earned treasure (as of the harvest), for what avails our sorrow at what is beyond our control.
22. If I should sorrow for what I have not the power to prevent, I must then weep all the days of my life because I am not to be spared by death.
23. All our acts are subject to their proper time and place, and to the modes of their operation and combination according to the course of nature; hence it is that the more diligent are the most successful (everywhere).
24. We ought therefore to rely in our exertions and clearness of understanding by the help of Scriptures and association with the wise, for fording over the ocean of this world.
25. Actions of the past and present lives are the two fruit trees growing in the garden of humanity; of which the one that is cultivated best, thrives and fructifies the most.
26. He who is unable to overcome his false fate by his best exertions (in this life), is no better than an ignorant beast that has no power over its pain or pleasure.
27. He who thinks of going to heaven or hell by the will of the maker, is also a slave to destiny and no better than a beast.
28. The man of a noble mind and one employed in acts of goodness, breaks off from the errors of the world as a lion from its cage.
29. Those who vainly imagine themselves to be led about by some (supernatural power), and so slight their necessary duties, are to be shunned at a distance as the mean and base.
30. There are thousands of acts that are attended with gain or loss to their doers; but it is the duty of man to do what is right whether they are pleasant or painful.
31. He who does not transgress the bounds of law, nor forsake the duties (of his race), is attended by every blessing abundant as the pearls in the sea.

32. Devoted diligence in acts leading to one's object, is termed to be his manliness by the wise; and that being guided by the scriptures leads to his success.
33. An act accompanied by exertion, is of itself the accomplisher of one's object, and the company of the wise and study of good books serve to raise a man by brightening his understanding.
34. The infinite happiness or a tranquil spirit is known as the supreme good by the wise; and those good works are fit for study which lead to that state.
35. The acts of our former lives constitute what we call our destiny, and they return to us from the region of the gods, for our good in both worlds.
36. We blame the fate which is a creation of the fancy of the ignorant, who by their adoration of the same come to meet their destruction.
37. One benefits himself always by his activity in both worlds, as his good acts of today gives a grace to those of yesterday.
38. Whoever therefore applies himself with diligence to his acts, reaps their fruits like that of an Amalaki in his palm, which though it is within his grasp, yet it could not be obtained without the cost of some labor:
39. It is the ignorant only that depart from the beaten path, and fall into the error of fatalism. Therefore give up that false faith in an unreal fate, which is a mere creation of the imagination and devoid of any cause or effect; and apply to your manly exertions.
40. The fruit of following the scriptures and observing the good customs and local usages, is long known (to be wholesome), as exciting the heart and the exertion of the limbs to action. This it is what they called "manly activity."
41. All wise men after discussion of the subject of fate and acts, have applied themselves to activity by utter rejection of fatality, and accomplished their ends by attendance on the good and wise.
42. Knowing the efficacy of activity, every one should betake himself to his personal exertions, and attain to his highest perfection by attending to good Scriptures and the wise counsels of learned men.
43. And knowing the bondage of our births to be full of pain, let people strive for the exercise of their activities, and obtain the true and sweet blessing of tranquility by their attendance on the wise.

#### CHAPTER VII. ON THE NECESSITY OF ACTIVITY.

1. Having obtained a body free from disease and a mind free from trouble, one should try to know the knowable to prevent his further birth (in this world).
2. Whoever wishes to avert his destiny by means of his activity, obtains the acme of his wishes both in this world as well as in the next.
3. But whoever is averse to assiduity and relies in his luck, he is an enemy to his own soul, and sacrifices all his virtues, riches and hopes (to his idleness).
4. It is the exercise of our sensuous and mental faculties as also of the members of the body, which are the different modes of our exertions, that leads us to success.
5. Our perceptions are the cause of our mental activity, and this actuates the body to action, whereby we obtain the fruits of our desire.
6. In whatever case there is some act (enjoined in the scriptures), it points us to our exertions and never to destiny. Even children are well aware of this.
7. It was by the exercise of their exertions that Brihaspati became the lord of gods, and Sukra obtained the preceptorship of demons.
8. There have been many weak, poor and miserable men, who have by means of their manly exertions become equal to Indra himself.
9. So also there have been many great men on earth, who after enjoyment of a great many extraordinary things and luxuries here, have become guests in hell for want of the exercise of their manly virtues.
10. In this manner have all beings evaded the effects of their various states of want and opulence by means of their own exertions (in the right way).
11. There are three fold benefits derived from the study of books, from lectures of a preceptor, and from one's own industry, all of which are attendant on our exertions and not destiny.

12. This is the long and short of all the scriptures, that diligence preserves our minds from all evils, by employing them to whatever is good and right.
13. To apply with diligence to whatever is excellent, not low or mean and not liable to loss or decay, is the precept of parents and preceptors to their sons and pupils.
14. I get the immediate fruit of my labor in proportion to my exertion: hence I say, I enjoy the fruit of my labor and not of fortune.
15. Activity gives us success and it is this that elevates the intelligent. But men of little understandings rely only in fortune in their miserable state.
16. We have ocular evidence (of the efficacy) of activity every day, in the instances of men travelling in distant countries (for the sake of gain).
17. He that eats becomes satisfied and not who starves. So he who walks is said to proceed and not one who rests. And in like manner whoever speaks is called a speaker and not the silent man. Thus action makes the man.
18. Wise men escape from great difficulties by means of their exertions; but not so the mistaken fatalist by his fruitless inertness.
19. Whoever acts in any manner, gets his reward accordingly; but the restive man has nothing to expect anywhere.
20. By well directed industry a man reaps the best reward, as he meets with its reverse by his misapplied labor: think upon this O Rāma! and do as you like.
21. The reward of industry which a man meets with sooner or later at anytime or place, the same is said by the wise to be his fortune.
22. No one can see his fortune, nor has anybody ever seen the same, nor is there such a thing to be found in any world: it is but the merit of our acts here which they place in the other world.
23. A man is born on earth to grow up and decay in his time, and no destiny is seen therein in the same way as his childhood, youth and old age.
24. One's application to diligence and action for the attainment of an object, is known by the term exertion by the wise, whereby all things are accomplished.
25. One's going from one place to another, his holding a thing in the hand, and the movement of his limbs, are all the acts of his exertion and not his destiny.
26. There is another kind of propensity to acts productive of evil; this sort of action is likened to the attempt of a mad man which yields no good.
27. Men of acute understandings raise themselves to elevation, by their association with the virtuous, study of good works and active employment to duties tending to their own good.
28. The boundless joy arising from equanimity, is said to constitute one's supreme good (upon earth). This blessing also results from a man's diligent application to the scriptures.
29. It is the understanding that leads to the knowledge of the scriptures, as it is the other that tends to our right understanding of things. Just so does the lotus serve to beautify a lake, as it is the lake which lends its grace to the lotus.
30. It is also by virtue of one's deep study and good company in youth, that a man attains his desirable objects afterwards (which are the results of his exertions).
31. It was by means of his activity that Vishnu had conquered the demons, and established the order of the world. It was by this that he created the worlds none of which could be the work of fate.
32. Now, O lord of Raghu's race! employ your efforts to the exertion of your manly activities in such a way in this earth, that you may live free from fear of being bitten by the serpentine people in this tree of the world ( crush the malice of your enemies).

#### CHAPTER VIII. INVALIDATION OF DESTINY.

1. Vasishtha continued saying that:--What does destiny mean, which has no form, nor act, nomotion nor might, but is a false notion rooted in the (minds)of the ignorant.
2. It is a word that has come into vogue from the idea of the future retribution of one's past actions (or retributive justice) and the like, which is designated "destiny".
3. From this the ignorant are led to believe that there is a thing as destiny: the inscrutability of which has led them to the fallacy as that of the supposition of a snake in a rope.

4. As a past misdeed of yesterday is rectified by a good action of the following day, let this day therefore supercede the past, and employ yourself today to action.
5. The perverted understanding that believes in a destiny grounded on its false conception, may well enter into the fire from his conviction that it will not burn him unless it is so destined.
6. If destiny is the sole cause of everything, why then should a man betake himself to his actions of bathing and making his offerings, sitting and walking, all of which may be done by his destiny.
7. What then is the necessity of one's advising another to do a thing when destiny is the director of all? Let then all be silent and say nothing to nobody.
8. There is no one to be seen on earth that is motionless except the bodies of the dead; and if it is action that produces anything, it is useless to believe in destiny.
9. Nor is there any co-operative power of the invisible destiny perceptible in the actions of men, whence it is but a meaningless word.
10. Two things as the implements and members of the body being joined together, have each their several action; but the hand being wanted, nothing can be done by destiny.
11. There is no such clear idea of a destiny like those of the mind and intellect, even in the (illiterate) cow-herd or in the (learned) pandit. Hence it is a mere non-entity.
12. If the concept of destiny be other (than that of an agent), it must mean something else; or if it be the same thing (with the agent) why then give it a different name (as destiny)? If it be proved to be an imaginary term, then why not imagine your exertion to be agent?
13. The immaterial destiny like vacuity has no connection with the material body. If it had a form or figure it would be visible (to some one or other); hence destiny is a nonexistence.
14. If destiny is the main spring of the movements of all beings in the three worlds, then let all creatures rest at ease (with the assurance) that destiny will perform their parts.
15. The belief that we are guided by destiny and do as we are led to do, is a deception and an allegation (of self excuse); in fact there is no such thing as destiny.
16. It is the fool that fancies to himself a destiny and relies on it to his own disadvantage; while the intelligent raise themselves to better states by means of their exertion.
17. Say who is there among the mighty and brave, the intelligent and learned, that looks or waits upon destiny in this world?
18. Destiny may be said good, if it can have the power of saving a man from being beheaded, whom fortune-tellers had pronounced by their calculation to be long lived.
19. Again, O Rághava, should one who is foretold by his fortune-teller to become a learned man, attain his learning without being taught in it, then may we believe fortune to be true.
20. Mark, O Ráma! how the sage Viswámitra has cast away his destiny at a distance; and attained to Brahmahood by his own exertions.
21. Look at us and others who have become sages, that it was by our industry we became aeronauts or wanderers in the etherial regions.
22. Remember, O Ráma, how the chiefs of the Dánava race, have established their empires on earth by their prowess, and by discarding their destinies altogether.
23. Look again how the chiefs of gods have wrested the extensive earth from those demons by their valorous deeds of slaying and harassing them (in battle).
24. See Ráma! how they make handsome wicker vessels for the holding of water by their own industry, and without the aid of any destiny to the completion of the same.
25. In all our works of giving and receiving, walking, resting and the like, we see no causality of destiny in their completion, as we see of medicines (in healing diseases).
20. Therefore O Ráma, give up this destiny of your mistaken fancy; which is in reality devoid of its cause or effect, and is a false and ideal nothing; and betake yourself to your best exertions.

#### CHAPTER IX. INVESTIGATION OF ACTS.

1. Ráma asked:--"Will you Sage, that art versed in all knowledge, kindly explain the true sense of destiny in popular use."
2. Vasistha replied:--It is a man's activity and no other, O Rághava, that is the cause of all his actions, and the recipient of their consequence, wherein destiny has nothing to do.

3. Destiny is a mere imaginary thing, which neither exists nor acts nor feels (their effects). It is neither seen nor regarded (by anybody).
4. The good or bad result which proceeds from the accomplished acts of successful activity, is expressed by the word destiny.
5. The wished for and unwished for consequences resulting from the good and bad deeds of human activity, are termed the effects of destiny by people.
6. Human activity which is the only cause of some unavoidable future consequence, is called as destiny by the majority of mankind.
7. Truly, O Rághava! destiny though void as vacuity, appears as real to some body, who thinks it to be an active agent, while others know it to be inactive.
8. Again destiny is a mere saying uttered by men upon the result of some good or bad effect of their actual exertion, that "it is this which has produced the other."
9. It is my belief and I have known it for certain that, destiny is no more than the word uttered by people upon their attainment of the object of their exertions.
10. Destiny is that word of consolation which is uttered by men, as significant of the good or evil which they meet with and which they call to be the effect of the other.
11. Ráma asked:--How is it sage, that you who are all wise, do now contradict your own assertion that destiny is the result of the stock of our former acts (of past life)?
12. Vasishtha answered saying:--Well said O Ráma! you know everything; but hear me tell you the whole of it, whereby you will have a firm belief in the nonexistence of destiny.
13. All the various desires which men may have entertained in their minds before, even those come to be accounted as his deeds (or mental actions) at last.
14. All animals are seen also to act according to their desires, and to do nothing to which an inclination was wanting in their natures.
15. As the villager goes to his village and the townsman comes to the town: so it is the nature of the desire that leads men to their particular acts.
16. The keen and firm resolution with which an act was done in the former state of life, that truly is termed destiny in the successive births, or generations of living beings.
17. Thus are the acts of all active beings conformable with their natures, and the actions of men are in accordance to their desires, the desire is no other than the mind itself, and the mind is self-same with the human soul.
18. The mind is the soul and cause of all acts which they call the doings of destiny, certainly there is no other thing as destiny beside the mind.
19. This mind is truly the living soul, which acts as it desires, and enjoys accordingly the fruits thereof, and is same with destiny.
20. Know Ráma that the mind, the heart, desire, action and destiny are synonymous terms, and applied by the virtuous to the unascertainable soul (evolved in these forms).
21. Now whatever the so named soul undertakes to do continually and with a firm resolution, it obtains the fruit thereof accordingly.
22. It is by means of the activity or exertion of this soul, and by no other means, O support of Raghu's race, that it obtains everything, and may it lead you to your good only.
23. Ráma said:--Being caught in the net of my pre-existent desire, I remain a captive to them and do as they lead me to. Say then, O sage what else I can do.
24. Vasishtha replied:--So then O Ráma, you will be able to reach to your lasting good, if you will but exert your activity for it, without which there is no other way to it.
25. These desires are of two kinds, some leading to good and others to evil. Hence the desire of one's prior state must have been of one kind or other.
26. If you will be guided now by the pure desires (of your nature), you will be gradually led by means of your good acts to attain the state of your lasting welfare.
27. But if your wrong inclinations tend to lead you to difficulties, you must try your best to overcome such propensities perforce.
28. You Ráma are wise and perfectly intelligent, and not composed of a dull (material) body only; now if you should be in need of another's guidance to waken your intellect, say where lies your own intelligence.



29. If you would have one to enlighten your understanding, say where is that another to illumine him, and who is the other to illuminate him also. Hence as no one is wholly devoid of understanding, let him improve it himself.
30. The current of our desires is flowing between the two channels of good and evil; it must be by exertion of our activity that we must turn it to the right course.
31. You who are the mightiest of the mighty, must exert the force of your activity to turn your mind to a profitable course from its direction to the profitless.
32. By directing the mind to the right way from the wrong, it will take the right course and so the vice versa. But as human mind is as a child, it must not be employed by force.
33. The training of the child like that of the mind, is effected slowly by gentleness and indulgence, and not by force and hurry.
34. You have already by your constant practice, got a mastery over all your good and bad desires; you have hence forward to direct your tendencies to good only.
35. O victorious Ráma! When by your pristine habits you have an aptitude to do what is good, learn that it is the result of your good nature.
36. O sinless Ráma, your desires are at present lying dormant in your mind, and require some practice to be employed only to the doing of good.
37. If you will not exert yourself at present to improve your dormant desires by constant practice, you can never expect to be happy.
38. When it is doubtful (to know the nature of the innate propensity), do you incline to what is good, and as you thrive in this, you shall have no evil to fear.
39. Whatever one practices, he becomes perfect in that in time; as studying from childhood makes the learned free from error.
40. When you have the good will in you, you must accomplish your purpose, by means of your activity and subjection of the organs of your body.
41. So long as your mind is imperfect and unacquainted with the state of divine truth, you must attend to your teacher, books and reasoning, and act according to their directions.
42. Having first finished your acts and known the truth, you must abandon even your meritorious deeds, and all your desires with them.
43. Having known by your good understanding, that the virtuous course led by honorable men is truly good, give particular attention to know the nature of God, then forsake even that (enquiry), and remain (silent) as a saint (muni).

#### CHAPTER X. DESCENSION OF KNOWLEDGE.

1. Vasishtha resumed:--This thing called destiny is as true as the reality of God. It is the cause of causes and effect of effects.
2. Now attend to my words and depend on your exertions, and intently apply your ever confident mind to the attainment of your chief good.
3. Try your exertions to turn to your subjection the misleading senses from pursuing their objects.
4. I will now propound to you a code containing of the essence of the best means of liberation, which will confer the fruits of your exertions and lead you to your welfare in both worlds.
5. Let them that have great minds, forsake their worldly desires in order to avoid their future births, and attend to these lectures with calm contentment (in their minds).
6. Weigh well the meanings of the antecedent and subsequent propositions, repress your mind from its worldly cares, and dispose your self to equanimity for its inquiry after truth.
7. Hear me relate to you Ráma, the way to emancipation, which will remove your feelings of pain and pleasure, and become the surest means to lead you to supreme happiness.
8. On hearing this lecture on liberation in the company of all those reasonable men, you will know that highest state which is free from pain, and of which there is no termination.
9. This was spoken of old in a former Kalpa age by Brahmá abiding in the Supreme Spirit. It is the remover of all anxiety and giver of all comfort to the soul.
10. Ráma asked saying:--Say O Bráhman—that art my guide, what cause moved Brahmá himself of old to reveal this knowledge, and in what manner was it obtained by you.

11. Vasistha replied:--The Supreme Soul of infinite manifestations exists by itself; it passes through and supports the whole in the form of vacuity and understanding, and as light to all living beings.
12. From him who remains the same (unaltered being) in his rest and motion, the great Vishnu was born, like a moving wave on the quiet waters of the sea.
13. Then was Brahmá produced from the lotus of his heart, having the mount Meru for its pericarp, and the points of the compass for its petals, and the stars for its pistils.
14. He being beset by gods and sages acquainted with the Vedas and their significations, created all the worlds and the minds with their various thoughts.
15. He then created the groups of men in the Bhárata division (India) in a corner of Jambudwipa (Asia), and subjected them to all manner of diseases and afflictions.
16. They are also troubled with the possession and want of many things, and their subjection to dangers and diseases. Here all species of created beings are subjected to a variety of tribulations and afflictions.
17. The lord and creator of worlds, seeing the misery of these people, felt compassion for them, as a father does for his children.
18. He then pondered within himself for a moment with intensity of thought and for the good of all creatures, how to extend the misery of these beings who were subjected to death and despair.
19. With this thought the lord god (Brahmá), established himself the rules of austerity, piety, charity, veracity and pilgrimage.
20. Having established these, the lord and creator again thought within himself, how to make an end of the many miseries of the men he had created.
21. He thought upon self-extinction as the supreme bliss, which was obtainable only through a knowledge of the Deity, and whereby man might be exempted from repeated births and deaths.
22. It was divine knowledge, he thought, the only means of men's crossing over (the ocean) of this world; but austerity, charity and pilgrimage were no means to it.
23. Upon this said he "I will immediately make a new and sure bridge for the salvation of men and for their liberation from pain."
24. Having thought so, the lord Brahmá sitting on the lotus, meditated in his mind, and produced me from himself.
25. Being thus produced, I stood forthwith in the presence of my progenitor, as a wave rising from the sea leans towards it.
26. I then bowed down to the god who held a water-pot in one hand and a rosary in the other, with a pitcher and a bead of seeds in my either hand, and was thus addressed by him.
27. Come my son said he, and then holding me with his hand, made me sit on the northern petal of his lotus of truth, which shone as bright as the moon amidst the silvery clouds.
28. Wearing the skin of an antelope, Brahmá my father, spoke to me who was in the like habit, with the voice of a gander addressing a stork.
29. He said "I will for a moment overpower your fickle-mindedness under a mist of insensibility, as a dark cloud over-shadows the disc of the moon."
30. It was under this curse that I lost my reason and forgot everything, even the clear idea I had of God.
31. I then became as helpless as one out of his wits, and came to be afflicted with distress and sorrow like an indigent person.
32. Ah sorrowful is this world! said I, and how came evil to dwell in it? With these thoughts I remained in silence (pondering on the origin of evil).
33. Then he my father spoke to me saying: Ah my son, why are you so afflicted? Ask of me the remedy for your affliction, and you shall become happy.
34. Then the lord creator of all peoples was asked by me, seated as I had been on the gold-colored leaflet of the lotus, about the medicine of worldly sorrows.
35. How came, said I, O my lord, this world to be so full of misery, and how can people get rid of it, is what I ask of you (to know).
36. I then learnt the most holy wisdom which Bráhman my father delivered to me, and following his advice, I became quite composed (in my mind).

37. Then the creator of the world and revealer of all causes, seeing me knowing the knowable and restored to my own natural state said:--

38. I had turned you to insanity my son, by an illusion, in order to make you an enquirer into the essence of true knowledge for the welfare of mankind.

39. Now are you released from the curse of illusion, and arrived to your highest state of understanding. You have become as one soul (with the Supreme), and art as pure gold.

40. Now shut your heart against the world, and proceed to the land of Bharata on the surface of the earth for the good of mankind.

41. There employ yourself to ceremonial duties to the best of your knowledge; and advise others to ritual acts in their proper order (of exoteric faith).

42. But such as are disgusted (with the world) in their hearts, and are rational with their elevated understandings, are to be counseled to esoteric knowledge which confers true joy.

43. Being thus appointed by him who was born in the lotus, I continue to abide herein throughout the succession of beings.

44. I have no duty to perform here; but live while I have to live free from all cares. I do my acts always with as tranquil a mind as it were in a state of sleep; I do my works with the body; but I do nothing here with my soul (which is fixed in God).

#### CHAPTER XI. ON THE QUALIFICATIONS OF THE INQUIRER AND LECTURER.

1. Vasishtha continued:--I have thus related to you fully about the descent of knowledge on earth, with the reason of my birth and the intention of the lotus born Brahmá (in making me his apostle).

2. Now Ráma, as you are eager to learn the transcendental knowledge, and feel so great an anxiety for it in your mind, it must be the effect of your pristine merit.

3. Ráma said:--How was it sage, that the Supreme lord felt a desire to send down knowledge on earth after his creation of it (and not along with it?)

4. Vasishtha replied:--This Brahmá is in his own nature the same with the Supreme Brahman, and is born in him, as a wave is born of the waters of the deep.

5. This great lord saw the imperfection of his creation, and saw its whole course in times past, present and future. (The perversion of mankind subsequent to their fall).

6. He saw the decay of ceremonial rites after the end of the Satya (golden) and other ages, and considering the error to which men were to fall afterward, he felt pity for their states.

7. Then the lord thought of endowing me with true knowledge, and sent me on the surface of the earth for dispelling the ignorance of mankind.

8. Like me he has sent also some other great sages here, as Sanat Kumára, Nárada and many others also.

9. He has sent them all for the redemption of mankind from the chains of their ignorance by a series of meritorious acts, and their progress in divine knowledge also.

10. These great sages seeing at the end of the past golden age, the gradual decay of the holy ritualistic rites on earth:--

11. They created the rulers of earth at different divisions of the land, for regulating the course of duties, and observing their proper limits (of action).

12. They have made many works on the traditional law and sacrificial rules to be observed on earth, and many appropriate provisions for the accomplishment of religious and temporal duties (in the smritis).

13. But in the revolution of time, all these duties became slack in their course, and men have no other thought except that of seeking their daily maintenance.

14. Every day disputes are rising among the land-owners on account of their estates and properties, and the people are subjected to various penalties in large numbers.

15. In such a state, it is not possible for the rulers to rule over their states without fighting with one another, when they with their subjects are inevitably reduced to wretchedness.

16. In order to remove the impotence (of such princes), and to lead them to a comprehensive view of things, we have prescribed to them many excellent precepts of knowledge.

17. It was the spiritual knowledge which had been at first propounded to princes; but it came afterwards to be known under the title of royal science (polity).

18. This royal science is of a recondite nature, and is also the best kind of spiritual knowledge. Many kings have been set beyond the reach of calamity by a knowledge of this science.
19. It is after many such fair-famed princes that have gone by, that your mighty self was begotten by the present king Dasaratha.
20. O slayer of your enemies, I find a very agreeable and holy kind of apathy growing spontaneously in your most clear understanding.
21. There is another kind of cold-heartedness, O Ráma, which is caused (by some sorrow) in the minds of the virtuous and reasonable men, that is styled their casual indifference.
22. But your unprecedented and astonishing apathy, which is produced without any cause and by your reason only, is called real detachment by the wise.
23. Seeing the obharmfulness of worldly things, what man will not grow averse to them? The best displacency to them, is what rises in the mind of one from his own judgment.
24. They are reckoned as great men and greatly wise also, whose indifference springs without any cause (of detestation to the world), and whose minds are clear.
25. One whose mind feels a disgust from its own judgment and nice discrimination, is as graceful to see as the youthful bridegroom adorned with garlands of flowers.
26. They are esteemed as the best of men, who betake themselves to indifference after judicious consideration of the worldly troubles.
27. It must be by one's repeated and judicious examination of the inward and outward illusions (of this world), that he should forcibly withdraw himself from them.
28. Who is there that feels not an aversion to worldliness at the mournful sight of a funeral event? It is that aversion however, which is born of itself that is highly commendable.
29. I see you are sincerely indifferent, and reaching the acme of true greatness. You are worthy of the best knowledge as is the moist earth of receiving the seeds.
30. It is by the grace of the lord God and Supreme Spirit, that a lucky understanding like yours, naturally inclines to reason.
31. It is by performance of ritual duties and observance of the prescribed rules, that the demerits of former births are expunged.
32. Upon removing of former demerits, the understanding turns of itself to take cognizance of spiritual matters, like the simultaneous flight of the crow towards the falling fruit of the palm.
33. But those that are devoted only to ritual acts, are like persons plunged in an eddy, wherein they are whirled up and down until they come to perceive the state of supreme (joy).
34. Seeing this (illusory) state of the world, a man must shake off the delusion of his worldly-mindedness, just as the elephant breaks loose from his chains.
35. It is too intricate, O Ráma! to understand the course of this boundless world, and not even the greatest of embodied beings (as man) can know it without true knowledge.
36. Know, O support of Raghu's race! that men of great understandings have got over the unfordable ocean of the world by means of the raft of their knowledge and reason.
37. Now hear with attention and steadiness of your mind, this rational knowledge for your deliverance from the flood of this world.
38. The unceasing excitements of the senses and the fears and miseries of the world, will continually disturb the mind, without the remedy of right reason.
39. There is nothing beside rational knowledge, that can enable holy men to endure the afflictions of the opposite extremes of heat and cold and wind and rain.
40. The constant cares and miseries which befall to men at every step, serve sometimes to torment the ignorant mind as a flame of fire burns away the straw.
41. But the troubles of this world can not afflict the wise man, who knows the knowable, and discerns all things (in their true light); just as it is impossible for the flame of fire to burn down a wood drenched by the rains.
42. The man knowing the truth resembles the firm tree of the oak (Kalpa), which no whirlwind of disease or distress, raised by the hot winds of this desert of the world, has the power to upset.

43. The intelligent man who has a mind to know the truth, must diligently serve his wise preceptor with loving regard.
44. The sayings of the well-minded preceptor who is asked about anything, must be carefully preserved in the mind, as a piece of fine muslin receives the dye.
45. O best of the eloquent, you must not receive the instruction of one unacquainted with truth himself; whoever asks him anything is the greatest of fools.
46. Whoever does not carefully attend to the words of the truth-telling preceptor who is asked about anything, is the basest of men.
47. He is the best inquirer who makes his enquiry of one after ascertaining by his deeds whether he knows the knowable or not.
48. But he is reckoned a vile inquirer and incapable of knowing great things, who makes a boyish query without ascertaining the lecturer's (qualifications).
49. The wise man when asked, will reply to him who is able to comprehend the antecedent and subsequent propositions, and is possessed of a good understanding; but he should make no answer to a vile brutish being.
50. The preceptor who gives his lecture without examining the capacity of the inquirer to grasp his meaning, is pronounced unwise by the learned.
51. O delight of Raghu's race! this our meeting is a very congenial one and well adapted to each other, wherein you as inquirer are an admirer of virtue, and I the speaker, am well acquainted (with the subject).
52. You that understand the meaning of words, should well consider all what I tell you, and take them to your heart.
53. You are truly great and disgusted with the world, and know the truth among mankind; whatever is spoken to you must be impressed in your mind as the red dye on muslin.
54. You by your attention to what I say and discrimination of spiritual matters, can make your understanding receive my instruction as the waters reflect the sun-light.
55. Receive all that I say and store them diligently in your mind; or else it is useless to ask me anything.
56. The mind, O Ráma! is as fickle as an ape in the forest, correct it carefully and attend to spiritual instruction.
57. Keep yourself always from the injudicious and ignorant, and those addicted to the company of wicked people, and honour the virtuous.
58. It is by association with good people that we can gain wisdom, which resembles a tree yielding the fruits both of enjoyment and liberation (both of worldly and future good).
59. There are four guards said to keep watch at the gate of liberation, namely; peace, judgment, contentment and the society of the good.
60. All these or three or two of them are to be attended with care, because they shall open to you the door leading to the abode of liberation.
61. Or at least one of them is to be resorted to with diligence and even at the expense of one's life; because by securing one of these a man can reconcile and gain all the four (to his favour).
62. The wise man is the receptacle of all scriptures, of all knowledge and austerity, and is a gem on earth, as the sun is the receptacle of light (and gem of heaven).
63. The dull understanding of the senseless man becomes as stiff as a (motionless) block, and like the frozen water becoming as hard as stone.
64. Your good nature and good qualities, O Ráma! and the counsels of the learned in the Scriptures, have made you sit here with a heart blooming like lotus at the rising sun.
65. Your lifted ears to hear these wise lectures, have enabled you to repress your thoughts; as the music of the lute attracts the mind of the deer.
66. Now secure, O Ráma! the treasures of peace and good nature by your practice of indifference of which there is no decay.
67. Your knowledge of the attainment of liberation will be increased by your attending to the scriptures and the society of good men, as also by your practice of austerity and self subjection.
68. You must know that, it is the study of divine knowledge with a clear understanding, that is a sure remedy against ignorance.

69. Know this world to be a poisonous plant and seat of dangers. It infects the ignorant at all times, unless one will take the pains to dispel his darkness.

70. Greed accompanied by ignorance moves within the heart in a serpentine course, and expands and contracts it by turns like the bellows of a blacksmith.

71. The true light of things dawns only in the minds of the wise, as the gentle moon appears to sight only in the clear and cloudless sky.

72. He is truly called a man who can judge (the truth) by the major and minor propositions, whose mind is expanded and filled with brilliant ingenuity.

73. Ráma! the clear wisdom of your mind, makes you shine as the full moon dispelling the darkness of the cloudless sky by her cooling and translucent beams.

#### CHAPTER XII. GREATNESS OF TRUE KNOWLEDGE.

1. Vasishtha said:--Ráma! I honor you as one of a perfect mind. You know what to ask, and understand what is spoken to you. I will therefore go on speaking respectfully to you.

2. Be still to attend to knowledge by keeping your mind fixed in yourself, and being freed from pride and passions, incline yourself to pure truth.

3. You are possessed of all the qualities of an enquirer, and I those of the speaker, in as much as there are gems in the ocean.

4. You have gained my son the indifference which is closely related with reason, like the humidity of the moonstone bearing its correlation with the gentle beams of the moon.

5. Ráma! your long and early practiced pure virtues and good qualities, have raised your fame, as the long stretching white fibers of the stalk exalt the spotless lotus.

6. Now hear the words I tell you Ráma; for you alone are fit to receive them, as the moon only is able to open the Kumuda petals.

7. Whatever business or investigation is undertaken by anybody, it must be brought to a happy close, tending to his peace and tranquility (or to his rest and quiet).

8. Had not there been the solace of philosophy for men of good understanding, what rational being could dare to bear the misery brought on in this world by ignorance.

9. All the faculties of the mind are absorbed in the contemplation of the Supreme, like the dissolution of the rocks of boundary mountains by the solar heat at the end of the world.

10. Ráma! the intolerable choleric pain caused by this venomous world, is healed only by yoga meditation, as the poison of snake-biting is removed by Garuda incantations.

11. The capacity of yoga is obtained by discussion of the scriptures in the company of good people, which alone can furnish us with the great charm of spiritual knowledge.

12. It must be owned that we lessen our sorrows by acting with reason: therefore reasonable men are never to be looked upon with disregard.

13. The reasoning man gets released from his worldly sickness, and quits his frame which is full of diseases, as a snake casts off his time worn skin; and looks with a placid mind and calm composure upon the magic scenes of the world. Hence the fully wise man is not subject to the misery of the imperfectly wise.

14. The rough and uneven pleasure of the world is but a disease to men, and stings them like a snake. It cuts them as a sword, and pierces them as a spear. It binds them fast as by a rope, and burns them as with the fire, and blindfolds their understanding as in the darkness of the night. It makes them as prostrate and dull as a slab of stone. It destroys one's prudence and lowers his position. It casts them into the pit of error, and torments them with greed. Thus there is almost no kind of trouble which does not betide worldly minded men.

15. Worldliness is as dangerous a disease as cholera, which unless it is healed in time, is sure to trouble its patient with the torments of hell:--

16. Such as those caused by the eating of stones, wounds of swords and spears; being pelted with stones, burnt by fire, and numbed by frost; loosing of limbs, besmearing the body with blood as with sandal paste; by being bored by worms as worm-eaten trees, and pricked in the body by pikes and broomsticks, or pierced by the fiery shafts and bolts continually falling in battle. By toiling and moiling in the sun and working in cold and rain as in a summer fountain house; or remaining dumb and deaf and without rest or sleep, and finally by loosing the head (in war or penalty).

17. Under thousands of such intolerable pangs of worldly life, no one should remain negligent of his release from this state; but ought to think that it is his reflection in the Scriptures only, that can produce his real good.

18. Look here Ráma! on these great sages and Rishis, these Bráhmans and princes, who having fortified themselves by the armour of wisdom, and being liable to no pain or grief; have yet engaged themselves to the arduous affairs of this world with minds as placid as yours.

19. Moreover there are many of the best of men, who with their spiritual light and pure understandings, reside in this world as the gods Hari, Hara and Brahmá, who were above all concerns and fluctuating desires of life.

20. The journey of this world is delightful to one, who after the removal of his errors and dispersion of the cloud of his ignorance, has come to the knowledge of truth.

21. That the serenity of the mind and calm repose of the heart being secured, all the senses are subjected to peace, and everything is viewed in an equal light; and this knowledge of the truth gives a delight to our journey in this world.

22. Know also that, this body of ours is the car, and these organs are its horses, our breathings are the winds blowing upon it, and the mind is the driver that feels the delight of driving; the atomic soul is the rider who is conscious of wandering about the world. The knowledge of this truth makes our earthly journey a pleasant one.

#### CHAPTER XIII. ON PEACE AND TRANQUILITY OF MIND.

1. Intelligent men that have seen the spirit, fix their sight upon it, and rove about in the world as persons of great and elevated souls.

2. They (that are liberated in this life), neither grieve nor wish nor ask for aught of good or evil (in this world). They do their works as if doing nothing (with indifference).

3. Those that rely on themselves, remain both quietly, as well as act their parts with a calm serenity; and take no concern either for what is harmful or delectable to them.

4. Their coming and not coming, going and not going, doing or not doing, and speaking or not speaking are alike indifferent to them.

5. Whatever acts or sights may appear pleasant or disgusting to anybody, cease to affect them in any way after they have come to know their god (as the author of all good).

6. The mind getting rid of its desires feels a sweet composure associated with a bliss as if descending from the heavenly orb of the moon all about it.

7. By being unmindful of worldly affairs and regardless of all its excitements, the soul is filled with a joy resembling the ambrosial waters in the moon.

8. He who ceases to act his magical parts (in this playground of the earth), and desists from following his inclinations and childish pranks, shines forth in his spiritual light.

9. Such are the powers gained from spiritual knowledge, and by no other means whatever.

10. Therefore should a man try to seek and know and adore the Supreme Soul, by means of his reasoning powers during life.

11. It is the concordance of one's belief with the precepts of the scriptures and his instructor, joined with his constant meditation, that can give him a full view of the Supreme Spirit.

12. The fool slighting the Scripture and its instructions, and disregarding the counsels of great men, are exposed to difficulties and dangers from which they can have no release.

13. There is no disease nor poison, nor trouble nor affliction, so painful to one in this earth, as the ignorance which is bred in himself.

14. Those whose intellects are a little purified, will find this work to be of greater efficacy to dispel their ignorance than any other scripture.

15. This Scripture with its beautiful examples and pleasing lessons and want of discordance, should be diligently attended to by everybody who is a friend to good sayings and their senses.

16. Want of dignity, inextricable difficulties, baseness and degeneracy, are all offsprings of ignorance, as the thorns are the offshoots of the prickly Ketaki plant.

17. It is far better, O Ráma! to rove about a begging with a pot in hand to the abodes of the vile Chandálas, than lead a life deadened by ignorance.

18. Rather dwell in dark dismal cells or dry dreary wells, and in the hollow of trees, or remain as solitary blind worms, than labor under the miseries of ignorance.
19. The man receiving the light leading to his liberation, will never fall into the darkness of error or gloom of death.
20. So long will chill frost of penury continue to contract the lotus of humanity, as the clear light of reason does not shine upon the mind like the sun.
21. One must know the true nature of the soul both from his preceptor and the evidence of the scriptures, as also from friends like ourselves, for the sake of liberating himself from the misery of the world.
22. Try Ó Ráma! to imitate those that are liberated in their lifetime, who are free to roam about like the gods Hari, Hara, and others, and as the holy sages among Bráhmans.
23. Here (on earth) our miseries are as endless as atoms, and our happiness as little as a drop of water on the stalk of a straw; therefore do not fix your sight upon that little happiness which is beset by misery.
24. But let the intelligent man diligently apply himself to the attainment of that state of endless happiness which is free from pain and constitutes his highest consummation.
25. They are reckoned the best of men and deserving of consummation, whose minds are freed from the fever (of worldly cares), and attached to the transcendental state.
26. Those base minded mortals that are satisfied with their enjoyments, eating and drinking, and the pleasures of their worldly possessions, are reckoned as stark-blind frogs.
27. All who are attached to the company of imposters and wicked men, as of those that are addicted to the practice of evil deeds, and are enemies in the garb of friendship, and are given up to gluttony:--
28. Such foolish men of mistaken and stupid minds fall into the hardest of hardships, to the misery of miseries, and the horror of horrors and the hell of hells.
29. Happiness and misery destroy and succeed each other by turns, and are as fleeting as flashes of lightnings. Hence it is impossible to be happy forever.
30. Those great souls who are indifferent and well judging like yourself, are known as the most honourable of men, and worthy alike both of temporal enjoyments and spiritual emancipation.
31. By reliance upon right reasoning joined with a habit of dispassionateness, men are enabled to get over the dark and dangerous torrents of this world.
32. No man of reason should allow himself to sleep (in negligence) amidst the illusions of the world, well knowing their harmful property to derange the understanding.
33. Whoever remains neglectful in his worldliness, resembles a man sleeping negligent on a grassy bed when his house is on fire.
34. What being arrived at, there is no returning from it; and what being gained, there is no cause of sorrowing; that state is undoubtedly attainable by divine knowledge only; and is a certain truth.
35. Should there be no such future state, yet there is no harm to believe in it; but if there be such a state, its belief will save you from the (dreadful) ocean of this world.
36. Whenever a man is inclined to think on the means of his salvation, he is sure to be soon entitled to his liberation.
37. The undecaying, unerring and fearless state of tranquility, is nowhere to be had in the three worlds, without one's union (with the Supreme).
38. Having gained that best of gains, no one is liable to the pain from which no wealth, friend or relation can save anybody.
39. Neither the actions of one's hands and feet in his offerings and pilgrimage to distant lands, nor the bodily pains of asceticism, nor his refuge in a holy place can serve his salvation.
40. It is only by means of one's best exertions and the fixing of his mind to one object, as also by the subjection of his desires, that the ultimate state (of bliss) can be arrived at.
41. So it is by means of discrimination, reasoning and ultimate ascertainment of truth, that a man may avoid the snares of misery, and attain his best state.
42. One sitting at ease in his seat and meditating within himself (the nature of the soul), attains the blissful state, which is free from sorrow and future birth.



43. All holy men are known to be situated beyond the bounds of the frail pleasures (of this life); their optimum quiescence is reckoned the ultimate bliss.
44. They have given up all thoughts both of humanity and heaven ( of both worlds), which are devoid of true joy as the mirage is void of water.
45. Therefore should one think of subduing his mind, and resort to peace and contentment as the means; these joined with an unbounded equanimity produce true happiness.
46. It is not to be had by sitting (quietly at home), or going up and down (from place to place); and neither by wandering (in pilgrimage), nor prostrating (before the altar). It is not to be acquired by the Rákshasas, demons, deities or ignorant men.
47. That ultimate joy is born of and obtainable from the peace of mind: it is the fruit of the high tree of reason from its blossom of peace.
48. Those that are engaged in worldliness but do not mix in it like the all-illuminating sun, are known as the best of men.
49. The mind that is at peace and rest, that is clear and free from errors, and without any attempt or desire, doth neither forsake nor wish for the world.
50. Hear me tell you of the warders at the gate of salvation in their order, some one of which being secured, one may have his entrance into it.
51. Thirst after pleasure is a state of protracted disease, and this world is full of mirage. It is equanimity alone that can cool this dryness as the moistening beams of the moon.
52. It is quiescence which leads to all good and is reckoned the best state of being. Quietism is joy, it is peace and the preventive of error.
53. The man who lives content with his quiet and a calm clearness of his soul, with a mind filled with detachment, makes friends of his enemies.
54. Those whose minds are adorned with the moon light of quietism, feel a flux of the beams of purity rising in them like the hoary waves of the Milky Ocean.
55. Those holy men who have the lotus-like flower of quietism growing in the lotiform receptacle of their hearts, are said to have a secondary heart like the two hearts of the god Hari (holding Brahmá in one of them).
56. They whose untainted faces shine as the moon with the luster of quiescence, are to be honoured as the luminaries of their families, and ravishers of the senses of others by the charming beauty of their countenance.
57. Whatever is beautiful in the three worlds, and in the shape of imperial prosperity and grandeur, there is nothing in them that can afford a happiness equal to that of quietism.
58. Whatever misery, anxiety and intolerable difficulty (may overtake a man), they are lost in the tranquil mind like darkness in the sun.
59. The mind of no living being is so delighted with moon beams, as that of the peaceful man from his heart-felt joy.
60. The virtuous man that is calm and quiet, and friendly to all living beings, feels the benign influence of highest truths appearing of themselves in his mind.
61. As all children whether good or bad, have a strict faith in their mother, so all beings here have a reliance on the man of an even disposition.
62. Neither does a cooling ambrosial draught nor the kind embrace of prosperity, afford such gratification to the soul, as one's inward satisfaction of the mind.
63. Whether afflicted by diseases or disasters, or dragged by the rope of greed, do you bear up yourself, O Ráma, by the equanimity of your mind.
64. Whatever you do and eat with the calm coolness of your mind, all that is sweeter far to the soul than anything sweet to taste.
65. The mind that is overpowered by the ambrosial flavor of quietism and desists from activity, may have the body lacerated (for a time), but it will be filled up shortly.
66. Neither imps nor demons, demons or enemies, nor tigers nor snakes, ever annoy a peaceful man.
67. He who has his mind and body well guarded by the invulnerable armour of meekness, can never be pierced by the shafts of adversity; but remains as the thunder-stone impenetrable by arrows.
68. The king seated in his palace is not so graceful to sight, as the quiet peaceful man is graced by his equanimity and clearness of understanding.

69. No one is so delighted at seeing a thing dearer than his life, as by the satisfaction which he feels at the sight of a contented and peaceful man.

70. He who lives a holy life with his gentle and peaceful conduct, is said to be truly living in this world and no other.

71. The sober minded, meek and honest man pleases every one by all that he does, and as it were captivates all beings to himself.

72. He is called the meek who neither feels pleasure or pain at the sight, touch or hearing and tasting of anything good or bad (to the senses).

73. He who is indifferent to all objects, and neither leaves nor longs for anything; but keeps his senses and appetites under subjection, is called a saint.

74. Whoever knowing all things both internally as well as externally with a clear understanding, attends and looks to his own concerns, he is truly said to be a saint.

75. He whose mind is as calm as moon beams both at the approach of a feast or fighting, and even at the moment of death, is said to be a saint.

76. Who though present at a place, neither rejoices nor murmurs at anything, but remains as if he were absent from it, and conducts himself as quietly as if he were fast asleep; such a one is called a saint.

77. He whose chalisant look casts a graceful nectarious radiance on all around him, is said to be a saint.

78. Who feels a cool calmness within himself, and is not disturbed or immersed in any state of life, and who though a layman is not worldly minded, such a man is termed a saint.

79. He who takes not to his mind the tribulations of this life, however long or great they may be, nor thinks this base (bodily frame) to be himself, is known to be a saint.

80. The man of the world who has a mind clear as the firmament, and not tainted (by worldliness), is said to be a saint.

81. The quiet man of tranquillity of mind shines forth among sages and ascetics, among priests and princes, and among the mighty and learned.

82. Great and meritorious men, whose minds are attached to quietism, feel a rest rising in their souls like the cooling beams of the moon.

83. Quietism is the utmost limit of the assemblage of virtues, and the best decoration of manliness; it shines resplendent in all dangers and difficulties.

84. Do you now, O Ráma! follow for your perfection in the way in which high-minded men have attained their perfect state, by holding fast on quietism as an imperishable virtue, preserved by the respectable, and never to be lost or stolen by any.

#### CHAPTER XIV. ON THE ASCERTAINMENT OF AN ARGUMENT.

1. It must be the duty of one, whose understanding is cleared and purified by a knowledge of the Scriptures, to argue constantly with a guide knowing how to reason aright.

2. The understanding when sharpened by reasoning, comes to view the transcendent state. It is reasoning which is the only best medicine for the chronic disease of worldliness.

3. The world is of the form of a wood of troubles, shooting in sprouts of endless desires which being once felled under the saw of reason, will germinate no more.

4. O wise Ráma! our understandings are shrouded under unconsciousness at the loss of our friends, at times of danger, and even of quiet. It is reason that is our only companion.

5. There is no expedient for the learned and wise except reason; it is by means of reason that the minds of good people can avoid evil and secure their good.

6. All our strength and understanding, our valor and renown, and the ends of our actions, result from our reasoning with the intelligent.

7. Reason is the lamp to show us the right and wrong, and the instrument for accomplishment of our desires:--by reliance on right reason, one crosses over easily the wide ocean of the world.

8. Pure reasoning like a strong lion, tears asunder the elephants of great error, which ravage the lotus beds of the mind (or mental faculties).

9. If ignorant men have at anytime attained a better state in life, it was all owing to the light of the lamp of their reasoning.

10. Know O Rághava that, dominion and fair prosperity, together with our enjoyments and eternal salvation, are all but fruits of the celestial Kalpa plant of reasoning.

11. The minds of great men, which are expanded by reasoning here, are never liable to be immersed under the currents of calamity (but float above them) like gourds upon water.
12. Those who conduct themselves with their intellects shining forth with reason, become the recipients of its most liberal gifts.
13. Want of reason is like the thorny and sour plant of Karanja sprouting forth with blossoms of sorrow, and growing in the lakes of ignorant minds in order to shut out their hopes and prospects.
14. Do you, O Rághava! shake off the lethargy caused by your neglect of reasoning. This torpor darkens your vision as it were by the inky powder of collyrium, and maddens your mind as it were, by the ebriety of wine.
15. The man of right judgment is not liable to fall into the long and dangerous maze of error (like others); but remains as a blaze of light amidst the gloom (of ignorance).
16. The reasoning faculties shine, as a bed of lotuses in the limpid lake of the mind: whoever has such a reasoning mind, exalts his head as high as the Himálayan height.
17. The man having a dull mind and incapable of reasoning (of reason) as a flash of lightening, and like children, sees false apparitions about him.
18. Ráma, you must shun at a distance the base unreasonable man, who grows as plump as a Khanda cane to cause sorrow and resembles the spring season to grow fresh weeds of evil.
19. Whatever misdeeds, misconducts and mischances present themselves to man, they are all the effects of his want of the light of reason, and lay hold on him like ghosts appearing in the dark.
20. O support of Raghu's race, do you shun at a distance the unreasonable man of the nature of a solitary wild tree, which comes to no good use (to mankind).
21. The mind that is filled with reason and devoid of the impatience attendant on worldly desires, feels the light of transcendent quietism shining in the soul with the full luster of the moon.
22. When the light of reason shines in any person, it imparts the coolness and good grace of moonbeams to all things around him.
23. The reasoning power of man accompanied with the flag of divine knowledge and the silvery flapper of good understanding, shines as moon-light in the darkness of night.
24. Men with the good grace of their reason, throw a radiance like that of the sun on all sides about them, and dispel the gloom of worldliness.
25. Reasoning serves to destroy the false apparitions of errors which present themselves to the minds of children like ghosts in the sky at night.
26. All things in the world appear as charming; but they are (in fact) but unrealities, and liken the clods of earth that are broken (to pieces) by the hammering stone of reason.
27. Men are theirself tormenters by the false imagination of their own minds; it is reason alone that can drive away this inveterate spectre from the mind.
28. Know the fruit of the high tree of reason, to be the even, unobstructed, interminable and independent happiness called Kaivalya.
29. It is by means of reason and its evident influence on the deprivation of (physical) gratifications, that there rises an unshaken and exalted disinterestedness in the mind, like the cooling beams of the moon.
30. When the saint has reached his perfection by means of the elixir of judgment seated in his mind, he neither desires for more nor leaves (what he has).
31. The mind relying on that state of equanimity and perceiving the clear light, has neither its fall nor elevation, but enjoys its inward expansion as that of vacuum forever.
32. One unconcerned with the world, neither gives nor receives anything, nor feels himself elated or depressed at any event, but views everything as an indifferent spectator.
33. He is neither torpidly cold nor does he dwell on anything internally or externally. He is neither inactive nor merged in activity.
34. He slightes the loss of anything, and lives content with what he has; he is neither depressed nor elevated; but remains as full as the (tideless) sea.
35. It is in this manner that the high-souled and high-aspiring Yogis conduct themselves in this world, with their fullness (of joy) and living as they are liberated in this life.

36. These saintly sages having lived as long as they like (in this earth), abandon it at last, and gain their (kaivalya) eternal unity (after death).
37. The wise man should intently consider within himself, who and whose he is, what is his family and by whom he is surrounded, and think on the remedy (of his worldliness).
38. It is the king, O Ráma! who well knows the difficult and doubtful state of the business; and his success or failure depends solely on his right judgment and on nothing else.
39. It is the dicta and data established by the Veda and Vedánta that form the grounds of our evidence, and these are to be ascertained by our reason as by the help of a lamp in the gloom of night.
40. The bright eye-sight of reason, is neither blinded by the darkness (of night), nor dimmed by the full blaze (of the day), even when it has to view things at a distance.
41. He who is blind to reason is as one born blind, and a demented man is an object of universal pity; but the man with a reasoning soul is said to be possessed of divine eye-sight, and becomes victorious in all things (he undertakes).
42. The miraculous power of reason is acknowledged to be a divine attribute and an instrument to highest joy; wherefore it is not to be lost sight of for a moment.
43. The man graced by reason is loved even by the great, as the delicious and ripe mango fruit is delectable to all.
44. Men with their minds illumined by the light of reason, are like travellers acquainted with their way, and are not liable to pit falls of constant danger and misery.
45. Neither doth the sick man nor one beset by a hundred evils wail so bitterly, as the ignorant man whose soul is deprived of reason.
46. Rather leap as a frog in the mud, or creep as a worm in the dirt, rather lie as a snake in a dark cell or crawl on the ground, than walk as a man devoid of reason.
47. Therefore get rid of unreasonableness which is the abode of all your dangers, is reprobated by the wise (as the poison of mankind), and is the terminus of all your disasters.
48. Great men must always be in full possession of their reasoning, because those unsupported by their reason are liable to fall into the pits of darkness.
49. Let every one keep his soul under the control (of his own reason), and by this means, deliver the deer of his mind from falling into the mirage of this world.
50. It is the province of reasoning to consider logically in one's self, whence the evil, known as worldliness, had its rise.
51. The thick mist of error is only for the continued misery of man, and it prevails on the stony minds of those that are demented by the loss of reason.
52. The wise that hold fast on the truth and forsake all untruth in this world, are yet unable to discern their true natures without the aid of reason.
53. It is by means of reason that one comes to the knowledge of truth; and by means of truth that he gets the peace of his mind; and it is the tranquility of the mind that dispels the misery of men.
54. Now Ráma, do you take delight in such acts as may be productive of utility to the world, and whereby you may arrive to perfection. Weigh all things with the clear eye of reason, which will make you blessed forever.

#### CHAPTER XV. ON CONTENTMENT.

1. Vasishtha continued:--Contentment is the chief good; contentment is called the (true) enjoyment; and the contented man, O destroyer of enemies, gets the best repose.
2. Those who are happy with their prosperity of contentment, and possess the calm repose of their souls, are as holy saints, and think a sovereignty no better than a bit of rotten straw.
3. Whoever retains a contented mind amidst all the affairs of the world, he is never disturbed O Ráma, in adverse circumstances nor ever dejected (in his spirit).
4. The saints that are satisfied with the ambrosial draught of contentment, think the highest affluence and enjoyments (of the rich) but poison (to their souls).
5. Even the waves of liquid nectar fail to afford that pleasure, which the sweetest taste of contentment--the healer of all evils; gives to its possessor.
6. Abandonment of unfruitful desires and calmness in those that are obtained, feeling no pain at and having no sense of pleasure, constitute what is called contentment here below.

7. Until the mind can enjoy the contentment rising spontaneously in the soul of itself, so long will troubles continue to grow in it as briars and brambles in a bog.
8. The mind cooled by calm contentment, and purified by the light of philosophy, is always in its full bloom as the lotus under sunbeams.
9. The ungoverned mind which is under the subjection of desires and devoid of contentment, does not receive the light of knowledge, as a soiled mirror takes no reflection of the face.
10. The man whose mind is always bright with the sunshine of contentment, does not shrivel itself like the lotus in the dark night of ignorance (or adversity).
11. A man though poor, enjoys the happiness of sovereignty, who is devoid of diseases and anxieties, and whose mind is contented.
12. He is called a contented man, who does not long after what he is not possessed of, and enjoys what he has in its right manner, and is always graceful in his manners.
13. There is a beauty shining in the face of one, whose mind has the satisfaction of contentment, the fulness of magnanimity and the purity of thoughts like that of the Milky Ocean in it.
14. Let a man entertain his self-possession within himself, and abandon his craving of all things, by reliance on his manly exertions.
15. He whose mind is full with the ambrosia of contentment and a calm and cool understanding, acquires a perpetual composure within himself, as it were by the cooling beams of the moon.
16. All great fortunes wait on him whose mind is strengthened by contentment, as if they were his servants, and as they remain in attendance upon a king.
17. One remaining content and composed in himself, quells all his anxieties and cares, as the rains set down the dust of the earth.
18. Ráma! a man shines by the contentment of his mind and the purity of his conduct, as the cooling and spotless moon when she is full.
19. No one receives so much delight from his accumulation of wealth, as he derives from the sight of the beautiful placid countenance (of a contented person).
20. Know, O delight of Raghu's race! that the best of men who are decorated with grace of equanimity, are more honoured both by gods and sages than any.

#### CHAPTER XVI. ON GOOD CONDUCT.

1. Vasishtha resumed saying:--Know, O highly intelligent Ráma! that the company of the virtuous is everywhere of the greatest benefit to men for their crossing over the ocean of the world.
2. It is the tree of virtuous company that produces the fresh blossom of discrimination; which being cherished by high-souled men, yields to them its fruits of prosperity.
3. The society of the learned makes solitude appear as company, and the evil of death as good as a festivity; and converts a difficulty to ease.
4. It is the society of the virtuous which wards off all disasters, that like the frost, invade the lotus beds of our hearts; and baffle the icy breath of ignorance.
5. Know the society of the virtuous to be the best improver of the understanding, the destroyer of the tree of ignorance; and remover of all our mental diseases.
6. The society of the virtuous produces the light of reason, which is as charmingly fair as a cluster of flowers after its being washed by rain-water.
7. It is the influence of virtuous company that teaches us the best mode of life, which is never impaired or obstructed by anything, and is ever full in itself.
8. Let no man ever keep himself from the association of the virtuous, though he is involved in utmost distress, and cast in irremediable circumstances.
9. The society of the virtuous, lends a light to the right path. It destroys the internal darkness of man, by the rays of the sun of knowledge.
10. Whoever has bathed in the cold and clear stream of good company is not in need of the merit derived from acts of charity, pilgrimage, austerity and sacrifice.
11. Whoever has the society of virtuous men, and whose lives are free from passions and sins, and doubts and the knots (of scruples in their hearts), of what use is (the observance of) austerity, or (performance of) pilgrimage (to him)?

12. Blessed are the peaceful in their minds, who are viewed with as great an ardour by people, as poor men fondly dote upon gems and jewels.
13. The intelligent mind with its gracefulness derived from good company, shines always as the goddess of riches in the company of fairy nymphs.
14. Therefore that blessed man is renowned as having attained the crown of a clear understanding, who never abstains himself from the company of the holy.
15. Hence all unscrupulous believers, holy men and those who are revered by people, are to be served by all means for crossing over the ocean of the world.
16. Surely do they serve as dry fuel to hell-fire, who neglect the company of the saints, which is known as rainwater to extinguish the flames of hell.
17. The medicine of holy association, serves to allay entirely all the afflictions consequent to poverty and death and tribulations of worldly affairs.
18. Contentment, society of the virtuous, ratiocination and quietism, are the several means for crossing over the ocean of the world by mankind.
19. Contentment is reckoned as the best gain, good company the right course, reasoning the true knowledge, and quietism the highest bliss (of man).
20. These are the four surest means to break off the trammels of the world, and whoever is practiced in these, has surely passed over the false waters of terrestrial sea.
21. Learn, O best of the intelligent! that the practice of some one of these pure virtues, leads to an assuetude of all the four (cardinal virtues).
22. Every one of these separately is a leader to the others; wherefore diligently apply yourself to one of these for your success in getting them all.
23. Association with the good, contentment, right reasoning, and good judgement, joined with peace and tranquility, serve as cargo-ships in the ocean of the world.
24. All prosperity attends on him who is possessed of reason, contentment, quietism and the habit of keeping good company, like the fruits of the kalpa tree.
25. The man possessed of reasoning, contentment, quietude, and a proclivity to keep good company, is attended by every grace, as all the digits unite in the full moon.
26. The happy mind which is filled with contentment, quietness, reasoning power, and a tendency to good company, meets with the prosperity and success, as they attend on kings (who are) guided by (the counsels of) good ministers.
27. Therefore, O delight of Raghu's race! do you bravely govern your mind, and always practise with diligence some one of these virtues (for your conduct in life).
28. Exert your best manliness to subdue your elephantine mind, and know that until you have mastered one of these cardinal virtues, you can make no progress (in holiness).
29. It must be, O Ráma! that you shall have to set your heart to work by the exertion of your manliness and the gnashing of your teeth, for your success in meritorious deeds.
30. For whether you be a god or Yaksha or a man or an tree, you cannot, O long-armed Ráma! have a better course till then ( before mastering one of these qualities).
31. As soon as one of these virtues is strengthened and made fruitful in you, it will serve to weaken the force of the faults of your uncontrollable mind.
32. The cultivation of virtues leads to their full growth and suppression of vice; but the fostering of vice will lead to the increase of vices and suppression of good qualities.
33. The mind is a wilderness of errors, in which the stream of our desires is running with full force, amidst its two banks of good and evil whereon we hold our stand.
34. It bears away and throws the man on that bank which he strives to reach by his own exertion, therefore O Ráma, do as you like to reach to either shore.
35. Now try by degrees with all the exertion of your manly force, to turn the course of your desires towards the happy shore in the forest of your mind; and know, O high-minded Ráma; that one's own disposition is as a rapid current to him, which must not be permitted to bear him away (to the perilous coast).

#### CHAPTER XVII. ON THE CONTENTS OF THE WORK.

1. Thus, O progeny of Raghu! it is the reasoning soul that is worthy of attending to the words of wisdom, as a prince (is inclined to listen) to a discourse on polity.
2. The clear and high-minded man, who has renounced the company of stupid folks, is capable of fair reasoning, as the clear sky has the capacity of receiving the moon-light.

3. You who are replete with the entire grace of this quality, should now attend to the words, that I say, to remove the errors of your mind.
4. He, the arbour of whose merits is bending down with the load of its fruits, feels a desire to hear these words for the sake of his salvation.
5. It is the noble minded only and not the base, that are receptacles of grand and holy sermons conferring the knowledge of their future state.
6. This collection consisting of thirty-two thousand stanzas, is deemed as containing the essence of the means conducing to liberation, and conferring the final annihilation (of our being).
7. As a lighted lamp presents its light to every waking man, so does this work effect the ultimate extinction of every person whether he would like it or not.
8. One's knowledge of this work whether by his own perusal or hearing of it from the rehearsal of others, tends to the immediate obliteration of his errors and augmentation of his delight, as it is done by the holy river of heaven (Ganges).
9. As the fallacy of a snake in the rope is removed by examining it, so the fallacy of the reality of the world is removed by the reading and studying of this work, which gives peace to one who is vexed with and tired of the world.
10. It contains six books all filled with sentences full of reason, and each distinct from the other in its import. It has many verses containing chosen examples on all subjects.
11. The first book treats of Indifference, and causes the growth of apathy (in the mind) like that of a tree in the desert soil.
12. It contains one thousand and five hundred stanzas, which being well considered in the mind, must impart a purity to it like the luster of a gem after its polish.
13. The next book dwells on the conduct of one longing after his liberation, and contains a thousand slokas arranged in judicious order.
14. It describes the nature of men desiring their liberation. Then follows the book on the creation of the world, and filled with narratives and examples (of various kinds).
15. It has seven thousand stanzas teaching sound philosophy about the spectator and spectacle of the world in the forms of—I and you, designated the ego and non-ego.
16. It contains a description of the production of the world from its state of non-existence. A diligent attention to this chapter will convey a full knowledge of this world into the mind of the hearer.
17. This ego and non-ego, and this vast expanse with all the worlds, space and mountains, are (to be viewed) as having no form nor foundation, and as there are no such things.
18. There are no elements as the earth and others which exist in our fancy only, and are like phantoms appearing in a dream, or as aerial castles and fabrications of the mind.
- 19-20. They resemble the moving hills on the shore to one passing in a boat, without any actual movement in them; or liken the hobdemons appearing to an unsound mind. Such is the appearance of the world without any seed or source or origin of its own.
21. It is as the impression of a tale in the mind, or the sight of a chain of pearls in the sky, or taking a bracelet for its gold or a wave for the water.
22. Or as the blueness of the sky is always apparent to sight without its reality, and ever charming to behold without the existence of any color in it.
23. Thus whatever unreal wonders always appear to us in our dreams or in the sky, they are but the resemblances of a fire in a picture, which seems to be burning without having any fire in it.
24. The word "jagat" or passing, is appropriately applied to the transitory world, which passes like the sea with its heaving waves, appearing as a chain of lotus flowers in dancing.
25. It is (as false) as one's imagination of a body of waters at a spot, from the sound of the ruddy geese (that live by rivers); and (as useless) as a withered forest in autumn, when the leaves and fruits fall off, and yield neither shade nor luscious nutriment, (to the traveller).
26. It is full with delirious cravings as of men at the point of death, and as dark as caverns in the mountains. Hence the efforts of men are but acts of their frenzy.
27. It is better to dwell in the clear sky of the autumnal (atmosphere of) philosophy, after subsidence of the frost of ignorance, than to view at this world, which is no more than an image at a post or a picture upon the wall.

28. Know all sensible and insensible things to be made of dust (to be reduced to dust again). Next follows the book on Existence.
29. It contains three thousand stanzas full of explanations and narratives, showing the existence of the world to be a form of the essence of the Spectator Ego (in a subjective light).
30. It treats of the manner in which the spectator (ego) is manifest as the spectacle (non-ego), and how the ten-sided sphere of the garden of the world is manifest both as the subjective and objective (at the same time).
31. It has thus arrived at its development which is said to be everlasting. Next follows the book on quietude consisting of five thousand stanzas.
32. The fifth is styled the book on holiness, containing a series of excellent lectures, and showing the false conception of the world, as I, you, and he (as distinct existences).
33. It is the suppression of this error, which forms the subject of this book; and the hearing of the chapter on quietude, serves to put an end to our transmigration in this world.
34. After suppression of the train of errors, there still remain slight vestiges of it to a hundredth part, as the dispersed troops in a picture afford us some faint idea of them.
35. Aiming at the object of another person is as vain as looking at the beauty of an imaginary city, and sitting in expectation of an unattainable object. It is as a noisy fighting for something in sleep.
36. It is as vain as a man of unsubdued desires, bursting into a roaring like that of the loud and tremendous thunder-claps, and as the raising of a city on the model of one's effaced impressions in a dream.
37. It is as vain as a would-be city, with its garden and flowers and fruits growing in it: and as a sterile woman bragging of the valorous deeds of her unborn and would-be sons.
38. Or when a painter is about to draw the picture of an imaginary city on the ground work of a chart, by forgetting to sketch a plan of it beforehand.
39. It is as vain as to expect evergreen herbage and fruitage of all seasons, and the breeze of an ungrown arbour; or to it in a future flowery parterre, pleasant with the sweets of spring.
40. Then follows the sixth book entitled annihilation, which is as clear as the waters of a river after subsidence of its waves within itself.
41. It contains the remaining number of slokas, (14500 stanzas of the aggregate number of 32000 slokas composing the entire work). A knowledge of these is pregnant with great meanings, and the understanding of them leads to the chief good of utter extinction and pacification of desires.
42. The intellect being abstracted from all its objects, presents the manifestation of the soul, which is full of intelligence and free from all impurity. It is enveloped in the sheath of infinite vacuity, and is wholly pure and devoid of worldly errors.
43. Having finished its journey through the world and performed its duties here, the soul assumes a calmness as that of the adamant column of the sky, reflecting the images of the tumultuous world (without changing itself).
44. It rejoices exceedingly at its being delivered from the innumerable snares of the world, and becomes as light as air by being freed from its desire of looking after the endless objects (of its enjoyments).
45. The soul that takes no notice of the cause or effect or doing of anything, as also of what is to be avoided or accepted, is said to be disembodied though encumbered with a body, and to become unworldly in its worldly state.
46. The intelligent soul is compared to a solid rock, compact and without any gap in it. It is the sun of intelligence which enlightens all people, and dispels the darkness of ignorance.
47. (This soul) though so very luminous, has become grossly darkened (in its nature), by being confined to the vile fooleries of the world, and wasted by the malady of its cravings.
48. When freed from the chimera of its egoism, it becomes incorporeal even in its embodied state, and beholds the whole world as it was placed at the point of one of the myriads of hairs (on its body), or like a bee sitting on a flower upon the Sumeru mountain.
49. The intelligent and vacuous soul contains and beholds in its sphere a thousand glories of the world, shining in each atom, as it was in a mirror.



50. It is not even possible to thousands of Haris, Haras and Brahmás, to equal the great minded sage in the extent of his comprehensive soul; because the liberated have their chief good (of internal joy) stretched to a far greater limit than any.

#### CHAPTER XVIII. ASCERTAINMENT OF EXAMPLE OR MAJOR PROPOSITION

1. Vasishtha said:-The several parts of this work as already related, give rise to the understanding, as seeds sown in a good field never fail to produce good fruitage.

2. Even human compositions are acceptable when they are instructive of good sense; otherwise the Vedas also are to be renounced(as unreliable); because men are required always to abide by reason.

3. Words conformable with reason are to be received even if spoken by children; otherwise they are to be rejected as straws though pronounced by the lotus-born (Brahmá himself).

4. Whoever drinks from a well by reason of its being dug by his ancestors, and rejects the holy water of the Ganges even when placed before him, is an incorrigible simpleton.

5. As early dawn is invariably accompanied by its train of light, so is good judgement an inevitable attendant on the perusal of this work.

6. Whether these lessons are heard from the mouth of the learned, or well studied by one's self, they will gradually make their impressions upon the mind by one's constant reflection on their sense.

7. They will first furnish a variety of Sanskrit expressions, and then spread before him a series of holy and judicious maxims, like so many ornamental creepers to decorate the hall.

8. They will produce a cleverness joined with such qualifications and greatness, as to engage the good grace of gods and kings.

9. They are called the intelligent who know the cause and effect of things, and are likened to a torch-bearer who is clear sighted in the darkness of the night.

10. All their false and covetous thoughts become weaker by degrees, as the regions of the sky are cleared of their mists at the approach of autumn.

11. Your thoughts require only the guidance of reason (to hit the right), as every action needs be duly performed to make it successful.

12. The intellect becomes (by culture) as clear as a great lake in autumn, and it gets its calmness (by reason), like that of the sea after its churning by the Mandara mountain.

13. Like the flame of a chandelier cleansed of its sootiness and dispelling the shroud of darkness, the refined intellect shines forth in full brightness, and distinguishes things.

14. The evils of penury and poverty cannot overpower on them, whose strong sight can discern the evils of their opposites (wealth and riches); as no dart can pierce the mortal parts of a soldier clad in full armour.

15. No worldly fears can daunt the heart of the wise man, however nearest they may approach to him. Just as no arrow can pierce through a huge solid stone.

16. Such doubts as "whether it is destiny or our own merit that is the cause of our births and actions," are removed (by learning), as darkness is dispelled by day-light.

17. There is a calm tranquility attending upon the wise at all times and in all conditions (of life); so also does the light of reason like solar rays, follow the dark night of error.

18. The man of right judgment has a soul as deep as the ocean and as firm as a mountain, and a cool serenity always shines within him like that of moon-light.

19. It is he who arrives slowly at what is called "living-liberation;" who remains calm amidst the endless turmoils, and is quite aloof from common talk.

20. His mind is calm and cool at everything; it is pure and full of heavenly light; shining serenely as the autumnal night with the radiance of moonbeams.

21. When the sun of reason illumines the cloudless region of the mind, no portentous comet of evil can make its appearance (within its sphere).

22. All desires are at rest with the elevated; they are pure with the steady, and indifferent to the inert, like the body of light clouds in autumn.

23. The slanders of envious ill-wishers are put out of countenance (by the wise), as the frolics of demons disappear at the approach of day.

24. The mind that is fixed on the firm basis of virtue, and placed under the burden of patience, is not to be shaken by accidents; but remains as a plant in a painting (unmoved by winds).

25. The knowing man does not fall into the pit-falls lying all about the affairs of this world: for who that knows the way will run into the ditch?
26. The minds of the wise are as much delighted in acting conformably to the precepts of good books and the examples of the virtuous, as chaste women are fond of keeping themselves within the bounds of the inner apartments.
27. Of the innumerable millions of atoms which compose this universe, every one of them is viewed in the light of a world in the mind of the abstracted philosopher.
28. The man whose mind is purified by a knowledge of the precepts of liberation, neither repines nor rejoices at the loss or gain of the objects of enjoyment.
29. Men of unfettered minds look upon the appearance and disappearance of every atomic world, as the fluctuating wave of the sea.
30. They neither grieve at unwished-for occurrences nor pine for their wished-for chances; and knowing well all accidents to be the consequences of their actions, they remain as unconscious as trees (totally insensible of them).
31. These (holy men) appear as common people, and live upon what they get; whether they meet with aught of welcome or unwelcome to them, their minds remain unconquered.
32. They having understood the whole of this Scripture, and having read and considered it well, as well as pondered, hold their silence as in the case of a curse or blessing.
33. This Scripture is easy to be understood, and is ornamented with figures (of speech). It is a poem full of flavors and embellished with beautiful similes.
34. One may be self taught in it who has a slight knowledge of words and their senses; but he who does not understand the purport well, should learn it from a pandit.
35. After hearing, thinking and understanding this work, one has no more need of practising austerities, or of meditation and repeating the mantras and other rites: and a man requires nothing else in this world for the attainment of his liberation.
36. By deep study of this work and its repeated perusal, a man attains to an uncommon scholarship next to the purification of his soul.
37. The ego and the non-ego, that is, the viewer and the view, are both but chimeras of the imagination, and it is their annihilation alone, that leads insensibly to the vision of the soul.
38. The error of the reality of ego and the perceptible world, will vanish away as visions in a dream; for who, that knows the falsehood of dreams, will fall into the error (of taking them for truth?)
39. As an imaginary palace gives no joy or grief to anybody, so it is in the case of the false conception of the world.
40. As nobody is afraid of a serpent that he sees in painting, so the sight of a living serpent neither terrifies nor pleases one who knows it.
41. And as it is our knowledge of the painted serpent that removes our fear of it as a serpent, so our conviction of the unreality of the world, must disperse our mistake of its existence.
42. Even the plucking of a flower or tearing of its leaflet, is attended with a little exertion (of the nails and fingers), but no exertion whatever is required to gain the blessed state.
43. There is an action of the members of body, accompanied with the act of plucking or pulling off a flower; but in the other case (of Yoga), you have only to fix your mind, and make no exertion of your body.
44. It is practicable with ease by anyone sitting on his easy seat and fed with his usual food, and not addicted to gross pleasures, nor trespassing the rules of good conduct.
45. You can derive happiness at each place and time, from your own observations, as also from your association with the good wherever it is available. This is an optional rule.
46. These are the means of gaining a knowledge of the highest wisdom, conferring peace in this world, and saving us from the pain of being reborn in the womb.
47. But such as are afraid of this course, and are addicted to the vicious pleasures of the world, are to be reckoned as too base, and no better than faeces and worms of their mother's bowels.
48. Attend now, Ráma, to what I am going to say with regard to the advancement of knowledge, and improvement of the understanding in another way.

49. Hear now the recent method in which this scripture is learnt (by people), and its true sense interpreted to them by means of its exposition.
50. That thing which serves to explain the unapparent meaning (of a passage), by its illustration by some thing that is well known, and which may be useful to help the understanding (of the passage) is called a simile or example.
51. It is hard to understand the meaning given before without an instance, just as it is useless to have a lampstick at home without setting a lamp on it at night.
52. Whatever similes and examples I have used to make you understand (the precepts), are all derived from some cause or other, but they lead to knowledge of the uncaused Brahma.
53. Wherever the comparisons and compared objects are used as expressive of the cause and effect, they apply to all cases except Brahmá (who is without a cause).
54. The examples that are given to explain the nature of Brahma, are to be taken in their partial (and not general) sense.
55. Whatever examples are given here as explanatory of divine nature, they are to be understood as appertaining to a world seen in a dream.
56. In such cases, no corporeal instance can apply to the incorporeal Brahma, nor optional and ambiguous expressions give a definite idea of him.
57. Those who find fault with instances of an imperfect or contradictory nature, cannot blame our comparison of the appearance of the world to a vision in dream.
58. The antecedents and subsequent developments of this non-entity (the world) is considered as existent at the present moment. So the waking and dreaming states are known to be alike from our boyhood.
59. The simile of the existence of the world with the dreaming state is exact in all instances, as our desires, thoughts, our pleasures and displeasures, and all other acts are alike in both states.
60. Both this work and others which have been composed by other authors on the means of salvation, have all pursued the same plan in their explanation of the knowable.
61. The resemblance of the world to a dream is found also in the scriptures or Vedánta. It is not to be explained in a word, but requires a continued course of lectures (on the subject).
62. The comparison of the world to an imagery in the dream or an imaginary paradise of the mind, is also adduced in examples of this kind in preference to others.
63. Whenever a causality is shown by a simile of something which is no cause, there the simile is applied in some particular and not all its general attributes.
64. The partial similitude of this comparison with some property of the compared object, is unhesitatingly acknowledged by the learned in all their illustrations.
65. The light of the sense (of some thing) is compared with a lamp in its brightness only, in disregard of its stand or stick, the oil or the wick.
66. The compared object is to be understood in its capacity of admitting a partial comparison (of the properties); as in the instance of sense and light, the simile consists in the brightness of both.
67. When the knowledge of the knowable thing is derived from some particular property of the comparison, it is granted as a suitable simile, in understanding the sense of some great saying (passage in the scriptures).
68. We must not overshadow our intellect by bad logic, nor set at nothing our common sense by an unholy scepticism.
69. We have by our reasoning well weighed the verbosity of our opinionative adversaries, and never set aside the holy sayings of the Vedas, even when they are at variance with the opinions of our families.
70. O Ráma! we have stored in our minds the truths resulting from the unanimous voice of all the Scriptures, whereby it will be evident that we have attained the object of our belief, apart from the fabricated systems of heretical Scriptures.

#### CHAPTER XIX. ASCERTAINMENT OF TRUE EVIDENCE.

1. It is the similarity of some particular property which constitutes a simile; whereas a complete similitude between the comparison and compared object, destroys their difference.

2. From the knowledge of parables follows the cognition of the one soul treated of in the scriptures (Vedánta); and the peace which attends on the meditation of the holy word, is styled nirvana extinction.
3. It is therefore useless to talk of either (the complete or partial) agreement (of the properties) of the example and the exemplar; it is enough to the purpose to comprehend the purport of the holy word in some way or other.
4. Know your peace to be the chief good, and be diligent to secure the same. When you have got the food for your eating, it is useless to talk about how you came by it.
5. A cause is compared with something which is no cause at all: so is a comparison given to express its partial agreement in some respect with the compared object.
6. We must not be so absorbed in the pleasures of the world as to be devoid of all sensibility; like some blind frogs which are generated and grow fat amidst the stones.
7. Be attentive to these parables and learn your best state from them; all reasonable men should abide by the lessons of religious works for their internal peace.
8. As also by the precepts of the Scriptures, by the rules of humanity, prudence and spiritual knowledge; and also by the continued practice of the acts of religious merit.
9. Let the wise continue their inquiries until they can obtain their internal peace, and until they may arrive at the fourth stage (Turiya) of joy known by the name of indestructible tranquility.
10. Whoever has gained this fourth state of tranquil joy, he has really passed beyond the limits of the ocean of the world, whether he is alive or not, or a house-holder or an ascetic.
11. Such a man remains steady at his place like the calm sea undisturbed by the Mandara mountain, whether he has performed his duties according to the scriptures and codes of ethics or not.
12. When there is a partial agreement of the comparison with the nature of the compared object, it is to be considered maturely for the well understanding of the point in question, and not to be made a matter of controversy.
13. From every form of argument you are to understand the intelligible (that is explained to you); but the confounded disputant is blind both to right and false reasoning.
14. The notion of self (soul or God) being clear (self-evident) in the sphere of our consciousness within the mind. Anyone who prattles meaninglessly about this truth, is said to be defective in his understanding.
15. It is partly by pride and partly by their doubts, that the ignorant are led to altercation about their cognitions, and thereby they obscure the region of their inward understanding, as the clouds overshadow the clear firmament.
16. Of all sorts of proofs it is the evidence of perception which forms their fountain-head, as the sea is the mainspring of all its waters. It is this alone which is used in this place as you shall learn below.
17. The substance of all sensations is said to be the super-sensible apprehension by the wise; and it is truly their right concept which is meant by their perception.
18. Thus the notion, knowledge and certainty (of things) as derived from words, are styled the triplicate perception as we have of the living soul.
19. This soul is consciousness and egoism, and is of the masculine termination, and the cognition of the object whereby it is manifested to us, is called a category.
20. It becomes manifest in the form of the passing world by the multifarious acts and shifts of its volition and option, as the water exhibits itself in the shape of its waves and bubbles.
21. It was uncausal before, and then developed itself as the cause of all in its act of creating at the beginning of creation, and became perceptible by itself.
22. The causality was a product of the discrimination of the living soul, that was in a state of nonexistence; until it became manifest as existent in the form of the material world.
23. Reason says, that the self-same being destroys the body which was produced of itself, and manifests itself in its transcendental magnitude (of intelligence).
24. When the reasoning man comes to know the soul, he finds by his reason the presence of the indescribable being, before him.
25. The mind being free from desire, the organs of sense are relieved from their action, the soul becomes devoid of the results of its past actions as of those it has left undone.

26. The mind being set at ease and freed from its desires, the organs of action are restrained from their acts, as an engine when stopped in its motion.
27. It is sensuousness which is reckoned as the cause that puts the machinery of the mind to work, just as the rope tied to the log and fastened about the neck of a ram, propels him to fighting.
28. The sight of external objects and the purposes of the internal mind, set all men at play, as the inward force of the air puts the winds to motion.
29. All spiritual knowledge is holy wherever it is found in anyone: it adds a luster to the body and mind like that of the expanded region of the sky.
30. He sees the appearances of all visible objects, and maintains his own position among them. He views the spirit in the same light in which it presents itself in any place.
31. Wherever the Universal Soul appears itself in any light, it remains there and then in the same form in which it exhibits itself unto us.
32. The Universal Soul being alike in all, the looker and the object seen are both the same being. The looker and the looked being one, their appearance as otherwise is all unreal.
33. Hence the world is without a cause (because it is an unreality and not caused by anyone). All existence is evidently Brahma himself, the perceptible cause of all. Hence perception is the basis of evidence, and inference and others as analogy and verbal testimony are but parts of it.
34. Now let the worshippers of fate who apply the term destiny to all their exertions, cast off their false faith; and let the brave exert their manliness to attain their highest state.
35. Continue O Ráma, to consider the true and lucid doctrines of the successive teachers, until you can arrive to a clear conception of the infinitely Supreme Being in your own mind.

#### CHAPTER XX. ON GOOD CONDUCT.

1. It is the society of the respectable and reasoning with them, that leads most efficiently to the improvement of the understanding, and next to the making of a great man, with all the characteristics of greatness.
2. Whatever man excels in any quality here, he becomes distinguished by it. Therefore learn it from him, and improve your understanding by the same.
3. True greatness consists in quietness and other virtues, without a knowledge of which it is impossible, O Ráma! to be successful in anything.
4. Learning produces quiet and other qualities, and increases the virtues of good people; all which are praised by their good effects on the mind, as the rain is hailed for its growing the new sprouts of plants.
5. The qualities of quietude and other virtues serve to increase the best knowledge (of men): as sacrifice with rice serves to produce blissful rains for the harvest.
6. As learning produces the qualities of quiet and the like, so do these qualities give rise to learning; thus they serve to grow each other, as the lake and lotuses contribute to their mutual benefit (excellence).
7. Learning is produced by right conduct as good conduct results from learning; thus wisdom and morality are natural helps to one another.
8. The intelligent man who is possessed of quietude, meekness and good conduct, should practise wisdom, and follow the ways of good people.
9. Unless one should bring to practice his wisdom and good conduct in an equal degree, he will never be successful in either of them.
10. Both of these should be conjoined together like the song united with percussion, as it is done by the husbandman and his wife in sowing the seeds and driving away the (seed-picking) birds from their fields of grain.
11. It is by practice of wisdom and right conduct (as causes of one another), that good people are enabled to acquire both of them in an equal degree.
12. I have already expounded to you, O Ráma, the rule of good conduct, and will now explain to you fully the way of gaining learning.
13. Learning leads to renown, long life and to the acquisition of the object of your exertion; therefore should the intelligent learn the good sciences from those who have studied and mastered them.

14. By hearing (these lectures) with a clear understanding, you will surely attain the state of perfection, as dirty water is purified by infusion of the Kata fruits.

15. The sage who has known the knowable, has his mind drawn insensibly to the blissful state; and that highest state of unbounded joy being once known and felt (in the mind), it is hard to loose its impression at anytime.

### **BOOK III. UTPATTI--KHANDA-EVOLUTION OF THE WORLD**

#### **CHAPTER I. CAUSES OF BONDAGE TO IT.**

1. It is both by means of words and lights (the words of the scripture and the lights of nature and reason), that the knower of the great god, perceives the spirit of Brahma appearing within himself as in a dream. And he also knows him as such, who understands him according to the holy text. "What this is, that is the self." (He is all in all).

2. This passage shows in short, the visible world to reside in the vacuous bosom of Brahma at its creation: it is now to be known in length, what this creation is, whence it takes its rise, and wherein it becomes extinct at last.

3. Hear me, O intelligent Ráma! now expound to you all things according to my best knowledge of them, and agreeably to their nature and substance in the order of creation.

4. One conscious of himself as a spiritual and intelligent being, views the passing world as a dream; and this dreaming simile of the passing world, applies equally to our knowledge of ego and non-ego.

5. Next to the book describing the conduct of the seekers of liberation (mumukshu-vyavahára), then follows the book of evolution (utpatti), which I am now going to propound to you.

6. Bondage consists in our belief of the reality of the visible world. So our release depends on the negation of phenomenals. Now hear me tell you how to get rid of the visible (chains of our minds).

7. Whoever is born in this world, continues to progress, till at last he obtains his final liberation (his ultimum and optimum perfection); or rises towards heaven or falls into hell.

8. I shall therefore expound for your understanding everything relating to the production and continuance of things, and their prior states as they were.

9. Hear me Ráma, now give you an abstract of this book in brief, and I will here-after dilate upon it, as you may wish to know more of this (theory of production).

10. Whatever appears either as moving or unmoving in this world, know them all as appearances in a dream in a state of sound sleep (susupti); which become extinct at the end of a Kalpa-age. (The events of a Kalpa or day of Brahmá are as his day dream).

11. Then there remains a nameless and undeveloped something, in a state of deep, dark and dank abyss, without any light or thick-spread (nebulae) over it.

12. This great self-existence is afterwards attributed with the titles of Reality (Rita), Self (Atma), Supreme (Param), Immense (Brahma), Truth (Satyam) and so forth by the wise, as expressions for the Great Spirit (mahátman) for popular use.

13. This self-same spirit next shows itself in another form, which is called the living soul (Jívátmá), and comes afterwards to be understood in the limited sense of life.

14. This inert living principle (Jiva), becomes according to its literal signification the moving spirit, which afterwards with its power of thinking becomes the mind, and lastly the embodied soul.

15. Thus the mind is produced and changed from the quiescent nature of the Great Supreme Spirit to a state of restlessness like that of a surge, heaving itself in the Ocean.

16. The mind soon evolves itself as a self-volitive power which exercises its desires at all times whereby this extensive magic scene of the world is displayed to our view. This scene is figured as Virájmúrta, or manifestation of the desires of the will of Divine Mind, and represented as the offspring of Brahmá in the Indian Theogony.

17. As the word golden bracelet signifies no other thing than a bracelet made of gold, so the meaning of the word world is not different from its source—the Divine Will.

18. Again as the word gold bears the idea of the substance of which the bracelet is made, so the word Brahma conveys the meaning of immensity which contains the world in it; but the word world contains no idea of Brahma nor bracelet that of gold. The substance contains the form as a stone does the statue, but the form does not contain the substance.

19. The unreality of the world appears as a reality, just as the heat of the sun presents the unreal mirage in the moving sands of the desert as real waves of the sea.
20. It is this phantasy (of the reality of the unreal world), which the learned in all things, designate as ignorance, nature, bondage, illusion, error, and darkness.
21. Now hear me relate to you, O moon-faced Ráma! about the nature of this bondage, whereby you will be able to know the mode and manner of our liberation from it.
22. The intimate relation of the spectator with the spectacle is called his bondage to the same, because the looker's mind is fast bound to the object of his sight. It is the absence of the visible objects, therefore, from the mirror of the mind, which is the only means of his liberation. (So also is the removal of the objects of the other senses from the mind).
23. The knowledge of the world, ego and non-ego (as separate existences) is said to be an false view of the soul (which is one and the same in all); and there can be no liberation of one, as long as he labors under this blunder of knowledge of individualities.
24. To say that the soul is neither this nor that is but false dispute over words, which cannot come to an end. The discrimination of alternatives serves only to increase the ardour for the visibles.
25. It is not to be obtained by philosophers by the chopping of logic or by pilgrimage or ceremonial acts, anymore than by a belief in the reality of the phenomenal world.
26. It is hard to avoid the sight of the phenomenal world, and to repress one's ardour for the same. But it is certain that, the visibles can not lead us to the Reality, nor the Real mislead us to unreality.
27. Wherever the invisible, inconceivable and intelligent spirit is existent, there the beholder views the visible beauty of God shining even in the midst of atoms.
28. The phenomenal world has its rise from Him, yet those ignorant people that depart from Him to the adoration of others, resemble fools, that forsake rice to feed upon gruel.
29. Although this visible world is apparent to sight, yet O Ráma! it is but a shadow of that Being, who resides alike in the smallest atom as in the mirror of the mind, that receives the image of the largest as well as minutest things.
30. The spirit is reflected in everything like a figure in the mirror, and it shines equally in rocks and seas, in the land and water, as it does in the mirror of the mind.
31. The visible world is the scene of constant sorrows, births, decay and death, and the states of waking, dreaming and sound sleep, are presenting by turns the gross, subtle and impermanent forms of things for our delusion.
32. Here I sit in my meditative mood, having wiped off the impressions of the visibles from my mind; but my meditation is disturbed by the recurrence of my remembrance of the visibles. This is the cause of the endless transmigrations of the soul.
33. It is hard to have a fixed and unalterable meditation, when the sight of the visible world is present before our bodily and mental vision. Even the fourth stage of insensible samádhi called the turíya, in the state of sound sleep, is soon succeeded by one's self-consciousness and external intelligence.
34. On rising from this state of deep meditation, one finds himself as roused from his sound sleep, in order to view the world full of all its sorrows and imperfections opening wide before him.
35. What then, O Ráma! is the good of this transient bliss which one attains by his temporary meditation, when he has to fall again to his sense of the sufferings to which the world is subject as a vale of tears.
36. But if one can attain to a state of unalterable abstraction of his thoughts from all worldly objects, as he has in his state of sound sleep, he is then said to have reached the highest pitch of his holiness on earth.
37. Nobody has ever earned aught of reality in the scene of unreal vanities; for whenever his thoughts come in contact with any outward thing, he finds it inseparable from the blemishes of existence.
38. Should anybody fix his sight for a while on a stone, by forcibly withdrawing it from visible objects, he is sure to be carried away afterwards by the visibles pressing upon his sight.

39. It is well known to all that an unflinching meditation, having even the firmness of a rock, can have no durability, in the practice of the Yogi owing to his worldly propensities.
40. Even the nirúdhā or steadfast meditation which has attained the fixedness of a rock, cannot advance one step towards the attainment of that tranquillity which has no bounds to it ( the everlasting bliss of liberation or moksha).
41. Thus the sight of phenomena being altogether irrepressible, it is a foolish supposition of its being suppressed by practices of prayers and austerities and the like acts of devotion.
42. The idea of the phenomena, is as inherent in the mind of the spectator of the visible world, as the seeds of the lotus flower are contained in the inner cells of the pericarp.
43. The ideal of the phenomenal world, lies as hidden in the minds of the spectators of the outer world, as are the in-born flavor and moisture of fruits, the oil of sesamum seeds; and the innate sweet scent of flowers.
44. As the fragrance of camphor and other odoriferous substances inheres in their nature, so the reflection of the visible world resides in the bosom of the intellect.
45. As your dreams and desires rise and subside of themselves under the province of your intellect, so the notions of things always recur to your mind from the original ideas of them impressed in the seat of the visibles (the mind).
46. The mental apparition of the visible world, deludes its beholder in the same manner, as the visual appearance of a spectre or hobgoblin, misleads a child (to its destruction).
47. The notion of the visible world gradually expands itself, as the germ of the seed shoots forth in time, and spreads itself afterwards in the form of a plant.
48. As the minute germs and animalcules, which are contained within the bosoms of fruits and embryos of animals, expand themselves to wonderfully beautiful forms afterwards, so the seed of this world (originally) lying hid in the Divine Mind, unfolds itself in wonderful forms of the visible phenomena in nature.

#### CHAPTER II. DESCRIPTION OF THE FIRST CAUSE.

1. Vasishtha resumed:--Hear me Ráma; now relate to you the narrative of one Ákásaja or air-born Bráhmaṇ, which will be a jewel to your ears, and enable you the better to understand the drift of the book of Genesis.
2. There lived a Bráhmaṇ Ákásaja by name, who sat always reclined in his meditation, and was ever inclined to the doing of good to all creatures.
3. Finding him long-lived, Death thought within himself saying:--It is I alone that am imperishable, and devour all things one by one.
4. How is it that I cannot cram myself with this air-born, wherein I find my teeth as blunt in him, as the edge of a sword is put to the bluff by the solid rock.
5. So saying, he proceeded to the abode of the Bráhmaṇ, intent upon making an end of him; for who is of so dull a nature as is not alert in his practice.
6. But as he was about to enter the house, he was opposed by a gorgeous flame of fire, like the conflagration of final destruction on the last day of the dissolution of the world.
7. He pierced the encompassing flame and entered the dwelling, where seeing the Bráhmaṇ before him, he stretched his hand to lay hold on him with all avidity.
8. He was unable even with his hundred hands to grasp the Bráhmaṇ, as it is impossible for the strongest to withstand the resolute man in his habitual course.
9. He then had recourse to Yama—his lord to clear his doubt, and to learn why he could not devour the air-born (being).
10. Yama replied saying:--Death, trust not too far your own might, that makes you mighty to destroy the living. It is the act of the dying person that is the chief cause of his death and nothing otherwise.
11. Therefore do you be diligent to find out the acts of the person you intend to kill; because it is by their assistance only that you canst seize your prey.
12. Hereupon Death betook himself gladly to wander about in all places under the horizon. He roved over the habitable parts, as also throughout the empty and river districts.
13. He traversed the forests and jungles, marshy and rocky grounds and maritime coasts, and passed to foreign lands and islands, and pried through their wildernesses, cities and towns.



14. He searched through kingdoms and countries, villages and deserts; and surveyed the whole earth to find out some act of the Bráhmaṇ in any part of it.
15. At last Death with all his search and effort, came to find the acts of the air-born Bráhmaṇ, to be as nil as the offspring of a barren woman; and his mind as transfixed (in meditation) as if it were a rock.
16. He then returned from his reconnaissance explorations to his all-knowing master Yama, and besought his advice, as servants do in matters of doubt and difficulty (how to proceed).
17. Death addressed him saying:--“Tell me my lord, where the acts of the air-born Bráhmaṇ are to be found;” to which Yama after a long head-work, replied as follows.
18. Know, O Death! that this air-born seer has no acts whatever; for as he is born of empty air so his doings are all null and void. ( the bodiless spirit or mind is devoid of acts requiring physical means and appliances).
19. Whoever is born of air, is as pure as air itself, and has no combination of cause or acts like all embodied (beings).
20. He has no relation with acts of his prior existence. He is nil as the child of an unprolific woman, and as one unborn, uncreated and unbegotten.
21. Want of causes has made him a pure vacuous being, and the privation of prior acts has made him as nil as an ethereal tree.
22. His mind is not ruffled as those of others, by reason of the privation of his former acts; nor is there any such act of his present state, whereby he may become a morsel to death.
23. Such is the soul seated in the sheath of vacuity, and remaining for ever as the simple form of its own causality, and not guided by any extraneous causation whatever.
24. It has no prior deed, nor does it do anything at present; but continues as something in the shape of aeriform intelligence.
25. Our inference of the actions of breathing and motion by the agency of the soul, is a mere supposition; because the soul is devoid of every thought of or tendency to action.
26. It sits meditating on itself as inseparable from the Supreme Intelligence, just as the images are inseparable from the mind of the painter and sculptor.
27. The self-born Bráhmaṇ is as intimately connected with the objects of his thought, as fluidity is associated with water and vacuity with the firmament.
28. His soul is as immanent in the supreme, as motion is inherent in the winds. It has neither the accumulated acts of past lives, nor those of its present state.
29. It is produced without the cooperation of accompanying causes, and being free from prior motives, it is not subjected to the vicissitudes concomitant with human life.
30. It is found to be no other than its own cause; and having no other cause for itself, it is said to be self-produced.
31. Say, how can you lay hold on that being that has done no act before, nor is in the act of doing anything at present? It is then only subjected to you when it thinks itself mortal.
32. Whoever believes his soul to be of this earth, and thinks himself to be an earthly being, he may be easily overtaken by you; (whose power extends over earth-born mortals only).
33. This Bráhmaṇ is a formless being, by reason of his disowning the material body. Hence it is as hard for you to enthrall him, as to entwine the air with a rope.
34. Death rejoined saying:--Tell me my lord! how may the unborn Aja or the self-born swayambhu, be produced out of vacuum, and how can an earthly or other elemental body be and not be (at the same time).
35. Yama replied:--This Bráhmaṇ is neither born nor is nil at anytime; but remains for ever the same, as the light of intelligence of which there is no decay.
36. There remains nothing at the event of the great doomsday, except the tranquil, imperishable and infinite Bráhmaṇ himself in his spiritual form.
37. This is the nature of the everlasting vacuum, too subtle in its essence, and devoid of all attributes; but viewing present before its mind, the stupendous cosmos in the form of a huge mountain in the beginning of recreation.
38. Being of the nature of intelligence it is imperishable; but those who view the spirit in the form of any phenomenal body, are liable to perish with it like all embodied beings.
39. Thus this Bráhmaṇ remained in the womb of vacuity in the beginning, in his state of unalterable, vacuous intelligence.

40. It is purely of the nature of the empty understanding, and of the form of a vast expanse of omniscience; having neither body nor organism; no acts nor agency, nor desire of any kind in itself.

41. That which is simply of the form of vacuum and pure light, is never beset by the snare of pristine desires, as a corporeal being.

42. It has nothing to know or see without itself. The only conception that we have of it, is what resembles an extended intelligence.

43. Under these circumstances, how is it susceptible of any earthly or other external form? Therefore O Death! desist from your attempt to lay hold on the same.

44. Hearing these words of Yama, Death thought upon the impracticability of laying hold on empty vacuity by anybody, and sorrowfully returned to his own abode.

45. Ráma said: you said sage, that Brahmá is your great grand-sire; I think it is he that you mean to say as the unborn, self-born, Universal Soul and intelligence.

46. So is this Brahmá, Ráma! as I have spoken to you, and it was with regard to the same, that the aforesaid discussion was held of yore between Death and Yama.

47. Again when Death had made an end of all living beings at the interval of a manvantara, he thought himself strong enough to make an attempt to bear down upon the lotus-born Brahmá also.

48. It was then that he was admonished by Yama, saying:--It is your habit that makes you go on your wonted course of killing.

49. But the super-etherial form of Brahmá too is beyond your reach: it being simply of the nature of the mind having connection with its thoughts only, and no concern with the actual forms of things.

50. It is of the form of the wonderfully vacuous intellect, having the faculty of cognition in it. Thus the intellect being but vacuum, has neither any cause for it, nor any effect produced by it.

51. As the aeriform volitive principle in men, manifests itself without being connected with material forms, so is the self-born (Brahmá) manifest to all in his own immaterial nature.

52. Like strings of pearl appearing to view in the clear firmament, and forms of cities seen in a dream, the self-born (Brahmá) is manifest of himself without relation to external objects.

53. As there is no beholder nor anything beholden of the solitary Supreme Spirit which is the intellect itself; so is the mind manifest of itself.

54. It is the volitive mind which is called Brahmá and volition being a spiritual faculty, has no connection with any material substance.

55. As the mind of the painter is filled with images of various things, so is the mind of Brahmá full of figures of all created beings.

56. The self-born Brahmá is manifest in his own mind as Brahmá is manifested in the vacuous sphere of his intellect. He is without beginning, middle and end, and appears to have a figure like that of a male being, while in reality he has nobody, as the offspring of a barren woman.

#### CHAPTER III. CAUSES OF BONDAGE IN THE BODY.

1. Ráma said:--It is even so as you have said, that the mind is a pure essence, and has no connection with the earth and other material substances; and that it is truly Brahmá itself.

2. Now tell me, O Bráhman! Why the remembrance of his former states, is not the cause of his birth, as it is in the case of mine and yours and of all other beings.

3. Vasishtha replied:--Whoever had a former body, accompanied with the acts of his prior existence, retains of course its reminiscence, which is the cause of his being (reborn).

4. But when Brahmá is known to have no prior acts, how is it possible for him to have his reminiscence of anything?

5. Therefore he exists without any other cause except the causation of his own mind. It is by his own causality that the Divine Spirit is self-born, and is himself his own spirit.

6. He is everlasting, and his body is born of itself from the self-existent Brahma. This unborn or self-born Brahmá has no material body whatever, except his subtle átiváhika or linga deha.

7. Ráma said:--The everlasting body is one thing (subtle or immaterial body), and the mortal body is another (gross and material frame). Now tell me sage, whether all created beings have a subtle body also as that of Brahmá?
8. Vasishtha replied:--All created beings that are produced of a cause, have two bodies (subtle and gross). But the unborn being which is without a cause, has one body only.
9. The uncreated Brahmá is the cause of all created beings, but the uncreated spirit having no cause for itself, has one body for it.
10. The prime lord of creatures has no material body; but manifests himself in the vacuous form of his spiritual body.
11. His body is composed of the mind alone, and has no connection with the earth or any other material substance. He is the first lord of creatures, that stretched the creation from his vacuous body (or spiritual essence).
12. All these are but forms of the images or ideas in his vacuous mind, and having no other patterns or originals in their nature. And that everything is of the same nature with its cause, is a truth well known to all (from the identity of the effect and its material cause).
13. He is an nonexistent being and of the manner of perfect intelligence. He is purely of the form of the mind, and has an intellectual and no material entity.
14. He is prime (cause) of all material productions in the physical world, and is born of himself with his prime mobile force in the form of the mind.
15. It was by the first impulse given by the prime moving power, that this expanse of creation came to be spread in the same ratio, as the currents of air and water (or the velocity of winds and tides), are in proportion to the impetus given to them.
16. This creation shining so bright to our sight, has caught its light from the luminous mind of the formless Brahmá, and appears as real to our conceptions.
17. Our vision in a dream is the best illustration of this (unreality of worldly things): as that of the enjoyment of connubial bliss in dreaming. It is then that an unreal object of desire, presents itself as an actual gain to our fond and false imagination.
18. The vacuous, immaterial and formless spirit, is now represented as the self-born and corporeal lord of creatures in the form of the first male.
19. He remains undiscerned in his state of pure intelligence; but becomes manifest to all by the evolution of his volition. He is indiscernible in his absolute state (of inaction); but becomes conspicuous to us in the display of his nature (in creation).
20. Brahmá is the divine power of volition (or the will of God). He is personified as the first male agent of creation, but devoid of a corporeal body. He is only of the spiritual form of the mind, and the sole cause of the existence of the triple world.
21. It is his volition that makes the self-born to exert his energies, as human desires impel all mankind to action: and the vacuous mind manifests itself as a mountain of desires.
22. It then forgets its everlasting and incorporeal nature, and assumes to itself the solid material body, and shows itself in the shape of a delusive apparition (in his creation).
23. But Brahmá, who is of an unsullied understanding, is not involved in oblivion of himself, by the transformation of his unknowable nature to the known state of volition.
24. Being unborn of material substance, he sees no apparition like others, who are exposed by their ignorance to the misleading errors of falsehood, appearing in the shape of a mirage before them.
25. As Brahmá is merely of the form of the mind, and not composed of any material substance, so the world being the product of the eternal mind, is of the same nature with its original archetype.
26. Again as the uncreated Brahmá is without any accompanying causality with himself, so his creation has no other cause beside himself.
27. Hence there is no difference in the product from its producer; because it is certain, that the work must be as perfect as its author.
28. But there is nothing as a cause and effect to be found in this creation, because the three worlds are but the prototypes of the archetype of the Divine Mind.
29. The world is stretched out in the model of the Divine Mind, and not formed by any other holy spirit. It is as immanent in the mind of God, as fluidity is inherent in water.

30. It is the mind which spreads out this extended unreality of the world like castles in the air, and builds paradise cities (by its imagination only).
31. There is no such thing as materiality, which is as false a conception as that of a snake in a rope. Hence it is no way possible for Brahma and other beings to exist as individual bodies.
32. Even spiritual bodies are nonexistent to enlightened understandings. As for the material body, it has no room in existence.
33. Man (manu) who derives his name from his mind (mana) is a form of the volitive soul called Verinchi; and has for his dominion the mental or intellectual world mano-rajyam where all things are situated in the form of realities.
34. The mind is the creative Brahma called Virinchitvas., by the exercise of its inherent sankalpa or the volition of beginning or creation; and displays itself in the form of the visible universe by development of its own essence.
35. This Virinchi or the creative power is of the form of the mind manas, as the mind itself is of the form of Virinchi also. It has no connection with any material substance, which is a mere creation of the imagination.
36. All visible things are contained in the bosom of the mind, as the lotus-bud and blossom reside in the seed of the lotus. Hence there is no difference between the mental and visible appearances of things, nor has anyone ever doubted of it any where.
37. Whatever things you see in a dream, whatever desires you have at heart and all the ideals of your fancy, together with your ideas, notions and impressions of the visibles, know your mind to be the receptacle of them all.
38. But the visible objects relating to the option of the mind, are as baneful to their beholder, as an apparition is to a child.
39. The ideal of the phenomenal, develops itself as the germ contained in the seed and becomes in its proper time and place a large tree (comparable with the tree of the world).
40. If there is no rest with what is real, there can be no peace with the phenomenals which are full of troubles, and give no solace to the mind. It is impossible that the feeling of the perception of visibles will be ever lost to their perceiver, though its subsidence only is said to constitute liberation.

#### CHAPTER IV. The Creation of Objects.

1. Valmiki related:--While Vasistha—the leading sage, was thus going on with his lecture without interruption, the whole assembly was intent upon listening to it with a fixed tone and tenor of their minds.
2. The string of bells (tied to the waists of warriors) ceased to jingle, every one was motionless, and even the parrots in the cages ceased to warble and flutter.
3. The ladies forgot their dalliance and were quietly attentive to the sermon: and all in the royal hall, were fixed in attention as they were paintings and statues.
4. There remained but an hour to the closing of the day, and the sunbeams became agreeable to all. The busy bustle of the world was dwindling away with the glimmering light of the setting sun.
5. The beds of full-blown lotuses exhaled their fragrance all around, and soft breezes were playing about, as if to attend the audience.
6. The sun glided away from his diurnal course, and advanced to the top of his solitary setting mountain, as if he meant to reflect on all that he had heard.
7. The shades of night began to cover the landscape, and the frost to overspread the forest-lands; as if they were cooled by the cooling lectures on philosophy.
8. Now failed the concourse of the people in all directions, as if they had availed themselves of the instructions of the sage to abate the fervour of their exertions.
9. All objects on earth cast their lengthened shadows, as if they stretched their necks to hear the preaching of Vasishtha.
10. The chamberlain then advanced lowly to the monarch of the earth, and begged to inform, that the time for evening ablution and service, was about to expire.
11. Upon this the sage Vasishtha, curbed his sweet speech and said:--Let thus far, mighty king! be your hearing of this day, and I will resume my lecture, and speak of other things tomorrow.

12. Here the sage held his silence, when the king responded “Be it so as you will,” and rose from his seat.
13. He honoured for his own good, that godly sage and the other seers and Bráhmans, with due respects and offerings of flowers, water, worthy honorary gift rewards, fees, gifts and homage.
14. Then rose the whole assembly with the king and the assemblage of sages; and the gems and jewels that decked the persons of the princes and people, shed their lusters on the faces of all.
15. There was a commingled tinkling of the bracelets and armlets of the throng caused by the collision of their bodies (in their exit), and mixed flashing of the necklaces and brocades that decorated their persons.
16. The jewels attached to the tufts and crests of hair on the tops of their heads, emitted a jingling sound resembling the humming of bees amidst their flowery braids.
17. The face of the sky on all sides, that shone with a purple color reflected by the golden ornaments on their persons, seemed as it was pleased with the wise sayings and sense of the sage.
18. The aerial visitants vanished in the air, and the earthly guests repaired to their respective habitations on earth where they all performed their daily (evening) services in their own residences.
19. In the meantime black night made her appearance on earth, and like a bashful young maiden, withdrew to the closet apart from the rest of mankind.
20. The lord of the day passed to other lands to shine upon them, for truly it is the avowed duty of every good person to give the benefit of equal light to all.
21. The shade of evening veiled all sides, and uplifted the canopy of the starry sphere on high, which like the spring atmosphere, was emblazoned with the starlike flowers of Kinsuka.
22. The birds of air took to their repose in the hollows of mango trees, or on the tops of Kádamba trees, as honest people of fair dealing, find their rest in the purity of their minds, and contriteness of their inward hearts.
23. The skirts of the clouds tinged with red by the slanting beams of the setting sun, and with a shade of yellow color upon them, decorated the western hills with vests of yellow garb while the sky crowned their heads with gemming wreaths of starry groups.
24. The goddess of evening, having departed after receiving her homage (evening prayers), was followed by her train of dark night shades, appearing as black-bodied fiends, Vetálas.
25. A gentle and cooling breeze was blowing softened by the dew drops of night, and opening the petals of the Kumuda flowers, and bearing their fragrance all around.
26. A thick gloom covered the face of nature, and the stars were hid under the mists of night, and all the quarters of the skies, seemed with their overhanging loose and hairy mists, as the faces of widows shrouded by the dark dishevelled hair of mourning.
27. Now appeared the moist orb of the moon in her ambrosial form in the Milky Ocean of the sky, to moisten the mundane heat with her milk-white beams.
28. On her rising, the thick mists of darkness fled from the eastern hemisphere, and became invisible in the air; as the darkness of ignorance is put to flight from the minds of monarchs, by their attendance to the sayings of wisdom.
29. Then the sages and seers, the rulers and priests of the people, took their rest in their respective beds, as the words of Vasishtha which were full of meaning, reposed in the recesses of their hearts.
30. As the thick darkness of night, resembling the dark complexion of death, receded from the arena of the skies, there followed close on its foot-steps the dewy dawn of the day with her slow moving pace.
31. The twinkling stars now disappeared from the sky, as the flowers on the trees were blown away by the breeze, and strewn on the ground as the fallen stars of heaven.
32. The sun became visible to the eyes, which his rays had roused from their sleep, as the new-rising faculty of reason becomes conspicuous in the minds of enlightened great souls.

33. Fragments of clouds shining with solar gleams, spread a yellow covering over the eastern hills, which were still decorated with strings of stars, pendant on the crests of their lofty heads (like strings of pearls suspended to the crowns of kings).
34. All the terrestrial and celestial congress assembled again at the royal hall, in the order and manner of the day before, after the performance of their morning services.
35. The whole assemblage took their seats as on the previous day, and sat unmoved in their places, as a lotus-lake in its calmness after a storm.
36. Then Ráma addressed the most eloquent of sages Vasishtha, with his mellifluous words regarding the subject under investigation, (the nature of the mind).
37. He said:--Tell me plainly, O venerable sir! about the form of the mind, which developed itself in all things of the universe, as they were offshoots of it.
38. Vasishtha replied:--Ráma! there is no form whatever of the mind, that may be seen by anybody. It has nothing substantial besides its name as that of the formless and irremovable vacuity: (with which it is compared in its all-comprehensiveness).
39. The mind as an entity, is not situated in the outer body (or any part of it), nor is it confined in the cavity of the inward heart or brain. But know it O Ráma, to be situated everywhere, as the all encompassing vacuum.
40. This world is produced from it, and likens to the waters of the mirage. It manifests itself in the forms of its fleeting thoughts, which are as false as the appearance of secondary moons in the vapours.
41. The thinking principle is generally believed as something intermediate between the positive and negative, or real and unreal, you must know it as such and no other.
42. That which is the representative of all objects is called the mind. There is nothing besides to which the term mind is applicable.
43. Know volition to be the same as the mind, which is nothing different from the will, just as fluidity is the same with water, and as there is no difference between the air and its motion in the wind.
44. For wherever there is any will, there is that attribute of the mind also and nobody has ever taken the will and the mind for different things.
45. The representation of any object whether it is real or unreal is mind, and that is to be known as Brahma the great father of all.
46. The incorporeal soul in the body is called the mind, as having the sensuous knowledge or everlasting ideas of the corporeal world in itself.
47. The learned have given the several names of ignorance, intellect, mind, bondage, sin and darkness, to the visible appearance of creation.
48. The mind has no other image than that (of a receptacle and reflector of the ideas) of the visible world, which, I repeat to say, is no new creation; (but a reflection of the mind).
49. The visible world is situated in an atom of the great mind, in the same manner, as the germ of the lotus plant is contained within its seed.
50. The visible world is as innate in the all-knowing mind, as the light is inherent in the sunbeams, and velocity and fluidity are inborn in the winds and liquids.
51. But the visionary ideas of the visibles are as false and fleeting in the minds of their observers, as the form of a jewel in gold, and water in the mirage; and as wrong as the foundation of a castle in the air, and the view of a city in a dream.
52. But as the phenomenals appear as no other than real to their observer, I will O Ráma! cleanse them now from your mind as they do the soil from a mirror.
53. As the disappearance of an appearance makes the observer no observer of it, know such to be the state of the abstraction of the mind from whatever is real or unreal in the world.
54. This state being arrived, all the passions of the soul, and the desires of the mind, will be at rest, as torrents of rivers at the calm ensuing upon the stillness of the wind.
55. It is impossible that things having the forms of space, earth and air will present the same features in the clear light (of induction), as they do to our open sight.
56. Thus when the observer comes to know the unreality of the phenomena of the three worlds, as well as of his own entity, it is then that his pure soul attains to the knowledge of kaivalya or soleity of divine existence.

57. It is such a mind that reflects the image of God in itself as in a mirror; while all others are as blocks of stone, and incapable of receiving any reflection at all.
58. After suppression of the sense of ego and non-ego (subjective and objective), and the error of the reality of the outer world the beholder becomes abstracted and remains without vision of external things in his sitting posture.
59. Ráma rejoined:--If the perception of entity is not to be put down, nor an entity become a non-entity nor when I cannot view the visibles (the causes of our error), as non-entities;
60. Then tell me O Bráhma! how to uproot this disease of our eagerness for the visibles from the mind, which bewilders the understanding, and afflicts us with a train of troubles.
61. Vasishtha replied:--Now hear my advice, Ráma, for the suppression of this phantom of phenomenon, whereby it will surely die away and become utterly extinct.
62. Know Ráma, that nothing that is, can ever be destroyed or become extinct; and though you remove it, yet it will leave its seed or trace in the mind.
63. This seed is the memory of such things, which reopens the ideas of the visibles in the mind, expanding themselves in the fallacious notions of the forms of big worlds and skies, mountains and oceans.
64. These (wrong notions) called faults and defects of understanding, are obstacles in the way to liberation; but they do not affect the sages who are found to be liberated.
65. Again if the world and all other things are real existences, yet they cannot confer liberation on anyone; because the visibles, whether they are situated within or without us are perishable themselves.
66. Learn therefore this dreadful proposition (solemn truth), which will be fully explained to you in the subsequent parts of this work.
67. That all things appearing in the forms of vacuity, elementary bodies, the world, and ego et tu, are non-entities, and have no meanings in them.
68. Whatever is seen apparent before us, is no other but the supreme Brahma himself, and his undecaying and imperishable essence.
69. The plenitude of creation is an expansion of his fullness, and the quiet of the universe rests in his quietude. It is his sky quality which is the substance of vacuum, and it is his immensity that is the substratum of the immense cosmos.
70. Nothing visible is real, and there is neither any spectator nor spectacle here. There is nothing as vacuity or solidity in nature, but all this is but a piece of extended Intelligence.
71. Ráma rejoined:--The adages relating the grinding of stones by the son of a barren woman, the horns of a rabbit, and the dancing of a hill with its extended arms;
72. And the flowing of oil from sand, the reading (of books) by dolls of marble, and the roaring of clouds in a painting, and such others are applicable to your words (of the reality of an unreal essence of God).
73. I see this world to be full of diseases, deaths and troubles, mountains, vacuities and other things, and how is it sage, that you tell me of their non-existence?
74. Tell me sage, how you call this world to be unsubstantial, unproduced and nonexistent, that I may be certain of this truth.
75. Vasishtha replied:--Know Ráma, that I am no inconsistent speaker, and hear me explain to you how the unreality appears as real, as the son of a barren woman has come to rumour.
76. All this was unproduced before, and did not exist in the beginning of creation. It comes to appearance from the mind like that of a city in a dream.
77. The mind also was not produced in the beginning of creation and was an unreality itself. Hear me tell you therefore, how we come to a notion of it.
78. This unreal mind spreads by itself the false and changing scenes of the visible world, just as we dream of changeful unrealities as true in a state of dreaming.
79. It then exerts its volition in the fabrication of the body and spreads far and wide the magic scene of the phenomenal world.
80. The mind by its potentiality of vacillation has many actions of its own, as those of expansion, saltation, and motion, of craving, wandering, diving and seizing, and many other voluntary efforts (the causes of physical operations).

## CHAPTER V. ON THE ORIGINAL CAUSE. (MÚLA-KARANA).

1. Rama said:--Tell me, O chief of the sages! what cause is it that leads to our misconception of the mind, how it is produced and what is the source of its illusion.
2. Tell me sage, in brief of the first production (of the mind), and then, O best of the eloquent, you may tell the rest, that is to be said on the subject.
3. Vasishtha replied:--Incident to the universal dissolution, when all things were reduced to nothing, this infinity of visible objects remained in a state of calm and quiet before their creation.
4. There was then the only great God in existence, who is uncreated and undecaying, who is the creator of all at all times, who is all in all, and Supreme Soul of all, and resembling the sun that never sets.
5. He whom language fails to describe, and who is known to the liberated alone; who is termed the soul by fiction only, and not by his real nature (which is unknowable).
6. Who is the Purusha of Sánkhyā philosophers and the Brahma of Vedánta followers; who is the Intelligence of gnostics and who is wholly pure and apart from all (personalities).
7. Who is known as vacuum by vacuists, who is the enlightener of solar light, who is truth itself, and the power of speech and thought and vision, and all action and passion forever.
8. Who though ever existent everywhere appears as nonexistent to the world, and though situated in all bodies, seems to be far from them. He is the enlightener of our understanding as the solar light (of the world).
9. From whom the gods Vishnu and others are produced as solar rays from the sun; and from whom infinite worlds have come into existence like bubbles of the sea.
10. Unto whom these multitudes of visible creations return as the waters of the earth to the sea, and who like a lamp enlightens the souls and bodies (of all beings).
11. Who is present alike in heaven as in earth and the nether worlds; and who abides equally in all bodies whether of the mineral, vegetable or animal creation. He resides alike in each particle of dust as in the high and huge mountain ranges; and rides as swift on the wings of winds, as he sleeps in the depths of the main.
12. He who appoints the eight internal and external organs of sense and action to their several functions; and who has made the dull and dumb creatures as inert as stones, and as mute as they are sitting in their meditative mood.
13. He who has filled the skies with vacuity and the rocks with solidity; who has dissolved the waters to fluidity, and concentrated all light and heat in the sun.
14. He who has spread these wonderful scenes of the world, as the clouds sprinkle the charming showers of rain; both as endless and constant, as they are charming and dulcet to sight.
15. He who causes the appearance and disappearance of worlds in the sphere of his infinity like waves in the ocean; and in whom these phenomena rise and set like the running sands in the desert.
16. His spirit the indestructible soul, resides as the germ of decay and destruction in the interior (vitals) of animals. It is as minute as to lie hid in the body, and as magnified as to fill all existence.
17. His nature (Prakriti) spreads herself like a magic creeper all over the space of vacuity, and produces the fair fruit in the form of the mundane egg (Brahmánda); while the outward organs of bodies, resembling the branches of this plant, keep dancing about the stem (the intelligent soul), shaken by the breeze of life which is everfleeting.
18. It is He, that shines as the gem of intelligence in the heart of the human body; and it is he from whom, the luminous orbs constituting the universe, continually derive their luster.
19. It is that colossus of intelligence, which like a cloud sheds ambrosial draughts of delight to soothe our souls, and showers forth innumerable beings as raindrops on all sides. It bursts into constant flashes showing the prospects of repeated creations which are as (momentary as) flashes of lightnings.
20. It is his wonderful light which displays the worlds to our wondering sight; and it is from his entity that both what is real and unreal, have derived their reality and unreality.
21. It is the insensible and ungodly soul, that turns to the attractions of others against its purpose; while the tranquil soul rests in itself (as in the spirit of God).



22. He who transcends all existences, and by whom all existent beings are bound to their destined actions in their proper times and places, and also to their free actions and motions and exertions of all kinds.

23. It is he who from his personality of pure consciousness, became of the form of vacuum (pervading all nature), and then by means of his vacuous mind and empty thoughts filled it with substances, wherein his soul was to reside, and whereon his spirit had to preside.

24. Having thus made the infinite hosts of worlds in the immense sphere of the universe, he is yet neither the agent of any action nor the author of any act in it; but remains ever the same as the sole one alone, in his unchangeable and unimpairing state of self-consciousness, and without any fluctuation, evolution or inhesion of himself, as he is quite unconcerned with the world.

#### CHAPTER VI. ADMONITION FOR ATTEMPT TO LIBERATION.

1. Vasishtha said:--It is by the knowledge of this transcendent Supreme Spirit and god of gods, that one may become an adept, and not by the rigour of religious austerities and practices.

2. Here nothing else is needed than the culture and practice of divine knowledge, and thereby the truth being known, one views the errors of the world, as a satisfied traveller looks at a mirage in a clear light.

3. He (God) is not far from nor too near us, nor is he obtainable by what he is not (as the adoration of images and ceremonial acts). He is the image of light and joy, and is perceivable in ourselves.

4. Here austerities and charities, religious vows and observances, are of no good whatever. It is the calm quietude of one's own nature only that is serviceable to him in his services to God.

5. Fondness for the society of the righteous and devotedness to the study of good books, are the best means of divine knowledge; while ritual services and practices, serve only to strengthen the snare of our in-born delusions, which true knowledge alone can sever.

6. No sooner one has known this inward light of his as the very God, than he gets rid of his miseries, and becomes liberated in this his living state.

7. Ráma said:--Having known the Self in himself, one is no more exposed to the evils of life and even to death itself.

8. But say how is this great God of gods to be attained from such great distance (as we are placed from him), and what rigorous austerities and amount of pains are necessary for it.

9. Vasishtha replied:--He is to be known by means of your manly exertions (in knowledge and faith), and by the aid of a clear understanding and right reasoning, and never by the practice of austerities and ablutions, nor by acts attended with bodily pain of any kind. (Hence the mistake of Hatha yoga).

10. For know, O Ráma! all your austerities and charities, your painstaking and mortification are of no efficacy, unless you wholly renounce your passions and enmity, your anger and pride, your selfishness and your envy and jealousy.

11. For whoever is liberal of any money which he has earned by defrauding others, and with a heart full of vile passions, the merit of such liberality accrues to the rightful owner of the property and not to its professed donor.

12. And whoever observes any vow or rite with a mind moved by passions, he passes for a hypocrite and reaps no benefit of his acts.

13. Therefore try your manly exertions in securing the best remedies of good precepts and good company, for putting down the diseases and disturbances of the world.

14. No other course of action except that of the exertion of one's manliness, is conducive to the allaying of all the miseries and troubles of this life.

15. Now learn the nature of this manliness for your attainment to wisdom, and annihilation of the maladies of passions and affections and animosity of your nature.

16. True manliness consists in your continuance in an honest calling conformable with the law and good usage of your country; and in a contented mind which shrinks from smelling the enjoyments of life.

17. It consists in the exertion of one's energies to the utmost of his power, without bearing any murmur or grief in his soul; and in one's devotedness to the society of the good and perusal of good works and Scriptures.

18. He is styled the truly brave who is quite content with what he gets, and spurns at what is unlawful for him to take; who is attached to good company, and ready at the study of unblamable works.

19. And they who are of great minds, and have known their own natures and those of all others by their right reasoning, are honoured by the gods Brahmá, Vishnu, Indra and Siva.

20. He who is called a righteous man by the majority of the good people of the place, is to be resorted to with all diligence as the best and most upright of men.

21. Those religious works are said to compose the best Scripture, which treat chiefly of Spiritual knowledge; and one who constantly meditates on them, is surely liberated.

22. It is by means of right discrimination derived from the keeping of good company and study of holy works, that our understanding is cleared of its ignorance, as dirty water is purified by Káta seeds, and as the minds of men are expurgated by the Yoga philosophy.

#### CHAPTER VII. RECOGNITION OF NIHILITY OF THE PHENOMENAL WORLD.

1. Ráma said:--Tell me, O Bráhma! where is this God situated and How can I know him, of whom you spoke all this, and whose knowledge you said, leads to our liberation.

2. Vasishtha replied:--This God of whom I spoke, is not at a distance from us. He is situated in these our bodies, and is known to be of the form of mere Intellect to us.

3. He is all in all, though all this world is not the omnipresent Himself. He is one alone and is not termed the all that is visible (to us).

4. It is this Intellect which is in Siva, that wears the cusp of the moon in his crest; the same is in Vishnu that rides on his eagle Garúda, and in Brahmá that is born of the lotus. The sun also is a particle of this Intellect; (but they are not the self-same Intellect themselves).

5. Ráma rejoined:--So it is; and even children say this also, that if the whole world is mere Intelligence; then why call it by another name (as the world), and what is the use of giving admonition of it to anybody, (when every one is full of intelligence).

6. Vasishtha replied:--If you have known the mere Intellect, to be the same with the intelligent world, you have then known nothing for getting rid of this world.

7. The world is truly intelligent, O Ráma, (with the mundane soul); but the animal soul is called pasu or brutish observer of things (pasyati), on account of its looking after sensual gratifications only as brutes, and giving rise only to the fears of disease, decay and death.

8. The animal soul (Jíva), though an incorporeal substance, is an ignorant thing and subject to pain and sorrow. The mind manas also, though it is capable of intelligence—chetaníyam, has become the root of all evils.

9. Intellectual liberation from thoughts of the world, is one state (of the soul), and unintelligent gazing at it, is another. He who knows the better of these two the states of the soul, has no cause of sorrow.

10. He who has seen the all surpassing Supreme Being, has his heart strings all cut asunder, and the doubts of his mind all driven away. The sequences of his acts are washed away, (and leave no fear of his transmigration).

11. The longing after perceptibles does not cease, unless the perception of the visibles is effaced from the mind.

12. How then is this perception to be effaced? How is it possible to have a longing after the unintelligible Intelligence, without suppression of our longing for the visibles? It is only to be effected by avoiding the external perceptions of the mind.

13. Ráma said:--Tell me sage, where and how is that vacuous soul called pasu, by the knowledge of which no one can get rid of his transmigration.

14. Tell me also, who is that man, who by his company with the good and study of good works, has gone over the ocean of the world, and beholds the Supreme Soul in himself.

15. Vasishtha replied:--Whatever animal souls being cast in the wilderness of this life, long after this intelligent soul, they are truly wise, and know him (in themselves).

16. Whoever believes the animal soul as the life of the world, and thinks (the knowledge of the) Intelligence to be attended with pain only, he can never know Him anywhere.

17. If the Supreme Soul be known to us, O Ráma! the string of our sorrows is put to an end, like the fatal cholera after termination of its choleraic pain or extraction of its poison.
18. Ráma said:--Tell me, O Bráhmañ! the true form of the Supreme Soul, by light of which the mind may escape from all its errors.
19. Vasishtha replied:--The Supreme Soul is seen in the same way in ourselves and within our bodies, as we are conscious of our minds to be seated within us, after its flight to distant countries.
20. Our notion of the Supreme Spirit is often lost in the depth of our minds, in the same way, as the existence of the outer world (objective knowledge), becomes extinct in our consciousness in yoga meditation.
21. It is He in whose knowledge we lose our sense of the beholder and visibles, and who is an invacuous vacuum or a substantive vacuity himself.
22. He whose substance appears as the vacuum, and in whom subsists the vacuous fullness of the universe; and who appears as vacuity itself, notwithstanding the plenitude of his creation subsisting in him, is truly the form of the Supreme Soul (that you want to know).
23. Who though full of intelligence, appears to stand as an unconscious huge rock before us; and who though quite subtle in his nature, seems as some gross body to our conception: such is the form of the Supreme Soul (that you want to know).
24. That which encompasses the inside and outside of everything, and assumes the name and nature of the very thing to itself, is truly the form of the Supreme.
25. As light is connected with sunshine and vacuity with the firmament and as omnipresence is present with everything and everywhere; such is the form of the Supreme Spirit (that you want to know).
26. Ráma asked:--But how are we to understand that He who bears the name and nature of absolute and infinite reality should yet be compressed within anything visible in the world, which is quite impossible to believe?
27. Vasishtha replied:--The false conception of the creation of the world, resembles the false impression of colors in the clear sky; wherefore it is wrong, O Ráma! to take a thing as real, of which there is an absolute privation in nature.
28. It is the knowledge of Brahman that constitutes his form, or else there is no act of his whereby he may be known to us. He is entirely devoid of any visible form, and therefore there is no better course for anyone than to know him as truth.
29. After an absolute negation of the visibles comes to be known, there remains a pre-eminent object of conception, which is inborn and manifest of itself.
30. This concept (of the Super-eminent) has often no reflection, owing to its having no visible appearance; and at others it is not without its reflection on the mirror of the mind.
31. Nobody has ever conceived this transcendent verity in himself, who has not at the same time been convinced of the impossibility of the existence of the visible world.
32. Ráma rejoined:--Tell me, O sage! how the existence of so many extensive worlds composing the visible universe, can be thought of as unreal, or comprised in the minutiae of the Divine Mind (chinmátram), as the mount Meru in the sesamum seed.
33. Vasishtha replied:--If you will but stay a few days in the company of holy men, and study the sacred scriptures with a steady mind with me:
34. Then I will purge away this false view of the visibles from your understanding, like the delusive mirage from one's sight. This absence of the view will extinguish your sense of being the viewer, and restore you to your intelligence alone.
35. When the viewer is united with the view, and the view with the viewer, there then turns out an unity of the duality, and the duality blends into an inseparable unity.
36. Without union of the two there is no success of either; and this union of both the viewer and the view having disappeared at last, there remains an only one unity.
37. I will now cleanse away the impurity of all your sense of egoism and tuism, with that of the world and all other things from the mirror of your mind, by bringing you to your consciousness of self, and total negation of everything besides.
38. From nothing never comes a something, nor from something ever proceeds a nothing; and there is no difficulty whatever in removing what does not exist in nature.

39. This world which appears so very vast and extensive, was not in being at the beginning. It resided in the pure spirit of Brahma, and was evolved from the mind of Brahmá.

40. The thing called the world was never produced, nor is it in being nor in actual appearance. It is as the form of a bracelet in gold, which it is not difficult to alter and reduce to its gross metallic state.

41. I will explain it fully by other reasons, whereby this truth may appear of itself, and impress irresistibly in your mind.

42. How can that be said to have its being, which was not brought into being before, and how can there be a rivulet in the mirage, or the ring of an eclipse in the moon?

43. As a barren woman has no son nor a mirage any water in it; and as the firmament has no plant growing in it, so there is no such thing which we falsely call the world.

44. Whatever you see, O Ráma! is the indestructible Brahma himself: this I have many times shown you with good reasons, and not in mere words.

45. It is unreasonable, O intelligent Ráma! to disregard what a learned man speaks to you with good reasons; because the dull-headed fellow who neglects to listen to the words of reason and wisdom, is deemed as a fool, and is subject to all sorts of difficulties.

#### CHAPTER VIII. NATURE OF GOOD SCRIPTURES.

1. Ráma asked:--How can it be reasonably shewn and established, that there is nothing to be known and seen in this world, although we have evident notions of it supported by sense and right reasoning?

2. Vasishtha answered:--It is from a long time, that this endemic of the fallacious knowledge (of the reality of the world), is prevalent; and it is by means of true knowledge only that this wrong application of the word world, can be removed from the mind.

3. I will tell you a story, Ráma! for your success in (the attainment of) this knowledge; if you will but attend to it, you will become both intelligent and emancipate.

4. But if from the impatience of your nature like that of brute creatures, you get up and go away after hearing half of this (narrative), you shall then reap no benefit from it.

5. Whoever seeks some object and strives after it, he of course succeeds in getting the same; but if he become tired of it he fails therein.

6. If you will betake yourself, Ráma! to the company of the good and study of good Scriptures, you will surely arrive at your state of perfection in course of a few days or mouths, according to the degree of your diligence.

7. Ráma said:--O you, that are best acquainted with the scriptures, tell me which is the best scripture for the attainment of spiritual knowledge, and a conversancy with which may release us from the sorrows of this life.

8. Vasishtha replied:--Know, O high minded Ráma! this work to be the best of all others on spiritual knowledge. It is the auspicious Great Rámáyana and the scripture of scriptures.

9. The Rámáyana is the best of histories, and serves to enlighten the understanding. It is known as containing the essence of all histories.

10. But by hearing these doctrines one easily finds his liberation coming of itself to him; wherefore it is reckoned as the most holy record.

11. All the existing scenes of the world will vanish away upon their mature consideration; as the thoughts occurring in a dream, are dispersed upon the knowledge of the dreaming state after waking.

12. Whatever there is in this work, may be found in others also, but what is not found here, cannot be found elsewhere; and therefore the learned call it the collection of concepts.

13. Whoever attends to these lectures every day, shall have his excellent understanding undoubtedly stored with transcendent knowledge of divinity day by day.

14. He who feels this scripture disagreeable to his vitiated taste, may take a fancy to the perusal of some other scripture that is more wordy and eloquent.

15. One feels himself liberated in this life by the hearing of these lectures, just as one finds himself healed of a disease by a potion of some efficacious medicine.

16. The attentive hearer of these sermons, perceives their efficacy in himself, in the same way as one feels the effects of the curses or blessings pronounced upon him which never go for nothing, (but have their full effects in time).

17. All worldly miseries are at an end with him, who considers well these spiritual lectures within himself, and which is hard to be effected by charities and austerities, or performance of the acts ordained in the *śrautá* or ceremonial vedas, or by hundreds of practices in obedience to the ordinances appointed by them.

CHAPTER IX. ON THE SUPREME CAUSE OF ALL. (PARAMA KÁRANA).

1. Vāsishtha continued:--They are truly delighted and gratified (in their souls), who are ever devoted with all their hearts and minds in holy conversation among themselves.

2. Those that are devoted to the acquisition of knowledge and investigation of spiritual science, enjoy the same bliss of liberation in their living state, as it is said to attend on disembodied souls.

3. Ráma said:--Tell me O Bráhmaṇ! the distinct natures of the living and disembodied liberations, that I may try to learn the same, with an understanding enlightened by the light of scriptures.

4. Vāsishtha said:--Whoever remains as he is, and continues intact as vacuity amidst society: such a one is called the living liberated (*Jívan mukta*).

5. Who so is employed in his exercise of intellect only and seems to be sleeping in his waking state, though while conducting his worldly affairs: such a one is called the living liberated.

6. Whose countenance is neither flushed nor dejected in pleasure or pain; and who remains contented with what he gets: such a one is called liberated while he is living.

7. Whose waking is as a state of sound sleep, and who is not awake to the accidents of the waking state, and whose waking state is insensible of the desires incident to it: such a one is called liberated in his life.

8. Who though moved by the feelings of affection, enmity, fear and the like, is at rest, and as clear and undisturbed as vacuity within himself; such a one is called liberated while he is alive.

9. Who has not an air of pride in him, and is not conceited (with a notion of his greatness) when he does or refrains to do anything: such a one is called self-liberated in his lifetime.

10. Who at one glance or winking of his eye, has a full view of the whole creation and final destruction of the world, like the Supreme Self (to which he is assimilated), such a one is said to be liberated in his lifetime.

11. Whoever is not feared by nor is afraid of anybody, and who is freed from the emotions of joy, anger and fear: such a one is liberated in life.

12. Who is quiet and quietly disposes his business of this world, and who though he stands as an individual in the sight of men, attaches no individuality to himself; and who though a sentient being, is insensible to all impressions; such is the living liberated soul.

13. Who being full of all possessions, and having everything present before him, remains cold and apathetic to them, as if they were useless to him; such a man is liberated in his life.

14. Now leaving the subject of "living liberation," I will tell you what they call the "disembodied liberation," which like a breath of wind enters into the soul, after it has fled from the mortal body.

15. The disembodied free spirit neither rises nor sets, nor is it subject to wane; it is neither manifest nor hidden; it is not at a distance, nor is it in me, you or in any other person.

16. It shines forth in the form of the sun, and preserves the world in the manner of Vishnu. It creates the world in the shape of the lotus-born Brahmá, and destroys all as Rudra or Siva.

17. It takes the form of the sky supported on the shoulders of air, which supports all living beings, the gods, sages and demigods in the three worlds. It takes the form of boundary mountains and separates the different regions (of the earth and skies).

18. It becomes the earth and supports these numerous sets of beings, it takes the forms of trees, plants and grass, and yields fruits and grains for supportance (of all living creatures).

19. It takes the forms of fire and water and burns and melts in them by itself. It sheds ambrosia in the form of the moon, and causes death in the shape of poison.

20. It becomes light wherewith it fills the space of the firmament, and spreads darkness in the form of inertia (tamas). It becomes vacuum (vyom) to leave empty space for all, while in the form of hills it obstructs their free passage on earth.
21. In the form of the fleet mind, it moves the self-moving animals, and in that of dull matter it settles the unmoving immovables. It girds the earth by its form of the ocean, as a bracelet encircles the arm.
22. The bodiless spirit takes upon it the great body of the sun, and illumines all the worlds with their minute particles, while it remains quiet in itself.
23. Whatever is shining in this universe or ever was or is to be so, in any of the three—past, present and future times, know them all O Ráma! as forms of the Divine Spirit.
24. Ráma said:--Tell me, O Bráhma! why this view of liberation, appears so very difficult to me, as to make me believe it altogether incomprehensible to and unattainable by anybody.
25. Vasishtha replied:--This liberation is called nirvána, and is styled Brahma also (in whom the human soul is finally absorbed). Attend now to the means of its attainment.
26. All such visible objects known as I, you, this etc., being unproduced from the eternal sat or entity of God, it is impossible to have any conception of them in our minds.
27. Ráma said:--I think, O best of them that know the knowable! that the bodiless souls of the liberated, when they pass through the bounds of the three worlds, have again to be born according to the course of nature.
28. Vasishtha replied:--Those that retain the reminiscence of the three worlds have to move about in them, but such as have lost the idea of their existence, are absorbed in infinity.
29. For how can one derive the knowledge of the unity of God from his belief in the duality of the separate existence of the world? Therefore the figurative sense of cosmos as God (Viswa) can not give the spiritual and infinite idea of Brahma.
30. He is no other but himself, of the nature of pure intellect, and of the form of the clear and tranquil vacuum (that pervades all things). Brahma is said to be the world, to signify his manifestation of its unreality as a reality unto us.
31. I have well considered about a golden bracelet, and found nothing as a bracelet in it save its gold.
32. I observed the billows, and found nothing in them but water; and where there was no water I saw no wave to rise.
33. I see no vibration any where except in the winds, which are no other than this force in motion, and moving all things in the world.
34. As vacuity abides in air, and water appears in the burning deserts, and as there is light spread over all creation; so is the spirit of Brahma manifest in the three worlds in the forms of the very worlds.
35. Ráma said:--Tell me, O sage! the cause which makes this world with its nature of absolute negation or non-existence, to exhibit such distinct appearances in its phenomena.
36. Tell me also, how the viewer and the view (of these worlds) being both extinct, there remains their nirvána or absorption in the deity without their personalities.
37. Again as it is impossible to conceive the existence of the visible objects, say how is it possible to conceive the existence of the invisible Brahma in his own nature.
38. Say by what mode of reasoning this truth may be known and ascertained, and this being accomplished, there remains nothing else to be inquired into.
39. Vasishtha replied:--This false knowledge or prejudice of the reality of the world, has been long prevalent like a chronic disease (among mankind); and requires to be removed by the specific mantra of reasoning only.
40. It can not however be expelled quickly and in a minute, but requires length of time, like the ascent and descent of an even sided precipice.
41. Therefore hearken to what I say, for dispelling your fallacy of the world, by means of arguments, logical inferences, and habitual meditation (about the nature of God).
42. Attend now Ráma! to a tale that I am to tell you for your attainment of this knowledge, and by the hearing of which you will become intelligent, wise and liberated.

43. I will even now relate to you the subject of the production of the world, in order to show you, that all that is produced serves to bind our souls to the earth, and that you may live quite free from the same.
44. I will tell you at present under this topic of creation, that the false conception of the world is as unsubstantial as Vacuum itself.
45. Because this world which appears to contain these moving and unmoving beings, and abounds in various races of gods, Asura, and Kinnara (body of man and head of horse).
46. All these together with the Rudras and other demigods, become invisible and lose themselves in nothing at the ultimate dissolution of the world.
47. Then there remains a moist and hollow deep, without light and thick spread with mist; all undefinable and undeveloped, save something which is Real and lasts forever.
48. There was no air nor form of anything, no sight nor anything to be seen. There were not these multitudes of created and material beings, that appear to be endless and everlasting to view.
49. There was a nameless self, the fullest of the full in its form; it was no entity nor non-entity, no reality nor unreality neither.
50. It was mere intellect without its exercise of intellect, infinite without decay, auspicious and full of bliss. It was without its beginning, middle and end, eternal and imperishable.
51. In him this world is manifest as a pearly goose in painting; He is and yet is not this (creation), and is the soul of both what is real as well as unreal.
52. He is without ears, tongue, nose, eyes and touch, yet he hears, tastes, smells, sees and feels everything in all places and at all times.
53. He is also that (intellectual) light (chidáloka), whereby the form of that real as well as unreal Being--sadasadátma is discerned by us in his perspective of creation, as one without beginning or end, and presenting a representation that is without any color or shade.
54. He is that vacuous Soul who views the worlds as clearly, as the yogi beholds Him in the form of ineffable light, with his half closed eyes, and fixing his sight to the midst of his eyebrows, (in his Khecharí mudrá or aerial mode of meditation).
55. He is the cause of all, and whose cause is as nil as the horns of a rabbit; and whose works are all these worlds, like so many waves of the sea.
56. His light is ever shining everywhere, and he has his seat in the human heart; and it is from the candle light of his intellect, that all the worlds derive their light.
57. It is He without whose light the sun would dwindle into darkness; and whose existence alone gives the world its appearance of a mirage.
58. It is his pulsation that vibrates throughout the universe, and it is his inertia that stops the course of the whole; it is on that pivot that the world has its revolution, just as the turning round of a fire brand describes a circle.
59. His nature is pure and unchangeable; and the works of creation and destruction, are mere acts of his volition in the persons of Brahma and Hara.
60. It is his inertia and force that gives rest and motion to all things, like the ubiquitous course of the winds. But this is the common belief that he moves, while in reality his nature is free from all mutability (like the immovable rock).
61. He is always awake in his ever sleeping state, and therefore can neither be said to be waking nor sleeping any where or at anytime, but is both awake and asleep everywhere and at all times.
62. His quiescence is attended with bliss and tranquillity, and his agitation puts the world in motion and in its course of action; which is said to remain unaltered in both states which unite in him.
63. He is inherent in all things as fragrance is innate in the flower, and is indestructible as its odour at the destruction of the flower. He pervades all things, and is yet as intangible as the whiteness of linen.
64. Who though speechless, is the author of all speech and sound, and who though he appears to be as incogitant as a stone, is full of cogitation. Who though fully satisfied with his bliss, enjoys all things, although he requires nothing for himself.

65. Who though bodiless actuates all the members of the body; and is attributed with a thousand arms and eyes (in the Veda); and who having no support for himself, is yet the support of all, and pervades the whole without being seated any where.

66. Who having no organs nor organic power, is the organ of organs, and performs the functions of innumerable organs; and who without a sensorial mind, exhibits endless designs of his Divine Mind in the infinity of creation.

67. It is for want of our (knowledge) of him, that we are in constant dread of this delusive world as in that of a serpent; but it is at his sight that all our fears and desires fly away afar from us.

68. It is in the presence of the clear light of that God of truth, that all the wishes of our minds have a better play, just as actors dance the best as long as they have the lights.

69. It is by him that a hundred series of visible objects, rise every moment to our view, like the ceaseless series of waves, billows and surges rising on the surface of the waters.

70. It is he that exhibits himself otherwise than what he is, in hundreds of different shapes to our mistaken minds, as the substance of gold is made to appear to our view in the various forms of bracelets, armlets, and a hundred other sorts of trinkets.

71. He who manifests himself as the soul, abiding in me, you and in this or that person, and is neither myself, yourself, himself nor itself, is the Supreme Soul or Self, that is the same with and apart from all.

72. It is he and the self-same being, whether you view him in one or more objects, as it is the same water that heaves itself in this one or the other wave. Thus all visible phenomena have their rise from him.

73. He from whom time has its counting and the visibles have their view; by whom the mind exercises its thinking powers, and by whose light the world is enlightened; is the Supreme.

74. Whatever forms, figures and their actions, whatsoever flavors and odours, and what sounds, touch, feelings and perceptions soever, you are sensible of, know them all and their cause also to be the Supreme.

75. You will be able to know your soul, O good Ráma! if you will take it in the light of the sight or faculty of vision, that lies between the looker and the object looked upon.

76. Know it as uncreated and indestructible, and without beginning and end. It is the eternal and everlasting Brahma and bliss itself. It is immaculate and infallible, highly adorable and unblamable in its nature. It is beyond all description and a mere void in its form. It is the cause of causes and a notion of something that is unknowable. It is the understanding, and the inward faculty of the intellect or the mind.

#### CHAPTER X. DESCRIPTION OF THE CHAOTIC STATE.

1. Ráma said:--That which remains incident to the Universal dissolution is commonly designated by the term "formless void."

2. How then said you, there was no void, and how could there be no light nor darkness neither?

3. How could it be without the intellect and the living principle, and how could the entities of the mind and understanding be wanting in it?

4. How could there be nothing and not all things? Such like paradoxical expressions of yours, have created much confusion in me.

5. Vasishtha said:--You have raised a difficult extra-question, Ráma! but I shall have no difficulty to solve it, as the sun is at no pains to dispel the nocturnal gloom.

6. On the occasion or the termination of a great kalpa age, when there remains that entity of God, it cannot be said to be a void, as I will now explain to you. Attend Ráma and hear.

7. Like images carved in bas-relief upon a pillar, was this world situated in relief of that Entity, and cannot be said to have been a void.

8. Again when there was the representation of the plenitude under the name of the world at any place, and be it real or unreal, it could not have been a void and vacuity.

9. As a pillar with carved or painted figures, cannot be said to be devoid of them; so Brahma exhibiting the worlds contained in him, can not become a void.

10. But the world contained in Brahma, becomes both something and nothing; as billows in calm waters may either exist or not exist.



11. Again it happens that certain figures are marked on some insensible trees in some places by the hand of time, which people mistake for images; so it comes to pass that certain figures of impermanent matter, occur in the eternal mind, which men mistake for the real world.

12. This comparison of the figured pillar and tree and the world, is a partial and not complete simile; the similitude here referring only to the situation of the transient world in the substance of the permanent Brahma, (like the appearance of false figures in the firmly fixed pillar and on the standing tree).

13. But this appearance of the world is not caused by another. It rises, lasts and sets spontaneously and of itself in the self-same essence of Brahma. It is the property of the Divine Soul and mind to raise and set such imageries in them by turns, like the creations of our imagination.

14. The meaning of the word void instead of no void or existence, is a fiction as false as emptiness is a nonexistence in nature. Something must come out of something, and never from a void nothing; and how can nothing be reduced to nothing in the end.

15. In answer to your second question it has been said "there was darkness neither." Because the divine light of Brahma (which existed before creation), was not like the light of a material luminary (which is followed by darkness). The everlasting light was not to be hidden by darkness, like the sunshine, or moon-light or the blazing of fire or the twinkling of stars or our eyes.

16. It is the absence of the light of the great celestial luminaries, that is called darkness, and there being no material property in the immaterial essence of God, there could be no such light or darkness with him before creation.

17. The light of the vacuous Brahma is an internal perception of the soul, and is only felt and perceived within one's self, and never externally by anybody; nor is this spiritual light ever clouded by any mist or darkness of temporal objects.

18. The indestructible Brahma is beyond and free from external and visible light and darkness; and is above the region of vacuum which is contained, as it were, within his bosom, and contains the universe as sheathed within its hollow womb.

19. As there is no difference between the outside and inside of a fruit (both of which is the same thing); so there is no shade of difference between Brahma and the universe (the one pervading and the other pervaded by his spirit).

20. As the billow is contained in and composed of the water and the pot of the earth, so the world being contained in Brahma, it can not be said as null and void, but full of the spirit of God.

21. The comparison of earth and water does not agree corporeally with the spiritual essence of God, whose vacuous spirit contains and comprises the whole (Visva) within itself, as those elements do their component parts and productions.

22. Now as the sphere of the intellect is clearer and brighter far than the spheres of air and empty space; so the sense and idea of the word world as situated in the Divine Mind, is clearer in a far greater degree than this visible world appears to us.

23. (In answer to the third question with regard to the want of intellect), it is said thus:--As the pungency of pepper is perceived by one who tastes it, and not by him who has never tasted it; so the minutiae of the Intellect are known in the intellectual sphere by a cultivated intelligence, and by none who is without it.

24. Thus the Intellect appears as no intellect to one who is devoid of intelligence in himself. So this world is seen in the spirit of God or otherwise, according as one has cultivated or neglected his spiritual knowledge.

25. The world as it is, is seen either in its outward figure or in a spiritual light, as other than or the same with Brahma (by the materialist and spiritualist); but the Yogi views it in its fourth (turiya) state of susupta or utter extinction in his unconscious soul.

26. Therefore the Yogi, though leading a secular life, remains in deep sleep (susupta) in his soul, and tranquil (Sánta) in his mind. He lives like Brahma unknown to and unnoticed by others, and though knowing all and full of thoughts in himself, he is as a treasury of Knowledge, unknown to the rest of mankind.

27. (In answer to the question how corporeal beings could proceed from the incorporeal Brahma). Vasishtha says:--As waves of various shapes rise and fall in the still and shapeless breast of the sea, so innumerable worlds of various forms, float about in the unaltered and formless vacuity of Brahma's bosom.
28. From the fullness of the Divine Soul (Bráhmátmá), proceeds the fullness of the living soul (Jivátmá), which is formless also (nirákriti). This aspect of Brahma is said to be owing to the purpose of manifesting himself (as living in all living beings).
29. So the totality of worlds proceeding from the fullness of Brahma, there remains the same sum total also as the plenitude of Brahma himself.
30. Considering the world as synonymous with Brahma in our minds, we find their identity (in the same manner), as one finds by taste the pepper and its pungency to be the same thing.
31. Such being the state of the unreality of the mind and its cognizables, their reflections upon each other, are equally untrue as the shadow of a shadow.
32. Know Brahma to be smaller than the smallest atom, and minutest of minutest particles. He is purer than air, and more tranquil than the subtle ether which is enclosed in him.
33. Unbounded by space and time, his form is the most extensive of all. He is without beginning and end, and an ineffable light without brightness in it. (He is the light of lights).
34. He is of the form of intellect--chit and life eternal, without the conditions and accidents of vitality--jivatá. The Divine Mind has its will eternal, and is devoid of the desires of finite minds (chittata).
35. Without the rise of the intellect, there is neither vitality nor understanding, no exercise of intellect, nor any organic action or sensation, and no mental desire or feeling whatever; (all of which are but products of the intellect or ego).
36. Hence the Being that is full of these powers, and who is without decline or decay, is seen by us to be seated in his state of tranquil vacuity, and is rarer than the rarefied vacuum of the etherial regions.
37. Ráma said:--Tell me again and more precisely of the form of this transcendental Being, who is of the nature of infinite intelligence, and which may give more light to my understanding.
38. Vasistha said:--I have told you repeatedly, that there is one supreme Brahma, the cause of causes, who remains alone by himself, when the universe is finally dissolved or absorbed in him. Hear me describe Him fully to you.
39. That which the Yogi sees within himself after forgetting his personality, and repressing the faculties and functions of his mind, in his Samádhi—meditation, is truly the form of the unspeakable Being.
40. As the Yogi who is absorbed in his meditation in absence of the visible world, and in privation of the viewer and visibles, and sees the light shining in himself, even such is the form of that Being.
41. Who having forgotten the nature of the living soul (jíva), and his proclivity towards the intelligibles, remains in the pure light and tranquil state of his intellect (as in Yoga), such is the form of the Supreme Spirit.
42. He who has no feeling of the breathing of the winds, or of the touch or pressure of anything upon his body; but lives as a mass of intelligence in this life; is truly the form of the Supreme.
43. Again that state of the mind, which a man of sense enjoys in his long and sound sleep, that is undisturbed by dreams and gnats, is truly the form of the Supreme.
44. That which abides in the hearts of vacuum, air and stone, and is the intellect of all inanimate beings, is the form of the Supreme.
45. Again whatever irrational and insensible beings live by nature, as without the soul and mind (as vegetables and minerals), the tranquil state of their existence is the nature of the Supreme Lord.
46. That which is seated in the midst of the intellectual light of the soul, and what is situated in the midst of the ethereal light of the sun, and that which is in the midst of our visual light, is truly the form of the Supreme.

47. The soul which is the witness of our knowledge, of solar and visual lights and darkness, is without beginning and end, and is the form of the Supreme.
48. He who manifests this world to us, and keeps himself hidden from view, be he the same with or distinct from the world, is the form of the Supreme.
49. Who though full of activity, is sedate as a rock, and who though not a vacuum (being the fullness of all), appears yet as an empty vacuity, such is the form of the Supreme.
50. He who is the source and terminus of our triple consciousness of the knower, known and knowledge; is most difficult of attainment.
51. He who shines forth with the luster of the triple conditions of the knowable, knower and their knowledge, and shows them to us as a large insensible mirror, is truly the form of the Supreme, who is here represented not as the cause—nimitta, but as the source—vivarta of the triple category.
52. The mind that is liberated from bodily activities (as in the waking jagrat state) from its dreaming (as in the swapna or sleeping state), and is concentrated in the intellect (as in the state of susupti or sound sleep), and abides alike in all moving as well as unmoving bodies (as in the turiya or fourth state of the soul), is said to remain in the end of our being.
53. The intelligent mind which is as fixed as an immovable body, and freed from the exercise of its faculties, is comparable with the Divine Mind.

#### CHAPTER XI. SPIRITUAL VIEW OF CREATION.

1. Ráma said:--Tell me, O Bráhman, wherein this world abides at its last dissolution, when it does not retain its present form, nor this resplendent show (as we see in it now).
2. Vasishtha answered:--Tell me, Ráma, what is the form of the barren woman's son, and wherefrom he comes and where he goes, tell me also from where comes the sky-tree (aerial castle), and where it remains.
3. Ráma replied:--There never was, nor is, nor ever will be the son of a barren woman or a tree in the sky; why then ask about the form and figure of what is nothing?
4. Vasishtha said:--As there never was a barren woman's son or a forest in the air, so there existed no such scene as that of the world before.
5. That which has no existence at all, could have neither its production before, nor can it have its dissolution afterwards. What shall I then tell you regarding its genesis or exit.
6. Ráma rejoined:--The son of a barren woman and a forest in the sky are mere fictions, but the visible world is not so, which has both its beginning and end.
7. Vasishtha replied:--It is hard to have a comparison of the compared object, agreeing in all respects with what it is compared. The comparison of the world, is as a simile of those objects, which admit of no comparison (but with themselves).
8. The appearance of the world, is compared with that of a bracelet, because the one is as false as the other, and neither of them is real.
9. And as there is nothing in the sky except a negative emptiness, so the existence of the world in Brahma, is but a negative idea.
10. As the collyrium is no other than blackness, and as there is no difference between frost and its coldness, so the world is not otherwise than the great Brahma himself.
11. As coldness can not be negated of the moon and frost, so creation can not be negated of God. (Literally, creation is no negative property of Brahma, but essential to his nature).
12. As there is no water in a sea of the mirage, nor light in the new moon, so this world, as it is, does not abide in the pure spirit of God (in its gross state).
13. That which did not exist at first owing to its want of a cause, has neither its existence at present, nor can it be destroyed (when it is a nil itself).
14. How is it possible for a dull material object to have any other cause but a material one; just as it is not the light (but some solid substance), that is the cause of a shadow.
15. But as none of these works, has come into existence without some cause, that cause whatever it is, is situated in these productions of it.
16. Whatever appears as ignorance or delusion (as this world), has some appearance of intelligence or truth (of the divinity) in it, as the delusion of the world seen in a dream, is the effect of the intellect within us.

17. As the illusion of the world in a dream, is not without our inward consciousness of it, in like manner Brahma was not unconscious of the expansion of the world, at the beginning of creation.

18. All this that we behold about us, is situated in the Divine Soul, (in the same manner as the visions in our dreams, are but archetypes of our souls); there is no other world that rises and sets (but what is imprinted in our minds).

19. As fluidity is another name for water, and fluctuation the same with wind; and as sunshine is no other than light, so the world is nothing but Brahma (displayed in nature).

20. As the figure of a city, resides in the inward intellect of one, who is conscious of his dreaming, in the same manner this world, is displayed in the Supreme Soul.

21. Ráma said:--If it is so, then tell me, O Bráhma! whence is this our belief of its substantiality, and how this unreal and visionary ideal, presents its baneful visible aspect unto us.

22. For the view being in existence, there must be its viewer also, and when there is the viewer, there is the view likewise. As long as either of these is in existence, there is our bondage, and it is on the disappearance of both, that our liberation chiefly depends: (which can hardly take place).

23. It is entirely impossible to be so, as long as our notion of the view, is not lost in our minds, for unless the view is vanished both from the vision of the eyes and mind, no one can even form an idea of liberation in his mind.

24. Again the representation of the view at first, and its obliteration afterwards, is not enough for our liberation, because the remembrance of the view, is bondage of the soul.

25. Moreover when the picture of the view, is settled in the soul, and reflected in the mirror of the mind, there is no necessity of its recollection; (for what is deeply rooted in the soul, comes out of itself).

26. The intellect which was without the notion of the visibles at first, would be entitled to liberation, were it not owing to the nature of the viewer, (to imbibe the ideas of visibles).

27. Now sage, please to remove by your reasoning, my hopelessness of liberation, which I ween, is unattainable by any.

28. Vasishtha said:--Hear me, Ráma! explain to you in length, how the unreal world with all its contents, appears as real to us.

29. For unless it is explained to you by my reasoning, and the narratives and instances (of the practice of others), this doubt will not subside in your breast, as dirt sets down in the lake.

30. Then Ráma, you will be able to conduct yourself on earth, as one under assurance of the false conception of the creation and existence of the world.

31. You will then remain as a rock against the impressions of affluence and want, and of gain and loss, and your relation with whatever, is fleeting or lasting and the like.

32. Mind, that there is that only one spirit, which is self-existent, and all besides is mere fiction. I will now tell you, how the triple world was produced and formed.

33. It was from Him, that all these beings have come to existence; while He of himself, is all and everything in it. He likewise appears to us and disappears also, both as forms and their appearances, and as the mind and its faculties, and as figures and their shapes, and as modes and motions of all things.

#### CHAPTER XII. THE IDEALÍSTIC THEO-COSMOGONY OF VEDÁNTA.

1. Vásishtha said:--From the state of perfect quiescence and tranquillity of the supremely Holy spirit, the universe rose to being in the manner, which you must hear with your best understanding and attention.

2. As sound sleep displays itself in visionary dreams, so does Brahma manifest himself in the works of creation, of which he is the soul and receptacle.

3. The world, which of its nature is continually progressive in its course, is identical with the essence of that Being, whose form is selfsame with the ineffable glory of his eternally gemming Intellect (chin-mani).

4. This chit or Intellect, then (after its inert quiescence), gets of itself an exercise of intellect (chetyá) in itself, before assuming to itself consciousness or the knowledge of egoism. (This is the first stage of the percipient soul).

5. Then this thinking Intellect (chetya-chit), gets the notions (bodhas) of some faint images (úhita-rúpas), which are purer and lighter than air, and which have received their names and forms afterwards. (The innate ideas are born in it before the embryonic mind or soul).
6. Afterwards this transcendent essence (Intellect), becomes an intelligent principle (sacheta), and eager for intelligence (chetana). It is now worthy of its name as Intellect or chit, on account of its attaining to what is called intelligence.
7. Lastly it takes the form of gross consciousness, and receives the name of the living soul-jíva. It now loses its divine nature by reflecting on itself.
8. This living principle, is then involved in thoughts relating to the world only; but depends by its nature on the divine essence: (as the fallacy of the snake, depends on the substance of the rope).
9. Afterwards there rises a void space into being, called Kham-vacuum, which is the seed or source of the property of sound, and which became expressive of meaning afterwards.
10. Next in order are produced the elements of egoism and duration in the living soul. And these two terms, are the roots of the subsistence of future worlds.
11. This ideal knowledge, of the unreal forms of the net-work of world, in Divine Spirit, was made to appear as a reality by the omnipotent power.
12. Thus the ideal self-consciousness became the seed (or root) of the tree of desires, which were vacillated by egoism in the form of air.
13. The intellect in the form of the airy ego, thinks on the element of sounds (sabda tanmátram); it becomes by degrees denser than the rarified air, and produces the element of mind.
14. Sound is the seed (or root) of words, which were afterwards diversified in the forms of names or nouns and significant terms; and the assemblage of words, as shoots of trees, is varied in padas or inflected words, vákya or sentences, and the collections of Vedas and scriptures.
15. It is from this Supreme Sspirit, that all these worlds derived their beauty afterwards; and the multitude of words (which sprang from the sounds), and were full of meaning, became widely spread at last.
16. The Intellect having such a family as its offspring, is expressed by the word jíva or the living soul, which became afterwards the tree (or source) of all forms of beings, known under a variety of expressions and their significations.
17. The fourteen kinds of living beings, which fill the cells in the bowels of all worlds, sprang afterwards from this living soul.
18. It was then, that the Intellect by a motion and inflation of itself, and at an instantaneous thought, became the element tanmátra of touch and feeling (the air), which was yet without its name and action. This breath caused air, which expanded itself and filled all bodies, which are objects of touch and feeling.
19. The air, which is the seed (root) of the tree of tangibles, then developed itself into branches, composed of the various kinds of winds, that are the causes of the breathings and motions of all beings.
20. Then the Intellect produced at pleasure and from its idea of light, the elemental essence of luster, which received afterwards its different names (from the light of the sun and moon and the stars, as also from those of fire and lightning).
21. Then the sun, fire, lightning and others, which are the seeds (or roots) of the tree of light, caused the various colors of bodies that filled the world.
22. It reflected on the want of fluidity, and produced the liquid body of waters, whose taste constitutes the element (tanmátra) of flavor.
23. The desire of the soul for different flavors (rasas), is the seed of the tree of taste, and it is by the relish of a variety of tastes, that the world is to go on in its course.
24. Then the self-willed Ābrahma, wishing to produce the visible earth, caused the property of smell to appertain to it from his own element of it.
25. He made his elementary solidity, the seed or source of the tree of forms (morphology); as he made his own element of rotundity the substratum of the spherical world.
26. Those elements being all evolved from the Intellect, are again involved of themselves in it, as the bubbles of water rise and subside in itself.

27. In this manner, all those beings remain in their combined states, until their final dissolution into their simple and separate forms.

28. All those things, which are but forms and formations of pure Intellect, remain within the sphere of Divine Intelligence, as the germs of the big Banyan tree, reside in the forms of pollen and the seed.

29. These sprouted forth in time, and burst out into a hundred branches: and after having been concealed in an atom, became as big as they were to last forever.

30. Such is the growth and multiplication of things by permeation of the Intellect, until they are put to a stop by its contraction and when weakened in their bodies by its desertion, they droop down in the end.

31. Thus is this class of elementary tanmátras, produced in the Intellect out of its own volition, and are manifested in the form of formless minutiae to sight.

32. These five-fold elements are truly the only seeds of all things in the world. They are the seeds of the primary momentum that was given to them (in the beginning). In our notions, they are the seeds of elementary bodies, but in their real nature, they are the uncreated ideal shapes of the Intellect replenishing the world.

#### CHAPTER XIII. ON THE PRODUCTION OF THE SELF-BORN.

1. Vasishtha said:--Ráma! When the Supreme Brahman remains in his resplendent and tranquil state (before creation), there is no essence of etherial light or heat or even darkness produced in the intellectual spirit. (But they lie hidden there as if buried in oblivion).

2. The Sat-God has the attribute of Chetya—intellectuality at first, and it is from the exercise of intellect (Chetana) of his intellectual part (Chetyánsa), that the epithet of mind (Chitta) is attributed to him. The faculties (Sakti) of his intellect (Chit), are called its intelligence (Chetaná).

3. The Chit or intellect has then the attribute of the Living soul (Jíva), from its intelligence (Chetaná), and connection with the chetya or intelligible objects in nature. It is next attributed with the title of máyá or illusion, from the subjection of its Chetya or cognizable objects only to itself—Aham mátra.

4. It has then the attribute of understanding (buddhi), from the excess of its egoism (ahantá), which is full with the purposes of its mind and the elements of sound etc.

5. This (living, deluded and self reflecting) ego, is puffed up with thoughts of (possessing) all things, and looks upon the great arbour of the visible world, (as the great garden for its pleasure and gain).

6. But the living souls, like so many impermanent objects seen in a dream, are made to rise and fall one after the other, in this great forest of the world surrounded by the skies.

7. But the world is (as continuous) as the grove of Karajna plants, growing from unsown seeds; and its elementary bodies of the water, fire, earth and air, have no regard for anybody; (that is living or dead).

8. The intellect which is the soul of the universe, creates afterwards the earth and all other things, as one remembering the objects of his dream, (recalls them to his memory).

9. Wherever there is the germ of the world, it develops itself even at that place; the live elements are the five fold seed of the world, but the undecaying intellect is the seed of the fivefold elements (pancha-bhúta).

10. As is the seed so is its fruit; hence know the world to be a form and full of God; and the spacious firmament to be the reservoir of the quintuple elements in the beginning of creation.

11. The soul like the body, is composed of the powers of the Intellect, and does not subsist of itself; but being inflated by the same, it extends its bulk.

12. But the vacuous form of the intellect, which is seated in the spiritual body of the soul, cannot be composed of solid reality (as the primary elements of matter). This is not possible; hence nothing can come out from an impossibility.

13. Again that which is changeable in its form, cannot have its sameness at all times: hence if the essence of the fivefold elements, be attributed to Brahma, from the idea of their being the quintessence of his spirit, there can be no immaterial and immutable Brahma.

14. Therefore know this fivefold to be the developed Brahma himself, as he evolved them in the beginning, and as he is their producer for the creation of the world.

15. Thus He being the prime cause of their production, there is nothing that is produced (without) him, and the world is no product of itself.
16. The unreal appears as real as a city seen in a dream, and as a castle built in air by our hopes: so we place the living soul in ourselves, which has its foundation in the vacuous spirit of God.
17. Thus the brilliant spirit, which is situated in the Divine Intellect, being no earthly or any other material substance, is styled the living soul, and remains in vacuum as a luminous body rising in the sky.
18. Hear now how this vacuous living soul, comes to be embodied in the human body, after its detachment as a spark from the totality of vital spirits, in the empty sphere of Divine Intellect.
19. The soul thinks itself as “a minute particle of light” at first, and then it considers itself as growing in the sphere of its consciousness.
20. The unreal appearing as real, proves to be unreal at last; as the fictitious moon becomes a nothing afterwards; so the soul continues to view itself subjectively and objectively both as the viewer and the view.
21. Thus the single self becomes double as one sees his own death in a dream; and thus it waxes into bigness and thinks its vital spark as a star. (This is the form of the lingadeha or sentient soul within the body).
22. As the soul goes on thinking itself the microcosm of the world (Viswarúpa), so it falsely thinks itself as such in reality, as it is expressed by the dictum “SOam” “so am I.”
23. By thinking himself as such, man comes to believe it as true, as one believes himself as a traveller in his dream. So by thinking the soul as a star, he views it so within himself.
24. By continued meditation of his soul as such, he loses his external sensations, and views this star in his cranium.
25. He sees the soul within him though it be without him; just as the mirror reflects the distant hill in itself; and the soul remains confined within him, as a body is confined in a well, and as a sound is shut up in the hollow of a cave.
26. The consciousness of our dreams and desires, is but a particle (attribute) of the living soul, whose real form is that of a star waking (keeping watch) within us. (Consciousness of external objects in our dream and desire, is compared to the reflection of outward images in a glass or bubble of water, and to the echo of a distant sound in a hollow cave).
27. Now this vacuous life, which is composed of the essences of the mind, understanding and knowledge, resides in the hollow sheath of the star.
28. It appears to me to take its flight to the sky, to see what is passing there. And then it enters the body by two holes, which have the names of the external organs (of sight) given them afterwards.
29. The organs by which the embodied living soul, is to see (external objects), are called the eyes-netras (from their receiving (nayana) the light of the soul). That by which it is to feel, is styled the skin (twak or touch); and those whereby it is to hear, are termed the ears (srutis from sru to hear, corresponding with suna or shunu in vernaculars and Persian).
30. The organ of smelling is the nose—ghrána from its bearing the scent—ghrána to the soul; and that of taste is named as tongue rasaná, for its conducting the rasa taste or flavor to the spirit.
31. Then there is the breathing air (the air of breath or breath of life), which actuates the energies of the organs of action. It is this air which is the cause—of vision, and mover of the internal organs of the mind and thought.
32. This (vital breath) supports the embodied and all supporting soul (átiváhika-dehátma) in the vacuity of the body, and fills and kindles it as the air does a spark of fire.
33. The word Jíva or the living soul, is brought under a figurative sense, ‘to mean something real in the unreal body’. Hence Brahmá is said to be the life and soul of the unreal world.
34. The gross embodied soul, is of the form of vacuum like the mind and yet it imagines itself to reside in an ovum in the body, as Brahmá is supposed to be seated in the mundane egg.

35. Some view the spirit of God as floating on the surface of the (ante-mundane) waters (in the form of Náráyana); and others view it in the person of the lord of creatures (Brahmá); while there are others, who look at it as infused throughout the creation in the figure of viráj. These are called the subtle and gross bodies of the soul (sthúla and súkshma saríras).
36. The soul or spirit is the spacious womb of productions, and the means of executing its own purposes, and of knowing the proper time and place, and the article and the manner of action.
37. The mind is the inventor of words, expressive of ideas (in the soul), and subjects itself to the arbitrary sounds of its own invention. Hence God is falsely said to be embodied in words (sabda Brahma of Mimánsá philosophy) in this world of errors.
38. The unproduced and self-born Brahmá, that has risen of himself (and represents the mind), is as unreal as the soaring of a man in the sky in his dream.
39. This all supporting-embodied soul, is the prime Lord of creatures, who is said to have formed this illusory frame of the world.
40. But there was nothing formed or born in it (in reality); nor is there any substance to be found in the world. It is the same vacuous form of Brahma still, whose essence is known to extend as the infinite space itself.
41. Things appearing as real, are as unreal as an imaginary city, which presents a variety (of forms and colors) to the fancy, without being built or painted by anybody.
42. Nothing that is unmade or unthought of, can be real (either in substance or idea); and the gods Brahmá and others, being freed from their avocations at the universal dissolution of existence, could neither resume their functions nor have materials for the same.
43. The self-born Brahmá, having then neither his remembrance of the past, nor any material appliance at hand, could neither form an ideal or material world out of nothing. Therefore production of Brahmá and formation of the universe are alike chimerical).
44. The earth and all other existences, are but the eternal ideas of the Divine Mind, and they appear to us as objects of a dream in our waking state: (when they vanish into airy nothing).
45. The Divine Spirit is known to be vacuum only, and so also is the world ever known to be: (because the like produces the like). So all waters are alike liquid bodies, though they are made to pass under different names.
46. This creation is everywhere the same in the Supreme Spirit. It is but an evolution of the same (though presenting different aspects to us); and the creator is always and everywhere immutable in his nature.
47. The vacuous universe, under the name of the mundane egg, shines as clearly as the Divine Spirit: it is calm in its appearance, and becomes disturbed by causes born in itself.
48. It is supported by the supportless supporter of all, who is one and without a second, but devoid of unity in (the variety of his) creation. All this is born in his consciousness, and therefore there is nothing that is produced anew.
49. He, who is of the form of unlimited space, and without any vacuity in it, (because nature abhors a vacuum); who is transparent yet teeming with abundance; who is the whole world (God in nature), without any worldliness in him; is truly the substratum of all.
50. He, who is neither the container nor the contained, nor the view of the world; who is neither the world nor its creator (Brahmá), and about whom there can be no dispute nor disputant; is truly the unknown God.
51. He, who is neither the passing world nor any of its passing things; who is quite at rest, yet situated in all things, (whether moving or quiescent); is the only Brahma that shines of himself in himself, (as the soul of and all in all).
52. As we form in ourselves the image of a whirlpool, by the idea of the fluidity of water in our minds; so the sight of the world produces the false notion of its reality in the mind.
53. All unrealities become extinct at the end, as we see the death of our frail bodies in dreams. So we find on the contrary the essential part of our soul, to be unscathed by its own nature of indestructibility, and remaining in the form of everlasting consciousness in the atmosphere of our intellects.
54. Brahmá the prime Lord of creatures, is ever manifest by himself in the form of vacuity in the Supreme Spirit; and he being of a spiritual form as the mind, has no material body



formed of earth as all other corporeal beings; and is therefore both real and unborn (in his essence).

#### CHAPTER XIV. ESTABLISHMENT OF BRAHMA.

1. Vasishtha added:--In this manner the visible world, myself, yourself and all other things are nothing; all these being unmade and unborn are nonexistent: it is the Supreme Spirit only that is existent of itself.

2. The primeval vacuous soul is awakened at first of itself, and by its own energy from its quietness, and begins to have a motion in itself like the troubled waters of the deep.

3. It then begins to reflect in itself, as in a dream or in imagination, without changing its vacuous form, which is likened to a rock with the inward faculty of thought.

4. The body of the great Viráj also, is devoid of any material form, either of earthly or any other elemental shape, (as it is viewed in the Vedas). It is purely a spiritual, intellectual and etherial form, and as transparent as the ether itself.

5. It is undecaying and steady as a rock, and as airy as a city seen in a dream. It is immovable as the line of a regiment represented in a picture.

6. All other souls are as pictures of dolls and puppets, painted and not engraven on the body of Viráj as upon a huge pillar; and he standing as an uncarved column in the empty sphere of Brahma, represents all souls (and not bodies) as they are mere pictures on it.

7. The prime lord of creatures is said to be self-born at first, and he is known as the uncreated (Brahmá), for want of his prior acts to cause his birth. (He is coeternal with the eternal Brahma, and is therefore not subject to birth and death).

8. The primeval patriarchs (progenitors), who obtain their ultimate liberation at the final dissolution of the world, have no antecedent cause to be reborn as unliberated mortals. (So the emancipate souls of the living and dead, are freed from the doom of regeneration.)

9. Brahma, who is the reflector of all souls, is himself invisible in the inward mirror of other souls. He is neither the view nor the viewer, and neither the creation nor the creator himself.

10. Though thus negated of all predicates, yet is Brahma the soul of all predicables, that may be affirmed or denied of him; (since he is all in all). He is the source of these chains of living beings, as light is the cause of a line of lighted lamps in illuminations.

11. The will of the gods (Brahmá and Viráj), proceeding from the volition of Brahma, is of that spiritual nature as the other; just as one dream rising in another, is equally unsubstantial as the first.

12. Hence all living souls, which are evolved from the breathing of the Supreme Spirit, are of the same nature as their origin for want of an auxiliary causality.

13. Want of a secondary agency, produces the equality of effects with their cause; (as the fruits and flowers of trees, are of the same kind with the parent tree, unless there rises a difference in them by cause of engraftments). Hence the uniformity of created things, proves the conception of their creation by a secondary cause, to be wholly false.

14. Brahma himself is the prime soul of Viráj and self-same with him, and Viráj is the soul of creation and identical with it. He is the vacuous vitality of all; and it is from him that the unreal earth and other things have their rise.

15. Ráma said:--Tell me, whether the living soul, is a limited thing or an unlimited mass of life; or does the unbounded spirit of God, exist in the shape of a mountainous heap of living souls.

16. Are these living souls like showers of rain-water falling from above, or as the drizzling drops of waves in the vast ocean of creation, or as the sparks of fire struck out of a red-hot iron, and from whence they flow, and by whom they are emitted.

17. Tell me sage, the truth concerning the profusion of living souls, and though I have a partial knowledge of it, I require it to be more fully and clearly explained by you.

18. Vasishtha replied:--There being but one living soul of the universe, you can not call it a multitude. Your question therefore is quite out of place, as the query about the horns of hares, (which do not exist in nature).

19. There are no detached living souls, O Ráma, nor are they to be found in multitudes any where, nor was there a mountainous heap of souls known to have existed at anytime.

20. Living soul is but a fictitious word, and it is heaped with many fictions, all of which, you must know for certain, do not apply to the soul.
21. There is but one pure and immaculate Brahma, who is mere Intellect (chinmátram) and all pervasive. He assumes to himself all attributes by his almighty power. (Here Brahma is represented not only as omniscient and omnipotent; but as saguna also by his assumption of all attributes).
22. The living soul is viewed by many to evolve itself from the intellect into many visible and invisible forms (múrta-mútam); just as a plant is seen to develop itself into its fruits and flowers.
23. They add to their knowledge of the soul the attributes of the living principle, understanding, action, motion, mind and unity and duality, as if these appertain to its nature.
24. But all this is caused by ignorance, while right understanding assigns them to Brahma. The ignorant are bewildered by these distinct views (of the soul), and will not be awakened to sense.
25. These different believers are lost (in their various views), as the light is lost under darkness. They will never come to the knowledge of truth as it is the case with the ignorant.
26. Know Brahma himself as the living soul without any divisibility or distinction. He is without beginning or end. He is omnipotent, and is of the form of the great Intellect which forms his essence.
27. His want of minuteness (his fulness) in all places, precludes his distinctive names everywhere. Whatever attributes are given him (by fiction), are all to be understood to mean Brahma himself.
28. Ráma asked:--How comes it, O Bráhman? that the totality of the living souls in the world, is guided by the will of one Universal Soul, which governs the whole, and to which all others are subject.
29. Vasishtha replied:--Brahma the great living soul and omnipotent power, remained from eternity with his volition (fixed determination) of creation, without partition or alteration of himself.
30. Whatever is wished by that great soul, comes to take place immediately. The wish it formed in its unity at first, became a positive duality at last. Then its wish "to be many" became the separate existences afterwards.
31. All these dualities of his self-divided powers (the different living souls), had their several routines of action allotted to them, as "this is for that"; meaning "this being is for that duty, and such action is for such end".
32. Thus though there can be no act without exertion, (by the general rule as in the case of mortals), yet the predominant will of Brahma, is always prevailing without its exertion to action, (as in the case of saints whose wills are effective of their ends without the aid of action).
33. Though they that bear the name of living beings, effect their purposes by exertion of their energies, yet they can effect nothing without acting according to the law appointed by the predominant power.
34. If the law of the predominant power, is effective of its end; then the exertions of the subordinate powers (the living souls), must also be attended with success.
35. Thus Brahma alone is the great living soul that exists for ever and without end; and these millions of living beings are no other in the world (than agents of the divine energies).
36. It is with a consciousness of the intellectual soul, (the inward knowledge of the divinity within themselves), that all living souls are born in this world; but losing that consciousness (their knowledge of God) afterwards, they became alienated from him.
37. Hence men of inferior souls, should pursue the course of conduct led by the superior souls, for regaining their spiritual life átmajívatwam, as the copper becomes transformed into gold (by chemical process).
38. Thus the whole body of living beings, that had been as nonexistent as air before, come into existence, and rise resplendent with the wonderful intellect.

39. Whoever perceives this wonderful intellect in his mind, and gets afterwards a body and the consciousness of his egoism, he is then said to be an embodied living soul.
40. The mind that is gratified with intellectual delights, becomes as expanded as the intellect itself, and thinks those pleasures to constitute the sum total of worldly enjoyments.
41. The Intellect is said to remain unchanged in all its succeeding stages; and though it never changes from that state, yet it wakes (develops) by a power intrinsic in itself.
42. The uninterrupted activity of the Intellect, indulges itself in the amusement of manifesting the intelligibles in the form of the world.
43. The extent of the intellectual faculty, is wider and more rarefied than the surrounding air, and yet it perceives its distinct egoism by itself and of its own nature.
44. Its knowledge of self, springs of itself in itself like the water of a fountain; and it perceives itself (its ego) to be but an atom amidst the endless worlds.
45. It perceives also in itself the beautiful and wonderful world, which is amazing to the understanding, and which is there-after named the universe.
46. Now Ráma, our egoism being but a conception of the intellect is a mere fiction (kalpaná); and the elementary principles being but creatures of egoism, they are also fictions of the intellect.
47. Again the living soul being but a resultant of our acts and desires, you have to renounce these causes, in order to get rid of your knowledge of ego and you; and then you attain to the knowledge of the true one, after discarding the fictions of the real and unreal.
48. As the sky looks as clear as ever, after the shadows of clouds are dispersed from it, so does the soul look as bright as it existed at first in the intellect, after its overshadowing fictions have been removed.
49. The universe is a vacuum, and the world is a name for the field of our exertions. This vacuity is the abode of the gods (Viswa and Viraj, both of whom are formless). The wonderful frame of plastic nature, is but a form of the formless intellect and no other.
50. What is one's nature never leaves him at anytime; how then can a form or figure be given to the formless Divinity?
51. The Divine Intellect is exempt from all the names and forms which are given to unintelligent worldly things, it being the pervader and enlivener, of all that shines in the world. (Intellect is the power of understanding).
52. The mind, understanding and egoism, with the elements, the hills and skies, and all things that compose and support the world, are made of the essences proceeding from the intellect. (The intellect from gathering information contains all things).
53. Know the world to compose the mind-chitta of the intellect-chit of God, because the mind does not subsist without the world. Want of the world would prove the nonexistence of the mind and intellect which consist of the world.
54. The intellect like the pepper seed, is possessed of an exquisite property within itself, and bears like the flavor of the other, the element of the living soul, which is the element of animated nature.
55. As the mind exerts its power and assumes its sense of egoism, it derives the principle of the living soul from the Intellect, which with its breath of life and action, is called a living being afterwards. (The mind is what thinks, moves and acts).
56. The intellect (chit), exhibiting itself as the mind (chitta), bears the name of the purpose it has to accomplish, which being temporary and changeable, is different from the intellect and a nonexistence. (The mind being the principle of volition, is applied also to the object of the will, as we say, I have a mind to play; which is equal to the expression, I have a playful mind: and this state of the mind being variable, is said to be null).
57. The distinction of actor and act, does not consist in the intellect, it being eternal, is neither the author or the work itself. But the living soul, which is active and productive of acts, is called the purusha or the embodied soul residing in the body--purau-sete. It is action which makes the man-purusha, from which is derived his manhood-paurusha.
58. Life with the action of the mind constitutes the mind of man. The mind taking a sensitive form, employs the organs of sense to their different functions.

59. He, the radiance of the light of whose intellect, is the cause of infinite blessings to the world, is both its author and workmanship from all eternity, and there is none beside him. (He is the Pratyagátmá the all-pervading soul).

60. Hence the ego or living soul is indivisible, uninflamable, unsoilable and undriable in its essence; it is everlasting and infinite, and as immovable as a mountain. (The living soul is viewed in the light of the eternal soul).

61. There are many that dispute on this point, as they dispute on other matters, in their error, and mislead others into the same; but we are set free from all mistake. (The disputants are the dualists, who make a distinction between the eternal and created souls).

62. The dualist relying on the phenomena, is deceived by their varying appearances; but the believer in the formless unity, relies in the everlasting blessed spirit; (which he views in his intellect).

63. Fondness for intellectual culture, is attended with the spring blossoms of intellect, which are as white as the clear firmament, and as numberless as the parts of time.

64. The intellect exhibits itself in the form of the boundless and wonderful mundane egg, and it breathes out the breath of its own spirit in the same egg. (The breathing soul is called the sútrátmá one of the ten principles of Brahma, the vital air is the first of the elementary bodies, in the order of emanation alias creation).

65. It then showed itself in the wonderful form of the antimundane waters, not as they rise from springs or fall into reservoirs, as also in those of the substances constituting the bodies of the best of beings.

66. It next shone forth with its own intellectual light, which shines as bright as the humid beams of the full moon.

67. Then as the intellect rises in full light with its internal knowledge, upon disappearance of the visibles from sight; so also it is transformed to dullness by dwelling upon gross objects, when it is said to be lying dormant. In this state of the intellect, it is lowered to and confined in the earth.

68. The world is in motion by the force of the Intellect, in whose great vacuity it is settled; it is lighted by the light of that Intellect, and is therefore said to be both existent as well as nonexistent by itself.

69. Like the vacuity of that Intellect, the world is said now to exist and now to be nonexistent; and like the light of that Intellect, it now appears and now disappears from view.

70. Like the fleeting wind which is breathed by that Intellect, the world is now in existence and now nonexistent; and like the cloudy and unclouded sphere of that Intellect, the world is now in being and now a not being.

71. Like the broad day light of that Intellect, the world is now in existence, and like the disappearance of that light, it now becomes nothing. It is formed like collyrium from the particles of the oil of the rajas quality of the Intellect.

72. It is the intellectual fire that gives warmth to the world, and it is the alabaster (conch) of the intellect that causes its whiteness; the rock of intellect gives it hardness, and its water causes its fluidity.

73. The sweetness of the world, is derived from the sugar of the intellect, and its juiciness from the milk in the Divine Mind; its coldness is from the ice, and its heat from the fire contained in the same.

74. The world is oily by the mustard seeds contained in the Intellect; and billowy in the sea of the Divine Mind. It is dulcet by the honey and aureate by the gold contained in the same.

75. The world is a fruit of the tree of Intellect, and its fragrance is derived from the flowers growing in the tree of the mind. It is the ens of the Intellect, that gives the world its entity, and it is the mould of the eternal mind, that gives its form.

76. The difference is, that this world is changeful, while the clear atmosphere of the Intellect has no change in it; and the unreal world becomes real, when it is seen as full of the Divine Spirit.

77. The unchanging self-sameness of the Divine Spirit, makes the entity and non-entity of the world alike; (because it has no existence of its own, but in the Supreme Soul). And the

words 'part and whole' are wholly meaningless, because both of these are full with the Divine Spirit.

78. Fie to them, that deride notions as false talk; because the world with its hills, and seas, earth and rivers, is all untrue without the notion of God's presence in it.

79. The intellect being an unity, cannot be mistaken for a part of anything; and though it may become as solid as a stone, yet it shines brightly in the sphere of its vacuity.

80. It has a clear vacuous space in its inside, as a transparent crystal, which reflects the images of all objects, though it is as clear as the sky.

81. As the lines on the leaves of trees, are neither the parts of the leaves nor distinct from them, so the world situated in the Intellect, is no part of it nor separate from it.

82. No detached soul is of heterogeneous growth, but retains in its nature the nature of the intellect, and Brahmá is the primary cause of causes. (Hence called Hiranyagarbha.)

83. The mind is of its own nature a causal principle, by reason of its notion of the Intellect; but its existence is hard to be proved, when it is insensible and unconscious of the intellect.

84. Whatever is in the root, comes out in the tree, as we see the seed shoot forth in plants of its own species.

85. All the worlds are as void as vacuity, and yet they appear otherwise, as they are situated in the Great Intellect. All this is the seat of the Supreme, and you must know it by your exercise of intellect.

86. As the Muni spake these words, the day declined to its evening twilight. The assembly broke with mutual salutations, to perform their vesperal ablutions, and met again at the Court hall with the rising sunbeams, after dispersion of the nocturnal gloom.

#### CHAPTER XV. STORY OF THE TEMPLE AND ITS PRINCE.

1. Vasishtha said:--The world is a void and as null as the pearls in the sky, (seen by optical delusion). It is as unreal as the soul in the vacuity of the intellect.

2. All its objects appear, as unengraved images on the column of the mind, which is without any engraving or engraver of it.

3. As the intermotion of the waters in the sea, causes the waves to rise of themselves, so the visibles as they appear to us, are as waves in the calm spirit of the Supreme. (The variety of the waves, with the pearls, shells and froth they pour out, resemble the multiformity of worldly productions).

4. As sunbeams seen under the water, and as water appearing in the sands of the desert (mirage); so it is the fancy, that paints the world as true to us; and its bulk is like that of an atom, appearing as a hill (when seen through the microscope).

5. The fancied world is no more than a facsimile of the mind of its maker, just as the sunbeams under the water, are but reflections of the light above; and no other than a negative notion (a false idea).

6. The ideal world is but an aerial castle, and this earth (with its contents), is as unreal as a dream, and as false as the objects of our desire.

7. The earth appearing as solid, is in the light of philosophy, no better than the liquid water of a river, in the mirage of a sandy desert, and is never in existence.

8. The illusive forms of the visibles, in this supposed substantial form of the world, resemble at least, but aerial castles and rivers in the mirage.

9. The visionary scenes of the world being taken to the scales, will be found when weighed, to be light as air and as hollow as vacuum.

10. The ignorant that are taken away by the sound of words in disregard of sense, will find when they come to sense, that there is no difference between the world and Brahma: (the one being but the reflection of the other).

11. The dull world is the issue of the Intellect, like the beams of the sun in the sky. The light of the intellect, is as light as the rarified rays of the sun; but it raises like the other, the huge clouds, to water the shooting seeds of plants.

12. As a city in a dream, is finer than one seen in the waking state, so this visionary world is as subtle as an imaginary one.

13. Know therefore the insensible world to be the inverse of the sensible soul, and the substantive world as the reverse of the unsubstantial vacuum. The words fullness and

vacuum are both as empty as airy breath, because these opposites are but different views of the same Intellect.

14. Know therefore this visible world to be no production at all; it is as nameless as it is undeveloped, and as nonexistent as its seeming existence.

15. The universe is the sphere of the spirit of God in the infinite space; it has no foundation elsewhere except in that Spirit of which it is but a particle, and filling a space equal to a bit of infinity.

16. It is as transparent as the sky, and without any solidity at all; it is as empty as empty air, and as a city pictured in imagination.

17. Attend now to the story of the Temple which is pleasant to hear, and which will impress this truth deeply in your mind.

18. Ráma said:--Tell me at once, O Bráhmaṇ, the long and short of the story of the temple, which will help my understanding of these things.

19. Vasishtha said:--There lived of yore a prince on the surface of the earth, whose name was Padma from his being like the blooming and fragrant lotus of his race; and who was equally blessed with wisdom, prosperity and good children.

20. He observed the bounds of his duties, as the sea preserves the boundaries of countries; and destroyed the mist of his adversaries, as the sun dispels the darkness at night. He was as the moon to his lotus-like queen, and as burning fire to the hay of evils and crimes.

21. He was the asylum of the learned, as the mount Meru was the residence of the gods; he was the moon of fair fame risen from the ocean of the earth; and was as a lake to the geese of good qualities; and like the sun to the lotuses of purity.

22. He was as a blast to the creepers of his antagonists in warfare; and as a lion to the elephants of his mind (desires). He was the favourite of all learning, and a patron of the learned, and a mine of all admirable qualities.

23. He stood fixed as the mount Mandára, after it had churned the ocean of the demons. He was as the spring season to the blossoms of joy, and as the god Kama of the floral bow to the flowers of blooming prosperity.

24. He was the gentle breeze to the vacillation of the playful creepers, and as the god Vishnu in his valor and energy. He shone as the moon on the florets of good manners, and as wild-fire to the brambles of licentiousness.

25. His consort was the happy Líla, playful as her name implied, and filled with every grace, as if Lakshmi the goddess of prosperity, had appeared in person upon earth.

26. She was gentle with her submissiveness to her lord, and was sweet in her speech without art; she was always happy and slow in her movements, and ever smiling as the moon.

27. Her lovely lotus-white face was decorated with painted spots, and her fair form which was as fresh as a new blown bud, appeared as a moving bed of lotuses.

28. She was buxom as a playful plant, and bright as a branch of Kunda flowers, and full of glee and good humour. With her palms red as corals, and her fingers white as lilies, she was in her person a congeries of spring beauties.

29. Her pure form was sacred to touch, and conferred a hilarity to the heart, as the holy stream of the Ganges, exhilarates the flock of swans floating upon it.

30. She was as a second Rati, born to serve her lord, who was Káma in person on earth to give joy to all souls.

31. She was sorry at his sorrow, and delighted to see him delightful; and was thoughtful to see him pensive. Thus was she an exact picture of her lord, except that she was afraid to find him angry.

#### CHAPTER XVI. JOY AND GRIEF OF THE PRINCESS.

1. This single wived husband, enjoyed the pleasure of an undivided and unpretended love, in company with his only consort, as with an Apsará (or heavenly nymph) on earth.

2. The seats of their youthful sports were the gardens and groves, the tree gardens of shrubberies, and forests of Tamálá trees. They sported also in the pleasant tree gardens of creepers and delightful alcoves of flowers.

3. They delighted themselves in the inner apartments, on beds decked with fragrant flowers, and on walks strewn over with fresh blossoms. They amused in their swinging cradles in their pleasure gardens in spring, and in rowing their tow-boats in summer heat.
4. Hills overgrown with sandal woods and shades of shady forests; the alcoves of Nípa and Kadamba trees, and coverings of the Páribhadra or Devadáru-cedars, were their favourite resorts in summer.
5. They sat besides the beds of Kunda and Mandára plants, smelling with the fragrance of full-blown flowers; and strayed about the spring green-woods, resounding with the melody of Kokilas' notes.
6. The glossy beds of grassy tufts, the mossy seats of woods and lawns, and water-falls flooding the level lands with showers of rain, (were also their favorite resorts).
7. Mountain layers overlaid with gems, minerals and richest stones; the shrines of gods and saints, holy hermitages and places of pilgrimage, were oft visited by them.
8. Lakes of full-blown lotuses and lilies, smiling Kumudas of various colors, and woodlands darkened by green foliage, or overhung with flowers and fruitage, were their frequent haunts.
9. They passed their time in the amorous dalliances of God-like youths; and their personal beauty, was graced by the generous pastimes, of their mutual fondness and affection.
10. They amused each other with clever remarks and witticisms and solution of riddles; with story telling and playing the tricks of hold-fists, and the various games of chess and dice.
11. They diverted themselves with the reading of dramas and narratives, and interpretation of stanzas difficult even to the learned. And sometimes they roamed about cities, towns and villages.
12. They decorated their persons with wreaths of flowers and ornaments of various kinds; fared and feasted on a variety of flavors, and moved about with playful negligence.
13. They chewed betel leaves mixed with moistened mace and camphor, and saffron; and hid the love marks on their bodies, under wreaths of flowers and corals, with which they were adorned.
14. They played the frolics of "hide and find", tossing of wreaths and garlands, and swinging one another in cradles bestrewn with flowers.
15. They made their trips in pleasure-boats, and on yokes of elephants and tame camels; and sported in their pleasure-ponds by pattering water upon one another.
16. They had their manly and womanly dances, the sprightly tándava and the merry lásya; and songs of masculine and effeminate voices the Kalá and Gítí. They had harmonious and pleasing in sound music, and played on the lute and tabor, (the wired and percussive instruments).
17. They passed in their flowery conveyances through gardens and pathways, by river sides and highways, and amidst their inner apartments and royal palaces.
18. The loving and beloved princess being thus brought up in pleasure and indulgence, thought at one time with a wistful heart within herself:--
19. How will this my lord and ruler of earth, who is in the bloom of youth and prosperity, and who is dearer to me than my life, be free from old age and death.
20. "And how will I enjoy his company on beds of flowers in the palace, possessed of my youth and free-will, for the long long period of hundreds of years.
21. "I will therefore endeavour with all my vigilance and prayers, and austerities and endeavours, how this moon-faced prince, may become free from death and decline.
22. "I will ask the most knowing, and the most austere and very learned Bráhmans, how men may evade death."
23. She accordingly invited the Bráhmans and honoured them with presents, and asked them lowly, to tell her how men might become immortal on earth.
24. The Bráhmans replied:--"Great queen! holy men may obtain success in everything by their austerities, prayers and observance of religious rites; but nobody can ever attain to immortality here below."
25. Hearing this from the mouths of the Bráhmans, she thought again in her own mind, and with fear for the demise of her loving lord.

26. "Should it happen, that I come to die before my lord, I shall then be released from all pain of separation from him, and be quite at rest in myself.
27. But if my husband happen to die before me, even after a thousand years of our lives, I shall so manage it, that his soul (the immortal part of his body), may not depart from the confines of this mansion (the charnel-house).
28. "So that the spirit of my lord, will rove about the holy vault in the inner apartment, and I shall feel the satisfaction of moving about in his presence at all times."
29. "I will commence even from this day, to worship Saraswatí—the goddess of Intelligence, and offer my prayers to her for this purpose, with observance of fasts and other rites to my heart's content."
30. Having determined so, she took herself to observe the strict ceremonials of the Scripture, and without the knowledge of her lord.
31. She kept her fasts, and broke them at the end of every third night; and then entertained the gods, Bráhmans, the priests and holy people, with feasts and due honours.
32. She was then employed in the performance of her daily ablutions, in her act of alms-giving, in the observance of her austerities and in meditation; in all of which she was painstaking, an observant of the rules of pious theism.
33. She attended also to her unaware husband at stated times, and ministered unto him to the utmost, her duties as required by law and usage.
34. Thus observant of her vows, the young princess passed a hundred of her three nights ceremony, with resolute and persevering pains-taking and unfailing austerities.
35. The fair goddess of speech, was pleased at the completion of her hundredth three nights observance, in which she was honoured by her, with all outward and spiritual complaisance, and then bespoke to her.
36. Śarasvatí said:—"I am pleased my child! with your continued devotion to me, and your constant devotedness to your husband. Now ask the boon that you would have of me."
37. The princess replied:—"Be victorious, O moon-bright goddess! that putteth to an end all the pains of our birth and death, and the troubles, afflictions and evils of this world; and that like the sun, putteth to flight the darkness of our affections and afflictions in this life.
38. "Save me O goddess, and parent of the world, and have pity on this wretched devotee, and grant her these two boons, that she supplicates of you.
39. "The one is, that after my husband is dead, his soul may not go beyond the precincts of this shrine in the inner apartment.
40. "The second is, that you shall hear my prayer, and appear before me, whenever I raise my voice to you, for having your sight and blessing."
41. Hearing this, the goddess said, "Be it so;" and immediately disappeared in the air (whence she came); as the wave subsides in the sea whence it rises to view.
42. The princess being blessed by the presence and good grace of the goddess, was as delighted as a doe at the hearing of music.
43. The wheel of time rolled on its two semicircles of the fort-nights. The spikes of months, the arcs of the seasons, the loops of days and nights and the orbit of years. The axle composed of fleeting moments; giving constant momentum to the wheel.
44. The perceptions of the prince, entered into the inner man within the body; and he looked in a short time, as dry as a withered leaf without its juicy gloss.
45. The dead body of the warlike prince, being laid over the sepulchre, in the inside of the palace, the princess began to fade away at its sight, like a lotus flower without its natal water (of the lake).
46. Her lips grew pale by her hot and poisoned breath of sorrow; and she was in the agony of death, as a doe pierced by a dart (in her mortal part).
47. Her eyes were covered in darkness at the death of her lord, as a house becomes dark at the extinction of the light of its lamp.
48. She became leaner every moment, in her sad melancholy; and turned as a dried channel covered with dirt instead of its water.
49. She moved one moment and was then mute as a statue; she was about to die of grief, as the ruddy goose at the separation of her mate.



50. Then the etherial goddess Sarasvatí, took pity on the excess of her grief, and showed as much compassion for her relief, as the first shower of rain, does to the dying fishes in a drying pond.

#### CHAPTER XVII. STORY OF THE DOUBTFUL REALM OR REVERIE OF LILA.

1. Sarasvatí said:--Remove my child, the dead body of your husband to yonder shrine! and strew those flowers over it, and you shall have your husband again.

2. Never will this body rot or fade as long as the flowers are fresh over it, and know your husband will shortly return to life again.

3. His living soul which is as pure as air, will never depart from this cemetery of your inner apartment.

4. The black-eyed princess, with her eyebrows resembling a cluster of black-bees, heard this consolatory speech of the goddess, and was cheered in her spirit, as the lotus-bed on return of the rains.

5. She placed the corpse of her husband there, and hid it under the flowers, and remained in expectation of its rising, as a poor man fosters the hope of finding a treasure.

6. It was at midnight of the very day, when all the members of the family had fallen fast asleep, that Lílá repaired to the shrine in the inward apartment.

7. There she meditated on the goddess of knowledge, in the recess of her understanding, and called her in earnest in the sorrow of her heart, when she heard the divine voice thus addressing to her.

8. "Why do you call me, child, and why are you so sorrowful in your countenance? The world is full of errors, glaring as false water in a mirage."

9. Lílá answered:--"Tell me goddess, where my husband resides at present, and what he has been doing now. Take me to his presence, as I am unable to bear the load of my life without him."

10. The goddess replied:--"His spirit is now wandering in the sky, of which there are three kinds:--one the firmament or region of the sensible worlds; the other is the region of the mind, the seat of volition and creation; and third is the region of Intellect, which contains the two others.

11. "Your husband's soul is now in the sheath of the region of Intellect; (being withdrawn both from the regions of the visible world and sensuous mind). It is now by seeking in the region of the Intellect, that things which are nonexistent here, are to be found there.

12. As in passing from one place to another, you are conscious of standing in the mid spot, (which is neither the one nor the other); so you will arrive in an instant at the intermediate region of the intellectual world, (lying between this sensible and spiritual worlds).

13. "If you will abide in that intellectual world, after forsaking all your mental desires, you will certainly come to the knowledge of that spiritual Being who comprehends all in himself.

14. "It is only by your knowledge of the negative existence of the world, that you can come to know the positive existence of that Being, as you will now be able to do by my grace, and by no other means whatever."

15. Vasishtha said:--so saying, the goddess repaired to her heavenly seat; and Lílá sat gladly in her mood of steadfast meditation.

16. She quitted in a moment the prison house of her body, and her soul broke out of its inner bound of the mind, to fly freely in the air, like a bird freed from its cage.

17. She ascended to the airy region of the Intellect, and saw (by her intellectual light here her husband seated there in his seat, amidst a group of princes and rulers of the earth; (who had received various forms and states according to their acts and desires).

18. He was seated on a throne, and lauded with the loud acclamations of "Long live the king," and "Be he victorious." His officers were prompt in the discharge of their several duties.

19. The royal palace and hall were decorated with rows of flags, and there was an assemblage of unnumbered sages and saints, Bráhmans and Rishis at the eastern entrance of the hall.

20. There stood a levy of innumerable princes and chiefs of men at the southern porch, and a bevy of young ladies standing at the western door-way.

21. The northern gateway was blocked by lines of horse, carriages and elephants; when a guard advanced and informed the king of a warfare in Deccan.
22. He said that the chief of Karnatic, has made an attack on the eastern frontier; and that the chieftain of Surat, has brought to subjection the barbarous tribes on the north; and that the ruler of Malwa, has besieged the city of Tonkan on the west.
23. Then there was the reception of the ambassador from Lanká, coming from the coast of the southern sea.
24. There appeared next the Siddhas, coming from the Mahendra mountains bordering the eastern main, and traversing the numerous rivers of their river districts; as also the ambassador of the Guhyaka or Yaksha tribes, inhabiting the shores of the northern sea.
25. There were likewise the envoys, visiting the shores of the western ocean, and relating the state of affairs of that territory to the king. The whole courtyard was filled with luster by the assemblage of unnumbered chieftains from all quarters.
26. The recitals of Bráhmans on sacrificial altars, died away under the sound of the timbrels; and the loud shouts of eulogists, were re-echoed by the uproar of elephants.
27. The vault of heaven, resounding to the sound of the vocal and instrumental music; and the dust raised by the procession of elephants and chariots, and the trotting of horses' hoofs, hidden the face of the sky as by a cloud.
28. The air was perfumed by the fragrance of flowers, camphor and heaps of frankincense; and the royal hall was filled with presents sent from different provinces.
29. His fair fame shone forth as a burning hill of white camphor, and raised a column of splendor reaching to the sky, and casting into shade the solar light.
30. There were the rulers of districts, who were busily employed in their grave and momentous duties, and the great architects who conducted the building of many cities.
31. Then the ardent Lílá entered the court-hall of the ruler of men, and unseen by any, just as one void mixes with another void, and as air is lost in the air.
32. She wandered about without being seen by anybody there; just as a fair figure, formed by false imagination of our fond desire, is not to be perceived by anyone without ourselves.
33. In this manner she continued to walk about the palace unperceived by all, as the aerial castle built in one's mind, is not perceived by another.
34. She saw them all assembled in the royal court in their former forms, and saw all the cities of the princes, as concentrated in that single city of her lord's.
35. She viewed the same places, the same dealings, the same concourse of children, and the same sorts of men and women, and the same ministers as before.
36. She saw the same rulers of earth, and the very same Pandits as before; the identical courtiers and the self-same servants as ever.
37. There was the same assemblage of the learned men and friends as before, and the like throng of citizens pursuing their former course of business.
38. She saw on a sudden, the flames of wild fire spreading on all sides even in broad midday light; and the sun and moon appearing both at once in the sky, and the clouds roaring with a tremendous noise, with the whistling of the winds.
39. She saw the trees, the hills, the rivers and the cities flourishing with population; and the many towns, and villages and forests all about.
40. She saw her royal consort as a boy of ten years of age after shaking off his former frame of old age, sitting amidst the hall with all his former retinue, and all the inhabitants of his village.
41. Lílá having seen all these began to reflect within herself, whether the inhabitants of this place were living beings or the ghosts of their former living souls.
42. Then having recovered her sense at the removal of her trance, she entered into her inner apartment at midnight, and found the inmates fast bound in sleep.
43. She raised one by one her sleeping companions, and said she was anxious to visit the royal hall.
44. She wanted to be seated beside the throne of her lord, and to clear her doubt by seeing the courtiers all alive.
45. The royal menials rose up at her call, and obedient to her command they said "Be it so," and attended to their respective duties.

46. A train of club-bearers ran to all sides to call the courtiers from the city, and sweepers came and swept the ground as clean as the sun had shed his rays upon it.
47. A better set of servants cleansed the courtyard as clean, as autumn days clear the firmament of its rainy clouds.
48. Rows of lights were placed about the courtyard, which looked as beautiful as clusters of stars in the clear sky.
49. The ground of the courtyard was filled by throngs of people, as the earth was covered of yore by floods of the great deluge.
50. The dignified ministers and chiefs attended first and took their respective seats, and appeared as a set of the newly created rulers of people of the world on all sides, or the regents of the quarters of the sky.
51. The cooling and fragrant odour of thickly pasted camphor filled the palace, and the sweet-scented breezes breathed profusely the fragrance of the lotus flowers, which they bore from all sides.
52. The chamberlains stood all around in their white garbs, and appeared as an assemblage of silvery clouds, hanging over the burning hills under the equator.
53. The ground was strewn over by the morning breeze with heaps of flowers, bright as the beaming dawn dispelling the gloom of night, and bleached as clusters of stars fallen upon the ground.
54. The palace was crowded by the retinue of the chiefs of the land, and seemed as it was a lake full of full-blown lotuses, with the fair swimming swans rambling about them.
55. There Lílá took her seat on a golden seat by the side of the throne, and appeared as the beautiful Rati seated in the joyous heart of Káma.
56. She saw all the princes seated in their order as before, and the elders of the people and the nobles of men and all her friends and relatives, seated in their proper places.
57. She was highly delighted to behold them all in their former states, and shone forth as the moon with the brightness of her countenance, to find them all alive again.

#### CHAPTER XVIII. EXPOSURE OF THE ERRORS OF THIS WORLD.

1. She said, "I have much consolation in you, and now will I console my sorrowing heart." So saying, she made a sign for the assembly to break, and rose from her royal seat.
2. She entered the inner apartment and sat by the side of the dead body of her lord, hidden under the heap of flowers, and thus began to reflect within herself.
3. She exclaimed:--"O the wonderful magic! that presents these people of my place situated in the same manner without myself, as they were seen to be seated within me.
4. "O how great is the extent of this delusion, as to contain the same high hills, and the same spacious forests of palm and Hintála trees, both in the outside as well as they are situated in the inside of myself.
5. "As the mirror shows the reflection of the hills within itself as they are without it, so the reflector of the intellect presents the whole creation inwardly as it has outwards of itself.
6. "I must now invoke the goddess of wisdom to ascertain which of these is illusion, and which the sober and certain reality."
7. So saying, she worshipped and invoked the goddess, and saw her immediately present before herself, in the form of a virgin.
8. She made the goddess sit on the elevated seat, and having seated herself low upon the ground before her, asked that divine power to tell her the truth.
9. Lílá said:--"Vouchsafe, O goddess, and clear this doubt of your suppliant; for it is your wisdom which has framed this beautiful system of the universe at first and knows the truth.
10. "Tell me, O great goddess, about what I am going to lay before you at present, for it is by your favour alone that I may be successful to know it.
11. "I saw the pattern of this world in the intellect, which is more transparent than the etherial sphere, and as extensive as to contain millions and millions of miles in a small space of it.
12. "It is what no definite words can express, and what is known as the calm, cool and ineffable light. This is called the unintelligible intelligence, and is without any cover or support (nirávarana nirbhitti).

13. "It exhibits the reflections of space and the course of time, and those of the sky and its light, and the course of events concentrating in itself.
14. "Thus the images of the worlds, are to be seen both within and without the intellect, and it is hard to distinguish the real and unreal ones between them."
15. The goddess asked:--"Tell me fair maiden, what is the nature of the real world, and what you mean, by its unreality?"
16. Lílá replied:--I know the nature of the real to be such as I find myself to be sitting here, and looking upon you as seated in this place.
17. "And I mean that to be unreal, as the state in which I saw my husband in the etherial region some time ago; because vacuity has no limit of time or place in it."
18. The goddess rejoined:--The real creation cannot produce an unreal figure, nor a similar cause produce a dissimilar effect.
19. Lílá replied:--But we often see, O goddess! dissimilar effects to be produced from similar causes: thus, the earth and earthen pot though similar in their substance, yet the one is seen to melt in water, and the other to carry water in it.
20. The goddess said:--Yes, when an act is done by the aid of auxiliary means, there the effect is found to be somewhat different from the primary cause. (Thus the earthen pot being produced by the auxiliary appliances of fire, the potter's wheel and the like, differs in its quality from the original clay).
21. Say O beauteous maiden! what were the causes of your husband's being born in this earth? The same led to his birth in the other world also.
22. When the soul has fled from here, how can the earth follow him there anymore, and what auxiliary causes can there be in connection with this cause?
23. Wherever there arises a coaction with its apparent causality, it is usually attributed by every one to some unknown antecedent cause or motive.
24. Lílá said:--I think O goddess, that it was the expansion of my husband's memory that was the cause of his regenerations; because it is certain that reminiscence is the cause of the reproduction of objects before us.
25. The goddess replied that, memory is an aerial substance, and its productions are as unsubstantial as itself.
26. Lílá said:--Yes I find reminiscence to be an airy thing, and its reproduction of my husband and all other things within me to be but empty shadows in the mind.
27. The goddess replied:--So truly was this reproduction of your husband and all those things which appeared to your sight in your reverie; and so, my daughter, is the appearance of all things I see in this world.
28. Lílá said:--Tell me goddess for the removal of my conception of the reality of the world, how the false appearance of my formless lord, was produced before me by the unreal world, (since nothing unsubstantial can cast a shadow).
29. The goddess replied:--As this illusive world appeared a reality to you before your reminiscence of it, so you must know all this to be unreal from what I am going to relate to you.
30. There is in some part of the sphere of the Intellect the great fabric of the world, with the glassy vault of the firmament for its roof on all sides.
31. The Meru (the polar axle or mountain) is its pillar, beset around by the regents of the ten sides, as statues carved upon it. The fourteen regions are as so many apartments of it, and the hollow vault containing the three worlds, is lighted by the lamp of the luminous sun.
32. Its corners are inhabited by living creatures resembling ants, which are surrounded by mountains appearing as ant-hills in the sight of Brahmá, the prime lord of creatures and the primeval patriarch of many races of men.
33. All animal beings are as worms confined in the cocoons (prison houses) of their own making. The blue skies above and below are as the soot of this house, beset by bodies of Siddhas (or departed spirits), resembling groups of gnats buzzing in the air.
34. The fleeting clouds are the smoke of this house or as webs of spiders in its corners, and the hollow air is full of aerial spirits, like holes of bamboos filled with flies.

35. There are also the playful spirits of gods and demigods hovering over human habitations, as swarms of busy and buzzing bees about vessels of honey.

36. Here there lay amidst the cavity of heaven, earth and the infernal regions, tracts of land well watered by rivers, lakes and the sea on all sides.

37. In a corner of this land, there was situated a secluded piece of ground (a vale or village), sheltered by hills and crags about it.

38. In this secluded spot thus sheltered by hills, rivers and forests, there lived a Bráhmaṇ with his wife and children, free from disease and care of gain and fear of a ruler, and passed his days in his fire-worship and hospitality, with the produce of his kine and lands.

#### CHAPTER XIX. STORY OF A FORMER VASISHTHA AND HIS WIFE.

1. This Bráhmaṇ was equal to his namesake—the sage Vasishtha, in his age and attire, in his learning and wealth, and in all his actions and pursuits, except in his profession. (The one being a secular man, and the other the priest of the royal family).

2. His name was Vasishtha, and that of his wife Arundhatí; who was as fair as the moon, and as the star of the same name on earth.

3. She resembled her namesake the priestess of the solar race, in her virtues and parts and in all things, except in her soul and body.

4. She passed her time in true love and affection in his company, and was his all in the world, with her sweet smiling face resembling the Kumuda flower.

5. This Bráhmaṇ had been sitting once under the shady Sarala trees, on the table land of his native hill, when he saw the ruler of the land, passing with his gaudy train below.

6. He was accompanied by all the members of the royal family and his troops and soldiers, and was going to a chase, with a clamour that resounded in the hills and forests.

7. The white flappers shed a stream of moon light, and the lifted banners appeared as a moving forest, and the white umbrellas made the sky a canopy to them.

8. The air was filled with dust raised by the hoofs of horses from the ground, and lines of elephants with their high haúdás, seemed as moving towers, to protect them from the solar heat and sultry winds.

9. The wild animals were running on all sides at the loud uproar of the party, resembling the roaring of a whirlpool, and shining gems and jewels were flashing all about on the persons of the party.

10. The Bráhmaṇ saw the procession and said to himself, “O how charming is royalty, which is filled with such splendor and prosperity.

11. Ah! how shall I become the monarch of all the ten sides, and have such a retinue of horse and elephants and foot soldiers, with a similar train of flags and flappers and blazing umbrellas.

12. When will the breeze waft the fragrance of Kunda flowers, and the farina of lotuses to my bed-chamber, to lull me and my consorts to sleep.

13. When shall I adorn the countenances of my chamber maids with camphor and sandal paste, and enlighten the faces of the four quarters with my fair fame, as the moonbeams decorate the night.

14. With these thoughts, the Bráhmaṇ was thenceforth determined to apply himself with vigilance, to the rigid austerities of his religion for life.

15. He was at last overtaken by infirmities which shattered his frame, as the sleets of snowfall, batter the blooming lotuses in the lake.

16. Seeing his approaching death, his faithful wife was fading away with fear, as a creeper withers at the departure of spring, for fear of the summer heat.

17. This maiden then began to worship me (the personification of wisdom) like yourself, for obtaining the boon of immortality which is hard to be had.

18. She prayed saying:—Ordain, O goddess! that the spirit of my lord may not depart from this sepulchre after his demise: and I granted her request.

19. After some time the Bráhmaṇ died, and his vacuous spirit remained in the vacuity of that abode.

20. This aeriform spirit of the Bráhmaṇ, assumed the shape of a mighty man on earth, by virtue of the excessive desire and merit of acts in his former state of existence.

21. He became the victorious monarch of the three realms, by subjugating the surface of the earth by his might, by laying hold on the high steeps (of the gods) by his valor, and his kind protection of the nether lands (watery regions) under his sway.

22. He was as a conflagration to the forest of his enemies, and as the steadfast Meru amidst the rushing winds of business on all sides. He was as the sun expanding the lotus-like hearts of the virtuous, and as the god Kama Deva of the Makara ensign to the eyes of women.

23. He was the model of all learning, and the all giving Kalpa tree to his suitors; he was the footstool of great scholars, and as the full-moon shedding the ambrosial beams of polity all around.

24. But after the Bráhmán was dead, and his dead body had disappeared in the forms of elementary particles in air, and his airy spirit had reposed in the aerial intellectual soul within the empty space of his house.

25. His Bráhmanic widow (born of the priestly class), was pining away in her sorrow, and her heart was rent in twain as the dried pod of Simbi.

26. She became a dead body like her husband, and her spirit by shuffling off its mortal coil, resumed its subtle and immortal form, in which it met the departed ghost of her husband.

27. She advanced to her lord, as rapidly as a river runs to meet the sea below its level; and became as cheerful to join him, as a cluster of flowers to inhale the spring air.

28. The houses, lands and all the immovable properties and movable riches of this Bráhmán, are still existent in that rocky village, and it is only eight days past, that the souls of this loving pair, are reunited in the hollow vault of their house.

#### CHAPTER XX. THE MORAL OF THE TALE OF LÍLÁ.

1. The goddess said:--That Bráhmán whom I said before, had become a monarch on earth, is the same with your husband, and his wife Arundhati, is no other than yourself—the best of women.

2. You two are the same pair now reigning over this realm, and resembling a pair of doves in your nuptial love, and the deities Siva and Párvati in your might.

3. I have thus related to you the state of your past lives, that you may know the living soul to be but air, and the knowledge of its reality is but an error.

4. The false knowledge (derived from sense), casts its reflection in the intellect, and causes its error also; (errors in the senses breed errors in the mind); and this makes you doubtful of the truth and untruth of the two states; (of the sensible and intellectual worlds).

5. Therefore the question, 'which is true and which is untrue,' has no better solution than that all creations, (whether visible or invisible, mental or ideal), are equally false and unsubstantial.

6. Vasishtha said:--Hearing these words of the goddess, Lílá was confused in her mind, and with her eyes staring with wonder, she addressed her softly.

7. Lílá said:--How is it, O goddess! that your words are so inconherent with truth, you make us the same, with the Brahmanic pair, who are in their own house, and we are sitting here in our palace.

8. And how is it possible that the small space of the room in which my husband's body is lying, could contain those spacious lands and hills and the ten sides of the sky: (as I already saw in my trance--Sámádhi).

9. It is as impossible as to confine an elephant in a mustard seed, and as the fighting of a gnat with a body of lions in a nut-shell.

10. It is as incredible as to believe a lotus seed containing a hill in it, and to be devoured by a little bee; or that the peacocks are dancing on hearing the roaring of clouds in a dream.

11. It is equally inconsistent to say, O great goddess of gods! that this earth with all its mountains and other things, are contained within the small space of a sleeping room.

12. Please therefore, O goddess to explain this mystery clearly unto me; because it is by your favour only that the learned are cleared of their doubts.

13. The goddess said:--Hear me fair maiden! I do not tell you a lie; because transgression of the law is a thing unknown to us. (The law is nánritam vadeta--never tell an untruth).

14. It is I that establish the law when others are about to break it; if then I should slight the same, who else is there who would observe it.
15. The living soul of the village Bráhmaṇ, saw within itself and in the very house, the image of this great kingdom, as his departed spirit now views the same in its empty vacuity. (Therefore both these states are equally ideal).
16. But you have lost the remembrance of the states of your former lives after death, as they lose the recollection of waking events in the dreaming state.
17. As the appearance of the three worlds in dream, and their formation in the imagination; or as the description of a warfare in an epic poem and water in the mirage of a maru or sandy desert (are all false):
18. So were the hills and habitations which were seen in the empty space of the Bráhmaṇ's house, which was no other than the capacity of his own mind to form the images of its fancy, and receive the external impressions like a reflecting mirror (all mere ideal).
19. All these though unreal, yet they appear as real substances on account of the reality of the intellect, which is seated in the cavity of the inmost sheath of the body and reflects the images.
20. But these images, which are derived from the remembrance of unreal objects of the world, are as unreal as those objects which cast their reflections in the intellect; just as the waves rising in the river of a mirage, are as unreal as the mirage itself.
21. Know this seat (sadana) of yours, which is set in this closet (kosha) of the house, as well as myself and yourself and all things about us, to be but the reflections of our intellect only, without which nothing would be perceptible, as to one who is devoid of his intellect.
22. Our dreams and fallacies, our desires and fancies, as also our notions and ideas, serve as the best evidences, that afford us their light for the understanding of this truth: (that nothing is true beside the subjective mind, which creates and forms, produces and presents all objects to our view).
23. The spirit of the Bráhmaṇ resided in the vacuity of his house (the body), with the seas and forests and the earth within itself, as the bee abides in the lotus.
24. Thus the habitable globe with everything it contains, is situated in a small cell in one corner of the intellect, as a spot of flimsy cloud in the firmament.
25. The house of the Bráhmaṇ was situated in the same locality of the intellect, which contains all the worlds in one of its atomic particles.
26. The intelligent soul contains in every atom of it, unnumbered worlds within worlds, enough to remove your doubt; of the Bráhmaṇ's viewing a whole realm within the space of his intellect.
27. Lílá asked:--How can the Bráhmaṇic pair be ourselves, when they are dead only eight days before, and we have been reigning here for so many years?
28. The goddess replied:--There is neither any limit of space or duration, nor any distance of place or length of time in reality: hear me now tell you the reason of it.
29. As the universe is the reflection of the Divine Mind, so are infinity and eternity but representations of himself.
30. Attend to what I tell you about the manner in which we form the idea of time, and its distinct parts of a moment and an age, in the same way as we make the distinction of individualities in me, you and this or that person, (which are essentially the same undivided spirit and duration).
31. Hear now, that no sooner does anyone come to feel the insensibility consequent to his death, than he forgets his former nature and thinks himself as another being.
32. He then assumes an empty form in the womb of vacuity in the twinkling of an eye, and being contained in that container, he thinks within himself in the same receptacle.
33. "This is my body with its hands and feet." Thus the body he thinks upon, he finds the same presented before him.
34. He then thinks in himself: "I am the son of this father and am so many years old; these are my dear friends and this is my pleasant abode."
35. "I was born and became a boy, and then grew up to this age. There are all my friends and in the same course of their lives."

36. Thus the compact density of the sphere of his soul, presents him many other figures, which appear to rise in it as in some part of the world.

37. But they neither rise nor remain in the soul itself, which is as transparent as the empty air; they appear to the intellect as a vision seen in a dream.

38. As the view saw in a dream, presents the sights of all things in one place, so does everything appear to the eye of the beholder of the other world as in his dream.

39. Again whatever is seen in the other world, the same occurs to men in their present states also; wherefore the reality of this and unreality of the other world, are both alike to a state of dreaming.

40. And as there is no difference in the waves of the same sea-water, so the produced visible creation is no other than the unproduced intellectual world, both of which are equally indestructible: (the one being but a copy of the other).

41. But in reality the appearance is nothing but a reflection of the intellect; and which apart from the intelligible spirit, is merely an empty vacuity.

42. The creation though presided by the intelligible spirit, is itself a mere void, its intelligible soul being the only substance of it as the water of the waves.

43. The waves though formed of water, are themselves as false as the horns of hares; and their appearance as natural objects: is altogether false (because they are the effects of the auxiliary cause of the winds which have raised them).

44. Hence there being no visible object in reality (except a false appearance of such), how can the observer have any idea of the visible, which loses its delusion at the moment of his death.

45. After disappearance of the visible outer world from sight, the soul reflects on its reminiscence of the creation in its inner world of the mind, according to the proper time and place of everything.

46. It remembers its birth, its parents, its age and its residence, with its learning and all other pursuits in their exact manner and order.

47. It thinks of its friends and servants, and of the success and failure of its attempts. And thus the uncreated and incorporeal soul, reflects on the events of its created and corporeal state in its intellectual form.

48. It does not however remain long in this state, but enters a new body soon after its death, to which the properties of the mind and senses, are added afterwards in their proper times.

49. It then becomes a baby, and finds a new father and mother, and begins to grow. Thus whether one may perceive it or not, it is all the product of his former reminiscence.

50. Then upon waking from this state of trance, like a fruit from the cell of a flower, it comes to find that a single moment appeared to it as the period of an age.

51. So King Harish Chandra of imes past thought one night as a period of twelve years; and so one day seems as long as a year to them that are separated from their beloved objects.

52. Again as the birth or death of one in his dream, or his getting a begotten father in infancy, or a hungry man's faring on dainty food in thought, is all false:

53. So when a satisfied man after eating says he is starving, or one declares he is an eye witness of a thing he has not seen, or an empty space is full of people, or that he has got a lost treasure in his dream, who is there to believe him?

54. But this visible world rests in the invisible spirit of God, as the property of pungency, resides in the particles, of the pepper seed, and as the painted pictures on a column. But where are the open and clear sighted eyes to perceive the same?

#### INTERPRETATION OF LILÁ'S VISION.

55. The vision of Lílá, called samádhi in Yoga and clairvoyance of spiritualism, was the abstract meditation of her lord in her memory. Which presented her with a full view of everything imprinted in it. The memory is taken for the whole intellect chit, which is identified with God, in whose essence the images of all things, are said to be eternally present.



## CHAPTER XXI. GUIDE TO PEACE.

1. Soon after the insensibility occasioned by one's death is over, there appears to him (soul) the sight of the world, as he viewed it with his open eyes when he was living.
2. It presents before him the circle of the sky and its sides with the cycle of its seasons and times, and shows him the deeds of his pious and secular acts, as they were to continue to eternity.
3. Objects never seen nor thought of before, also offer themselves to his view, as the sight of his own death in a dream, and as they were the prints in his memory.
4. But the infinity of objects, appearing in the empty sphere of the immaterial intellect, is mere illusion, and the baseless city of the world, like an aerial castle, is but the creation of imagination.
5. It is the remembrance of the past world, that makes it known to us, (because it is impossible to recognise anything without a previous impression of its kind in the mind). Hence the length of a kalpa age and the shortness of a moment, are but false impressions proceeding from the rapidity and slowness of our thoughts.
6. Therefore knowledge, based upon previous notions or otherwise, is of two kinds, and things known without their cause, are attributed to Divine Intelligence; (as the hidden cause of all).
7. We are conscious also of thoughts, unthought of before in our minds, as we often have in our dreams; and think of our parents after their demise by mistake of other persons as such.
8. Sometimes genius supercedes the province of memory, as in the first creation or discovery of a thing, which is afterwards continued by its remembrance.
9. According to some, those visible worlds are said to have remained in their ideal state in the Divine Mind; and according to others, that there were no pre-existent notions of these in the mind of God.
10. According to some others, the world manifested itself not from the memory, but by the power and will of God; while others maintain it to be the production of a fortuitous combination, of intelligence and atomic principles on a sudden (Kákatálíya sanyoga).
11. It is the entire forgetfulness of the world, which is styled liberation, and which can not be had from attachment to what is desirable or aversion of the undesirable.
12. It is difficult to effect an entire negation, both of one's subjective as well as objective knowledge of his self, and the existence of the outer world; and yet nobody can be freed without obliteration of both.
13. As the fallacy of taking a rope for a snake, is not removed until the meaning of the world snake, is known to be inapplicable to the rope; so no one can have rest and peace of his mind, unless he is convinced of the illusive nature of the world.
14. One party, who is at peace with himself (by his abandonment of the world), can not be wholly at rest without divine knowledge; as the ghost of his inward ignorance, may overtake him after his getting rid of the devil of worldliness.
15. The world is certainly a monster in itself without the knowledge of its Author; but the difficulty of knowing the first cause, has rendered it an impassable wilderness.
16. Lílá said:--If reminiscence be the cause of one's reproduction, then say, O goddess! what were the causes of the birth of the Bráhmanic pair, without the vestiges of their past remembrance.
17. The goddess replied:--Know that Brahmá the first progenitor of mankind, who was absolute in himself, did not retain any vestige of his past remembrance in him.
18. The first born, who had nothing to remember of a prior birth, was born in the lotus with his own intelligence-- chaitanya; (and not because of his remembrance).
19. The lord of creatures being thus born by chance of his own genius or creative power, and without any assignable cause or design on his part, reflected within himself "now I am become another and the source of creation."
20. Whatever is thus born of itself, is as it were nothing and never produced at all, but remained as the absolute intellect itself in the clouds (chinnabhas).
21. It is the Supreme Being that is the sole cause of both states of reminiscence; and both the conditions of cause and effect combine in Him in the sphere of his intellect.

22. Thus it is the knowledge of the union of the cause and effect, and the auxiliary cause in Him, that gives us our tranquillity and nothing otherwise.
23. Causality and consequence are mere empty words of no significance, since it is the recognition of the universal intellect, which constitutes true wisdom.
24. Hence nothing is produced that is seen in the phenomenal, or known in the noumenal or intellectual world (Chid-jagat); but everything is situated within the space of the sphere of the intellect in one's own soul.
25. Lílá said:--O! wonderful was the sight you have shown me, O goddess; it was a fair prospect of the world as in its morning light, and as brilliant as in the glare of a lightning.
26. Now goddess! please satisfy my curiosity, until I become conversant with it by my intense application and study.
27. Kindly take me to that dwelling where the Bráhma pair dwelt together, and show me that mountainous spot of their former residence.
28. The goddess replied:--If you want to see that sight, you shall have to be immaculate, by forsaking the sense of your personality (egoism), and betaking yourself to the clairvoyance or clear sightedness of seeing the unintelligible Intellect within the soul.
29. You shall then find yourself in a vacuous atmosphere, and situated in the sky, resembling the prospects of earthly men, and the apartments of the firmament.
30. In this state we shall be able to see them with all their possessions without any obstruction; otherwise this body is a great barrier in the way of spiritual vision.
31. Lílá said:--Tell me kindly, O goddess! the reason, why do we not see the other world with these eyes, nor go there with these bodies of ours.
32. The goddess replied:--The reason is that you take the true futurity for false, and believe the untrue present as true. For these worlds which are formless, appear as having forms to your eyes, as you take the substance gold in its form of a ring.
33. Gold though fashioned as a circlet, has no circularity in it; so the spirit of God appearing in the form of the world, is not the world itself.
34. The world is a vacuity full with the spirit of God; and whatever else is visible in it, is as the dust appearing to fly over the sea.
35. This illusory quintessence of the world is all false, the true reality being the subjective Brahma alone; and in support of this truth we have the evidence of our guides in Vedánta philosophy, and the conviction of our consciousness.
36. The Bráhma believer sees Brahma alone and no other anywhere, and he looks to Brahma through Brahma himself, as the creator and preserver of all, and whose nature includes all other attributes in itself.
37. Brahma is not known only as the author of his work of the creation of worlds, but as existent of himself without any causation or auxiliary causality.
38. Until you are trained by your practice of Yoga, to rely in one unity, by discarding all duality and variety in your belief, so long you are barred from viewing Brahma in his true light.
39. Being settled in this belief of unity, we find ourselves by our constant practice of Yoga communion, to rest in the Supreme Spirit.
40. We then find our bodies mixing with the air as an aerial substance, and at last come to the sight of Brahma with these our mortal frames.
41. Being then endued with pure, enlightened and spiritual frames, like those of Brahmá and the gods, the holy saints are placed in some part of the divine essence.
42. Without practice of yoga, you can not approach God with your mortal frame. The soul that is sullied by sense, can never see the image of God.
43. It is impossible for one to arrive at the aerial castle (objects of the wish) of another, when it is not possible for him to come to the castle (wished for object), which he has himself built in air.
44. Forsake therefore this gross body, and assume your light intellectual frame; then betake yourself to the practice of yoga, that you may see God face to face.
45. As it may be possible to realize an aerial castle by the labor of building it, so it is possible to behold God, either with this body or without it, by practice of yoga only and not otherwise.

46. And as the false conception of the existence of the world, has continued since its first creation (by the will of Brahma); so it has been ever since attributed to an eternal fate—niyati (by fatalists), and to an illusory power (máya sakti of Máya vadis).
47. Lílá asked:--You said O goddess that we shall go together to the abode of the Brahman pair, but I ask you to tell me, how are we to effect our journey there?
48. As for me, I shall be able to go there with the purer part of my essence the sentient soul, (after leaving this my gross body here). But tell me how will you who are pure intellect (chetas), go to that place?
49. The goddess replied:--I tell you lady, that the Divine Will is an aerial tree, and its fruits are as unsubstantial as air, having no figure nor form nor substance in them.
50. And whatever is formed by the will of God from the pure essence of his intelligent nature, is only a likeness of himself, and bears little difference from its original.
51. This body of mine is of the like kind, and I will not lay it aside, but find out that place by means of this as the breeze finds the odours.
52. And as water mixes with water, fire with fire and air with air, so does this spiritual body easily join with any material form that it likes.
53. But a corporeal body cannot mix with an incorporeal substance, nor a solid rock become the same with an ideal hill.
54. And as your body, which is composed both of its spiritual and mental parts, has become corporeal by its habitual tendency to corporeality.
55. So your material body becomes spiritual (átiváhika), by means of your leaning to spirituality, as in your sleep, in your protracted meditation, insensibility, fancies and reveries.
56. Your spiritual nature will then return to your body, when your earthly desires are lessened and curbed within the mind.
57. Lílá said:--Say goddess, what becomes of the spiritual body after it has attained its compactness by constant practice of yoga; whether it becomes indestructible, or perishes like all other finite bodies?
58. The goddess replied:--Anything that exists is perishable, and of course liable to death; but how can that thing die which is nothing, and is imperishable in its nature?
59. Again the fallacy of the snake in a rope being removed, the snake disappears of itself, and no one doubts of it anymore.
60. Thus, as the true knowledge of the rope, removes the false conception of the snake in it, so the recognition of the spiritual body, dispels the misconception of its materiality.
61. All imagery is at an end when there is no image at all, as the art of statuary must cease for want of stones on earth. (Thus they attribute materiality to the immaterial spirit from their familiarity with matter).
62. We see clearly our bodies full of the spirit of God, which you can not perceive owing to your gross understanding.
63. In the beginning when the intellect—chit, is engrossed with the imagination of the mind—chilta, it loses thenceforth its sight of the only one object (the unity of God).
64. Lílá asked:--But how can imagination have any room or trace out anything in that unity, wherein the divisions of time and space and all things, are lost in an undistinguishable mass?
65. The goddess replied:--Like the bracelet in gold and waves in water, the show of truth in dreams, and the resemblance of aerial castles:--
66. As all these vanish on the right apprehension of them, so the imaginary attributes of the unpredicable God, are all nothing whatever.
67. As there is no dust in the sky, so there can be no ascribing of any attribute or partial property to God; whose nature is indivisible and unimaginable, who is an unborn unity, tranquil and all-pervading.
68. Whatever shines about us, is the pure light of that being, who scatters his luster like a transcendental gem all around.
69. Lílá said:--If it is so at all times, then tell me, O goddess! how we happened to fall into the error of attributing duality and diversity to His nature.

70. The goddess replied:--It was your want of reason that has led you to error so long; and it is the absence of reasoning that is the natural bane of mankind, and requires to be remedied by your attending to reason.

71. When reason takes the place of the want of reason, it introduces in a moment the light of knowledge in the soul, instead of its former darkness.

72. As reason advances, your want of reason and knowledge and your bondage to prejudice, are put to flight; and then you have an unobstructed liberation and pure understanding in this world.

73. As long as you had remained without reasoning on this subject, so long were you either dormant or wandering in error.

74. You are awakened from this day both to your reason and liberation, and the seeds for the suppression of your desires, are sown in your heart.

75. At first neither was this visible world presented to you nor you to it, how long will you therefore reside in it, and what other desires have you herein?

76. Withdraw your mind from its thoughts of the visitor, visibles and vision of this world, and settle it in the idea of the entire negation of all existence, then fix your meditation solely in the Supreme Being, and sit in a state of unalterable insensibility (by forgetting yourself and being like a stone).

77. When the seed of renunciation has taken root in your heart, and begun to germinate in it, the sprouts of your affections and hatred (pathos and apathy), will be destroyed of themselves.

78. Then the impression of the world will be utterly effaced from the mind, and an unshaken anesthesia will overtake you all at once.

79. Remaining thus entranced in your abstract meditation, you will have in process of time a soul, as luminous as a luminary in the clear firmament of heaven, freed from the links of all causes and their consequences for evermore.

#### CHAPTER XXII. PRACTICE OF WISDOM. (VIJNANA-BHYÁSÁ).

1. The goddess continued:--As objects seen in a dream, prove to be false as the dream, on being roused from sleep and upon knowing them as fumes of fancy; so the belief in the reality of the body, becomes unfounded upon dissolution of our desires.

2. As the thing dreamt of disappears upon waking, so does the waking body disappear in sleep, when the desires lie dormant in the soul.

3. As our corporeal bodies are awakened after the states of our dreaming and desiring, so is our spiritual body awakened after we cease to think of our corporeal states.

4. As a sound sleep succeeds the dormancy which is devoid of desires; so does the tranquillity of liberation follow the state of our renunciation even in our waking bodies.

5. The desire of living-liberated men (jivan-muktas), is not properly any desire at all, since it is the pure desire relating to universal weal and happiness.

6. The sleep in which the will and wish are dormant, is called the sound sleep susupta, but the dormancy of desires in the waking state, is known as insensibility mOa or múrchhá.

7. Again the sleep which is wholly devoid of desire, is designated the turíya or the fourth stage of yoga, and which in the waking state is called samádhi or union with Supreme.

8. The living man, whose life is freed from all desires in this world, is called the living liberated-jivan-mukta, a state which is unknown to them that are not liberated (amukta).

9. When the mind becomes a pure essence (as in its samádhi), and its desires are weakened, it becomes spiritualised (ativáhika), and then it glows and flows, as the snow melts to water by application of heat.

10. The spiritualised mind, being awakened (as if it were from its drowsiness or lethargy), mixes with the holy spirits of departed souls in the other world.

11. When your egoism is moderated by your practice of yoga, then the perception of the invisible, will of itself rise clearly before your mind.

12. And when spiritual knowledge gains a firm footing in your mind, you will then behold the hallowed scenes of the other world more than your expectation.

13. Therefore O blameless lady! try your utmost to deaden your desires, and when you have gained sufficient strength in that practice, know yourself to be liberated in this life.

14. Until the moon of your intellectual knowledge, comes to shine forth fully with her cooling beams, so long you shall have to leave this body of yours here, in order to have a view of the other world.

15. This fleshy body of yours, can have no tangible connection with one which is without flesh; nor can the intellectual body (lingadeha), perform any action of the corporeal system.

16. I have told you all this according to my best knowledge, and the state of things as they are; and my sayings are known even to children, to be as efficacious as the curse or blessing of a deity.

17. It is the habitual reliance of men in their gross bodies, and their fond attachment to them, that bind their souls down, and bring them back to the earth; while the weakening of earthly desires serve to clothe them with spiritual bodies.

18. Nobody believes in his having a spiritual body here even at his death bed; but every one thinks the dying man to be dead with his body forever.

19. This body however, neither dies, nor is it alive at anytime; for both life and death are mere resemblances of aerial dreams and desires in all respects.

20. The life and death of beings here below, are as false as the appearances and disappearance of persons in imagination, (or a man in the moon), or of dolls in play or puppet shows.

21. Lílá said:--The pure knowledge, O goddess! that you have imparted to me, serves on its being instilled into my ears, as a healing balm to the pain caused by the phenomenals.

22. Now tell me the name and nature of the practice, that may be of use to Spiritualism, how it is to be perfected and what is the end of such perfection.

23. The goddess replied:--Whatever a man attempts to do here at anytime, he can hardly ever effect its completion, without his painful practice of it to the utmost of his power.

24. Practice is said by the wise, to consist in the conference of the same thing with one another, in understanding it thoroughly, and in devoting one's self solely to his object.

25. And those great souls become successful in this world, who are disgusted with the world, and are moderate in their enjoyments and desires, and do not think on the attainment of what they are in want of.

26. And those great minds are said to be best trained, which are graced with liberal views, and are delighted with the relish of unconcernedness with the world, and enraptured with the streams of heavenly joy.

27. Again they are called the best practised in divine knowledge, who are employed in preaching the absolute negation of the knower and knowables in this world, by the light of reasoning and Scriptures.

28. Also the knowledge, that there was nothing produced in the beginning, and that nothing which is visible, as this world or one's self, is true at anytime, is called to be practical knowledge by some.

29. The strong tendency of the soul towards the spirit of God, which results from a knowledge of the nihility of visibles, and subsidence of the passions, is said to be the effect of the practice of Yoga.

30. But mere knowledge of the nonexistence of the world, without subduing the passions, is known as knowledge without practice, and is of no good to its possessor.

31. Consciousness of the nonexistence of the visible world, constitutes the true knowledge of the knowable. This habitude of the mind is called the practice of Yoga, and leads one to his final extinction--nirvána.

32. The mind thus prepared by practice of Yoga, awakens the intelligence which lay dormant in the dark night of this world, and which now sheds its cooling showers of reason, like dew drops in the frosty night of autumn.

33. As the sage was sermonizing in this manner, the day departed as to its evening service, and led the assembled train to their evening ablutions. They met again with their mutual greetings at the rising beams of the sun after the darkness of night was dispelled.

#### CHAPTER XXIII. THE AERIAL JOURNEY OF SPIRITUAL BODIES.

1. Vasishtha said:--After this conference between the goddess and That excellent lady on that night, they found the inmates of the family fast asleep in the inner apartment.

2. They entered the charnel-house which was closely shut on all sides by latches fastened to the doors and windows, and which was perfumed with the fragrance of heaps of flowers.
3. They sat beside the corpse decorated with fresh flowers and garments, with their faces shining like the fair full-moon; and brightening the place.
4. They then went to the cemetery and stood motionless on the spot, as if they were sculptures engraven on marble columns, or as pictures drawn upon the wall.
5. They shook off all their thoughts and cares, and became as contracted as the faded blossoms of the lotus at the decline of the day, when their fragrance has fled from them.
6. They remained still, calm and quiet and without any motion of their limbs, like a sheet of clouds hanging on the mountain top in the calm of autumn.
7. They continued in fixed attention without any external sensation, like some lonely creepers shrivelled for want of the moisture of the season.
8. They were fully impressed with the disbelief of their own existence, and that of all other things in the world, and were altogether absorbed in the thought of an absolute privation of everything at large.
9. They lost the remembrance of the phantom of the phenomenal world, which is as unreal as the horn of a hare.
10. What was a nonexistent at first, is even so a not-being at present, and what appears as existent, is as nonexistent as the water in a mirage.
11. The two ladies then became as quiet as inert nature herself, and as still as firmament before the luminous bodies rolled about in its ample sphere.
12. They then began to move with their own bodies, the goddess of wisdom in her form of intelligence, and the queen in her intellectual and meditative mood.
13. With their new bodies they rose as high as one span above the ground, then taking the forms of the empty intellect, they began to mount in the sky.
14. The two ladies then with their playful open eyes, ascended to the higher region of the sky, by their nature of intellectual knowledge.
15. Then they flew higher and higher by force of their intellect, and arrived at a region stretching millions of leagues in length.
16. Here the pair in their etherial forms, looked about according to their nature in search of some visible objects; but finding no other figure except their own, they became much more attached to each other by their mutual affection.

#### CHAPTER XXIV. THE AERIAL JOURNEY.

1. Vasishtha continued:--Thus ascending higher and higher and reaching by degrees the highest station, they went on viewing the heavens, with their hands clasped in each other's.
2. They saw a vast expanse as that of the wide extended universal ocean, deep and translucent within; but soft with etherial mildness, and a cooling breeze infusing heavenly delight.
3. All delightful and pleasant was the vast Ocean of vacuity, into which they dived, and which afforded them a delight far greater in its purity, than what is derived from the company of the virtuous.
4. They wandered about all sides of heaven, under the beams of the full moon shining above them; and now halted under the clear vault of the clouds, covering the mountain tops of Meru, as if under the dome of a huge white washed edifice.
5. And now they roved by the regions of Siddhas and Gandharvas, breathing the charming fragrance of Mandára garlands; and now passing the lunar sphere, they inhaled the sweet scent exhaled by the breeze from that nectarious orb (Sudhákara).
6. Now tired and perspiring profusely, they bathed in the lakes of showering clouds, filled with the blushing lotuses of lurid lightnings flashing within them.
7. They promenaded at random of their free will on all sides, and now alighted like fluttering bees on the tops of high mountains, appearing as filaments of the lotus-like earth below.
8. They roved also under the vaults of some fragments of clouds, which were scattered by the winds, and raining like the cascade of Ganges, thinking them as shower bath-houses in the air.

9. Then failing in their strength, they halted in many places, with their slow and slackened steps, and saw the vacuum full of great and wonderful works.
10. They saw what they had never seen before, the tremendous depth of vacuity, which was not filled up by the myriads of worlds which kept revolving in it.
11. Over and over and higher and higher, they saw the celestial spheres filled with luminous orbs adorned with their ornamental stars, wandering one above and around the other.
12. Huge mountainous bodies as the Meru moved about in the vacuous space, and emitted a rubicund glare, like a flame of fire from within their bowels on all sides.
13. There were beautiful tablelands, like those of the Himálayas, with their pearly peaks of snow; and also mountains of gold, spreading an aureate color over the land.
14. They saw in some place mountains of emerald, tinging the landscape with green, as it were a bed of grass; and in others some dark cloud, dimming the sight of the spectator, and hiding the spectacle in dark blackness.
15. They saw also tracts of blue sapphire, with creepers of Párijáta flowers, blooming with their blossoms as banners in the blue skies.
16. They saw the flights of Siddhas (or departed holy spirits), the flight of whose minds outstripped the swiftness of the winds; and heard the vocal music of the songs of heavenly nymphs in their aerial abodes.
17. All the great bodies in the universe (the planetary system), were in continual motion; and the spirits of the gods and demigods, were moving about unseen by one another.
18. Groups of spiritual beings, as the Kushmándas, Rákshasas and Pisáchas, were seated in aerial circles at the borders; and the winds and gales blowing with full force in their etherial course.
19. Loud roarings of clouds, as those of the crackling wheels of heavenly cars, were heard in some places; and the noise of rapid stars, resembled the blowing of pneumatic engines.
20. There the half burnt Siddhas, were flying from their burning cars under the solar rays, by reason of their nearness to the Sun; and the solar embers were flung afar by the breath of the nostrils of his horses.
21. In some places they saw the rulers of men, and trains of Apsaras, hurrying up and down the air; and in others, the goddesses wandering amidst the smoky and fiery clouds in the firmament.
22. Here they saw some sparks of light, falling like the jewels of celestial nymphs, in their hurried flight to their respective spheres; and there they saw the lightsome spirits of lesser Siddhas dwindling into darkness.
23. Flakes of mists were falling off from the clouds, as if by friction of the bodies of turbulent spirits, rushing up and down the skies; and shrouding the sides of mountains as with sheets of cloth.
24. Fragments of clouds, beset by groups in the shapes of crows, owls and vultures, were flying about in the air; and there were seen some monsters also, as Dákinis heaving their heads in the forms of huge surges, in the cloudy ocean of the sky.
25. There were bodies of Yoginis too, with their faces resembling those of dogs, ravens, asses and camels, who were traversing the wide expanse of the heavens to no purpose.
26. There were Siddhas and Gandharvas, sporting in pairs in the coverts of dark, smoky and ash colored clouds, spread before the regents of the four quarters of the skies.
27. They saw the path of the planets (the zodiac), which resounded loudly with the heavenly music of the spheres; and that path also (of the lunar mansions), which constantly marked the course of the two fortnights.
28. They saw the sons of gods moving about in the air, and viewing with wonder the heavenly stream of Ganges (the milky way), which was studded with stars, and rolling with the rapidity of winds.
29. They saw the gods wielding their thunderbolts, discuses, tridents, swords and missiles; and heard Nárada and Tumburu singing in their aerial abodes on high.
30. They saw the region of the clouds, where there were huge bodies of them mute as paintings, and pouring forth floods of rain as in the great deluge.

31. In some place they saw a dark cloud, as high as the mountain-king Himálaya, slowly moving in the air; and at others some of a golden color as at the setting sun.
32. In some place there were flimsy sheets of clouds, as are said to hover on the peaks of the Rishya range; and at another a cloud like the calm blue bed of the Sea, without any water in them.
33. There were tufts of grass seen in some places, as if blown up by the winds and floating in the stream of air; and swarms of butterflies at others with their glossy coats and wings.
34. In some place, there was a cloud of dust raised by the wind, and appearing as a lake on the top of a mountain.
35. The Mátris were seen, to be dancing naked in their giddy circles in some place, and the great Yoginis sat at others, as if ever and anon giddy with intoxication.
36. There were circles of holy men, sitting in their calm meditation in one place; and pious saints at others, who had cast away their worldly cares at a distance.
37. There was a conclave of celestial singers, composed of heavenly nymphs, Kinnaras and Gandharvas in one place; and some quiet towns and cities situated at others.
38. There were the cities of Brahmá and Rudra full with their people, and the city of illusion (máyá) with its increasing population.
39. There were crystal lakes in some places and stagnant pools at others; and lakes with the Siddhas seated by them, and those embosomed by the rising moon.
40. They saw the sun rising in one part, and the darkness of night veiling the others; the evening casting its shadow on one, and the dusky mists of dusk obscuring the other.
41. There were the hoary clouds of winter in some places, and those of the rains in others; somewhere they appeared as tracts of land and at another as a sheet of water.
42. Bodies of gods and demigods, were wandering from one side to the other; some from east to west, and others from north to the south.
43. There were mountains heaving their heads to thousands of miles in their height; and there were valleys and caves covered in eternal darkness.
44. There was a vast inextinguishable fire, like that of the blazing sun in one place; and a thickly frost covering the moon-light in another.
45. Somewhere there was a great city, flourishing with groves and trees; and at another big temples of gods, levelled to the ground by the might of demons.
46. In some place there was a streak of light, described by a falling meteor in the sky; in another the blaze of a comet with its thousand fiery tails in the air.
47. In one place there was a lucky planet, rising with its full orb to the view; in another there spread the gloom of night, and full sunshine in another.
48. Here the clouds were roaring, and there they were dumb and mute; here were the high blasts driving the clouds in air, and there the gentle breeze dropping the clusters of flowers on the ground.
49. Sometimes the firmament was clear and fair, and without an intercepting cloud in it, and as transparent as the soul of a wise man, delighted with the knowledge of truth.
50. The vacuous region of the celestial gods, was so full with the dewy beams of the silvery orb of the moon, that it appeared as a shower of rain, and raised the loud croaking of the frogs below.
51. There appeared flocks of peacocks and goldfinches, to be fluttering about in some place, and vehicles of the goddesses and Vidyádhari's thronging at another.
52. Numbers of Kártikeya's peacocks were seen dancing amidst the clouds, and a flight of greenish parrots was seen in the sky appearing as a green plain.
53. Dwarfish clouds were moving like the stout buffaloes of Yama; and others in the form of horses, were grazing on the grassy meadows of clouds.
54. Cities of the gods and demons, appeared with their towers on high; and distinct towns and hills, were seen at distances, as if detached from one another by the driving winds.
55. In some place, gigantic Bhairavas were dancing with their mountainous bodies; and great garudas were flying at another, as winged mountains in the air.
56. Huge mountains also, were tossed about by the blowing of winds; and the castles of the Gandharvas, were rising and falling with the celestial nymphs in them.



57. There were some clouds rising on high, and appearing as rolling mountains in the sky, crushing down the forests below; and the sky appeared in some place, as a clear lake abounding in lotuses.

58. The moonbeams shone brightly in one spot, and sweet cooling breezes blew softly in another. Hot sultry winds were blowing in some place, and singeing the forest on the mountainous clouds.

59. There was a dead silence in one spot, caused by perfect calmness of the breeze; while another spot presented a scene of a hundred peaks, rising on a mountainlike cloud.

60. In one place the raining clouds, were roaring loudly in their fury; and in another a furious battle was waging between the gods and demons in the clouds.

61. In some place the geese were seen gabbling in the lotus lake of the sky, and inviting the ganders by their loud cackling cries.

62. Forms of fishes, crocodiles and alligators, were seen flying in the air, as if they were transformed to aerial beings, by the holy waters of their natal Ganges.

63. They saw somewhere the eclipse of the moon, by the dark shadow of the earth, as the sun went down the horizon; and so they saw the eclipse of the sun by the shadow of the moon falling on his disc.

64. They saw a magical flower garden, exhaling its fragrance in the air; and strewing the floor of heaven, with profusion of flowers, scattered by showers of morning dews.

65. They saw all the beings contained in the three worlds, to be flying in the air, like a swarm of gnats in the hollow of a fig tree; and then the two excellent ladies stopped in their aerial journey, intent upon revisiting the earth.

#### CHAPTER XXV. DESCRIPTION OF THE EARTH.

1. These ladies then alighted from the sky in their forms of intelligence, and passing over the mountainous regions, saw the habitations of men on the surface of the earth.

2. They saw the world situated as a lotus, in the heart of the first male Nara (Brahmá); the eight sides forming the petals of the flower, the hills being its pistils, and the pericarp containing its sweet flavor.

3. The rivers are the tubes of its filaments, which are covered with drops of snow resembling their dust. The days and nights rolling over it, like swarms of black-bees and butterflies, and all its living beings appearing as gnats fluttering about it.

4. Its long stalks which are as white as the bright day light, are composed of fibres serving for food, and of tubes conducting the drink to living beings.

5. It is wet with moisture, which is sucked by the sun, resembling the swan swimming about in the air. It folds itself in sleep in the darkness of night in absence of the sun.

6. The earth like a lotus is situated on the surface of the waters of the ocean, which make it shake at times, and cause the earthquake by their motion. It is supported upon the serpent Sesha serving for its understalk, and is girt about by demons as its thorns and prickles.

7. The mount Meru (and others) are its large seeds, and the great hives of human population; where the fair daughters of the giant race, propagated (the race of men), by their sweet embrace (with the sons of God).

8. It has the extensive continent of Jambudwípa situated in one petal, the petioles forming its divisions, and the tubular filaments its rivers.

9. The seven elevated mountains, forming the boundary lines of this continent, are its seeds; and the great mount of Sumeru reaching to the sky, is situated in the midst.

10. Its lakes are as dewdrops on the lotus-leaf, and its forests are as the farina of the flower; and the people inhabiting the land all around, are as a swarm of bees about it.

11. Its extent is a thousand yojanas square, and is surrounded on all sides by the dark sea like a belt of black bees.

12. It contains nine Varshas or divisions, which are ruled by nine brother kings, resembling the regents of its eight petalled sides, with the Bhárata-varsha in the midst.

13. It stretches a million of miles with more of land than water in it. Its habitable parts are as thickly situated as the frozen ice in winter.

14. The briny ocean which is twice as large as the continent, girds it on the outside, as a bracelet encircles the wrist.

15. Beyond it lies the SÁka continent of a circular form, and twice as large as the former one, which is also encircled by the sea.
16. This is called the Milky Ocean for the sweetness of its water, and is double the size of the former sea of salt.
17. Beyond that and double its size is the Kusadwípa continent, which is full of population. It is also of the size of a circle, and surrounded by another sea.
18. Around it lies the belt of the sea of curds, delectable to the gods, and double the size of the continent which is encircled by it.
19. After that lies the circle of the Krauncha dwípa, which is also twice the size of the former one, and surrounded by a sea in the manner of a city by a canal.
20. This sea is called the sea of butter, and is twice as large as the continent which is girt by it. Beyond it lies the Sálmalī-dwípa, girt by the foul sea of wine.
21. The fair belt of this sea resembles a wreath of white flowers, like the girdle of the Sesha serpent, forming the necklace hanging on the breast of Vishnu.
22. Thereafter is stretched the Plaxa dwípa, double the size of the former, and encircled by the belt of the sea of sugar, appearing as the snowy plains of Himálaya.
23. After that lies the belt of the Pushkara dwípa, twice as large as the preceding one, and encircled by a sea of sweet water double its circumference.
24. Hence they saw at the distance of ten degrees, the descent to the infernal regions; where there lay the belt of the south polar circle, with its hideous cave below.
25. The way to the infernal cave is full of danger and fear, and ten times in length from the circle of the dwípas; (continents).
26. This cave is encompassed on all sides by the dreadful vacuum, and is half covered below by a thick gloom, appearing as a blue lotus attached to it.
27. There stood the Lokálōka Sumeru or South Polar mountain, which is bright with sunshine on one side, and covered by darkness on the other, and is studded with various gems on its tops, and decked with flowers growing upon it.
28. It reflected the glory of the three worlds (in the everlasting snows), which are clapped as a cap of hairs on its top.
29. At a great distance from it, is a great forest, untrodden by the feet of any living being; and then proceeding upward, they saw the great northern ocean encompassing the pole on all sides.
30. Further on they saw the flaming light of the aurora borealis, which threatened to melt the snowy mountain to water.
31. Proceeding onward, they met with the fierce north winds, blowing with all their fury and force.
32. They threatened to blow away and uproot the mountains, as if they were dust or grass; and traversed the empty vacuum with their noiseless motion.
33. Afar from these they saw the empty space of vacuum, stretching wide all about them.
34. It spreads around to an unlimited extent, and encompasses the worlds as a golden circlet encircles the wrist.
35. Thus Lílá, having seen the seas and mountains, the regents of the worlds, the city of the gods, the sky above and the earth below in the unlimited vault of the universe, returned on a sudden to her own land, and found herself in her closet again.

#### CHAPTER XXVI.

1. Vasishtha said:--After the excellent ladies had returned from their visit of the mundane sphere, they entered the abode where the Bráhmaṇ had lived before.
2. There the holy ladies saw in that dwelling, and unseen by anybody, the tomb or tope of the Bráhmaṇ.
3. Here the maid servants were dejected with sorrow, and the faces of the women were soiled with tears. Their countenances had faded away, like lotuses with their withered leaves.
4. All joy had fled from the house, and left it as the dry bed of the dead sea, after its waters were sucked by the sage Agastya. It was as a garden parched in summer, or a tree struck by lightning.

5. It was as joyless as the dried lotus, torn by a blast or withering under the frost; and as faint as the light of a lamp, without its wick or oil; and as dim as the eyeball without its light.
6. The house without its master, was as doleful as the countenance of a dying person, or as a forest with its falling and withered leaves, and as the dry and dusty ground for want of rain.
- 7-8. Vasishtha continued:--Then the lady with her gracefulness of divine knowledge, and the elegance of her perfections, and her devotedness to and desire of truth, thought within herself, that the inmates of the house might behold her and the goddess, in their ordinary forms of human beings.
9. The dwellers of the house then saw the two ladies as Lakshmi and Gaurí together, and brightening the house with the effulgence of their persons.
10. They were adorned from head to foot, with wreaths of unfading flowers of various kinds; and they seemed like the personifications of the spring season, perfuming the house with the fragrance of a flower garden.
11. They appeared to rise as a pair of moons, with their cooling and pleasant beams; infusing a freshness to the family, as the moonlight does to the medicinal plants in forests and villages.
12. The soft glances of their eyes, under the long, loose and pendant curls of hair on their foreheads, shed as it were a shower of white Málati flowers, from the dark cloudy spots of their nigrescent eyes.
13. Their bodies were as bright as melted gold, and as tremulous as the flowing stream. The current of their effulgence, cast a golden color on the spot where they stood, as also over the forest all around.
14. The natural beauty of Lakshmi's body, and the trembling glare of Lílá's person, spread as it were, a sea of radiance about them, in which their persons seemed to move as undulating waves.
15. Their relaxed arms resembling loose creepers, with the ruddy leaflets of their palms, shook as fresh Kalpa creepers in the forest.
16. They touched the ground again with their feet, resembling the fresh and tender petals of a flower, or like lotuses growing upon the ground.
17. Their appearance seemed to sprinkle ambrosial dews all around, and made the dry withered and brown branches of Tamála trees, to vegetate anew in tender sprouts and leaflets.
18. On seeing them, the whole family with Jyeshtha Sarmá (the eldest boy of the deceased Bráhmaṇ), cried aloud and said, "Obeisance to the woodland goddesses," and threw handfuls of flowers on their feet.
19. The offerings of flowers which fell on their feet, resembled the showers of dew-drops, falling on lotus leaves in a lake of lotuses.
20. Jyeshtha Sarmá said:--Be victorious, you goddesses! that have come here to dispel our sorrow; as it is inborn in the nature of good people, to deliver others from their distress.
21. After he had ended, the goddesses addressed him gently and said, tell us the cause of your sorrow, which has made you all so sad.
22. Then Jyeshtha Sarmá and others related to them one by one their griefs, owing to the demise of the Bráhmaṇ pair.
23. They said:--Know O goddess pair! there lived here a Bráhmaṇ and his wife, who had been the resort of guests and a support of the Bráhmaṇical order.
24. They were our parents, and have lately quitted this abode; and having abandoned us with all their friends and domestic animals here, have departed to heaven, and left us quite helpless in this world.
25. The birds there sitting on the top of the house, have been continually pouring in the air, their pious and mournful ditties over the dead bodies of the deceased.
26. There the mountains on all sides, have been lamenting their loss, in the hoarse noise (of the winds) howling in their caverns, and shedding showers of their tears in the course of the streams issuing from their sides.

27. The clouds have poured their tears in floods of rain-water, and fled from the skies; while the quarters of the heavens have been sending their sighs in sultry winds all around.
28. The poor village people are wailing in piteous notes, with their bodies mangled by rolling upon the ground, and trying to yield up their lives with continued fasting.
29. The trees are shedding their tears every day in drops of melting snow, exuding from the cells of their leaves and flowers, resembling the sockets of their eyes.
30. The streets are deserted for want of passers-by, and have become dusty without being watered. They have become as empty as the hearts of men forsaken by their joys of life.
31. The fading plants are wailing in the plaintive notes of Cuckoos and the humming of bees; and are withering in their leafy limbs by the sultry sighs of their inward grief.
32. The snows are melt down by the heat of their grief and falling in the form of cataracts, which break themselves to a hundred channels by their fall upon stony basins.
33. Our prosperity has fled from us, and we sit here in dumb despair of hope. Our houses have become dark and gloomy as a desert.
34. Here the humble bees, are humming in grief upon the scattered flowers in our garden, which now sends forth a putrid smell instead of their former fragrance.
35. And there the creepers that twined so gaily round the spring trees, are dwindling and dying away with their closing and fading flowers.
36. The rivulets with their loose and low rippling murmur, and light wavelike motion of their liquid bodies in the ground, are running hurriedly in their sorrow, to cast themselves into the sea.
37. The ponds are as still in their sorrow, as men sitting in their meditative posture (samádhi), notwithstanding the disturbance of the gnats flying constantly upon them.
38. Truly is that part of the heaven adorned this day by the presence of our parents, where the bodies of heavenly singers, the Kinnaras, Gandharvas and Vidyádhara, welcome them with their music.
39. Therefore, O Devis! reduce our excessive grief; as the visit of the great never goes for nothing.
40. Hearing these words, Lílá gently touched the head of her son with her hand, as the lotus-bed leans to touch its offshoot by the stalk.
41. At her touch the boy was relieved of all his sorrow and misfortune, just as the summer heat of the mountain, is reduced by the showers of the rainy season.
42. All others in the house, were as highly gratified at the sight of the goddesses, as when a pauper is relieved of his poverty, and the sick are healed by a draught of nectar.
43. Ráma said:--Remove my doubt, sage, why Lílá did not appear in her own figure before her eldest son—Jyeshtha Sarmá.
44. Vasishtha answered:--You forget, O Ráma! to think that Lílá had a material body, or could assume any at pleasure. She was in her form of pure intellect, and it was with her spiritual hand that she touched the inner spirit of the boy and not his body.
45. Belief in materialism leads one to think his unreal earthly frame as real, as a boy's belief in ghosts makes him take a shadow for a spirit.
46. But this belief in one's materiality, is soon over upon conviction of his spirituality; as the traces of our visions in a dream, are removed on the knowledge of their unreality upon waking.
47. The belief of matter as (vacuous) nothing, leads to the knowledge of the spirit. And as a glass door appears as an open space to one of a irritable temperament, so does matter appear as nothing to the wise.
48. A dream presents us the sights of cities and lands, of air and water, where there are no such things in actuality; and it causes the movements of our limbs and bodies (as in sleep walking) for nothing.
49. As the air appears as earth in dreaming, so does the nonexistent world appear to be existent in waking. It is thus that men see and talk of things unseen and unknown in their fits of delirium.
50. So children see ghosts in the air, and the dying man views a forest in it; others see elephants in clouds, and some see pearls in sunbeams.

51. And thus those that are panic-struck and deranged in their minds, the halfwaking and passengers in vessels, see many appearances like the aforesaid ghosts and forests, as seen by children and men in the air, and betray these signs in the motions and movements of their bodies.

52. In this manner every one is of the form of whatever he thinks himself to be; and it is habit only that makes him to believe himself as such, though he is not so in reality.

53. But Lílá who had known the truth and nonexistence of the world, was conscious of its nothingness, and viewed all things to be but false conceptions of the mind.

54. Thus he who sees Brahma only to fill the sphere of his intellect, has no room for a son or friend or consort to abide in it.

55. He who views the whole as full with the spirit of Brahma, and nothing produced in it, has no room for his affection or hatred to anybody in it.

56. The hand that Lílá laid on the head of Jyeshtha Sarmá—her eldest son, was not lain from her maternal affection for him, but for his edification in intellectual knowledge.

57. Because the intellect being awakened, there is all joy attendant upon it. It is more subtle than ether and far purer than vacuum, and leads the intellectual being above the region of air. All things beside are as images in a dream.

#### CHAPTER XXVII. PAST LIVES OF LÍLÁ.

1. The two ladies then disappeared from that place, leaving the Bráhma family at their house in the mountainous village.

2. The family exclaimed “We are highly favoured by the woodland goddesses;” and then forgetting their grief, they betook themselves to their domestic employments.

3. Then the ethereal goddess spake to the aerial-Lílá, who stood fixed in air, over the mansion of the Bráhma, in a state of mute astonishment.

4. They then conversed as familiarly with each other, as persons having the same thoughts and desires, agree with one another in their views and acts; and as the dreamers of the same dream hold their mutual correspondence, like Usha and Anniruddha.

5. Their conversation in their immaterial forms, was of the same intellectual (psychical) kind, as we are conscious of in our dreams and imaginations.

6. Sarasvatí said:--Now you have fully known the knowable, and become acquainted with whatever is visible and invisible: such is the essence of Brahma; say now what more you want to know.

7. Lílá said:--Tell me the reason why I was seen by my son, and not where the spirit of my departed lord is reigning over his realm.

8. Sarasvatí replied:--Because you were not then perfect by your practice of Yoga to have your wish fulfilled, nor had you then lost your sense of duality, which is a preventive of perfection.

9. He who has not known the unity, is not entitled to the acts and benefits of his faith in the true god; as no one sitting in the sun, can enjoy the coolness of shade.

10. You were not practiced to forget your identity as Lílá, nor learnt that it is not your will, but the will of God that is always fulfilled.

11. You have afterwards become of pure desire, and wished that your son might see you, whereby he was enabled to have your sight.

12. Now if you should return to your husband, and do the like, you will undoubtedly be successful in your desire.

13. Lílá said:--I see within the sphere of this dome (of my mind), the Bráhma to have been my husband before; and I see also in it, that he died and became a ruler of the earth afterwards.

14. I see in it that spot of the earth, that city and that palace of his where I sat as his queen.

15. I see within myself my lord to be reigning in that place, and I see even there how he died afterwards.

16. I see herein the glory of the sovereign of so many countries on earth, and I see also the perfect frankness of his conduct through life.

17. I see the worlds in the inner sky of my mind, as they are placed in a casket, or as the oil is contained in a mustard seed.

18. I see the bright orb of my husband ever wandering before me, and now I pray you to contrive any how to place me by his side.
19. The goddess replied:--Tell me Lílá, to what husband you shall go, as there are hundreds of them that you had, and shall have in your past and future lives, and now there are three of them confined in this earth.
20. The nearest of the three, is the Bráhmán who is here reduced to ashes; the next is the prince lying in state and covered with flowers in the inner apartment.
21. The third is now a reigning prince in this earth, and has been buffeting in the waves of error in the vast ocean of the world.
22. His intellect is darkened and disordered by the splashing waves of worldliness, his intelligence is perverted to stupidity, and he is converted to a tortoise in the ocean of the world.
23. The management of his very many disordered state affairs, has stultified him to a lubbard, and he is now fast asleep amidst the turmoils of business.
24. He is fast bound to subjection by the strong chain of his thoughts, that he is a lord, is mighty, accomplished, and that he is happy and is to enjoy his estates forever.
25. Now say, O excellent lady! to what husband you wish to be led, in the manner of the fragrance of one forest borne by the breeze to another.
26. Here you are in one place, and there they in others amidst this vast world; and the state of their lives and manners differs widely from one another.
27. These orbs of light in the heaven, though they appear to be placed so near us (both to our eyesight and in the mind), are yet situated millions of leagues apart from one another; and the departed souls are carried in them (in their endless transmigrations).
28. And again all these bodies are as vacuous as air, though they contain the great mounts Meru and Mandara in themselves.
29. All bodies are formed by the combination of atoms, constantly proceeding from the Great Intellect, like particles of sunbeams over the universe.
30. The great and stupendous fabric of the world, is no more (in the eye of intelligence), than a quantity of paddy weighed in the balance.
31. As the spangled heavens appear like a forest full of brilliant gems in it, so the world appears as full of the glory of God to the contemplative mind, and not as composed of earth or other material bodies in it.
32. It is intelligence alone, that shines in the form of world in the intelligent soul, and not any material body, which was never brought into being before.
33. As billows in the lake, rise and set and rise again, so the rising and falling days and nights present these various scenes to our knowledge.
34. Lílá said:--So it is, O mother of mankind! and so I come to remember now, that my present birth (state) is of a royal kind, and neither of too pure nor gross a nature.
35. I having descended from Brahmá, had undergone a hundred and eight births (in different shapes); and after passing various states, I find myself still in existence.
36. I recollect, O goddess! to have been born in another world before, and to have been the bride of a Vidyádharma, when I used to rove about as freely as a bee over flowers.
37. Being debased by my libertinism, I was born in this mortal world, and became the mate of the king of the eagle feathered tribe.
38. And then having been a resident in the woods, I was turned to a woodman's mate, wearing a garment of leaves on my loins.
39. Growing fond of my life, I sported wantonly about the forest, and was changed to the Guluncha plant, delighting the woods with my leafy palms and flowering eyes.
40. This small tree of the holy hermitage, was held sacred by the society of saintly sages; and then I was regenerated in the form of an hermit's child, after the woods were burnt down by a wild-fire.
41. Here I was initiated in the formularies for removing the curse of womanhood, and became as a male being in the person of the handsome prince of Suráshtra (Surat), where I reigned for a hundred years (or for a whole century).
42. I was then denounced to become a weasel, and covered with leprosy, in the lowlands of Táli, on account of my misconduct in the government.

43. I remember, O goddess! how I became a bullock at Surat, and was goaded by thoughtless cowherd children, in their merry sport for full eight years.
44. I bear in mind when I was transformed to a bird, and with what difficulty I broke the net, that was laid by bird-catchers for my destruction. It was in the same manner as we release ourselves from the snares of sinful desires.
45. I remember with pleasure when as a bee, I lighted lightly on the leaflets of blossoms, sipped the honey of the blooming buds, dined on the pistils, and slept in the cups of lotus flowers.
46. I wandered about in pleasant woodlands and lawns, with my exalted and branching horns and beautiful eyes, in the form of an antelope, till I was killed by the dart of a huntsman in my mortal part.
47. I have been in the form of a fish, and was lifted up by the waves of the sea above the surface of the water. I saw how a tortoise was killed by the blow of a club on the neck, when it failed to break its back-bone.
48. I was a Chandála huntsman once, wandering by the side of Charmanvatí (the river Chenab), when I used to quench my thirst with cocoa water, as I was tired with roaming.
49. I became a stork also, delighting in lakes with my mate, and filling the air with our sweet cries.
50. In another birth, I rambled about in groves of palm and Tamála trees, and fixed my eyes with amorous looks and glances upon my lover.
51. I had next been a fairy Apsará, with a form as bright as melted gold, and features as beautiful as those of the lotus and lily, in which the celestials like bees and butterflies, used to take delight.
52. I remember to have decked myself in gold and pearls, and in gems and rubies upon earth, and to have sported with my youthful consorts in pleasure gardens and groves, and on hills and mountains.
53. And I remember also to have lived long as a tortoise on the borders of a river, and to have been carried away by the waves, sometimes under an tree of creepers, over-hung with clusters of beautiful flowers; and at others to some wild cave washed by the waves.
54. I see how I acted the part of a goose with my covering of feathers, swimming on the high heaving waves on the surface of a lake.
55. Then seeing a poor gnat hanging on the moving leaf of a Sálmalí branch, I became its associate and as contemptible a thing like itself.
56. I became an aquatic crane also, skimming playfully over the waters gushing from the hills, and slightly kissing the crests of the waves rising over the rapid torrent.
57. I remember also how I slighted the loves of amorous youths, and spurned off from me the Vidyádhara children on the Gandha Mádana and Mandara hills.
58. I remember likewise the pangs of a lovelorn lass, when I lay pining in my bed, strewn over with the fragrance of camphor, and how I was decaying like the disc of the waning moon.
59. Thus I passed through many births, in the wombs of higher and lower animals, and found them all to be full of pain. And my soul has run over the waves of the irresistible current of life, like the fleet antelope, pacing its speed with the swiftness of the wind.

#### CHAPTER XXVIII. LÍLÁ'S VISION.

1. Ráma said:--Tell me sage, in what manner the goddesses broke out of the strongholds of their bodies, and the prison-house of this world, (where their souls were pent up), and passed through infinite space, to survey the scenes beyond its confines.
2. Vasishtha replied:--Where is the world and where is its support or solidity? They were all situated in the region within the minds of the goddesses.
3. They saw in it the hilly tract, where the Bráhmána Vasishtha had his abode and his desire of royalty, (pictured in their minds).
4. They saw in a corner of it the deserted mansion of the Bráhman, and they saw in it the surface of the earth stretching to the seas.
5. They saw in that imaginary spot of earth the city of the prince, and the royal palace which he had enjoyed with Arundhati his consort (in his imagination).

6. How she was born under the name of Lílá, and worshipped the goddess of wisdom—Saraswatí; by whom she was miraculously conveyed to the delightful region of the sky.
7. It was in the mansion situated in that hilly village, that she saw the world placed within the space of a span of her mind.
8. Having come out of her vision of the world, she found herself seated in her house, as one finds himself lying in his own bed, after his rambling from one dream to another.
9. All that she saw was mere vision and void; there was no world nor earth, nor a house nor the distance thereof.
10. It was the mind which showed them these images, as it presents the objects of our desire to our view; or else there was neither any world nor earth in actuality.
11. The sphere of intelligence is infinite, and without any covering; and being agitated by the powers of one's intellect, it presents all the objects of nature to his view, as the sky when agitated by heat produces the winds.
12. The sphere of the intellect is uncreated, (being a mode of the divinity itself); it is ever calm everywhere; and is supposed as the world itself by deluded minds.
13. He who understands rightly, views the world to be as unsubstantial as air; but whoever is misled by his wrong judgment takes it to be as a solid mountain.
14. As a house and a city are manifested to us in our dream, so is this unreal world presented as a reality to our understandings.
15. As is the misconception of water in the mirage, and the mistake of gold in a bracelet; so does all this unreality appear as a substantiality to the mistaken mind.
16. Discoursing in this manner between themselves, the two charming ladies, walked out of the house with their graceful steps.
17. Being unseen by the village people, they viewed the mountain which stood before them, kissing the vault of heaven, and touching the orb of the sun with its lofty peaks.
18. It was decorated with flowers of various colors, and covered with a variety of woods of various colors. There were waterfalls gushing with their tremendous roarings on one side, and groves resounding with the warbling of birds in another.
19. The clouds were variegated by the many colored clusters of flowers sweeping over them, and cranes and storks sat screeching on the cloud-capt top of Guluncha trees.
20. There were the robust reeds, hedging the banks of rivers with their wide stretching stems and roots, and the strong winds tossing about the tender creepers, growing out of the rocky caves, for want of support.
21. The tops of trees covered with flowers, were over-topped by the sheds of clouds hanging from the vault of heaven; which shed profusely their pearly drops of rainwater upon them, and formed the current streams below.
22. The banks of the streamlets were continually laved by the waves, raised by the winds playing upon the shaking trees on them; and a continued cooling shade was spread by the branching trees all around.
23. Standing on that spot, the ladies saw the hilly hamlet in the lawn, likening a fragment of heaven fallen upon the ground.
24. There the rippling streams were softly gliding by, and here the brimming brooks wobbled in the ground. The birds of the air were chirping on the sprays and aquatic fowls were flying about the holes of the seashore.
25. There they saw the herds of cattle slowly moving and grazing in the plains, and filling the echoing woods with their loud lowing; and saw the space, interspersed with shady groves and trees and green meadows all about.
26. The cliffs were whitened with snow, impenetrable by sunbeams; and the tops of hills were covered with bushy brambles, forming as braids of hair upon their craggy heads.
27. Cascades falling in torrents in the cavities of rocks, and scattering their pearly particles afar, memorialized the churning of the Milky Ocean by the Mandara mountain.
28. The trees in the glens, loaded as they were with their fruits and flowers, appeared as waiters upon the goddesses, and standing to welcome their approach with their rich presents.
29. Shaken by gusts of roaring winds, the forest trees, were shedding showers of their honey sweetened flowers, as offerings to the woodland gods and people.



30. The birds that approached fearlessly to drink the water dropping from the hill, now fled for fear of their seeming as sleets, shells and shots of archers.
31. The birds parched by thirst, and wishing to drink the water dashed by the waves of the rivulet, were hovering upon it as stars in the sky.
32. There were rows of crows sitting on the tops of the tall Tála (or palm) trees, from whose sight the children were hiding the remains of their sweetmeat.
33. There they saw the rural lads with garlands of flowers on their heads and garments; and roaming in the cooling shades of the date, jam and nimba trees.
34. They saw the lean and hungry beggar woman passing slowly by the way, and clad in her flaxen robe, with garlands of blossoms for her ear dress.
35. They saw the lazy rustics sitting retired in their lonely retreats, and conversing afar from the noisy brooks where they could hardly hear one another.
36. They saw the naked mendicant children, besmeared in their face and hands with curd, and with cow-dung upon their bodies, and holding the flowery branches of plants in their hands, and crowding in the compound.
37. The bushes on the green banks of the river, were shaken to and fro as in a swing by the dashing of the waves, which left their marks on the sandy shore, as the waters receded to their bed.
38. The house was full of flies filled with the sweets of milk and curds; but the children were moaning with cries for their want of sufficient food.
39. The herdswomen were observed to be fretting, at seeing their bracelets daubed by the cow-dung, (which they were pasting); and the men were seen to be smiling, at seeing the eagerness of women, for tying the loosened knots of their hair.
40. The crows were alighting from the tops of hills, to pick up the offerings of the holy sages; and the paths about their houses, were strewn over with the sacred Kuru and Kurunta leaves.
41. The floral plants growing in the caverns of the hills, and about the precincts of the house, covered the ground every morning, with heaps of flowers to the depth of the heels.
42. There were the chowry-tailed cattle and antelopes, grazing in one part of the forest; and also the tender young deer sleeping on the bed of grass under the gunja groves.
43. There were the young calves lying on one side, and shaking their ears to drive the flies away; which were fluttering on their faces, and upon the milk exuding from the sides of their mouths.
44. The rooms were stored with honey, which had been collected by driving the bees from the hives; the gardens were full of flowering Asokas; and their rooms were painted with lacdye.
45. The winds moistened by the showers of rain, had given the garden of trees to bloom, and the blooming buds of Kadamba, overhung like a canopy, the beds of green grass below.
46. The Ketaka tree grove was blooming white by removal of its weeds, and the water-course was gliding along with its soft murmuring tune.
47. The winds whistled in the windows of the caves, and the clouds rested on the roofs of the mountain tops; the ponds were brimful of water, and filled with lotuses like so many lightsome moons.
48. The green tree grove cast its cooling and undivided shade upon the ground, where the dew-drops trembling on the blades of grass, glistened like twinkling stars in the blue sky.
49. The trees constantly dropped down their ripened fruits, and dried flowers and leaves of various sorts, like showers of snow on the whitened ground.
50. There some clouds were seen to hang continually over the household compound, like the Chirinti (or Kulína) girls, that never forsake the abode of their parents; while there were others hovering over the roof of the house, and flashing in lightnings that supplied the place of lights.
51. The altar here, re-echoed to the loud roaring of the winds, confined in the caverns of the mountains; and the temple there, was graced by the twittering swallows and parrots, that alighted upon it in their numerous flights.

52. Soft breezes were moving slowly, loaded with the fragrance exhaled by the sleepy flowers (in the evening), and gently shaking the leaves of trees as they passed along the lawn.

53. There the ladies were attentive to the prattling and playful parrots and partridges, and here they listened to the melodious notes of the Kokila, responsive to the jarring crows on the branches.

54. The Palma and Tamala trees were loaded with fruits, and the forest trees were entwined by creepers, which waved their leafy palms around them.

55. There were the tender ivy creepers, clasping the branches on one side, and the fragrance of the efflorescent Kandala and silindhra plants, exhaled on the other. The tapering Tála and Tamála trees rising as high as spires, and a cooling breeze was blowing amidst the flower plants in the gardens.

56. There were the cattle hastening to drink the water in the troughs, and garden trees hanging with loads of green unripe fruits and beautiful flowers; the running streams were hidden under rows of trees on the banks, and the stalks of plants were studded with flowers without alternation.

57. The gardens were perfumed with the nectarious fragrance of kunda flowers, and the lakes were redolent with the odour of lotuses, hiding the humble bees giddy with liquor, in their honied cells. The air was reddened with the roseate pollen, flying from the crimson lotuses of the land, and mocked the redness of Indra's palace in the sky.

58. The gurgling noise of the rivulets running down precipitately from the hills, and the whiteness of the white cloud, hanging with the color of Kundu flowers over them; the beauty of the flowery gardens in the compound of the house, and the melodious warbling of musical birds singing joyous in the air, enchanted the scene.

59. The youths were sporting on their beds of flowers, and the playful maidens were decked with flowery wreaths hanging down to their feet. The ground was adorned everywhere with sprouting and prickly shrubs and blades of grass; and there was a beauty displayed in the clasping of creepers about the clumps of reeds.

60. The new shooting buds and blossoms covered the trees around, and fragments of clouds shrouded the houses below; the ground was decorated by wreaths of icicles, and the flash of lightnings in the clouds over the houses, terrified the women within.

61. There was the fragrance of blue lotuses exhaling its sweets about, and the hoarse lowings of the cattle, hastening to their green grazing ground. The confident deer and does were lying tamely in the house-yard, and the peacocks dancing merrily before the waterfalls, as if they were the showers of rainwater.

62. The fragrant breezes were blowing giddily, with the flavor of the fragrance they bore about; and the medicinal plants were lending their lights like lamps at night. The nests of birds were resonant with ceaseless warblings, and the noise of the waterfalls deafened the ears of men on the bank.

63. The pearly dew drops, that were continually dropped on the ground, from the leaves of trees and blades of grass; and the gleaming beauty of the ever blooming blossoms above, form with others, the everlasting charms of mountainous habitations, and baffle the description of poets.

#### CHAPTER XXIX. ACCOUNT OF THE PREVIOUS LIFE OF LILA.

A Description of the Domestic Duties of a Hindu Lady.

1. The two goddesses then alighted in that cooling village seat, as the two states of joy and liberation, meet in the tranquil spirit of the man knowing the Divine Spirit.

2. Lílá, who had by this time, become personified to the form of pure intelligence, by her knowledge of yoga, now became a seer of the three times presenting themselves before her.

3. She remembered the whole course of her past life, and derived pleasure in relating the events of her former life and death.

4. Lílá said:--I recollect by your favour, O goddess! and by sight of this place, all what I did and thought of in my past life.

5. Here I had grown up to old age, and here I had withered and become lean and thin as a skeleton. I was a Bráhmaṇí here, and had my body scratched by the dried sacrificial grass (Kusa), which I had to meddle with.
6. I was the legal wife of my lord, and producer of his race, and was employed in the acts of milking the cattle, and churning the curd (for butter and ghee). I had been mother of many sons, and a kind hostess to my guests.
7. I was devoted to the service of the gods, Bráhmans and good people, and rubbed my body with cow milk and ghee: I was employed in cleaning the frying pans and the boiling kettles of the house.
8. I boiled the food daily with a single bracelet of glass and one of conch-shell in my wrists; and served my father, mother, brother and daughters and sons-in-law with their daily victuals.
9. I was emaciated in my body like a domestic servant, by working all day and night; and 'haste and hasten,' were the words I used to repeat to myself.
10. Being thus busied and employed, I was so silly and ignorant, that I never thought within myself, even in a dream, about what I was and what was this world, although I had been the wife of a Bráhmaṇ.
11. Wholly engaged in the collection of fuel, cow-dung, and sacrificial wood and vegetables, I became emaciated in my body, which was wrapt in a worn out blanket.
12. I used to pick out the worms from the ears of the milch cow, and was prompt to water the garden of greens with watering pots in hand.
13. I used to go to the swelling lake every day, and get the fresh green grass for the fodder of my tender calves. I used to wash and clean the house every morning, and paint the doorway with the white tints of pasted and powdered rice (Gundi).
14. I had to correct my domestics with gentle rebukes, and tell them to keep within their bounds like the waves in the rivers.
15. With my infirm body and ears shaking as dried leaves of trees, and supporting myself on a stick, I lived here under the dread of old age.
16. As she was speaking in this manner, and walking in company with Sarasvatí about the village, in the valley of the mountain, she was astonished to see her former seats of pleasure, and showed them to the goddess.
17. This was my flowery tree garden, decorated by these torn Pátala plants, and this was my garden alcove of flowering Asokas.
18. This is the bank of the pond where the calves were loosely tied to the trees; and this is my pet calf Karniká, which has refrained from browsing the leaves (in my absence).
19. This is my watering woman, now so weak and dirty in her appearance; and weeping these eight days in my absence, with her eyes daubed in tears.
20. This, O goddess, is the place, where I used to eat and sit, and where I slept and walked; and these are the places where I gave and received the things to and from my attendants.
21. This is my eldest son Jyeshtha Sarmá, weeping in the house; and this is my milch cow, now grazing on the grassy plain in the forest.
22. I see this portico and these windows, once dear to me as my person, and besmeared with the dry powder of the Holi festival of the spring season.
23. I see these pulpy plants of gourd planted with my own hands, and dear to me as myself, now spreading themselves over the oven place.
24. I see these relatives of mine, who had been the bonds of my life before, now smoking in their eyes with tears, and carrying the fuel for fire, with beads of Rudráksha seeds on their bodies.
25. I see that stony shore, baffling the force of the waves, which have been pelting their pebbles against it, now covered by bushes of the beach.
26. The green meadows were full of leafy plants, with pendant dew drops on their tips; and the plains were whitened by the hailstones falling on them in showers.
27. The mid-day was covered by sun beams, as by a white mist of frost, and the tree groves resounded with the humming of bees, fluttering about their clustering flowers.
28. The blooming Palása glowing as reddish corals, had covered the trees and the land with heaps of crimson flowers.

29. The village stream was flowing with the floating fruits, which it bore from shore to shore; and the rustic lads jumbled together with loud noise, eager to lay hold on them.
30. The cool shady beach of the stream, was strewn over with pebbles, washed and carried away by the current, and covered by leaves falling from the trees.
31. There I see the altar of my house, which is so beautifully ornamented with the flowering creepers, and which is overhung on its windows by clusters of fruits and flowers.
32. Here lived my husband, whose life has fled to the sky in its aerial form, and became afterwards the lord of the earth, reaching to the surrounding seas.
33. I remember, how he had fostered the fond wish of obtaining royal dignity, and how ardently he looked forward on its attainment.
34. I see, O goddess! his royal dignity of eight days, which had seemed to be of so long a duration (as eighty years) before.
35. I see the soul of my Lord, residing in the empty space of this mansion, as in his former kingly state; although it is invisible to all as the current air in the sky, and as the odours borne by the winds.
36. It is in this vacuous space, that his soul is contained in the form of a thumb; which contains in its bosom, the whole extent of the realm of my lord, stretching to thousands of leagues in its circumference.
37. I see also O goddess! the spacious kingdom of my lord, in the space of my intellect, which makes room for thousands of mountains by the miraculous power of God, styled as illusion. (máya).
38. I wish now, O Goddess! to see the earthly city of my lord again; let us therefore turn our course that way, as no place is distant to the resolute.
39. Vasishtha said:--Having said so, she bowed down to the goddess and entered into the shrine, and then like a bird, she flew into the air with the goddess.
40. It was a region devoid of darkness, and as fair as a sea of moonlight. And then it was as blue as the person of Náráyana, and as bright as the back of a locust.
41. They passed above the regions of the clouds and winds, as also beyond the spheres of the orbits of the sun and moon.
42. They passed beyond the path of the north polar star, and the limits of the circuits of the Sádhyas and Siddhas and other celestial beings.
43. Thence they ascended to the higher heavens of Brahmá and the Tushita divinities, and then upward to the sphere of Golaka (the zodiac); and thence again to the Sivaloka, and the sphere of the Pitris or the departed souls of the dead.
44. Passing thus beyond the spheres of the embodied living beings, and bodiless souls of the dead, they proceeded far and farther to the unknown regions of empty space.
45. Having passed the ethereal sphere, they saw nothing there, except the sun, moon and the stars shining below them.
46. There was only a deep darkness to be seen, filling the whole vacuity of space, and appearing as the basin of the waters of universal deluge, and as compact as the impenetrable cavity of a rock.
47. Lílá said:--Tell me, O goddess! what became of the light of the sun and other luminaries, and whence came this dense darkness as to be compressed under the fist.
48. The goddess replied: you have got to a spot so remote from the spheres of heaven, that the light of the luminaries can never reach to it.
49. And as one in a deep dark pit, can see no light of a fire fly flitting over it; so the solar light is invisible to one behind the great belt of heaven.
50. Lílá said:--O! the great distance that we have come to, whence the great luminary of the sun also, appears as small as an atom below.
51. Tell me mother, what sort of a place is that which lies beyond this region, and how can we come to it after traversing this gloomy expanse.
52. Sarasvatí said:--Behind this is the great pole of the universe, which is scattered over with innumerable nebular stars in the form of the particles of dust.
53. Vasishtha said:--As they were talking in this manner, they glided imperceptibly to that pole, as the bee saunters over the solitary hut on the height of a mountain.

54. They then were at no pains to come down from that precipice, as there is no pains to effect what must certainly come to pass in the end, though it appeared difficult at first.
55. They saw the system of the universe, laid naked to their sight, as the bold navigator beholds a world exposed to his view beyond the wide expanse of waters.
56. They saw the watery expanse to be ten times greater than the earth, and enveloping it in the shape of the crust of the walnut fruit.
57. Then there is a latent heat which is ten times as great as the water, and the circumambient air which is as much greater than the water; and then the all encompassing vacuum of which there is no end.
58. There is no beginning, middle or end of that infinite space; and it is productive of nothing, like a barren woman of her offspring.
59. It is only an extended expanse, infinite, calm and without beginning, middle or end, and is situated in the Supreme Spirit.
60. Its immensity is as immeasurable as if a stone is flung with full force from its top, or if the Garuda bird would fly up to it with all his might, or if he would traverse through it in full velocity, it is impossible for him to reach from one end to the other, in a whole Kalpa age.

#### CHAPTER XXX. DESCRIPTION OF THE MUNDANE EGG--(BRAHMÁNDA).

1. They passed in a moment beyond the regions of the earth, air, fire, water, and vacuum, and the tracks of the ten planetary spheres.
2. They reached the boundless space, whence the universe appeared as an egg (ovum).
3. They saw under its vault millions of luminous particles floating in the air (nebulae).
4. These were as innumerable bubbles, floating on the waters of the unlimited ocean of the sphere of the Intellect.
5. Some of them were going downward, and others rising upward; some turning round, and others appeared to their understanding to remain fixed and immovable.
6. These different motions appeared to them with respect to their own situations, as they saw them in their different sides.
7. Here there were no ups and downs and no upside or below, nor any going forward or backward. Here there are no such directions as men take to be by the position of their bodies.
8. There is but one indefinite space in nature, as there is but one consciousness in all beings; yet everything moves in its own way, as wayward children take their own course.
9. Ráma said:--Tell me sage, why do we call upward and downward, forward and backward, if there are no such things in space and nature.
10. Vasishtha said:--There is but one space enveloping all things, and the worlds which are seen in the infinite and indiscernible womb of vacuity, are as worms moving on the surface of water.
11. All these bodies that move about in the world by their want of freedom, are thought to be up and down by our position on earth.
12. So when there is a number of ants on an earthen ball, all its sides are reckoned below which are under their feet, and those as above which are over their backs.
13. Such is this ball of the earth in one of these worlds, covered by vegetables and animals moving on it, and by devas, demons and men walking upon it.
14. It is covered also by cities, towns and mountains, and their inhabitants and productions, like the walnut by its coat.
15. Like elephants appearing as pigmies in the Vindhyan mountains, do these worlds appear as particles in the vast expanse of space.
16. Everything that is any where, is produced from and subsists in space. It is always all in all things, which are contained as particles in it.
17. Such is the pure vacuous space of the Divine understanding, that like an ocean of light, contains these innumerable worlds, which like the countless waves of the sea, are revolving for ever in it.
18. Some of these are hollow within, and others as dark as the darkness in the end of a kalpa age: and they are all moving about in the ocean of vacuity, like the waves of the sea.

19. Some of these are whirling about with a jarring noise for ever, which is neither heard by nor known to anybody. It is like the motion of men addicted to earthly pursuits by their nature.
20. Some of these are now growing in form, as if they were newly created, and are in the course of their development, like sprouts in the cells of seeds newly sown in the ground.
21. Some of these are melting away as icicles under heat, like the mountains that were melted down by the burning sun and heavenly fire, at the dissolution of the world.
22. Others have been continually falling downward without gaining the ground, till at last they dwindle away, and melt into the Divine Intellect.
23. Others are as immovable in the air, as the animal-cula in the water, which are moved to and fro by the wind, without any sign of motion or sensation in them.
24. Again nothing is stable in nature, but everything is as changeful as the acts and usages enjoined in the Vedas and scriptures, are altered and succeeded by others.
25. There are other Brahmás and other patriarchs, and many Vishnus and many Indras one after the other. We have different kings of men, and sometimes no ruler of them.
26. Some are as men and lords of others (Ishas), in this multiform creation, and some are creeping and crooked living beings on earth; some kinds are as full as the waters of the ocean, and others have become quite extinct in the world.
27. Some are as hard as solid stones, and others as soft as the poor insects and worms; some are of godly figures as the giants, and others of puny human forms.
28. Some are quite blind and suited to darkness (as owls and moles and bats); others are suited to light (as men, birds and beasts), and some to both (as cats and rats).
29. Some are born as gnats sucking the juice of the fruits of the fig tree; while others are empty within, and fly about and feed upon the air.
30. The world is thus filled with creatures beyond the conception of Yogis, and we can not form even a guess-work of the beings that fill the infinite vacuum.
31. This world is the sphere of these living beings; but the great vacuum spreading beyond it, is so extensive, that it is immeasurable by the gods Vishnu and others, were they to traverse through it, for the whole of their lives.
32. Every one of these ethereal globes, is encircled by a belt resembling a golden bracelet; and has an attractive power like the earth to attract other objects.
33. I have told you all about the grandeur of the universe to my best knowledge, anything beyond this, is what I have no knowledge of, nor power to describe.
34. There are many other large worlds, rolling through the immense space of vacuum, as the giddy demons of Yakshas revel about in the dark and dismal deserts and forests, unseen by others.

#### CHAPTER XXXI. ALIGHTING OF THE LADIES ON EARTH.

1. Vasishtha said:--After having seen the worlds in their aerial journey, the ladies alighted from there, and quickly entered the inner apartment of the king.
2. There they saw the dead body of the king lying in state amidst heaps of flowers, accompanied by the spiritual body of Lílá, sitting beside the corpse.
3. It was the dead of night, and the inmates had fallen into sound sleep one by one; and the room was perfumed with the incense of resin, camphor and Sandalwood and saffron.
4. Lílá, seeing the house of her latter husband, and wishing to enter into it, alighted in her assumed body (sankalpadeha) on the spot of his tomb.
5. She then passed through the fictitious spacious palace of her lord (sankalpasansára) by breaking out of the confines of her body and cranium called the earthly and worldly environs in Yoga terminology (sansára and Brahmánda-ávaranas).
6. Then she went again with the goddess to the bright and spacious temple of the world (Brahmánda-mandapa), in which she quickly entered.
7. She saw her husband's imaginary world to lie as a dirty and mossy pool, as the lioness beholds the mountain cave covered by darkness and clouds.
8. The goddesses then entered into that vacuous world with their airy bodies, as weak ants make their passage through the hard crust of the wood-apple or bel-fruit.
9. There they passed through regions of cloudy hills and skies, and reached the surface of the earth, consisting of tracts of land and basins of water.

10. They then came to the Jambu-dwípa (Asia), situated amidst the ninefold petals of the other dwípas (or continents), and thence proceeded to the territories of Lílá's husband in the varsha land of Bharata (India).
11. At this interval of time they saw a certain prince--(the ruler of Sindh), strengthened by other chiefs, making an attack on this part which was the beauty of the world.
12. They saw the air crowded by people of the three worlds, who had assembled there to see the conflict.
13. They remained undaunted, and saw the air crowded by aerial beings in groups like clouds.
14. There were the Siddhas, Cháranas, Gandharvas, Vidyádharas, Súras, celestials and Apsarás in large bodies.
15. There were also the demons of Bhútas and Pisáchas, and Rákshasa cannibals; while the Vidyádhara females were flinging handfuls of flowers like showers of rain on the combatants.
16. The Vetálas, Yakshas and Kushmánds, that were looking at the battle with pleasure, took themselves to the shelter of hills, to avoid the flying darts and weapons.
17. The imps were flying from the air, to keep themselves from the way of the flying weapons; and the spectators were excited by sound of the war-whoop of the combatants.
18. Lílá who was standing by with a or fan in her hand, was frightened at the imminent dreadful conflict, and smiled to scorn their mutual vauntings.
19. Virtuous people who were unable to endure the horrid sight, betook themselves to prayers, with the chief priests for averting the calamity.
20. The messengers of Indra, were ready with their decorated elephants (called loka-pálas), for bearing the souls of mighty heroes to grace the seats of heaven.
21. The Cháranas and Gandharvas, were singing praises of the advancing heroes; and heavenly Apsara nymphs that liked heroism, were glancing at the best combatants.
22. Voluptuous women were wishing to embrace the arms of the brave; and the fair fame of the heroes, had turned the hot sunshine to cool moonlight.
23. Ráma asked:--Tell me, sage, what sort of a warrior is called a hero, that becomes a jewel in heaven, and who is an insurgent.
24. Vasishtha answered:--He who engages in a lawful warfare, and fights for his king, and whether he dies or becomes victorious in the field, is called a hero, and goes to heaven.
25. Whoever kills men otherwise in war and dies afterwards, in an unjust cause, is called an insurgent, and goes to hell at last.
26. Whoever fights for unlawful property, and dies in battle, becomes subject to everlasting hell fire.
27. Whoever wages a just warfare, that is justified by law and usage, that warrior is called both loyal as well as heroic in deed.
28. Whoever dies in war, for the preservation of kine, Bráhmans and friends with a willing mind, and whoever protects his guest and refugee with all diligence, he truly becomes an ornament in heaven after his death.
29. The king who is steadfast in protecting his subjects and his own country, is called the just, and those that die in his cause are called the brave.
30. They that die fighting on the side of riotous subjects, or in the cause of rebellious princes or chiefs, are doomed to fire.
31. They that die fighting unjustly against their kings, law-givers and rulers, are subjected to the torments of hell.
32. A war which is just, serves to establish order; but the giddy that are fearless of the future, destroy all order (by their unjust warfare).
33. The hero dying, goes to heaven, is the common saying; and the scriptures call the lawful warrior only a hero, and not otherwise.
34. They who suffer wounds on their bodies, for the protection of the righteous and good, are said to be heroes, or else they are insurgents.
35. It was in expectation of seeing such heroes that the maidens of the gods, were standing in the air, and talking to themselves of becoming the spouses of such warriors.

36. The air was as decorated as by an illumination on high, and by rows of the beautiful heavenly cars of gods and Siddhas, and presence of celestial maidens, who sang in sweet notes, and decorated their locks with mandára flowers.

#### CHAPTER XXXII. ONSET OF THE WAR.

1. Vásishtha said:--Lílá standing with the goddess of wisdom in air, saw the Apsarás dancing there, at the eagerness of the combatants for war below.

2. She saw the assemblage of the forces in her own territory once governed by her lord; and saw the field of the air not less formidable by the assembled ghosts (and its encircling belt composed of the lion, scorpion, crab and the archer).

3. The meeting of the two forces made the ground appear as a billowy sea; like the meeting of two clouds in the sky, giving it the appearance of two hostile forces.

4. The battle array of armoured warriors, flashing as the fire of heaven, was succeeded by their commingled blows, resembling the rattling of thunders above, deafening the ears and dazzling the sight.

5. Then darts and javelins, spears and lances, and many other missiles (prásas) began to fall on both sides, like showers of raindrops, hailstones and meteorites from the skies.

6. Showers of shafts fell with a force, that would pierce the wings of Garuda, and struck out the glare of sunbeams, by hitting at the armours of the warriors.

7. The combatants standing face to face with their lifted arms, and staring at each other with steadfast looks, seemed as they were pictures in a painting.

8. The armies drawn in long regiments, standing in lines opposite to each other, were heard to answer one another by their repeated shouts.

9. The battalia of both armies, and the drums on both sides, were put to a stop by the warnings of their leaders, against striking the first blow.

10. The intermediate space of the breadth of two bows, that separated the hostile forces like a bridge from one another, appeared as the gap, caused by the winds in the midst of the ocean at the universal deluge.

11. The leaders were drowned in thoughts for fear of bloodshed and massacre; and the cowardly soldiers groaned in their hearts, with the hoarse noise of croaking frogs.

12. There were numbers of bravoës, eager to yield up their precious lives in a trice; and the bowyers stood with their bowstrings drawn to the ear, and ready to let loose their pointed arrows at the foe.

13. Others stood dreadfully fixed to strike their arms upon the enemy, and many were looking sternly at their adversaries, with their frowning looks.

14. The armours were clashing by mutual concussion, the countenances of the bravoës were burning with rage, and the faces of cowards were turned towards sheltered retreats for flight.

15. The lookers stood in doubt of their lives until the end of the war, and old men like big elephants, were covered with horripilation on their bodies.

16. The silence which ensued at the expectation of the first blow, resembled the calm of the stormy main, and the deep sleep of a city at the dead of night.

17. The musical instruments, the drum and conch-shell were all silent, and a thick cloud of dust, covered the face of the earth and sky.

18. The retreaters were flying from their stronger assailants, who kept running after them, in the manner of sharks pursuing the shoals of fishes in the sea.

19. The glittering fringes of the flags, put the ethereal stars to blush, and the lifted goads in the hands of the elephant-drivers, made a forest of tapering trees in the sky.

20. The flinging arrows were flying like flocks of the winged tribe in air, and the loud beating of drums and blowing of pipes, resounded amidst the air.

21. There was a phalanx in a circular form, attacking a host of wicked demons, and here was a squadron in the form of Garuda, with its right and left wings, attacking a body of elephants.

22. Somewhere a great howling was heard to rise from the vanguard of a body of troops, disconcerted by a cOort in the form of eagles: and at another many were seen to fall upon one another with mutual shouts.



23. Thus a tremendous noise was raised by the warriors of the many legions, and a multitude of big mallets were seen to be raised on high by the hands of the combatants.

24. The glaring of dark steel, shaded the sunbeams like a cloud, and hissing darts in the air, emitted a sound, resembling the rustling of breeze amidst the dry leaves of trees.

25. Now the brunt of battle, began like the dashing of clouds upon clouds at the end of a Kalpa, and the war raged like the raging sea ruffled by a hurricane.

26. Big elephants were falling in the field like coal-black rocks, hurled down by gusts of wind.

27. It seemed that the infernal spirits were let loose from their caves of hell, to rage in the battlefield with their horrid and dismal figures.

28. The day light was hidden by the dark cloud of swords, and the mallets and lances were raised up by the black Kunta warriors, who seemed bent upon converting the earth to an ocean of bloodshed.

#### CHAPTER XXXIII. COMINGLED FIGHTING.

1. Ráma said:--Sage, relate to me in short and promptly, about this warfare, as my ears are delighted with narratives of this kind.

2. Vasishtha said:--These ladies then, in order to have a better view of the battle below, ascended in their imaginary aerial cars (vimánas), to a more retired spot in the higher regions of the sky.

3. At this interval, there began a mingled fight of the forces face to face, with a commingled shout of the two armies, as the dashing of the waves against one another in the raging sea.

4. At this instant, Vidúratha the lord of the realm, (formerly Padma—the husband of Lílá), seeing a daring warrior of the hostile force attack one of his soldiers, struck him impatiently on the breast, with the blow of a ponderous mallet.

5. Then the battle raged with the impetuosity of the rolling waves of the stormy ocean, and the arms on both sides, flamed with living fire and flash of fiery lightnings.

6. Now the edges of waving swords (larattarat), glittered in the sky, and cracking and clashing noise (Kanakana), filled the air with a hideous crackling (kadhada).

7. Then flew the winged arrows, overshadowing the beams of the sun, and emitting a booming noise (hunkára), which hushed the rattling clamour (gharghara) of summer clouds.

8. Armours clashed against armours (Kankata), with a clanking noise (tankára), and shot forth the sparks of glistening fire (Kanatkana); and arms, hashing (ch'hina-bhinna) and slashing (Khanda-khanda) against arms, filled the air with their fragments flying like birds in the air.

9. The shaking (dodulya) shanks and arms of the army, appeared as a moving forest (dordruma) on the land, and the twangings of their bows (tankára), and rumbling of the discs (krenkára), drove away the birds of the air, and crackled like the rattling drive of wheels (dravat) in heaven.

10. The hissing of their loosened strings (halhala), resembled the (ghunghuna) buzzing of bees, heard in the samádhi yoga (by shutting the ears).

11. Iron shafts like slets of hailstones, pierced the heads of the soldiers, and the (ranat) crashing of armours (sanghatta), broke the arms of the warriors in mail (Kankata sankata).

12. Weapons struck on brazen armours with a howling noise (hunkára), made a clanking sound by the stroke (tánkára), and flying like drifts of rainwater (tartara), pierced the face of the air on all sides: (literally, denticulated—dantura dingmukha).

13. The striking of steel on one another (sanghatta), made the hands ring with a jingling sound (jhanjhanat); and the continued rapping on the arms, (ásphota), and clapping of hands, (karasphota), raised a pattering and chattering sound (chat chat and pat pat).

14. The whizzing noise of unsheathing the sword (shitkára), and the hissing of the sparks of fire (sansana); the flinging of arrows in all ways (sadtakára), and the flying of darts, likened the rustling of falling leaves (Kharkhara) in autumn.

15. The spouting of life blood (dhakdhak), from the throats separated from the bodies, the mangled limbs and heads, and the broken swords filled the whole space.

16. The flame of fire flaring (sphurat) from the armours; emblazoned the hairs of the warriors, and the fighting and falling (ranatpatat) of swordsmen, raised a giddy and loud jingling of their weapons (jhanjhana).

17. The lofty elephants pierced by the spears of the Kunta lancers, poured out torrents of red-hot blood; while the tusky tribe was goring whole bodies of them with their shrill cries (chitkára).

18. Others crushed by the ponderous maces of their antagonists, creaked grievously under the blows; while the heads of the slain soldiers, swam in the rivers of blood over the plain.

19. Here the hungry vultures were pouncing from above, and there the sky was covered by a cloud of dust; and the weaponless combatants, were engaged in Kesákesí fighting, by holding each other down by the hairs.

#### CHAPTER XXXIV. DESCRIPTION OF THE BATTLE.

1. Now the generals and ministers of the belligerent powers, and the aerial spectators of the war, were thus talking among themselves.

2. Lo! here the ground has become a lake of blood, with the heads of the slaughtered hosts floating as lotuses upon it; and there the air has become as the starry heaven, glittering with broken weapons, flying like birds in the sky.

3. Behold the air is reddened with the particles of vermeil blood, borne above by the winds, and the sky presenting the evening clouds, with the glow of the setting sun at midday.

4. What are these, says one, that are flying as straws in the firmament? They are, says the other, no straws, but the flight of arrows, that have filled the atmosphere.

5. As long as the dust of the earth, cries another, is moistened by the bloodshed of the brave, so long are the heroes entitled to glory, and have their abode in heaven for myriads of years.

6. Fear not these dark swords, says the scripture, whose blades are worn by the brave like petals of blue lotuses about their necks and breasts; and bravoes are favourites in the eyes of the goddess of fortune.

7. The heavenly Apsara nymphs that saw the fighting, felt a desire to embrace the brave, and the god of the flowery bow (Káma), was busy to loosen their waist bands.

8. They beckoned their welcome by the waving of their reddish palms, in the shaking of the ruddy leaves of trees, and by the round glances of their eyes, in the blooming blossoms of plants, and by the perfume of their breath in the honied fragrance of flowers.

9. The geniuses of the Nandana garden of paradise, were singing sweetly in the notes of the woodland choir, and betook themselves to dancing in the wagging tails of peacocks.

10. As the brave warrior was breaking the line of the enemy with his hardy axe; so was his beloved breaking his hard heart and spirit, with the soft glances of her eyes.

11. It is by my lance, says the lancer, that I have severed the head of my adversary with the rings in his ears, like the head of the ascending node of Ráhu, approaching the disc of the sun.

12. Lo! There is a champion, hurling the blocks of stones, attached to the end of a chain reaching his feet; and another whirling his wheel with a wonderful log of wood, held in his uplifted arm.

13. There comes that combatant in the form of Yama, appearing from the region of Pluto (Preta), and spreading a horrid devastation all around. Come let us go hence as we came.

14. Look there the ravenous birds, greedily plunging their long necks in the cells of bodies just separated from their heads, and glutting themselves with the gushing blood; and see there the headless trunk of the slain, moving to and fro in the field of battle.

15. The eloquent among the spectators were talking to one another, about the frailty of human life, and the uncertainty of the time of their meeting in the next world.

16. O! the stern cannibal of death, says one, that devours in one swoop, whole bodies of the assembled armies, now weltering in blood; and levels the levelling hosts to the ground.

17. The showers of arrows falling on the bodies of elephants, resemble the showers of raindrops on mountain tops; and the darts sticking to their frontal bones, liken the bolts of lightning piercing the peaks of cliffs.

18. While the headless body of the beheaded, was grovelling grievously on the ground for want of its head, the pate flying on high as a bird of air, proclaimed its immortality in heaven.
19. The army harassed by stones slung on their heads, cried to entrap the enemy in the snares set at their feet.
20. Wives that had become Apsarás (heavenly nymphs) after death, were now eager to claim their husbands, who were restored to their youth, by virtue of their falling in the field of battle.
21. The glaring light of the line of lances that had reached the skies, seemed as a flight of stairs or golden vistas, for the ascent of the brave to the gates of heaven.
22. The wife of the slain soldier, seeing now a heavenly goddess, taking possession of her husband's fair gold-like breast, was looking about in search of another.
23. Generals, wailing loudly with their uplifted arms, over their fallen armies in the field, appeared as the cliffs of rocks, resounding to the clamorous surges below.
24. They cried out to fight the foremost in war, and to remove the wounded to the rear; and not to trample over the bodies of their own soldiers, now lying low on the ground.
25. Behold! there the Apsarás eagerly tying their loosened locks, and advancing with sobbing bosoms to receive the departed warriors, joining their company in their celestial forms.
26. Ah! receive them says one, who are our guests from afar, on the banks of the rivers of Paradise, decorated with lotus blossoms of golden color, and entertain them with fresh water and cooling breeze.
27. Look! there the groups of weapons, broken into pieces like bones by their concussion, are huddled in the air with a jingling sound (kanatkára), and shining as stars in the sky.
28. Lo! the stream of deceased souls, flowing in arrowy currents and rolling in whirlpools of the flying discs, is rapidly gliding with the pebbles and stones, flung from the slings in the air.
29. The sky is become as a lake of lotuses with the lotiform heads of warriors flung aloft in the air, while the flying weapons are floating like their stalks in it, with the broken swords as their thorns all around.
30. The flying fragments of the flags, forming the folia of the plants, and the darts sticking to them, appear as big black bees fluttering about the flowers moving with the breeze.
31. The arrows sticking to the dead bodies of elephants, are as ants on mountain tops, and as timid girls clinging to the bosoms of men.
32. The winds unfurling the curling locks of Vidyádhara females, indicate their approaching spousals, as the unfolding plumage of fowls are predictions of success in augury.
33. The lifted umbrellas are shining as so many moons on high and the moon shining above in the form of fair fame, spreads her light as a white canopy on earth.
34. The brave warrior, soon after his death, assumes a celestial form framed by his own merit, as a man in his sleep, attains to a state, he has imagined to himself in his waking.
35. The flying spears and lances and clubs and discs are hurtling in the air, like shoals of restless fishes and sharks, moving about constantly in the troubled waters of the sea.
36. The milk-white rags of umbrellas, tattered and shattered by arrowy shafts, are flying as cranes in the crowded air, and appearing as the disc of the moon broken into a thousand pieces.
37. These waving flappers flying in the air with a hoarse gurgling (gharghara), seem as the waves of the sea lifted in the air, and undulating with a babbling noise in the ocean of the sky.
38. Those slips of the fans and umbrellas, hashed by the slashing arms, appear as the laurels of glory flung aloft and flying in the regions of air.
39. Behold ye friends! how these flying arrows and showering spears, are approaching to us with hits of their spoil, like bodies of locusts, bearing away their green booty in the air.
40. Harken to the clanking sound of the striking steel, in the uplifted arm of the armoured soldier, resounding like the loud alarm of the regent of death.

41. Hear the tremendous blows of weapons, like the blowing of an all destroying tornado, throwing down the elephants like crags of mountains, with their long stretching tusks lying like water falls on the ground.

42. Lo! there the drivers of war chariots are stopped in their course, and striving to make their way through the puddles of blood, in which the wheels and horses of the car, are huddled together as in a bog of quagmire.

43. The jingling of arms and armours, and the jangling of swords and steel, resound, as the tingling of the lute at the dancing of the dire and dreaded dame of death.

44. See the skirts of the sky reddened by the roseate particles, borne by the winds from the streams of blood, issuing out of the wounds in the bodies of men, horses and elephants lying dead in the field.

45. Look at the array of arrows formed in the air as a wreath of blossoms, and falling as the rays of lightnings from the dark black clouds of weapons hanging on high.

46. Lo! the surface of the earth filled with blood-red weapons, appearing as faggots of fire strewn over the ground in an universal conflagration.

47. The multitudes of commingled weapons, clashing with and breaking one another into pieces, are falling down in showers, like the innumerable rays of the sun.

48. The fighting of one man among the motionless many, is like the magic play of a magician where the conjurer acts his parts amidst the bewitched beholders, Lo! there the indifferent spectators viewing the warfare as a dream (by their prajna or inward vision of the mind).

49. The field of battle, where all other sounds are hushed under the clashing of arms, resembles the stage of the martial god Bhairava, chanting his pitiless war song in jarring cacophony.

50. The battlefield is turned to a sea of blood, filled with the sands of pounded weapons, and rolling with the waves of broken discuses.

51. All the quarters under the regents of the sky, are filled with martial music loudly resounding on all sides; and the rebellowing hills seem to challenge one another, in their aerial flight and fighting (as in contest of the gods and demons of old).

52. Alas for shame! says one, that these arrows flung with such force from the bow strings, and flying with such loud hissing, and glittering as red hot lightnings in the air, are foiled in their aim of piercing the impenetrable armours, and driven back by them to hit at the stony hills.

53. Hear me friend, that art tired with the sight, that it is time for us to depart from this place, before we are pierced in our bodies by these sharp arrows flashing as fire, and before the day runs its course of the fourth watch (evening).

#### CHAPTER XXXV. DESCRIPTION OF THE BATTLEFIELD.

1. Vāsishtha said:--Then the waves of horse troops mounting to the sky, made the battlefield appear as a raging sea.

2. The moving umbrellas floated as its foam and froth, and the feathered silvery arrows glided like the finny pearly fishes in it, while the high flight and rush of the cavalry, heaved and dashed as surges of the sea.

3. The rushing of the weapons resembled the running of its currents, and the circles of the soldiers were as vortices of its waters. The elephants were as its islets and their motions resembled the moving rocks in it.

4. The whirling discs were as its eddies, and the flying hairs on the heads likened its floating weeds. The sparkling sands were as its shining waters, and the flash of swords like its glassy spray.

5. The gigantic warriors were its whales and alligators, and the resounding caverns like its gurgling whirlpools.

6. The flying arrows were like its swimming fishes, and the floating flags likened its uprising waves and bores.

7. The shining weapons formed the waters of this ocean and their whirlpools also, while the long lines of forces appeared as the huge and horrible bodies of its whales.

8. Soldiers clad in black iron armour, were as the dark blue waters of the deep, and the headless bodies groveling in dust were as the whirling currents of the sea, with the encircled equipments as the sea weeds.

9. The showers of arrows had hidden the skies with a mist, and the confused rattlings of the battlefield, were as the roarings of the clouds.

10. The flying and falling heads of the slain soldiers, resembled the large drops of rain, and their bodies were as pieces of wood, whirling in the eddies of the discs.

11. The bold bowyer, bending his strong bow in the form of a curve, and leaping above the ground, resembled the spouting sea, rising from underneath the ground with his heaving waves on high.

12. The unnumbered umbrellas and flags, that were moving up and down in the field, were as the foaming and frothing sea, rolling in waves of blood, and carrying away the beams and timbers of the broken cars in its current.

13. The march of the army resembled the flowing of the sea waters, and the blood spouting from the wounds of the elephants likened its bubbles, while the moving horses and elephants represented the sea animals in their motion.

14. The battlefield had become like the wonderful field of the air, where the furious war, like a tremendous earthquake, shook the hills like moving clouds in the sky.

15. Here the waves were undulating like flights of birds in the air, and the groups of elephants falling aground like rocks, and the cowardly ranks were murmuring like herds of the timorous deer.

16. The field is turned to a forest of arrows, and wounded soldiers are standing fixed on the ground as trees, with the arrows flying as locusts, and the horses moving like antelopes in it.

17. Here the loud drum sounded as the humming of bees in the hollows of trees, and the army appearing as a mist, with the bold warrior sprawling like a lion in it.

18. The dust was rising in clouds and the forces falling as rocks; the huge cars broken down as hills, and the flaming swords shining on all sides.

19. The rise and fall of the foot soldier's feet flitted like the falling flowers on the ground, and the flags and umbrellas rose above it as clouds; it was overflowed by streams of blood, and the high-sounding elephants falling as thundering showers of rain.

20. The war was as the last doom of death ready to devour the world, and destroy the flags and banners, the umbrellas and chariots in a confused chaos.

21. The shining weapons were falling like fragments of the refulgent sun, and burning all things as a burning pain inflames the soul and mind.

22. The out-stretched bows were as rainbows, and the falling arrows as showers of rain; the flying sabres resembled the forked lightnings, and their falling fragments like the sparkling hailstones.

23. The dire massacre made a sea of blood, with the hurling stones as its shoals and rocks; while the flying arms resembled the falling stars from heaven.

24. The sky was as a sea full of the whirlpools of the groups of discs and circlets, that were hurled in the air; and there were the burning fires, that performed the funerals of the slain.

25. The missiles were as bolts of thunder, which struck the rock-like elephants dead in the field, to block the passage of men.

26. The earth and sky were hidden by a thick cloud of showering arrows, and the army below was a sea of tempestuous warfare and bloodshed.

27. The destructive weapons were flying on all sides, like huge dragons of the sea, carried aloft by gusts of wind from the stormy main.

28. The flying arms of bolts and swords, discs, pikes and lances, were blazing and breaking one another in the air with such hideous noise, that it seemed to be a second deluge, when the last tornado blew up everything on high scattering them in all directions, and crushing and smashing them with a tremendous peal.

#### CHAPTER XXXVI. COLLISION OF EQUAL ARMS AND ARMIGERENTS.

1. The heaps of arrows rising in spires above the ground, drove the cowards and the wounded afar from the field.

2. The hills of the dead bodies of men, horses and elephants, heaving in promiscuous heaps, and appearing as clouds fallen upon earth, invited the Yakshas and Rákshasas, and the carnivorous Pisáchas, to come and sport in the wide ocean of blood.
3. Now there commenced a commutual contest, between men of rank and virtue, and those of good character, valor and strength on both sides; not excepting even the holy and household people, all of whom took part in the combat, (that is, no condition of life, nor age nor sex, could escape the contagion of a warfare).
4. Duels were fought between these, like the clashing of one cloud with another; and like the confluence of two streams discharging their fury against each other.
5. As a rib is joined to another, and one side with the other, so met the horse against the horse, and elephant opposed the elephant in mutual conflict.
6. As one forest clasps and clings to another, and one hill is linked with the other in a range, so the duelists strove together, as one wave dashes against the other.
7. Footmen fought with footmen, as the reeds crush the reeds, and bamboos clash against one another, and the contrary winds struggle between themselves.
8. Cars falling upon cars, and chariots running against chariots, broke one another to pieces; and the citizens beat the rustics, as the Devas smote the demons of old.
9. The sky which had been erewhile clouded by the flight of arrows, was now emblazoned by the banner of the bowyer, resembling the rainbow of various colors.
10. At last the warriors who were overpowered in their conflict with unequal arms, fled away from the field, as they do from the fire of a conflagration.
11. Now the armigerents with discuses, met the thwarters of discs in contest; and bowyers were opposed to bowmen, and swordsmen challenged the sword fighters in the field. So met the hookers and crookers with their co-rivals with crowbars in hand.
12. Maces were opposed to maces, and lancers were set against the lance bearers in fighting. Spearmen braved the spearmen, and the throwers of missiles were crossed with missiles in hand.
13. Mallets militated against mallets, and clubs were contravened by clubmen in the conflict. Combatants with pikes, encountered the pikemen face to face; and iron rods were crossed to pointed tridents in the strife.
14. Pugilists with missive weapons, counteracted the missiles of their antagonists, and those fighting with battle axes, baffled the poleaxes and pickaxes of their foes.
15. Trappers with their traps and snares, attacked the darters of nooses and lassos; and the darters of javelins, withstood the darts of the dartsmen on the other side. Daggers were opposed to daggers, and cudgels were presented before the cudgels (of the enemy).
16. Combatants with iron gloves contravened the boxers with iron fistcuffs, and those with iron cranes, pursued the fighters with crooked goads, in hand. Warriors with ploughshares attacked the ploughmen, and those with tridents, fell upon the trident holders in contest.
17. Champions with chained armours set upon the soldiers attired in mail; and they poured upon the field as flights of locusts, or as the waves in the troubled sea.
18. The air also seemed as a sea, with flying discs whirling as whirlpools, and the flight of reeds whistling like gusts of wind; while the range of running weapons seemed as sharks and dolphins moving about it.
19. The hollow of the heaven became as the great deep of the sea, impassable by the celestials, owing to the waving weapons, moving as sea monsters in the air.
20. Thus the armies of the two belligerent potentates, each composed of eight ranks or battalions, were furiously engaged with one another, as described below.
21. Now hear me relate to you, the forces on the side of Padma, now named Vidúratha, and the allied powers that came to his side, from the Central and Eastern districts.
22. There came the hardy warriors of Kosala and Kási (Benares); those of Magadha and Utkala, situated in the east; and the Mekhalas (of Vindhya range), the Karkars (of Karnatic), and the Madras in the south.
23. The chiefs of Hema and Rudras and the Támraliptas (Tamils) from the south; the Prágjyotishas, and the horse faced Osmuks and Ambashtha cannibals.

24. Then there joined the Varna-koshthas and Viswotras, and the eaters of raw food and flesh and the fish eaters); and those with faces like tigers, the Kiratas, with the Sauviras and one legged people.
25. Next came the mountaineers of Mályavána, Sibira and Anjanagiri; and others having the ensigns of bulls and lotuses, and the people of the sun rising mountain in the east.
26. Those that joined from the south east, are the following, namely; the Vindhyaris, the Chedis, the Vatsas, the Dasárnas (near the confluence of the ten streams); and the Angas, Bangas and Upabangas (of Upper and Lower Bengal).
27. They that met from the south were, Kalingas and Pundras, the Jatharas, Vidarbhas and the hill people; the Sabaras, the outcasted savages, the Karnas and the Tripura people.
28. Those named Kantakas from their thorny district, the unenlightened Komalas; the Karnas (Canarese), the Andhras, the Cholas and the people on the borders of the Charmanvati river.
29. The Kakos or bald-headed and bearded people, and those of the Hema-kuta hills; the frizzled and long necked people, and the inhabitants of Kishkindha and cocoa forests.
30. The princes that joined with Lila's husband from the south, were as follows: the Vindhyanas, the Kusumians (of Patna), the Mahendras and the Darduras, (of the hills of the same names).
31. The Malays and the solar race, and the Prince of the 33 united states and the rich and united cities of Avanti and Sámbavati.
32. And those of Dasapura of Katha, Chakra, Reshika Cutch and others, and the foresters of Upagiri and Bhadragiri hills.
33. The prince of Nagore and the chiefs of Dandaka forest, and the joint states of the people; the Sahas, Saivas, and the hill people of the Rishyamuka and Karkota and the Vimbila foresters.
34. Then came the inhabitants from the banks of Pampá, the Kerakas and Karkaviras; with the Kherikas, Asikas and the people of Dhrumapattana.
35. Next came the Kásikas and Khallukas, the Yadas and Tamraparnikas; the Gonardas, the Kanakas and the people of Dinapattam.
36. The Tamris (Tamils), Kadambharas, Sahakáras and Enakas (or deer hunters); the Vaitundas, Tumba-vanalas, and those attired in deer and elephant skins.
37. Then came the lotus-like Sibis and Konkans and the inhabitants of Chitrakuta mountains; with the people of Karnata, the Mantas, Batakas and those of Cattak.
38. The Andhras and Kola hill people, the Avantis and Chedis; with the Chandas and Devanakas and Krauncha-vahas.
39. At last came the people from the three peaks of Chitrakúta mountains, called the Silákhára, Nanda mardana and Malaya, which were the seats of the guardian Bákshasas of Lanká.
40. Then those of the southwest where there is the great realm of Surástra (Surat), with the kingdoms of Sindhu (Sinde), Sauvira, Abhíra, and Dravidas (in Deccan).
41. Also those of the districts of Kikata, Siddha Khanda, and Kálsruha, and the mount Hemagiri or golden hills and the Raivataka range.
42. Then the warriors of Jaya Kachchha, and Mayavara (Mewar); as also the Yavanas, the Bahlikas, the Marganas (nomads), and the grey colored Tumbas (on the north).
43. Then there came Lahsa races and many hill peoples, inhabiting the borders of the sea, forming the limit of the dominion of Lila's husband on the north.
44. Now know the names of the countries belonging to the enemy in the west, and of those composed of the following mountain ranges, namely--
45. The mount Manimán and the Kurar-pana hills, with the hillocks of Vanorka, Meghabhava, and the Chakra-vana mountain.
46. There is the country of the five peoples limiting the territory of the Kása Brahmans, and after that the Bháraksha, the Páraka and Sántika countries.
47. Thence stretch the countries of the Saivyas, Amarakas, the Pachchyas (Páschátyas) and Guhutwas; and then the Haihaya country, and those of the Suhyas, Gayas and Tajikas and Hunas.

48. Then along the side of some other countries, there is the range of Karka hills, inhabited by barbarous people, devoid of caste, customs and limits of moral duties.
49. Thence stretches a country hundreds of leagues in length, to the boundary mountain of Mahendra, abounding in rich stones and gems.
50. After that stands the Aswa range with hundreds of hills about it; and extending to the dread ocean on the north of the Pariyátra range.
51. On the north western side, there are countries beyond the boundary mountains (of Asia), where Venupati was the king of the land.
52. Then there are the countries of the Phálgunakas and and Mándavayas and many other peoples; and those of Purukundas and Paras as bright as the orb of the sun.
53. Then the races of Vanmilas and Nalinas and the Dirghas; who are so called, from their tall statures and long arms and hairs. Then there are the Rangas, Stánikas with protuberant breasts, and the Guruhas and Chaluhas.
54. After that is the kingdom of women, where they feed upon bullocks and heifers. Now about the Himálayas and its hills in the north (of India):--
55. These are the Krauncha and Madhumán hills; and the Kailása, Vasumán and the Sumeru peaks; at the foot of which are the people, known under many names.
56. Beside these there met the warlike tribes of India consisting of the Madrawars, Malavas and Sura-senas. The Rajputs of the race of Arjuna, the Trigartas and the one legged people and Khudras.
57. There were the Abalas, Prakhallas, and Sakas. The Khemadhúrtas, the Dasadhanas, the Gavásanas and Dandahanas (club fighters).
58. The Dhánadas and Sarakas and Bátadhánas also, with the islanders and Gándháras and Avanti warriors of Malwa.
59. The warlike Takshasilas (Taxilas), the BÍlavas, Godhanas and the renowned warriors of Pushkara.
60. Then there were the Tíkshas and Kálavaras, and the inhabitants of the cities of Káhaka and Surabhúti likewise.
61. There were the people of the Ratikádarsa and Antarádarsa also; and the Pingalas, the Pandyas, Yamanas and Yátudhãnas Rákshasas too.
62. There were also the races of men, known as Hematálas and Osmuks, together with the hilly tribes, inhabiting the Himalaya, Vasumán, Krauncha and Kailasa mountains.
63. Hear me now relate to you the peoples that came from the north east quarter, which extends a hundred and eighty leagues in its circumference.
64. There came also the Kalutas and Brahmaputras, the Kunidas and Khudinas, with the warlike Malavas and the champions of the Randhra and forest states.
65. Then there were the Kedavas and Sinhaputras of dwarfish statures; the Sabas, the Kaccæs, the Pahlavis, the Kamiras and the Daradas.
66. There were also the people of Abhisa, the Jarvakas, the Pulolas and Kuves; the Kirátas and Yamupatas, together with the poor and rich people of desert lands and tracts of gold.
67. Thus Lila saw in one view, the residences of the devas; the forest lands and the earth in all their beauty. She saw all the seats of opulence, and the edifices with which they were adorned; she saw the summit of Kailása, and the delightful groves at its foot, and the level lands traversed by the aerial cars of Vidyádhara and celestial beings.

#### CHAPTER XXXVII. CATALOGUE OF THE FORCES CONTINUED.

1. Vásishtha said:--Thus the ravaging war was making a rapid end of men, horse, elephants and all; and the bravos coming foremost in the combat, fell in equal numbers on both sides.
2. These and many others were reduced to dust and ashes; and the bravery of the brave, served but to send them like poor moths to the fire and flame of destruction.
3. Know now the names of the central districts, not yet mentioned by me, that sent their warriors to the field, in favour of the consort prince of Lílá.
4. These were the inland forces of Sursena, the Gudas, and the Asganas; the Madhymikas and they that dwell under sunlight (the tropics).
5. The Sálukas and Kodmals, and Pippaláyanas; the Mándavyas, Pandyans, Sugrivas and Gurjars.



6. The Páriyátras, Kurashtras, Yamunas and Udumvaras; the Raj-waras, the Ujjainas, the Kálkotas and the Mathuras (of Muttra).
7. The Pánchálas, the Northern and Southern Dharmakshetras; the Kurukshetriyas, Pánchálakas and Sáraswatas.
8. The line of war chariots from Avanti, being opposed by the arms of the warriors of the Kunta and Panchanada districts, fell in fighting by the sides of the hills.
9. Those arrayed in silken attire, being dismantled by the enemy, fell upon the ground, and were trodden down by the elephants.
10. The bravadoes of Dasapura, being hacked in their breasts and shoulders by the hostile weapons, were pursued by the Banabhuma warriors, and driven to the distant pool.
11. The Sántikas being ripped in their bellies, lay dead and motionless in naked field, and wrapped in their mangled entrails, which were torn and devoured by the voracious Pisáchas at night.
12. There the veteran and vociferous warriors of Bhadrasiri, who were well skilled in the battlefield, drove the Amargas to the ditch, as they drive the tortoises to their pits.
13. The Haihayas were driving the Dandakas, who like fleet stags were flying with the swiftness of winds, and all gushing in blood by the pointed and piercing arrows of the enemy.
14. The Daradas were gored by the tusks of the elephants of their enemies, and were carried away in floods of their blood, like the broken branches of trees.
15. The Chínas were mangled in their bodies by darts and arrows, and cast their tortured bodies in the water, as a burden they could no longer support.
16. The Asúras, pierced in their necks by the flying lances of the Karnatic lancers, fled in all directions like the faggots of fire, or as the flying meteors of heaven.
17. The Sákas and Dásakas were fighting together, by holding down one another by the hair on their heads, as if the whales and elephants were struggling mutually from their respective elements.
18. The flying cowards were entrapped in the snares cast by the Dasárna warriors, as dolphins hiding under the reeds, are dragged out by nets on the blood-red shore.
19. The lifted swords and pikes of the Tongas, destroyed the Gurjara force by hundreds, and these like razors balded the heads of hundreds of Gurjara women.
20. The luster of the lifted weapons of the warriors, illumined the land as by flashes of lighting; and the clouds of arrows were raining like showers of rain in the forest.
21. The flight of the crowbars, which untimely hidden the orb of the sun, affrighted the Abhíra warriors with the dread of an eclipse, and overtook them by surprise, as when they are pursued by a gang of plunderers of their cattle.
22. The handsome gold collared army of the Támras or tawny colored soldiers, were dragged by the Gauda warriors, as captors snatch their fair captives by the hair.
23. The Tongons were beset by the Kanasas, like cranes by vultures with their blazing weapons, destroying elephants and breaking the discuses in war.
24. The rumbling noise, raised by the whirling of cudgels by the Gauda gladiators, frightened the Gándháras to a degree, that they were driven like a drove of beasts, or as the dreading Drávídás from the field.
25. The host of the Sáká warriors, pouring as a blue torrent from the blue sky, appeared by their black garb as the mist of night, approaching before their white robed foes of the Persians.
26. The crowded array of lifted arms in the clear and bright atmosphere, appeared as a thick forest under the milk white ocean of frost, that shrouds the mountainous region of Mandára.
27. The flights of arrows which seemed as fragments of clouds in the air from below, appeared as waves of the sea, when viewed by the celestials from above.
28. The air appeared as a forest thickly beset by the trees of spears and lances, with the arrows flying as birds and bees; and innumerable umbrellas, with their gold and silver mountings, appearing as so many moons and stars in the sky.
29. The Kekayas made loud shouts, like the war hoops of drunken soldiers, and the Kankas covered the field like a flight of cranes, and the sky was filled with dust over their heads.

30. The Kiráta army made a purling noise like the effeminate voice of women; causing the lusty Angas to rush upon them with their furious roar.
31. The Kásas (Khasias) covering their bodies with Kusa grass (in their grassy garbs), appeared as birds with feathers, and raised clouds of dust by flapping their feathered arms.
32. The giddy warriors of Narmada's coasts, came rushing in the field unarmed with their weapons, and began to flee and flout and move about in their merry mood.
33. The low statured Sálwas came with the jingling bells of their waist bands, flinging their arrows in the air, and darting showers of their darts around.
34. The soldiers of Sibi were pierced with the spears hurled by the Kuntas. They fell as dead bodies in the field, but their spirits fled to heaven in the form of Vidyádharas.
35. The Pándu-nagaras were laid groveling on the ground in their quick march, by the mighty and light footed army, who had taken possession of the field.
36. The big Páncha-nadas (Punjabis), and the furious warriors of Kási, crushed the bodies of stalwart warriors with their lances and cudgels, as elephants crush the mighty trees under their feet and tusks.
37. The Burmese and Vatsenis were cut down on the ground by the discs of the Nípas (Nepalese); and the Sahyas were sawn down with saws as withered trees.
38. The heads of the white Kákas, were lopped off with sharp axes; and their neighbouring prince of the Bhadras was burnt down by the fiery arrows.
39. The Matangajas fell under the hands of Kásthayodhas, as old unchained elephants falling in the miry pit; and others that came to fight, fell as dry fuel into the blazing fire.
40. The Mitragartas falling into the hands of the Trigartas, were scattered about as straws in the field, and having their heads struck off in their flight, they entered the infernal regions of death.
41. The weak Vanila force, falling into the hands of the Magadha army, resembling a sea gently shaken by the breeze, went down in the sands, as lean and aged elephants.
42. The Chedis lost their lines in fighting with the Tongans, and lay withered in the field of battle, as flowers when scattered in the plains, fade away under the shining sun.
43. The Kosalas were unable to withstand the war cry of the deadly Pauravas, and were discomfited by showers of their clubs, and missile arrows and darts.
44. Those that were pierced by pikes and spears, became as coral plants red with blood all over their bodies, and thus besmeared in bloodshed, they fled to the sheltering hills like red hot suns to the setting mountains.
45. The flight of arrows and weapons carried away by the rapid winds, moved about in the air as fragments of clouds, with a swarm of black bees hovering under them.
46. The flying arrows seemed as showering clouds, and their feathers appeared as the woolly breed; their reedy shafts seeming as trees, were wandering with the roar of elephants.
47. The wild elephants and people of the plains, were all torn to pieces like bits of torn linen.
48. War chariots with their broken wheels, fell into the pits like the broken crags of mountains, and the enemy stood upon their tops as a thick mist or cloud.
49. The multitude of stalwart warriors meeting in the field, had given it the appearance of a forest of tála and tamála trees; but their hands being lopped off by weapons, they made it appear as a mountainous wood, with its clumps of tapering pine trees.
50. The youthful maidens of paradise were filled with joy and glee, to find the groves of their native hill (Meru), full of the brave champions (fallen in the field).
51. The forest of the army howled in a tremendous roar, until it was burnt down by the all devouring fire of the enemy.
52. Hacked by the Pisàchas, and snatched of their weapons by the Bhutas, the Dasárnás threw off their staffs, and fled as a herd of heifers.
53. The Kásias were eager to despoil the tinsels from the dead bodies of the chiefs by their valor, as the summer heat robs the beauty of lotuses in a drying pool.
54. The Tushákas were beset by the Mesalas, with their darts, spears and mallets; and the sly Katakas were defeated and driven away by the Narakas in battle.

55. The Kauntas were surrounded by Prastha warriors, and were defeated like good people by the treachery of the wily.

56. The elephant drivers, that struck off the heads of their hosts in a trice, were pursued by the harpooners, and fled with their severed heads, as they do with the lotus-flowers plucked by their hands.

57. The Sáraswatas fought on both sides with one another until it was evening, and yet no party was the looser or gainer, as in a learned discussion between pandits and among lawyers.

58. The puny and short statured Deccanese, being driven back by the Rákshas of Lanka, redoubled their attack on them, as the smothering fire is relighted by fuel.

59. What more shall I relate Ráma about this war, which baffles the attempt of the serpent Sesha even, to give a full description of it with his hundred tongues and mouths.

#### CHAPTER XXXVIII. CESSATION OF THE WAR.

1. Vasishtha continued:--Now as the war was waging fiercely, with mingled shouts on both sides, the sun shrouded his burnished armour under the mist of darkness, and was about to set.

2. The waters of the limpid streams glided with the showers of stones flung by the forces, and falling on the fading clusters of lotuses growing in them.

3. Flashes of fire glittered in the sky, by the clashing of the shafts and darts below; and waves of arrows were seen, now approaching nigh and now receding at a distance.

4. Severed heads like loose lotuses, floated and whirled in the whirlpools of blood below, and the sea of heaven was filled with flying weapons, moving as marine animals above.

5. The rustling of the breeze and the whistling of the overshadowing clouds of weapons, frightened the aerial Siddhas and woodland apes, with the fear of an approaching rain.

6. The day declined after it had run its course of the eight watches, and assumed the graceful countenance of a hero, returning in glory, after he has fought his battle.

7. The army like the day, declined in splendor, being battered in its cavalry, and shattered in its force of elephants.

8. Then the commanders of the armies, in concert with the ministers of war, sent envoys to the hostile parties for a truce to the fighting.

9. Both parties agreed to the armistice, seeing how much they were harassed in the engagement; and the soldiers with one voice, gave their assent to it.

10. They hoisted their soaring banners of truce on the pinnacles of the highest chariots; and a crier on each side, mounted over one, to give proclamation to the armies below.

11. They furled the white flags on all sides, which like so many moons in the gloom of night, proclaimed peace on earth by cessation from contention.

12. Then the drums sent their loud peals around, which were resounded by roarings of the clouds above and all about.

13. The flights of arrows and weapons, that had been raging as fire in the atmosphere, now began to fall in torrents, like the currents of the lake Mansaravara on the ground below.

14. The hands and arms of the warriors were now at rest like their feet; as the shaking of trees and the surges of the sea are at an end after the earthquake is over.

15. The two armies now went their own ways from the field of battle, as the arms of the sea run into the land in different directions.

16. The armies being at rest, there was an end of all agitation in the field; as the waves of the ocean are lulled to rest, on its calm after its churning by the Mandara mountain.

17. It became in an instant as dreadful as the dismal womb of death; and as deep and dark as the hollow pit of the sea, after its waters were sucked up by Agastya.

18. It was full of the dead bodies of men and beasts, and flowed in floods of purpling blood; it was resonant with the sounds of insects, like a heath with the humming of beetles.

19. The gory bodies were gushing with blood, and gurgling as the waves of the sea; and the cries of the wounded who wished to live, pierced the ears, and throbbed the heart strings of the living.

20. The dead and wounded weltering side by side in streams of blood, made the living think the dead as still alive like themselves.

21. Big elephants lying dead in piles in the field appeared as fragments of clouds, and the heaps of broken chariots seemed as a forest dispersed by the storm.
22. Streams of blood were running with the dead bodies of horses and elephants, and heaps of arrows and spears and mattocks and mallets, flowing together with broken swords and missiles.
23. Horses were lying girt in their halters and harnesses, and the soldiers wrapt in their mails and armours; and flags and fans and turbans and helmets lay scattered in the field.
24. The winds were rustling in the orifice of the quivers, like the hissing of arrowy snakes, or as the whistling of the breeze in the holes of bamboo trees; and the Pisáchas were rolling on beds of dead bodies, as upon their beddings of straws.
25. The gold chains of the helmets and the head ornaments of the fallen soldiers, glittered with the various colors of the rainbow, and greedy dogs and jackals were tearing the entrails of the dead like long ropes or strings.
26. The wounded were gnashing their teeth in the field of blood, like the croaking of frogs in the miry pool of blood.
27. Those clad in party colored coats with a hundred spots on them, had now their arms and thighs gushing in a hundred streams of blood.
28. The friends of the dead and wounded, were wailing bitterly over their bodies; lying amidst the heaps of arrows and weapons, the broken cars and the scattered trappings of horses and elephants, which had covered the land.
29. Headless trunks of the demons were dancing about with their uplifted arms touching the sky; and the stink of the carrion, fat and blood, filled the nostrils with nausea.
30. Elephants and horses of noble breed, lay dead and others gasping with their mouths gaping upwards; and the dashing of the waving streams of blood, beat as loud as drums against their rock-like bodies.
31. The blood gushing out of the pores of the wounded horses and elephants, ran like that of a wounded whale into a hundred streams. And the blood spouting from the mouths of the dying soldiers flowed into a hundred channels.
32. Those who were pierced with arrows in their eyes and mouths, were uttering an inaudible voice in their last gasp of death; and those pierced in their bellies, had their bowels gushing out with a horrible stench; while the ground was reddened with thickened blood issuing out of the wounds.
33. Half dead elephants grasped the headless trunks with their uplifted trunks (trunk), while the loose horses and elephants, that had lost their riders, were trampling over the dead bodies at random.
34. The weeping, crying and tottering wives of the fallen soldiers, fell upon their dead bodies weltering in blood, and embracing them fast by their necks, made an end of themselves with the same weapons.
35. Bodies of soldiers were sent with their guides on the way, to fetch the dead bodies from the field; and the hands of their lively companions, were busily employed in dragging the dead.
36. The field had become a wide river running with waves of blood, and breaking into a hundred whirling streams, carrying the severed heads, as lotuses swimming in them, and the torn braids of hair floating as bushes on them.
37. Men were busy to extract the weapons from the bodies of the wounded, who lamented loudly on account of their dying in a foreign land, and losing their arms and armours and horses and elephants in the field.
38. The dying souls remembered their sons and parents, their dear ones and their adored deities, and called out by their names; and began to sigh and sob with heart-rending heigh-hos and alacks.
39. The brave that died cursed their fates, and those falling in their fighting with elephants, blamed the unkind gods they had adored in vain.
40. The cowards fearing to be killed betook themselves to base flight; but the dauntless brave stepped forward amidst the whirlpools of blood.
41. Some suffering under the agony of arrows piercing their mortal parts, thought upon the sins of their past lives, that had brought this pain upon them; while the blood sucking

Vetálas, advanced with their horrid mouths for drinking the blood of the headless trunks (Kabandhas).

42. The floating flags and umbrellas and flappers, seemed as white lotuses in the lake of blood below, while the evening stretched her train of stars like red lotuses in the ethereal sea above.

43. The battlefield presented the appearance of an eighth sea of blood; the rathas or warcars forming its rocks, and their wheels its whirlpools; the flags being its foam and froth, and the white fans as its bubbles.

44. The field of blood with the scattered cars, appeared as a track of land plunged in mud and mire, and covered over with woods broken down and blown away by a hurricane.

45. It was as desolate as a country burnt down by a conflagration, and as the dry bed of the sea sucked up by the sage Agastya. It was as a district devastated by a sweeping flood.

46. It was filled with heaps of weapons, as high as the bodies of big elephants lying dead about the ground.

47. The lances which were carried down by the streams of blood, were as big as the palm trees growing on the summits of mountains.

48. The weapons sticking in the bodies of the elephants, seemed as the shining flowers growing on green trees: and the entrails torn and borne up by vultures, spread a fretted network in the sky.

49. The lances fixed beside the streams of blood, were as a woody forest on the bank of a river; and the flags floating on the surface, appeared as a bush of lotuses in the liquid blood.

50. Dead bodies of men were drawn up by their friends, from the bloody pool in which they were drowned, and the embedded bodies of big elephants were marked by men by the jutting weapons sticking in them.

51. The trunks of trees which had their branches lopped off by the weapons, appeared as the headless bodies of slain soldiers, and the floating carcasses of elephants seemed as so many boats swimming in the sea of blood.

52. The white garments that were swept down by the current, seemed as the froth of the pool of blood, and were picked up by the servants sent to search them out.

53. The demoniac bodies of headless soldiers, were rising and falling in the field, and hurling large wheels and discs upon the flying army on all sides.

54. The dying warriors were frothing forth floods of blood from their throats, and stones stained with blood were inviting the greedy vultures to devour them.

55. Then there were groups of Sutála, Vetála, and Uttála demons dancing their war dance about the field, and whirling the rafts of the broken cars upon the flying soldiers on all sides.

56. The stir and last gasp of those that were yet alive, were fearful to behold, and the faces of the dying and the dead that were covered in dust and blood, were pitiful to the beholder.

57. The devouring dogs and ravenous ravens saw the last gasp of the dying with pity; while the feeders on carrions were howling and fighting on their common carcass, till many of them became dead bodies by their mutual fighting.

58. Now I have described the sea of blood, which flowed fast with the gore of unnumbered hosts of horses, elephants and camels, and of warriors and their leaders, and multitudes of cars, and war chariots; but it became a pleasure garden to the god of death, delighting in his bed of bloodshed, and grove of the weapons beset all around.

#### CHAPTER XXXIX. THE BATTLE-FIELD INFESTED BY NOCTURNAL FIENDS.

1. Now the blood-red sun set down in the west, like a hero red with blood; and hid his luster, which was dimmed by the brightness of the weapons of war in the western main.

2. The sky which had reflected the blood-red flush of the field of blood, was now dimmed by the setting of the glorious sun, and darkened by the veil of evening.

3. Thick darkness overspread the face of heaven and earth like the waters of the great deluge, and there appeared a body of ghosts (Vetálas), dancing in a ring and clapping their hands.

4. The face of the day like that of an elephant, being besmeared with the blackness of night fall, was again painted by the light of evening with the pearly spots of stars on the cheeks.

5. The busy buzz of creation being silent in the dead darkness of night, like the humming of bees over the surface of the waters, the hearts of men were closed in sleep as in death, like the petals of the lotus at night.
6. The birds lay with their folded wings and fallen crests in their nests, as the dead bodies were lying in the field, covered with their wounds and weapons.
7. Then the fair moonbeams shone above, and the white lotuses were blown below; the hearts of men were gladdened, and the victors felt joyous in themselves.
8. The ruddy evening assumed the shape of the blood-red sea of battle, and the fluttering bees now hid themselves like the faces of the fallen soldiers.
9. There was an ethereal lake above spangled with stars like the white lotuses on high; and here was the earthly lake below, beset by lotuses resembling the stars of heaven.
10. The bodies that were thought to be lost in darkness, were now recovered in light, as the gems hid under the water, are found scattered about in moonlight.
11. The battle-field was filled by the Vetála demons, howling with their hideous cry; while bodies of vultures, crows and owls, were tearing the carcasses and sporting with the skeletons.
12. Then blazed the funeral piles as brightly as the starry frame on high, and the fire consumed the dead bodies together with their bones and clothing.
13. The fire burnt the bodies with their bones to ashes, after which it extinguished itself as if sated with plenty. The female fiends now began to sport in the water.
14. There arose a mingled cry of dogs and crows, of Yakshas and Vetálas, with the clapping of their hands; and bodies of ghosts were moving about as woods and forests.
15. The Dákinis were eager to steal away the flesh and fat from the piles, and the Pisáchas delighted in sucking the blood and the flesh and bones of the dead.
16. The demons were now looking and now lurking about the funeral piles, and the Rákshasas that rushed in, bore away the carcasses on their shoulders.
17. There came also bodies of ferocious Kumbhándas, and big Dámaras, uttering their barbarous cries of chumchum, and hovering over the fumes of fat and flesh in the shapes of clouds.
18. Bodies of Vetálas stood in the streams of blood like earthly beings, and snatched the skeletons with hideous cries.
19. The Vetála younglings slept in the bellies and chests of the elephants, and the Rákshasas were drinking their fill in the bloody field.
20. The giddy Vetálas fought with one another with the lighted faggots of the piles, and the winds were wafting the stench of the putrid carcasses on all sides.
21. The female fiends (Rúpikás), filled the baskets of their bellies with carrion, with a rat-a-tat (ratarata) noise; and the Yaksha cannibals were snatching the half-burnt carcasses from the funeral piles, as their roasted meat and dainty food.
22. Aerial imps (khagas) attacked the dead bodies of the big Bangas and black Kalingas, and flouted about with their open mouths, emitting the blaze of falling meteors.
23. The Vetála demons fell down in the dark and discolored blood-pits, lying hid in the midst of the heaps of dead bodies; while the Pisácha ogres and the leaders of Yogini sprites, laughed at them for their false step (vetála).
24. The pulling of the entrails, vibrated as by striking the strings of wired instruments; and the ghosts of men that had become fiends from their fiendish desires, fell to fighting with one another.
25. Valiant soldiers were affrighted at the sight of the female fiends (Rúpikás); and the obsequies were disturbed by the Vetála and Rákshasa demons.
26. The demons of the night, (nisácharas), got frightened at the fall of the carcasses from the shoulders of the elves (Rúpikás), who were carrying them aloft in the air; where they were waylaid by a throng of ghostly demons (bhúta-sankata).
27. Many dying bodies, that were lifted aloft with labor by the demons (Dánas), were let to fall down dead on the ground, being found unfit for their food.
28. Pieces of blood-red flesh, fallen from the fiery jaws of jackals, resembled clusters of asoka flowers, strewn all around the funeral ground.

29. Vetála urchins were busy in putting on the scattered heads over the headless bodies of Kabandhas; and bodies of Yaksha, Raksha, and Pisácha ogres, were flashing as firebrands in the sky.

30. At last a thick cloud of darkness, covered the face or the sky, and the view of the hills and valleys, gardens and groves, was hid under an impenetrable gloom. The infernal spirits got loose from their dismal abodes, and ranged and ravaged at large over the field, as a hurricane under the vault of heaven.

#### CHAPTER XL. REFLECTIONS ON HUMAN LIFE AND MIND.

1. Vasishtha related:--The nocturnal fiends were thus infesting the gloomy field, and the attendants of death (Yama), roaming about it as marauders in the daytime.

2. The naked and fleeting ghosts, were revelling on their provision of carrion in their nightly abode, and under the canopy of thick darkness, which was likely to be laid hold upon under the clutches of one's hand.

3. It was in the still hour of the gloomy night, when the host of heaven seemed to be fast bound in sleep, that a sadness stole in upon the mind of Lílá's magnanimous husband (the belligerent prince Vidúratha by name).

4. He thought about what was to be done on the next morning, in council with his counsellors; and then went to his bed, which was as white as moonlight, and as cold as frost.

5. His lotus-eyes were closed in sleep for a while in his royal camp, which was as white as the moonbeams, and covered by the cold dews of night.

6. Then the two ladies, issued forth from their vacuous abode, and entered the tent through a crevice, as the air penetrates into the heart and amidst an unblown bud of flower.

7. Ráma asked:--How is it possible sage, that the gross bodies of the goddesses, with their limited dimensions, could enter the tent through one of its holes, as small as the pore of a piece of cloth?

8. Vasishtha answered saying that:--Whoever mistakes himself to be composed of a material body, it is no way possible for him to enter a small hole with that gross body of his.

9. But he who thinks himself to be pent up in his corporeal body as in a cage, and obstructed by it in his flight, and does not believe himself to fill his frame, or to be measured by its length; but has the true notion of his inward subtle spirit, it is no way impossible for him to have his passage any where he pleases to go.

10. He who perceives his original spiritual state, as forming the better half of his body, may pass as a spirit through a chink; but whoever relies in his subsequent half of the material body, cannot go beyond it in the form of his intellect.

11. As the air never rises upward, nor the flame of fire ever goes downward; so it is the nature of the spirit to rise upward, as that of the body to go down; but the intellect is made to turn in the way in which it is trained.

12. As the man sitting in the shade, has no notion of the feeling of heat or warmth; so one man has no idea of the knowledge or thoughts of another person.

13. As is one's knowledge so is his thought, and such is the mode of his life; it is only by means of ardent practice (of yoga and learning), that the mind is turned to the right course.

14. As one's belief of a snake in a rope, is removed by the conviction of his error; so are the bent of the mind and course of conduct in life, changed from wrong to right by the knowledge of truth.

15. It is one's knowledge that gives rise to his thoughts, and the thoughts that direct his pursuits in life: this is a truth known even to the young and to every man of sense.

16. Now then the soul that resembles a being seen in a dream or formed in fancy, and which is of the nature of air and vacuum, is never liable to be obstructed any where in its course.

17. There is an intellectual body, which all living beings possess in every place. It is known both by consciousness, as well as the feelings of our hearts.

18. It is by the Divine Will, that the intellect rises and sets by turns. At first it was produced in its natural, simple and intellectual form, and then being invested with a

material body, it makes together an unity of the person out of the duality (of its material and immaterial essences).

19. Now you must know the triple vacuity, composed of the three airy substances—the spirit, mind and space, to be one and the same thing; but not so their receptacle (of the material body), which has no permeation.

20. Know this intellectual body of beings, to be like the air, present with everything and everywhere; just as your desire of knowing extends over all things in all places, and presents them all to your knowledge.

21. It abides in the smallest particles, and reaches to the spheres of heavens, it reposes in the cells of flowers, and delights in the leaves of trees.

22. It delights in hills and dales, and dances over the waves of the oceans; it rides over the clouds, and falls down in the showers of rain and hailstones of heaven.

23. It moves at pleasure in the vast firmament, and penetrates through the solid mountains. Its body bears no break in it, and is as minute as an atom.

24. Yet it becomes as big as a mountain lifting its head to heaven, and as large as the earth, which is the fixed and firm support of all things. It views the inside and outside of everything, and bears the forests like hairs on its body.

25. It extends in the form of the sky, and contains millions of worlds in itself; it identifies itself with the ocean, and transforms its whirlpools to spots upon its person.

26. It is of the nature of an uninterrupted understanding, ever calm and serene in its aspect; it is possessed of its intellectual form, from before the creation of the visible world, and being all comprehensive as vacuity itself, it is conversant with the natures of all beings.

27. It is an unreality as the appearance of water in the mirage, but manifests itself as a reality to the understanding by its intelligence. Without this (exercise of the intellect), the intellectual man is a nil as the son of a barren woman, and a blank as the figure of a body seen in a dream.

28. Ráma asked:--How is that mind to which you attribute so many powers, and what is that again which you say to be nothing? Why is it no reality, and as something distinct from all what we see?

29. Vasishtha replied:--All individual minds are indued with these faculties, except all such individualities, whose minds are engrossed with the error of the outer world.

30. All the worlds are either of a longer or shorter duration, and they appear and disappear at times; some of these vanish in a moment, and others endure to the end of a Kalpa. But it is not so with the mind, whose progress I will now relate to you.

31. There is an insensibility which overtakes every man before his death; this is the darkness of his dissolution (mahá-pralaya-yáminí).

32. After the shocks of delirium and death are over, the spiritual part of every man, is regenerated anew in a different form, as if it was roused from a state of trance, reverie or swoon.

33. And as the spirit of God, assumes his triune form with the persons of Brahmá and Virát, after the dissolution of the world for its recreation; so every person receives the triplicate form of his spiritual, intellectual and corporeal beings, after the termination of his life by death.

34. Ráma said:--As we believe ourselves to be reproduced after death by reason of our reminiscence; so must we understand the recreation of all bodies in the world by the same cause. Hence there is nothing uncaused in it (as it was said with regard to the unproduced Brahmá and others).

35. Vasishtha replied:--The gods Hari, Hara and others, having obtained their disembodied liberation or videha-mukti, at the universal dissolution, could not retain their reminiscence to cause their regeneration.

36. But human beings having both their spiritual and intellectual bodies entire at their death, do not lose their remembrance of the past, nor can they have their final liberation like Brahmá, unless they obtain their disembodied state, which is possible to all in this life or hereafter, by the edification of their souls, through yoga meditation alone.

37. The birth and death of all other beings like yourself, are caused by their reminiscence, and for want of their disembodied liberation or eternal salvation.



38. The living soul retains its consciousness within itself, after its pangs of death are over; but remains in its state of insensibility by virtue of its own nature (called pradhána).
39. The universal vacuum is called nature (prakriti). It is the reflection of the invisible Divine Mind (chit prativimbam); and is the parent of all that is dull or moving (Jadá-Jada), which are so produced by cause of their reminiscence or its absence (sansmriti and asmriti); the former causing the regeneration of living beings, and the latter its cessation as in inert matter.
40. As the living principle or animal life begins to have its understanding (bodha), it is called mahat or an intelligent being, which is possessed of its consciousness (ahankára). It has then the organs of perception and conception, added to it from their elements (tanmátras) residing in the vacuous ether.
41. This minutely intelligent substance, is next joined with the five internal senses, which form its body, and which is otherwise called its spiritual body (átivahika or lingadeha).
42. This spiritual being by its long association with the external senses, comes to believe itself as a sensible being; and then by imagining to have the sensible form, it finds itself invested with a material body (ádhibhautika-deha) as beautiful as that of a lotus.
43. Then seated in the embryo, it reposes in a certain position for sometime, and inflated itself like the air, until it is fully expanded.
44. It then thinks itself to be fully developed in the womb, as a man dreams of a fairy form in his sleep, and believes this illusion as a reality.
45. He then views the outer world, where he is born to die, just as one visits a land where he is destined to meet his death; and there remains to relish its enjoyments, as prepared for him.
46. But the spiritual man soon perceives everything as pure vacuum, and that his own body and this world are but illusions and vain vacuities.
47. He perceives the gods, and human habitations, the hills and the heavens resplendent with the sun and stars, to be no more than abodes of disease and debility, decay and ultimate death and destruction.
48. He sees nothing but a sad change in the natures of things, and all that is movable or immovable, great or small, together with the seas, hills and rivers and peoples of this earth and the days and nights, are all subject to decay sooner or later.
49. The knowledge that I am born here of this father, and that this is my mother, these my treasures, and such are my hopes and expectations, is as false as empty air.
50. That these are my merits and these my demerits, and these the desires that I had at heart; that I was a boy and am now young; are the airy thoughts of the hollow mind.
51. This world resembles a forest, where every being is like a detached tree; the dark clouds are its leaves, and the stars its full blown flowers.
52. The walking men are as its restless deer, and the ærial gods and demons its birds of the air; the broad day light is the flying dust of its flowers, and the dark night the deep covert of its grove.
53. The seas are like its streams and fountains, and the eight boundary mountains as its artificial hills; the mind is the great tank in it, containing the weeds and shrubs of human thoughts in abundance.
54. Wherever a man dies, he is instantly changed to this state, and views the same things everywhere; and every one thus rises and falls constantly, like the leaves of trees in this forest of the world.
55. Millions of Brahmás, Rudras, Indras, Maruts, Vishnus and Suns, together with unnumbered mountains and seas, continents and islands, have appeared and disappeared in the eternal course of the world.
56. Thus no one can count the numbers of beings that have passed away, are passing and shall have to pass hereafter, nor such as are in existence and have to become extinct in the unfathomable eternity of Brahma.
57. Hence it is impossible to comprehend the stupendous fabric of the universe any how except in the mind, which is as spacious as the infinite space itself, and as variable as the course of events in the world.

58. The mind is the vacuous sphere of the intellect, and the infinite sphere of the intellect, is the seat of the Supreme.

59. Now know the whirlpool and waves of the sea to be of the same element, as the sea in which they rise and fall, though they are not of the same durable nature as the sea water, by reason of their evanescence. So the phenomena are the same with the noumena, though none of these is a reality.

60. The etherial sphere of heaven, is but a reflection of the intellectual sphere of the Divine Mind, and the bright orbs of the firmament, are as gems in the bosom of Brahma. Its vault is the cave of the mind of the Eternal One.

61. The world according to the sense in which I take it, as the seat of God, is highly interesting, but not so in your sense of its being a sober reality. So the meaning of the words "I and you," refers according to me to the intellectual spirit, and according to you to the living soul and body.

62. Hence Lílá and Sarasvatí, being in their vacuous intellectual bodies, were led by the pure desire of their souls, to every place without any obstruction or interruption.

63. The intellectual spirit has the power, to present itself wherever it likes, on earth or in the sky, and before objects known or unknown and wished to be known by it. It was by this power that they could enter into the tent of the prince.

64. The intellect has its way to all places and things, over which it exercises its powers of observation, reflection and reasoning to their full extent. This is known as the spiritual and unconfined body (Átiváhika), whose course cannot be obstructed by any restriction whatever.

#### CHAPTER XLI. DISCRIMINATION OF ERROR.

1. Vasishtha said:--Upon the entrance of the ladies in the tent, it appeared as a bed of lotuses; and its white vault, seemed as graceful as the vault of heaven with two moons rising at once under it.

2. A pure and cooling fragrance spread about it, as if blown by the breeze from the Mandara flowers; and lulled the prince to sleep, with everybody lying in their camps.

3. It made the place as pleasant as the celestial garden of Nandana, and healed all the pains and cares of the people there. It seemed as a spring garden, filled with the fragrance of the fresh blown lotuses in the morning.

4. The cooling and moon-bright radiance of the ladies, roused the prince from his sleep, as if he was sprinkled over with the juice of ambrosia.

5. He saw upon his rising the forms of two Apsarás, seated on two stools, and appearing as two moons risen on two pinnacles of the mount Meru.

6. The prince saw them with wonder, and after being composed in his mind, he rose up from his bed, as the god Vishnu rises from his bed of the serpent.

7. Then advancing respectfully to them, with long strings of flowers in his hands, he made offerings of them to the ladies, with handfuls of flowers flung at their feet.

8. Leaving his pillowed sofa in the midst of the hall, he sat with his folded legs on the ground; and lowly bending his head, he addressed them saying:--

9. Be victorious, O moon-bright goddesses! that drive away all the miseries and evils and pains and pangs of life, by your radiance, and dispellest all my inward and outward darkness by your sunlike beams.

10. Saying so he poured handfuls of flowers on their feet, as the trees on the bank of a lake, drop down their flowers on the lotuses growing in it.

11. Then the goddess desiring to unfold the pedigree of the prince, inspired his minister, who was lying by, to relate it to Lílá.

12. He upon waking, saw the nymphs manifest before him, and advancing lowly before them, threw handfuls of flowers upon their feet.

13. The goddess said:--Let us know, O prince! who you are and when and of whom you are born herein. Hearing these words of the goddess, the minister spake saying:--

14. It is by your favour, O gracious goddesses! that I am empowered to give a relation of my prince's genealogy to your benign graces.

15. There was a sovereign, born of the imperial line of Ikshvaku, by name of Mukundaratha, who had subjugated the earth under his arms.

16. He had a moon-faced son by name of Bhadraratha; whose son Viswaratha was father to the renowned prince Brihadratha.
17. His son Sindhuratha was the father of Sailaratha, and his son Kámaratha was father of Maháratha.
18. His son Vishnuratha was father of Nabhoratha, who gave birth to this my lord of handsome appearance.
19. He is renowned as Vidúratha, and is born with the great virtues of his sire, as the moon was produced of the Milky Ocean, to shed his ambrosial beams over his people.
20. He was begotten by his mother Sumitrá, as the god Guha of Gauri; and was installed in the realm at the tenth year of his age, owing to his father's betaking himself to asceticism.
21. He has been ruling the realm since that time with justice; and your appearance here to night, betokens the blossoming of his good fortune.
22. O goddesses! whose presence is hard to be had, even by the merit of long devotion, and a hundred austerities, you see here the lord of the earth-famed Viduratha, present before you.
23. He is highly blessed today by your favour. After saying these words, the minister remained silent with the lord of the earth.
24. They were sitting on the ground with their folded legs, and clasped hands, and downcast looks; when the goddess of wisdom told the prince, to remember his former births, by her inspiration.
25. So saying, she touched his head with her hand, and immediately the dark veil of illusion and oblivion was dispersed from over the lotus of his mind.
26. It opened as a blossom by the touch of the genius of intelligence, and became as bright as the clear firmament, with the rays of his former reminiscence.
27. He remembered by his intelligence his former kingdom, of which he had been the sole lord, and recollected all his past sports with Lílá.
28. He was led away by the thoughts of the events of his past lives, as one is carried away by the current of waves, and reflected in himself, this world to be a magic sea of illusion.
29. He said:-- I have come to know this by the favour of the goddesses, but how is it that so many events have occurred to me in course of one day after my death.
30. Here I have passed full seventy years of my lifetime, and recollect to have done many works, and remember also to have seen my grandsire.
31. I recollect the bygone days of my boyhood and youth, and I remember well all the friends and relatives and all the apparels and suite, that I had before.
32. The goddess replied:--Know O king! that after the fit of insensibility attending on your death was over, your soul continued to remain in the vacuum of the same place, of which you are still a resident.
33. This royal pavilion, where you think yourself to abide, is situated in the vacuous space, within the house of the Bráhman in that hilly district.
34. It is inside that house that you see the appearances of your other abodes present before you: and it was in that Brahman's house, that you devoted your life to my worship.
35. It is the shrine within the very house and on the same spot, that contains the whole world which you are seeing all about you.
36. This abode of yours is situated in the same place, and within the clear firmament of your mind.
37. It is a false notion of your mind, which you have gained by your habitual mode of thinking, that you are born in your present state, of the race of Ikshvaku.
38. It is mere imagination, which has made you to suppose yourself to be named so and so, and that such and such persons were your progenitors, and that you had been a boy of ten years.
39. That your father became an ascetic in the woods, and left you in the government of the realm. And that you have subjugated many countries under your dominion, and are now reigning as the lord paramount over them.
40. And that you are ruling on earth with these ministers and officers of yours, and are observant of the sacrificial rites, and a just ruler of your subjects.

41. You think that you have passed seventy years of your life, and that you are now beset by very formidable enemies.
42. And that having waged a furious battle, you have returned to this abode of yours, where you are now seated and intend to adore the goddesses, that have become your guests herein.
43. You are thinking that these goddesses will bless you with your desired object, because one of them has given you the power of recollecting the events of your former births.
44. That these goddesses have opened your understanding like the blossom of a lotus, and that you have the prospect of getting your riddance from all doubts.
45. That you are now at peace and rest, and enjoy the solace of your solity; and that your long continued error (of this world), is now removed forever.
46. You remember the many acts and enjoyments of your past life, in the body of prince Padma, before you were snatched away by the hand of death.
47. You now perceive in your mind, that your present life is but a shadow of the former, as it is the same wave, that carries one onward, by its rise and fall.
48. The constant current of the mind flows as the stream of a river, and leads a man, like a weed, from one whirlpool into another.
49. The course of life now runs singly as in dreaming, and now conjointly with the body as in the waking state, both of which leave their traces in the mind, at the hour of death.
50. The sun of the intellect being hid under the mist of ignorance, there arises this network of the false world, which makes a moment appear as a period of hundred years.
51. Our lives and deaths are mere phantoms of imagination, as we imagine houses and towers in aerial castles and icebergs.
52. The world is an illusion, like the delusion of moving banks and trees to a passenger in a vessel on water, or a rapid vehicle on land; or as the trembling of a mountain or quaking of the earth, to one affected by a convulsive disease.
53. As one sees extraordinary things in his dream, such as the decapitation of his own head; so he views the illusions of the world, which can hardly be true.
54. In reality you were neither born nor dead at anytime or place; but ever remain as pure intelligence in your own tranquility of soul.
55. You seem to see all things about you, but you see nothing real in them; it is your all seeing soul, that sees everything in itself.
56. The soul shines as a brilliant gem by its own light, and nothing that appears beside it, as this earth or yourself or anything else, is a reality.
57. These hills and cities, these people and things, and ourselves also, are all unreal and mere phantoms, appearing in the hollow vault of the Brahman of the hilly district.
58. The kingdom of Lílá's husband, was but a picture of this earth, and his palace with all its grandeur, is contained in the sphere of the same hollow shrine.
59. The known world is contained in the vacuous sphere of that shrine, and it is in one corner of this mundane habitation, that all of us here, are situated.
60. The sphere of this vaulted shrine, is as clear as vacuity itself, which has no earth nor habitation in it.
61. It is without any forest, hill, sea or river, and yet all beings are found to rove about in this empty and homeless abode.
62. Here there are no kings, nor their retinue, nor anything that they have on earth. Vidúratha asked:--If it is so, then tell me goddess! how I happened to have these dependants here?
63. A man is rich in his own mind and spirit, and is it not so ordained by the Divine Mind and spirit also? If not, then the world must appear as a mere dream, and all these men and things are but creatures of our dreams.
64. Tell me goddess, what things are spiritually true and false, and how are we to distinguish the one from the other.
65. Sarasvatí answered:--Know prince that, those who have known the only knowable one, and are assimilated to the nature of pure understanding, view nothing as real in the world, except the vacuous intellect within themselves.

66. The misconception of the serpent in a rope being removed, the fallacy of the rope is removed also; so the unreality of the world being known, the error of its existence, also ceases to exist.

67. Knowing the falsity of water in the mirage, no one thirsts after it anymore, so knowing the falsehood of dreams, no one thinks himself dead as he had dreamt. The fear of dreaming death may overtake the dying, but it can never assail the living in his dream.

68. He whose soul is enlightened with the clear light of the autumnal moon of his pure intellect, is never misled to believe his own existence or that of others, by the false application of the terms I, you, this etc.

69. As the sage was sermonizing in this manner, the day departed to its evening service with the setting sun. The assembly broke with mutual greetings to perform their ablutions, and it met again with the rising sun, after dispersion of the gloom of night.

#### CHAPTER XLII. PHILOSOPHY OF DREAMING. SWAPNAM OR SOMNUM.

1. The man who is devoid of understanding, ignorant and Unacquainted with the All-pervading principle, thinks the unreal world as real, and as compact as adamant.

2. As a child is not freed from his fear of ghosts until his death; so the ignorant man never gets rid of his fallacy of the reality of the unreal world, as long as he lives.

3. As the solar heat causes the error of water in the mirage to the deer and unwary people, so the unreal world appears as real to the ignorant part of mankind.

4. As the false dream of one's death, appears to be true in the dreaming state, so the false world seems to be a field of action and gain to the deluded man.

5. As one not knowing what is gold, views a golden bracelet as a mere bracelet, and not as gold; so are the ignorant ever misled by formal appearances, without a knowledge of the causal element.

6. As the ignorant view a city, a house, a hill and an elephant, as they are presented before him; so the visibles are all taken only as they are seen, and not what they really are.

7. As strings of pearls are seen in the sunny sky, and various paints and taints in the plumage of the peacock; so the phenomenal world, presents its false appearances for sober realities.

8. Know life as a long sleep, and the world with myself and yourself, are the visions of its dream; we see many other persons in this sleepy dream, none of whom is real, as you will now learn from me.

9. There is but one all-pervading, quiet, and spiritually substantial reality. It is of the form of unintelligible intellect, and an immense outspreading vacuity.

10. It is omnipotent, and all in all by itself, and is of the form as it manifests itself everywhere.

11. Hence the citizens that you see in this visionary city, are but transient forms of men, presented in your dream by that Omnipotent Being.

12. The mind of the viewer, remains in its self-same state amidst the sphere of his dreams, and represents the images thought of by itself in that visionary sphere of mankind.

13. The knowing mind has the same knowledge of things, both in its waking as well as dreaming states; and it is by an act of the perceiving mind, that this knowledge is imprinted as true in the conscious souls of men.

14. Ráma said:--If the persons seen in the dream are unreal, then tell me sage, what is that fault in the embodied soul, which makes them appear as realities.

15. Vasishtha replied:--The cities and houses, which are seen in dreams are in reality nothing. It is only the illusion (máya) of the embodied soul, which makes them appear as true like those seen in the waking state, in this visionary world.

16. I will tell you in proof of this, that in the beginning of creation the self-born Brahmá himself, had the notions of all created things, in the form of visionary appearances, as in a dream and their subsequent development, by the will of the creator; hence their creator is as unreal as their notions and appearances in the dream.

17. Learn then this truth of me, that this world is a dream, and that you and all other men have your sleeping dreams, contained in your waking dreams of this visionary world.

18. If the scenes that are seen in your sleeping dream, have no reality in them, how then can you expect those in your day dreams to be real at all?

19. As you take me for a reality, so do I also take you and all other things for realities likewise, and such is the case with everybody in this world of dreams.
20. As I appear an entity to you in this world of lengthened dreams; so you too appear an actual entity to me; and so it is with all in their protracted dreaming.
21. Ráma asked:--If both these states of dreaming are alike, then tell me, why the dreamer in sleep, does not upon his waking, think the visions in his dream, to be as real as those of his day dreaming state?
22. Vasishtha replied:--Yes, the day dreaming is of the same nature as night dreams, in which the dreamt objects appear to be real; but it is upon the waking from the one, as upon the death of the day dreamer, that both these visions are found to vanish in empty air.
23. As the objects of your night dreams do not subsist in time or place upon your waking, so also those of your day dream, can have no subsistence upon death.
24. Thus is everything unreal, which appears real for the present, and it disappears into an airy nothing at last, though it might appear as charming as a fairy form in the dream.
25. There is one Intelligence that fills all space, and appears as everything both within and without everybody; It is only by our illusive conception of it, that we take it in different lights.
26. As one picks up a jewel he happens to meet with in a treasure house, so do we lay hold on anything, with which the vast Intellect is filled according to our own liking.
27. The goddess of intelligence, having thus caused the germ of true knowledge, to sprout forth in the mind of the prince, by sprinkling the ambrosial drops of her wisdom over it, thus spake to him in the end:--
28. I have told you all this for the sake of Lílá, and now, good prince, we shall take leave of you, and these illusory scenes of the world.
29. Vasishtha said:--The intelligent prince, being thus gently addressed by the goddess of wisdom, requested her in a submissive tone.
30. Vidúratha said:--Your visit, O most bounteous goddess, cannot go for nothing, when we poor mortals cannot withhold our bounty from our suppliant visitants.
31. I will quit this body to repair to another world, as one passes from one chain of dreams into another.
32. Look upon me, your petitioner, with kindness, and deign to confer the favour I ask of you; because the great never refuse to grant the prayers of their suppliants.
33. Ordain that this virgin daughter of my minister, may accompany me to the region, where I shall be led, that we may have spiritual joy in each other's company hereafter.
34. Sarasvatí said:--Go now prince to the former palace of your past life, and there reign without fear, in the enjoyment of true pleasure. Know prince, that our visits never fail to fulfil the best wishes of our supplicants.

#### CHAPTER XLIII. BURNING OF THE CITY.

1. The goddess added:--Know further, O prince! that you are destined to fall in this great battle, and will have your former realm, presented to you in the same manner as before.
2. Your minister and his maiden daughter will accompany you to your former city, and you shall enter your lifeless corpse, lying in state in the palace.
3. We shall fly there as winds before you, and you will follow us accompanied by the minister and his virgin daughter as one returning to his native country.
4. Your courses thereto will be as slow or swift as those of horses, elephants, asses, or camels, but our course is quite different from any of these.
5. As the prince and the goddess were going on with this sweet conversation, there arrived a man on horse back before them in great hurry and confusion.
6. He said:--Lord! I come to tell that, there are showers of darts and discs, and swords and clubs, falling upon us as rain, from the hostile forces, and they have been forcing upon us as a flood on all sides.
7. They have been raining their heavy weapons upon us at pleasure, like fragments of rocks hurled down from the heads of high hills, by the impetuous gusts of a hurricane.
8. There they have set fire to our rock-like city, which like a wild fire, is raging on all sides. It is burning and ravaging with chat chat sounds, and hurling the houses with a hideous noise.

9. The smoke rising as heaving hills, have overspread the skies like diluvian clouds; and the flame of fire, ascending on high, resembles the Garuda bird flying in the sky.
10. Vasishtha said:--As the royal marshal was delivering with trepidation this unpleasant intelligence, there arose a loud cry without, filling the sky with its uproar.
11. The twanging of bow strings drawn to the ears, the rustling of flying arrows flung with full force; the loud roaring of furious elephants, and the shrieks of frightened ones.
12. The gorgeous elephants bursting in the city with a clattering sound; and the high loud shouts of citizens, whose houses have been burnt down on the ground.
13. The falling and flying of burnt embers with a crackling noise; and the burning of raging fire with a hoarse sound.
14. All these were heard and seen by the goddesses and the prince and his minister, from an opening of the tent; and the city was found to be in a blaze in the darkness of the night.
15. It was as the conflagration or fiery ocean of the last day, and the city was covered by clouds of the hostile army, with their flashing weapons, waving on all sides.
16. The flame rose as high as the sky, melted down big edifices like hills by the all dissolving fire of destruction.
17. Bodies of thick clouds roared on high, and threatened the people, like the clamour (kala-kala) of the gangs of stout robbers, that were gathered on the ground for plunder and booty.
18. The heavens were hidden under clouds of smoke, rolling as the shades of Pushkara and Avarta, and the flames of fire, were flashing, like the golden peaks of Meru.
19. Burning cinders and sparks of fire, were glittering like meteors and stars in the sky; and the blazing houses and towers glared as burning mountains in the midst.
20. The traces of the forces were beset by the spreading flames of clouds of fire, and the half burnt citizens (with their bitter cries), were kept from flight, for fear of the threatening enemy abroad.
21. Sleets of arrowy sparks flying in the air on all sides, and showers of weapons falling in every way, burnt and pierced the citizens in large numbers.
22. The greatest and most expert champions, were crashed under the feet of elephants in fighting; and the roads were heaped with treasures, wrested from the robbers in their retreat.
23. There were wailings of men and women at the falling of fire-brands upon them; and the splitting of splinters and the slitting of timbers emitted a phat-phat noise all around.
24. Big blocks of burning wood were blown up, blazing as burning suns in the air; and heaps of embers filled the face of the earth with living fire.
25. The cracking of combustible woods and the bursting of burning bamboos, the cries of the parched brutes and the howling of the soldiers, re-echoed in the air.
26. The flaming fire was quenched after consuming the royalty to ashes, and the devouring flame ceased after it had reduced everything to cinders.
27. The sudden outbreak of the fire was as the outburst of house breaking robbers upon the sleeping inhabitants; and it made its prey of everything, that fell in its way.
28. At this moment the prince Vidúratha heard a voice, proceeding from his soldiers, at the sight of their wives flying from the scorching flames.
29. O! the high winds, that have blown the flames to the tops of our household trees, with their rustling sound (kharakhara) and hindered our taking shelter under their cooling umbrage.
30. Sorrow for the burning of our wives, who were as cold as frost to our bodies before (by their assuaging the smart of every pain); and whose ashes now rest in our breasts, like the lime of shells.
31. O! the mighty power of fire, that has set to flame the forelocks of our fair maidens, and is burning the braids of their hair, like blades of grass or straws.
32. The curling smoke is ascending on high, like a whirling and long meandering river in the air, and the black and white fumes of fire, resemble the dark stream of Yamuná in one place, and the milky path of the ethereal Gangá in another.
33. Streams of smoke bearing the brands of fire on high, dazzled the sight of the charioteers of heaven by their bubbling sparks.

34. There are our fathers, mothers, brothers, sisters, relations and suckling babes, all burnt alive in the livid flames; and here are we burning in grief for them in these houses, which have been spared by the devouring fire.
35. Lo! there the howling fire is fast stretching to these abodes, and here the cinders are falling as thick as the frost of Meru.
36. Behold the direful darts and missiles dropping down as the driving rain, and penetrating the windows, like bodies of gnats in the shade of evening.
37. The flashing spears and flaming fire, flaring above the watery ocean of the sky, resemble the undersea fire ascending to heaven.
38. The smoke is rising in clouds, and the flames are tapering in the form of towers, and all that was humid and green, is sucked and dried up, as the hearts of the dispassionate.
39. The trees are broken down by the raging element, like posts of enraged elephants; and they are falling with a cracking noise, as if they were screaming at their fall.
40. The trees in the orchards, now flourishing in their luxuriance of fruits and flowers, are left bare by the burning fire, like householders bereft of their properties.
41. Children abandoned by their parents in the darkness of the night, were either pierced by flying arrows or crushed under the falling houses, in their flight through the streets.
42. The elephants posted at the front of the army, got frightened at the flying embers driven by the winds, and fled with loud screaming at the fall of the burning houses upon them.
43. O! the pain of being put to the sword, is not more grievous, than that of being burnt by the fire, or smashed under the stones of the thundering engine.
44. The streets are filled with domestic animals and cattle of all kinds, that are let loose from their folds and stalls, to raise their commingled cries like the confused noise of battle in the blocked up paths.
45. The weeping women were passing as lotus flowers on land, with their lotus like faces and feet and palms, and drops of tears fell like fluttering bees from their lotiform eyes and wet apparel upon the ground.
46. The red taints and spots of Alakávali, blazed as Asoka flowers upon their foreheads and cheeks.
47. Alas for pity! that the furious flame of fire, should singe the black bee-like eyelids of our deer-eyed fairies; like the ruthless victor, that delights in his acts of inhumanity.
48. O the bond of marriage love! that the faithful wife never fails to follow her burning lord, and cremates herself in the same flame with him.
49. The elephant being burnt in his trunk, in breaking the burning post to which he was tied by the leg, ran with violence to a lake of lotuses, in which he fell dead.
50. The flames of fire flashing like flitting lightnings amidst the clouds of smoke in the air, were darting the darts of burning coals like bolts of thunder in showers.
51. Lord! the sparks of fire sparkling amidst the dusky clouds, appear as glittering gems in the bosom of the airy ocean, and seem by their twirling to gird the crown of heaven with the girdle of Pleiades.
52. The sky was reddened by the light of the flaming fires, and appeared as the courtyard of Death dyed with purple colors in joy for reception of the souls of the dead.
53. Alas! the day and want of manners! that the royal dames are carried away by these armed ruffians by force.
54. Behold them dragged in the streets from their stately edifices, and strewing their paths with wreaths of flowers torn from their necks; while their half burnt locks are hanging loosely upon their bare breasts and bosoms.
55. Lo! their loose clothing uncovering their backs and loins, and the jewels dropped down, from their wrists, have strewn the ground with gems.
56. Their necklaces are torn and their pearls are scattered about; their bodies are bared of their bodices, and their breasts appear to view in their golden color.
57. Their shrill cries and groans rising above the war cry, choked their breath and split their sides; and they fell insensible with their eyes dimmed by ceaseless floods of tears.



58. They fell in a body with their arms twisted about the necks of one another, and the ends of their cloths tied to each other's; and in this way they were dragged by force of the ruffians, with their bodies mangled in blood.

59. "Ah! who will save them from this state," cried the royal soldiers, with their piteous looks on the sad plight of the females and shedding big drops of their tears like lotuses.

60. The bright face of the sky turned black at the horrible sight, and it looked with its blue lotus-like eyes of the clouds, on the fair lotus-like maidens thus scattered on the ground.

61. Thus was the goddess of royal prosperity, decorated as she was with her waving and pendant locks, her flowing garments, flowery garlands and gemming ornaments brought to her end like these ladies, after her enjoyment of the pleasures of royalty and gratification of all her desires.

#### CHAPTER XLIV. SPIRITUAL INTERPRETATION OF THE VISION.

1. Vāsishtha said:--At this instant the great queen, who was in the bloom of youthful beauty, entered the camp of Vidúratha, as the goddess of grace pops upon the lotus flower.

2. She was decorated with pendant wreaths of flowers and necklaces, and accompanied by a train of her youthful companions and handmaids, all terrified with fear.

3. With her face as bright as the moon and her form as fair as the lily, she appeared as a luminary of heaven, with her teeth shining as sets of stars, and her bosom throbbing with fear.

4. Then the king was informed by one of her companions about the fate of the warfare, which resembled the onset of demons upon the Apsára tribe.

5. Lord! this lady, said she, has fled with us from her harem, to take refuge under your arms, as a tender creeper seeks the shelter of a tree, from a rude gust of wind.

6. Behold! the ravishers ravishing the wives of the citizens with their uplifted arms, like the swelling waves of the sea carrying away the tree groves of the bank in their rapid current.

7. The guards of the royal harem are all crushed to death by the haughty marauders, as the sturdy trees of the forest are broken down by the furious tornado.

8. Our armies frightened by the enemy from afar, dare not approach the falling city, as nobody ventures to rescue the lotus beds from a flood, under the threatening thunders of a rainy night.

9. The hostile force have poured upon the city in terrible numbers, and having set it on fire, are shouting loudly under the clouds of smoke, with their weapons brandishing on all sides.

10. The handsome ladies are dragged by the hair from amidst their families, in the manner of screaming cranes, caught and carried away by the cruel fowlers and fishermen.

11. Now we have brought this exuberant tender creeper to you, that you may save her from similar fate by your might.

12. Hearing this, he looked at the goddesses and said, now will I go to the war from here, and leave this my lady as an humble bee at your lotus feet.

13. Saying so, the king rose in a rage from his seat and sprang like the enraged lion from the den, when pierced and pressed by the tusk of a furious elephant.

14. The widowed Lílá saw the queen Lílá to be exactly of her form and features, and took her for a true inflexion of herself in a mirror.

15. Then said the enlightened Lílá to Sarasvatí:--Tell me, O goddess! how this lady here is exactly as myself, she is what I have been before, and how she came to be as myself.

16. I see this prime minister with all these soldiers and citizens, these forces and vehicles, to be the same as mine, and situated in the same place and manner as before.

17. How is it then, O goddess! that they came to be placed in this place. I see them as Images situated within and without the mirror of my mind, and know not whether these be living beings (or the false fabrications of my imagination).

18. Sarasvatí replied:--All our external perceptions of things, are the immediate effects of our internal conceptions of them. The intellect has the knowledge of all the intelligibles in it, as the mind has the impressions of mental objects in itself.

19. The external world appears in an instant in the same form and manner to one, as he has its notion and impression in his intellect and mind; and no distance of time or place, nor any intermediate cause can create any difference in them.

20. The inward world is seen on the outside, as the internal impressions of our minds, appear to be seen without us in our dreams. Whatever is within us, the same appears without us, as in our dreams and desires, and in all our imaginations and fancies of objects.
21. It is the constant habitude of your mind, that presented these things as realities to your sight, and you saw your husband in the same state in which you thought him to be, when he died in that city of yours.
22. It is the same place wherein he exists at present, and is presented with the same objects of his thought at present as he had at that moment. Anything that appears to be different in this state, proceeds from the turn of his mind of thinking it so before.
23. All that appears real to him, is as unreal as his dream or desire, and the creation of his fancy; for everything appears to be the same as it is thought of in the mind.
24. Say therefore what truth can there be in these visionary objects, which are altogether unsubstantial as dreams, and vanish in the end into airy nothing.
25. Know then everything to be no better than nothing; and as a dream proves to be nothing upon waking, so is waking also a dream and equally nothing at death.
26. Death in lifetime is a nonexistence, and life in death becomes null and extinct; and these extinctions of life and death, proceed from the fluctuating nature of our notions of them.
27. So there is neither any entity nor nonentity either, but both appear to us as fallacies by turns. For what neither was before, nor will be, after a Kalpa (creation or dissolution), the same cannot exist today or in any Yuga (age), whether gone before or coming afterwards.
28. That which is never nonexistent, is the ever existent Brahma, and the same is the world. It is in him that we see everything to rise and fall by our fallacy, and what we falsely term as the creation or the created.
29. As phantoms appearing in the vacuum, are all vacant and void, and as the waves of the sea, are no other than its water; so do these created things exist and appear in Brahma only.
30. As the minutiae appearing in the air, vanish in the air; and as the dust driven by the winds, are lost in the winds; so the false notions of yourself and myself, are lost in that Supreme Self, in which all things rise and fall like waves of the ocean.
31. What reliance can there be in this dust of creation, which is no more than the water of the mirage? The knowledge of individualities is mere fallacy, when everything is united in that sole unity.
32. We see apparitions in the dark, though the darkness itself is no apparition; so our lives and deaths are the false notions of our error, and the whole existence is equally the production of gross error (máya).
33. All this is Himself, for He is the great Kalpa or will which produces everything; it is He that exists when all things are extinct in Him; and therefore these appearances, are neither real nor unreal of themselves.
34. But to say both (the real and unreal) to be Brahma, is a contradiction; therefore it is He, who fills the infinity of space, and abides equally in all things and their minutest particles.
35. Wherever the spirit of Brahma abides, and even in the minute animalcule, it views the whole world in itself; like one thinking on the heat and cold of fire and frost, has the same sensation within himself at that moment.
36. So doth the pure intellect perceive the Holy Spirit of God within itself, just as one sees the particles of light flying in his closet at sunrise.
37. So do these multitudes of worlds, move about as particles in the infinite space of the Divine Mind, as the particles of odorous substances oscillate in the empty air.
38. In this manner does this world abide in its incorporeal state in the mind of God, with all its modifications of existence and nonexistence, emanation and absorption, of its condensation and subtilization and its mobility and rest.
39. But you must know all these modes and these conditions of being to belong to material bodies only and not to the spirit, which is unconditioned and indivisible.
40. And as there is no change or division of one's own soul, so there is no partition or variation of the Supreme Spirit. It is according to the ideas in our minds, that we view things in their different aspects before us.

41. Yet the word world--visva--all, is not a meaningless term; it means the all as contained in Brahman (who is the all). Therefore it is both real and unreal at the same time like the fallacy of a snake in a rope.

42. It is the false notion (of the snake), that makes the true (rope) to appear as the untrue snake to us, which we are apt to take for the true snake itself, so we take the Divine Intellect, which is the prime cause of all, as a living soul (like ours), by mistake.

43. It is this notion (of the living soul), that makes us to think ourselves as living beings, which whether it be false or true, is like the appearance of the world in empty air.

44. Thus these little animals delight themselves with their own misconceived idea of being living beings, while there are others who think themselves so, by their preconceived notions as such.

45. Some there are that have no preconceived notions, and others that retain the same as or somewhat different notions of themselves than before. Somewhere the inborn notions are predominant, and sometimes they are entirely lost.

46. Our preconceived notions of ourselves, represent unrealities as realities to our minds, and present the thoughts of our former family and birth, and the same occupations and professions before us.

47. Such are the representations of your former ministers and citizens, imprinted as realities in your soul, together with the exact time and place and manner of their functions, as before.

48. And as the intelligence of all things, is present in the omniscient spirit of God, so is the idea of royalty inherent in the soul of the prince.

49. This notion of his goes before him as his shadow in the air, with the same stature and features, and the same acts and movements as he had before.

50. In this manner, Lílá! Know this world to be but a shadowy reflection of the eternal ideas of God; and this reflection is caught by or refracted in the consciousness of all animal souls as in a prismatic mirror.

51. Everything shows itself in every place in the form in which it is; so whatever there is in the living soul, casts out a reflection of itself, and a shadow of it is caught by the intellect, which is situated without it.

52. Here is the sky containing the world, which contains this earth, wherein you and myself and this prince are situated, as reflections of the One Ego only. Know all these to be contained within the vacuous womb of the Intellect, and to remain as tranquil and transparent as vacuity itself.

#### CHAPTER XLV. THEISM CONSISTING IN TRUE KNOWLEDGE.

1. Sarásvatí continued:--Know Lílá! this Vidúratha, your husband, will lose his life in this battle-field; and his soul will repair to the tomb in the inner apartment, where it will resume its former state.

2. Upon hearing these words of the goddess, the second Lílá, who was standing by, bent herself lowly before the goddess, and addressed her with her folded palms.

3. The second Lílá's speech. Goddess! the genius of intelligence is ever adored by me, and she gives me her visits in my nightly dreams.

4. I find you here exactly of her likeness; therefore give me your blessing, O goddess with the beautiful face.

5. Vasishtha said:--The goddess being thus addressed by the lady, remembered her faith and reliance in her, and then spake with complacency to the lady standing as a suppliant before her.

6. The goddess said:--I am pleased my child, with your unfailing and unslakened adoration of me all your lifetime; now say what you ask of me.

7. The second Lílá said:--Ordain O goddess, that I may accompany my husband with this body of mine to whatever place he is destined to go, after his death in the war.

8. The goddess replied:--Be it so my child; that has worshipped me with all diligence and without fail, with flowers, incense and offerings.

9. Vasishtha said:--The second Lílá being gladdened by this blessing of the goddess, the first Lílá, was much puzzled in her mind at the difference of their states.

10. The first Lílá said:--Those who are desirous of truth, and they whose desires lean towards godliness, have all their wishes fulfilled without delay and fail.
11. Then tell me, goddess! why could I not keep company with my Brahman husband with my body of the Brahmani, but had to be taken to him in the hilly mansion after my death.
12. The goddess answered saying:--Know O excellent lady! that I have no power to do anything; but everything happens to pass according to the desire of the living being.
13. Know me only as the presiding divinity of wisdom, and I reveal everything according to my knowledge of it. It is by virtue of the intellectual powers as exhibited in every being, that it attains its particular end.
14. It is according to the development of the mental powers of living beings in every state, that it obtains its object in the manner and in the same state as it aims at.
15. You had attained the powers of your understanding by your devotedness to my service, and have always desired of me for being liberated from flesh.
16. I have accordingly awakened your understanding in that way, whereby you have been able to arrive at your present state of purity.
17. It was by cause of your constant desire of liberation, that you have gained the same state, by enlargement (of the powers) of your intellect.
18. Whoever exerts his bodily powers according to the dictates of his understanding, is sure to succeed in gaining his object sooner or later.
19. Performance of austerities and adoration of gods, are as vain without cultivation of the intellect, as to expect the falling of fruits from the sky.
20. Without cultivation of the intellect and exertion of manly powers, there is no way to success; do therefore as you may choose for yourself.
21. It is truly the state of one's mind, that leads his internal soul to that state which it thinks upon, and to that prosperity which it attempts to obtain.
22. Now distinguish between what is desirable or disagreeable to you, and choose that which is holy and perfect, and you will certainly arrive to it.

#### CHAPTER XLVI. ONSLAUGHT OF VIDÚRATHA.

1. Ráma said:--Relate to me the acts of Vidúratha, after he went out enraged from the camp, and left the ladies and the goddess talking in that manner.
2. Vasishtha said:--Vidúratha left his camp in company with a large body of his companions like the bright moon beset by a host of stars.
3. He was in armour and girt by laces and girdles, and thus dressed in his military clothing, he went forth amidst the loud war cry of sorrow to the vanquished, like the god Indra going to battle.
4. He gave orders to the soldiers and was informed of the battle array; and having given directions to his captains, he mounted his chariot.
5. It was adorned with mountings resembling the pinnacles of mountains and beset by five flags fringed with strings of pearls and gems, resembling a celestial car.
6. The iron hoops of its wheels flashed with their golden pegs, and the long and beautiful shaft of the car, rang with the tinkling of pearls which were suspended to it.
7. It was drawn by long necked, swift and slender horses of the best breed and auspicious marks; that seemed to fly in the air by their swiftness and bearing aloft a heavenly car with some god in it.
8. Being impatient of the swiftness of the winds, they spurred them with their hinder heels and left them behind, and sped the forepart of their bodies as if to devour the air, impeding their course.
9. The car was drawn by eight coursers with their manes hanging down their necks like flappers, and white spots or circlets resembling the discs of moon on their foreheads, and filling the eight sides around with their hoarse neighing.
10. At this time there rose a loud noise of the elephants, resounding like drums from the hollows of the distant hills.
11. Loud clamours were raised by the infuriate soldiers, and the tinkling of their belted trinkets, and clashing of their weapons, rang afar in the open air.
12. The crackling of the bows, and the wheezing of the arrows, joined with the jangle of armours, by their clashing against one another, raised a confused hubbub all around.

13. The sparkling (kanatkara) of blazing fire, and the mutual challenge of the champions; the painful shrieks of the wounded and the piteous cry of captives, were seen and heard on all sides.

14. The mingled sounds thickened in the air, and filled its cavity and its sides as with solid stones and capable of being clutched in the hands.

15. Clouds of dust flew as fast and thick into the air, that they seemed to be the crust or strata of the earth, rising upward to block the path of the sun in the sky.

16. The great city was hid in the dark womb of the spreading over dust, as the ignorant state of man is covered in darkness by the rising passion of youth.

17. The burning lights became as dim, as the fading stars of heaven by day light, and the darkness of night became as thick, as the devils of darkness gather their strength at night.

18. The two Lílás saw the great battle with the virgin daughter of the minister from the tent; and they had their eyes enlightened with farsightedness by favour of the goddess.

19. Now there was an end of the flashing and clashing of the hostile arms in the city, as the flash and crash of undersea fires were put to an end by the all-submerging floods of the universal deluge.

20. Vidúratha collected his forces and without considering the superiority of the hostile power pressed himself forward amidst them, as the great Meru rushed into the waters of the great deluge.

21. Now the twanging of the bow strings emitted a clattering sound; and the forces of the enemy advanced in battle array, like bodies of clouds with rainbows amidst them.

22. Many kinds of missiles flew as falcons in the air; and the black steel waved with a dark glare owing to the massacres they made.

23. The clashing swords flashed with living flames of fire by their striking against one another; and showers of arrows whistled like hissing rainfalls in the air.

24. Two edged saws pierced the bodies of the warriors; and the flinging weapons hurtled in the air by their clashing at and crashing of each other.

25. The darkness of the night was put to flight by the blaze of the weapons; and the whole army was pierced by arrows, sticking as the hairs on their bodies.

26. Headless trunks moved about as players in the horrid solemnity of the god of death (Yama); and the furies fled about at the dint of war, like the raving lasses at drunken revelries.

27. Elephants fighting with their tusks, sent a clattering noise in the air; and the stones flung from the slings, flew as a flowing stream in the sky.

28. Bodies of men were falling dead on the ground, like the dried leaves of forests blown away by blasts; and streams of blood were running in the field of battle, as if the heights of war were pouring down the floods of death below.

29. The dust of the earth was set down by the floods of blood, and the darkness was dispelled by the blaze of weapons; all clamour ceased in intense fighting, and the fear for life, was lost under the stern resolution of death.

30. The fighting was stern without a cry or noise, like the pouring of rain in the breezeless sky, and with the glitter of swords in the darkened air, like the flashes of forked lightnings amidst the murky clouds.

31. The darts were flying about with a hissing noise; and the crow-bars hit one another with a harsh sound; large weapons were struck upon one another with a jarring noise, and the dreadful war raged direfully in the dim darkness of the night.

#### CHAPTER XLVII. ENCOUNTER OF SINDHU AND VIDÚRATHA.

1. Vásishtha said:--As the war was waging thus furiously between the two armies, the two Lílás addressed the goddess of knowledge and said:--

2. "Tell us, O goddess! what unknown cause prevents our husband to gain the victory in this war, notwithstanding your good grace to him, and his repelling the hostile elephants in the combat".

3. Sarasvatí replied:--Know ye daughters, that I was ever solicited by Vidúratha's enemy to confer him victory in battle, which your husband never craved of me.

4. He lives and enjoys his life as it was desired by him, while his antagonist gains the conquest according to his aim and object.

5. Knowledge is contained in the consciousness of every living being, and rewards every one according to the desire to which it is directed.
6. My nature like that of all things is as unchangeable as the heat of fire (which never changes to cold). So the nature of Vidúratha's knowledge of truth, and his desire of liberation lead him to the like result (and not to victory).
7. The intelligent Lílá also will be liberated with him, and not the unintelligent one, who by her nature is yet unprepared for that highest state of bliss.
8. This enemy of Vidúratha, the king of Sinde, has long worshipped me for his victory in war; whereby the bodies of Vidúratha and his wife must fall into his hands.
9. O girl will you also have liberation like hers in course of time; but ere that, this enemy of yours,--the king of Sinde, will reign victorious in this earth.
10. Vasishtha said:--As the goddess was speaking in this manner, the sun appeared on his rising hill to behold the wonderful sight of the forces in fighting.
11. The thick mists of night disappeared like the hosts of the enemy (Sindh); and left the forces of Vidúratha to glitter as stars at the approach of night.
12. The hills and dales and the land and water gradually appeared to sight, and the world seemed to reappear to view from amidst the dark ocean of the (deluge).
13. The bright rays of the rising sun radiated on all sides like the streams of liquid gold, and made the hills appear as the bodies of warriors besmeared with (blood).
14. The sky seemed as an immense field of battle, stretched over by the radiant rays of the sun, likening the shining arms of the warriors, shaking in their serpentine mood.
15. The helmets on their heads raised their lotus-like tops on high, and the rings about their ears blazed with their gemming glare below.
16. The pointed weapons were as fixed as the snouts of unicorns, and the flying darts fled about as butterflies in the air. The bloody field presented a picture of the ruddy dawn and dusk, and the dead bodies on the ground, represented the figures of motionless saints in their Yoga.
17. Necklaces like snakes overhung their breasts, and the armours like skins of serpents covered their bodies. The flags were flying like crests of creepers on high, and the legs of the warriors stood as pillars in the field.
18. Their long arms were as branches of trees, and the arrows formed a bush of reeds; the flash of weapons spread as a green meadow all around, while their blades blazed with the luster of the long-leaved ketaka flowers.
19. The long lines of weapons formed as rows of bamboos and bushes of brambles, and their mutual clashing emitted sparks of fire like clusters of the red asoka flowers.
20. The bands of Siddhas were flying away with their leaders from the air, to avert the weapons which were blazing there with the radiance of the rising sun, and forming as it were, a city of gold on high.
21. The sky re-echoed to the clashing of darts and discuses, of swords and spears and of mallets and clubs in the field; and the ground was overflowed by streams of blood, bearing away the dead bodies of the slain.
22. The land was strewn with crowbars, lances and spears, and with tridents and stones on all sides; and headless bodies were falling hideously, pierced by poles and pikes and other instruments of death.
23. The ghosts and demons of death were making horrible noise above, and the shining cars of Sindhu and Vidúratha, moved with a loud rumbling below.
24. They appeared as the two luminaries of the sun and moon in heaven, and equipped with their various weapons of discs and rods, of crowbars and spears, and other missiles besides.
25. They were both surrounded by thousands of soldiers, and turned about as you liked, with loud shouts of their retinues.
26. Crushed under heavy discs, many fell dead and wounded with loud cries; and big elephants were floating lightly on the currents of blood.
27. The hairs on the heads of dead bodies, floated like weeds in the stream of blood, and the floating discuses glided like the discs of the moon, reflected in the purple streamlet.

28. The jingling of gemming ornaments, and the tinkling (ranat) bells of war carriages, with the flapping of flags by the wind, filled the field with a confused noise.
29. Numbers of valiant as well as dastardly soldiers followed their respective princes, some bleeding under the spears of Kuntas and others pierced by the arrows of bowyers.
30. Then the two princes turned round their chariots in circling rings over the ground, and amidst phalanxes armed with all sorts of destructive weapons.
31. Each confronted the other with his arms, and having met one another face to face, commenced showering forth his arrows with the pattering sound of hailstones.
32. They both threatened one another with the roaring of loud surges and clouds, and the two lions among men, darted their arrows upon one another in their rage.
33. They flung their missiles in the air in the form of stones and malls, and some faced like swords, and others headed as mallets.
34. Some were as sharp edged discs, and some as curved as battle axes; some were as pointed as pikes and spears, and others as bars and rods in their forms, and some were of the shape of tridents, and others as bulky as blocks of stones.
35. These missiles were falling as fully and as fast as blocks of stones, which are hurled down from high and huge rocks, by gusts of blustering hurricanes. And the meeting of the two armigerent powers, was as the confluence of the Indus and the sea, with tremendous roaring, and mutual collision and clashing.

#### CHAPTER XLVIII. DAIVÁSTRAS OR SUPERNATURAL WEAPONS.

1. Váishtha said:--Rájá Vidúratha, finding the high shouldered Sindhu-rája before him, was enraged like the raging sun, in his mid-day fury.
2. The twanging of his bow resounded in the air on all sides, and growled as loudly as the howling of winds in the caverns of mountains.
3. He drew his arrows from the dark quiver, and darted them like the rays of the sun rising from the womb of night.
4. Each arrow flung from the bowstring, flew as thousands in the air, and fell as millions on the ground.
5. The king Sindhu was equally expert in his bowmanship, as both of these bowyers owed their skill in archery to the favour of Vishnu.
6. Some of these darts were called bolts, which blocked the aerial passages as with bolts at their doors, and fell down on the ground with the loud roar of thunderbolts.
7. Others begirt with gold, flew hissing as if blown by the winds in the air, and after shining as stars in the sky, fell as blazing meteors on the ground.
8. Showers of shafts poured forth constantly from the hands of Vidúratha, like the ceaseless torrents of rivers or billows of the sea, and the endless radiation of solar rays.
9. Shells and bullets were flying about as sparks of fire struck out of the balls of red-hot iron, and falling as flowers of forests, blown away by gusts of wind.
10. They fell as showers of rainwater, and as the rush of water-falls; and as plentifully as the sparks of fire which flew from the burning city of Vidúratha.
11. The jarring sound of their bowstrings, hushed the clamour of the two armies, as a calm quiets the roaring of the raging sea.
12. The course of the arrows, was as the stream of Ganges (the milky path) in heaven, running towards the king Sindhu, as the river runs to meet the sea (Sindhu).
13. The shower of arrows flying from the golden bow of the king, was as the flood of rain falling under the variegated rainbow in the sky.
14. Then Lílá the native of that city, saw from the window the darts of her husband, rushing like the currents of Ganges, against the forces of Sindhu resembling a sea.
15. She understood the flight of those darts to promise victory to her lord, and then spoke gladly to Sarasvatí, with her lotus like mouth.
16. Be victorious O goddess! and behold victory waiting on the side of my lord, whose darts are piercing the rocks, and breaking them to pieces.
17. As she was uttering these words full of affection (to her lord), the goddesses eyed her askance, and smiled at her womanish tenderness of heart.
18. The flaming fire of Sindhu swallowed the raging sea of Vidúratha's arrows, as the undersea fire consumes the water, and as Jahnu drank the stream of Ganges.

19. The missile weapons of Sindhu, thwarted the thickening arrows of his adversary, and drove them back broken and flying as dust in the empty air.
20. As an extinguished lamp loses its light in the air, so the flashes of the fire arms disappeared in the sky, and nobody knew where they fled.
21. Having thus dispelled the shower of arrows, he sent a thick cloud of his weapons, appearing as hundreds of dead bodies flying in the air.
22. Vidúratha repelled them quickly by means of his better bolts, as a hurricane disperses the frightening clouds in the air.
23. Both the kings being thus baffled in their aims by the opposing arms, which were indiscriminately let loose against one another, laid hold on more potent missiles (which they had got as gifts of their gods to them).
24. Sindhu then let fly his magic missile the gift of a Gandharva to him, which kept his hostile army all spell-bound except Vidúratha's self.
25. Struck with this weapon, the soldiers became as mute as moonstruck, staring in their looks, and appearing as dead bodies or as pictures in a painting.
26. As the soldiers of Vidúratha remained exorcised in their files, the king employed his instruments of a counter-charm to remove the spell.
27. This awakened the senses of Vidúratha's men as the morning twilight discloses the bed of lotuses, and the rising sun opens their closed petals to light; while Sindhu like the raging sun darted his rage upon them.
28. He flung his serpentine weapons upon them, which bound them as fast as a band all about their bodies, and encircled the battle ground and air, like snakes twining round the crags and rocks.
29. The ground was filled with snakes as the lake with the spreading stalks of lotuses, and the bodies of gigantic warriors were begirt by them, like hills by huge and horrible hydras.
30. Everything was overpowered by the poignant power of the poison, and the inhabitants of the hills and forests were benumbed by the venomous infection.
31. The smart poison spread a fiery heat all around, and the frozen snows like fire-brands sent forth their burning particles which were wafted by the hot winds in the air.
32. The fully armed Vidúratha who was equally skilled in arms, had then recourse to his Garuda or serpent weapons, which fled like mountainous eagles to all sides.
33. Their golden pinions spread in the sky on all sides, and embroidered the air with purple gold; and the flapping of their wings wheezed like a breeze, which blew away the poisonous effluvia afar in the air.
34. It made the snakes breathe out of their nostrils with a hissing, resembling the gurgling of waters in a whirlpool in the sea.
35. The flying Garuda weapons devoured the creeping terrene serpents with a whistling noise, like that of the rising waters (water-spouts), in the act of their suction by Agastya.
36. The face of the ground delivered from its covering of these reptiles, again appeared to view, as the surface of the earth re-appeared to light, after its deliverance from the waters of the deluge.
37. The army of Garudas disappeared afterwards from sight, like a line of lamps put out by the wind, and the assemblage of clouds vanishing in autumn.
38. They fled like flying mountains for fear of the bolts of the thundering Indra; and vanished like the impermanent world seen in a dream, or as an aerial castle built by fancy.
39. Then king Sindhu shot his shots of darkness (smoke), which darkened the scene like the dark cave under the ground.
40. It hid the face of the earth and sky, like the diluvian waters reaching to the sky's face; making the army appear as a shoal of fishes, and the stars as gems shining in the deep.
41. The spreading over darkness appeared as a sea of ink or dark quagmire, or as the particles of Anjanagiri wafted by the breeze over the face of nature.
42. All beings seemed to be immersed in the sea or darkness, and to lose their energies as in the deep gloom of midnight.
43. Vidúratha the best of the most skilful in ballistics, shot his sun-bright shot which like the sun illumined the vault of the sky.



44. It rose high amidst the spreading over darkness like the sun with his effulgent beams, and dispelled the shades of darkness, as autumn does the rainy clouds.
45. The sky being cleared of its veil of darkness, manifested itself with its reddish clouds, resembling the blowzy bodices of maidens before the king.
46. Now the landscape appeared in full view, like the understanding of men coming in full play after the extinction of their greed.
47. The enraged Sindhu then laid hold on his dreadful Rákshasa weapon, which he instantly flung on his foe with its bedeviled darts.
48. These horrid and destructive darts flew on all sides in the air, and roared as the roaring sea and elephantine clouds of heaven.
49. They were as the flames of bright fire, with their long licking tongues and ash-colored and smoky curls, rising as white hairs on the head, and making a chatchat sound like that of moist fuel set up on fire.
50. They wheeled round in circles through the air, with a horrible tangtang noise, now flaming as fire and now fuming as smoke, and then flying about as sparks of fire.
51. With mouths beset by rows of sprouting teeth like lotus stalks, and faces defaced by dirty and fusty eyes, their hairy bodies were as stagnate pools full of moss and weeds.
52. They flew about and flashed and roared aloud as some dark clouds, while the locks of hairs on their heads glared as lightnings in the midway sky.
53. At this instant Vidúratha the spouse of Lílá, sent forth his Náráyana weapon, having the power of suppressing wicked spirits and demons.
54. The appearance of this magic weapon, made the bodies of the Rákshasas, disappear as darkness at sun rise.
55. The whole army of these fiends was lost in the air, as the dark clouds of the rainy season, vanish into nothing at the approach of autumn.
56. Then Sindhu discharged his fire arms which set fire to the sky, and began to burn down everything, as by the all destroying conflagration of the last day.
57. They filled all the sides of air with clouds of smoke, which seemed to hide the face of heaven under the darkness of hell.
58. They set fire to the woods in the hills, which burned like mountains of gold; while the trees appeared to bloom with yellow champaka flowers all around.
59. All the sides of the sky above, and the hills, woods and groves below, were enveloped in the flames, as if they were covered under the red powder of huli, with which Yama was sporting over the plain.
60. The heaven-spreading flame burnt down the legions in one heap of ashes, as the undersea fire consumes whole bodies of the fleet and navy in the sea.
61. As Sindhu continued to dart his firearms against his vanquished adversary, Vidúratha let off his watery arms with reverential regard.
62. These filled with water, flew forward as the shades of darkness from their hidden cells; and spread up and down and on all sides, like a melted mountain gushing in a hundred cataracts.
63. They stretched as mountainous clouds or as a sea in the air, and fell in showers of watery arrows and stones on the ground.
64. They flew up like large Tamála trees, and being gathered in groups like the shades of night, appeared as the thick gloom beyond the lokáloka or polar mountains.
65. They gave the sky the appearance of subterraneous caves, emitting a gurgling sound (ghurghura) like the loud roaring of elephants.
66. These waters soon drank (cooled) the spreading furious fire, as the shades of the dark night swallow (efface) the surrounding red tints of the evening.
67. Having swallowed the fires above, the waters overflowed the ground and filled it with a humidity which served to enervate all bodies, as the power of sleep numbs everybody in death-like torpidity.
68. In this manner both the kings were throwing their enchanted weapons against each other, and found them equally quelling and repelling one another in their course.
69. The heavy armed soldiers of Sindhu and the captains of his regiments were swept away by the flood, together with the warcars which floated upon it.

70. At this moment, Sindhu thought upon his thermal weapons, which possessed the miraculous power of preserving his people from the water, and hurled them in the air.

71. These absorbed the waters as the sun sucks up the moisture of the night, and dried up the land and revived the soldiers, except those that were already dead and gone.

72. Their heat chased the coldness as the rage of the illiterate enrages the learned, and made the moist ground as dry, as when the sultry winds strew the forest land with dried leaves.

73. It decorated the face of the ground with a golden color, as when the royal dames adorn their persons with a yellow paint or ointment.

74. It put the soldiers on the opposite side to a state of feverish fainting, as when the tender leaves of trees are scorched by the warmth of a wild fire in summer heat.

75. Vidúratha in his rage of warfare laid hold on his bow, and having bent it to a curve, let fly his cloudy arms on his antagonist.

76. They sent forth columns of clouds as thick as the dark shades of night, which flying upward as a forest of dark tamála trees, spread an umbrage heavy with water on high.

77. They lowered under the weight of their water, and stood still by their massive thickness; and roared aloud in their circles all over the sky.

78. Then blew the winds dropping the dewdrops of the icy store they bore on their pinions; and showers of rain fell fast from the collections of the clouds on high.

79. Then flashed the fiery lightnings from them like golden serpents in their serpentine course or rather like the aslant glances of the eyes of heavenly Apsara nymphs.

80. The roarings of the clouds rebounded in the mountainous caverns of the sky, and the quarters of heaven re-echoed to the same with the hoarse noise of elephants and the roaring of lions and growling of tigers and bears.

81. Showers of rain fell in floods with drops as big as musalas--malls or mallets, and with flashes of lightnings threatening as the stern glancings of the god of death.

82. Huge mists rising at first in the form of vapours of the earth, and then carried aloft by the heated air into the sky, seemed like demons to rise from the infernal regions (and then invade heaven with their gloomy armament).

83. The mirage of the warfare ceased after a while; as the worldly desires subside to rest upon tasting the sweet joys attending on divine knowledge.

84. The ground became full of mud and mire and was impassable in every part of it; and the forces of Sindhu were overflowed by the watery deluge, like the river Sindhu or the sea.

85. He then hurled his airy weapon which filled the vault of heaven with winds, and raged in all their fury like the Bhairava-Furies on the last day of resurrection.

86. The winds blew on all sides of the sky, with darts falling as thunder bolts, and hailstones now piercing and then crushing all bodies as by the last blast of nature on the dooms-day.

#### CHAPTER XLIX. DESCRIPTION OF OTHER KINDS OF WEAPONS.

1. Then blew the icy winds of winter, blasting the beauty of the foliage of forest trees, and shaking and breaking the beautiful trees, and covering them with gusts of dust.

2. Then rose the gale whirling the trees like birds flying in the air, dashing and smashing the soldiers on the ground, and hurling and breaking the edifices to dust.

3. This fearful squall blew away Vidúratha and his force, as a rapid current carries away the broken and rotten fragments of wood.

4. Then Vidúratha who was skilled in ballistics hurled his huge and heavy arrows, which stretched themselves to the sky, and withstood the force of the winds and rain.

5. Opposed by these rock-like barriers, the airy weapons were at a stand still, as the animal spirits are checked by the firm detachment of the soul.

6. The trees which had been blown up by the winds and floating in the breezy air, now came down and fell upon the dead bodies, like flocks of crows upon putrid carcasses.

7. The shouting of the city, the distant hum of the village, the howling of forests, and the rustling of the trees, ceased on all sides like the vain verbiology of men.

8. Sindhu saw burning rocks falling from above like leaves of trees, and flying about as the winged Mainákas or moving rocks of the sea or Sindhu.

9. He then hurled his thundering weapons, falling as flaming thunderbolts from heaven, which burnt the rocks away as the flaming fire destroys the darkness.
10. These falling bolts broke the stones with their pointed ends, and hewed down the heads (tops) of the hills, like a hurricane scattering the fruits of trees on the ground.
11. Vidúratha then darted his Brahma weapon to quell the thunderbolts, which jostling against one another, disappeared in their mutual conflict.
12. Sindhu then cast his demoniac weapons as black as darkness, which fled as lines of horrid Pisácha demons on all sides.
13. They filled the firmament with the darkness of their bodies, and made the daylight turn to the shade of night, as if it were for fear of them.
14. They were as stalwart in their figures as huge columns of smoke, and as dark in their complexion as the blackest pitch, and tangible by the hand.
15. They were as lean skeletons with erect hairs on their heads and bearded faces, with looks as pale as those of beggars, and bodies as black as those of the aerial and nocturnal fiends.
16. They were terrific and like idiots in their looks, and moved about with bones and skulls in their hands. They were as meagre as churls, but more cruel than either the sword or thunderbolt.
17. The Pisáchas lurk about the woods, bogs and highways, and pry into empty and open door houses. They hunt about as ghosts in their dark forms, and fly away as fast as the fleeting lightning.
18. They ran and attacked with fury the remaining forces of the enemy, that stood weaponless in the field, with their broken and sorrowful hearts.
19. Frightened to death they stood motionless, and dropped down their arms and armours, and stood petrified as if they were demon-struck, with staring eyes, open mouths, and unmoving hands and feet.
20. They let fall both their lower and upper garments, loosened their bowels and slackened their bodies through fear, and kept shaking as fixed trees by the winds.
21. The line of the Pisáchas then advanced to frighten Vidúratha out of his wits, but he had the good sense to understand them as the mere Mumbo-jumbos of magic.
22. He knew the counter charm to fight out the Pisáchas from the field, and employed his charmed weapons against the Pisácha army of his enemy.
23. He darted in his ire the Rúpiká weapon, which gave comfort to his own army, and deluded the Pisácha force of his adversary.
24. These Rúpikás flew in the air with erect hairs on their heads; their terrific eyes were sunk in their sockets, and their waists and breasts moved as trees with bunches of fruit.
25. They had past their youth and become old; and their bodies were bulky and worn out with age; they had deformed backs and hips, and protuberant navels and naves.
26. They had dark dusky bodies, and held human skulls in their hands all besmeared with blood. They had bits of half devoured flesh in their mouths, and pouring out fresh blood from their sides.
27. They had a variety of gestures, motions and contortions of their bodies, which were as hard as stone, with wry faces, crooked backs and twisted legs and limbs.
28. Some had their faces like those of dogs, crows, and owls, with broad mouths and flat cheek-bones and bellies, and held human skulls and entrails in their hands.
29. They laid hold of the Pisáchas as men catch little children, and joined with them in one body as their consorts.
30. They joined together in dancing and singing with outstretched arms and mouths and eyes, now joining hand in hand and now pursuing one another in their merry sport.
31. They stretched their long tongues from their horrid mouths, and licked away the blood exuding from the wounds of the dead bodies.
32. They plunged in the pool of blood with as much delight, as if they dived in a pond of ghee, and scrabbled in the bloody puddle with outstretched arms and feet, and uplifted ears and nose.
33. They rolled and jostled with one another in the puddle of carrion and blood, and made it swell like the Milky Ocean when churned by the Mandara mountain.

34. As Vidúratha employed his magic weapon against the magic of Sindhu, so he had recourse to others from a sense of his inferiority.

35. He darted his Vetála weapon, which made the dead bodies, whether with or without their heads, to rise up in a body in their ghastly shapes.

36. The joint forces of the Vetálas, Pisáchas and Rúpikás presented a dreadful appearance as that of the Kavandhas, and seemed as they were ready to destroy the earth.

37. The other monarch was not slow to show his magical skill, by hurling his Rákshasa weapon, which threatened to grasp and devour the three worlds.

38. These with their gigantic bodies rose as high as mountains, and seemed as hellish fiends appearing from the infernal regions in their ghostly forms.

39. The ferocious body of the roaring Rákshasas, terrified both the gods and demigods, by their loud martial music and war dance of their headless trunks.

40. The giddy Vetálas, Yakshas and Kushmándas, devoured the fat and flesh of dead bodies as their toast, and drank the gory blood as their lurid wines in the course of their war dance.

41. The hopping and jumping of the Kushmándas, in their war dance in streams of blood, scattered its crimson particles in the air, which assembled in the form of a bridge of red evening clouds over the sparkling sea.

#### CHAPTER L. DEATH OF VIDÚRATHA.

1. Vásishtha said:--As the tide of war was rolling violently with a general massacre on both sides, the belligerent monarchs thought on the means of saving their own forces from the impending ruin.

2. The magnanimous Sindhurája, who was armed with patience, called to his mind the Vaishnava weapon, which was the greatest of arms and as powerful as Siva himself.

3. No sooner was the Vaishnava weapon hurled by him with his best judgment (mantra), than it emitted a thousand sparks of fire from its flaming blade on all sides.

4. These sparks enlarged into balls, as big and bright as to shine like hundreds of suns in the sky, and others flew as the lengthy shafts of cudgels in the air.

5. Some of them filled the wide field of the firmament with thunderbolts as thick as the blades of grass, and others overspread the lake of heaven, with battle axes as a bed of lotuses.

6. These poured forth showers of pointed arrows spreading as a net-work in the sky, and darted the dark blades of swords, scattered as the leaves of trees in the air.

7. At this time, the rival king Vidúratha, sent forth another Vaishnava weapon for repelling the former, and removing the reliance of his foe in his foible.

8. It sent forth a stream of weapons counteracting those of the other, and overflowing in currents of arrows and pikes, clubs and axes and missiles of various kinds.

9. These weapons struggled with and jostled against one another. They split the vault of heaven with their clattering, and cracked like loud thunder claps cleaving the mountain cliffs.

10. The arrows pierced the rods and swords, and the swords hewed down the axes and lances to pieces. The mallets and mallets drove the missiles, and the pikes broke the spears.

11. The mallets like Mandára rocks, broke and drove away the rushing arrows as waves of the sea, and the resistless swords broke to pieces by striking at the maces.

12. The lances revolved like the halo of the moon, repelling the black sword-blades as darkness, and the swift missiles flashed as the destructive fires of Yama.

13. The whirling discs were destroying all other weapons; they stunned the world by their noise, and broke the mountains by their strokes.

14. The clashing weapons were breaking one another in numbers, and Vidúratha defeated the arms of Sindhu, as the steadfast mountain defies the thunders of Indra.

15. The truncheons were blowing away the curved swords; and the pikes were warding off the stones of the slings. The crow bars broke down the pointed heads of the pikes.

16. The iron rods of the enemy were broken by tridents of Siva, and the hostile arms were falling down by their crushing one another to pieces.

17. The clattering shots stopped the course of the heavenly stream, and the combustion of powder filled the air with smoke.

18. The clashing of dashing weapons lightened the sky like lightnings, their clattering cracked the worlds like thunder-claps, and their shock split and broke the mountains like thunderbolts.

19. Thus were the warring weapons breaking one another by their concussion, and protracting the engagement by their mutual overthrow.

20. As Sindhu was standing still in defiance of the prowess of his adversary, Vidúratha lifted his own fire-arm, and fired it with a thundering sound.

21. It set the war chariot of Sindhu on fire like a heap of hay on the plain, while the Vaishnava weapons filled the etherial sphere with their meteoric blaze.

22. The two kings were thus engaged in fierce fighting with each other, the one darting his weapons like drops of raging rain, and the other hurling his arms like currents of a deluging river.

23. The two kings were thus harassing each other like two brave champions in their contest, when the chariot of Sindhu was reduced to ashes by its flame.

24. He then fled to the woods like a lion from its cavern in the mountain, and repelled the fire that pursued him by his aqueous weapons.

25. After losing his car and alighting on the ground, he brandished his sword and cut off the hoofs and heels of the horses of his enemy's chariot in the twinkling of an eye.

26. He hacked everything that came before him like the lean stalks of lotuses; when Vidúratha also left his chariot with his sword in hand.

27. Both equally brave and compeers to one another in their skill in warfare, turned about in their rounds, and scraped their swords into saws by mutual strokes on one another.

28. With their denticulated weapons, they tore the bodies of their enemies like fishes crushed under the teeth, when Vidúratha dropped down his broken sword, and darted his javelin against his adversary.

29. It fell with a rattling noise on the bosom of Sindhu (the king), as a flaming meteor falls rumbling in the breast of the sea.

30. But the weapon fell back by hitting upon his breast plate, as a maiden flies back from the embrace of a lover deemed an unfit match for her.

31. Its shock made Sindhu throw out a flood of blood from his lungs, resembling the water spout let out from the trunk of an elephant.

32. Seeing this, the native Lílá cried with joy to her sister Lílá: see here the demon Sindhu killed by our lion-like husband.

33. Sindhu is slain by the javelin of our lion-like lord, like the wicked demon by the nails of the lion-god Nrisinha, and he is spouting forth his blood like the stream of water, thrown out by the trunk of an elephant from a pool.

34. But alas! this Sindhu is trying to mount on another car, although bleeding so profusely from his mouth and nostrils, as to raise a wheezing sound.

35. Lo there! our lord Vidúratha breaking down the golden mountings of his car with the blows of his mallet, as the thundering clouds—Pushkara and Ávarta break down the gold peaks of Sumeru.

36. See this Sindhu now mounting on another carriage, which is now brought before him, and decorated as the splendid seat of a Gandharva.

37. Alas! our lord is now made the mark of Sindhu's mallet darted as a thunder bolt against him; but lo! how he flies off and avoids the deadly blow of Sindhu.

38. Hurrah! how nimbly he has got up upon his own car; but sorrow is to me! that Sindhu has overtaken him in his flight.

39. He mounts on his car as a hunter climbs on a tree, and pierces my husband, as a bird-catcher does a parrot hidden in its hollow, with his pointed arrow.

40. Behold his car is broken down and its flags flung aside; his horses are hurt and the driver is driven away. His bow is broken and his armour is shattered, and his whole body is full of wounds.

41. His strong breast-plate is broken also by slabs of stone and his big head is pierced by pointed arrows. Behold him thrown down on earth, all mangled in blood.

42. Look with what difficulty he is restored to his senses, and seated in his seat with his arm cut off and bleeding under Sindhu's sword.

43. See him weltering in blood gushing out profusely from his body, like a red stream issuing from a hill of rubies. Sorrow is me! and cursed be the sword of Sindhu that hath brought this misery on us.

44. It has severed his thighs as they dissever a tree with a saw, and has lopped off his legs like the stalks of trees.

45. Ah! it is I that am so struck and wounded and killed by the enemy. I am dead and gone and burnt away with my husband's body.

46. Saying so, she began to shudder with fear at the sorrowful sight of her husband's person, and fell insensible on the ground like a creeper cut off by an axe.

47. Vidúratha though thus mutilated and disabled, was rising to smite the enemy in his rage, when he fell down from his car like an uprooted tree, and was replaced there by his charioteer ready to make his retreat.

48. At this instant, the savage Sindhu struck a sabre on his neck, and pursued the car in which the dying monarch was borne back to his tent.

49. The body of Padma (alias Vidúratha), was placed like a lotus in the presence of Saraswatí, shining with the splendor of the sun; but the elated Sindhu was kept from entering that abode, like a giddy fly from a flame.

50. The charioteer entered in the apartment, and placed the body in its death-bed, all mangled and besmeared with blood, exuding from the pores of the severed neck, in the presence of the goddess, from where the enemy returned to his camp.

#### CHAPTER LI. DESCRIPTION OF SINDHU'S DOMINIONS.

1. Vasishtha said:--The loud cry that the king was killed in battle by the rival monarch, struck the people with awe, and filled the realm with dismay.

2. Carts loaded with utensils and household articles, were driving through the streets; and women with their loud wailings, were running away amidst the impassable paths of the city.

3. The weeping maidens that were flying for fear, were ravished on the way by their captors; and the inhabitants were in danger of being plundered of their properties by one another.

4. The joyous shouts of the soldiers in the enemy's camp, resounded with the roarings of loose elephants and neighings of horses, trampling down the men to death on their way.

5. The doors of the royal treasury were broken open by the brave brigands, the valves flew off and the vaults re-echoed to the strokes. The warders were overpowered by numbers, and countless treasures were plundered and carried away.

6. Bandits ripped off the bellies of the royal dames in the palace, and the chandála freebooters hunted about the royal apartments.

7. The hungry rabble robbed the provisions from the royal stores; and the soldiers were snatching the jewels of the weeping children trodden down under their feet.

8. Young and beautiful maidens were dragged by their hair from the seraglio, and the rich gems that fell from the hands of the robbers, glistened all along the way.

9. The chiefs assembled with ardour with their troops of horses, elephants and war-chariots, and announced the installation of Sindhu by his minister.

10. Chief engineers were employed in making the decorations of the city and its halls, and the balconies were filled by the royal party attending at the inauguration.

11. It was then that the coronation of Sindhu's son, took place amidst the loud acclamations of victory; and titles and dignities, were conferred upon the noblemen on the victor's side.

12. The royal party were flying for life into the villages, where they were pursued by the victorious soldiers; and a general pillage spread in every town and village throughout the realm.

13. Gangs of robbers thronged about, and blocked the passages for pillage and plunder; and a thick mist darkened the light of the day for want of the magnanimous Vidúratha.

14. The loud lamentations of the friends of the dead, and the bitter cries of the dying, mixed with the clamour raised by the driving cars, elephants and horses, thickened in the air as a solid body of sound (pindagráhya).

15. Loud trumpets proclaimed the victory of Sindhu in every city, and announced his sole sovereignty all over the earth.
16. The high-shouldered Sindhu entered the capital as a second Manu, for repeopling it after the all-devastating flood of war was over.
17. Then the tribute of the country poured into the city of Sindhu from all sides; and these loaded on horses and elephants, resembled the rich cargoes borne by ships to the sea.
18. The new king issued forthwith his circulars and royal edicts to all sides, struck coins in his own name, and placed his ministers as commissioners in all provinces.
19. His iron-rod was felt in all districts and cities like the inflexible rod of Yama, and it overawed the living with fear of instant death.
20. All insurrections and tumults in the realm, soon subsided to rest under his reign; as the flying dust of the earth and the falling leaves of trees, fall to the ground upon subsidence of a tempest.
21. The whole country on all sides was pacified to rest, like the perturbed sea of milk after it had been churned by the Mandara mountain.
22. Then there blew the gentle breeze of Malaya, unfurling the locks of the lotus-faced maidens of Sindhu's realm, and wafting the liquid fragrance of their bodies around, and driving away the unwholesome air (of the carnage).

#### CHAPTER LII. STATE OF MAN AFTER DEATH.

1. Vasishtha said:--In the meanwhile, O Ráma! Lílá seeing her husband lying insensible before her and about to breathe his last, thus spoke to Sarasvatí.
2. Behold, O mother! my husband is about to shuffle his mortal coil in this perilous war, which has laid waste his whole kingdom.
3. Sarasvatí replied:--This combat that you saw to be fought with such fury, and lasting so long in the field, was neither fought in your kingdom nor in any part of this earth.
4. It occurred nowhere except in the vacant space of the shrine, containing the dead body of the Bráhmaṇ; and where it appeared as the phantom of a dream only (in your imagination).
5. This land which appeared as the realm of your living lord Vidúratha, was situated with all its territories in the inner apartment of Padma. (The incidents of Vidúratha's life, being but a vision appearing to the departed spirit of Padma).
6. Again it was the sepulchral tomb of the Bráhmaṇ Vasishtha, situated in the hilly village of Vindyá, that exhibited these varying scenes of the mortal world within itself.
7. As the departed soul views the vision of the past world within its narrow tomb; so is the appearance of all worldly accidents unreal in their nature.
8. These objects that we see here as realities, including these bodies of mine and yours and this Lílá's, together with this earth and these waters, are just the same as the phantoms rising in the tomb of the deceased Bráhmaṇ of the hilly region.
9. It is the soul which presents the images of things, and nothing external which is wholly unreal can cast its reflection on the soul. Therefore know your soul as the true essence which is uncreated and immortal, and the source of all its creations within itself.
10. The soul reflects on its inborn images without changing itself in any state, and thus it was the nature of the Bráhmaṇ's soul, that displayed these images in itself within the sphere of his tomb.
11. But the illusion of the world with all its commotion, was viewed in the vacant space of the souls of the Bráhmaṇ and Padma, and not displayed in the empty space of their tombs, where there was no such false reflection of the world.
12. There is no error or illusion anywhere, except in the misconception of the observer; therefore the removal of the fallacy from the mind of the viewer, leads him to the perception of the light of truth.
13. Error consists in taking the unreal for the real, and in thinking the viewer and the view or the subjective and objective as different from each other. It is the removal of the distinction of the subjective and objective, that leads us to the knowledge of unity (the on or one or om).

14. Know the Supreme Soul to be free from the acts of production and destruction, and it is his light that displays all things of which He is the source; and learn the whole outer nature as having no existence nor change in itself.

15. But the souls of other beings, exhibit their own natures in themselves; as those in the sepulchral vault of the Bráhmaṇ, displayed the various dispositions to which they were accustomed.

16. The soul has no notion of the outer world or any created thing in it; its consciousness of itself as an uncreated vacuity, comprehends its knowledge of the world in itself.

17. The knowledge of the mountain chains of Meru and others, is included under the knowledge in the vacuity of the soul; there is no substance or solidity in them as in a great city seen in a dream.

18. The soul views hundreds of mountainous ranges and thousands of solid worlds, drawn in the small compass of the mind, as in its state of dreaming.

19. Multitudes of worlds, are contained in a grain of the brain of the mind; as the long leaves of the plantain tree, are contained in one of its minute seeds.

20. All the three worlds are contained in an atom as the intellect, in the same manner as great cities are seen in a dream; and all the particles of intellect within the mind, have each the representation of a world in it.

21. Now this Lílá your stepmother, has already gone to the world which contains the sepulchre of Padma, before the spirit of Vidúratha could join the same.

22. The moment when Lílá fell in a swoon in your presence, know her spirit to be immediately conveyed to him and placed by his side.

23. Lílá asked:--Tell me, O goddess! how was this lady endowed here with my form before, and how is she translated to and placed as my step-dame beside my deceased husband?

24. Tell me in short, in what form she is now viewed by the people in Padma's house, and the manner in which they are talking to her at present.

25. The goddess replied:--Hear Lílá, what I will relate to you in brief in answer to your question, regarding the life and death of this Lílá as an image of yourself.

26. It is your husband Padma, that beholds these illusions of the world spread before him in the same sepulchre in the person of Vidúratha.

27. He fought this battle as you did see in his reverie, and this Lílá resembling yourself was likewise a delusion. These his men and enemies were but illusions, and his ultimate death, was as illusory as a phantom of the imagination, like all other things in this world.

28. It was his self delusion, that showed him this Lílá as his wife, and it is the same deceit of a dream, which deludes you to believe yourself as his consort.

29. As it is a mere dream that makes you both to think yourselves as his wives, so he deems himself as your husband, and so do I rely on my existence (also in a like state of dream).

30. The world with all its beauty, is said to be the spectre of a vision; wherefore knowing it a mere visionary scene, we must refrain from relying any faith in this visible phantasmagoria.

31. Thus this Lílá, yourself and this king Vidúratha, are but phantoms of your fancy: and so am I also, unless I believe to exist in the self-existent spirit.

32. The belief of the existence of this king and his people, and of ourselves as united in this place, proceeds from the fulness of that intellect, which fills the whole plenitude.

33. So this queen Lílá also situated in this place with her youthful beauty, and smiling so charmingly with her blooming face, is but an image of divine beauty.

34. See how gentle and graceful are her manners, and how very sweet is her speech; her voice is as dulcet as the notes of the Kokila, and her motions as slow as those of a lovelorn maiden.

35. Behold her eyelids like the leaves of the blue lotus, and her swollen breasts rounded as a pair of snow-balls; her form is as bright as liquid gold, and her lips as red as a brace of ripe Vimba fruits.

36. This is but a form of you as you did desire to be to please your husband, and it is the very figure of your own self, that you now behold with wonder.



37. After the death of your husband, his soul caught the same reflection of your image, as you did desire to be hereafter; and which you now see in the person of the young Lílá before you.

38. Whenever the mind has a notion or sensation or fancy of some material object, the abstract idea of its image is surely imprinted in the intellect.

39. As the mind comes to perceive the unreality of material objects, it thenceforth begins to entertain the ideas of their abstract entities within itself.

40. It was the thought of his sure death, and the false conception of the transmigration of his soul in the body of Vidúratha, that represented to Padma your desired form of the youthful Lílá, which was the idol of his soul.

41. It was thus that you were seen by him and he was seen by you according to your desires; and thus both of you though possessed of the same unvaried soul which pervades all space, are made to behold one another in your own ways (agreeably to your desires).

42. As the spirit of Brahma is all pervasive, and manifests itself in various ways in all places; it is saw in different lights, according to the varying fancies; or tendencies of men, like the ever-changeful scenes appearing to us in our visions and dreams.

43. The omnipotent spirit displays its various powers in all places, and these powers exert themselves everywhere, according to the strong force and capability it has infused in them.

44. When this pair remained in their state of death-like insensibility, they saw all these phantoms in their inner souls, by virtue of their reminiscence and desires.

45. That such and such person were their fathers and such their mothers before, that they lived in such places, had such properties of theirs, and did such acts some time ago (are reminiscences of the soul).

46. That they were joined together in marriage, and the multitude which they saw in their minds, appeared to them as realities for the time in their imagination.

47. This is an instance that shows our sensible perceptions, to be no better than our dreams; and it was in this deluded state of Lílá's mind, that I was worshipped and prayed by her:--

48. In order to confer upon her the boon that she might not become a widow; and it was by virtue of this blessing of mine, that this girl had died before her husband's death.

49. I am the progeny of Brahmá, and the totality of that intelligence of which all beings participate: it is for this reason that I was adored by her as the Kula Devi or tutelary divinity of all living beings.

50. It was at last that her soul left her body, and fled with her mind in the form of her vital breath, through the orifice of her mouth.

51. Then after the insensibility attendant upon her death was over, she understood in her intellect her living soul to be placed in the same empty space with the departed spirit of Padma.

52. Her reminiscence pictured her in her youthful form, and she saw herself as in a dream, to be situated in the same tomb. She was as a blooming lotus with her beautiful countenance, and her face was as bright as the orb of the moon; her eyes were as large as those of an antelope, and she was attended by her graceful speech for the gratification of her husband.

#### CHAPTER LIII. REPRESENTATIONS OF REMINISCENCE.

1. Vasishtha said:--Lílá having obtained the blessing of the goddess, proceeded with her fancied body to meet her royal spouse in heaven beyond the skies.

2. Having assumed her spiritual form which was as light as air, she fled merrily as a bird; and was wafted aloft by the fond desire of joining with her beloved lord.

3. She met before her a maiden sent by the goddess of wisdom, and as issuing out of the best model of her heart's desire.

4. The maiden said:--I am the daughter of your friend Sarasvatí, and welcome you, O beautiful lady in this place. I have been waiting here on your way through the sky in expectation of you.

5. Lílá said:--Lead me, O lotus-eyed maid to the side of my husband, as the visit of the good and great never goes for nothing.

6. Vasishtha said:--The maiden replied, come let us go there; and so saying, she stood before her looking forward on her way.

7. Then proceeding onward both together, they came to the door-way of heaven, which was as broad as the open palm of the hand, and marked with lines as those in palmistry.
8. They passed the region of the clouds, and overstepped the tracks of the winds; then passing beyond the orbit of the sun, they reached the stations of the constellations.
9. Thence they passed through the regions of air and water, to the abodes of the gods and saints; whence they went across the seats of Brahmá, Vishnu and Siva to the great circle of the universe.
10. Their spiritual bodies pierced through its orifice, as the humidity of ice water passes out of the pores of a tight water-jar.
11. The body of Lílá was of the form of her mind, which was of the nature of its own bent and tenor, and conceived these wanderings within itself.
12. Having traversed the spheres of Brahmá, Vishnu and Siva, and crossed the limit of the mundane sphere, and the environs of atmospheric water and air:--
13. They found an empty space as spacious as the scope of the great intellect, and impassable by the swift Garuda even in millions of Kalpa ages.
14. There they saw an infinity of shapeless and nameless worlds, scattered about as the countless fruits in a great forest.
15. They pierced through the circumference of one of these orbs before them, and passed inside the same as a worm creeps in a fruit which it has perforated.
16. This brought them back by the same spheres of Brahmá, Indra and others, to the orb of the globe below the starry frame.
17. Here they saw the same country, the same city and the same tomb as before; and after entering the same, they sat themselves beside the corpse of Padma covered under the heap of flowers.
18. At this time Lílá lost the sight of the heavenly maiden, who had been her companion erewhile, and who had now disappeared from her sight like a phantom of her illusion.
19. She then looked at the face of her husband, lying there as a dead body in his bed; and recognized him as such by her right discretion.
20. This must be my husband, said she, ay my very husband, who fell fighting with Sindhu; and has now attained this seat of the departed heroes, where he rests in peace.
21. I have by the grace of the goddess arrived here in person, and reckon myself truly blessed to find my husband also as such.
22. She then took up a beautiful chauri flapper in her hand, and began to wave it over his body as the moon moves in the sky over the earth.
23. The waking Lílá asked:--Tell me, O goddess! in what manner the did king and his servants and hand-maids accost this lady, and what they thought her to be.
24. The goddess replied:--It was by our gift of wisdom to them, that this lady, that king and those servants, found themselves to partake of the one and same intellectual soul, in which they all subsisted.
25. Every soul is a reflection of the Divine Intellect, and is destined by his fixed decree to represent the individual souls to one another as refractions of the same, or as shadows in a magic show.
26. Thus the king received his wife as his companion and queen, and his servants as cognate with himself.
27. He saw the unity of his soul with her's and their's, and no distinction subsisting between anyone of them. He was astonished to find that there was nothing distinct in them from what he had in himself.
28. The waking Lílá said:--Why did not that Lílá meet her husband in her own person, according to her request and the boon that was granted to her?
29. The goddess replied:--It is not possible for unenlightened souls (as that of the young Lílá), to approach in person to holy spirits, which are visible and accessible only to the meritorious, and unapproachable by gross bodies as the sun light is inaccessible by a shadow.
30. So it is the established law from the beginning of creation, that intelligent souls can never join with dull beings and gross matter, as truth can never be mixed up with falsehood.

31. And so is that as long as a boy is prepossessed with his notion of a ghost, it is in vain to convince him of the falsehood of demons as mere chimeras of his imagination.
32. And as long as the feverish heat of ignorance rages within the soul, it is impossible for the coolness of the moon of intelligence to spread over it.
33. So long also as one believes himself to be composed of a corporeal body, and incapable to mount in the higher atmosphere, it is no way possible to make him believe otherwise.
34. But it is by virtue of one's knowledge and discrimination, and by his own merit and divine blessing, that he acquires a saintly form (nature); wherewith he ascends to the higher region, as you have done with this body of yours.
35. As dry leaves of trees are burnt in no time by the burning fire, so this corporeal body is quickly lost by one's assumption of his spiritual frame.
36. The effect of a blessing or curse, on anyone is no other than his obtaining the state he desired or feared to have.
37. As the false appearance of a snake in a rope, is attended with no motion or action of the serpent in it; so the unreal views of Lílá's husband and others, were but the motionless imageries of her own imagination.
38. Whoever views the false apparitions of the dead as present before the vision of his mind, he must know them as reflections of his past and constant remembrance of them.
39. So our notions of all these worlds are mere products of our reminiscence, and no creation of Brahmá or any other cause; but simple productions of our desire.
40. So they who are ignorant of the knowable spirit of God, have only the notions of the outer world in them; as they view the distant orb of the moon within themselves (in their minds).

#### CHAPTER LIV. REFLECTIONS ON DEATH.

1. The goddess continued:--Those therefore who know the knowable God, and rely in virtue, can go to the spiritual worlds and not others.
2. All material bodies which are but false and false conceptions of the mind, can have no place in Truth (the true spirit); as no shadow can have any room in sunshine. (So gross matter has no room in the subtle spirit).
3. Lílá being ignorant of the knowable (God), and unacquainted with the highest virtue (the practice of Yoga), could go no further than the city of her lord which she had at heart.
4. The waking Lílá said:--Let her be where she is (I inquire no more about her); but will ask you of other things. You see here my husband is about to die, so tell me what must I do at present.
5. Tell me the law of the being and not being of beings, and what is that destiny which destines the living beings to death.
6. What is it that determined the natures of things and gave existence to the categories of objects. What is it that has caused the warmth of the fire and sun, and gave stability to the earth?
7. Why is coldness confined to the frost and the like, and what forms the essence of time and space; what are the causes of the different states of things and their various changes, and the causes of the solidity of some and tenuity of others?
8. What is that which causes the tallness of trees and men above the grass and brambles; and why is it that many things dwindle and decay in the course and capability of growth?
9. The goddess said:--At the universal dissolution of the world, when all things are dissolved in the formless void; there remains the only essence of Brahma, in the form of the infinite sky stretching beyond the limits of creation on all sides.
10. It then reflects in its intellect in the form of a spark of fire, as you are conscious of your aerial journey in a dream.
11. This atomic spark then increased in its size in the Divine Spirit, and having no substance of itself, appeared what is commonly styled the ideal world.
12. The spirit of God residing in it, thought itself as Brahmá—the soul of the world, who reigned over it in his form of the mind, as if it was identical with the real world itself.
13. The primary laws that he has appointed to all things at their first creation, the same continue invariably in force with them to the present time.

14. The minds of all turn in the same way as it was willed by the Divine Mind, and there is nothing which of itself can go beyond the law which the Divine Will has assigned to it.
15. It is improper to say that all formal existences, are nothing, because they remain in their substance (of the Divine Spirit), after disappearance of their forms; as the substance of gold remains the same after alteration of its shape and form.
16. The elementary bodies of fire and frost still continue in the same state, as their elements were first formed in the Divine Mind in the beginning of creation.
17. Nothing therefore has the power to forsake its own nature, as long as the Divine Intellect continues to direct his eternal laws and decrees which are appointed to all.
18. It is impossible for anything to alter its nature now from the eternal stamp, which Divine Will has set upon all the substantial and ideal forms of creation.
19. As the Divine Intellect knows no opposition in its way, it never turns from the tenor of its own wonted intelligence which directs the destinies of all.
20. But know in the first place the world to be no created thing. All this that appears to exist, is but a display of the notions in our consciousness, like the appearances in our dreams.
21. The unreal appears as real, as the shadow seems to be the substance. Our notions of things are the properties of our nature.
22. The manner in which the intellect exhibited itself, in its different manifestations, at the beginning, the same continues in its course to this time, and is known as the samvid-kachana or manifestations of consciousness, which constitute the niyati--course or system of the universe.
23. The sky is the manifestation of the intellectual idea of vacuity in the Divine Mind; and the idea of duration in the intellect, appeared in the form of the parts of time.
24. The idea of liquidity evolved itself in the form of water in the Divine Mind; in the same manner as one dreams of water and seas in his own mind.
25. We are conscious of our dreams in some particular state of our intellect, and it is the wonderfully cunning nature of the intellect, that makes us think the unreal as real.
26. The ideas of the reality of earth, air, fire and water are all false; and the intellect perceives them within itself, as its false dreams and desires and reveries.
27. Now hear me tell you about death, for removing your doubts with regard to the future state; that death is destined for our good, in as much as it leads us to the enjoyment of the fruits of acts in this life.
28. Our lives are destined in the beginning to extend to one, two, three and four centuries in the different Kali, Dwápara, Tretá and Satya ages of the world.
29. It is however by virtue of place and time, of climate and food, and our good or bad actions and habits, that human life extends above or descends below these limits.
30. Falling short of one's duties lessens his life, as his excelling in them lengthens its duration; but the mediocrity of his conduct keeps it within its proper bound.
31. Children die by acts causing infant diseases and untimely deaths; so do the young and old die of acts that bring on juvenile and senile weakness, sickness and ultimate death.
32. He who goes on doing his duties as prescribed by law of the scriptures, becomes both prosperous and partaker of the long life allotted by the rule of the scripture.
33. So likewise do men meet their last state and future reward, according to the nature of their acts in life-time; or else their old age is subjected to regret and remorse, and all kinds of bodily and mental maladies and anxieties.
34. Lílá said:--Tell me in short, O moon-faced goddess! something more with regard to death; as to whether it is a pleasure or pain to die, and what becomes of us after we are dead and gone from here.
35. The goddess replied:--Dying men are of three kinds, and have different ends upon their death. These are those who are ignorant, and such as are practiced in yoga, and those that are reasonable and religious.
36. Those practicing the dháraná yoga, may go wherever they like after leaving their bodies, and so the reasonable yogi is at liberty to range everywhere.

37. He who has not practiced the dháraná yoga, nor applied himself to reasoning, nor has certain hopes of the future, is called the ignorant sot, and meets with the pain and pangs of death.
38. He whose mind is unsubdued, and full of desires and temporal cares and anxieties, becomes as distressed as a lotus torn from its stalk.
39. The mind that is not guided by the precepts of the scriptures, nor purified by holiness; but is addicted to the society of the wicked, is subjected to the burning sensation of fire within itself at the moment of death.
40. At the moment when the last gurgling of the throat chokes the breath, the eye-sight is dimmed and the countenance fades away; then the rational soul also becomes hazy in its intellect.
41. A deep darkness spreads over the dimming sight, and the stars twinkle before it in daylight; the firmament appears to be hidden by clouds, and the sky presents its gloomy aspect on every side.
42. An acute pain seizes the whole frame, and a mirage caused by witchcraft dances before the vision; the earth is turned to air and the mid-air seems to be the moving place of the dying person.
43. The sphere of heaven revolves before him, and the tide of the sea seems to bear him away. He is now lifted up in the air, and now hurled down as in his state of dizziness or dream.
44. Now he thinks as falling in a dark pit, and then as lying in the cavern of a hill; he wants to tell aloud his torments, but his speech fails him to give utterance to his thoughts.
45. He now finds himself as falling down from the sky, and now as whirled in the air like a bundle of straws blown aloft in the air by a gust of wind. He is now riding swiftly as in a car, and now finds himself melting as snow.
46. He desires to acquaint his friends of the evils of life and this world; but he is carried away from them as rapidly as by an air-engine.
47. He whirls about as by a rotatory machine or turning wheel, and is dragged along like a beast by its halter. He wallows about as in an eddy, or turns around as the machine of some engine.
48. He is borne in the air as a straw, and is carried about as a cloud by the winds. He rises high like a vapour, and then falls down like a heavy watery cloud pouring out in the sea.
49. He passes through the endless space and revolves in all its vortiginous vacuities, to find as it were, a place free from the vicissitudes to which the earth and ocean are subject.
50. Thus the rising and falling spirit roves without cessation, and the soul breathing hard and sighing without intermission, sets the whole body in sore pain and agony.
51. By degrees the objects of his senses become as faint to his failing organs, as the landscape fades to view at the setting of the sun.
52. He loses the remembrance of the past and present, upon the failing of his memory at this moment; as one is at a loss to know the sides of the compass after the evening twilight has passed away.
53. In his fit of fainting, his mind loses its power of thinking; and he is lost in a state of ignorance, at the loss of all his thoughts and sensibility.
54. In the state of faintishness, the vital breath ceases to circulate through the body; and at the utter stoppage of its circulation, there ensues a collapse murch'ha or swooning.
55. When this state of apoplexy joined with delirium, has reached its climax, the body becomes as stiff as stone by the law of inertia, ordained for living beings from the beginning.
56. Lílá said:--But tell me, O goddess, why do these pains and agonies, this fainting and delirium, and disease and insensibility, overtake the body, when it is possessed of all its eight organs entire.
57. The goddess replied:--It is the law appointed by the author of life from the first, that such and such pains are to fall to the lot of living beings at such and such times.
58. The primeval sin springs of itself as a plant in the conscious heart of man, and subjects him to his doomed miseries, which have no other intelligible cause.

59. When the disease and its pain overpower the body, and prevent the lungs and arteries to expand and contract, in order to inhale and exhale the air, it loses its equipoise (samána) and becomes restless.

60. When the inhaled air does not come out, nor the exhaled breath re-enter the lungs, all pulsation is at a stop; and the organic sensations are lost in their remembrance only.

61. When there is no entering nor exiting of the vital air, the pulse sinks and becomes motionless, and the body is said to become senseless, and the life to be extinct.

62. I shall also die away in my destined time, but my consciousness of former knowledge will all be awake at the hour of death (which proves the immortality of the soul).

63. Though I am dead and gone from here in this manner, yet I must mind, that the seed of my innate consciousness (the soul), is never destroyed with my life and body.

64. Consciousness is inward knowledge and imperishable in its nature; therefore the nature of consciousness is free from birth and death.

65. This consciousness is as clear as a fresh fountain in some persons, and as foul as tide water in others; it is bright in its form of the pure intellect (chit) in some, and polluted with the passions of animal life, in its nature of the sentient or living soul (chetana) in many.

66. As a blade of grass is composed of joints in the midst, so is the even nature of the sentient or living soul; which is combined with the two states of birth and death amidst it.

67. The sentient soul is neither born nor dead at anytime; but witnesses these two states as the passing shadows and apparitions in a dream and vision.

68. The soul is no other than the intellect, which is never destroyed anywhere by any. Say, what other thing is this soul, which is called the Purusha beside the intellect itself?

69. Say then whom and what you call to be dead today, and whether the intellect is liable to disease or demise at anytime and in any wise. Millions of living bodies are truly dying every day, but the intellect ever remains imperishable.

70. The intellect never dies at the death of any living being; because all the living soul continues the same upon the demise of everybody here.

71. The living soul therefore, is no more than the principle which is conscious of its various desires, affections and passions. It is not that principle to which the phases of life and death are attributed by men.

72. So there is none that dies, nor anyone that is born at anytime; it is this living principle only that continually revolves in the deep eddy of its desires.

73. Considering the unreality of the visible phenomena, there can be no desire for them in anybody; but the inward soul that is led by its egoism to believe them as true, is subject to death at the disappearance of the phenomena.

74. The recluse ascetic flying from the fears of the world as foreign to his soul; and having none of its false desires rising in his breast, becomes liberated in his life and assimilated with the true one.

#### CHAPTER LV. THE STATES OF LIFE AND DEATH.

1. Lílá said:--Tell me, goddess! for edification of my knowledge, the manner in which a living being comes to die and to be reborn in another form.

2. The goddess replied:--As the action of the heart ceases to act, and the lungs blow and breathe no more, the current of the vital airs is utterly stopped, and the living being loses its sensibility.

3. But the intellectual soul which has no rise nor fall, remains ever the same as it abides in all moving and unmoving bodies, and in air, water, fire and vacuum.

4. When the hindrance of breathing, stops the pulsation, and motion of the body, it is said to be dead; and is then called an inert corpse (but not so the soul).

5. The body being a dead carcass, and the breathing mixing with the air, the soul is freed from the bonds of its desires, and flies to and remains in the mode of the discrete and self-existent soul.

6. The soul having its desires and styled the animal spirit—Jíva, is otherwise than the atman (soul). It remains in its sepulcher vault under the same atmosphere as the soul of Padma, which you saw hovering about his tomb.

7. Hence such departed spirits are called pretas or ghosts of the dead, which have their desires and earthly propensities attached to them; as the fragrance of the flower is concentrated in its pollen, and thence diffused through the air.
8. As the animal souls are removed to other spheres, after their departure from this visible world, they view the very many scenes and sights; that their desires present before them like visions in a dream.
9. The soul continues to remember all its past adventures, even in its next state, and finds itself in a new body, soon after the insensibility of death is over.
10. What appears an empty vacuum to others, seems as a dusky cloud to the departed soul, enveloping the earth, sky, moon and all other orbs within its bosom:--(atmosphere).
11. The departed spirits are classed in six orders, as you shall now hear from me; namely, the great, greater and greatest sinners, and so likewise the three degrees of the virtuous.
12. These are again subdivided into three kinds, as some belonging to one state, and others composed of two or three states in the same individual soul.
13. Some of the most sinful souls, lose the remembrance of their past states for the period of a whole year; and remain quite insensible within themselves, like blocks of wood or stone.
14. Rising after this time, they are doomed to suffer the endless torments of hell; which the hardness of their earthly mindedness has brought upon them.
15. They then pass into hundreds of births, leading from misery to misery, or have a moment's respite; from the pains in their short lived prosperity, amidst their dreaming journey through life.
16. There are others, that after their torpor of death is over, come to suffer the unutterable torments of sluggishness, in the state of unmoving trees.
17. And others again that having undergone the torments of hell, according to their inordinate desires in life, are brought to be reborn on earth, in a variety of births in different forms.
18. Those of lesser crimes, are made to feel the inertness of stones for sometime, after the insensibility attending upon their death.
19. These being awakened to sensibility after some period, either of duration long or short; are made to return on earth, to feel the evils of brutish and beastly lives.
20. But the souls of the least sinful, come to assume soon after their death, some perfect human form, in order to enjoy the fruits of their desire and desert on earth.
21. These desires appear before the soul as dreams, and awaken its reminiscence of the past, as present at that moment.
22. Again the best and most virtuous souls, come soon after their death, to find themselves in heavenly abodes, by reason of their continued thoughts and speculations of them.
23. Some amongst them, are brought to enjoy the rewards of their actions in other spheres, from which they are sent back to the mortal world, at the residences of the auspicious and best part of mankind.
24. Those of moderate virtues are blown away by the atmospheric air, upon the tops of trees and medicinal plants, where they rove about as the protozoa, after the insensibility of death is over.
25. Being nourished here by the juice of fruits, they descend in the form of serum and enter into the hearts of men, whence they fall into the uterus in the form of semen virile, which is the cause of the body and life of other living beings.
26. Thus the dead, figure to themselves some one of these states of living bodies, according to their respective proclivity, after they recover from the collapse attending upon their death.
27. Having thought themselves to be extinct at first, they come to feel their resuscitation afterwards, upon receiving the offering of the food, made to their departed spirits.
28. Then they fancy they see the messengers of death, with nooses in their hands, come to fetch them to the realm of Yama; where they depart with them.
29. There the righteous are carried in heavenly cars to the Nandana gardens of paradise, which they gain by their meritorious acts in life.

30. But the sinful soul, meets with icebergs and pitfalls, tangled with thorns and iron pikes, and bushes and brambles in its passage, as the punishment of its sins.
31. Those of the middling class, have a clear and paved passage, with soft grassy pathways shaded by cooling trees, and supplied with spring waters on both sides of them.
32. On its arrival there, the soul reflects within itself that: "here am I, and yonder is Yama--the lord of the dead. The other is the judge of our actions—Chitragupta, and this is his judgement given on my behalf."
33. In this manner the great world also, appears to every one as in a dream; and so the nature and manner of all things, present themselves before every soul.
34. But all these appearances are as void as air; the soul alone is the sentient principle, and the spacious space and time, and the modes and motions of things, though they appear as real, are nothing in reality.
35. Here (in Yama's court), the soul is pronounced to reap the reward of its acts, whereby it ascends either to the blissful heaven above, or descends to the painful hell below.
36. After having enjoyed the bliss of heaven, or suffered the torment of hell, it is doomed to wander in this earth again, to reap the reward of its acts in repeated transmigrations.
37. The soul springs up as a paddy plant, and brings forth the grains of intelligence; and then being assembled by the senses, it becomes an animal, and lastly an intelligent being.
38. The soul contains in itself the germs of all its senses, which lie dormant in it for want of its bodily organs. It is contained in the semen virilis of man, which passing into the uterus, produces the foetus in the womb of the female.
39. The foetus then becomes either well-formed or deformed, according to the good or evil deeds of the person in its past state; and brings forth the infant of a goodly or ill shapen appearance.
40. It then perceives the moonlike beauty of youthful bloom, and its amorous disposition coming upon itself; and feels afterwards the effects of hoary old age, defacing its lotus-like face, as the sleets of snow, shatter and shrivel the lotus leaflets.
41. At last it undergoes the pains of disease and death, and feels the same insensibility of death as before, and finds again as in a dream its taking of a new form.
42. It again believes itself to be carried to the region of Yama, and subjected to the former kinds of revolution; and thus it continues to conceive its transmigration, in endless births and various forms.
43. Thus the aerial spirit goes on thinking, for ever in its own etherial sphere, all its ceaseless transmigration, until its final liberation from this changeful state.
44. Lílá said:--Tell me kindly, O good goddess! for the enlightenment of my understanding, how this misconception of its changeableness, first came upon the soul in the beginning.
45. The goddess replied:--It is the gross view of the abstract, that causes us to assume the discrete spirit, in the concrete forms of the earth and sky and rocks and trees.
46. As the Divine Intellect manifests itself, as the soul and model of all forms; so we see these manifestations, in the transcendental sphere of its pure intelligence.
47. In the beginning, God conceived himself as the lord of creation (Brahmá); and then as it were in a dream, he saw in himself, all the forms as they continue to this time.
48. These forms were manifested in the Divine Spirit, at first as his will; and then exhibited in the phenomenal world, as reflections of the same, in all their present forms.
49. Among these some are called living beings, which have the motions of their bodies and limbs; and live by means of the air which they breathe, and which circulate in their bodies through the lungs and arteries.
50. Such also is the state of the vegetable creation from the first, that they having their inward sensitiveness, are notwithstanding devoid of outward motion, and receive their sustenance by the roots; wherefore they are called pedobibers.
51. The hollow sphere of the Divine Intellect, beaming with intelligence, sends forth its particles of percipience, which form the consciousness of some beings, and sensitiveness in others.



52. But man uses his eyes to view the outer and the reflected world (in disregard of his consciousness of the real); although the eyes do not form his living soul, nor did they exist at his creation and before his birth.

53. It is according to one's estimation of himself, that he has his proper and peculiar desires, and the particular form of his body also. Such is the case of the elementary bodies likewise, from their inward conception of their peculiar natures.

54. Thus all moving and unmoving things, have their movable and immovable bodies, according to their intrinsic disposition or idiosyncrasy as such and such.

55. Hence all self-moving beings have their movable bodies, conforming with the conception of their natures as so and so; and in this state of their belief, they continue to this time, with their same inborn or congenital bodies.

56. The vegetable world still continues in the same state of fixedness, from its sense of immobility; and so the rocks and minerals continue in their inert state, from the inborn sense of their inertness.

57. There is no distinction whatever between inertness and intelligence, nor any difference between production, continuance and extinction of things; all which occur in one common essence of the supreme.

58. The varying characteristics subsisting in vegetables and minerals, makes them feel themselves as such, and causes their various natures and forms, as they have to this time.

59. The inward constitution of all immovable objects, makes them remain in their stationary states; and so of all other substances, according to their different names and natures.

60. Thus the inward constitution or quality of worms and insects, makes them conceive themselves according to their different kinds, and gives them their particular natures forever.

61. So the people under the north pole know nothing, about those in the south, except that they have the knowledge of themselves only (as subject to the cold of the frigid zone).

62. So also all kinds of moving and unmoving beings, are prepossessed with their own notions of things, and regard all others according to the peculiar nature of themselves.

63. Again as the inhabitants of caves, know nothing of their outsiders; and as the frogs of dirty pools are unacquainted with pure water of streams; so is one sort of being ignorant of the nature of another.

64. But the empty intellect, residing in the form of the all pervasive mind, and all sustaining air; knows the natures of all things in all places.

65. The vital air, that enters all bodies through the pores of their bodies, is the moving principle, that gives life and motion to all living beings.

66. Truly the mind is situated in all things, whether they are moving or immovable; and so is the air, which causes the motion in some, and quiescence in others.

67. Thus are all things but rays of the conscious soul, in this world of illusion, and continue in the same state, as they have been from the beginning.

68. I have told you all, about the nature of things in the world, and how unrealities come to appear as real unto us.

69. Lo here this king Vidúratha is about to breathe his last, and the garlands of flowers heaped on the corpse of your husband Padma, are now being hung upon the breast of Vidúratha.

70. Lílá said:--Tell me goddess! by what way he entered the tomb of Padma, and how we may also go there to see what he has been doing in that place.

71. The goddess said:--Man goes to all places by the way of his desires, and thinks also he goes to the distant future, in the spiritual form of pure intellect.

72. We shall go by the same way (aerial or spiritual), as you will like to take; because the bond of our friendship will make no difference in our choice and desires.

73. Vasishtha said:--The princess Lílá being relieved of her pain, by the recital of this agreeable narration; and her intellectual sight being brightened, by the blazing sun of spiritual light; saw the insensible and unmoving Vidúratha, breathe out his last expiring breath.

## CHAPTER LVI. STATE OF THE SOUL AFTER DEATH.

1. Vasishtha continued:--In the meantime the eye-balls of the king became convoluted, and his lips and cheeks grew pale and dry, with his whole countenance; and there remained only the slender breath of life in him.

2. His body became as lean as a dry leaf, and his face turned as ghastly as the figure of death; his throat gurgled as the hoarsest beetles, and his lungs breathed with a bated breath.

3. His sight was darkened upon the insensibility of death, and his hopes were buried in the pit of despair; and the sensations of his external organs, were hid within the cavity of his heart.

4. His figure was as senseless as a picture in painting, and all his limbs were as motionless, as those of a statue carved upon a block of marble.

5. What need is there of a lengthy description, when it may be said in short; that his life quitted his body, as a bird flies off afar from a falling tree.

6. The two ladies with their divine eyesight, saw his animal spirit, flying upwards in the sky in its aerial form; and his consciousness disappearing, like the odour of a flower wafted by the wind.

7. His living soul being joined with its spiritual body, began to fly higher and higher in the air; as it was led by its inward desire or expectation of ascending to heaven.

8. The two ladies, kept going after that conscious soul, like a couple of female bees, pursuing a particle of perfume borne afar in the air on the wings of the wind.

9. Then in a moment after the fainting fit of death was over; the conscious soul was roused from its insensibility, like some fragrance expanding itself with the breeze.

10. It saw the porters of death, carrying away the souls of the dead, that have resumed their grosser forms, by means of the mess offerings of their kinsmen to their manes.

11. After a long year's journey on the way, it reached at the distant abode of Yama, with the hope of reaping the reward of its acts; but found the gate fast beset by beasts of prey.

12. Yama, on beholding the departed spirit of everybody brought before him, ordered to find out its foul acts all along its lifetime.

13. On finding the prince's spirit spotless, and ever inclined to virtuous acts and to have been nourished by the grace of the goddess of wisdom:--

14. He ordered it to be released, and re-entered into its former dead body, which lay buried under the flowers in the tomb.

15. It was then let to fly in the ethereal path, with the swiftness of a stone flung from a sling; and was followed by the living Lílá and the goddess in the air.

16. The living soul of the king thus sailing through the sky, did not observe the forms of the two ladies that followed it, though they saw it all along its course.

17. They traversed through many worlds, and soon passed the bounds of the extra-mundane systems; till they arrived at the solar world, whence they descended on this orb of the earth.

18. The two self-willed forms (of Lílá and the goddess), in company with the living soul of the king; arrived at the royal city of Padma, and entered the apartment of Lílá.

19. They entered in a trice and of their own free will, into the inside of the palace; as the air passes in flowers, and the sunbeams penetrate in the water, and the odors mix with the air.

20. Ráma asked:--How was it Sage, that they entered into the abode adjoining to the tomb, and how could they find out the way to it, the one having been dead a long time, and all three being but bodiless vacuity?

21. Vasishtha replied:--The tomb of the dead body of the prince, being impressed in his soul, and the object of its desire; led his spirit insensibly to it, as if it were by its inborn instinct.

22. Who does not know, that the endless desires which are sown in the human breast, like the countless seeds of a fig fruit; come of their own nature, to grow up to big trees in their time?

23. Just as the living body bears its seed—the subtle or linga deha in the heart, which germinates and grows to a tree at last; so every particle of the intellect, bears the mundane seed in itself.

24. As a man placed in one country, sees within himself his house, which is situated in a far distant land; so the soul sees the objects of his distant desires, ever present before it.
25. The living soul, ever longs after the best object of its desire; though it may undergo a hundred births, and become subject to the errors and delusions of his senses, and of this illusive world.
26. Ráma rejoined:--There are many persons, that are free from their desire of receiving the funeral cake: now tell me, sage, what becomes of those souls, who get no cake offering at their Srádh.
27. Vasishtha replied:--The man having the desire of receiving the mess settled in his heart, and thinking it to be offered to him; is surely benefitted by its offering.
28. Whatever is in the heart and mind, the same notions form the nature of living beings; and whether these are in their corporeal or incorporeal states, they think themselves as such beings and no other.
29. The thought of having received the pinda cake, makes a man sapinda, though it is not actually offered to him; so on the other hand the thought of not being served with the cake, makes a sapinda become a nispinda.
30. It is truly the desire of all living beings to be such and such as they have in their hearts, and that is the cause of their becoming so in reality.
31. It is the thought of a man, that makes the poison savour as nectar to his taste; and it is his very thought that makes an untruth seem as truth to him.
32. Know this for certain, that no thought ever rises in anyone without some cause or other; hence the desire or thought which is inherent in the spirit, is the sole cause of its regeneration on earth.
33. Nobody has ever seen or heard of any event, occurring without its proper cause; except the being of the Supreme Being, which is the causeless cause of all beings, from their state of not-being into being.
34. The desire is inherent in the intellect, like a dream in the soul; and the same appears in the form of acts, as the Will of God is manifested in his works of creation.
35. Ráma said:--How can the spirit that is conscious of its demerit, foster any desire of its future good; and how can it profit by the pious works of others for its salvation?
36. Tell me too whether the pious acts of others, which are offered to the ancestors go for nothing; and whether the absence of future prospects of the unmeritorious ghost, or the benevolent wishes of others (for its future good) are to take effect.
37. Vasishtha said:--A desire is naturally raised in one at its proper time and place, and by application of appropriate acts and means; and the rising of the desire necessarily overcomes its absence.
38. The pious gifts made on behalf of the departed souls, accrue to them as their own acts; and the sense which they thus acquire of their worthiness, fills them with better hopes and desires of their future state.
39. And as the stronger man gains the better of his adversary, so the later acts of piety drive away the former impiety from the spirit. Therefore the constant practice of pious acts is strictly enjoined in the scriptures.
40. Ráma said:--If the desire is raised at its proper time and place, how then could it rise in the beginning when there was no time nor place.
41. You say that there are accessory causes, which give rise to the desires, but how could the will rise at first without any accessory cause whatever?
42. Vasishtha replied:--It is true, O long-armed Ráma, that there was neither time nor place in the beginning, when the Spirit of God was without its will.
43. And there being no accessory cause, there was not even the idea of the visible world, nor was it created or brought into existence; and it is so even now.
44. The phenomenal world has no existence, and all that is visible, is the manifestation of the Divine Intellect, which is ever lasting and imperishable.
45. This will I explain to you afterwards in a hundred different ways, and it is my main purpose to do so; but hear me now tell you what appertains to the matter under consideration.

46. They having got in that house, saw its inside beautifully decorated with garlands of flowers as fresh as those of the spring season.

47. The inmates of the palace were quietly employed in their duties, and the corpse of the king was placed upon a bed of mandara and kunda flowers.

48. The sheet over the dead body, was also strewn over with wreaths of the same flowers; and there were the auspicious pots of water placed by the bed side.

49. The doors of the room were closed, and the windows were shut fast with their latches; the lamps cast a dim light on the white washed walls around, and the corpse was lying as a man in sleep, with the suppressed breathing of his mouth and nostrils.

50. There was the full bright moon, shining with her delightful luster, and the beauty of the palace, put to blush the paradise of Indra; it was as charming as the pericarp of the lotus of Brahmá's birthplace, and it was as silent as dumbness or a dummy itself, and as beautiful as the fair moon in her fulness.

#### CHAPTER LVII. PHENOMENA OF DREAMING.

1. Vasishtha continued:--They saw there the younger Lílá of Vidúratha, who had arrived there after her demise, and before the death of that king.

2. She was in her former habit and mode with the same body, and the same tone and tenor of her mind; she was also as beautiful in all her features, as in her former graceful form and figure when living.

3. She was the same in every part of her body, and wore the same apparel as before. She had the very ornaments on her person, with the difference that it was sitting quietly in the same place, and not moving about as before.

4. She kept flapping her pretty fan, over the corpse of the king; and was gracing the ground below, like the rising moon brightening the skies above.

5. She sat quiet, reclining her moonlike face on the palm of her left hand; and decorated with shining gems, she appeared as a bed of flowers, with new-blown blossoms on it.

6. With the glances of her beautiful eyes, she shed showers of flowers on all sides; and the brightness of her person, beamed with the beams of the etherial moon.

7. She seemed to have approached to the lord of men, like the goddess Lakshmí, appearing before the god Vishnu; and with the heaps of flowers before her, she seemed as Vasanta Lakshmi or the spring season in person.

8. Her eyes were fixed on the countenance of her husband, as if she was pondering his future well-being; and there was a melancholy like that of the waning moon, spread over her face, to think of his present sorrowful state.

9. They saw the maiden, who however had no sight of them; because their trust was in truth, and saw everything clearly; while her views being otherwise, she could not discern their spiritual forms.

10. Ráma said:--You have said sage, that the former Lílá had repaired there in her reverie and spiritual form, by the favour of the goddess of wisdom.

11. How do you now describe her as having a body, which I want to know how and whence it came to her.

12. Vasishtha replied:--What is this body of Lílá, Ráma! It is no more true than a false imagination of her gross spirit, like that of water in the mirage.

13. It is the spirit alone that fills the world, and all bodies are creations of the fancy. This spirit is the Intellect of God, and full of joy in itself.

14. The same understanding which Lílá had of herself to her end, accompanied her to her future state; and the same notion of her body followed her there, though it was reduced to dust, as the ice is dissolved into water.

15. The spiritual bodies also, are sometimes liable to fall into error, and think themselves as corporeal bodies, as we mistake a rope for the serpent.

16. The belief in the materiality of anybody, as composed of the earth and other elements, is as false as it is to believe the hares to have horns on their heads.

17. Whoever thinks himself to have become a stag in his dream, has no need of seeking another stag for comparing himself with it.

18. An untruth appears as truth at one time, and disappears at another; as the error of a snake in a rope, vanishes upon the knowledge of its falsehood.

19. So the knowledge of the reality of all things, in the minds of the un-enlightened; is dispersed upon conviction of their unreality in the minds of the enlightened.
20. But the ignorant, that have a belief in the reality of this world of dreams, believe also in the transmigration of the animal soul, like the revolution of the globe on its own axis.
21. Ráma asked:--If the bodies of Yogis be of a spiritual nature, how is it that they are seen to walk about in the sights of men?
22. Vasishtha replied:--The Yogi may take upon himself various forms, without the destruction of his former body; as the human soul may deem itself transformed to a stag or any other being in a dream, without undergoing any change in its spiritual essence.
23. His spiritual body is invisible to all, though it may appear as visible to their sight. It is like the particles of frost seen in sunbeams, and as the appearance of a white spot in autumnal sky.
24. Nobody can easily discern the features of a Yogi's body, nor are they discernible by other Yogis. They are as imperceptible as the features of a bird flying in the air.
25. It is from the error of judgement, that men think some Yogis to be dead and others to be living; but their spiritual bodies are never subject to death or common sight.
26. The embodied soul is subject to errors, from which the souls of Yogis are free; because their knowledge of truth has cleansed the mistake of a snake in the rope, from their souls.
27. What is this body and whence it is, and what of its existence or destruction? What is lasting remains forever and is freed from the ignorance it had before.
28. Ráma said:--Whether the embodied soul takes the spiritual form, or is it something other than this. Tell me this and remove my doubt.
29. Vasishtha said:--I have told this repeatedly to you, my good Ráma! and how is it that you do not understand it yet, that there exists only the spiritual body, and the material form is nothing?
30. It is by habit of constant meditation, that you must know your spiritual state, and subdue your sense of corporeality; and as you abstain from the latter, so you attain to the former state.
31. Then there will be an end of your sense of the gravity and solidity of objects, like the disappearance of the visions of a dreaming man, when he comes to wake.
32. The body of a Yogi becomes as light and subtle, as the impermanent appearances in a dream (the fleeting objects of vision).
33. And as a dreaming man feels the lightness of his body, in his dreaming rambles; so the Yogi finds his solid body, as volatile as air in all places.
34. The expectation of the long life of a master-head in his material body, is realized in the spiritual one, after the corpse has been burnt away.
35. Everybody must have to assume his spiritual frame afterwards; but the Yogi finds it in his life-time, by the enlightenment of his intellect.
36. As a man upon his waking from sleep, remembers his having an intellectual form in his dreaming state; so the Yogi is conscious of his spiritual body in his own intellect.
37. The notion of the corporeal body is a mere fallacy, like that of the snake in a rope; hence nothing is lost by the loss of this body, nor is anything gained by its production and regeneration.
38. Ráma said:--Now tell me sage, what the inmates of the house thought this Lílá to be; whether they viewed her as an embodied being or a bodiless apparition appearing before them.
39. Vasishtha answered:--They took the sorrowful queen to be some friend of the king, and to have come from some place they knew not what and where.
40. They did not like to examine the matter, because it is the nature of the ignorant like that of brutes, to believe what they see, without investigation or consideration of its nature.
41. As a stone flung at random flies off from its mark, so the brutish and ignorant folks go astray, from hitting at the true mark of a thing placed before them.
42. As we know not what becomes of the objects of our dream, and whither they are fled upon our waking; such is the case with our material bodies, which are as false and fleeting as our delusive dreams.

43. Ráma said:--Tell me sage, where the hill we dream of, is hid upon our waking; kindly remove my doubt, as the wind disperses the autumnal clouds.
44. Vasishtha said:--All things appearing in our dream or residing in our desire as the hill, etc., are absorbed in our consciousness whence they sprang; just as the motion of bodies subsides in the air which gives the vibration.
45. As the motion of the air mixes with the fixed ether, so the dreams and desires which we are conscious of, set in the unchanging soul whence they have their rise.
46. Our dreams like our knowledge of all other things, are made known to us by our consciousness, the nature of which is unknown to us as that of the inward soul. 47. We do not find our dreams and desires, as distinct from our consciousness of them; they appertain to it in the same manner, as fluidity to water and motion to the air.
48. Whatever difference may appear to exist between them, is the effect of sheer ignorance; and this gross ignorance is the feature of this world, known as the phantom of fancy.
49. As it is impossible to conceive two coeternal and coexistent causes together; so it is wrong to suppose the dream as a distinct existence or otherwise, than an act of our consciousness.
50. There is no difference whatever between the dreaming and waking states; in dream we see a false city appearing to view, so in waking you behold the unreal world, standing as a reality before you.
51. Nothing can be truly existent that appears as true in a dream; this being always true of the visions in a dream, it is likewise so of the external phenomena, appearing to the sight in our day dreams.
52. As the hill in a dream, immediately disappears into airy nothing, so the material world sooner or later disappears into nothing by thinking on its nihility.
53. A Yogi is seen by some to mount in the air, and by others as a dead body lying on the ground; and this is according to one's belief in his spiritual or material body, that every one sees him in his own way.
54. The view of the phenomenal world as distinct from the unity, is as false as a sight in delusion or magical show; or a dream or delirium of the great illusion..
55. Others who are blinded by similar errors, entertain as in a dream, the notion of their reproduction after being awakened from the insensibility of their death like sleep; but the spiritual body of the Yogi shines and soars upward, after passing over the mirage of the false appearances of the world.

#### CHAPTER LVIII. REVIVAL OF PADMA.

1. Vasishtha continued:--It was in the meantime that the goddess of wisdom, stopped the course of Vidúratha's life, as we stop the flight of our minds at will.
2. Lílá said:--Tell me, goddess, what length of time has expired, since the corpse of the king was laid in this tomb, and I was absorbed in my deep meditation.
3. The goddess replied:--A month has passed since these maid servants of yours have been waiting here for watching your body, which they thought lay asleep in the room.
4. Hear excellent lady! what has become of your body, after it was rotten in a fortnight and evaporated in the air.
5. Seeing your lifeless corpse lying as cold as frost on the ground, and turning as dry as a log of wood, or rather as a withered leaf on the floor;--
6. The royal ministers thought you to be dead of yourself (a suicide), and removed your putrid carcass out of the room.
7. And what more shall I say, than they laid your corpse on a heap of sandal wood, and having set fire to the pile with the sprinkling of ghee, they reduced it to ashes in a short while.
8. Then the family raised a loud cry that their queen was dead, and wept bitterly for sometime, after which they performed your funeral ceremonies.
9. Now when they will behold you coming here in your same body, they must be astonished to think you as returned from the next world of the dead.
10. Now my daughter, when you shall appear before them in this your purer and spiritual form, they must look upon you with astonishment.

11. For you have not your former form at present, but it is changed to a purer one, agreeably to the desire and temperament of your mind.
12. For everybody beholds everything without him, according to his inward feelings; as for example the sight of shadowy ghosts is frequent to children, that have a fear of devils at heart.
13. Now, O beauteous lady! You are an adept in spiritualism, and have a spiritual body on you, and have forgotten and forsaken your former body, with all the desires connate with it.
14. The view of material bodies, is lost to the sight of spiritualists; and the intelligent view them in the light of autumnal clouds, which are void of substance.
15. On attainment of the spiritual state, the material body becomes as an empty cloud, and as a flower without its odor.
16. When a man of pure desire, is conscious of his attaining the spiritual state; he loses the remembrance of his material body, as a youth forgets his embryonic state.
17. It is now the thirty first day that we have arrived at this place; and I have caused the maid servants here, to fall into a fast sleep this morning.
18. Now Lílá! let us advance before the wilful Lílá, and then discover to her at our will, the form of the truthful Lílá, and her manner and conduct to you.
19. Vasishtha said:--So saying, they wished themselves to be perceived by the wilful Lílá, and stood manifest to her sight in their ethereal forms of the goddess and her inspired dame.
20. At this instant the Lílá of Vidúratha, looked upon them with her staring eyes; and found the room lighted up by the full luster of their bodies.
21. The apartment seemed to be lighted by the bright orb of the moon, and its wall washed over with liquid gold; the ground floor shone as paved with ice, and all was full of splendor.
22. After seeing the brightness of the bed chamber, Lílá looked up at the goddess and the other Lílá, and rising respectfully before them, she fell at their feet.
23. Be victorious, O ye goddesses! she said, that have blessed me with your visit, and know that know all, that I have come here first as a preparer of your way.
24. As she was speaking in this manner, they received her with good grace, and then all the three sat together on a bedding in their youthful bloom, like luxuriant creepers on the snow capt top of Meru.
25. The goddess said:--Tell us daughter, how you came here before ourselves, how you have been, and what you have seen on your way hither.
26. The younger Lílá answered:--As I lay insensible on that spot (upon the shock of my death), I was enveloped in darkness like the new moon, and felt myself burnt away by the flame of the funeral fire.
27. I had no sense nor thought of anything good or bad, but remained with my eyes closed under my eye-lids.
28. Then I found myself, O great goddess! after I had recovered from my trance of death, to assume (by mistake a new body agreeably to my former impression), and to be translated at once into the midst of the sky.
29. I mounted on the vehicle of winds, and was borne like fragrance to this mansion through the ethereal space.
30. I found this house guarded by its warders, and lighted with lamps, and having a costly bedstead placed in the midst of it.
31. I am looking here upon this corpse, as my husband Vidúratha, who has been sleeping here with his body covered under the flowers, like the spring god in a flower garden.
32. I thought he was taking his rest, after the fatigue of the warfare, and did not like to disturb his repose in this place.
33. I have now related to you, my gracious goddesses! all that I have seen and thought of, since I have been restored to my new life.
34. The goddess spake:--Now I tell you Lílá, that has such beautiful eyes, and movest like a swan, that I will raise the corpse of the king to life from his bed in this bier.

35. Saying so, she breathed the breath of life as the lotus lets off its fragrance; and it fled into the nostrils of the carcass, like a creeping plant crawls into a hole.
36. It entered into the heart through the vital sheath, as the wind penetrates into the hole of a bamboo; and the breath of life was filled with desires, as the waves of the sea sparkle with pearls.
37. The infusion of life, added to the color of the face and body of king Padma; as the rain-water refreshes the fading lotus in a drought.
38. By degrees the members of the body became renovated, like a garden with its returning flowering season; and as the sides of a hill become green, with fresh grown bushes and creepers.
39. The person of the king shone as the queen of the stars, with all her digits of the full moon, when she enlightens the whole world, with the beams of her radiant face.
40. All his limbs became as tender and roscid, as the branches of trees in spring; and they regained their bright and golden color, like the flowers of the spring season.
41. He opened his eyes which were as clear as the sky, with their two pupils rolling as the two orbs of light; and enlightening the world, with their charming and auspicious beams.
42. He raised his body, as the Vindhya mountain uplifts its head, and cried, "who waits there" with a grave and hoarse voice.
43. The two Lílás responded to him saying:—"your commands;" when he saw the two Lílás in attendance upon him, and lowly bending themselves at his feet.
44. Both of them were of the same form and features, and of the like demeanour and deportment towards him. They were alike to one another in their voice and action, as in their joy and gladness at his rising.
45. Then looking upon them he asked, "what are you and who is she"? At this the elder Lílá responded to him saying—"deign to hear what I have to say".
46. I am Lílá your former consort, and was joined as twain in one with you, as sounds and their senses are combined together.
47. The other Lílá is but a reflection of myself, and cast by my free will for your service.
48. The lady sitting here beside the bed, is the goddess of wisdom—the blessed Sarasvatí, and mother of the three worlds; set her on the golden seat before you.
49. It is by virtue of our great merit, that she has presented herself to our sight, and brought us back from other worlds to your presence in this place.
50. Hearing this, the lotus-eyed king, rose from his seat, and with pendant wreaths of flowers and a strap of cloth hung about his neck, prostrated himself at her feet.
51. He exclaimed:--I hail you, O divine Sarasvatí! that dost confer all blessings on mankind. Please confer on me the blessings of understanding and riches with a long life.
52. As he was saying so, the goddess touched him with her hand and said, "be my son, possessed of your desired blessings, and gain your blessed abode in future."
53. "Let all evils and evil thoughts be far from you, and all your discomforts be dispersed from this place; let an everlasting joy descend in your hearts, and a thick population fill your happy realm. May all prosperity attend on you forever."

#### CHAPTER LIX. EXTINCTION OF PADMA'S LIFE.

1. Vasishtha said:--"Be it so," said Sarasvatí and disappeared in the air; and the people rose in the morning with their revived king.
2. He embraced the reascent Lílá, who embraced him in her turn, and they were exceeding glad in their coming to life again.
3. The palace was filled with loud acclamations of joy as those of giddy revelry: and the citizens were full of mirth and merry, song and music.
4. The shouts of victory, and sounds of cheers and joys, resounded in the air, and the people elated with joy, thronged at the royal courtyard to see their king.
5. The spirits of the Siddhas and Vidyádhars, dropped down handful of flowers from above; and the sound of drums and kettles, and trumpets and conches, resounded on all sides.
6. The elephants roared aloud on the outside, with their uplifted trunks; and crowds of females filled the inner courtyard, with their loud rejoicings.



7. Men bearing presents to the king, fell upon one another at their mutual clashing; and others wearing the flowery garlands on their heads and hairs, moved gracefully all about.
8. The red turbans of joy on the heads of the chiefs and host of citizens, and the waving of the reddish palms of dancing girls, filled the sky with a bed of red lotuses.
9. The ground also was strewn over with rosy flowers, by foot-falls of dancers with their reddish soles; and the pendant earrings of ballet girls, which flourished with the vibration of their heads and shoulders, waved in the air like flowers of gold.
10. The silken veils which like autumnal clouds, covered the faces of fairy maidens in their dancing, glittered as so many moons shining in the courtyard.
11. The people then retired to their respective abodes, with loud applause of the queen's return with her husband from the other world.
12. The king Padma heard of his adventures from the reports of his subjects, and made his purificatory ablution, with the waters of the four seas of the earth.
13. Then the royal ministers and ministerial Bráhmans, joined together in the act of his installation, like the synod of immortals, meeting at the inauguration of Indra.
14. The two Lílás continued in company with the king, to relate with delight their respective adventures, and the wisdom they had gathered thereby.
15. It was thus by grace of the genius of wisdom and their own experience, that this king Padma and his two queens, obtained their prosperity equal to that of the three worlds.
16. The king, who was filled with the wisdom imparted to him by the goddess; continued to rule over his kingdom for thousands of years, in company with his consorts.
17. They reigned on earth, in their state of living liberation for myriads of years; and then receiving the perfect knowledge of the holy Siddhas, they became wholly liberated after their deaths.
18. The happy pair having reigned jointly, over their delightful realm of ever increasing population, and which was graced by learned men and righteous people, knowing their own rights and duties of doing good to all mankind, became freed from the burden of their state affairs forever.

#### CHAPTER LX. ON DURATION AND TIME AND THOUGHTS OF THE MIND.

1. Vasishtha said:--I have related to you this tale, prince! for removing your error of the phenomenal world. Mind this tale of Lílá, and renounce your misconception of the gross material world.
2. The substantiality of phenomena is a nil by itself, and requires no pains to invalidate it. It is hard to disprove a reality; but there is no difficulty in effacing a falsehood from the mind.
3. True knowledge consists in viewing the visibles as void, and knowing the one vacuum as the sole unity and real entity; one loses himself at last in this infinite vacuity.
4. When the self-born Brahmá created the world from nothing, and without the aid of any material or elementary body; it is plain that there was an eternal void, and all these are but manifestations of the vacuous soul.
5. The same creative soul, has spread the seeds of its consciousness in the stream of creation, and these produce the images as they constantly appear to us, unless we take the pains to repress them.
6. The appearance of the world, is but a perspective of the sphere of Divine Intellect; and contained in the small space of human intellect within the soul; as in a transparent particle of sand.
7. Such being the case, say what is the essence of this false conception, and what may be our desires of reliance in it, and what can be the meaning either of destiny or necessity?
8. This entire whole which is visible to the eye, is but a false appearance as that of magic; and there is no truth nor substance in a magic show.
9. Ráma said:--O! the wonderful exposition of the world, that you have now explained to me. It refreshes my soul, as the moonbeams revive the blades of grass, that have been burnt down by a conflagration.
10. It is after so long, that I have come to know the truly knowable; such as what and how it is, and the manner whereby, whence and when it is to be known.

11. I have my peace and rest in pondering on this wonderful theory, and your elucidation of the doctrines of the Sruti Scriptures.
12. But tell me this one thing to remove my doubt, as my ears are never satisfied, with drinking the nectarious juice of your sweet speech.
13. Tell me the time, which transpired during the three births of Lílá's husband. Was it the duration of a day and night in one case, and of a month in another, and the period of a whole year in the case of Vidúratha?
14. Or did anyone of them live for many years, and whether they were of short or longer durations, according to the measure of men, gods or Brahmá.
15. Please sage, kindly tell me this, because little hearing is not sufficient to me, as a drop of water is not enough to moisten the dry soil or the parched ground of summer heat.
16. Vasishtha said:--Know sinless Ráma! that whoever thinks of anything in any manner at any place or time, he comes to feel the same in the same manner, and in the same place and time.
17. Take for instance the destructive poison, which becomes as ambrosia to venomous insects, that take it for their dainty nourishment; and so is an enemy turning to a friend by your friendly behaviour unto him.
18. And the manner in which all beings consider themselves, and all others for a length of time; the same they seem to be by their mode and habit of thinking, as if it were by an act of destiny.
19. The manner in which the active intellect represents a thing in the soul, the same is imprinted in the consciousness of its own nature.
20. When our consciousness represents a twinkling of the eye as a Kalpa, we are led to believe a single moment an age of long duration.
21. And when we are conscious of or think a Kalpa age as a twinkling, the Kalpa age is thought to pass as a moment; and so a long night in our unconscious sleep, appears as a moment upon waking.
22. The night appears a longsome age, to the long suffering sick, while it seems as a moment, in the nightly revels of the merry; so a moment appears as an age in the dream, and an age passes off as a moment in the state of insensibility.
23. The notions of the resurrection of the dead, and of one's metempsychosis, and being reborn in a new body; of his being a boy, youth or old man; and of his migrations to different places at the distance of hundreds of leagues, are all but the phenomena of sleep, and retrospective views in a dream.
24. King Harish Chandra is said, to have thought a single night as a dozen of years; and the prince Lavana to have passed his long life of a hundred years as the space of a single night.
25. What was a moment to Brahmá, was the whole age of the life-time of Manu; and what is a day to Vishnu, constitutes the long period of the life-time of Brahmá.
26. The whole life-time of Vishnu, is but one day of the sedate Siva; for one whose mind is motionless in his fixed meditation, is unconscious of the change of days and nights and of seasons and years.
27. There is no substance nor the substantive world, in the mind of the meditative Yogi; and to whom the sweet pleasures of the world, appear as bitter, as they are thought to be the bane of his true joy.
28. The bitter seems to be sweet, by being thought to be so; and what is unfavorable, becomes favorable as that which is friendly comes to be unfriendly by being taken in their contrary senses.
29. Thus Ráma! it is by habitual meditation, that we gain the abstract knowledge of things; as on the other hand we forget what we learnt, by want of their recapitulation.
30. These by their habitude of thinking, find everything in a state of positive rest; while the unthinking fall into the errors of the revolutionary world, as a boat-passenger thinks the land and objects on the shore, to be receding from and revolving around him.
31. Thus the unthinking part of mankind, and those wandering in their error, think the world to be moving about them; but the thinking mind, sees the whole as an empty void, and full of phantoms, as one sees in his dream.

32. It is the false thought, that shows the white as black and blue; and it is the mistake of judgement, that makes one rejoice or sorrow at the events of life.
33. The unthinking are led to imagine a house where there is none; and the ignorant are infatuated to the belief of ghosts, as they are the killers of their lives.
34. It is reminiscence or memory, which raises the dream as her consort; and which represents things as they are presented to it, by the thoughts of the waking state.
35. The dream is as unreal as the empty vacuity, abiding in the hollow receptacle of the intellectual soul; it overspreads the mind like the shadow of a cloud, and fills it with images like those of a puppet-show under the magic lantern.
36. Know the phenomena of the revolving worlds, to be no more in reality, than mere resultants of the vibrations of the mind, in the empty space of the soul; and as the motions and gestures of the fancied hobdemons, to the sight of children.
37. All this is but a magical illusion, without any substance or basis of itself; and all these imposing scenes of vision, are but the empty and aerial sights of dreams.
38. Just as the waking man, beholds the wonderful world before him, so also does sleeping man see the same; and both of them resemble the insensible pillar, which finds the images of statues engraved upon it.
39. The great monument of the Divine Spirit, has the figure of the created world, carved in itself in the same manner, as I see a troop of soldiers passing before me in my dream.
40. So is this waking world asleep in the soul of Brahmá, and rises in his mind as the vegetable world springs from the sap lying hid in the earth, which gives it its growth and spring bloom.
41. So likewise does the creation lie hid in, and spring from the Supreme Spirit; as the brightness of gold ornaments is contained in, and comes out of the material metal.
42. Every atom of creation, is settled in the fullness of Divine Spirit; as all the members of the body, are set in the person of their possessor.
43. The visible world has the same relation, to the bodiless and undivided spirit of God; as one fighting in a dream bears to his antagonist (both believing in their reality, while both of them are unreal in their bodies).
44. Thus the real and unreal, the spirit and the world, all dwindled into vacuum, at the great Kalpánta annihilation of creation, except the intellect of God which comprises the world in itself.
45. The causality of the one (spirit of God), and the unreality of the world cannot be true (since nothing unreal can come out of the real). Except Brahman, there is no other cause, as a Brahmá or any other; the Divine Intelligence is the only cause and constituent of its productions.
46. Ráma asked:--But what cause was it that represented the citizens, counsellors and ministers of Vidúratha's royal house also to Lílá's vision, in the same manner as her lord the king (who was alone the object of her thought)?
47. Vasishtha said:--All other thoughts are associated with the principal one in the intellect, in the same manner as the high winds are accompaniments of the storm.
48. The association of thoughts, follows one another in a long and perpetual train; and caused the succession of the sights of the ministers, citizens and subjects of the king, in Lílá's vision one after the other.
49. In this way the thought that the king was born of such and such a family, naturally introduced the thoughts of his palace and city, and of those that dwelt in them.
50. It is in vain to enquire into the cause and manner, of the intellect's being combined with its thoughts at all times; since it is called the gem of thoughts (Chintámani), and must be always accompanied with its radiating thoughts, like a brilliant gem with its rays.
51. Padma thought to become a king like Vidúratha, in the proper discharge of the duties of his royal family; and this constant thought of himself as such, cast the mould of the mind and manner of Vidúratha upon him.
52. All animate beings of every kind, are but models of their own thoughts, like looking-glasses showing their inward reflections to the sight.

53. The mind which is fixed in the meditation of God, and remains unshaken amidst the turmoils of the world; is filled with perfect rest, and preserves the composure of the soul, until its final liberation from the bondage of the body.
54. But the thoughts of the fluctuating enjoyments of this world, alternately represented in the mirror of the mind, like the shadows of passing scenes upon a looking glass.
55. It requires therefore a great force of the mind, to overcome its worldly thoughts, and turn them to the channel of truth; as the greater force of the main current of a river, leads its tributaries to the ocean.
56. But the mind is greatly disturbed, when the worldly and spiritual thoughts, press it with equal force to both ways; and it is then, that the greater force leads it onward in either way.
57. Such is the case with all the myriads of beings, whether they are living, dead or to come to life; and the same accidents take place in the particles of all human minds.
58. All this is the empty sphere of the Intellect, all quiet and without any basis or substratum. It is neither peopled nor filled by anything except its own native thoughts.
59. All these appear as dreams, even in our unsleeping states, and have no form or figure in the sight of the wise. The perception of their positive existence, is but a misconception of their negative nonexistence.
60. There really exists but one omnipotent and all pervasive Spirit, which shows itself in diverse forms like the flowers, fruits and leaves of trees, all appearing from the self-same woody trunk (which like the great Brahmá is the origin of all its off-shoots.)
61. He who knows the uncreated Brahman to be the measurer, measure and the thing measured, to be all one and himself, can never forget this certain truth of unity, nor ever fall into the error of dualism of the cause and effect.
62. There is but one Being (Sat), who is holy and without beginning; and who, though he appears to be of the forms of light and darkness, and of space and time, doth never rise nor set anywhere. He is without beginning, middle or end; and remains as a vast expanse of water, exhibiting itself in its waves and currents.
63. The notion of myself, yourself and the objective world, are but expressions of our perverted understandings; and it is ignorance only that shows the One as many within the sheath of the mind, according as it imagines it to be.

#### CHAPTER LXI. ON THE NATURE OF THE WORLD.

1. Ráma said:--Please sage, explain to me whence arises this error of our knowledge of the objective world, without a cause of this error.
2. Vasishtha said:--Because we have the knowledge of all things, to be contained alike in our consciousness (as of the subjective self); it is plain that this eternal and uncreated self, is the cause and container of them all at all times.
3. That which has an insight or intuitive knowledge of all things, which are expressed by words and their meanings, is Brahma—the soul and no other; and nothing that is meant by any significant term, has a different form of its own.
4. As the quality of a bracelet is not different from its substance of gold, nor that of a wave from the water; so the expansion of the world, is not distinct from the spirit of God.
5. It is Brahma that is manifest in the form of the world, and not the world that appears as God; and so does gold display itself in the form of a bracelet, and not the bracelet that takes the nature of gold.
6. As the whole is displayed in all its various parts, so the entire intellect shows itself in all the various operations of the mind composing the world.
7. It is ignorance of the infinite and eternal spirit of God, that exhibits itself as myself, yourself and the world itself in the mind.
8. As the shades of different colors in gems, are not apart from the gems; so the notions of one's self and the world are the shades inherent in the self-same intellect.
9. Like waves appearing on the surface of the undulated waters of the deep; this so-called and meaningless creation, is but a phase in the Divine Intellect.
10. Neither does the Spirit of God reside in the creation, nor does the creation subsist in the Divine Spirit; nor is there such relation as of a part with the whole between them.

11. One should meditate on his intellect as the form of the Divine Intellect, in his own consciousness of it; and he will feel the Divinity stirring within himself, as it were stirred by the breath of a breeze.
12. The minute particle of the vacuous intellect, will then appear in its wonderful form of a void, within the empty space of his conscious mind.
13. He then finds this vacuous form stirring in himself as the airy spirit, with its property of feeling, as it is felt in the breath of air.
14. The god then assumes a luminous form as the state of his own substantiality; and this is posited in the sheath of the intellect as a spark of fire.
15. The light then melts into water as the self-same substance of itself; and this fluid substance contains in it the property of taste.
16. The same is condensed in the form of a solid substance, which is the same with the Divine Mind. This becomes the earth bearing in its bosom the property of smell.
17. Again God represents himself to our intellect, as one infinite and uniform duration; and its measures in twinklings and other divisions, are but manifestations of the succession of our thoughts.
18. The other states in which God presents himself to our intellects are that, He is Holy, infinitely glorious, seen within us, and without beginning, middle and end; that, He has no rising nor setting, and subsists of Himself without a substratum and as the substratum of all.
19. This knowledge of God is bliss itself, and his creation is identical with himself. Ignorance of God leads to the knowledge of the objective world, and its extinction is the way to know the eternity of His existence.
20. Brahma is conceived in the same manner in our souls, as He is represented to us by our intellects; just as we know all other things according to our ideas of them, in our all comprehensive minds.
21. Of these, those things only are true, the notions of which we derive from the dictates of our well-directed understandings; as all those are untrue, which the mind paints to us from the impressions of the senses and the meanings of words; which are incapable of expressing the nature of the undefinable and indescribable God.
22. Know the unreal world which appears as real, and the reality of God which appears as unreality, to be of the manner of the air in motion and at rest. The visible world like the current air, appears true to them, that have no knowledge of the invisible God, who is as calm as the still air underlying the etherial air and its fluctuations.
23. A thing may appear different from another, and yet be the same with it; as the light in the fire is the selfsame fire. So the visible world arising from the invisible Brahma, appears as another reality; though it is same with the reality of God.
24. All things whether in being or not being, subsist in God as their invisible and unknown source and cause; as the unscooped earth is the cause of the would-be doll, the unhewn tree of a future statue, and the soot of the ink not in being.
25. One thing is exhibited as another in the great desert of the Divine Mind, which shows the phenomena of the world as figures in the mirage.
26. The wise soul thinks this world as one with its source—the Divine Intellect, as he considers the tree no way different from its parent seed.
27. As the sweetness of milk, the pungency of pepper, the fluidity of water, and the motion of winds, are the inseparable properties of their substances:--
28. So this creation is inseparable from the spirit of Brahma, and is a mere form of the one Supreme Soul, beside which there is nothing in reality.
29. This world is the manifestation of the luster of the gem of Divine Mind, and has no other cause except the essence of Brahmá, which is no other than its material cause—the Supreme Soul itself.
30. The will, the mind, the living soul, and its consciousness, are all the offspring of Divine exercise of intellect; because there is nothing that can be produced by exertion of any power without direction of the Intellect.

31. There is nothing that rises or sets anywhere, nor appears or disappears at anytime; but everything is unborn at all times, and lies quiet in the Divine Intellect, which is as solid as a massive rock.

32. To attribute the formation of these multitudes of the combination of atoms, and to suppose every particle to be composed of minutest infinitesimals; are but vagaries of imagination, as none of them could combine of themselves except by direction of the eternal mind.

33. All force resides in some living principle, as the waking, sleeping and dreaming states appertain to the living soul; and as the undulation of waves subsists in the water (or) as the current of the stream lies hidden in it.

34. When the living soul feels its renunciation towards worldly enjoyments, it is then said to have reached to his highest perfection by the scripture (abandonment of the desire of fruition, is the highest state of human joy).

35. As the mind is freed from its choice and dislike of things, so is the soul liberated by avoiding its egoism and personality, and then it has no more to be conscious of the pain, attending upon a future birth and transmigration.

36. Whoever comes to know in his understanding, this state of supreme and inexpressible joy; he is sure to overcome all his worldly appetites, that bind him fast to this earth.

37. But whoever labors in his mind under his affections to this world, he has to rove continually in it as in the whirlpool of a stream, and destroys the supreme joy of his soul in his continuous turmoil.

38. It was the lotus-born Brahmá, that was conscious of his egoism at first, and who has by the will of his mind, spread out this universe.

#### CHAPTER LXII. INTERPRETATION OF DESTINY.

1. Vasishtha continued:--These myriads of worlds and the millenniums Of Kalpa ages, are no more real in themselves than our false computation of the millionth part of an atom or the twinkling of an eye.

2. It is our error that represents them as true to us, though they are as false as our calculation of those infinitesimals.

3. These creations whether past or future, follow one another in endless succession, like the overflowing currents of water, with all the waves, eddies and whirlpools in them.

4. The prospect of these created worlds is as false, as the delusive mirage, which presents a stream of water, flowing with strings of flowers, fallen from the plants on the shore.

5. The conceptional creation is as baseless, as a city in a dream or magic show; or as a mountain in fiction, or an imaginary castle in air.

6. Ráma said:--Sage, the drift of your reasoning, leads to the establishment of the identity of the conceptional creation with the creator; and that this unity of both is the belief of the learned and wise.

7. Now tell me, what you have to say with regard to the material bodies, which these existence bear on earth; and what is the cause that the body is subject to the casualties unknown to the inward spirits.

8. Vasishtha replied:--There is a supernatural and active energy of the Divine Intellect, called the predominant Decree, Fate or Destiny, which must come to pass, and bear its command over all our actions and desires.

9. She is invested from the beginning with irresistible and multifarious powers; and destines the manner in which everything is to take place and continue forever.

10. She is the essential cause of all essence, and the chief mover of the intellect; she is styled as the great power of powers, and remains as the great viewer of all things.

11. She is called the great agency and the great producer of all events. She is known as the chief mover of occurrences, and she is the soul and source of all accidents.

12. She whirls the worlds as straws, and bears her sway over the deities and demons; she commands the Nága snakes and the mountain monsters to the end of time.

13. She is sometimes thought to be an attribute of divine essence, and to remain pictured in her ever varying colors in the hollow vacuity of the Divine Mind.

14. The learned have explained Brahmá the Creator, to be identical with the Spirit of Brahmá, for the understanding of those that are ignorant in spiritual knowledge; and by destiny they mean his creation.

15. The immovable spirit of Brahma, appears to be full of moving creatures and the infinity of divine existence, seems to teem with the finite creation in the midst of it, like a grove of trees growing under the vault of the hollow sky.

16. The unwaking spirit of God reflected various images in itself (as in a dream), likening to the reflection of a dense forest in the lens of a crystal stone: and these were understood by the creator Brahmá, as the prototype of the destined creation, in the hollow sphere of the Divine Mind.

17. The Intellect naturally exhibits a variety of forms in itself, as the body of an embodied person, shows its various members to view; and these were taken by the lotus-born Brahmá, as the several parts in the great body of the cosmos.

18. This foreknowledge of events imprinted in the Intellect of God, is called Destiny, which extends over all things at all times.

19. The meaning of Destiny, comprises the knowledge of the causes, which move, support and sustain all things in their proper order; and that such and such causes, must produce such and such effects forever.

20. This destiny is the force or mobile power, that moves all men and animals, and vegetable and inanimate creations; it is the beginning (or primary source) of the time and motion of all beings.

21. It is combined with Divine power, as the power divine is combined with it; and this combination of them into one, is the cause of the production and existence of the world.

22. It is the union or conformity of human exertion, with the course of destiny or decree of God, that is productive of certain ends, which are respectively called their destiny and destined effects.

23. What more have you to ask me, Ráma! with regard to destiny and self-exertion; when I tell you that it is destined to all beings to betake themselves to their proper actions, in the destined or prescribed manner, in order to bring about the desired result?

24. When a predestinarian sits idle and quiet, under the belief of being fed by his fixed lot; he is then said to depend on his destiny alone (as a fatalist).

25. By sitting idle in the manner of a waiter on Providence, for the whole of his lifetime, he gains nothing; but comes to lose his good sense and energy in a short time, and finally dies away in famine by his sole reliance on destiny.

26. It is quite certain that whatever is destined, must surely come to pass of its own accord; and that it is impossible to prevent it by the foresight of gods and men.

27. Yet the intelligent ought not cease to exert their activity, by relying in their fates only; for they must know that it is our exertion that brings destiny into action.

28. Destiny is inactive and abortive, without an active power to enforce it to action; it is human activity, that is productive of any effect or production in nature by the help of destiny.

29. Depend on destiny, and remain both deaf and dumb as a doll; be inactive, and become dull and torpid as a block. Say, what is the good of this vital breath, unless it has its vitality and activity?

30. It is good to sit quiet; by restraining even the vital breath in Yoga meditation; whereby one can obtain his liberation: otherwise the inactive man is not to be called a Yogi, but an idler and a beggar.

31. Both activity and inactivity are good for our liberation from pain; but the high minded esteem that as better, which saves them from the greater pain of regeneration.

32. This inactive destiny is a type of the latent Brahmá; and who so leans to it by laying aside his busy course, is truly installed in the supremely holy state of highest joy.

33. The inert destiny resides everywhere in the manner of Brahmá—the latent soul in all bodies, and evolves itself in various shapes, by means of activity in all its productions.

#### CHAPTER LXIII. IMMUTABILITY OF THE DIVINE MIND.

1. Vasishtha continued:--The essence of Brahma is all in all, and ever remains in every manner in everything in all places. It is omnipotence, omniform and the lord God of all.

2. This essence is the Spirit or Soul, whose omnipotence develops itself sometimes in the form of intellectual activity, and sometimes in the tranquillity of soul. Sometimes it shows itself in the momentum of bodies, and at others in the force of the passions and emotions of the soul. Sometimes as something in the form of creation, and at another as nothing in the annihilation of the world.
3. Whenever it realises itself any where in any form or state, it is then viewed in the same manner at the same place and time.
4. The absolute omnipotence manifests itself as it likes and appears to us; and all its powers are exhibited in one form or other to our view and understandings.
5. These powers are of many kinds, and are primarily concentrated in the Divine Soul or Spirit. The potentialities are the Active and Passive powers, also the Rational and Irrational and all others.
6. These varieties of powers are the inventions of the learned for their own purpose and understanding; but there is no distinction of them in the Divine Spirit.
7. There is no duality in reality, the difference consists in shape and not in substantiality. Thus the waves in the waters of the sea, the bracelets and wristlets formed of gold, are no more than modifications of the same substances.
8. The form of a thing is said to be so and so, from its appearance only and not in its reality. The snake is affirmed of a rope, but we have neither the outward perception nor inward thought of a snake in it. Hence all appearances are delusions of sense.
9. It is the Universal Soul that shows itself in some form or other, to our deluded senses and understandings, and this also according to our different apprehensions of the same thing.
10. It is the ignorant only that understand the omniform God, to be all forms of things; while the learned know the forms to be modifications of the various powers of the Almighty, and not the figures themselves.
11. Now whether the forms (of material things) be real or unreal, it is to be known that they appear to men according to their different apprehensions of those beings, which Brahmá is pleased to exhibit in any particular form to their minds and senses.

#### CHAPTER LXIV. THE GERMINATING SEED.

1. Vasishtha resumed:--The Supreme Deity is the all-pervading spirit and the great God and Lord of all. He is without beginning and end, and is self-same with the infinite bliss of his translucent self-cogitation.
2. It is this supreme joy and purely intellectual substance, whence the living soul and mind have their rise, prior to their production of the Universe.
3. Ráma asked:--How could the self-cogitation of Brahmá, as the infinite spirit and one without a second, conceive in it a finite living soul other than itself, and which was not in Being.
4. Vasishtha replied:--The immense and transparent spirit of Brahma, remained in a state of *asat*--non-existence, a state of ineffable bliss as seen by the adept Yogi; but of formidable vastness as conceived by the uninitiated novice.
5. This state of supreme bliss, which is ever tranquil, and full with the pure essence of God, is altogether undefinable, and incomprehensible, even by the most proficient in divine knowledge.
6. Thence sprang a power (an aspect) like the germ of a seed, and possessed of consciousness and energy, that is called the living and conscious soul, and which must last until its final liberation.
7. The clear mirror of the mind of this being, reflected in its vast vacuous sphere, the images of innumerable worlds set above one another, like statues engraved upon it.
8. Know Ráma! the living soul to be an inflation of Divine Spirit, like the swelling of the sea and the burning of a candle, when its flame is unshaken by the wind.
9. The living soul is possessed of a finite cognoscence as distinguished from the clear and calm consciousness of the Divine Spirit. Its vitality is a flash of the vacuous intellect of Brahma and appertaining to the nature of the living God.
10. Vitality is the essential property of the soul, resembling the inseparable properties of motion in the wind, warmth in the fire and coldness in the ice.



11. Our ignorance of the nature of the Divine Intellect and Spirit, throws us to the knowledge of ourselves by our self-consciousness, and this it is, which is called the living soul.

12. It is by means of this positive consciousness, that we know our egoism or self-existence; it strikes us more glaringly than a spark of fire, and enlightens us to the knowledge of ourselves more than any other light.

13. As in looking up to heaven, its blue vault is presented to the sight, beyond which our eyes have not the power to pierce; so in our inquiry into the nature of soul, we see no more than the consciousness of ourselves, and nothing besides.

14. Our knowledge of the soul presents to us in the form of Ego known by its thoughts, like the vacuous sky appearing as a blue sphere by cause of the clouds.

15. Egoism differentiates the soul from our ideas of space and time, and stirs within it like the breath of winds, by reason of its subjectivity of thoughts.

16. That which is the subject of thoughts, is known as the Ego, and is styled by various as the intellect, the soul, the mind, the *máyá* or delusion and *Prakriti* or nature.

17. The mind (*chetas*) which is the subject of thoughts, contemplates on the nature of elementary matter, and thus becomes of itself the quintessence of the five elements.

18. The quintessential mind next becomes as a spark of fire (of itself), and remains as a dim star—a nebula, in the midst of the vacuity of the yet unborn universe.

19. The mind takes the form of a spark of fire by thinking on its essence, which gradually develops itself like the germ of a seed, in the form of the mundane egg by its internal force.

20. The same fiery spark figuratively called the *Brahmánda* or mundane egg, became as a snowball amidst the water, and conceived the great *Brahmá* within its hollow womb.

21. Then as sensuous spirits assume some bodily forms at pleasure, although they dissolve as a magic city in empty air; so this *Brahmá* appeared in an embodied form to view.

22. Some of them appear in the form of immovable, and others in those of moving beings; while others assume the shapes of aërials, as they are fond of choosing for themselves.

23. Thus the first born living being had a form, for himself as he liked in the beginning of creation, and afterwards created the world in his form of *Brahmá* or *Virinchi*.

24. Whatever the self-born and self-willed soul, wishes to produce, the same appears immediately to view as produced of its own accord. (Everything appeared of itself at the *Fiat* of God).

25. *Brahmá*, originating in the Divine Intellect, was by his nature the primary cause of all, without any cause of his own; though he appointed the acts of men; to be the cause of their transition from one state to another, in the course of the world.

26. The thoughts naturally rise in the mind, like the foaming water, to subside in itself; but the acts done thereby, bind us, as the passing froth and flying birds are caught by ropes and snares.

27. Thoughts are the seeds of action, and action is the soul of life. Past acts are productive of future consequence, but inaction is attended with no result.

28. The living soul bears its vitality as the seed bears the germ in its bosom; and this sprouts forth in future acts, in the manner of the various forms of leaves, fruits and flowers of trees.

29. All other living souls that appeared in the various forms of their bodies, had such forms given to them by *Brahmá*, according to their acts and desires in premundane creations in former *Kalpas*.

30. So the personal acts of people are the causes of their repeated births and deaths in this or other worlds; and they ascend higher or sink lower by virtue of their good or bad deeds, which proceed from their hearts and the nature of their souls.

31. Our actions are the efforts of our minds, and shape our good or bad destinies according to the merit or demerit of the acts. The fates and chances of all in the existing world, are the fruits and flowers of their past acts, and even of those done in prior *Kalpas*; and this is called their destiny.

CHAPTER LXV. NATURE OF THE LIVING SOUL.

1. Vasishtha continued:--The Mind sprang at first from the supreme cause of all; this mind is the active soul which resides in the Supreme Soul.
2. The mind hangs in doubt between what is and what is not, and what is right and what is wrong. It forgets the past like the scent of a fleeting odor by its wilful negligence.
3. Yet there is no difference between these seeming contraries; because the dualities of Brahmá and the soul, the mind and máyá, the agent and act, and the phenomenal and noumenal worlds, all blend together in the unity of God.
4. There is but one Universal Soul displaying its Intellect as a vast ocean, and extending its consciousness as a sea of unlimited extent.
5. What is true and real shines forth amidst all that is untrue and unreal; so does the subjective essence of the mind subsist amidst all its airy and fleeting dreams in sleep. And thus the world is both true and untrue as regards its subsistence in God and its external phenomena.
6. The false conception either of the reality or unreality of the outer world, does not spring in the mind, which is conscious of its operations only, and of no outward phenomena. This conception is like the deception of a magic show, and is concomitant with all sensuous minds.
7. It is the long habit of thinking the unreal world as real, that makes it appear as such, to the unthinking, as a protracted sleep makes its visionary scenes appear as true to the dreaming soul. It is the want of reflection, that causes us to mistake a man in a block of wood.
8. Want of spiritual light misleads the mind from its rationality, and makes it take its false imaginations for true; as children are impressed with a belief of ghosts in shadows, through their fear and want of true knowledge.
9. The mind is inclined of its own tendency, to assign a living soul (and also a body) to the Divine Spirit; which is devoid of name, form or figure, and is beyond comprehension.
10. Knowledge of the living state (personality), leads to that of egoism which is the cause of reasoning. This again introduces the sensations and finally the sensible body.
11. This bondage of the soul in body, necessitates a heaven and hell for want of its liberation and then the acts of the body, become the seeds of our endless transmigrations in this world.
12. As there is no difference between the soul, intellect and life, so there is no duality in the living soul and intellect, nor in the body and its acts, which are inseparable from each other.
13. Acts are the causes of bodies, and the body is not the mind; the mind is one with egoism, and the ego is the living soul. The living soul is one with the Divine Intellect and this soul is all and the lord God of all.

#### CHAPTER LXVI. MEDITATION OF THE SUBJECTIVE AND OBJECTIVE.

1. Thus Ráma! there is one true essence, which appears many by our mistake; and this variety is caused by the production of one from the other, as one lamp is lighted from another.
2. By knowing one's self as nothing as it was before its coming to being, and by considering the falsity of his notions (of his reality), no one can have any cause of grief (at its loss).
3. Man is but a being of his own conception, and by getting rid of this concept, he is freed from his idea of the duality of the world (as a distinct existence); just as one with his shoes on, perceives the whole earth he treads upon, to be covered over with skin.
4. As the plantain tree has no pith except its manifold coats, so there is no substantiality of the world beside our false conceptions of it.
5. Our births are followed by childhood, youth, old age and death one after the other, and then opens the prospect of a heaven or hell to our view, like passing phantoms before the flighty mind.
6. As the clear eye sees bubbles of light in the empty sky, so the thoughtless mind views the firmament full of luminous bodies (which are but phantoms of the brain).
7. As the one moon appears as two to the dimsighted eye, so the intellect, vitiated by influence of the senses, sees a duality in the unity of the Supreme Spirit.

8. As the giddiness of wine presents the pictures of trees before the drunken eye, so does the inebriation of sensation, present the phantoms of the world before the excited intellect.
9. Know the revolution of the visible world, to resemble the revolving wheel of a potter's mill; which they turn about in play as the rotatory ball of a terrestrial globe.
10. When the intellect thinks of another thing (as matter) beside itself, it then falls into the error of dualism; but when it concentrates its thoughts in itself, it then loses the sense of the objective duality.
11. There is nothing beside the Intellect except the thoughts on which it dwells; and its sensations are all at rest, as it comes to know the nihility of objects.
12. When the weak intellect is quiet by its union with the Supreme, and by suppression of its functions, it is then called sansánta--or quiescent or indifferent.
13. It is the weak intellect that thinks of the thinkables, but the sound understanding ceases from all thoughts; as it is a slight intoxication that makes one rave and revel about, while deep drinking is dead to all excitements.
14. When the sound and consummate understanding, runs in one course towards its main reservoir of the supreme; it becomes divested of its knowledge of the knowables, and of its self-consciousness also in the presence of the one and no other.
15. The perfected understanding finds the errors, to which it is exposed by its sensation of the sensibles; and comes to know, that birth and life and all the acts and sights of the living state, are as false as dreams.
16. The mind being repressed from its natural flight, can have no thought of anything; and is lost in itself; as the natural heat of fire and motion of the wind being extinct, they are annihilated of themselves.
17. Without the suppression of mental operations, the mind must continue in its misconceptions, as that of mistaking a rope for a snake through ignorance.
18. It is not difficult to repress the action of the mind and rouse our consciousness; in order to heal our souls of the malady of their mistaken notion of the world.
19. If you can succeed to suppress the desires of your restless mind at anytime, you are sure to obtain your liberation even at the very moment and without fail.
20. If you will but turn to the side of your subjective consciousness only, you will get rid of the objective world, in the same manner as one is freed from his fear of snake in a rope, by his examination of the thing.
21. If it is possible to get rid of the restless mind, which is the source of all our desires; it is no way impossible to attain to the chief end of liberation to any.
22. When highminded men are seen to give up their lives as straws (in an honorable cause), there is no reason why they should be reluctant to abandon their desires for the sake of their chief good of liberation.
23. Remain unfettered by forsaking the desires of your greedy mind; for what is the good of getting sensible objects, which we are sure to lose (some time or other).
24. The liberated are already in the sight of the immortality of their souls and of God, as one who has got a fruit in his hand, or sees a mountain palpable before him.
25. It is the Spirit of God alone, that abides in everything in these phenomenal worlds, which rise to view like the waves of the waters of the great deluge. It is his knowledge that is attended with the supreme good of liberation, and it is ignorance of that Supreme Being, that binds the mind to the interminable bondage of the world.

#### CHAPTER LXVII. LECTURE ON TRUTH.

1. Ráma said:--Leaving the mind please tell me more about the nature of the living soul; what relation it bears to the Supreme Soul, how it sprang from the same and what is its essence.
2. Vasishtha replied:--Know Brahma is omnipresent, and the Lord of all at all times; He manifests himself in whatever attribute he assumes to himself at his free will.
3. The attribute which the Universal Soul assumes to itself in the form of perception (chetana), is known by the term living soul, which possesses the power of volition in itself.
4. There are two causal principles combined with the living soul, namely its predestination resulting from its prior acts and volitions; and its later free will which branch forth severally into the various causes of birth, death and subsistence of beings.

5. Ráma said:--Such being the case, tell me, O greatest of sages, what this predestination means and what are these acts, and how they become the causal agents of subsequent events.
6. Vasishtha replied:--The intellect (chit) is possessed of its own nature of the properties of vibration and rest, like the vacillation and stillness of the winds in the air. Its agitation is the cause of its action, otherwise it is calm and quiet as a dead lock itself.
7. Its vibration appears in the fluctuation of the mind, and its calmness in the want of mental activity and exertions; as in the indifference of Yoga quietism.
8. The vibrations of the intellect lead to its continual transmigrations; and its quietness settles it in the state of the immovable Brahma. The vibration of the intellect is known to be the cause of the living state and all its actions.
9. This vibrative intellect is the thinking Soul, and is known as the living agent of actions; and the primary seed of the universe.
10. This secondary soul then assumes a luminous form according to the light of its intellect, and afterwards becomes multifarious at its will, and by means of the pulsations of the primary intellect all over the creation.
11. The pulsative intellect or soul, having passed through many transformations (or transmigrations), is at last freed from its motion and migration. And there are some souls which pass into a thousand births and forms, while there are others which obtain their liberation in a single birth (by means of their Yoga meditation or unification with God).
12. So also the human soul being of its own nature prone to assume its dualism of the motive intellect, becomes by itself the cause of its transmigration and sufferings, as also of its transient bliss or misery in heaven or hell.
13. As the same gold is changed to the forms of bracelets and other things, and as the same gross matter appears in the different forms of wood and stone; so the uniform soul of God appears as multiform according to his various modes and attributes.
14. It is the fallacy of the human mind, that views the forms as realities, and causes one to think his soul which is freed from birth and form, to be born, living and dead, as a man sees a city to rise and fall in his delirium.
15. The varying intellect falsely conceives its unreal egoism and meitatem as realities, from its ignorance of its unity with the unchangeable reality of God, and also from its joy of enjoyments peculiar to its varied state. (The desire of fruition is the cause of the revolution of the soul in endless states of beings).
16. As Lavana the King of Mathura, falsely deemed himself as a Chandála, so the intellect thinks on its own different states of existence and that of the world (from its desire of enjoying its pleasures which are deeply rooted in itself).
17. All this world is the phantom of an false imagination, O Ráma! it is no more than the swelling of the waters of the deep.
18. The intellect is ever busied with the exercise of intellect of its own intelligences, and the innate principles of its action; in the same manner as the sea is seen to swell with its waters moving in waves of themselves.
19. The intellect is as the water in the wide expanse of Brahma; its inflation raises the waving thoughts in the mind, resembling the bubbles of water, and produces the revolutions of living souls like eddies in the sea of this world.
20. Know your soul, O gentle Ráma! as a phenomenon of the all pervading Brahma, who is both the subject and object of his consciousness, and who has posited in you a particle of himself, like the breath of a mighty lion.
21. The intellect with its consciousness, constitutes the living soul, and that with the will forms the mind; its knowing power is the understanding, and its retentiveness is called its memory: its subjectivity of selfishness is styled egoism, and its error is called máyá or delusion.
22. The mind by its imagination stretches out this world, which is as false as the phantom of Paradise—Gandharva-nagaram or an air drawn city.
23. The objective knowledge of the world in the mind, is as false as the appearance of chains of pearls in the sky, and as the visionary scenes in a dream.

24. The soul which is ever pure and self sufficient in its nature, and remains in its own state of tranquillity; is not perceived by the perverted mind dwelling on its delusive dreams.

25. The objective world is referred to waking—Jagata, because it is perceived in the waking state of the soul; and the subjective mind is allied to sleep--swapna, because the mind is active during the sleeping and dreaming states. The ego is related to deep sleep--susupta, when we are unconscious of ourselves, and the fourth or pure Intellect--turiya or turya, is the trance or hibernation of the soul.

26. That which is above these four conditions, is the state of ultimate bliss, ecstasis; and it is by reliance on that supremely pure essence of God, that one is exempted from all his causes of grief and sorrow (in his ecstatic delight).

27. Everything is displayed in Him and all things are absorbed in Him also; this world is neither a reality here or there; it presents only the false appearance of strings of pearls in the sky.

28. And yet God is said to be the cause and substratum, of all these unobstructed phantoms rising to the view, as the empty air is said to be the receptacle of the rising trees. Thus the uncausal God is said to be the cause of this uncaused world, which only exists in our illusive conceptions, and presents itself to our delusive sensations of it.

29. As a polished piece of iron gets the reflection of a grosser piece, so do our finer or inner sensations take the representations of the gross forms of their particular objects (though the senses and sensible objects are both untrue, as mere delusive and delusions).

30. These sensations are conveyed to the mind, and thence again to the living soul and intellect, in the same manner as the roots supply the sap to the stem, and thence to the branches, and lastly to the fruits of trees.

31. As the seed produces the fruit, and the same contains the seed in itself; so the intellect producing the mind and its thoughts can not get rid of them; but is contained in, and reproduced by them in successive transmigrations.

32. There is some difference however in the simile of the insensible seed and tree; with the sensible intellect and mind; but the thoughts of the creator and creation like the seed and tree, are reproductive of one another without end.

33. But there is this difference between the insensible seed and sensible intellect, that the former is continually productive of one another, while the latter ceases in its process upon its attainment of liberation; yet the ideas of the creator and creation are reproductive of each other without end.

34. Yet our understanding shows it as clearly—as the sun light sets forth the forms and colors of objects to view; that there is one eternal God of truth, who is of the form of intellectual light, which shows the forms of all things, that proceed from him.

35. As the ground which is dug presents a hollow, so the reasoning of every system of sound philosophy establishes the existence of the transcendental void as the cause of all.

36. As a prismatic crystal represents various colors in its prisms, without being tinged by the same; so the transparent essence of Brahma shows the groups of worlds in its hollow bosom without its connection with them.

37. The Universal Soul is the source, and not the substance of all these vast masses of worlds; just as the seed is the embryo, and not the matter of the trees and plants and their fruits and flowers that grow from the same.

38. Ráma said:--O how wonderful is this world, which presents its unreality as a reality in all its endless forms unto us; and though situated in the Divine self, appears to be quite apart from it. O how it makes its minuteness seem so very immense to us.

39. I see how this shadowy scene of the world appearing in the Divine Soul, and becoming as an orb, by virtue of the ideal tanmatras or particles of the divine essence in it. I find it as a snow ball or icicle made of frozen frost.

40. Now tell me sage, how the spiritual particles increase in bulk, and in what manner the body of the self born Brahmá was produced from Brahman? Say also in what manner do these objects in nature come to existence in their material forms?

41. Vasishtha replied:--Too incredible is this form and without a parallel, which sprang of itself from its own essence. It is altogether inconceivable how some thing is produced of its own conception.
42. Just fancy, O Ráma! how the unexpanded phantom of a Vetala or ghost, swells in bigness to the sight of fearful children; and conceive in the same manner the appearance of the living spirit from the entity of Brahmá.
43. This living spirit was a development of Brahma—the Universal Soul; it was holy and a commensurable and finite being, and having a personality of its own; it remained as an impersonal unreality in the essence of the self-existent God. Being separated afterwards from its source, it had a different name given to it.
44. As Brahma the all extended and infinite soul, became the definite living soul at will; so the living spirit, became the mind by its volition afterwards.
45. The mind which was the principle of exercise of intellect, took a form of its own; and so likewise the life assumed an airy form in the midst of vacuity.
46. The wakeful living god (who had no twinkling of his eyes), whereby we measure time was yet conscious of its course by means of his thoughts; and had the notion of a brilliant icicle of the form of the future mundane egg in his mind.
47. Then the living soul felt in itself the sense of its consciousness, and by thinking ‘what am I,’ was conscious of its egoism.
48. This god next found in his understanding the knowledge of the word taste, and got the notion of its becoming the object of a particular organ of sense, to be hereafter called “the tongue.”
49. The living soul then found out in his mind the meaning of the word ‘light,’ which was afterwards to sparkle in the eye—the particular organ of sight.
50. Next the god came to know in his mind the property of smell, and the organ of smelling; as also the substance of earth to which it appertains as its inseparable property.
51. In this manner the living soul, came to be acquainted at once with the other sensations, and the organs to which they appertain as their inseparable properties and objects.
52. The unsubstantial living spirit which derives its being from the essence of the substantial Brahma, comes next to acquire the knowledge of sound, the object of the organ of hearing, and the property of air
- 53a. It then comes to understand the meaning of the word touch as the medium of feeling, as also to know the tongue as the only organ of taste.
- 53b. It finds the property of color to be the peculiar object of the eye—the organ of sight; and that of smell to be an object peculiar to the nose—the organ of the sense of smelling.
54. The living soul is thus the common receptacle of the sensations, and source of the senses, which it develops afterwards in the organs of sense in the body. It perceives the sensation of sensible objects through the perceptive holes, that convey their perceptions into the sensorium of the mind.
55. Such, O Ráma! as it was with the first animated being, is still so with all living animals; and all these sensations are represented in the Soul of the world--anima mundi, in its spiritual form--átiváhika, known as the sukshma or lingadeha--the subtle body.
56. The nature of this abstruse essence, is as undefinable as that of the spirit; it appears to be in motion, when it is really at rest, as in our idea of the soul.
57. As measure and dimensions are foreign, to our notion of Brahma—the all conscious soul, so are they quite apart from that of the spirit also, which is no more than the motive power of the soul.
58. As the notion of the spiritual, is distinct from that of all others which are material and corporeal; so the notion of Brahma is quite apart from everything, except that of his self-consciousness.
59. Ráma said:--If consciousness is self-same with Brahma, and our consciousness of ourselves as Brahma, make us identical with Brahma Himself; then what is the use of devising a duality of the soul (as the divine and human souls), or of talking of the liberation and final absorption of the one in the other?

60. Vasishtha replied:--Ráma, your question is irrelevant at this time, when I was going to prove another thing. Nothing can be appropriate out of its proper time and place, as the untimely offering of flowers to gods is not acceptable to them.
61. A word full of meaning, becomes meaningless out of its proper place; like the offering of flowers to gods and guests, out of their proper season.
62. There is a time for the introducing of a subject, and another to hold silence over it; so everything becomes fruitful in its proper season.
63. But to resume our subject; the living soul afterwards appeared from Him, as the human soul appears in dreaming; and thought in himself that he was the great father of created beings in time to come.
64. He uttered the syllable Om, and was conscious of the verification of its meaning in his mind, which soon displayed all forms of beings to his mental vision.
65. All these were unrealities, that were displayed in the empty sphere of the Divine Mind; and the shadowy world seemed as a huge mountain, floating before him in the air.
66. It was neither born of itself, nor was made by Brahmá; nor is it destroyed at anytime by any other power. It was Brahmá himself, appearing as the phantom of an aerial city.
67. As the living Brahmá and other spiritual beings, are unreal in their nature; so also are the essences of other beings, from the big giant to the little ant, but mere unrealities in their substance.
68. It is our false understanding, that represents these unrealities as real ones unto us; but the clear understanding will find all things, from the great Brahmá down to the minutest insect, to vanish entirely from its sight.
69. The same cause that produces Brahmá, produces the insects also; and it is the greater depravity of the mind, that causes its transmigration, into the contemptible forms of worms.
70. The living being that is possessed of a rational soul, and is devoted to the cultivation of the mind, attains to the state of man; and then acts righteously for attaining a better state in after life.
71. It is wrong to suppose one's elevation, to be owing to the merit of his acts, and his degradation to the condition of worms, to result from his former acts of demerit; because there is the same particle of intellect in both of them, and this being known, will destroy the mistaken difference between the great and small.
72. The notions of the measurer, measure and measurable, are not separate from the intellect (or mind); therefore the controversy of unity and duality, is as futile as the horns of a rabbit or a lake of lotuses in the air.
73. It is our misconception of the blissful Brahma, that produces the wrong notion of solid substances in us; and this imagination of our own making, binds us as fast as the silk-worms are fast bound in the cocoons; formed by their own serum fluid.
74. It is the case of the knower, to perceive everything in his mind, as it is revealed in it by Brahmá; and also to meet with everything as it is allotted by God to his share.
75. It is the immutable law of nature, that nothing can be otherwise than what it is ordained to be; and there is nothing in nature, which can change its nature for a minute in a whole Kalpa-age.
76. And yet this creation is a false phantom, and so is the growth and dissolution of all created beings, as also our enjoyment of them.
77. Brahma is pure, all pervading, infinite and absolute. It is for our misery only, that we take him for the impure matter and unreal substance; and as the definite and limited pluralities.
78. It is the vitiated imagination of children, that fancies the water and its waves as different things; and makes a false distinction between them which are really the same things.
79. It is His undivided self which expanded itself in visible nature, and which appears as a duality, like that of the waves and the sea, and the bracelets and gold. Thus He of himself appears as other than himself.
80. We are led to imagine the visible and mutable world, to have sprung from the invisible and immutable spirit, which manifested itself in the form of the mind that produced the

ego. Thus we have the visible from the invisible, and the mind and the ego from the same source.

81. The mind joined with the ego, produced the notions of elementary principles or elemental particles; which the living soul combined with its intellect, derived from the main source of Brahma, and of which it formed the phenomenal world.

82. Thus the mind being realised from Brahma, sees before it whatever it imagines; and whatever the intellect thinks upon, whether it is a reality or unreality, the same comes to take place. The reflection truly passes into reality.

#### CHAPTER LXVIII. DESCRIPTION OF A RAKSHASI (OR FEMALE FIEND).

1. Vasishtha said:--Hear me relate to you, Ráma! an old anecdote bearing upon this subject, and relating to a difficult proposition adduced by the Rákshashí for solution.

2. There lived on the north of Himálaya a heinous Rákshashí, by name of Karkatí—a crooked crab; who was as dark as ink and stalwart as a rock, with limbs as strong as could split the sturdy oak.

3. She was also known by the title of Visúchí or choleric pain, by which she was ever afflicted, and which had reduced her frame like that of the Vindhyá hill, which was pushed down (by the curse of Agastya).

4. Her eye-balls were as blazing as fires; and her stature reaching half way to the sky, was girt by a blue garment, like the shade of night wrapping the atmosphere.

5. A white cloak formed the covering of her head, like the fragment of a cloud; and the long erect hairs of her head, stood like a dark cloud on her crest.

6. Her eyes flashed as lightnings, and her sharp hooked nails glistened as sapphires; her legs were as long as tamála trees, and her loud laughter was as a burst of frost.

7. A string of dried bones decorated her body, like a wreath of flowers; and the traces of dead bodies, adorned every part of her body.

8. She frolicked in the company of Vetálas, with human skulls hanging down her ears as ear-rings; and stretched out her arms aloft, as if she was going to pluck the sun from his sphere.

9. Her huge body being in want of its necessary aliment, caused her culinary fire to blaze like the undersea flame, which the waters of the deep are unable to quench.

10. Nothing could ever satisfied the insatiable hunger, of this big bellied monster; nor satisfy her lickerish tongue, which was always stretched out like a flame of fire.

11. She thought in herself saying:--O! if I could but once go to the Jambu-dwipa—the land of Asia, I would devour all its men in one swoop, and feast on them continually, like the undersea fire upon the waters.

12. As the clouds cool the burning sands by their rain, so will I allay the burning fire of my hunger there. It is settled as the best plan to support my life, at this critical moment.

13. All men are well guarded by means of their mantras, medicines, austerities, devotions and charities, from all evils of the world; whence it is impossible for anybody to destroy the indestructible devotee.

14. I will perform the most rigorous austerities, with an unflinching heart and mind; because it is by intensity of painstaking, that we may gain what is otherwise hard to be had.

15. Having thought so, she repaired to an inaccessible mountain, for the purpose of destroying all animal beings.

16. She climbed to the top of the mountain, by scrambling over it with her hands and feet; and stood on it with her body resembling a cloud, and her eye-balls flashing as lightnings.

17. Having got to the summit, she made her ablution and then sat at her devotion; with her steadfast eyeballs resembling the two orbs of the sun and moon, and fixed on one object.

18. She passed there many a day and month, and saw the course of many a season and year. She exposed her huge body to the rigor of heat and cold, like the hill itself (on which she sat).

19. She with her huge black body, remained unmoved as a thick dark cloud, on the mountain top; and her jet black hairs stood up as if to touch the sky.

20. Seeing her body beaten by the blasts, and covered with nothing but her ragged skin; and her hairs standing up to their end, to be tossed to and fro by the raging winds; while



the twinklings of her eyelids, shed a whitish glare on her dark frame, the god Brahmá made his appearance before her.

CHAPTER LXIX. STORY OF VISUCHIKA--(Continued).

1. Vasishtha resumed:--After the lapse of a thousand years, Brahmá appeared to her, in order to put an end to the intensity of her austerities, And crown her with success or the reward of her devotion.

2. She saluted him internally in her mind, and remained fixed in her position; thinking about the boon she should beg of him, for allaying her keen appetite.

3. She soon recollected a certain request, which she should prefer to her complying god; and it was to transform her soft and flexible form to the shape of an inflexible iron-nail, wherewith she could torment all living beings.

4. At Brahmá's bidding, she bethought in herself: "I will become as thin as a minute pin, in order to enter imperceptibly into the hearts of animals, as the odor of flowers enters the nostrils."

5. "By this means will I suck the heart-blood of beings, to my heart's satisfaction; in this way will my hunger be satisfied, and the gratification of my appetite, will give the greatest delight to my soul."

6. As she was thinking in this manner, the god discovered her sinister motives, contrary to the character of a yogi; and approached her in a voice resembling the roaring of clouds.

7. Brahmá said:--"Daughter Karkatí, of the Rakshasa race, that sittest here like a cloud on the inaccessible top of this mountain; know that I am pleased with your devotion, and bid you now to raise yourself, and receive the boon that you desire of me.

8. Karkatí answered:--"O Lord of the past and future! If You are inclined to grant my request, then please to confer on me the boon, of transforming my unironlike body to the form of an iron needle."

9. Vasishtha said:--The god pronounced "Be it so," and joined, "you will be as a pin, and shalt be called the choleric pain, for your giving pain to all bodies."

10. "You shall be the cruel cause of acute pain and pang to all living being; and particularly to the intemperate and hard-working fools, and loose libertines, who are destined to be your devoted victims".

11. "Moreover shall you molest the dwellers of unhealthy districts, and the practicers of malpractices; by entering their hearts with your infectious breath, and by disturbing their sleep, and deranging the liver and other intestinal parts of the body."

12. "You shall be of the form of wind (in the bowels), and cause bile and flatulence under the different names of colic diseases, and attack the intemperate both among the wise and unwise."

13. "The wise when attacked by you, will be healed by repeating this magical mantra, which I will here propound for their benefit."

14. The mantra runs thus:--"There lives Karkatí, the Rákshasí, in the north of the snowy mountain; her name is Visúchiká, and it is for repelling her power that I repeat this mantra; Om, I bow to hring, hrang and ring, rang--the powers of Vishnu, and invoke the Vaishnavi powers to remove, destroy, root out, drive away this choleric pain, far beyond the Himálayas, and afar to the orb of the moon. Om and swáhá, be it so". Let these lines be held on the left arm as an amulet.

15. "Then rub the painful part with the palm of that hand, and think the colic Karkatí to be crushed under the mallet of this amulet, and driven back beyond the hills with loud wailing."

16. "Let the patient think the medicinal moon to be seated in his heart, and believe himself to be freed from death and disease; and his faith will save his life and heal his pain."

17. "The attentive adept, who having purified himself with sprinkling the water in his mouth, repeats this formula, he succeeds in a short time to remove the colic pain altogether."

18. The lord of the three worlds then disappeared in the air, after delivering this efficacious amulet to the Siddhas attending upon him. He went to his splendid seat in heaven, where he was received by the god Indra, who advanced to hail him with his hosannas.

CHAPTER LXX. CONDUCT OF VISUCHI, OR ADVENTURES OF THE NEEDLE.

1. Vasishtha continued:--Now this Súchí who had been as tall as a mountain-peak, and a Rákshasí of the blackest kind, resembling a thick and dark cloud of the rainy season; began gradually to fade away, and grow leaner and leaner day by day.
2. Her gigantic cloud-like form, was soon reduced to the shape of the branch of a tree, which afterwards became of the figure of a man, and then of the measure of a cubit only.
3. It next became of the length of a span in its height, and then of a finger's length in all. Growing by degrees thinner and thinner like a corn or grain, it became at last as lean as a needle or pin.
4. She was thus reduced to the thinness of a needle, fit only to sew a silken robe; and became as lean as the filament of the lotus flower by her own desire; which can change a hill to a grain of sand.
5. The unmetallic Súchí, was thus transformed to the form of a black and slender iron needle; which containing all her limbs and organs of her body in it, conducted her in the air and everywhere as she liked.
6. She viewed her person as an iron pin, and having neither any substance nor length or breadth of her body.
7. Her mind with its power of thought, appeared as bright as a golden needle (pointing to the point); and as a streak of the sapphire impregnated by solar ray.
8. Her rolling eye-balls, were as dark as the spots of black clouds, moved to and fro by the winds; and her sparkling pupils were gazing at the bright glory (of God); piercing through their tenuous pores.
9. She had observed the vow of her silence (mauna-vrata), for reducing the plumpness of her person, and was gladdened in her face, to become as lean as the filament of a feather.
10. She saw a light alighting on her, from the air at a distance; and she was glad in her face to find her inward spirit, to be sublimated as air.
11. With her contracted eye brows, she saw the rays of light extending to her from afar; which caused the hairs on her body, to stand up like those of babies at bathing.
12. Her grand artery called Brahmánádi or susumna, was raised about its cavity in the head called the Brahma-randhra; in order to greet the holy light, as the filaments of the lotus, rise to receive the solar light and heat.
13. Having subdued the organs of her senses and their powers, she remained as one without her organic frame, and identified with her living soul; and resembled the intelligent principle of the Bauddhas and Tárkikas, which is unseen by others.
14. Her minuteness seemed to have produced the minutiae of minute philosophers, called the Siddhárthas; and her silence was like that of the wind confined in a cave. Her slender form of the puny pin, resembled the breath of animal life, which is imperceptible to the eye.
15. The little that remained of her person, was as thin as the last hope of man (which sustains his life). It was as the pencil of the extinguished flame of a lamp; that has its heat without the light.
16. But alas! how pitiable was her folly, that she could not understand at first, that she was wrong to choose for herself the form of a slender pin, in order to gratify her insatiable appetite.
17. Her object was to have her food, and not the contemptible form of the pin; her heart desired one thing, and she found herself in another form, that was of no use to her purpose.
18. It was her silliness, that led her to make the injudicious choice of a needle shape for herself; and so it is with the short witted, that they lack the sense of judging beforehand, about their future good.
19. An arduous attempt to accomplish the desired object, is often attended by a different result; and even success on one hand, becomes a failure on another; just as the mirror is soiled by the breath, while it shows the face to the looker.
20. How be it, the Rakshasi soon learnt to be content with her needleship, after she had renounced her gigantic form; although she viewed her transformation as worse, than her dissolution itself.

21. Lo! the contrariety in the desires of the infatuated, who distaste in a trice, what they fondly wished at one time; as this fiend was disgusted at her pinship instead of her monstrous figure.
22. As one dish of food is easily replaced by another, suiting the taste of the voluptuary; so this fiend did not hesitate to shun her gigantic body, which she took to taste the heart blood of animals in her pinnate form.
23. Even death is delectable to the giddy headed, when they are overfond of some thing else; as the minim of a meagre needle was desirable to the monstrous fiend for the gratification of her fiendish desire.
24. Now this needle took the rarefied form of air, and moved about as the colic wind, after all living beings, in quest of her suction of animal gore.
25. Its body was that of fiery heat, and its life the vital breath of animals; its seat was in the sensitive heart, and it was as swift as the particles of solar and lunar beams.
26. It was as destructive as the blade of the deadly sword, and as fleet as the vapors flying in air. It penetrated into the body in the form of the minutiae of odor.
27. It was ever bent to do evil, like an evil spirit, as she was now known by that name; and her sole object was to kill the lives of others at her pleasure.
28. Her body was afterwards divided into two halves; one of which was as fine as a silken thread, and the other as soft as a thread of cotton.
29. Súchí ranged all about the ten sides of the world, in these two forms of hers; and pierced and penetrated into the hearts of living beings, with all her excruciating pains.
30. It was for the accomplishment of all these purposes of hers, whether they be great or little; that Karkatí forsook her former big body, and took the form of the acute and small needle.
31. To men of little understanding, a slight business becomes an arduous task; as the foolish fiend had recourse to her austerities, in order to do the mean work of the needle.
32. Again men however good and great, can hardly get rid of their natural disposition; and it was for this reason that the great Rakshasi, performed her austere devotion, in order to become a vile pin for molesting mankind.
33. Now as Súchí was wandering about in the sky, her aerial form which was big with her heinous ambition, disappeared in air like vapour, or as a thick cloud in autumn.
34. Then entering in the body of some sensualist or weak or too fat a person, this inward colic flatulence of Súchí, assumed the shape of Visuchika or cholera.
35. Sometimes she enters in the body of some lean person, as also in those of healyour and wise people; and appearing at first as a choleraic pain, becomes a real cholera at last.
36. She is often delighted, to take her seat in the hearts of the ignorant; but is driven back afterwards by the good acts and prayers, and mantras and medicines of the wise.
37. In this manner she continued many years in her rambles; her bipartite body kept sometimes flying up in the air, and oftentimes creeping low on the ground.
38. She lies concealed in the dust of the ground, and under the fisted fingers of hands; she hides herself in the sunbeams, in air and in the threads of cloths.
39. She is hid in the intestines, entrails and genitals, and resides in the bodies of pale and ash colored persons; she abides in the pores, lines and lineaments of the body; as also in dry grass and in the dried beds of rivers.
40. She has her seat among the indigent, and in the naked and uncovered bodies of men; as also in those which are subject to hard breathings. She dwells in places infested by flies and of obstructed ventilation, as also in green verdures excepting only of the Mango and Woodapple (Bel) trees.
41. She lurks in places scattered with bones and joints of animal bodies, and such as are disturbed by violent winds, and gusts of air, she lies in dirty places, and in cold and icy grounds and likewise in polluted cloths and places polluted by them.
42. She sits in holes and hollow places, withered trees, and spots infested by crows, flies and peacocks. Also in places of dry, humid and high winds, and in benumbed fingers and toes.

43. As also in cloudy regions, in cavernous districts of the form of rotten bodies; in regions of melting and driving snows, and in marshy grounds abounding in ant hills and hills of Málúra trees.

44. She exhibits herself in the mirage of desert sand, and in wildernesses abounding with ravenous beasts and snakes. Sometimes she is seen in lands infested by venomous reptiles, and disgusting leeches and worms.

45. She frequents the stagnate pools, soiled by dry leaves and those chewed by the Pisáchas; and haunts the hovels beside the cross ways, where passengers halt and take shelter from cold.

46. She rambles in all places, ever where the leeches suck the blood of men, and vile people tear them with their nails and hold them in their fists for feeding upon them.

47. In this manner she passes in all places, that we view in the landscape of cities in drawings; until she is tired with her long journey through them.

48. She then stops in her course like a tired bullock, whose body is heated by travelling through towns, with loads of cotton and utensils on their backs.

49. She afterwards lays her down to rest in some hidden place, like a needle tired with continued sewing; and there drops down like it, from its bridling thread in the hand of the sewer.

50. The hard needle held in the hand of the sewer, never hurts his finger; because a servant however sharp he may be, is never faithless or is injurious to his master.

51. The iron needle growing old in its business of stitching, was at last lost by itself; like the rotten plank of a boat, bearing the burdensome ballast of stones in it.

52. It wandered about on all sides of its own accord, and was driven to and fro like chaff by the driving winds, according to the course of nature (with all things).

53. Being taken up by some one, it is fed with the last end of a thread put into its mouth, as the malady of cholera is caught by those human parasites, who glut themselves with food supplied by the sap of another.

54. The malady of colic, like the needle, is ever fond of feeding on the pith of others with its open mouth; and continually finds the thread-like heartstring of some body put into its hole.

55. Thus the strong bodies of greedy and heinous beings, are nourished by the sap of the weak and innocent, as the colic disease preys on the lean bodies of the poor; and the sharp needle is supported by the thin thread of the needy (who cannot afford to buy new suits).

56. Though the heart of Súchí like the hole of the needle, was to receive the thread-like sap of the patient's heart; yet her power to pierce it, was like that of the sewing needle, which is as potent as the piercing sunbeams, to penetrate into the toughest substances.

57. At last Súchí came to find on a sudden, the fault of her wrong choice of the puny body (of the needle); which was to be filled with her scanty fare of a bit of thread, and then she began to repent for her folly.

58. She continued however with all her might, to trudge on in her wonted course, of pricking and piercing the bodies of others; and notwithstanding her great regret, she could not avoid the cruelty of her nature.

59. The sewing man cuts and sews the cloth; agreeably to his own liking; but the weaver of destiny weaves the long loom of lengthened desires in all bodies, and hides their reason under the garb of her own making.

60. The colic Súchí went on like the sewing needle, in her business of piercing the hearts of people by hiding her head; as it is the practice of robbers to carry on their rogueries, by covering their faces.

61. She like the needle with the sewing thread behind it, raises her head to make and look at the loop-hole, that she should penetrate in the manner of burglars, making and marking the holes in the wall for their entry.

62. She entered alike in the bodies of the weak and strong, like the needle stitching cloths of all textures (whether silken, linen or fibrous); as it is the custom of the wicked to spare neither the just nor unjust (from their slander and villainy).

63. The colic pain like the piercing needle, being pressed under the fingers, lets off its griping, like the thread of the needle in its act of sewing. (So the wicked when caught in the act, let out and give up their wickedness).

64. The acute and unfeeling colic, being as ignorant as the stiff and heartless needle, of the softness or dryness of the object; pierces the hardest breast, without deriving any sweetness from it.

65. The needle is compared with a rich widow, being both equally stern and full of remorse; both equally veiled and speechless, and with their eye of the needle, are empty in their joyless hearts.

66. The needle hurts nobody; and yet she is dragged by the thread, which is no other than the thread of her fate (woven by the fatal sisters for her drudgery).

67. Slipt from the finger of her master, the needle sleeps in peace after her trudging, in company with her fellows of dirt and dregs; for who is there that does not deem himself blessed, in the company of his equals, when he is out of employ?

68. The herd of common people, is ever fond of mixing with the ignorant rabble in their modes of life; because there is nobody that can avoid the company of his equals.

69. The lost needle when found by a blacksmith and heated in the hearth, flies to heaven by the breath of the bellows, after which it disappears in the air.

70. In this manner the current of vital airs, conducts the breath of life in to the heart; which becomes the living spirit, by force of the acts of its prior states of existence.

71. The vital airs being diminished in the body, cause the colic pains known by different names; such as flatulence, bile and the like.

72. The colic caused by vitiation of the Vyána air, produces many diseases, and affects all the members of the body with a watery fluid. When it comes by breathing of the lungs, it causes the Váya súla or pulmonary colic of lungs, and is attended by disfigurement of the body, and insanity or hysteria known as the hysteric colic.

73. Sometimes it comes from the hands of sheepkeepers, and by the smell of the sheep's wool in blankets; and at others it seizes the fingers of children, and causes them to tear their bed cloths therewith.

74. When it enters the body by the foot, it continues in sucking the blood; and with all its voracity, becomes satisfied with very little food.

75. It lies in the glandular vessel of the faeces, with its mouth placed downward; and takes at pleasure any form, it likes to assume as its prerogative.

76. It is the nature of the malicious, to show the pervertedness of their hearts by doing injury to others; as it is characteristic of the base people to raise a row for their pleasure, and not for any gain or good to themselves.

77. The miserly think much of their gain of even a single cowry: so deeprooted is the avaricious selfishness of human nature.

78. It was but for a particle of blood, or as much as could be picked out by the point of a pin, that the colic Súchí was bent on the destruction of men. So the wise are fools in their own interests.

79. How great is my master-stroke, says the needle, that from stitching the shreds of cloth, have come to the pitch of piercing the hearts of men; so be it and I am happy at my success.

80. As the rust of the lazy needle passes off in sewing, without being rubbed with dust; so must it take the rust, unless it is put in the action of piercing the patient and passive shreds.

81. The unseen and airy darts of fate, are as fatal as the acts of the cruel Vísúchi; though both of them have their respite at short intervals of their massacres.

82. The needle is at rest after its act of sewing is done; but the wicked are not satisfied, even after their acts of slaughter are over.

83. It dives in the dirt and rises in the air, it flies with the wind and lies down wherever it falls; it sleeps in the dust and hides itself at home and in the inside, and under the cloths and leaves. It dwells in the hand and ear-holes, in lotuses and heaps of woollen stuffs. It is lost in the holes of houses, in clefts of wood and underneath the ground.

84. Válmíki added:--As the sage was speaking in this manner, the sun went down in the west, and the day departed to its evening service. The assembly broke after mutual

salutations, to perform their sacred ablution; and joined again on the next morning, with the rising beams of the sun to the royal palace.

#### CHAPTER LXXI. REMORSE OF SÚCHÍ.

1. Vasishtha continued:--After the carnivorous fiend—Karkatí, had feasted for a long period on the flesh and blood of human kind. She found her insatiable voracity to know no bounds, and never to be satisfied with anything.

2. She used to be satisfied erewhile, with a drop of blood in her form of the needle; and she now became sorry, at the loss of the insatiable thirst and appetite of her former state.

3. She thought in herself, O pity it is! that I came to be a vile needle; with so weak and slender a body, that I can take nothing for my food.

4. How foolish I have been to forego my former gigantic form, and change my dark cloudy figure for something as the dry leaf of a forest tree.

5. O wretch that I am, to have foregone my dainty food of flesh flavored with fat.

6. I am doomed to dive in dirt, and drop down on the ground; to be trodden and trampled over under the feet of people, and soiled and sullied in the filth.

7. O me miserable, helpless and hopeless thing, and without any support or status of mine; from one sorrow I fall to another, and one danger is succeeded by another unto me!

8. I have no mistress nor maidservant, nor my father nor mother; I have got no son nor brother, nor anyone to serve or befriend me.

9. I have nobody nor abode, nor any refuge nor asylum anywhere; nor have I a fixed dwelling in any spot, but am driven about, like the fallen leaves of forest trees by the driving winds.

10. I am subject to all accidents, and exposed to every kind of calamity; I wish for my extinction, but it wishes not to approach unto me.

11. What else have I done to have given away my own big body, in the foolishness of my heart; than parted like a madman, with a precious jewel for a paltry piece of glass.

12. One calamity is enough to turn the brain out of order; but what will be my case when it is followed by other disasters in endless succession.

13. I am hung up to be suffocated by the smoke, and dropped down in the streets to be trodden under foot; I am cast away with the dirt, and hid under the grass to my great distress.

14. I serve at another's will, and am guided by my guide; I am stark naked while I sew for others, and am ever a dependant on another's guidance.

15. Long do I work and walk for a small worthless gain, and stitching alone is all the work that I have to perform for life. O unlucky that I am, that my ill luck even is so very luckless.

16. I see the demon of despair rising before me, upon my penitence of this day; and threatening to make an end of this body, of which I have made an offering to him.

17. What better fate can await on me, after my loss of so big and bulky a body by my foolishness; than to be annihilated into nothing, rather than be a thing which is good for nothing.

18. What man will pick me up, who am as lean as a mollusk (or thread worm); from the heap of ashes, under which I lie buried by the wayside.

19. No keensighted man will take into his consideration a wretched and a forlorn being; as nobody living on a high hill, ever stoops to take notice of the grass growing on the ground below.

20. I cannot expect to raise myself higher, while I am lying in the sea of ignorance; what blind man can perceive the glorious sunlight, who is guided by the flash of fireflies?

21. I know not therefore how long I shall have to labor under my difficulties, when I find myself already drowned in a sea of misery.

22. When shall I be restored again to the form of the daughter of Anjanágiri mountain; and will stand as a pillar over the ruins of the nether and upper worlds?

23. When shall I have my arms reaching to the clouds, and my eyes flashing as lightning; my garb becoming as white as snow, and my hairs touching the sky.

24. My big belly resembling a huge cloud, and my long breasts hanging below as pillows; shaking with the motion of my body, in its dancing like the pinions of a peacock.

25. The ash-white light emitted by my laughter, cast the light of the sun into the shade; and my former high stature, threatened to devour the terrible god of death.
26. My hollow sockets deep as the holes of mortars, flashed some time ago with living fire; like the rays of the sun; and my large legs moved as two monumental pillars in my rambling.
27. When shall I have my big belly, with its large cavity like a pot-belly; and when shall I have again my soft black nails, resembling the dark and humid clouds of autumn.
28. When will those tender smiles return to me, whereby I moved the great Rákshasas to my favour; and when shall I dance in my giddy circles, at the music of the tabor amidst the forests.
29. When will that big belly of mine, be filled with potfuls of fattened liquor; and be fed with heaps of the flesh and bones of dead bodies.
30. When shall I get me drunk, with drinking the blood of human gores; and become merry and giddy, until I fall fast asleep.
31. It was I who destroyed my former brilliant body, by my bad choice of austerities, and accepted this petty needlish form, like one taking the sulphate of gold, instead of that precious metal.
32. Ah! where is that huge body which filled all sides, and shone as the dark hill of Anjanágiri; and what is this puny and pinny form of the shape of a spider's leg, and as thin and lean as a tender blade of grass.
33. The ignorant are found to throw away a golden jewel, as useless on the ground as a piece of glass; and so have I cast aside my shining body, for a bit of this blackest needle.
34. O great Vindhyá with your hollow and snow covered caves! why do you not destroy your dull elephants by your native lions? It is I that am as silly as an elephant.
35. O my arms! which used to break down mountain peaks, why do ye fail to pluck the butter-like moon with your moony nails?
36. O my breast! which was as fair as the side of the snowy mountain, even without my glassy ornaments; why do you not show your hairs, which were as large as leeches that feed on lion's flesh?
37. O my eyes! that used to dispel the darkness of the darkest night, and kindle the dry fuel with your glaring fire; why do you cease to lighten the air with your effulgence?
38. O my shoulder blades! are you broken down and levelled with the earth? or are ye crushed and smashed or mouldered and worn out by age?
39. O my moonbright face! why do you not shine over me with your bright beams; resembling the everlasting light of the orb of the moon, now at an end forever?
40. O my hands! where is your strength fled today? See ye not, how I am transformed to an ignoble needle, that is moved about by the touch of the foot of a fly?
41. Alas! the cavity of my navel, which was as deep as a well, and beset by hairs resembling rows of beautiful plants about it; and my protuberant posteriors, which likened to the bottom of the Vindyá hills.
42. Where is that towering stature reaching to the sky, and what is this new earned contemptible form of the needle? Where is that mouth, hollow as the vault of the sky, and what is this hole of the needle? Where is that heap of my flesh meat, and what is this drop of watery food? Ah! how lean have I grown, but who is to be blamed for an act of my own doing?

#### CHAPTER LXXII. FERVOUR OF SÚCHÍ'S DEVOTION.

1. Vasishtha continued:--Afterwards Súčhí became silent and motionless, and thought of resuming her austerities for the sake of regaining her long lost body.
2. With this intention she returned to the Himálayas; and there abstaining from her desire of human gore, she sat reiterating her castigations.
3. She saw in her mind her form of the needle, entering into her heart with her breathings.
4. Thus meditating on her mental form of the needle, she was blown upwards by her vital breath to the top of the hill, and alighted on it like a vulture from high.
5. There she remained alone and apart from all living beings, and sat amidst burning fires, with her form of an ash-colored stone.

6. She sat there as a sprout of grass, springing in that dry and grassless spot; but soon faded away, to a blade of withered hay in the sandy desert.
7. She remained standing on tip-toe of her only one foot, and continued in the castigation of her own self.
8. She lightly touched the ground with her tiptoe stature, and avoiding all sidelong looks, gazed on the upper sky with her upraised face and uplifted eyes.
9. The acute point of the black iron needle, firmly preserved its standing posture by penetrating the ground; while it fed itself upon the air, which it inhaled by its uplifted mouth.
10. The scarcity of food in the forest, made it look up as in quest of some prey coming from a distance; while its lower part shaking with the wind, enticed the unwary to approach towards it.
11. The ray of light issuing as a pencil from the needle hole, became like its attendant guard on the hinder part.
12. As men are kindly disposed towards the mean, that are favourites to them; so was the needle attached to the pencil of ray, that became its constant attendant.
13. The needle had another constant companion, of its devotion in its own shadow; but the blackness of its person, made it always to remain behind the back.
14. Thus the shadowy needle and pencil of ray, having firmly adhered themselves to the iron needle; these three have always become intimate friends, like all good people mutually assisting one another.
15. The trees and plants of the mountain forest, felt compassion for Súchí on seeing her in this plight; for who is there, that bears no sympathy for the pious devotee, or her penances and austerities?
16. The needle that was thus stuck fast to the ground by its foot, and had sprung up like some faculty of the mind; was fed with the fragrance of the fruitage, blown and borne by the breeze to its uplifted mouth.
17. The woodland gods and demigods, continued to fill its mouth with the dust; of blown and unblown flowers in the woods.
18. But it did not swallow the powdered dust of meat; which the god Indra had caused to be thrown into its mouth, for the purpose of frustrating the efficacy of its devotion.
19. Its fixity of purpose, did not permit it to swallow the delicious powder; because a person however mean he may be, is sure of success by his firmness of mind.
20. The god of winds (Vayu), with his power of uprooting the mountains; was astonished to find the needle, averse to swallow the food, ministered to it in the form of the pollen of flowers.
21. The resolute devotee is never to be shaken from his purpose, though he is plunged in the mud or drowned in water, or scattered by the winds and thrown into the burning fire.
22. Or when he is shattered by showers of hailstones, or struck by the lightning or battered by raindrops, and intimidated by thunder claps.
23. The resolute mind is not changed in a thousand years, and the feet of the firm, like those of the drowsy and dead drunk, never move from their place.
24. The holy hermit who is devoted to his purpose, loses in time the motion of his external organs; but obtains by the exercise of his reason, the light of true knowledge in his soul.
25. Thus did Súchí gain the light of knowledge, and become a seer of the past and future. She became cleansed of the impurity of her sins, and her Visúchí or impurity was turned to Súchí or purity.
26. She came to know the truly knowable, in her own understanding; and she felt true bliss in her soul, after the removal of her sins by devotion.
27. She continued for many thousand years in her austere devotion, to the great astonishment of seven times seven worlds, that got affrighted at her austerities.
28. The great mountain was set in a blaze, by the fervour of her devotion; and that flame spread to all the worlds, like the blaze of a portentous meteor.
29. This made Indra the god of heaven, to ask Nárada respecting the cause of this intense devotion; saying "Who is it that engrosses to her the fruition of worlds, by her austere devotion"? To whom Nárada thus replied:



30. "It is Súchí, who by her continued devotion of thousands of years, has attained her highest state of enlightenment; and it is that light that now enflames all the worlds."

31. It is Súchí's devotion, O lord of gods, that makes the Nágás to sigh and the hills to tremble. It causes the celestials to fall down, and the sea to overflow on earth. It dries up all things, and casts to shade the bright orb of the sun itself.

#### CHAPTER LXXIII. NÁRADA'S RELATION OF SÚCHÍ'S DEVOTION.

1. Vasishtha related:--Indra having learnt about the austere devotion of Karkatí, had the curiosity to know more of her through Nárada, whom he asked about the matter.

2. Indra said:--I know Súchí to have acquired her fiendish practice (of blood sucking), by means of her devotion; but who is this apish Karkatí that is so greedy of her gain (of flesh and bones).

3. Nárada replied:--It is Karkatí the malevolent fiend, that became Jíva Súchí or colic pain of the living, and assumed the shape of an iron needle as its support or fulcrum.

4. Having afterwards forsaken that prop, it entered into the human body as its landing place; and then it flew up to the heart on the vehicle of vital breath, and is seated in the car of the current air in atmosphere

5. This colic of life--Jíva Súchí, having entered into the bodies of vicious lives, passes through the canals of their entrails and the pores of their flesh, fat and blood, and then nestles as a bird in the interior part.

6. It enters the intestines with the breath of the air, and there settles in the form of flatulent colic; afterwards being seated at the end of the Nyagrodha artery, it forms the plethoric colic with fulness of blood and inflammation.

7. It also enters the body through other parts and organs, and receives different names according to its situation; and then feeds itself upon their flesh and marrow (as the best food for living beings).

8. Fastened to the knots of wreathed flowers and stuck to the leafy garlands, decorating the breasts and cheeks of fond maidens, she steeps enraptured with them, on the bosoms of their loving spouses.

9. She flies to the bodies of birds in wood-land retreats, which are free from worldly sorrow and strife; and flutters on the tops of flowers of the Kalpa trees of Nandana paradise, or rolls on beds of lotuses in the lakes.

10. She flies over the high hills of the gods, in the forms of fluttering bees; and sips the honey drops, perfumed with the fragrance of the pollen of mandara flowers.

11. She devours in the form of vultures, the entrails of the dead bodies of warriors, through the notches made in them, by blades of swords in warfare.

12. She flies up and down in the translucent and glassy paths of the firmament, and pierces through all the pores and arteries or inlets into the human body; as the inflated winds pass in every creek and corner on all sides.

13. As the universal vital air, runs in the heart of every living being, in the form of the pulsation of air; so does Súchí oscillate in everybody, as it were her own habitation.

14. As the intellectual powers are lodged in every person, in the manner of blazing lamps in them; so does she reside and blaze as the mistress of everybody; answering her dwelling house.

15. She sparkles as the vital spark in the particles of blood, and flows as fluidity in liquid bodies; she rolls and trolls in the bowels of living beings, as whirlpools whirl about in the bosom of the sea.

16. She rests in the milk white mass of flesh, as Vishnu reclines on his bed of the serpent Sesha. She tastes the flavor of the blood of all hearts, as the goddess Kálí drinks the liquor of her goblet of wine.

17. She sucks the circulating red hot blood of hearts, as the winds absorb the internal and vivifying juice, from the hearts of plants and trees.

18. Now this living Súchí, intending to become a devotee, remains as motionless as an immovable substance, and as fixed and steady in her mind.

19. The iron-hearted needle, being now rarefied as the invisible air, is traversing to all sides, on the swift wings of winds resembling its riding horses.

20. It goes on feeding on the flesh and drinking the blood of all living beings; and carrying on its various acts of giving and receiving, and dancing and singing all along.
21. Though the incorporeal Súchí has become aeriform and invisible as vacuum, yet there is nothing which she is unable to accomplish by the powers of her mind, outstripping the swiftness of the winds.
22. But though she runs mad with her meat, and turns about giddy with her drink; yet she is curbed by fate, like an elephant in chains from running at random.
23. The living body like a running stream, moves apace with billows in its course; and the painful and destructive diseases under which it labors, are as greedy sharks lying hid underneath.
24. This frail body like the formless Súchí, being disabled by infirmity to gorge its fleshy food, begins to lament its fate, like old and sickly rich folks, for their want of hunger and appetite.
25. The body with its members, moves about like the beasts of the forest (for their prey); and it plays its parts like an actress in the stage, with goodly apparel and ornaments on her person.
26. The body is moved to and fro by its internal and external winds, and its natural weakness (immobility), is always in need of being moved by the vital airs, as the immovable fragrance requires to be blown upwards by the breeze.
27. Men in vain rely on mantras and medicines, on austerities and charities, and on the adoration of idols for relief; while their bodies are subject to diseases like the sea to its surges.
28. The unseen force of mobility, is soon lost in the solid body, as the light of the lamp is lost in darkness. So the living Súchí came to be lost in the iron needle, in which she had her rest.
29. Every one aspires to a state according to his natural propensity; as the inclination of the Rákshasí led her to choose the needleship upon herself.
30. A man being tired by travelling far and wide, returns at last to take his rest at home; so the big and living Súchí turned to the form of the thin iron Súchí to execute her repose; but like ignorant people, who prefer the grosser pleasure of the body to the nicer delights of the soul; she still panted for her grosser enjoyments, that were now lost to her.
31. With the intention of satisfying her thirst, she travelled to all parts and quarters (in her form of the poor needle); but derived more of the mental pleasure of experience, than the satisfaction of her corporeal appetites.
32. When the container is in existence, it is possible to fill it with its contents and not otherwise; so one having his body, can seek and get every pleasurable object to give it delight.
33. Remembering now the past enjoyments of her former body, she became sorrowful in her mind, that was so highly pleased and satisfied with filling its belly before.
34. She was then resolved to betake herself to austere devotion, for the purpose of recovering her former body; and with this object in view, she chose for herself the proper situation for her castigations.
35. The living soul of Súchí, thought of entering into the heart of a young vulture flying in the air; and thus soared to it and rested herself in the air like that bird, by the help of her vital breath.
36. The vulture being thus filled with the malevolent spirit of the choleric Súchí in itself, began to think of executing the purposes that Súchí had in her mind.
37. Thus the vulture bearing the insatisfied Súchí within its body, flew to its intended spot on the mountain. It was driven there like a cloud by the wind, and it was in this place that Súchí was to be released from her needle shape.
38. It sat there on a spot of the solitary forest in its state of asceticism, seeming to be freed from all desires of the world.
39. It stood there on one of its legs, supported on the tip of its toe and appeared as the statue of some deity, consecrated on the top of the mountain by some one in the form of Garuda.

40. There standing on one leg, supported on an atom of dust; she remained as the mountain peacock, that stands on one leg with the head raised to the sky.
41. The bird seeing the living Súchí coming out of his body, and standing on the mountain as a statue, fled away and disappeared from that place.
42. Súchí issued from the body of the bird, in the manner of the spirit coming out of it, and the intellect aspiring to higher regions; and as the particles of fragrance fly upon the wings of winds, in order to meet the breath of the nostrils to be borne into the nose.
43. The vulture fled to his own place after leaving Súchí at that place, like a porter unburdening himself of his load; and found himself relieved of his lickerish diseases on his return.
44. Now the iron Súchí, being seated in her devotion, in the form of the living Súchí; appeared as graceful as a right man engaged in the performance of his proper duty.
45. And as the formless spirit is unable to do anything, without a formal support or instrument; so the living Súchí supported herself on the tip of her toe, for performance of her devotion.
46. The living Súchí has sheathed the iron needle (in her heart), as an evil spirit (Písáchí) enwraps a Sinsapá tree; and as the winds enfold the particles of odor, which they bear away in their bosom.
47. Thenceforwards, O Indra! has she betaken herself to her protracted devotion, and passed many years in the solitary wilderness in her steady position and posture of body.
48. It now behoves you, O Indra! that art skilled in stratagems, to devise some plan, in order to delude her from her object, or else her devotion will destroy the people, you have so long preserved.
49. Vasishtha said:--Indra having heard these words of Nárada, sent Maruta the god of winds to her search, in all quarters of the globe.
50. The god Maruta then proceeded in quest of her, in his spiritual form of intelligence; and having traversed the etherial regions, alighted upon the nether world. The winds and all other elemental and physical powers, are believed to be endued with intelligence also; and not as mere brute forces, on account of the regular discharge of their proper functions, which they could never do without intelligence.
51. He saw everything instantly at a glance of his intelligence; which perceived all things at one view; as the sight of the Supreme Spirit sees through all bodies without exception or hindrance.
52. His sight stretched to the Lokáloka mountain in the polar circle, far beyond the seven seas of the earth, where there is a large tract of land abounding with gems.
53. He viewed the circle of the Pushkara continent, surrounded by a sea of sweet water; and containing mountains with their dales and valleys.
54. He next saw the Gomeda islands, surrounded by the sea of liquor with its marine animals; and the land abounding with cities and towns.
55. He saw also the fertile and peaceful continent of Kraunchadwipa, bounded by the sweet Saccharine sea, and beset by a range of mountains.
56. Further on was the Swetadvipa (white island), with its subsidiary isles surrounded by the Milky Ocean, and having the temple of Vishnu in the midst of it.
57. After that appeared the sea of butter, surrounding the Kushadwípa island; and having chains of mountains and cities with buildings in them.
58. Then came the Sákadwípa in view amidst the ocean of curds, containing many countries and many large and populous cities in them.
59. Last appeared the Jambudwípa girt by the sea of salt, having the Meru and other boundary mountains, and many countries in it.
60. Thus the intelligence of air (Marut), having alighted on earth upon the wings of winds, spread himself afterwards to its utmost ends with rapidity (or spread himself rapidly to its utmost limits afterwards).
61. The god of air then directed his course to Jambudwípa (Asia), and having arrived there, he made his way to the summit of the snowy mountain. (Himálaya, where Súchí was performing her devotion).

62. He saw a great desert on the highest top of the summit, which was as extensive as the expanse of the sky, and devoid both of living creatures and the vestiges of animal bodies.

63. It was unproductive of greens or grass owing to its nighness to the sun; and was covered over with dust, like that composing this earth.

64. There spread a wide ocean of the mirage to excite the thirst, like the lucid waters of a river; and allure the longings of men by its various colors, resembling the variegated colors of rain-bow.

65. Its wide expanse reaching almost to infinity, was unmeasurable even by the regents of the quarters of heaven, and the gusts of wind, blowing upon it, served only to cover it with a canopy of dust.

66. It resembled a wanton woman, besmeared with red powder as the sunbeams, and sandal paste like the moonbeams; and attentive to the whistlings of the breeze.

67. The god of the winds having travelled all over the seven continents and their seas, and being tired with his long journey on the surface of the earth; rested his gigantic body which fills the infinite space in all directions, on the top of that mountain; like a butterfly resting on the twig of a tree, after its wearied flight in the air.

#### CHAPTER LXXIV. CONSUMMATION OF SÚCHÍ'S DEVOTION.

1. The god of the winds saw Súčhí standing erect, like a crest on the summit of the mountain, amidst that vast tract of the desert all around.

2. She stood upon one leg fixed in her meditation and roasted by the burning sun over her head; she was dried up to a skeleton by her continued fasting, and her belly was contracted to the shrunken skin.

3. Now and then, she inhaled the hot air with her open mouth, and then breathed it out, as her heart could not contain the repeated influx of air.

4. She was withered under the scorching sunbeams, and battered in her frame by the hotter winds of the desert; yet she moved not from her stand-point, as she was relieved every night by the cold bath of moonbeams.

5. She was content with covering her head under the particles of dust, and did not like to change her state for a better fortune.

6. She gave up the possession of her forest to other living beings, and lived apart from all in the form of a crest of hair. Her breathings being withdrawn to the cranium, appeared out of it as a tuft of hairs or bushes clapped on her head.

7. The god of air was astonished to see Súčhí in this state; he bowed down to her and was struck with terror as he saw her more earnestly.

8. He was so overawed by the blaze of her person, that he durst not ask her anything, such as:--"O saintly Súčhí! why do you undertake yourself to these austerities"?

9. He only exclaimed, O holy Súčhí, how wonderful is this sight of your devotion! Impressed with veneration for her holiness, the god made his departure to heaven whence he came.

10. He passed the region of the clouds, and reached the sphere of the still air (sthíra váyu); and then leaving the realm of the Siddhas behind him, he arrived to the path of the sun—the ecliptic.

11. Then rising higher in his airy car, he got into the city of Indra, where he was cordially embraced by the lord of gods, for the merit of his sight of Súčhí.

12. Being asked what he saw, he related all that he had seen, before the assembled gods in the synod of Sakra or Indra.

13. Pavana said:--There is the King of mountains the high Himalaya, situate in the midst of Jambudwípa (in Asia); who has the lord Siva, that bears the crescent of the moon on his forehead, for his son-in-law.

14. On the north of it, is a great peak with a plain land above it, where the holy Súčhí holds her hermitage, and performs her rigorous devotion.

15. What more shall I relate of her, than that she has abstained herself even of her sustenance of air, and has made a mess of her entrails coiled up together.

16. She has contracted the opening of her mouth to a needle hole, and stopped even that with a particle of dust, in order to restrain it even from the reception of a cold dewdrop for its food.

17. The fervour of her devotion, has made the snowy mountain to forsake its coldness; and assume an igneous form which it is difficult to approach.
18. Therefore let all of us rise and repair soon to the great father of creatures for redress; or know this fervent devotion of hers must prove to our disadvantage in its result.
19. Hearing these words pronounced by Pavana, the lord Indra in company with the other gods, proceeded to the abode of Brahmá, and prayed unto him for their safety.
20. Brahmá answered:--“I am going even now to the summit of the snowy Himálaya, to confer to Súcí her desired boon.” Upon this assurance of Brahmá, the gods all returned to their celestial abodes.
21. During this time Súcí became perfect in her holiness, and began to glow with the fervour of her devotion on the mountain of the immortals.
22. Súcí perceived very clearly the revolution of the time (of her castigation), by fixing her open eyes on the sun, and by counting the days by the rays of solar light penetrating the opening of her mouth:--the needle hole.
23. Súcí though flexible as a bit of thread, had yet attained the firmness of the mountain Meru, by her erect posture.
24. She saw by the ray of sun light, which penetrated the eye of the needle, that the shadowy attendant upon her erect posture, was the only witness of her upright devotion.
25. The shadow of Súcí which was the only attendant on her devotion, hid herself under her feet for fear of the midday heat, so do people in difficulty find their best friends forsake their company in times of adversity.
26. The union of the three persons of the iron, the ascetic and shadowy Súcí, like the meeting of the three rivers (Asi, Varaná and Gangá from three sides), described a triangle in the form of the sacred city of Benares (or a delta of Gangá or the triune divinity).
27. This union of the three, like the confluence of three rivers of a Trivení (as Gangá, Yamuna and Sarasvati), purifies the sins of men by the three different colors of their waters, namely the blue, black and white.
28. A person becomes acquainted with the unknown cause of all, only by suchana or reasoning in his own mind; and by means of his self-consciousness (of the truth or untruth of a thing). It is the cogitation of one’s own mind that is best guide in all things or else, O Ráma! there is no other better preceptor for men.

#### CHAPTER LXXV. SÚCÍ’S REGAINING HER FORMER FRAME.

1. Vasishtha continued:--After the lapse of a thousand years of long and painful devotion, the great father of creation (Brahmá), appeared to her under his pavilion of the sky, and bade her accept the preferred boon.
2. Súcí who was absorbed in her devotion, and her vital principle of life, remaining dormant in her, wanted the external organs of sense (to give utterance to her prayer), and remained only to cogitate upon the choice she should make.
3. She said to herself: “I am now a perfect being, and am delivered from my doubts; what blessing therefore is it, that I have need of asking (either for myself or others), beyond this state of beatitude; which I already possess in my peace and tranquillity, and the bliss of contentment and self-resignation.
4. I have got the knowledge of all that is to be known, and am set free from the web of errors; my rationality is developed, and what more is necessary to a perfect and rational being?
5. Let me remain seated as I am in my present state, I am in the light of truth; and quite removed from the darkness of untruth; what else is there for me to ask or accept?
6. I have passed a long period in my unreasonableness, and was carried away like a child, by the demon of the evil genius of earthly desires.
7. This desire is now brought under subjection by my power of reasoning, and of what avail are all the objects of my desire to my soul?”
8. The lord of creatures kept looking on Súcí sitting with her mind fixed in her silent meditation, and resigned to her destiny; and quite abstracted from all external sensations, and the use of her bodily organs.
9. Brahmá with the kindness of his heart, again approached the apathetic dame, and said unto her: “Receive your desired blessing, and live to enjoy for sometime longer on earth”.

10. Then having enjoyed the joys of life, you shall attain the blissful state from which you shall have no more to return here, and this is the fixed decree destined for all living beings on earth.

11. Be your desire crowned with success, by merit of this devotion of yours, O best of the womankind! Resume your former corpulence, and remain as a Rakshasí in this mountain forest.

12. Regain your cloud-like shape whereof you are deprived at present, and revive as a sprout from your pinnate root, to become like a big tree growing out of its small root and little seed.

13. You shall get an inward supply of serum from your muscle tendon, as a plant gets its sap from the seeded grain; and the circulation of that juice will cause your growth like that of a germ from the ingrained seed.

14. Your knowledge of truth has no fear of following into the difficulties of the world; while on the contrary, the righteousness of your soul will lead you like a huge cloud, that is heavy, with its pure water high in the heaven, notwithstanding the blasting gusts of wind.

15. If by your constant practice of Yoga meditation, you have accustomed yourself to a state of habitation (death like samadhi), for your intellectual delight, and have thereby become assimilated to the trance of your meditation.

16. But your meditateness must be compatible with your worldly affairs, and the body like the breeze, is nourished best by its constant agitation.

17. Therefore my daughter! you do act contrary to nature, by withstanding the action which your nature requires; nor can there be any objection to your slaughter of animal life under proper bounds.

18. Act therefore within the bounds of justice, and refrain from all acts of injustice in the world; and stick steadfastly to reason, if you should like to live liberated in this life.

19. Saying so far, the god disappeared from below to his heavenly sphere, when Súchí said to him "be it so and I have nothing to oppose to this". Then thinking in her mind, that she had no cause to be dissatisfied with the decree of the lotus-born Brahmá, found herself immediately in possession of her former body.

20. She came to be of the measure of a span at first, and then of a cubit; and next a full fathom in length; and increasing fastly in her height, she grew up as a tree; till at last she was of the form of a cloud. She had all the members of the body added to her instantly, in the manner of the growth of the tree of human desire.

21. From the fibrous form of Súchí (the needle), which was without form or feature, body, blood, bones, flesh or strength, there grew up all the parts and limbs at once. Just so the fancied garden of our desire, springs up on a sudden with all its green foliage and fruits and flowers from their hidden state.

#### CHAPTER LXXVI. REFRAINING FROM UNLAWFUL FOOD.

1. Vasishtha continued:--Súchí the needle now became the fiend Karkatí again; and her leanness turned to bulkiness, in the manner of a flimsy cloud; assuming a gigantic form in the rainy season.

2. Now returning to her natal air and element, she felt some joy in herself; but renounced her fiendish nature by the knowledge she had gained; as a snake throws off its old skin.

3. There seated in her lotiform posture, she continued to reflect on her future course; and relying on the purity of her new life and faith, she remained fixed as a mountain peak.

4. After six months of her continued meditation, she got the knowledge of what she sought; as the roaring of clouds rouses the peacock, to the sense of an approaching rain.

5. Being roused to her sense, she felt the pains of her thirst and hunger; because the nature of the body never forsakes its appetites as long as it lasts in the same state.

6. She was sorrowful at last, not to find out what food she should take to herself; because she thought the killing of animal life for food, was unlawful and repugnant to her nature.

7. The food forbidden by the respectable and got by unjust means, must be rejected even at the expense of one's valuable life.

8. If my body, said she, should perish for want of lawful food, I do not transgress the law in that; but the guilt lies in my taking of unlawful food; for the sustenance of my life.

9. Whatever is not obtained according to the customary rules of society, is not worth taking; and if I should die without my proper food, or live upon improper fare, it amounts to the same thing whether I live or die.

10. I was only the mind before, to which the body is added as a base appendage. It vanishes upon the knowledge of self; hence its care and neglect are both alike.

11. Vasishtha resumed:--As she was uttering these words, in silence to herself, she heard a voice in the air, coming from the god of winds, who was pleased at the renunciation of her fiendish disposition.

12. "Arise Karkatí", it said, "and go to the ignorant and enlighten them with the knowledge you have gained; for it is the nature of the good and great, to deliver the ignorant from their error.

13. Whoever will not receive this knowledge (of lawful food), when it is imparted to him by you, make him truly the object of your derision, and take him as being a right meat and proper food for you."

14. On hearing these words she responded, "I am much favoured by you, kind god!; and so saying, she got up and descended slowly from the height of the craggy mountain.

15. Having passed the heights, she came to the valley at the foot of the mountain; and thence proceeded to the habitation of the Kiráta people, who inhabit the skirts at the bottom of the hills.

16. She saw those places abounding in provisions of all sorts; such as human kind and their cattle with their fodder and grass. There were vegetable as well as animal food, with various kinds of roots and plants. There were eatables and drinkables also, with the flesh of deer and fowls, and even of reptiles and insects.

17. The nocturnal fiend then walked her way, under the shade of the deep darkness of night, towards the habitation at the foot of Himálaya, in her form of the dark mountain of Anjanágiri (unperceived by the inhabitants).

#### CHAPTER LXXVII. DELIBERATION OF KARKATÍ.

1. Vasishtha resumed:--It was a deep dark night, black as ink and as thick as tangible pitch; hiding the habitation of the Kirátas under its black shade.

2. The sky was moonless, and overcast by a veil of dark clouds; the woodlands were hidden by Tamála trees, and thick masses of black clouds were flying about in the air.

3. The thick shrubs and bushes besetting the hilly villages, obstructed the passages by their impervious darkness, and the flitting light of fireflies gave the homesteads an appearance of the bridal night.

4. The thick darkness spreading over the compounds of houses, shut out the passage of the light of lamps, which made their way of or from the chinks of the dwelling in which they were burning.

5. Karkatí saw a band of Pisáchis, dancing about her as her companions; but she became motionless as a block of wood, on seeing the giddy Vetálas, moving about with human skeletons in their hands.

6. She saw the sleeping antelopes by her, and the ground matted over by the thick snow falls; while the drizzling drops of dew and frost, were gently shaken by the breeze on the leaves of trees.

7. She heard the frogs croaking in the bogs, and the night ravens cawing from the hollows of trees; while the mingled noise of jocund men and women, were issuing from the inside of the houses.

8. She saw the phosphorescent light burning in the swamps, with the luster of portentous meteors; and found the banks and streams, thick with thorns and thistles, growing by their sides, and washed by the waters gliding below them.

9. She looked above and saw the groups of stars shining in the firmament, and saw the forest about her shaking their fruit and flowers by the breeze.
10. She heard the alternate and constant cries of owls and crows in the hollows of trees; and listened also the shouts of robbers in the skirts, and the wailings of the villagers at a distance.
11. The foresters were silent in their native woods, and the citizens were fast asleep in the cities; the winds were howling in the forests, and the birds were at rest in their woodland nests.
12. Furious lions lay in their dens; and the deer were lying in their caves also. The sky was full of frozen dew, and the woodlands were all still and quiet.
13. The lightnings flashing from amidst the dark inky clouds, resembled the reflections of ray from the bosom of a crystal mountain. The clouds were as thick as solid clay, and the darkness was as stiff as it required to be severed by a sword.
14. Blown by the storm, the dark cloud fled like the dark Anjaná mountain in the air, and it deluged a flood of pitchy rain, like a water-fall from the bosom of a mountain.
15. The night was as dark as the pit of a coal-mine, and as jet black as the wing of the black bee--bhramara; and the whole landscape lulled to sleep, appeared as the world lying submerged under ignorance.
16. In this dreadful dead of night, she saw in the district inhabited by Kirátas, a prince and his minister, wandering together in the forest.
17. The prince was named Vikrama, and was as brave and valorous as his name and conduct implied him to be. He came out undaunted from within the city, after the citizens had fallen fast-asleep.
18. Karkatí saw them wandering in the forest with the weapons of their valor and fortitude, and searching the Vetálas infesting the neighbourhood.
19. Seeing them, she was glad to think that she had at last got her proper food; but wanted to know beforehand, whether they were ignorant folks or had any knowledge of their souls, or whether their weariness under the burden of their bodies, had exposed them to the dangers of the darksome night.
20. The lives of the unlearned (said she), are truly for their perdition in this world and the next; it is therefore meet to put an end to these, rather than leave them to live to their peril in both worlds.
21. The life of the untutored is death, without spiritual knowledge, and physical death is preferable; in as much as it saves the dying soul from its accumulation of sin.
22. It is the primeval law ordained by our prime father—the lotus-born Brahmá, that ignorant souls and those without knowledge of their selves, should become the food of the heinous.
23. Therefore there is no harm in my feeding upon these two persons, who have offered themselves for my food; because it is silliness to let slip, a ready prize or proffered gift from the hand.
24. But lest they should prove to be men of parts and good and great souls, I cannot in that case feel disposed of my own nature, to put an end to their valuable lives.
25. I must therefore make a trial of them, and see if they are possessed of such parts; that I may decline from making my mess of them, because I feel averse to molest the intelligent.
26. For those that expect to have true glory and real happiness, with the length of their lives on earth; must always honour the learned with honorary gift rewards, adequate to their parts and desires.
27. I should rather suffer my body to perish with hunger, than destroy the intelligent for its supportance; because the soul derives more satisfaction from the counsels of the wise, than bare life without knowledge, can possibly afford.
28. The learned are to be supported even at the expense of one's own life; because the society of the wise affords a physic to the soul, though death should deprive us of our bodies.
29. Seeing me a man-eater Rákshasí, so favorably disposed to the preservation of the wise; what reasonable man is there, that must not make a breast-plate of the wise for himself.



30. Of all embodied beings, that move about on the surface of the earth, it is the man of profound understanding only, who sheds his benign influence like cooling moonbeams all around him.

31. To be despised by the wise is death, and to be honoured by the learned is true life; because it is the society of the wise only, that makes the life bring forth its fruits of heavenly bliss and final beatitude.

32. I will now put a few questions for their examination, and know whether they are men of parts, or gilded on the surface with wise looks, like copper by a chemical process.

33. Upon examination and ascertainment of the qualifications if they prove to be wiser than the examiner; in that case one should avail of their instruction, or otherwise there is no harm to make an end of them as they best deserve.

#### CHAPTER LXXVIII.

1. Vasishtha continued:--Afterwards the Rákshasí, who was an offshoot of the great garden of Rákshasa race, made a loud and tremendous yell like the deep roarings of a cloud.

2. After her deep roar she muttered in a clattering voice, like the rattling of a thunder clap following the rumbling of clouds.

3. She said:--Ho, ho? what are you, that venture abroad in this dread and dreary desert, dark as the great delusion of Máyá, and which without the light of the sun and moon, is as gloomy as the gloom of ignorance. What are you crawling here for like insects bred in stones?

4. What men of great minds are ye, to have come here as the weak minded aberrants that have lost their way? you have become an easy prey to me, and must meet your fate in my hands in a moment.

5. The Prince replied:--O you demon, what are you and where is your stand? If you are an embodied being, show yourself unto us, or who is to be terrified by your bodiless form buzzing like a bee?

6. It is the business of the brave to pounce at once like a lion upon his prey. Therefore leave off your bragging and show us your prowess at once.

7. Tell me what you want of us, and whether you do terrify us by your vain boasting, or utterest these words from your own fear of us.

8. Now measure your body according to your speech and confront yourself to us without delay; because the slow gain no good, save the loss of their time.

9. On hearing the prince's speech she thought it was well said, and immediately showed herself to them, uttering her loud shout with a grinning laughter.

10. The prince heard her voice to fill the air, and resound in the woods, and saw her huge and hideous person, by the light of her open mouth and ivory teeth, in the act of her loud laughter.

11. Her body was as a huge cliff, hurled down by the thunder bolt of the last doomsday. The flashes of her eyeballs blazed in the sky like a pair of bangles or conch shells.

12. The darkness of her appearance, cast into shade, the deep dark waters of the deep at the universal deluge; which hid the flame of the undersea fire under them; and her voice was as hoarse as the growling of clouds on the high heads of hills.

13. Her statue was like that of a monumental pillar standing between the heaven and earth; while the gnashing of her teeth struck the night-rovers with the terror of being grinded under them to death.

14. Her figure inspired like those of the nocturnal demons, Yakshas, Rakshas and Pisachas, with the dread of dire disaster, by its erect hairs, muscular limbs, dingy eyes and coal black color of the body.

15. The air she breathed in the lungs, snored as the horrible snorting of the nostrils of horses; while the tip of her nose was as big as a mallet, and its sides as flat as a pair of bellows or winnowing fans.

16. She stood with her jet black body like a rock of dark agate, and that joined with her loud laugh, gave her the appearance of the all subduing night of dissolution.

17. Her bulky body resembling a thick cloudy night, approached to them like an autumnal cloud, moving in the forest of the sky.

18. The huge body appeared as a demon rising from underneath the ground, and approaching to devour them as the eclipse engulfs the orbs of the sun and moon.
19. Her ebony breasts were hanging down, like two pendant clouds of somber sapphires, or more like the two mortars or water pots, with her necklaces hanging on them.
20. Her two arms were suspended to her bulky body, like a couple of stout branches to the sturdy oak, or like two logs of burnt wood to her coal like body.
21. Seeing her thus, the two valiant men remained as steadfast, as those standing on the firm ground of certainty, are never led away by doubts.
22. The Minister said:--O great friend! what causes this rage and fury in your great soul? It is the mean and base only, that are ever violent even in trifling matters.
23. Lay aside this great ado for nothing, which does not become you; because the wise pursue their business with coolness to crown it with success.
24. Know the soft and slow breath of our moderation, has driven away in the air, swarms of such flies like yourself; as the slight breath of the wind scatters about the dry leaves and straws.
25. Setting aside all haughtiness and passion of spirit, the wise man conducts his business with the calm coolness of the mind, assisted by reason and practical wisdom.
26. One must manage his affairs with slowness, whether it prove effectual or not; because the overruling destiny has the disposal of all events, which human effort has no power to prevent.
27. Now let us know your desire and what is your object with us; because no suitor of ours, has been refused of his prayer, nor let to return in disappointment.
28. Hearing these words, the Rakshasí pondered in her mind and said:--O the serene composure of these lion-like men and the affability of their conduct with others?
29. I do not think them to be men of the ordinary kind, and the more wonderful it is, that their inward soul is expressed in the outward gestures of their faces and eyes, and in the tone and tenor of their speech.
30. The words, the face and eyes, are expressive of the inward thoughts of the wise, and these go together like the salt and water of the sea (which are inseparable from one another).
31. My intention is already known to them, as is theirs also to me: they cannot be destroyed by me when they are indestructible themselves by their moral excellence.
32. I understand them to be acquainted with spiritual knowledge also, without which there cannot be a good understanding. Because it is the knowledge of the indestructibility of the spirit, that takes away the fear of death which is wanting in these men.
33. I shall therefore ask them, about something wherein I am doubtful; because they that fail to ask the wise what they know not, must remain dunces throughout their lives.
34. Having thought so, she opened her mouth to make her queries, by suppressing her roaring voice and her loud laughter for a while.
35. Tell me, O you sinless men, that are so brave and valiant, who you are and whence ye come: because your very sight has raised my regard for you, as the good hearted become friends with one another, even at their first sight.
36. The minister said:--This is the king of the Kiratas, and I his councillor; we have come out tonight in our nightly round, for apprehending malicious beings like yourself.
37. It is the duty of princes to punish the wicked, both by day and night; for such as trespass the bounds of their duty, must be made as fuel to the fire of destruction.
38. The Rákshashí said:--Prince! you have a good minister, but a bad one unbecomes a prince; all good princes have wise counsellors, and they make the good prince.
39. The wise minister is the prince's guide to justice, and it is he who elevates both the prince and his people. Justice is the first of the four cardinal virtues (justice, temperance, prudence and frugality), and it is the only virtue of a ruler; who is thence called the Dharma avatára or personification of justice.
40. But kings must have spiritual knowledge also, because it is the highest of human knowledge. The king having this knowledge, becomes the best of kings; and the minister who knows the soul, can give the best counsel for the guidance of other souls.

41. It is the fellow feeling for others that makes a ruler, whoever is unacquainted with this rule, is not fit to be either a ruler or his minister.
42. If you know this polity, it is good and you shall prosper, or else ye wrong yourselves and your subjects; in which case ye must be made a prey to me.
43. There is but one expedient for you two lads, to escape from my clutches; and it is by your solution of my intricate questions; according to your best wits and judgement.
44. Now do you, O prince and you his counsellor, give me the solution of the questions that I require of you. If you fail to give the proper answers as you have agreed to do, you must then fall under my hands, as anybody that fails to keep his words.

CHAPTER LXXIX. INTERROGATORIES OF THE 'RÁKSHASÍ'.

1. Vasishtha continued:--After saying so, the fiend began to put forth her queries; and you should be attentive to them Ráma, like the prince who told her to go on.
2. The Rákshasí resumed:--What is that atomic minim which is one yet many, and as vast as the ocean, and which contains innumerable worlds like the bubbles of the sea?
3. What is that thing which is a void yet no-void, which is something yet nothing? What is it that makes myself, and yourself, and wherein do I or you abide and subside?
4. What is it that moves unmoved and unmoving, and stands without stopping; what is it that is intelligent yet as dull as a stone; and what is it that presents its variety in the vacuity of the understanding?
5. What is it that has the nature of fire without its burning quality; and what is that unigneous substance which produces the fire and its flame.
6. Who is he that is not of the nature of the ever-changing solar, lunar and stellar lights, but is the neverchanging enlightener of the sun, moon and stars; and who is that being who having no eyes, gives the eye its sight?
7. Who is he that gives eyesight to the eyeless vegetables, and the blind mineral creation?
8. Who is the maker of heavens, and who is the author of the natures of things; who is the source of this gemming world, and whose treasure are all the gems contained in it?
9. What is that monad which shines in darkness, and is that point which is and is not; what is that iota which is imperceptible to all, and what is that jot which becomes an enormous mountain?
10. To whom is a twinkling of the eye, as long as a Kalpa millennium; and a whole age but a moment? Who is he whose omnipresence is equal to his absence, and whose omniscience is alike his total ignorance?
11. Who is called the spirit, but is no air in itself; and who is said to be the sound or word, but is none of them himself? He is called the All, but is none at all of all that exists; and he is known as Ego, but no ego is he himself.
12. What is it that is gained by the greatest application, of a great many births (lives), and when gained at last, is hard to be retained (owing to the spiritual carelessness of mankind)?
13. Who being in easy circumstances in life, has not lost his soul in it; and who being but an atom in creation, does not reckon the great mountain of Meru as a particle?
14. What is that which being no more than an atom, fills a space of many leagues; and who is an atomic particle; that is not contained (measured) in many miles?
15. At whose glance and nod is it, that all beings act their parts as players; and what is that ace which contains in its bosom many a mountain chain?
16. Who is it, that is bigger than the mount Meru in his minuteness; and who is it that being, lesser than the point of a hair, is yet higher than the highest rock?
17. Whose light was it, that brought out the lamp of light from the bosom of darkness; and what minute particle is it, that contains the minutiae of ideas without end in it?
18. Which having no flavor in it, gives savour to all things; and whose presence being withdrawn from all substances, reduces them to infinitesimal atoms.
19. Who is it that by his self-permeation, connects the particles composing the world (as by their power of attraction); and what imperceptible power is it, that rejoins the detached particles, after their separation and dissolution for recreation of the new world?
20. Who being formless, has a thousand hands and eyes; and a twinkling of whose eye, comprehends the period of many cycles together?

21. In what microscopic particle does the world subsist as a tree in its seed, and by what power do the unproductive seeds of atoms, become productive of worlds?
22. Whose glance is it, that causes the production of the world, as from its seed; and who is it that creates the world without any motive or material?
23. What is that being, who without his visual organs, enjoys the pleasure of seeing--Drishti; and is the viewer--drashtá of Himself, which he makes the object of his view.
24. Who is he that having no object of vision before him, sees nothing without him, but looks upon himself as an infinity void of all visibles within it.
25. Who is it, that shows the subjective sight of the soul by itself, as an objective view; and represents the world as the figure of a bracelet, in his own metal?
26. Who is it that has nothing existent beside himself, and in whom all things exist, like the waves existing in the waters; and who is it whose will makes them appear as different things?
27. Both time and space are equally infinite and indivisible, as the essence of God wherein they subsist, why then do we try to differentiate and separate them like the water from its fluidity?
28. What is the inward cause in us, which makes the believer in the soul, to view the unreal world as real, and why does this fallacy continue at all times?
29. The knowledge of the worlds whether as present, past or future, is all a great error; and yet what is that immutable being, which contains in it the seed of this phenomenal wilderness?
30. What being is that, which shows these phenomena without changing itself, such as in the shape of the seed of the world, before it develops itself in creation; and sometimes in the form of a developed forest of created beings?
31. Tell me, O prince! on what solid basis does the great Meru, stand like a tender filament of the lotus; and what gigantic form is that, which contains thousands of Merus and Mandaras within its spacious womb?
32. Tell me, what is that immeasurable Intellect, which has spread these myriads of intelligences in all these worlds; what is that which supplies you with your strength for ruling and protecting your people, and in conducting yourself through life; and what is it in whose sight, you do either lose yourself or think to exist? Tell me all these, O clear sighted and fair faced prince, for the satisfaction of my heart.
33. Let your answer melt down the doubt, that has covered the face of my heart as with snows. If it fail to efface this dirt of doubt altogether from the surface of my heart, I will never account it as the saying of the wise.
34. But if you fail to lighten my heart of its doubts, and set it at ease; then know for certain, that you shall immediately be made a fuel to the fire of my bowels at this very moment.
35. I shall then fill this big belly of mine with all the people of your realm; but should you answer rightly, you shall reign in peace; or else you shall meet your end like the ignorant, who are surfeited with the enjoyments of life.
36. Saying so, the nocturnal fiend made the loud shout of a roaring cloud, expressive of her joy; and then sat silent with her fearful features, like a light hearted cloud in autumn.

#### CHAPTER LXXX. SOLUTION OF THE QUESTIONS.

1. Vasishtha continued:--After the giant-like progeny of the Rákshasa had proposed her occult questions, in the deep gloom of night in that thick forest, the good and great counsellor began to give his replies.
2. The Counsellor said:--Hear, me! you dark and cloud like form! to unravel your riddling questions, with as great ease as the lion foils the fury of gigantic elephants.
3. All your questions relate to the Supreme Spirit, and are framed in your enigmatical language, to try the force of our penetration into their hidden meanings.
4. The soul which is identical with the intellect which is minuter than a particle of air, is that atomic principle that you do inquire into, because it is a nameless atomimperceptible by the six organs of sense, and unintelligible to the mind.
5. Underlying the atomic intellect, is the minute seed which contains this universe; but whether it is a substantial or unsubstantial reality, nobody can say.

6. It is called a reality from our notion of its being the soul of all by itself; and it is from that soul that all other existences have come in to being.
7. It is a void from its outward emptiness, but it is no void as regards its intellect (which is a reality); it is said to be nothing from its imperceptibility, but it is a subtle something from its imperishableness.
8. It is not a nothing from its being permeated in all things; for all things are but reflections of the minute Intellect, and its unity shines forth in the plurality, all which is as unreal, as the formal bracelet formed of the substantial gold.
9. This atom is the transcendental vacuum, and is imperceptible owing to its minuteness; and though it is situated in all things, yet it is unperceived by the mind and external senses.
10. Its universal permeation cannot make it void and null, because all that is (existent) is not that (Intellect), which alone is known as the thinking principle, that makes us speak, see and act.
11. No kind of reasoning can establish the non-entity of the real existence, because of it is not being seen by anybody. Yet the Universal Soul is known in its hidden form, like the unseen camphor by its smell.
12. The unlimited soul resides in all limited bodies, and the atomic intellect pervades the vast universe; and it is in the same manner as the mind fills all bodies, in its purely subtle state unknown to the senses.
13. It is one and all, the unity as well as plurality, by its being the soul of each and all, both singly as well as collectively, and its supporting and containing each and all by and within itself.
14. All these worlds are as little billows in the vast ocean of the Divine Intellect; whose intelligence, like a liquid body, shows itself in the form of eddies in the water.
15. This minutiae of the intellect being imperceptible to the senses and the mind, is said to be of the form of vacuity; but being perceived by our consciousness, it is not a nothing, although of the nature of a void in itself.
16. I am That and so are you, by our conviction of the unity (of the spirit); but neither am I That nor You are He, by believing ourselves as composed of our bodies only.
17. Our egoism and tuism being got rid of by our knowledge of truth, we cease to be the ego and you; and so all other persons lose all their properties in the sole unity.
18. This particle of the intellect is immovable, though it moves thousand of miles over; and we find in our consciousness many a mile to be composed in this particle.
19. The mind is firmly seated in the vacuous intellect, from which it never stirs, though it goes to all places where it is never located.
20. That which hath its seat in the body can never go out of it; as a baby hanging on the breast of its mother, cannot look to another place for its rest.
21. One though free to range over large tracts at will, will never start from his own abode, where he has the liberty and power to do all he likes.
22. Wherever the mind may rove, it is never affected by the climate of that place; as a jar taken to a distant country with its mouth shut, does not yield any passage to the light and air of that region into it.
23. The cogitation and incogitancy of the intellect, being both perceived in our minds, it is said to be both exercise of intellect as well as dullness of the intellect.
24. When our exercise of intellect is assimilated into the solid substance of Divine Intellect, then is our intellect said to become solidified as a stone.
25. The worlds which the intellect of the Supreme Being has spread in the infinite space, are the most wonderful as they are his uncreated creations.
26. The Divine Soul is of the essence of fire, and never forsakes its igneous form. It inheres in all bodies without burning them, and is the enlightener and purifier of all substances.
27. The blazing intelligence of the Divine Soul, which is purer than the ethereal sphere, produces the elemental fire by its presence.
28. The intellect which is the light of the soul, and enlightener of the lights of the luminous sun, moon and stars, is indestructible and never fades; although the light of the luminaries, is lost on the last day of universal doom.

29. There is an inextinguishable light (glory), known as ineffably transcendental, which the eye cannot behold, but is perceptible to the mind as its inward illumination, and presenting all things to its view.
30. Thence proceeds the intellectual light, which transcends the sensible and mental lights; and presents before it wonderful pictures of things invisible to visual light.
31. The eyeless vegetable creation, is sensible of an inward light within them, causing their growth and giving them the capability of bearing their fruits and flowers.
32. With regard to time, space and action and existence of the world, all which are but the percepta or perceptions of sense, and have no master or maker, father or supporter except the Supreme Soul in whom they subsist, as mere modifications of himself and are nothing of themselves.
33. The atomic spirit is the casket of the bright gem of the world, without changing its minuteness. The Divine Spirit is its measure and measurer, beside which there is no separate world of itself.
34. It is that Spirit which manifests itself in everything in all these worlds; but it shines as the brightest gem, when all the worlds are compressed in it (at the universal dissolution).
35. From the unintelligibleness of his nature, he is said to be a speck of obscurity, as he is called to be a ray of light, from the brightness of his intellect. He is known as existent by our consciousness of him, as he is said to be non-existent from his being removed from our visual sight.
36. He is said to be afar from his invisibleness to our eyes, and to be near us from his being of the nature of our intellect. He is represented as a mountain for his being the totality of our consciousness, although he is minuter than any perceptible particle.
37. It is his consciousness that manifests itself in the form of the universe; the mountains are not real existences, but subsist like the Meru in his atomic substratum.
38. A twinkling is what appears as a short instant, and a Kalpa is the long duration of an age.
39. Sometimes a twinkling—instant represents a Kalpa, when it is filled with the acts and thoughts of an age; as an extensive country of many leagues, is pictured in miniature or in a grain of the brain.
40. The course of a long Kalpa, is sometimes represented in the womb of a nimesha instant; as the period of the building of a great city, is present in the small space of the mind's remembrance, as it is in the bosom of a mirror.
41. As little moments and Kalpa ages, high mountains and extensive yojanas, may abide in a single grain of the intellect; so do all dualities and pluralities unite and meet in the unity of God.
42. That 'I have done this and that before', is an impression derived from the thought of our actual actions and activity at all times; but the truth thereof becomes as untrue as our doings in the dream.
43. It is calamity that prolongs the course of time, as our prosperity on the other hand diminishes its duration; as the short space of a single night, appeared as a period of twelve long years to king Harish Chandra in his misery.
44. Anything appearing as a certain truth to the mind, stamps the same impression in the soul, as the sense of some golden jewellery, becomes more impressive in the soul than the idea of its gold.
45. There is nothing as a moment or an age or as near or afar to the soul; it is the conception in the minute intellect (or the working of the mind), that creates their length or brevity and their nearness and remoteness.
46. The contraries as light and darkness, nearness and distance, and a moment and an age, being but varied impressions on the unvaried percipient mind, have no real difference in them.
47. All things or objects which are perceptible to the senses, are called to be evident or apparent; and those which lie beyond them, are said to be imperceptible or unapparent. But visual sensation is not self-evident, except the vision of the intellect, which is the real essence.
48. As long as there is the knowledge of the jewel, there is the knowledge of the gem also; that of the real gem, being lost under the apparent form.

49. It is by reversion of the attention from the visible form of the jewel to the real essence of the gem, that one is led to the sight of the pure light of the only one Brahman.

50. Brahma is viewed as Sat or reality, when He is considered as pervading all things; and He is said to be Asat or unreal, because He is not the object of vision. So is the Intellect said to be a reality from its faculty of exercise of intellect, otherwise it is a stolid or dull matter.

51. The intellect is the wonderful property of the Divine Spirit, in which it is present as its object (chetya); but how can a man have a view of it, whose mind fixed to the sight of the world, which is a shadow of the Intellect, and moves as a tree which is shaken by the wind?

52. As a mirage is the reflection of the dense light of the sun, so is the world a shadow of the solid light of the Divine Intellect.

53. That which is rarer than the rays of the sun and never decays, is ever as uniform as it was before creation and disjoined from it. Hence its existence is equivalent to its nonexistence.

54. As the accumulation of sunbeams, exhibits the formation of a gold mine in the sky; so the golden appearance of the world, prevents the deluded to look to the knowable object of the intellect.

55. Like the appearance of a visionary city in dream, the sight of this world is neither a reality nor altogether unreal; because it is a reflection of the intellect, as the dream is that of images in the memory. It is but a continued medley of error.

56. Knowing it as such, men should consider everything by the light of reason; and proceed to the knowledge of truth by their intellectual culture.

57. There is no difference between a house and a void, than that the one is the object of vision, and the other of consciousness. Again all nature teeming with life, is said to live in God, who is light and life of all for evermore.

58. But all these living beings have no room in the empty sphere of Divine Intellect. They live and shine like the solar rays, proceeding imperceptibly from that luminous orb.

59. There appears a difference in these rays both from the original light, and also from one another (in different beings), by a curious design of Providence; but it is yet the same in all, like the forms of the trees growing out of the same kind of seed.

60. As the tree contained in the seed, is of the same kind with the parent seed; so the innumerable worlds contained in the vacuous seed of Brahmá, are also void and vacuum as Brahmá himself.

61. As the tree which is yet undeveloped in the seed, is not in existence without development of its parts; so the world in the womb of Brahmá, was discernible only to the Divine Intellect (in the form of the ideal or spiritual world to be in future).

62. There is but one God, who is one and uncreated, calm and quiet, without beginning, middle or end, and without a body and its parts. He has no duality and is one in many. He is of the form of pure light, and shines for ever with everlasting and undiminished luster.

#### CHAPTER LXXXI. CONGERIES OF SPIRITUAL DOCTRINES.

1. The Rakshasí said:--Well said, O councillor! Your sayings are sanctifying and filled with spiritual doctrines; now let the prince with his eyes like lotus-leaves answer to the other queries.

2. The Prince answered:--He whose belief consists in the renunciation of all reliance in this world, and whose attainment depends upon forsaking all the desires of the heart:--

3. He whose expansion and contraction causes the creation and extinction of the world, who is the object of the doctrines of Vedanta, and who is inexpressible by words or speech of humankind:--

4. Who is between the two extremities of doubt (whether he is or is not), and is the midst of both extremities (that both he is and is not); and the pleasure (Will) of whose mind, displays the world with all its movables and immovables to view:--

5. He whose universal permeation does not destroy his unity; who being the soul of all is still but one; it is he alone, O lady! who is truly said to be the eternal Brahma.

6. This minute particle is falsely conceived as spirit (air), from its invisibleness to the naked eye; but it is in truth neither air nor any other thing except the only pure Intellect.

7. This smallest partical is said to be sound (or the words), but it is error to say it so; because it is far beyond the reach of sound or the sense of words.
8. That particle is all yet nothing, it is neither I, you, or he. It is the Almighty soul and its power is the cause of all.
9. It is the soul that is attainable with great pains, and which being gained adds nothing to our possession; but its attainment is attended with the gain of the Supreme Soul, than which there is no better gain.
10. But ignorance of the soul, stretches the bonds of our worldliness and repeated transmigrations, with their evils growing like the rankest weeds in spring; until they are rooted out by spiritual knowledge.
11. And those who are in easy circumstances in life, lose their souls by viewing themselves only as solid bodies, which rise fastly to view like the dense mirage by light, of the sun.
12. It is the particle of self-consciousness, which contains the Meru and the three worlds, like bits of straw in itself. They are as disgorged from it in order to present their delusive appearances unto us.
13. Whatever is imprinted in the intellect, the same appears exprest without it. The fond embrace of passionate lovers in dream and imagination, serves to exemplify this truth.
14. As the intellect rose of itself with its omnipotent Will at the first creation of the world, so it exercises the same volition in its subsequent formations also, like the sprigs rising from the joints of reeds and grass.
15. The hobby that has entered in the heart, shows itself on the outside also, as in the instance of the whims of children.
16. The iota of the intellect, which is as minute as an atom, and as subtle as air; fills the whole universe on all sides.
18. As a cunning conceited man deludes young girls by their gestures and calls and winks and glances.
19. So the holy look of the Divine Intellect, serves as a prelude to the rotation dance of worlds, with all their hills and contents forever.
20. It is that atom of the intellect, which envelops all things within its consciousness, and represents also their forms without it; as a picture canvas shows the figures of the hills and trees drawn in it, to stand out as in bas-relief.
21. The Divine Spirit though as minute as the hundredth part of the point of a hair, is yet larger than the hills it hides in itself, and as vast as infinity, being unlimited by any measure of space or time.
22. The comparison of the vast vacuity of divine understanding with a particle of air (as it is made by the minister), is not an exact simile. It is as a comparison of a mountain with a mustard seed, which is absurd.
23. The minuteness which is attributed to it (in the Veda), is as false as the attribution of different colors to the plumage of the peacock, and of jewellery to gold, which can not be applicable to the spirit.
24. It is that bright lamp which has brought forth light from its thought, and without any loss of its own essential effulgence.
25. If the sun and other luminous bodies in the world, were dull and dark in the beginning; then what was the nature of the primeval light and where did it abide?
26. The pure essence of the mind which was situated in the soul, saw the light displayed on the outside of it, by its internal particle of the intellect.
27. There is no difference in the lights of the sun, moon and fire from the darkness, out of which these lights were produced: the difference is only that of the two colors black and white.
28. As the difference of the cloud and snows, consists in the blackness of the one and whiteness of the other; such is the difference of light and darkness in their colors only, and not in their substance (as they have no real substantiality in them).
29. Both of these being insensible in their natures, there is no difference between them: and they both disappear or join with one another before the light of intellect. They disappear before the intellectual light of the Yogi, who perceives no physical light or darkness in his



abstract meditation under the blaze of his intellect. They join together as light and shade,-- the shadow inseparably following the light.

30. The sun of the intellect, shines by day and night without setting or sleeping; It shines in the bosom even of hard stones, without being clouded or having its rise or fall.

31. The light of this blazing soul, has lighted the sun, which diffuses its light all over the three worlds; it has filled the capacious womb of earth with a variety of provisions, as they lay up large baskets of food in a store-house.

32. It enlightens darkness without destroying itself, and the darkness that receives the light, and becomes as enlightened as light itself.

33. As the shining sun brings the lotus-buds to light, so the light of the Divine Spirit, enlightens our intellects, amidst the gloom of ignorance which envelopes them.

34. And as the sun displays himself by making the day and night by his rise and fall, so does the intellect show itself by its development and restraint by turns.

35. All our notions and ideas are contained in the particle of the intellect, as a healthy seed contains the leaves and fruits and flowers of the future tree in its breast.

36. These and all the powers of the mind, develop themselves in their proper times, as the fruits and flowers make their appearance in spring and proper seasons.

37. The particle of Divine Spirit is altogether tasteless, being so very vapid and void of qualities; yet it is always delectable as the giver of flavor to all things.

38. All tastes abide in the waters (water being the receptacle of taste), as a mirror is the recipient of a shadow; but the savour like the shadow is not the substance; it is the essence of the spirit that gives it the flavor.

39. All bodies existing in the world, are forsaken by the atomic spirit of the supreme, by their unconsciousness of Him; but they are dependant upon him, by the consciousness of the divine particle, shining in their souls. In answer to "who are forsaken by and supported by the Divine Spirit."

40. It is He who being unable to wrap up himself, enwraps the world in him, by spreading out the vesture of his atomic intellect over all existence.

41. The Supreme Spirit which is of the form of infinite space, cannot hide itself in anything within its sphere, which would be like the hiding of an elephant in the grass.

42. Yet this all knowing spirit encompasses the world, knowing it to be a trifle, just as a child holds a particle of rice in his hand. This is an act of máyá or delusion.

43. The spirit of God exists even after the dissolution of the world, by relying in his chit or intellect; just as plants survive the spring by the sap they have derived from it.

44. It is the essence of the Intellect which gives rise to the world, just as the garden continues to flourish by the nourishment of the spring season.

45. Know the world is truly a transformation of the intellect, and all its productions to be as plants in the great garden of the world, nourished by the spring juice of the intellect.

46. It is the sap supplied by the intellectual particle, that makes all things grow up with myriads of arms and eyes; in the same manner as the atom of a seed, produces plants with thousand branches and fruits.

47. Myriads of kalpas amount to an infinitesimal part of a twinkling of the atomic intellect, as a momentary dream presents a man all the periods of his life from youth to age. In answer to "What twinkling of the eye appears as many thousand Kalpas etc."

48. This infinitesimal of a twinkling even, is too long for thousands of Kalpas, the whole duration of existence is as short as a flash of his eye.

49. It is the idea only that makes a twinkling, appear a kalpa or many, just as the idea of satiety in starvation, is a mere delusion to the deluded soul.

50. It is concupiscence only, that makes the famishing to feed upon his thoughts of food; as it is the despair of one's life, that presents his death before him in his dream.

51. All the worlds reside in the intellectual soul within the atom of its intellect; and the outward worlds are only reflections of the inner prototype.

52. Whatever object appears to be situated anywhere, it is but a representation of its like model in some place or other, and resembles the appearance of figures in bas-relief on any part of a pillar; but the changes occurring in the external phenomena, are no results of the internal, which as the serene vacuum is subject to no change.

53. All existences, which are present in the intellect at this moment, are the same as they have existed, and will ever exist inwardly like trees in their seeds.
54. The atom of the intellect, contains the moments and ages of time, like grains within the husk; it contains these (as its contents) in the seed within the infinite soul of God.
55. The soul remains quite aloof as if retired from the world, notwithstanding the subsistence and dependence of the latter upon the former. The Divine Soul is unconcerned with its creation and its preservation at all times.
56. The essence of the world springs from the atom of the pure Intellect, which however remains apart from both the states of action and passion itself.
57. There is nothing created or dissolved in the world by anybody at anytime; all apparent changes are caused by the delusion of our vision.
58. (Viewed in its spiritual light), this world with all its contents, is as void as the vault of the vacuous atmosphere; the word world applied to the phenomena, is but an insignificant term signifying a nothing.
59. It is the particle of intellect that is led by the delusion of máyá, to view the scenes situated in the Divine Soul, in the outward appearance of the phenomenal world.
60. The words external and internal as applied to the world, are meaningless and not positive terms; there is no inside or outside of the Divine Soul, they are contrived to explain its different views by the intellect for the instruction of pupils.
61. The viewer looking into the invisible being within himself, comes to see the soul; but he who looks on the outside with his open eyes, comes to view the unreal as real.
62. Therefore whoever looks into the soul (as the true reality), can never view the false phenomena as realities as others do.
63. It is the internal sight of the intellect that looks into the inward soul, which is without all desires; while the external eyes are mere organs to look upon the false appearance of outward objects.
64. There can be no object of sight, unless there is a looker also, as there can be no child without its parent. This duality (of their mutual dependence upon one another), proceeds from the want of knowledge of their unity.
65. The viewer himself becomes the view as there can be no view without its viewer. Nobody prepares any food, unless there be some body to feed upon it.
66. It is in the power of the intellect (imagination), to create the views of its vision; as it lies in the capacity of gold, to produce all the various forms of jewellery.
67. The inanimate view never has nor can have the ability of producing its viewer; as the golden bracelet has no power of bringing the gold into being.
68. The intellect having the faculty of the intellect's reasoning (chetana), forms the thoughts of intelligibles (chetyas) within itself, which however unreal are falsely viewed as real entities by its intellectual vision to its own deception, as it is caused by the appearance of jewellery in gold.
69. That the viewer (the Divine Intellect), being transformed to the view (of the visible world), is no more perceptible in it, than as the jewellery of gold and not gold itself.
70. Thus the viewer becoming the view, still views himself as the viewer; as gold transformed to a jewel, is always looked upon as gold.
71. One unity alone being apparent in all nature, it is useless to talk of the duality of the viewer and view. A word with a masculine affix cannot give the sense of a neuter noun.
72. The viewer who feasts his eyes with a view of the outer visible world, cannot have the sight of the inner soul with the internal eyes of his intellect; but when the viewer shuts out the outer view, all its realities appear as unreal.
73. When the viewer perceives the unreality of the visibles by the light of his understanding, he then comes to see the true reality. So by retracting the mind from viewing the figure of the jewel, one comes to see the nature of its gold only.
74. The visibles being present, there must be their viewers also to whose view they are apparent. It is the absence of both (the viewer and the view), and the knowledge of their unreality, that produce the belief of unity.

75. The man who considers all things in the contriteness of his conscious soul, comes at last to perceive something in him, which is serenely clear, and which no words can express.
76. The minute particle of the intellect, shows us the sight of the soul as clearly as a lamp enlightens everything in the dark. (Answer to “who shows the soul as clearly as a visible thing”?)
77. The intelligent soul is absolved of its perceptions of the measure, measurer and measurables, as liquid gold when dissolved of its form of an ornament.
78. As there is nothing which is not composed of the elementary bodies of earth, water etc.; so there is nothing in nature which is apart from the nature of the atomic intellect.
79. The thinking soul penetrates into all things in the form of their notions; and because all thoughts concentrate in the intellect, there is nothing apart from it.
80. Our desires being the parents of our wished for objects, they are the same with our prospects in our view: therefore there is no difference between our desires and desired objects; as there is none between the sea and its waves.
81. The Supreme Soul exists alone unbounded by time and space. Being the Universal Soul, it is the soul of all; and being omniscient, it is no dull matter at all.
82. The self-existent being but intelligence, is not perceptible to sight; there is unity and no duality in it; but all forms unite into one in the great self of the Supreme.
83. If there be a duality, it is the one and its unity. The unity and duality of the Universal Soul, are both as true as the light and its shade joined together.
84. Where there is no duality or any number above it, there unity also can have no application to any; and where there is no unit, there cannot be any two or more over it, which are but repetitions of the unit, (except an indeend all or whole).
85. Anything which is so situated, is in itself such as it is; it cannot be more or less than itself; but is identical with itself like water and its fluidity.
86. The multiplicity of forms which it exhibits, blends into a harmonic whole without conflicting with one another. The multifarious creation is contained in Brahma, like a tree with all its several parts in the embryonic seed.
87. Its dualism is as inseparable from it as the bracelet from its gold; and although multiform of nature, is evident to the comprehensive understanding; yet it is not true of the true entity (of God).
88. Like fluidity of water, fluctuation of air, vacuity of the sky, is this multiformity an inseparable property of the godhead.
89. A systematic inquiry of unity and duality is the cause of misery to the restless spirit, it is the want of this distinction that consummates the highest knowledge.
90. The measure, measurement and measurer of all things, and the viewer, view and vision of the visible world, are all dependent on the atom of the intellect which contains them all.
91. The atom of the Divine Intellect, spreads out and contracts in itself, like its limbs, these mountainous orbs of the world, by an inflation of its spirit as it were by a breath of air.
92. O the wonder, and the great wonder of wonders! that this atom of the intellect, should contain in its embryo, all the three regions of the worlds, above and below one another.
93. O! it is an incredible delusion that must ever remain an inexplicable riddle, how the monstrous universe is contained in the minute atom of the Intellect.
94. As a pot contains in it, the seed, with a huge tree within its cell, so does the Divine Soul contain the atom of the intellect, containing the chains of worlds (outstretched within itself).
95. The all-seeing eye sees at once all the worlds, situated within the bosom of the intellect, as the microscopic sight discovers the parts of the future tree concealed in the seed.
96. The expansion of the world in the atom of the Intellect, is analogous to the enlargement of the hidden parts of the seed, into leaves and branches, fruits and flowers.
97. As the multiformity of the future tree, is contained in the uniform substance within the seed; it is in like manner that the multiplicity of worlds, is situated in the unity of the atomic Intellect, and as such it is seen by anyone who will but look into it.

98. It is neither an unity nor a duality, not the seed or its sprout, neither is it thin or thick, nor is born nor unborn (but ever the same as it is).

99. He is neither an entity nor nonentity, nor graceful nor ungraceful (but a vacuity); and though it contains the three worlds with the ether and air, yet is nothing and no substance at all.

100. There is no world nor a not-world beside the intellect, which is all of itself, and is said to be such and such in any place or time, as it appears so and so to us there and then.

101. It rises as if unrisen, and expands in its own knowledge; it is selfsame with the Supreme Soul, and as the totality of all selves, it spreads through the whole vacuum as air.

102. As a tree springs from the ground according to its seed, so the world appears to sight in the form, as it is contained in the seed of the intellect.

103. The plant does not quickly quit its seed, lest it would be dried up and die away for want of its sap; so the man that sticks to the soul and seed of his being, is free from disease and death.

104. The mount Meru is like the filament of a flower, in respect to the vastness of that atom; all visibles have their place in that invisible atom.

105. The Meru is truly a filament of the atomic flower of the Divine Soul; and myriads of Merus resemble the cloudy spots, rising in the sphere of the intellect.

106. It is that one great atom that fills the world, after having made it out of itself; and given it a visible, extended and material form in its own hollow sphere.

107. As long as the knowledge of duality is not driven out of the mind, so long does it find the charming form of the world, as in its dream upon waking. But the knowledge of unity, liberates the soul from its stay in and return to the world, which it beholds as a mass of the divine essence.

#### CHAPTER LXXXII. FRIENDSHIP OF THE RÁKSHASÍ.

1. Vasishtha continued:--The silly Karkatí of the forest, having heard the speech of the prince, pondered well in herself the sense of the words, and forsook her levity and malice.

2. She found the coolness and tranquillity of her heart after its fervour was over; in the manner of the peacock at the setting in of the rains, and the lotus bed at the rising of moonbeams.

3. The words of the prince delighted her heart in the same manner, as the cries of cranes flying in the sky, gladden the passing clouds in the air.

4. The Rákshasí said:--O how brightly shines the pure light of your understanding, it glows as serenely by its inward effulgence, as it is illuminated by the sun of intelligence.

5. Hearing the grains (words) of your reasoning, my heart is as gladdened, as when the earth is cooled by the serene beams of the humid moon-light.

6. Reasonable men like yourself are honoured and venerated in the world, and I am as delighted in your company, as a lake of lotuses with her full blown buds under the moonbeams.

7. The society of the virtuous, scatters its blessings, as a flower garden spreads its fragrance all around; and as the brightness of sunbeams, brings the lotus buds to bloom.

8. Society with the good and great, dispels all our sorrows; as a lamp in the hand, disperses the surrounding darkness.

9. I have fortunately obtained you as two great lights in this forest; you both are entitled to my reverence here, and deign now to acquaint me, with the good intent which has brought you hither.

10. The prince answered:--O offspring of the savage race of Rakshas! the people of this province are always afflicted in their hearts by a certain evil.

11. it is the obdurate disease of Vishuchi or choleric pain, which troubles the people of this part, I have therefore come out with my guards to find her out in my nightly rounds.

12. This choleric pain is not removed from the hearts of men by any medicine, so I have come out in search of the mantra revealed to her for its cure.

13. It is my business and professed duty, to persecute such wicked beings as yourself, that infest our ignorant subjects in this manner, and this is all that I have to tell you and do in this place.

14. Therefore, O good lady! Do you promise to me in your own words, that you shall never injure any living being in future.
15. The Rakshasí replied:--Well! I tell you in truth, my lord! that I shall hence forward never kill anybody.
16. The prince replied:--If it be so O you liver on animal flesh! tell me how shall you support your body by your abstaining from animal food?
17. The Rakshasí replied:--It is now passed six months, O prince! that I have risen from my entranced meditation, and fostered my desire for food, which I wholly renounce today.
18. I will again repair to the mountain top, and betake myself to my steadfast meditation, and sit there contented as long as I like, in the posture of an unmoving statue.
19. I will restrain myself by unshaken meditation until my death, and then I shall quit this body in its time with gladness. This is my resolution.
20. I tell you now, O prince! that until the end of this life and body of mine, I shall no more take away the life of any living being, and you may rely assured upon my word.
21. There is the mount Himálaya by name, standing in the heart of the northern region, and stretching in one sweep, from the eastern to western main.
22. There had I dwelt at first in a cave of its golden peak, in the shape of an iron statue, and also as the fragment of a cloud, and borne the name of Karkatí the Rakshasí:--(crablike).
23. There I obtained the sight of Brahma by the austerity of my meditation; and expressed my desire of killing mankind, in the shape of a destructive needle.
24. I obtained the boon accordingly, and passed a great many years in the act of afflicting living beings, and feeding upon their entrails in the form of the choleric pain.
25. I was then prohibited by Brahmá to kill the learned, and was instructed in the great mantra for my observance.
26. He then gave me the power of piercing the hearts of men, with some other diseases which infest all mankind.
27. I spread myself far and wide in my malice, and sucked the heart blood of men, which dried up their veins and arteries; and emaciated their bodies.
28. Those whom I left alive after devouring their flesh and blood, they begat a race as lean and veinless as they had become themselves.
29. You will be successful O happy prince in getting the mantra or charm for driving the Visuchika pain; because there is nothing impossible of attainment by the wise and strong.
30. Receive of me immediately, O raja! the mantra which has been uttered by Brahmá for removal of the choleric pain, from the cells of arteries weakened by Visuchika.
31. Now advance towards me, and let us go to the neighbouring river; and there initiate you with the mantra, after you both are prepared to receive it by your ablution and purification.
32. Vasishtha said:--Then the Rakshasí proceeded to the river side that very night, accompanied by the prince and his minister, and all joining together as friends.
33. These being sure of the amity of the Rakshasí both by affirmative and negative proofs, made their ablutions and stood on the bank on the river.
34. The Rakshasí then communicated to them with tenderness, the effective mantra which was revealed to her by Brahmá, for the removal of Visuchika pain, and which was always successful.
35. Afterwards as the nocturnal fiend was about to depart by leaving her friendly companions behind, the prince stopped her course with his speech.
36. The prince said:--O you of gigantic stature! You have become our preceptor by your teaching us the mantra, we invite you with affection, to take your repast with us at ours tonight.
37. It does not become you to break off our friendship, which has grown like the acquaintance of good people, at our very first meeting.
38. Give your ill-favoured feature a little more graceful figure, and walk along with us to our abode, and there reside at your own pleasure.
39. The Rákshasí replied:--You can well provide a female of your own kind with her proper food; but what entertainment can you give to my satisfaction, who am a cannibal by my nature!

40. It is the food of a giant (Rakshasa) alone, that can yield me satisfaction, and not the little morsel of petty mortals; this is the innate nature of our being, and can not be done away with as long as we carry with us our present bodies.

41. The prince answered:--Ornamented with necklaces of gold, you shall be at liberty to remain with the ladies in my house, for as many days as you may like to abide.

42. I will then manage to produce for your food, the robbers and felons that I will seize in my territories; and you will have them supplied to you by hundreds and thousands at all times.

43. You can then forsake your comely form, and assume your hideous figure of the Rakshasi, and kill and take to your food hundreds of those lawless men.

44. Take them to the top of the snowy mountain and devour them at your pleasure; as great men always like to take their meals in privacy.

45. After your recreation by that food and a short nap, you can join your meditation; and when you are tired with your devotion, you can come back to this place.

46. You can then take the other offenders for your slaughter; because the killing of culprits is not only justifiable by law, but it amounts to an act of mercy, to rid them (of their punishment in the next world).

47. You must return to me when you are tired of your devotion; because the friendship which is formed even with the wicked, is not easily done away.

48. The Rakshasi replied:--You have well said prince! and we will do as you say; for who is there that will slight the words of the wise that are spoken to him in the way of friendship?

49. Vasishtha said:--Saying so, the Rakshasi assumed a graceful form, and wore on her person necklaces and bracelets, and silken robes and laces.

50. She said, "Well raja, let us go together" and then followed the footsteps of the prince and his counsellor, who walked before her and led the way.

51. Then having arrived at the royal abode, they passed that night in their agreeable repast and discourse together.

52. As it became morning, the Rakshasi went inside the house, and there remained with the women; while the prince and the minister attended to their business.

53. Then in the course of six days, the prince collected together all the offenders whom he had seized in his territory, and brought from other part.

54. These amounted to three thousand heads which he gave up to her; when she resumed her fiercely dark form of the black fiend of night.

55. She laid hold of thousands of men in her extended grasp, in the manner of a fragment of cloud retaining the drops of rainwater in its wide spread bosom.

56. She took leave of the prince and went to the top of the mountain with her prey, as a poor man takes the gold, that he happens to get in some hidden place.

57. There she refreshed herself with her food and rest for three days and nights; and then regaining the firmness of her understanding, she was employed in her devotion.

58. She used to rise from her devotion once after the lapse of four or five and sometimes seven years, when she repaired to the habitation of men and to the court of the prince.

59. There passing sometime in their confidential conversation, she returned to her retired seat in the mountain, with her prey of the offenders.

60. Thus freed from cares even in her lifetime, she continued to remain as a liberated being in that mountain etc. etc.

#### CHAPTER LXXXIII. WORSHIP OF KANDARÁ ALIAS MANGALA.

1. Vasishtha continued:--The Rákshasí thus continued in her meditation, and remained on friendly terms with the successive rulers of the Kiráta country, who kept supplying her with her rations.

2. She continued by the power of her perfection in the practice of yoga meditation, to prevent all portents, to ward off all dread and danger of demons, and remove the diseases of the people.

3. In the course of many years of her meditation, she used to come out of her cell at certain intervals, and call at the head quarters, for her capture of the collection of living creatures kept for her victims.

4. The practice continues still to be observed by the princes of the place, who conduct the animals to be sacrificed to her departed ghost on the hill; as none can be negligent to repay the good services of his benefactor.

5. At last she became defunct in her meditation, and ceased since long to appear to the habitations of men, and lend her aid in removing their diseases, dangers and difficulties.

6. The people then dedicated a high temple to her memory, and placed in it a statue of hers, under the title of Kandará—caverner alias Mangalá Deví—the auspicious goddess.

7. Since then it is the custom of the chiefs of the tribe, to consecrate a newly made statue in honor of the Kandará Deví—the goddess of the valley, after the former one is disfigured and dilapidated.

8. Any prince of the place, who out of his vileness, fails to consecrate the statue of the Kandará goddess, brings out of his own perverseness, great disasters to visit his people.

9. By worshipping her, man obtains the fruits of all his desires; and by neglecting it, he exposes himself to all sorts of evils and disasters; as effects of the pleasure and displeasure of the goddess to her votaries or otherwise.

10. The goddess is still worshipped by dying and ailing people with offerings, for remedy of their illness and securing her blessings; and she in her turn distributes her rewards among them, that worship her either in her statue or picture.

11. She is the bestower of all blessings to young babes, and weak calves and cows; while she kills the hardy and proud that deserve their death. She is the goddess of intelligence and favours the intelligent, and presides for ever in the realm of the Kírāta people.

#### CHAPTER LXXXIV. DEVELOPMENT OF THE GERM OF THE MIND.

1. Vasishtha said:--I have thus related to you Ráma, the unblamable legend of Karkatí, the Rákshasí of Imaus, from its beginning to end.

2. Ráma rejoined:--But how could one born in a cave of Himavatas, become a black Rákshasí, and why was she called Karkatí? These I want to be clearly explained to me.

3. Vasishtha replied:--The Rákshas (cannibals), are originally of many races, some of whom are of dark and others of fair complexions, while many have a yellowish appearance and some of a greenish shade.

4. As for Karkatí, you must know that there was a Rákshasa by name of Karkata, from his exact resemblance to a cancer.

5. The reason of my relating to you the narrative of Karkatí, was only for her queries which I recollected and thought, would serve well to explain the omniform God, in our discourse into spiritual knowledge.

6. It is evident that the pure and perfect unity, is the source of the impure and imperfect duality of the phenomena, and this finite world has sprung from its supreme cause, who is without beginning and end.

7. These float (before our eyes) like the waves upon waters, which are apparently of different forms, and yet essentially the same with the element, on which they seem to move. So the creations whether present, past or future, are all situated in the Supreme Spirit.

8. As wet wood when ignited, serves for the purpose of infusing heat, and inviting the apes of the forest to warm themselves in cold weather; so the externally shining appearance of the world, invites the ignorant to resort to it.

9. Such is the temporary glow of the ever cool spirit of God, in the works of creation; which shows itself in many forms without changing its essence.

10. The absent world appeared in presence, and its unreality appears as a reality to consciousness, like the potential figures carved in wood.

11. As the products, of the seed from its sprout to the fruit, are all of the same species; so the thoughts (chetayas) of the mind—Chitta, are of the same nature as those originally implanted in it.

12. By the law of the continuity of the same essence, there is no difference in the nature of the seed and its fruit; so the intellect (chit) and the thoughts (chetayas), differ in nothing except in their forms; like the waves and water differing in external appearance, and not in the intrinsicity of their substance (Vastu).

13. No demonstration can show the difference between thoughts and the mind; and whatever distinction our judgement may make between them, it is easily refuted by right reasoning.

14. Let this error therefore vanish, as it has come from nothing to nothing; and as all causeless falsities fail of themselves. You will know more of this, Ráma! when you are awakened to divine knowledge. In the meantime, do away with error of viewing a duality, which is different from the only existent unity.

15. After the knot of your error is cut asunder, by your attending to my lectures, you will come to know by yourself, the signification and substance (object) of what is called the true knowledge, which is taken in different senses by the various schools; but that which comes of itself in the mind, is the intuitive knowledge of divine truth.

16. You have a mind like that of the common people, which is full of mistakes and blunders; all which will doubtlessly subside in your mind, by your attending to my lectures (because the words of the wise remove all errors).

17. You will be awakened by my sermons to know this certain truth, that all things proceed from Brahmá into whom they ultimately return.

18. Ráma rejoined:--Sage, your affirmation of the first cause in the ablative case, "that all things proceed from Brahmá", is opposed to the negative passage in the Sruti in the same case, that "nothing is distinct from Him"; and is inconsistent in itself.

19. Vasishtha answered:--Words or significant terms are used in the Scriptures for instruction of others; and where there appears any ambiguity in them, they are explained in their definitions.

20. Hence it is the use though not in honest truth, to make a difference of the visibles from the invisible Brahmá (for the purpose of instruction); as it is usual to speak of ghosts appearing to children, though there be no such things in reality.

21. In reality there is no duality connected with the unity of Brahma, as there is no dualism of a city and the dream that shows its apparition in sleep. Again God being immutable in his nature and eternal decree, it is wrong to apply the mutations of nature and the mutability of Will to Him.

22. The Lord is free from the states of causality and the caused, of instrumentality and instruments, of a whole and its part, and those of proprietorship and property.

23. He is beyond all affirmative and negative propositions, and their legitimate conclusions or false deductions and refutations.

24. So the attribution, of the primary volition to the Deity, is a false imputation also. Yet it is usual to say so for the instruction of the ignorant; though there is no change in his nature from its nothing to slight wish.

25. These sensible terms and figurative expressions, are used for the guidance of the ignorant; but the knowing few, are far from falling into the fallacy of dualism. All sensible conceptions ceasing upon the spiritual perception of God, there ensues an utter and dumb silence.

26. When in time you come to know these things better, you shall arrive at the conclusion, that all this is but one thing, and an undivided whole without its parts, and having no beginning nor end.

27. The unlearned dispute among themselves from their uncertainty of truth; but their differences and dualisms are all at an end, upon their arriving to the knowledge of the true unity by instructions of the wise.

28. Without knowledge of the agreement of significant words with their significates, it is impossible to know the unity, for so long as a word is taken in different senses, there will be no end of disputes and difference of opinions. Dualisms being done away, all disputes are hushed up in the belief of unity.

29. O support of Raghu's race! place your reliance on the sense of the great sayings of the vedas; and without paying any regard to discordant passages, attend to what I will tell you at present.

30. From whatever cause it may have sprung, the world resembles a city rising to view in a vision; just as the thoughts and ideas appearing before the mirror of the mind, from some source of which we know nothing.



31. Hear Ráma! and I will relate to you an instance for your ocular evidence, how the mind (chitta), spins out the magical world from itself.
32. Having known this, O Ráma! you will be able to cast away all your false conceptions; and being certain of the certitude, you will resign your attachment to, and your desires in this enchanted and bewitching world.
33. All these prospective worlds are machinations or the working of the mind. Having forsaken these false fabrications of fancy, you will have the tranquillity of your soul, and abide in peace with yourself forever.
34. By paying your attention to the drift of my preachings, you will be able to find out of your own reasoning, a mite of the medicine, for curing all the maladies of your deluded mind.
35. If you sit in this manner (in your silent meditation), you will see the whole world in your mind; and all outward bodies will disappear (in your abstract contemplation), like drops of oil in the sand.
36. The mind is the seat of the universe as long as it is not vitiated by passions and affections and afflictions of life; and it is set beyond the world (in heavenly bliss), no sooner it gets rid of the turmoils of its present state.
37. The mind is the means to accomplish anything; it is the store-keeper to preserve all things in the store-house of its memory; it is the faculty of reasoning; and the power to act like a respectable person. It is therefore to be treated with respect, in recalling, restraining and guiding us to our pursuits and duties.
38. The mind contains the three worlds with all their contents, and the surrounding air in itself; and exhibits itself as the fullness of egoism, and plenitude of all in its microcosm.
39. The intellectual part of the mind, contains the subjective self-consciousness of ego, which is the seed of all its powers; while its other or objective part, bears the false forms of the dull material world in itself.
40. The self-born Brahmá saw the yet uncreated and formless world, as already present before his mind in its ideal state, like a dream at its first creation. He saw it (mentally) without seeing it (actually).
41. He saw the whole creation in the self-consciousness of his vast mind, and he saw the material objects, the hills etc., in the samvid of his gross personal consciousness. At last he perceived by his sukshma vid subtle sightedness (clairvoyance), that all gross bodies were as empty as air and not solid substantialities.
42. The mind with its embodying thoughts, is pervaded by the omnipresent soul, which is spread out as transpicuously as sunbeams upon the limpid water.
43. The mind is otherwise like an infant, which views the apparition of the world in its insensible sleep of ignorance; but being awakened by the intellect chit, it sees the transcendent form of the self or soul without the mist of delusion, which is caused by the sensitive part of the mind, and removed by the reasoning faculties of the intellect.
44. Hear now Ráma! what I am going to tell of the manner, in which the soul is to be seen in this phenomenal world, which is the cause of misleading the mind from its knowledge of the unity to the false notion of the duality.
45. What I will say, can not fail to come to your heart, by the opposite similes, right reasoning, and graceful style, and good sense of the words, in which they shall be conveyed to you; and by hearing of these, your heart will be filled with delight, which will pervade your senses, like the pervasive oil upon the water.
46. The speech which is without suitable comparisons and graceful phraseology, which is inaudible or clamorous, and has inappropriate words and harsh sounding letters, cannot take possession of the heart, but is thrown away for nothing, like butter poured upon the burnt ashes of an oblation, and has no power to kindle the flame.
47. Whatever narrative and tales there are in any language on earth, and whatever compositions are adorned with measured sentences and graceful diction; all these are rendered perspicacious by conspicuous comparisons, as the world is enlightened by the cooling beams of the moon. Hence every sloka almost in this work, is embellished with a suitable comparison.

## CHAPTER LXXXV. INTERVIEW OF BRAHMÁ AND THE SUN.

1. Vasishtha continued:--I will relate to you Ráma, agreeably to your request, the story that was narrated to me of old by Brahmá himself (the personified mind of God and the lord of creatures). The manas or mind produced Manu—the progeny of the mind; who begat the Manujas otherwise called mánavas or manushyas, or men—the offspring of the mind.
2. I had asked the lotus-born god once before, to tell me how these hosts of creation had come to being.
3. Then Brahmá the great progenitor of men, granted my request, and related to me the allegory of Aindava in his loud voice.
4. Brahmá said:--All this visible world is the manifestation of the Divine Mind, like the circling whirlpools and rippling swirls of water on the surface of the sea.
5. Hear me tell you, said he, how I (the personified mind), awoke at first on the day of creation in a former kalpa, with my volition to create (expand) myself.
6. Erewhile I remained alone, and quietly intent upon the one at the end of the prior day (or Kalpa), by having compressed the whole creation in the focus of my mind, and hid it under the gloom of the primeval night.
7. At the end of the chaotic night I awoke as from a deep sleep; and performed my matins as it is the general law (of all living beings). I opened my eyes with a view to create, and fixed my look on the vacuum all about me.
8. As far as I viewed, it was empty space and covered by darkness, and there was no light of heaven. It was unlimitedly extensive, all void and without any boundary.
9. Being then determined to bring forth the creation, I began to discern the world in its simple (ideal) form within me, with the acuteness of my understanding.
10. I then saw in my mind the great cosmos of creation, set unobstructed and apart from me in the wide extended field of vacuity.
11. Then the rays of my reflection stretched out over them, from amidst the lotus-cell of my abode, and sat in the form of ten lotus-born Brahmás over the ten orbs (planets) of this world; like so many swans brooding upon their eggs.
12. Then these separate orbs (mundane eggs), brought forth, to light multitudes of beings, amidst their transparent aqueous atmospheres.
13. Thence sprang the great rivers and the roaring seas and oceans; and thence again rose the burning lights and blowing winds of the firmament.
14. The gods began to sport in the etherial air, and men moved about on the earth, and demons and serpents were confined in their abodes underneath the ground.
15. The wheel of time turns with the revolution of seasons and their produce, and it adorns the earth with her various productions by change of the seasons.
16. Laws were fixed for all things on all sides, and human actions were regulated in the smritis as right or wrong, and producing as their fruits, the reward of heaven or the torments of hell.
17. All beings are in pursuit of their enjoyments and liberty, and the more they strive for their desired objects, the better they thrive in them.
18. In this way were the seven worlds and continents, the seven oceans and the seven boundary mountains, brought to existence, and they continue to exist until their final dissolution at the end of a Kalpa period.
19. The primeval darkness fled before light from the face of open lands, and took its refuge in mountain caverns and hollow caves; it abides in some places allied with light, as in the shady and sunny forest lands and lawns.
20. The blue sky like a lake of blue lotuses, is haunted by fragments of dark clouds, resembling swarms of black-bees on high; and the stars twinkling in it, liken the yellow filaments of flowers shaken by the winds.
21. The huge heaps of snow setting in the valleys of high hills, resemble the lofty Simula trees beset by their pods of cotton.
22. The earth is encircled by the polar mountains serving as her girdles, and the circles of the polar seas serving as her sounding anklets and trinkets. She is covered by the polar darkness as by a blue garment, and studded all about with gems, growing and glowing in the bosoms of her rich and ample mines and seas.

23. The earth covered over by the ornaments of her greenness of vegetation, resembles a lady sitting begirt by her robes; and having the produce of paddy for her food; and the busy buzz of the world for her music.

24. The sky appears as a bride veiled under the black covering of night, with the glittering chains of stars for her jewels. The season fruits and flowers hanging in the air, resemble wreaths of lotuses about her person.

25. The orbs of worlds appear as the beautiful fruits of Pomegranates, containing all their peoples in them, like the shining grains of granites in the cells of those fruits.

26. The bright moonbeams stretching both above and below and all around the three sides, appear as the white sacred thread, girding the world above and below and all about; or as the stream of Gangá running in three directions in the upper, lower and nether worlds.

27. The clouds dispersing on all sides with their glittering lightnings, appear as the leaves and flowers of aerial forests, blown away by the breezes on all sides.

28. But all these worlds with their lands and seas, their skies and all their contents, are in reality as unreal as the visionary dreams; and as delusive as the enchanted city of the Fairy land.

29. The gods and demons, men and serpents, that are seen in multitudes in all worlds, are as bodies of buzzing gnats, fluttering about the Dumbura fig trees.

30. Here time is moving on with his train of moments and minutes, his ages, yugas and kalpas, in expectation of the unforeseen destruction of all things.

31. Having seen all these things in my pure and enlightened understanding, I was quite confounded to think, whence could all these have come into being.

32. Why is it that I do not see with my visual organs, all that I perceive, as a magic scene spread out in the sphere of my mind?

33. Having looked into these for a long time with my steadfast attention, I called to me the brightest sun of these luminous spheres and addressed him saying:--

34. Approach to me, O god of gods, luminous sun! I welcome you to me! Having approached him thus, I said:--

35. Tell me what you are and how this world with all its bright orbs came to being; if you know anything of these, then please reveal it to me.

36. Being thus addressed, he looked upon me, and then having recognized me, he made his salutation, and uttered in graceful words and speech.

37. The sun replied:--O lord! are the eternal cause of these false phenomena, how is it then that you know it not, but ask me about the cause thereof?

38. But shouldst you, all knowing as you are, take a delight in hearing my speech, I will tell you of my unasked and unthought of production, which I beg you to attend to.

39. O great Spirit! This world being composed of reality and unreality in its twofold view, beguiles the understanding to take it sometimes for a real and at others for an unreal thing. It is the great mind of the Divine Soul, that is thus employed in these constant and unceasingly endless creations for its diversion.

#### CHAPTER LXXXVI. STORY OF INDU AND HIS SONS.

1. The Sun continued:--It was, my lord! only the other day of one of your by gone Kalpas, and at the foot of a mount, beside the tableland of mount Kailása standing in a corner of the continent of Jambudvipa:--

2. That there lived a man by name of Suvarnajatá together with all his sons and their progeny, who had rendered that spot a beautiful and pleasant habitation.

3. There lived among them a Bráhmaṇ by name of Indu, a descendant of the patriarch Kasyapa, who was of a saintly soul, virtuous and acquainted with divine knowledge.

4. He resided in his residence with all his relatives, and passed his time agreeably in company with his wife, who was dear to his heart as his second self.

5. But there was no issue born of this virtuous pair, as there grows no grass in a sterile soil; and the wife remained discontented at the unfruitfulness of her blossoming or seed.

6. With all the purity and simplicity of their hearts, and the beauty and gracefulness of their persons and manners; they were as useless to the earth, as the fair and straight stem of the pure paddy plant, without its stalk of corn. The discontented pair then repaired to the mountain, in order to make their devotion for the blessing of progeny.

7. They ascended the Kailása mountain, which was unshaded by shady trees, and unpeopled by living beings; and there they stood fixed on one side, like a couple of trees in the barren desert.
8. They remained in their austere devotion, subsisting upon liquid food which supported the trees also. They drank but a draught of water, which they held in the hollow of their palms, from a neighbouring cascade at the close of the day.
9. They remained standing and unmoved as immovable trees, and continued long in that posture, in the manner of an erect wood in heat and cold.
10. They passed in this manner the period of two ages, before their meditation met with the approval of the god, who bears the crescent of the moon on his forehead.
11. The god advanced towards the parching pair, with the cooling moonbeams on his forehead; as when that luminary casts her dewy light on the dried trees and scorched lotuses, under the burning sun beams of a summer day.
12. The god, mounted on his milk-white bull, and clasping the fair Umá on his left, and holding the beaming moon on his head, appeared to them, as the spring season was approaching to a green wood (or shrub), with strewing flowers upon them.
13. They with brightening eyes and faces saw the god, as the lotuses hail the appearance of the comely moon; and then bowed down to the god of the silvery bow and snow white countenance.
14. Then the god rising to their view like the full moon, and appearing in the midst of the heaven and earth, spoke smilingly unto them in a gentle and audible voice; the breath of which refreshed them, like the breath of spring reviving the faded plants of the forest.
15. The god said:--I am pleased with your meditation, O Bráhmaṇ! offer your prayer to me, and have your desired reward granted to you immediately.
16. The Bráhmaṇ replied:--O Lord of gods, please favour me with ten intelligent male children. Let these be born of me to dispel all my sorrows (for want of a male issue).
17. The Sun rejoined:--The god said, be it so, and then disappeared in the air; and his great body passed through the etherial path, like the surge of the sea with the tremendous roar of thunders.
18. The Bráhmaṇic couple then returned to their home with gladness of their hearts, and appeared as the reflections of the two divinities Siva and Umá in their persons.
19. Returning there, the Bráhmaṇi became big with child, by the blessing she had got of her god Siva.
20. She appeared as a thick cloud heavy with rainwater, in the state of her full pregnancy; and brought forth in proper time (of child-birth), a boy as beautiful as the digit of the new moon.
21. Thus there were born of her ten sons in succession, all as handsome as the tender sprouts of plants; and these grew up in strength and stature, after they had received their sacramental investitures.
22. In course of a short time, they attained their boyhood, and became conversant in the language of the gods (Sanskrit); as the mute clouds become very loud in the rainy season.
23. They shone in their circle with the luster of their persons, as the resplendent orbs of the sky burn and turn about in their spheres.
24. In process of time these youths lost both their parents, who shuffled off their mortal coil to go to their last abode.
25. Being thus bereft of both their parents, the ten Bráhmaṇ lads left their home in grief, and repaired to the top of the Kailása mountain, to pass there their helpless lives in mourning.
26. Here they conversed together about their best welfare, and the right course that they should take to avoid the troubles and miseries of life.
27. They talked with one another on the topics, of what was the best good of humanity in this world of mortality, and many other subjects, such as:--
28. What is true greatness, best riches and affluence, and the highest good of humankind? What is the good of great power, possessions, chiefship and even the gain of a kingdom? What forms the true dignity of kings, and the high majesty of emperors?

29. What avails the autocracy of the great Indra, which is lost in one moment (a moment's time of Brahmá). What is that thing which endures a whole Kalpa, and must be the best good as the most lasting?

30. As they were talking in this manner, they were interrupted by the eldest brother, with a voice as grave, as that of the leader of a herd of deer to the attentive flock.

31. Of all kinds of riches and dignities, there is one thing that endureth for a whole kalpa, and is never destroyed; and this is the state of Brahmá, which I prize above all others.

32. Hearing this, the good sons of Indu exclaimed all in one voice saying:--Ah! well said: and then they honoured him with their mild speeches.

33. They said: How—O brother, can it be possible for us to attain to the state of Brahmá, who is seated on his seat of lotuses, and is adored by all in this world?

34. The eldest brother then replied to his younger brothers saying:--“O you my worthy brothers, do you do as I tell you, and you will be successful in that.

35. Do you but sit in your posture of padmāsana, and think yourselves as the bright Brahmá and full of his effulgence; and possessing the powers of creation and annihilation in yourselves”.

36. Being thus bid by the eldest brother, the younger brothers responded to him by saying “Amen;” and sat in their meditation together with the eldest brother, with gladness of their hearts.

37. They remained in their meditative mood, like the still pictures in a painting; and their minds were concentrated in the inmost Brahmá, whom they adored and thought upon, saying:--

38. Here I sit on the pericarp of a full blown lotus, and find myself as Brahmá—the great god, the creator and sustainer of the universe.

39. I find in me the whole ritual of sacrificial rites, the Vedas with their branches and supplements and the Rishis; I view in me the Sarasvatí and Gáyatrí mantras of the Veda, and all the gods and men situated in me.

40. I see in me the spheres of the regents, of the world, and the circles of the Siddhas revolving about me; with the spacious heaven bespangled with the stars.

41. I see this land and water globe ornamented with all its oceans and continents, its mountains and islands, hanging as an earring in the mundane system.

42. I have the hollow of the infernal world, with its demons, and serpents within myself; and I have the cavity of the sky in myself, containing the habitations and maidens of the immortals.

43. There is the strong armed Indra, the tormentor of the lords of peoples; the sole lord of the three worlds, and the receiver of the sacrifices of men.

44. I see all the sides of heaven spread over by the bright net of the firmament; and the twelve suns of the twelve months dispensing their ceaseless beams amidst it.

45. I see the righteous regents of the sky and the rulers of men, protecting their respective regions and peoples with the same care, as the cowherds take for protection of their cattle.

46. I find every day among all sorts of beings, some rising and falling, and others diving and floating, like the constant waves of the sea.

47. It is I (the ego) that create, preserve and destroy the worlds, I remain in myself and pervade over all existence, as the lord of all.

48. I observe in myself the revolution of years and ages, and of all seasons and times, and I find the very time, to be both the creator and destroyer of things.

49. I see a Kalpa passing away before me, and the night of Brahmá (dissolution) stretched out in my presence; while I reside for ever in the Supreme Soul, and as full and perfect as the Divine Spirit itself.

50. Thus these Bráhmans—the sons of Indu, remained in this sort of meditation, in their motionless postures like fixed rocks, and as images hewn out of stones in a hill.

51. In this manner these Bráhmans continued for a long period in their meditation, being fully acquainted with the nature of Brahmá, and possessed of the spirit of that deity in themselves. They sat in their posture of the padmāsana on seats of Kusa grass, being freed from the snare of the fickle and frivolous desires of this false and frail world.

CHAPTER LXXXVII. ANALECTA OF THE CELESTIAL SPHERES.

1. The Sun said:--O great father of creation! thus did these venerable Bráhmans, remain at that spot, occupied with these various thoughts (of existence) and their several actions in their minds for a long time.
2. They remained in this state (of abstraction), until their bodies were dried up by exposure to the sun and air, and dropped down in time like the withered leaves of trees.
3. Their dead bodies were devoured by the voracious beasts of the forest, or tossed about as some ripe fruits by the monkeys on the hills, (to be food for vultures and dogs).
4. These Bráhmans, having their thoughts distracted from outward objects, and concentrated in Brahmáhood, continued in the enjoyment of divine joy in their Spirits, until the close of the kalpa age at the end of the four Yugas.
5. At the end of the kalpa, there is an utter extinction of the solar light, by the constant rains poured down by the heavy Pushkara and Avartaka clouds at the great deluge.
6. When the hurricane of desolation blew on all sides, and buried all beings under the Universal ocean (which covered the face of the earth).
7. It was then your dark night, and the previous creation slept as in their yoga-nidrá or hypnotic trance in your sleeping self. Thus you continuing in your spirit, did contain all things in yourself in their spiritual forms.
8. Upon your waking this day with your desire of creation, all these things are exhibited to your view, as a copy of all that was in your inmost mind or Spirit already.
9. I have thus related to you O Brahmá! how these ten Bráhmans were personified as so many Brahmás; these have become the ten bright orbs situated in the vacuous sphere of your mind.
10. I am the one eldest among them, consecrated in this temple of the sky, and appointed by you, O lord of all! to regulate the portions of time on earthly beings.
11. Now I have given you a full account of the ten orbs of heaven, which are no other than the ten persons united in the mind of Brahmá, and now appearing as detached from him.
12. This beautiful world that you behold, appearing to your view, with all its wonderful structures, spread out in the skies, serves at best as a snare to entrap your senses, and delude your understanding, by taking the unrealities as realities in your mind.

#### CHAPTER LXXXVIII. INDIFFERENCE OF BRAHMÁ.

1. Brahmá said:--O Bráhman (Vasishtha) ! that are the best of Bráhmists, the god Sun having thus spoken of the ten Bráhmanas to Bráhma (me), held his silence.
2. I then thought upon this for sometime in my mind, and said afterwards, O Sun! do you tell me at present what I am next to create.
3. Tell me O Sun, what need is there of my making anymore worlds, after these ten globes have come into existence.
4. Now O great sage! the Sun having long considered in his mind about what I wanted him to tell, replied to me in the following manner in appropriate words.
5. The Sun said:--What need have you of the act of creating, my lord! that are devoid of effort or desire? This work of creation is only for your pleasure.
6. O lord that are free from desires, gives rise to worlds, as the sunbeams raise the waters, and the sunshine is accompanied by the shadow (as its inseparable companion).
7. You that are indifferent to the fostering or forsaking of your body, need have nothing to desire nor renounce for your pleasure or pain.
8. You, O Lord of creatures! does create all these for the sake of your pleasure only, and so do you retract them all in yourself, as the sun gives and withdraws his light by turns.
9. You that are unattached to the world, make your creation out of the work of love to you, and not of any effort or endeavour on your part.
10. If you desist from stretching the creation out of the Supreme Spirit, what good can you derive from your inactivity?
11. Do your duty as it may present itself to you, rather than remain inactive with doing nothing. The dull person who like the dirty mirror, does not reflect the image, comes to no use at all.

12. As the wise have no desire of doing anything which is beyond their reach, so they never like to leave out anything which is useful, and presents itself before them.
13. Therefore do your work as it comes to you, with a cheerful heart, and calmness of mind; with a tranquil soul, as if it were in your sleep, and devoid of desires which you can never reap.
14. As you do derive pleasure, O Lord of worlds! in forming the orbs of the sons of Indu, so the lord of gods will give you your reward for your works of creation.
15. The manner in which, O lord, you see the worlds with the eyes of your mind, nobody can see them so conspicuously with their external organs of vision; for who can say by seeing them with his eyes, whether you are created or uncreated.
16. He who has created these worlds from his mind, it is he alone that can behold me face to face, and no other person with his open eyes.
17. The ten worlds are not the work of so many Brahmás as it appeared to you before; and nobody has the power to destroy them, when they are seated so firmly in the mind.
18. It is easy to destroy what is made by the hand, and to shut out the sensible objects from our perception; but who can annul or disregard what is ascertained by the mind.
19. Whatever belief is deep-rooted in the minds of living beings, it is impossible to remove it by anybody, except by its owner (by change of his mind or its forgetfulness).
20. Whatever is habituated to confirmed belief in the mind, no curse can remove it from the mind, though it can kill the body.
21. The principle that is deeply rooted in the mind, the same forms the man according to its stamp; it is impossible to make him otherwise by any means, as it is no way possible to fructify a rock by watering at its root like a tree.

#### CHAPTER LXXXIX. STORY OF INDRA AND AHALYÁ.

1. The Sun said:--The mind is the maker and master of the world; the mind is the first supreme Purusha. Whatever is done by the Mind (intentionally), is said to be done; the actions of the body are held as no acts.
2. Look at the capacity of the mind in the instance of the sons of Indu; who being but ordinary Bráhmans, became assimilated to Brahmá, by their meditation of him in their minds.
3. One thinking himself as composed of the body, becomes subject to all the accidents of corporeality: But he who knows himself as bodiless (an incorporeal being), is freed from all evils which are accidental to the body.
4. By looking on the outside, we are subjected to the feelings of pain and pleasure; but the inward-sighted yogi, is unconscious of the pain or pleasure of his body.
5. It is thus the mind that causes all our errors in this world, as it is evidenced in the instance of Indra and his consort Ahalyá.
6. Brahmá said:--Tell me, my Lord Sol, who was this Indra, and who that Ahalyá, by the hearing of which my understanding may have its clear-sightedness.
7. The Sun said:--It is related my lord! that there reigned in former times a king at Magadha, Indra-dyumna by name, and alike his namesake (in prowess and fame).
8. He had a wife fair as the orb of moon, with her eyes as beautiful as lotuses. Her name was Ahalyá and she resembled ROiní—the favourite of moon.
9. In that city there lived a rascal at the head of all the libertines; he was the cheating son of a Bráhman, and was known by the same name of Indra.
10. Now this queen Ahalyá came to hear the tale of the former Ahalyá wife of Gotama, and her lust related to her at a certain time.
11. Hearing of that, this Ahalyá felt a passion for the other Indra, and became impatient in the absence of his company; thinking only how he should come to her.
12. She was fading as a tender creeper thrown adrift in the burning desert, and was burning with her inward flame, on beds of cooling leaves of the watery lotus and plantain trees.
13. She was pining amidst all the enjoyments of her royal state, as the poor fish lying exposed on the dry bed of a pool in summer heat.
14. She lost her modesty with her self possession, and repeated in her phrenzy, “here is Indra, and there he comes to me.”

15. Finding her in this pitiable plight, a lady of her palace took compassion on her, and said, I will safely conduct Indra before your ladyship in a short time.
16. No sooner she heard her companion say "I will bring your desired object to you," than she opened her eyes with joy, and fell prostrate at her feet, as one lotus flower falls before another.
17. Then as the day passed on, and the shade of night covered the face of nature, the lady made her haste to the house of Indra, the Bráhmaṇ's boy.
18. The clever lady used her persuasions as far as she could, and then succeeded to bring with her this Indra, and present him before her royal mistress forthwith.
19. She then adorned herself with pastes and paints, and wreaths of fragrant flowers, and conducted her lover to a private apartment, where they enjoyed their fill.
20. The youth decorated also in his jewels and necklaces delighted her with his sweet caresses, as the spring season renovates the tree groves with his luscious juice.
21. Henceforward this ravished queen, saw the world full with the figure of her beloved Indra, and did not think much of all the excellences of her royal lord—her husband.
22. It was after sometime, that the great king came to be acquainted of the queen's amour for the Bráhmaṇ Indra, by certain indications of her countenance.
23. For as long as she thought of her lover Indra, her face glowed as the full blown lotus, blooming with the beams of her moon like lover.
24. Indra also was inflamed with love of her with all his enraptured senses, and could not remain for a moment in any place without her company.
25. The king heard the painful tidings of their mutual affection, and of their unconcealed meetings and conferences with each other at all times.
26. He observed also many instances of their mutual attachment, and gave them his reprimands and punishments, as they deserved at different times.
27. They were both cast in the cold water of a tank in the cold weather, where instead of betraying any sign of pain, they kept smiling together as in their merriment.
28. The king then ordered them to be taken out of the tank, and told them to repent for their crimes; but the infatuated pair, was far from doing so, and replied to the king in the following manner.
29. Great King! As long we continue to reflect on the unblemished beauty of each other's face, so long are we lost in the meditation of one another, and forget our own persons.
30. We are delighted in our persecutions, as no torment can separate us from each other, nor are we afraid of separation, though O King, you can separate our souls from our bodies.
31. Then they were thrown in a frying pan upon fire, where they remained unhurt and exclaimed, we rejoice, O King! at the delight of our souls in thinking of one another.
32. They were tied to the feet of elephants, to be trampled down by them; but they remained uninjured and said, King we feel our hearty joy at the remembrance of each other.
33. They were lashed with rods and straps, and many other sorts of scourges, which the king devised from time to time.
34. But being brought back from the scourging ground, and asked about their suffering, they returned the same answer as before; and moreover, said Indra to the King, this world is full with the form of my beloved one.
35. All your punishments inflict no pain on her also, who views the whole world as full of myself.
36. Therefore all your punishments to torment the body, can give no pain to the mind (soul); which is my true self, and constitutes my personality (puruṣa), which resides in my person.
37. This body is but an ideal form, and presents a shadowy appearance to view; you can pour out your punishments upon it for a while; but it amounts to no more than striking a shadow with a stick.
38. Nobody can break down the brave (firm) mind; then tell me great king! what the powers of the mighty amount to?



39. The causes that conspire to ruffle the tenor of the resolute mind, are the false conceptions of external appearances. It is better therefore to chastise such bodies which mislead the mind to error.

40. The mind is firm for ever that is steadfast to its fixed purpose. Nay it is identified with the object which it has constantly in its thoughts.

41. Being and not being are words applicable to bodies; but they do not apply to the mind; since what is positive in thought, cannot be negated of it in any wise.

42. The mind is immovable and cannot be moved by any effort like mobile bodies. It is impregnable to all external actions, and neither your anger or favour, can make any effect on it.

43. It is possible for men of strong resolutions to change the course of their actions; but where is such a strong minded man to be found, who is able to withstand or change the current of his thought?

44. It is impossible to move the mind from its fixed fulcrum, as it is impracticable for tender stags to remove a mountain from its base. This black-eyed beauty is the fixed prop of my mind.

45. She is seated in the lofty temple of my mind, as the goddess Bhaváni on the mount Kailása; and I fear nothing as long I view this beloved preserver of my life and soul before me.

46. I sit amidst the conflagration of a burning mountain in summer's heat, but am cooled under the umbrage of her showering cloud, wherever I stand or fall.

47. I think of nothing except of that sole object of my thought and wish, and I cannot persuade myself, to believe me as any other than Indra the lover of Ahalyá.

48. It is by constant association, that I have come to this belief of myself; nor can I think of me otherwise than what is in my nature; for know, O King! The wise have but one and the same object in their thought and view.

49. The mind like the Meru, is not moved by threat or pity; it is the body that you can tame by the one or other expedient. The wise, O King! are masters of their minds, and there is none and nothing to deter them from their purpose.

50. Know it for certain, O King, that neither these bodies about us, nor these bodies and sensations of ours are realities. They are but shows of truth, and not the movers of the mind: but on the contrary, it is the mind which supplies the bodies, and senses with their powers of action; as the water supplies the trees and branches with their vegetative juice.

51. The mind is generally believed as a sensuous and passive principle, wholly moved by the outward impressions of senses; but in truth it is the mind, which is the active and moving principle of the organs of action. Because all the senses become dormant in absence of the action of the mind; and so the functions of the whole creation are at a stop, without the activity of the Universal Mind.

#### CHAPTER LXXX. LOVE OF THE FICTITIOUS INDRA AND AHALYÁ.

1. The Sun said:--The lotus-eyed king thus defied by this perverse Indra, addressed the sage Bharata, who was sitting by him (in the court-hall).

2. The king spoke:--Lord, you are acquainted with all morality, and seest this ravisher of my wife, and hearest the arrogant speech, that he utters before our face.

3. Please, O great sage! pronounce your curse upon him without delay; because it is a breach of justice to spare the wicked, as it is to hurt the innocent.

4. Being thus besought by the great king, Bharata the best of the wise munis; considered well in his mind, the crime of this wicked soul Indra.

5. And then pronounced his curse by saying:--"Do you, O reprobate sinner, soon meet with your perdition, together with this sinful woman, that is so faithless to her husband."

6. Then they both replied to the king and his venerable sage, saying,--"what fools must you be, to have thus wasted your curse, the great gain of your devotion, on our devoted heads.

7. The curse you have pronounced, can do us very little harm; for though our bodies should fall, yet it cannot affect our inward minds and spirits.

8. The inner principle of the soul, can never be destroyed by anybody and anywhere; owing to its inscrutable, subtle and intellectual nature.

9. The Sun added:--This fascinated pair, that were over head and ears in love, then fell down by effect of the denunciation, as when the lopped branches fall upon the ground from the parent tree.

10. Being subjected to the torment of transmigration, they were both born as a pair of deer in mutual attachment, and then as a couple of turtle doves in their inseparable alliance.

11. Afterwards, O lord of our creation, this loving pair came to be born as man and woman, who by their practice of austerities, came to be reborn as a Bráhmāna and Bráhmanī at last.

12. Thus the curse of Bharata, was capable only of transforming their bodies; and never to touch their minds or souls which continued in their unshaken attachment in every state of their transfiguration.

13. Therefore wherever they come to be reborn in any shape they always assume by virtue of their delusion and reminiscence, the form of a male and female pair.

14. Seeing the true love which subsisted between this loving pair in the forest, the trees also become enamoured of the other sex of their own kinds.

#### CHAPTER LXXXI. INCARNATION OF THE LIVING SOUL OR JÍVA.

1. The Sun continued:--Therefore I say, my lord! that the mind like time, is indestructible of its nature, and the invertible curse of the sage, could not alter its tenor.

2. Therefore it is not right for you, O great Brahmá! to destroy the ideal fabric of the air-drawn world of the sons of Indu, because it is improper for great souls, to put a check to the fancies of others.

3. What thing is there, O lord of lords! that is wanting in you in this universe of so many worlds, that should make your great soul, to pine for the air built worlds of Indu's sons?

4. The mind is truly the maker of worlds, and is known as the Prime Male—Purusha. Hence the mind that is fixed to its purpose, is not to be shaken from it by the power of any curse or by virtue of any drug or medicine, or even by any kind of chastisement.

5. The mind which is the image of everybody, is not destructible as the body, but remains forever fixed to its purpose. Let therefore the Aindavas continue in their ideal act of creation (as so many Brahmás themselves).

6. O lord that has made these creatures, remain firm in your place, and behold the infinite space which is spread out before you, and commensurate with the ample scope of your understanding, in the triple spheres of your intellect and mind, and the vast vacuity of the firmament.

7. These three fold infinities of etherial, mental and intellectual spaces, are but reflections of the infinite vacuity of Divine Intellect, and supply you, O Brahmá, with ample space for your creation of as many worlds at your will.

8. Therefore you are at liberty to create at your pleasure, whatever you like and think not that the sons of Indu, have robbed you of anything; when you have the power to create everything.

9. Brahmá said:--After the Sun had spoken to me in this manner, concerning the Aindava and other worlds, I reflected awhile on what he said, and then answered him saying:--

10. Well have you said, O Sun, for I see the ample space of air lying open before me. I see also my spacious mind and the vast comprehension of my intellect, I will therefore go on with my work of creation forever.

11. I will immediately think about multitudes of material productions, whereof O Sun! I ordain you as my first Manu or progeny, to produce all these for me.

12. Now produce all things as you will, and according to my command, at which the refulgent sun readily complied to my request.

13. Then this great luminary stood acknowledging with his bipartite body of light and heat; with the first of which he shone as the sun in the midst of heaven.

14. With the other property of the heat of his body, he became my Manu or agent in the nether worlds.

15. And here he produced all things as I requested him do, in the course of the revolutions of his seasons.

16. Thus have I related to you, O sagely Vasishtha! all about the nature and acts of the mind, and omnipotence of the great soul; which infuses its might in the mind in its acts of creation and production.
17. Whatever reflection is represented in the mind, the same is manifested in a visible form, and becomes compact and stands confest before it.
18. Look at the extraordinary power of the mind, which raised the ordinary Aindava Bráhmans to the rank of Brahmá, by means of their conception of the same in themselves.
19. As the living souls of the Aindavas, were incorporated with Brahmá, by their intense thought of him in them (or by their mental absorption of themselves in him); so also have we attained to Brahmáhood.
20. The mind is full of its innate ideas, and the figure that lays a firm hold of it, the same appears exprest without it in a visible shape; or else there is no material substance beside one's own mind.
21. The mind is the wonderful attribute of the soul, and bears in itself many other properties like the inborn pungency of the pepper.
22. These properties appear also as the mind, and are called its hyperphysical or mental faculties; while it is a downright mistake on the part of some (Sankhya materialists) to understand them as belonging to the body.
23. The self same mind is termed also the living principle—Jíva, when it is combined with its purer desires; and is to be known after all to be bodiless and unknown in its nature.
24. There is nobody as myself or any other person in this world, except this wonderful and self-existent mind; which like the sons of Indu, assumes the false conception of being real Brahmás themselves.
25. As the Aindavas were Brahmás in their minds, so my mind makes me a Brahmá also; it is the mind that makes one such and such, according to the conception that he entertains of himself.
26. It is only by a conceit of my mind, that I think myself situated as a Brahmá in this place; otherwise all these material bodies, are known to be as unreal, as the vacuity of the soul wherein they abide.
27. The unsullied mind approximates the Divine, by its constant meditation of the same; but being vitiated by the variety of its desires, it becomes the living being, which at last turns to animal life and the living body.
28. The intelligent body shines as any of the luminous orbs in the world of the Aindavas, it is brilliant with the intelligent soul, like the appearance of a visionary creation of the mind.
29. All things are the productions of the mind and reflections of itself, like the two moons in the sky, the one being but a reflection of the other; and as the concepts of the Aindava worlds.
30. There is nothing as real or unreal, nor a personality as I or you or any other; the real and unreal are both alike, unless it be the conception which makes something appear as a reality which has otherwise no reality of itself.
31. Know the mind to both active and inert. It is vast owing to the vastness of its desires, and is lively on account of its spiritual nature of the great God; but becomes inert by its incorporation with material objects.
32. The conception of phenomenals as real, cannot make them real, anymore than the appearance of a golden bracelet, can make it gold, or the phenomenals appearing in Brahma, can identify themselves with Brahma himself.
33. Brahma being all in all, the inert also are said to be intelligent, or else all beings from ourselves down to blocks, are neither inert nor intelligent.
34. It is said that the lifeless blocks, are without intelligence and perception; but everything that bears a like relation to another, has its perception also like the other.
35. Know everything to be sentient that has its perception or sensitivity; wherefore all things are possessed of their perceptivity, by the like relation of themselves with the Supreme Soul.
36. The terms inert and sensitive are therefore meaningless, in their application to things subsisting in the same Divine Spirit; and it is like attributing fruits and flowers to the trees of a barren land. The barren waste refers to the vacuum of the Divine Mind, and its

trees to its unsubstantial ideas, which are neither inert nor sentient like the fruits or flowers of those trees.

37. The notion or thought, which is formed by and is an act of the intellect, is called the mind; of these the portion of the intellect or intellectual part, is the active principle, but the thought or mental part is quite inert.

38. The intellectual part consists of the operation of exercise of intellect, but the thoughts or thinkables (chetayas), which are the acts of the chit or intellect are known to be inert; and these are viewed by the living soul in the false light of the world.

39. The nature of the intellect—chit is a pure unity, but the mind--chitta which is situated in the same, and thence called chit—stha or posited in the intellect, is a dualism of itself, and this appears in the form of a duality of the world.

40. Thus it is by exercise of intellect of itself as the other form, that the noumenal assumes the shape of the phenomenal world; and being indivisible in itself, it wanders through the labyrinth of errors with its other part of the mind.

41. There is no error in the unity of the intellect, nor is the soul liable to error, unless it is deluded by its belief of pluralities. The intellect is as full as the ocean, with all its thoughts rising and sitting in it as its endless waves.

42. That which you call the mental part of the intellect, is full of error and ignorance; and it is the ignorance of the intellectual part, that produces the errors of egoism and personality.

43. There is no error of egoism or personality in the transcendental category of the Divine Soul; because it is the integrity of all consciousness, as the sea is the collection of all its waves and waters.

44. The belief of egoism rises as any other thought of the mind, and is as inborn in it as the water in the mirage, which does not exist really in it.

45. The term ego is inapplicable to the pure and simple internal soul; which being weakened by the gross idea of its ardent desire, takes the name of ego, as the thickened coldness is called by the name of frost.

46. It is the pure substance of the intellect which forms the ideas of gross bodies, as one dreams of his death in his sleep. The all-pervading intelligence which is the all inherent and omnipotent soul, produces all forms in itself, and of which there is no end until they are reduced to unity.

47. The mind manifests various appearances in the forms of things, and being of a pure ethereal form, it assumes various shapes by its intellectual or spiritual body.

48. Let the learned abstain from the thoughts of the three-fold forms of the pure intellectual, spiritual and corporeal bodies, and reflect on them as the reflections of the Divine Intellect in his own mind.

49. The mind being cleansed of its darkness like the mirror of its dirt, shows the golden color of spiritual light, which is replete with real joy, and by far more blissful than what this earthly clod of body can ever yield.

50. We should cleanse the mind which exists forever, rather than the body which is transient and non-existent; and as unreal as the trees in the air, of which no one takes any notice.

51. Those who are employed in the purification of their bodies, under the impression that the body also is called the átmá or soul; are the atheistic charrakas, who are as silly goats among men.

52. Whatever one thinks inwardly in himself, he is truly transformed to its likeness, as in the instance of the Aindava Bráhmans, and of Indra and Ahalyá cited before.

53. Whatever is represented in the mirror of the mind, the same appears in the figure of the body also. But as neither this body nor the egoism of anyone, is lasting for ever, it is right to forsake our desires.

54. It is natural for everybody to think himself as an embodied being, and to be subject to death. It is as a boy thinks himself to be possessed of a demon of his own imagination, until he gets rid of his false apprehension by the aid of reasoning.

#### CHAPTER LXXXII. ON THE POWERS OF MIND.

1. Vasishtha added:--Now hear, O support of Raghu's race! what I next proposed to the lotus-born lord Brahmá, after we had finished the preceding conversation.

2. I asked him saying:--Lord! you have spoken before of the irrevocable power of curses and curses, how is it then that their power is said to be frustrated again by men.
3. We have witnessed the efficacy of curses, pronounced with potent Mantra--anathemas, to overpower the understanding and senses of living animals, and paralyze every member of the body.
4. Hence we see the mind and body are as intimately connected with each other, as motion with the air and fluidity with the sesamum seed.
5. Or that there is nobody except it but be a creation of the mind, like the fancied chimeras of visions and dreams, and as the false sight of water in the mirage, or the appearance of two moons in the sky.
6. Or else why is it that the dissolution of the one, brings on the extinction of the other, such as the quietus of the mind is followed by the loss of bodily sensations?
7. Tell me, my lord! how the mind is unaffected by the power of curses and menace, which subdue the senses and say whether they are both overpowered by these, being the one and same thing.
8. Brahmá replied:--Know then, there is nothing in the treasure-house of this world, which is unattainable by man by means of his exertions in the right way.
9. And that all species of animal being, from the state of the highest Brahmá, down to minute insects, are bicorpori or endowed with two bodies the mental and corporeal.
10. The one, that is the mental body, is ever active and always fickle; and the other is the worthless body of flesh, which is dull and inactive.
11. Now the fleshy part of the body which accompanies all animal beings, is overpowered by the influence of curses and charms, practised by the art of incantation--abhichára Vidyá.
12. The influence of certain supernatural powers stupifies a man, and makes him dull and dumb. Sometimes one is about to droop down insensible, as spell bound persons are deprived of their external senses, and fall down like a drop of water from a lotus-leaf.
13. The mind which is the other part of the body of embodied beings, is ever free and unsubdued; though it is always under the subjection of all living beings in the three worlds.
14. He who can control his mind by continued patience on one hand, and by constant vigilance on the other, is the man of an unimpeachable character, and unapproachable by calamity.
15. The more a man employs the mental part of his body to its proper employment, the more successful he is in obtaining the object he has in view.
16. Mere bodily energy is never successful in any undertaking (anymore than brute force); it is intellectual activity only, that is sure of success in all attempts.
17. The attention of the mind being directed to objects unconnected with matter, it is as vain an effort to hurt it (an immaterial object); as it is to pierce a stone with an arrow.
18. Drown the body under the water or dip it in the mud, burn it in the fire or fling it aloft in air, yet the mind turns not from its pole; and he who is true to his purpose, is sure of success.
19. Intensity of bodily efforts overcomes all impediments, but it is mental exertion alone which leads to ultimate success in every undertaking.
20. Mark here in the instance of the fictitious Indra, who employed all his thoughts to the assimilation of himself into the very image of his beloved, by drowning all his bodily pains in the pleasure of her remembrance.
21. Think of the manly fortitude of Mándavya, who made his mind as detached as marble, when he was put to the punishment of the guillotine, and was insensible of his suffering.
22. Think of the sage who fell in the dark pit, while his mind was employed in some sacrificial rite, and was taken up to heaven in reward of the merit of his mental sacrifice.
23. Remember also how the sons of Indu obtained their Brahmáhood, by virtue of their persevering devotion, and which even I have not the power to withhold.
24. There have been also many such sages and master-minds among men and gods, who never laid aside their mental energies, whereby they were crowned with success in their proper pursuits.

25. No pain or sickness, no fulmination nor threat, no malicious beast or evil spirit, can break down the resolute mind, anymore than the striking of a lean lotus-leaf, can split the breast of a hard stone.

26. Those that you say to have been discomfited by tribulations and persecutions, I understand them as too infirm in their faiths, and very weak both in their minds and manliness.

27. Men with heedful minds, have never been entrapped in the snare of errors in this perilous world; and they have never been visited by the demon of despair, in their sleeping or waking states.

28. Therefore let a man employ himself to the exercise of his own manly powers, and engage his mind and his mental energy to noble pursuits, in the paths of truth and holiness.

29. The enlightened mind forgets its former darkness, and sees its objects in their true light; and the thought that grows big in the mind, swallows it up at last, as the fancy of a ghost lays hold of the mind of a child.

30. The new reflection effaces the prior impression from the tablet of the mind, as an earthen pot turning on the potter's wheel, no more thinks of its nature of dirty clay. (One risen to a high rank or converted to a new creed, entirely forsakes and forgets his former state).

31. The mind, O muni! is transmuted in a moment to its new model; as the inflated or aerated water rises high into waves and ebullitions, glaring with reflections of sunlight.

32. The mind that is averse to right investigation, sees like the purblind, everything in darkness even in broad day light; and observes by deception two moons for one in the moonshine.

33. Whatever the mind has in view, it succeeds soon in the accomplishment of the same. And as it does aught of good or evil, it reaps the reward of the same, in the gladness or bitterness of his soul.

34. A wrong reflector reflects a thing in a wrong light, as a distracted lover sees a flame in the moonbeams, which makes him burn and consume in his state of distraction.

35. It is the conception of the mind, that makes the salt seem sweet to taste, by its giving a flavor to the salted food for our zest and delight.

36. It is our conception, that makes us see a forest in the fog, or a tower in the clouds; appearing to the sight of the observer to be rising and falling by turns.

37. In this manner whatever shape the imagination gives to a thing, it appears in the same visionary form before the sight of the mind; therefore knowing this world of your imagination, as neither a reality nor unreality, forbear to view it and its various shapes and colors, as they appear to view.

#### CHAPTER LXXXIII. A VIEW OF THE GENESIS OF THE MIND AND BODY.

1. Vasishtha said:--I will now tell you Ráma! What I was instructed of yore by lord Brahmá himself.

2. From the unspeakable Brahmá, there sprang all things in their undefinable ideal state, and then the Spirit of God being condensed by His Will, it came to be produced of itself in the form of the Mind.

3. The Mind formed the notions of the subtle elementary principles in itself, and became a personal agent (with its power of volition or creative will). The same became a luminous body and was known as Brahmá the first Male (Purusha).

4. Therefore know Ráma, this same Brahmá to be the Parameshthi or situated in the Supreme, and being a personification of the Will of God, is called the Mind.

5. The Mind therefore known as the Lord Brahmá, is a form of the Divine essence, and being full of desires in itself, sees all its wills (in their ideal forms), present before it.

6. The mind then framed or fell of itself, into the delusion, of viewing its ideal images as substantial (as one does in his delirium); and thence the phenomenal world (with whatever it contains), is said to be the work of Brahmá.

7. Thus the world proceeding in this order from the supreme essence, is supposed by some to have come into being from another source, of dull material particles.

8. It is from that Brahma, O Ráma! that, all things situated in this concave world, have come to being, in the manner of waves rising on the surface of the deep.

9. The self existent Brahma that existed in the form of intellect (chit) before creation, the same assumed the attribute of egoism (ahamkára) afterwards, and became manifest in the person of Brahmá.

10. All the other powers of the Intellect, which were concentrated in the personality of the Ego, were equivalent to those of Omnipotence.

11. The world being evolved from the eternal ideas in the Divine Intellect, manifested itself in the mind of the great father of all—Brahmá.

12. The Mind thus moving and modeling all things is called the Jíva living soul.

13. These living souls rise and move about in the vacuous sphere of the infinite Intellect (chidákása). These are unfolded by the elementary particles of matter, and pass in the open space surrounded by air. They then reside in the fourteen kinds of animated nature, according to the merit and demerit of their prior acts. They enter the bodies through the passage of their vital breath, and become the seeds of moving and immovable beings.

14. They are then born of the generative organ (foetus), and are met on a sudden by the desires of their previous births (which lay waiting on them). Thus led on by the current of their wishes, they live to reap the reward or retribution of their good or bad acts in the world.

15. Thus bound fast to action and fettered in the meshes of desire, the living souls enchained in their bodies, continue to rove about or rise and fall in this changeful world by turns.

16. Their wish is the cause of their weal or sorrow, says the scripture; and which is inseparable from the soul as volition from the mind.

17. Thousands of living souls, are falling off as fast as the leaves of forest trees; and being carried away by the force of their pursuits, they are rolling about as the fallen leaves blown upward by the breeze in the valleys.

18. Many are brought down and bound to innumerable births in this earth, by their ignorance of the Chit or Divine Intellect, and are subjected to interminable transmigrations in various births.

19. There are some who having passed many mean births in this earth, have now risen high in the scale of beings, by their devotedness to better acts.

20. Some persons acquainted with spirituality, have reached their state of perfection; and have gone to heaven, like particles of sea-water, carried into the air above by the blowing winds.

21. The production of all beings is from the Supreme Brahmá; but their appearance and disappearance in this frail world, are caused by their own actions. Hence the actionless yogi, is free from both these states.

22. Our desires are poisonous plants, bearing the fruits of pain and disappointment; and lead us to actions which are filled with dangers and difficulties.

23. These desires drive us to different countries, to distant hills and dales in search of gain.

24. This world O Ráma! is a jungle of withered trees and brambles; and requires the axe of reason to clear away these drugs and bushes. So are our minds and bodies but plants and trees of our sorrow, which being rooted out by the axe of reason, will no more come to grow by their transmigration in this earth.

#### CHAPTER LXXXIV. BRAHMÁ THE ORIGIN OF ALL.

1. Vasishttha said:--Hear me now relate to you, Ráma! the several classes of higher, lower and middling species of beings, and the various grades of their existence here and elsewhere in the scale of creation.

2. They were the first in their production, and are known as the idam-prathama--or the first class in their birth, whose long practice in a course of virtuous actions in prior states, has secured to them the property of goodness only.

3. The second grade is called the guna pívari or state of sound qualities, which is attained by the prosperous, and leads them to meritorious deeds, to the acquisition of their desired objects, and their right dealing in the affairs of the world.

4. The third grade is termed the sasatwá, or the state of substantiality of men of substance. It is attended with like results, proportioned to the righteous and unrighteous acts of men, who may obtain their liberation after a hundred transmigrations of their souls on earth.

5. The fourth grade comprises infatuated people called atyanta tāmasi, who are addicted to their varying desires in this changeful world,
6. And come to the knowledge of truth, after passing a thousand lives in ignorance and sin, and suffering the effects proportionate to their good or evil deeds.
7. The fifth grade is composed of men of a baser nature, called adhama-satwá by the wise, and who may possibly have their liberation, after a course of numberless births in different shapes and forms.
8. The sixth grade is composed of those extremely benighted men (atyanta tāmasi), who are doubtful of their liberation (Sandigdha-moksha), and continue in the vicious course of their past lives.
9. Those who after passing two or three previous births in other states, are born afterwards with the quality of gentleness, these are reckoned as the seventh grade, and are denominated the Rájashi—gentry or gentility.
10. Those who remain mindful of their duties, and are employed in discharge of them in this state of life; are said by the wise to be entitled to their liberation, soon after their demise.
11. Those among the Rájashi—gentility, whose acts are commensurate with those of gentlemen and the nobility, are included in the eighth class, and are called Rája Sátwiki--or noble gentlemen; and are entitled to their liberation after a few births on earth.
12. The ninth class comprises the rája-rájashi or right gentlemen, whose actions conform with their title, and who obtain their long longed-for liberation, after a course of hundred births in the same state.
13. The next or tenth class is composed of the rájatámasí or blinded gentry, who act foolishly under their infatuation; and who are uncertain of their liberation, even after a thousand births.
14. The most giddy of this class is called atyanta-rája-tamashi, or the excessively infatuated gentry, whose conduct in life correspond with their name, and whose transmigration does not cease at anytime.
15. Then the lower classes comprise the children of darkness or ignorance--tamas; of whom the tāmasas form the eleventh grade, and are said to be deprived of their liberation forever more.
16. There have been a few however among them, who have obtained their salvation by means of their divine knowledge, and their good acts during their lifetime.
17. Next follows the twelfth order of tāmasa-rájasa, who combine in them the qualities of darkness and enlightenment, and who are liberated after a thousand births in their former demoniac state, and one hundred births in their progressive improvements.
18. Then comes the thirteenth order of tāmas-tāmasi or those in darkest darkness, who have to transmigrate for millions of years both in their prior and later births, before they can have their liberation from the bondage of body.
19. Last comes the fourteenth order of beings, who continue in their state of gross ignorance (atyanta—tāmasí) forever, and it is doubted whether they can have their liberation at all.
20. All other masses of living beings also, have proceeded from the body of the great Brahmá, as the moving waves rise from the great body of waters.
21. And as the lamp flickering by its own heat, scatters its light on all sides; so does Brahmá glowing in himself, irradiate his beams in the shape of a glittering particle, to spread all over the universe.
22. And as the sparks of fire are flung about by force of the burning flame; so do these multitudes of produced beings rise from the substance of Brahmá himself.
23. As the dust and filaments of mandara flowers, fly to and fill the air on all sides; and as the beams of the moon shoot out of its orb, to fill the four quarters of heaven and earth; so the minutiae of divine essence emanate from the Deity, and spread throughout the universe.
24. As the variegated tree, produces its leaves and flowers of various colors from itself; so the varieties of created beings, spring from one Brahmá—the source of all.



25. As the gold ornaments are in relation to the metal gold of which they are made, and wherein they subsist, so Ráma! are all things and persons in relation to Brahmá, out of whom they have sprung and in whom they abide.

26. As the drops of water, are related to the pure water of the cascade, so Ráma, are all things related to the uncreated Brahmá, whence they issue as drizzling drops.

27. As the air in a pot and about a basin, is the same with the surrounding air of heaven; so are all individual objects the same, with the undivided spirit of the all-pervading Brahmá.

28. As the drops of rain-water, and those of water spouts, whirlpools and waves, are identical with their parent waters; so are all these phenomenal sights, the same with the great Brahmá, whence they spring, and wherein they exist and subside.

29. As the mirage presents the appearance of a swelling sea wave, by the fluctuation of sunbeams on sand; so do all visible objects show themselves to the sight of the spectator, beside which they have no figure or form of themselves.

30. Like the cooling beams of the moon, and the burning light of the sun, do all things shine with their different lustres derived from Brahmá.

31. It is He, from whom all things have risen, unto him they return in their time; some after their transmigrations in a thousand births, and others after longer periods of their revolutions in various bodies.

32. All these various forms of beings in the multiform world are moving in their respective spheres by the will of the Lord. They come and go, rise and fall, and shine in their transitory forms, like the sparks of fire, fluttering and sparkling for a moment, and then falling and becoming extinct forever.

#### CHAPTER LXXXV. IDENTITY OF THE ACTOR AND HIS ACTION.

1. Vasishtha said:--There is no difference of acts, from the agent, as they have sprung together from the same source of their creator: they are the simultaneous growth of nature like flowers and their odour.

2. When human souls are freed from their desires, they are united with the Supreme Soul of Brahmá, as the blueness of the sky which appears distinct to the eyes of the ignorant, is found to be joined with the clear firmament.

3. Know, O Ráma! that it is for the understanding of the ignorant, that the living souls are said to have sprung from Brahmá: when they are in reality but shadows of the same.

4. Wherefore it is not right on the part of the enlightened to say that such and such things are produced from Brahmá, when there is nothing that exists apart or separate from him.

5. It is a mere fiction of speech to speak of the world as creation or production, because it is difficult to explain the subject and object of the lecture, without the use of such fictitious language (as the actor and act, the creator and the created etc.).

6. Hence the language of dualists and pluralists is adopted in monotheistic doctrines, as the expressions, this one is Brahmá, or Divine Soul, and these others are the living souls, as they are in use in the popular language.

7. It has been seen (explained), that the concrete world has sprung from the discrete Brahmá; because the production of something is the same with its material cause, though it seems different from it to common understandings.

8. Multitudes of living beings rising like the rocks of Meru and Mandara mountains, are joined with the main range from which they jut out.

9. Thousands and thousands of living beings, are constantly produced from their common source, like the innumerable offshoots of forest trees, filling the woodland sky with their variegated foliage.

10. An infinity of living beings will continue to spring from the same, like blades of grass sprouting from the earth below; and they will likewise be reduced to the same, like the season plants of spring, dying away in the hot weather of Summer.

11. There is no counting of the living creatures that exist at anytime, and what numbers of them, are being born and dying away at any moment.

12. Men with their duties proceed from the same divine source, like flowers growing with their fragrance from the same stem; and all these subside in the same receptacle whence they had their rise.

13. We see the different tribes of demons and brutes, and of men and gods in this world, coming into existence from non-existence, and this is repeated without end.
14. We see no other cause of their continuous revolution in this manner, except the forgetfulness of their reminiscence, which makes them oblivious of their original state, and conform with every mode of their metempsychosis into new forms.
15. Ráma said:--For want of such reminiscence, I think that, obedience to the dictates of the infallible Scriptures, which have been promulgated by the sages, and based on the authority of the Vedas, is the surest way for the salvation of mankind.
16. And I reckon those men as holy and perfect, who are possessed of the virtues of the great, and have magnanimity and equanimity of their souls, and have received the light of the unknowable Brahmá in them.
17. I reckon two things as the two eyes of the ignorant, for their discernment of the path of salvation. The one is their good conduct, and the other their knowledge of the scriptures, which follows the former.
18. Because one who is righteous in his conduct only, without joining his righteousness with his knowledge also, is never taken into account; and is slighted by all to be plunged into insignificance and misery.
19. Again Sage;--it is the joint assent of men and the Veda, that acts and their actors come one after the other; and not as you said of their rising simultaneously from their divine origin.
20. It is the act which makes the actor, and the actor who does the work. Thus they follow one another on the analogy of the seed and the tree which produce one another. This mutuality of both is seen in the practice of men and ordinances of the Veda.
21. Acts are the causes of animal births, as the seed gives birth to the sprouts of plants; and again works proceed from living beings as the sprouts produce the seeds.
22. The desire that prompts a person to his particular pursuit in his prison house of this world, the same yields him the like fruits and no other.
23. Such being the case, how was it sage, that you said of the production of animals from the seed of Brahmá, without the causality of their prior acts, which you say to be simultaneous with the birth of animal beings.
24. On one hand you have set at nothing the law of antecedence and sequence of birth and action to one another, by your position of their simultaneity.
25. And again to say, that Brahmá is not the origin of actions, and that Brahmá and other living beings are subjected to their several actions, are self contradictory propositions and opposed to common sense. This question upsets the doctrine of Free Will.
26. And also to say that living beings are born together with their actions (by predestination), and are bound to them to no purpose, would be to apply to them the analogy of fishes which are caught by the baits they cannot devour, but cause their death.
27. Therefore please to tell me sage, about the nature of acts, for you are best acquainted with the secrets of things, and can well remove my doubts on the subject.
28. Vasishtha replied:--You have well asked, my good Ráma! about this intricate subject, which I will now explain to you in a manner that will enlighten your understanding.
29. It is the activity of the mind which forms its thoughts and intentions, which are the roots or seed of actions; and it is its passivity, which is the recipient of their results.
30. Therefore no sooner did the principle of the mind spring from the essence of Brahmá, than it was accompanied by its thoughts and actions in the bodies, which the living beings assumed, according to their prior deserts and in-born desires.
31. As there is no difference between the self-same flower and its fragrance; in the same manner there is no distinction of the mind, from its actions which are one and the same thing.
32. It is the exertion of bodily activity, which we call an action here; but it is well known to the wise to be preceded by a mental action, which is called its thought in the mind.
33. It is possible to deny the existence of material objects, of the air and water, the hill and others; but it is impossible to deny the operations of our mental faculties, of which we have subjective evidence in ourselves.

34. No deliberate action of the present or past life goes for nothing; all human actions and efforts are attended with their just results, to which they are properly directed.

35. As the ink ceases to be ink, without its inky blackness, so the mind ceases to exist, without the action of its mental operations.

36. Cessation of mental operation, is attended with cessation of thought, and quiescence of the mind, is accompanied with discontinuance of actions. The liberated are free from both of these; but the unemancipate from neither.

37. The mind is ever united with its activity as the fire with its heat, and the want of either of these, is attended to worldlings with the extinction of both.

38. The mind being ever restless in itself, becomes identified with the actions proceeding from its activity. The actions also whether good or bad, become identified with the mind, which feels their just rewards and punishments. Hence you see Ráma! The inseparable connection of the mind and acts, in reciprocating their actions and reactions upon each other.

#### CHAPTER LXXXVI. INQUIRY INTO THE NATURE OF MIND.

As the Ego, the subjective and really existent entity.

1. Vasishtha said:--The mind is mere thought, and thought is the mind in motion. Its actions are directed by the nature of the thoughts; and the result of the acts is felt by everybody in his mind.

2. Ráma said:--Sage, I pray you will explain in length, regarding the immaterial mind as opposed to the material body, and its inseparable property of will or volition.

3. Vasishtha replied:--The nature of the mind is known to be composed of the property of Volition, which is an attribute of the infinite and almighty power of the Supreme Soul.

4. The mind is known to be of the form of that self moving principle, which determines the doubt of men between the affirmative and negative sides (as whether it is so or not).

5. The mind is known to be of the form of Égo, which is ignorant of the self manifesting soul of God; and believes itself as the subject of its thoughts and actions.

6. The mind is of the nature of imagination (Kalpaná), which is ever busy in its operations: hence the inactivity of the mind is as impossible in this world, as the non-thinking of the intelligent man.

7. As there is no difference in the essence of fire and heat; so there is no difference whatever between mind and its activity, and so between the mind and soul.

8. The mind is known by many names in the same person and body, according to its various faculties and functions, its various thoughts and desires, and their manifold operations and consequences.

9. The Divine Mind is said to be distributed into all souls by mistake and without any reason; since the All is without any substance or substratum, and indivisible in its nature. It is a mere fabrication of our desires and fancies to diversify it in different persons.

10. Whoever has set his desire in anything as if it were a reality, finds the same to be attended with the like fruit as he had expected of it.

11. It is the movement of the mind, which is said and perceived by us to be the source of our actions; and the actions of the mind are as various as the branches, leaves and fruits of trees.

12. Whatever is determined by the mind, is readily brought into performance by the external organs of action; thus because the mind is the cause of action, it is identified with the effect.

13. The mind, understanding, egoism, intellect, action and imagination, together with memory, or retentiveness, desire, ignorance, exertion and memory, are all synonyms of the mind.

14. So also sensation, nature, delusion and actions, are words applied to the mind for bewilderment of the understanding.

15. The simultaneous collision of many sensations, diverts the mind from its clear sight of the object of its thought, and causes it to turn about in many ways.

16. Ráma asked:--How is it Sage, that so many words with their different significations, were invented to express the transcendent cause of our consciousness (the mind), and heap them on the same thing for our confusion only?

17. Vasishtha replied:--As man began to lose sight of his consciousness, and labored under suppositions about his self, it was then that he found the mind to be the waking principle within him.

18. When man after considering himself and other things comes to understand them in their true light; he is then said to have his understanding--buddhi.

19. When man by false conception of himself, assumes a personality to him by his pride, he is called an egoist, with the principle of ego or egoism in him, causing his bondage on earth. Absolute egoism is the doubting of everything beside self-existence.

20. It is called thought which passes from one object to another in quick succession, and like the whims of children, shifts from one thing to another without forming a right judgement of any.

21. The mind is identified with acts, done by the exercise of a power immanent in itself as the agent; and the result of the actions, whether physical or moral, good or bad, recurs to the mind in their effects.

22. The mind is termed fancy for its holding fast on fleeting phantasies by letting loose its solid and certain truths. It is also the imagination, for giving various images or to the objects of its desire--ihita Kalpaná. It is called Kakataliya Sanyoga or accidental assemblage of fancied objects. It is defined as the agglutinative and associative power to collect materials for imagination which builds up on them.

23. The Memory or retention is that power of the mind, which retains an image whether known or unknown before, as if it were a certainty known already; and when it is attended with the effort of recalling it to the mind, it is termed as remembrance or recollection.

24. The desire cravings which resides in the region of the mind, for possession of the objects of past enjoyment; as also the efforts of the mind for attainment of other things, are called its desires.

25. When the mind's clear sight of the light of the soul or self, is hidden by the shadow of other gross things, which appear to be real instead of the true spiritual, it is called ignorance; and is another name of the deluded understanding.

26. The next is doubt, which entraps the dubious mind in the snare of scepticism, and tends to be the destruction of the soul, by causing it to disbelieve and forget the Supreme Spirit.

27. The mind is called sensation, because all its actions of hearing and feeling, of seeing and smelling, thinking and enjoying, serve to delight the senses, which convey the impressions back to the mind.

28. The mind that views all the phenomena of nature in the Supreme Spirit, and takes outward nature as a copy of the eternal mind of God, is designated by the name of nature itself.

29. The mind is called máyá or magic, because it converts the real into unreal, and the unreal into real. Thus showing the realities as unrealities, and the vice-versa by turns. It is termed error or mistake of our judgement, giving ascent to what is untrue and the contrary. The causes of error are said to be ignorance (avidyá) and passions (tamas).

30. The sensible actions are seeing and hearing, feeling, tasting and smelling, of the outward organs of sense; but the mind is the cause both of these actions and their acts.

31. The intellect (chit) being bewildered in its view of the intellectual world (chetayas), manifests itself in the form of the mind, and becomes the subject of the various functions which are attributed to it.

32. Being changed into the category of the mind, the intellect loses its original state of purity, and becomes subject to a hundred desires of its own making (by its volitive faculty).

33. Its abstract knowledge of general truths being shadowed by its percipience of concrete and particular gross bodies, it comes to the knowledge of numbers and parts, and is overwhelmed by the multiplicity of its thoughts and the objects of its desires.

34. It is variously styled as the living principle and the mind by most people on earth; but it is known as exercise of intellect and understanding (chitta and buddhi) by the wise.

35. The intellect being depraved by its falling off from the sole Supreme Soul, is variously named by the learned according to its successive phases and functions, owing to its being vitiated by its various desires, and the variety of their objects.

36. Ráma said:--O Sir! that art acquainted with all truths, please tell me, whether the mind is a material or immaterial thing, which I have not been able to ascertain as yet.
37. Vasishtha replied:--The mind, O Ráma! is neither a gross substance nor an intelligent principle altogether: it is originally as intelligent as the intellect; but being sullied by the evils of the world and the passions and desires of the body, it takes the name of the mind.
38. The intellect (chit) which is the cause of the world, is called the chitta or heart, when it is situated in the bosom of sentient bodies, with all its affections and feelings (ávilám). It then has a nature between goodness and badness (by reason of its moral feelings and bad passions).
39. When the heart remains without a certain and uniform fixity to its purpose, and steadiness in its own nature, it feels all the inner changes with the vicissitudes of the outer world, and is as a reflector of the same.
40. The intellect hanging between its intelligence and gross objects, takes the name of the mind, when it is vitiated by its contact with outward objects.
41. When the action of the Intellect or the faculty of the intellect's reasoning, is weakened by sensitivity, and becomes dull by reason of its inward impurity; it is then styled the mind, which is neither a gross material thing, nor an intelligent spiritual principle.
42. The intellectual principle is variously designated by many such names, as the mind, the understanding, the ego, and the living soul or principle of animation.
43. The mind bears its different names according to the variety of its functions; just as an actor in the theatre, appears under different names and garbs of the dramatic personages on the stage.
44. As a man passes under many titles, according to his various occupations and professions; so the mind takes different names according to the various operations of its nature.
45. Besides the names that I have mentioned regarding the mind, the disputants in mental philosophy, have invented many others agreeably to their diverse theories.
46. They have attributed to the mind many designations, according to the views in which they designed to exhibit its nature; such as some calling it the intellect, another the understanding, the sensation and so forth.
47. One takes it as dull matter, and another as the living principle; some one calls it the ego, while others apply the term understanding to it.
48. I have told you, Ráma that egoism, mind and the light of understanding, together with the volition of creation, are but different properties of the one and same internal principle.
49. The Nyáya philosophy has taken the mind etc., in different lights according to its own view of them; and so the Sánkhyá system explains the perception and senses in a way peculiar to itself.
50. In this manner are all these terms taken in very different acceptations, by the different systems of Mimamsa, Vaiseshika, Arhata and Buddhist philosophy. The Pancharatra and some other systems, have given them particular senses disagreeing with one another.
51. All these various doctrines, arising at different times and in distant countries, lead at last to the same Supreme Being, like the very many different ways, leading their passengers to the same imperial city.
52. It is ignorance of this supreme truth or misunderstanding of the discordant doctrines, that causes the votaries of different systems and sects, to carry on an endless dispute among themselves with bitter acrimony.
53. The disputants maintain their particular positions by their respective dogmatism; just as passengers persist in their accustomed paths as the best suited to them.
54. They have spoken falsely, whose words point out everything as the fruit of our acts, and direct mankind only to the performance of their actions. It is according to the various prospects that men have in view, that they have given their reasons in their own ways.
55. The mind receives its various names from its different functions as a man is called a Snataka or early bather, and a dátá--donor, from his acts of sacred ablutions and religious gifts.

56. As the actor gets his many titles, according to the several parts which he performs; so the mind takes the name of a Jíva or living being, from its animation of the body and its desires.

57. The mind is said to be the heart also, which is perceived by everybody to reside within himself. A man without the heart, has no feeling nor sensation.

58. It is the heart which feels the inward pleasure or pain, derived from the sight or touch, hearing or smelling, and eating and drinking of pleasurable and painful things.

59. As the light shows the colors of things to the sight, so the mind is the organ, that reflects and shows the sensations of all sensible objects in the cranium and sensory.

60. Know him as the dullest of beings, who thinks the mind to be a dull material substance; and whose gross understanding cannot understand the nature of the Intellect.

61. The mind is neither intelligence (chetana) nor inert matter (jada); it is the ego that has sprung amidst the various joys and griefs in this world.

62. The mind which is one with the Divine Intellect, perceives the world to be absorbed into itself; but being polluted with matter (like fresh water with soil), it falls into the error of taking the world for real.

63. Know Ráma, that neither the pure immaterial intellect, nor gross matter as the inert stone, can be the cause of the material world.

64. Know then, O Rághava, that neither intelligence nor inertia, is the cause of the world; it is the mind that is the cause of visible objects, as it is the light which unfolds them to the view.

65. For where there is no mind, there is no perception of the outer world, nor does dull matter know of the existence of anything; but everything is extinct with the extinction of the mind.

66. The mind has a multiplicity of synonyms, varied by its multifarious avocations; as the one continuous duration undergoes a hundred homonyms, by the variations of its times and seasons.

67. If egoism is not granted to be a mental action, and the sensations be reckoned as actions of the body; yet its name of the living principle, answers for all the acts of the body and mind.

68. Whatever varieties are mentioned of the mind, by the reasonings of different systems of philosophy, and sometimes by the advocates of an opinion, and at others by their adversaries:--

69. They are neither intelligible nor distinguishable from one another, except that they are all powers of the self-same mind; which like the profluent sea, pours its waters into innumerable outlets.

70. As soon as men began to attribute materialistic powers and force to the nature of the pure (immaterial) consciousness, they fell into the error of these varieties of their own making.

71. As the spider lets out its thread from itself, it is in the same manner that the inert has sprung from the intellect, and matter has come into existence from the ever active spirit of Brahmá.

72. It is ignorance, that has introduced the various opinions concerning the essence of the mind; and hence arose the various synonymous expressions, significant of the Intellect among the opponents.

73. The same pure Intellect, is brought to bear the different designations of the mind, as understanding, living principle and egoism; and the same is expressed in the world by the terms intelligence, heart, animation and many other synonyms, which being taken as expressive of the same thing, must put an end to all dispute.

#### CHAPTER LXXXVII. THE MAGNITUDE OF THE SPHERE OF THE INTELLECT.

1. Ráma said:--I come to understand, O venerable sage! from all you have propounded, that this grandeur of the universe being the work of the Divine Mind, is all derived from the same.

2. Vasishtha answered:--The Mind as already said, having assumed a substantial form, manifested itself in the form of water in the mirage, raised by the shining blaze of its own light.

3. The mind became amalgamated (identical), with the contents of the world, in the Spirit of Brahmá, now showing itself in the form of man, and now appearing as a god.
4. Somewhere he showed himself as a demon and at another place like a Yaksha; here he was as a Gandharva, and there in the form of a Kinnará.
5. The vast expanse of the Mind, was found to comprise in it the various tracts of land; and the pictures of many cities and habitable places.
6. Such being the capacity of the mind, there is no reckoning of the millions of bodies, which are contained in it, like the woods and plants in a forest. All those are not worth our consideration in our inquiry about the mind.
7. It was this mind which spread out the world with all its contents, beside which there exists nothing but the Supreme Spirit.
8. The soul is beyond every category, it is omnipresent and the substratum of all existence, and it is by the power of this soul, that the mind doth move and manifest itself.
9. The Mind is known as the cause of the body, which is work of the mind; it is born and becomes extinct with the body, which the soul does not, nor has it any such quality which belongs to the mind.
10. The mind is found by right reasoning to be a perishable object, and no sooner doth it perish, than the living soul succeeds to obtain its final liberation. For the desires of the mind are the bondage of its transmigration, but the dissolution of the mind with its desires, secures its liberation.
11. After decadence of the mental desires there is no more any exertion for acts. This state is called the liberation of living souls, from their release from trouble and care; and the mind thus released, never comes to be born and die again.
12. Ráma said:--Sage! You have said before, that human nature is principally of three kinds viz:--the good, the gentle and the base (satva, rajas and tamas); and it is owing to the good or bad nature of their minds, that men differ from one another.
13. Now please tell me, how could the wonderful mind originate from the pure intellect with its good or bad propensities, which are wanting in the Divine Intellect.
14. Vasishtha replied:--Know Ráma, that there are three spheres of the infinite vacuity, at immense distances from one another: and these are the intellectual, mental, and the physical spheres.
15. These spheres are common to all mankind, and are spread out everywhere; and they have all sprung and come to being from the essence of the Chit or Divine Intellect.
16. That space which is both in the inside and outside of everything, and denotes its occupation or otherwise by some substance or its absence, and pervades through all nature, is called the empty sphere of the Intellect.
17. That is called the sphere of the Intellect, which embraces all space and time which has spread out the other spheres, and which is the highest and best of all.
18. The physical sphere contains all created beings, and extends to the circuit of the ten sides, all about and above and below us. It is a continued space filled with air, which supports the clouds and waters above the firmament.
19. Then the vacuity of the mental sphere, which has also sprung from the intellectual sphere, has likewise the intellect for its cause like the others, as the day is the source of all works and animal activities.
20. The vitiated Intellect which views itself as a dull thing, amidst the gross material objects of the physical sphere, the same is termed the mind, which thinks of both spheres, whence it is born and where it is placed.
21. It is for the understanding of the unenlightened, that I have made use of the metaphor of the spheres; because figures are used for the instruction of the unenlightened and not to lighten the enlightened.
22. In the intellectual sphere, you will see one Supreme Brahmá, filling its whole space, and being without parts or attributes, and intelligible only to the enlightened.
23. The ignorant require to be instructed in appropriate words and precise language, showing the demarcation between monotheism and belief in two gods, which is unnecessary for the instruction of the enlightened.

24. I have contrived to explain to you the nature of divine knowledge, by the parable of the three spheres, which will enlighten you as long as you are in dark on the subject.

25. The intellectual sphere being hidden by ignorance, we are led to look into the mental and physical spheres; not knowing that they are as delusive as the sunbeams in a mirage, and as destructive as the flames of a conflagration.

26. The pure intellect being changed to the state of the changeful mind, takes a debased figure; and then being confounded in itself, weaves the magic web of the world to entangle itself in the same.

27. The ignorant that are guided by the dictates of their perverted minds, know nothing concerning the nature of the Intellect, which is identical with the Supreme. So the witless that unwittingly take the white shells for bright silver, are seen to labor under their delusion, until they are freed from it, by the clear light of their understanding.

#### CHAPTER LXXXVIII. HISTORY OF THE HUMAN HEART.

1. Whatever may be the origin and nature of the human heart (which some take for the mind), it should be always inquired into in seeking out one's own liberation.

2. The heart being fixed in the Supreme, becomes purified of its worldly desires and attachments; and then O Ráma! it perceives that soul in itself, which transcends all imaginations of the mind.

3. It is the province of the heart, to secure the sedateness of the world in itself; and it lies in the power of the heart, either to make its bondage or get its freedom, from the desires and troubles of the world.

4. On this subject there hangs a curious tale relating the legend of the heart, which was revealed to me of yore by Brahmá himself; and which I will now relate to you Ráma, if you will listen to it with attention.

5. There is a long, open and dreary desert Rámátaví by name; which was quite still and solitary and without an inhabitant, in it; and so vast in its extent, as to make a pace of a league of it.

6. There stood a man of a terrific and gigantic figure in it, with a sorrowful visage and troubled mind, and having a thousand arms and a thousand eyes.

7. He held many clubs and maces in all his manifold arms, with which he was striking his own back and breast, and then running away in this direction and that (as if for fear of being caught by some one).

8. Then having struck himself fast and hard with his own hands, he fled afar a hundred leagues for fear of being laid hold by some body.

9. Thus striking and crying and flying afar on all sides, he became tired and spent, and lank in his legs and arms.

10. He fell flat with his languid limbs in a large blind pit, amidst the deep gloom of a dark night, and in the depth of a dire dark cave (from which he could not rise).

11. After the lapse of a long time, he scrambled out of the pit with difficulty; and again continued to run away, and strike himself with his own hands as before.

12. He ran again a great way, till at last he fell upon a thorny thicket of Karanja plants, which caught him as fast in its brambles, as a moth or grasshopper is caught in a flame.

13. He with much difficulty extricated himself from the prickles of the Karanja furze; and began again to beat himself as before, and run in his wonted course as usual.

14. Having then gone a great way off from that place, he got to a grove of plantain arbour under the cooling moonbeams, where he sat for a while with a smiling countenance.

15. Having then come out of the plantain grove, he went on running and beating himself in his usual way.

16. Going again a great way in his hurriness, he fell down again in a great and darksome ditch, by being exhausted in all his limbs and his whole body.

17. Rising from the ditch, he entered a plantain forest, and coming out from that spot, he fell into another ditch and then in another Karanja thicket.

18. Thus he was falling into one ditch after rising from a thorny furze, and repeatedly beating himself and crying in secret.

19. I saw him going on in this way for a long time, and then I with all my force, rushed forward and stopped him in his way.



20. I asked him saying:--Who are you Sage, and why do you act in this manner? What business have you in this place, and why do you wail and trouble yourself for nothing?
21. Being thus asked by me, O Ráma! he answered me saying:--I am nobody, O sage! nor do I do any such thing as you are telling me about.
22. I am here stricken by you, and you are my greatest enemy; I am here saw and persecuted by you, both to my great sorrow and delight.
23. Saying so, he looked sorrowfully into his bruised body and limbs, and then cried aloud and wept a flood of tears, which fell like a shower of rain on the forest ground.
24. After a short while he ceased from his weeping, and then looking at his limbs, he laughed and cried aloud in his joy.
25. After his laughter and loud shouts were over, hear, O Ráma! what the man next did before me. He began to tear off and separate the members of his big body, and cast them away on all sides.
26. He first let fall his big head, and then his arms, and afterwards his breast and then his belly also.
27. Thus the man having severed the parts of his body one after another, was now ready to remove himself elsewhere with his legs only, by the decree of his destiny.
28. After he had gone, there appeared another man to my sight, of the same form and figure with the former one, and striking his body himself as the other.
29. He kept running with his big legs and outstretched stout arms, until he fell into the pit, whence he rose again, and betook to his flight as before.
30. He fell into a pond again, and then rose and ran with his body wringing with pain; falling again in hidden caves, and then resorting to the cooling shade of forest trees.
31. Now ailing and now regaling, and now torturing himself with his own hands; and in this way I saw him for sometime with horror and surprise in myself.
32. I stopped him in his course, and asked about what he was doing; to which he returned his crying and laughter for his answers by turns.
33. Finding at last his body and limbs decaying in their strength, he thought upon the power of destiny, and the state of human lot, and was prepared to depart.
34. I came again to see another succeeding him in the same desert path, who had been flying and torturing himself in the same way as the others gone before him.
35. He fell in the same dark pit in his flight, where I stood long to witness his sad and fearful plight.
36. Finding this wretched man not rising above the pit for a long time, I advanced to raise him up, when I saw another man following his footsteps.
37. Seeing him of the same form, and hastening to his impending fall in the doleful pit, I ran to stop his fate, by the same query I made to the others before.
38. But O lotus-eyed Ráma! the man paid no heed to my question and only said, you must be a fool to know nothing of me.
39. You wicked Bráhmañ! he said to me, and went on in his course; while I kept wandering in that dreadful desert in my own way.
40. I saw many such men coming one after the other to their unavoidable ruin, and though I addressed to all and every one of them, yet they softly glided away by me, like phantoms in a dream.
41. Some of them gave no heed to my saying, as a man pays no attention to a dead body; and some among the pit-fallen had the good fortune of rising again.
42. Some among these had no egress from the plantain grove for a long while, and some were lost forever, amidst the thorns and thistles of Karanja thickets.
43. There were some pious persons among them, that had no place for their abode; though that great desert was so very extensive as I have told you already (and capable of affording habitations for all and many more of them).
44. This vast desert is still in existence, together with these sorts of men therein; and that place is well known to you, Ráma, as the common range of mankind. Don't you remember it now, with all the culture of your mind from your early youth?
45. O that dreadful desert is this world, filled with thorns and dangers on all sides. It is a dark desert amidst a thick spread darkness, and nobody that comes herein, finds the peace

and quiet of his heart, except such as have acquired the divine knowledge, which makes it a rose garden to them.

CHAPTER LXXXIX. HISTORY OF THE HEART CONTINUED.

1. Ráma said:--What is that great desert, Sage, and when was it seen by me, and how came it to be known to me? What were those men there, and what were they about?

2. Vasishtha replied:--Attend O great-armed Ráma! and I will tell you all:--That great desert is not distant nor different from this wilderness of the world.

3. That which bears the name of the world, is a deep and dark abyss in itself. Its hollowness is unfathomable and unfordable; and its unreality appearing as reality to the ignorant, is to be known as the great desert spoken of before.

4. The true reality is obtainable by the light of reason only, and by the knowledge of one object alone. This one is full without its union with any other, it is one and only by itself.

5. The big bodied men, that you saw wandering therein, know them to be the minds of men, and bound to the miseries of the world.

6. Their observer was Reason personified in myself, and it was I only and no other person, that could discern the folly of their minds by my guiding reason.

7. It is my business to awaken those drowsy minds to the light of reason, as it is the work of the sun to open the lotus-buds to bloom, by his enlivening rays.

8. My counsels have prevailed on some minds and hearts, which have received them with attention; and have turned them away from earthly broils, to the way of true contentment and tranquillity.

9. But there were others that paid no attention to my lectures through their great ignorance; but fell down into the pit, upon being chid by me with reproofs and rebukes.

10. Those deep and dark pits were no other than the pits of hell and the plantain groves of which I have told you, were the Nandana gardens of paradise.

11. Know these to be the seats of those minds which long for heavenly joys, and the dark pits to be the abode of hellish hearts, which can never get their release from those darksome dungeons.

12. Those who having once entered the plantain grove, do not come out anymore from it; know them to be the minds of the virtuous, and filled with all their virtues.

13. Those which having fallen into the Karanja thickets, were unable to extricate themselves from the thorns; know them to be the minds of men, that are entangled in the snares of the world.

14. Some minds which were enlightened with the knowledge of truth, got released from the snares; but the unenlightened are bound to repeated transmigrations in different births.

15. The souls which are subjected to metempsychosis, have their rise and fall in repetition, from higher to lower births, and the vice-versa likewise.

16. The thick thicket of Karanja brambles, represents the bonds of conjugal and family relations; they are the source of various human desires, which are springs of all other sorrow, difficulty and dangers.

17. The minds that have been confined in the Karanja bushes are those, that are repeatedly born in human bodies, and are repeatedly entangled into domestic attachments from which all other animals are quite at large.

18. O support of Raghu's race! the plantain grove which I told you was cooling with moonbeams; know the same to be the refreshing harbour of heaven, which gives delight to the soul.

19. Those persons are placed here, who have their bodies filled with virtuous deeds and edified by persevering devotion and austerities, and whose souls are elevated above others.

20. Those ignorant, thoughtless and unmindful men, that slighted my advice, were themselves slighted by their own minds, which were deprived of the knowledge of their own souls and of their reason.

21. Those who told me, "we are undone at your sight, and you are our greatest enemy"; were demented fools, and melting away with their lamentations (for having disregarded my counsels).

22. Those who were loudly wailing, and let fall a flood of tears in their weeping; were men who bitterly deplored in their minds for being snatched from the snare of pleasures, to which they had been so fondly attached.
23. Those having a little sense and reason, but not arriving to the pure knowledge of God; were bitterly complaining in their hearts, for being obliged to forsake their fond enjoyments of life.
24. Those who came to their understanding, now wept over the pains which they had inflicted on their bodies, for the supportance of their families; and were grieved in their minds to leave behind the objects of their care, for whom they had taken such pains.
25. The minds that had some light of reason, and had not yet arrived to divine knowledge, were still sorrowing for having to leave behind their own bodies, wherein they had their late abode.
26. Those who smiled in the cheerfulness of their hearts, were men who had come to the light of reason; and it was their reason which gave consolation to their hearts.
27. The reasonable soul that is removed from its bondage of the world, exults with joy in its mind, to find itself liberated from the cares of life.
28. Those men who laughed to scorn their battered and shattered bodies, were glad to think in their minds, how they got rid of the confines of their bodies and limbs, the accomplices of their actions.
29. Those who laughed with scorn to see the falling members of their bodies, were glad to think in their minds, that they were no better than instruments to their various labors in the world.
30. Those who had come to the light of reason, and had found their rest in the supreme state of joy, looked down with scorn upon the former abodes of their meanness from a distance.
31. The man who was stopped by me on his way and asked with concern (about what he was going to do); was made to understand how the power of wisdom could outbrave the desperate.
32. The weakened limbs, that gradually disappeared from sight, meant the subjection of the members of the body, under the control of the mind, that is freed from its venality of riches.
33. The man that is represented with a thousand arms and eyes, is a symbol of the covetous mind, which looks to and longs after everything, and wants to grasp all things, as with so many hands.
34. The man that was striking himself with his blows, meant the torments which a man inflicts on his own mind, by the strokes of his anxieties and cares.
35. The man who had been running away with striking hard blows upon his body, signified how the mind runs all about, being lashed at every moment by the strokes of his unsatisfied desires.
36. The man that afflicts himself by his own desires, and then flies to this way and that, signifies his fool-heartedness to hunt after everything, and be a runaway from himself.
37. Thus every man being harassed by his ceaseless desires, yearns in his mind to fly to his Maker, and set his heart to yoga meditation.
38. All these ceaseless sorrows are the making of one's own mind, which being worried at last by its constant anxieties, strives to retire from them, to find its final repose in yoga.
39. The mind is entrapped in the net of its own wishes, as the silk worm is entwined in the cocoon by the thread of its own making.
40. The more is the mind of man afflicted by troubles, the more busily is it employed in its foibles; just as a boy indulges himself in his playfulness, unmindful of the evils waiting upon it.
41. The mind of man is in the same plight as that of the foolish ape, which in striving to pull out the peg of a half split timber, lost its life by the smashing of its testes in the crevice.
42. No flight can release the mind, unless it is practised to resignation, restrained from its other pursuits, and constrained to the continued practice of pious meditation, which can only relieve its sorrows.

43. It is the misjudgement of the mind, that is the cause of accumulated sorrows, which increase in height as the peak of a mount; so it is the government of the mind which melts our sorrows, like the hoarfrost under sunbeams.

44. Accustom your mind to the righteous ways pointed out by the scriptures in all your lifetime. Restrain your appetites, and govern your passions, and observe the silence of holy saints and sages. You will at last arrive to the holy state of holies, and rest under the cooling shade of holiness, and shall no more have to grieve under the disasters which betide all mankind.

#### CHAPTER C. HEALING OF THE HEART.

1. Vasishtha continued:--I have told you of the origination of the mind from the essence of the Supreme Being; it is of the same kind, and yet not the same with its source, but like the waves and waters of the sea.

2. The minds of the enlightened are not different from the Divine Mind; as those that have the knowledge of the community of waters, do not regard the waves to differ from the waters of the sea.

3. The minds of the unenlightened are the causes of their error, as those not knowing the common property of water, find a difference in the waters of the waves and the sea.

4. It is necessary for the instruction of the unlearned, to acquaint them of the relation between the significant words and their significations (as the relation of water between the waves and the sea).

5. The Supreme Brahmán is omnipotent, and is full and perfect and undecaying forever. The mind has not the properties that belong to the omnipresent soul.

6. The Lord is almighty and omnipresent, and distributes his all diffusive power, in proportion as he pleases to every one he likes.

7. Observe Ráma, how the intellectual powers are distributed in all animated bodies (in their due proportion); and how his moving force is spread in the air, and his immobility rests in the rocks and stones.

8. His power of fluidity is deposited in the water, and his power of inflammation is exhibited in fire; his vacuity is manifested in vacuum, and his substantiality in all solid substances.

9. The omnipotence of Brahmán, is seen to stretch itself to all the ten sides of the universe; his power of annihilation is seen in the extinction of beings; and his punishment is evident, in the sorrows of the miserable.

10. His joy is felt in the hearts of the holy, and his prowess is seen in the persons of giants; his creative power is known in the works of his creation, and his power of destruction in the desolation of the world, at the end of the great Kalpa age.

11. Everything is situated in Brahmán, as the tree is contained in the seed of the same kind, and afterwards develops in its roots and sprouts, its leaves and branches, and finally in its flowers and fruits.

12. The power called the living principle, is a reflection of God, and is of a nature between the thinking mind and dull matter, and is derived from Brahmán.

13. The nature of God is unchangeable, although it is usual to attribute many varieties to him; as we call the same vegetable by the different names of a germ, a sprout, a shrub, a plant and a tree at its different stages of growth.

14. Know Ráma, the whole world to be Brahmán, who is otherwise termed the Ego. He is the all pervading soul, and the everlasting stupendous fabric of the cosmos.

15. That property in him which has the power of thinking, is termed the mind; which appears to be something other than the Soul, thus we falsely see peacock's feathers in the sky, and froths in the eddies of water (and suppose them as different things from the sky and water).

16. The principles of thought and animation—the mind and life, are but partial reflections of the Divine Soul; and the form of mind is the faculty of thought, as that of life is the power of animation.

17. Thus the mind being but the thinking power of Brahmá, receives the name of Brahmá; and this power appearing as a part of the impersonal Brahmá, is identified with Ego (the personal Brahmá).

18. It is our error which makes a difference between the soul and mind, and Brahman and Brahmá; because the properties which belong to the mind, are the same with those of the self-existent soul.

19. That which is variously named as the principle of mind or thought, is the same power of omnipotence which is settled in the mind (which is the repository of the thinking powers).

20. So are all the properties of the living soul, contained in and derived from the Universal Soul of Brahmá; as all the properties of vegetation, blossoming and fructification of trees, are contained in the season of spring, and are dispensed among the plants, agreeably to their respective soil and climate, and other circumstances (of their culture etc.).

21. As the earth yields its various fruits and flowers in their season, so the hearts and minds of men, entertain their thoughts and passions in their proper times: some appearing at one time and others at another: (like the paddies and other grains of particular seasons).

22. And as the earth produces its harvests, according to their particular soil and season; so the heart and mind exhibit their thoughts and feelings of their own accord, and not caused by another.

23. The numbers and forms which convey deend ideas, as distinguished from others of the same kind (as the figures in arithmetic and geometry), are all expressed in words coined by the mind from the mint of the mind of Brahmá, the original source of ideas.

24. The mind adopts the same image as the reflections which it receives from without, or the thoughts and imaginations it forms of itself, and as the instance of the Aindava brothers, serves to support this truth.

25. The animating principle (jíva), which is the cause of this creation, resides in the Supreme Spirit, like the fluctuation which is seen in the unagitated waters of the oceans.

26. The intelligent soul sees these hosts of creation to be moving in the essence of Brahmá, as he beholds the innumerable waves, billows and surges of the sea, rolling on the surface of the waters.

27. There is no other reality that bears a name or form or figure or any action or motion except the Supreme Spirit; in which all things move about as the waves of the sea water (and which is the real source of the unrealed).

28. As the rising and falling and continuation and disappearance of waves, occur on the surface of the sea by the fluctuation of its waters; so the creation, preservation and annihilation of the universe, take place in Brahmá, by the agency of Brahmá himself.

29. It is by the inward heat of his spirit, that Brahmá causes this world to appear as a mirage in himself; and whatever varieties it presents in its various scenes, they are all expansions and manifestations of the Divine Spirit.

30. All causality and instrumentality, and their resultants as well as the production, continuance and destruction of all things; take place in Brahmá himself; beside which there is no other cause whatever.

31. There is no craving nor pleasure, nor any desire or error in him, who relies his dependence in the Supreme; for how can one have any desire or error in himself who lives in the Supreme self, who is devoid of them?

32. The whole is a form of the Supreme Soul, and all things are but forms of the same; and the mind also is a form of it, as a golden ornament is but a form of the gold.

33. The mind which is ignorant of its Supreme origin, is called the living soul; which from its ignorance of the Supreme Soul, resembles a friend who has alienated himself from his true friend.

34. The mind which is misled by its ignorance of the all-intelligent God, to imagine its own personality as a reality; is as one who believes his living soul to be the production of vacuum (or as something produced from nothing).

35. The living soul although it is a particle of the Supreme Soul, shows itself in this world as no soul at all (but a form of mere physical vitality). So the weak in understanding see two moons in the sky, and are unable to distinguish the true moon from the false one.

36. So the soul being the only real entity, it is improper to speak of its bondage and liberation; and the imputation of error to it, is quite absurd in the sight of lexicographers, who define it as infallible.

37. It is a wrong impression to speak of the bondage of the soul, which is ever free from bonds; and so it is untrue to seek the emancipation of the soul, which is always emancipate.

38. Ráma asked:--The mind is known sometimes to arrive at a certainty, which is changed to uncertainty at another; how then do you say that the mind is not under the bondage of error?

39. Vasishtha answered:--It is a false conceit of the ignorant to imagine its bondage; and their imagination of its emancipation, is equally a false conception of theirs.

40. It is ignorance of the smriti scripture, that causes one to believe in his bondage and emancipation; while in reality there are no such things as bondage and liberation.

41. Imagination represents an unreality as reality, even to men of enlightened understandings; as a rope presents the appearance of a snake even to the wise.

42. The wise man knows no bondage or liberation, nor any error of any kind: all these three are only in the conceptions of the ignorant.

43. At first the mind and then its bondage and liberation, and afterwards its creation of the unsubstantial material world, are all but fabulous inventions that have come into vogue among men, as the story of the boy of old.

#### CHAPTER CI. STORY OF THE BOY AND THREE PRINCES.

1. Ráma said:--Relate to me, O chief of sages! the tale of the boy, in illustration of the Mind (and the other principles of our intellectual nature).

2. Vasishtha replied:--Hear me Ráma, tell you the tale of a silly and stupid boy, who once asked his nurse, to recite to him some pretty story for his amusement.

3. The Nurse then began to relate her fine wrought story for the pleasure of the boy, with a gladsome countenance, and in accents sweet as honey.

4. There were once on a time, some three highminded and fortunate young princes; in a desolate country, who were noted for their virtues and valor.

5. They shone in that vast desolate land resembling the spacious sky, like stars in the expanse of the waters below. Two of them were unbegotten and uncreated, and third was not born of the mother's womb.

6. It happened once on a time, that these three, started together from their dreary abode (of vacuum), for the purpose of finding a better habitation somewhere else. They had no other companion with them, and were sorrowful in their minds, and melancholic in their countenances; as if they were transported from their native country.

7. Having come out of that desert land, they set forth with their faces looking forward; and proceeded onward like the three planets Mercury, Venus and Jupiter in their conjunction.

8. Their bodies which were as delicate as Sirísha flowers, were scorched by the powerful sun shining on their backs; and they were dried like leaves of trees by the heat of the summer day on their way.

9. Their lotus like feet were singed by the burning sands of their desert path, and they cried aloud like some tender fawns, going astray from their herd saying:--"O Father save us".

10. The soles of their feet were bruised by the blades of grass, and the joints of their bodies, were weakened by the heat of the sun; while their fair forms were covered with dust flying from the ground on their lonesome journey.

11. They saw the clump of a leash of trees by the way side, which were braided with tufts of spikes upon them, and loaded with fruits and flowers hanging downward; while they formed a resort for flights of the fowls of air, and flocks of the fauna; of the desert, resting both above and around them.

12. The two first of these trees did not grow of themselves (but were reared by men); and the third which was easy of ascent, bore no seeds to produce other plants in future.

13. They were refreshed from the fatigue of their journey, under the shade of these trees; and they halted there like the three deities Indra, Váyu and Yama, under the thick shady branches of the Párijáta tree of Paradise.

14. They eat the ambrosial fruits of these trees; and drank their nectarious juice to their fill; and after decorating themselves with Guluncha garlands, they retook themselves to their journey.

15. Having gone a long way, they met at the midday a confluence of three rivers, running with its rapid currents and swelling waves.
16. One of these was a dry channel and the other two were shallow and with little water in them; and they looked like the eyes of blind men with their blinded eye-balls.
17. The princes who were wet with perspiration, bathed joyfully in the almost dried up channel; as when the three gods Brahmá, Vishnu and Siva wash their sweating limbs, in the clear stream of Ganges.
18. They sported a long while in the water, and drank some draughts of the same, which was as sweet as milk, and cheered their spirits with full satisfaction of their hearts.
19. They resumed their journey, and arrived at the end of the day and about sunset, to their future abode of a new-built city, standing afar as on the height of a hill.
20. There were rows of flags fluttering like lotuses, in the clear lake of the blue sky; and the loud noise of the songs of the citizens was heard at a distance.
21. Here they saw three beautiful and goodly looking houses, with turrets of gold and gems shining afar, like peaks of mount Meru under the blazing sun.
22. Two of these were not the works of art, and the third was without its foundation; and the three princes entered at last into the last of these.
23. They entered this house, and sat and walked about in it with joyous countenances; and chanced to get three pots as bright as gold therein.
24. The two first broke into pieces upon their lifting, and the third was reduced to dust at its touch. The far sighted princes however, took up the dust and made a new pot therewith? It means, that though these sheaths are as volatile as air, yet it is possible to employ the vital principle to action.
25. Then these gluttonous princes cooked in it a large quantity of corn for their food; amounting to a hundred dronas minus one, for subsistence of their whole life-time.
26. The princes then invited three Bráhmans (childhood, youth and age) to the food prepared by them, two of whom (childhood and youth) were bodiless; and the third (old age) had no mouth wherewith to eat.
27. The mouthless Bráhman took a hundred dronas (portions) of the rice and eat it up, because he devoured the child and youth, and the princes took the remainder of the Bráhman's food for their diet (which was nothing).
28. The three princes having refreshed themselves with the traces of the Bráhman's food; took their rest in the same house of their next abode, and then went out in their journey of hunting after new abodes (or repeated transmigrations).
29. Thus I have related to you, O Ráma! the whole of the story of the boy and princes; now consider well its purport in your mind, and you will become wise thereby.
30. After the nurse had finished her relation of the pretty parable, the boy seemed glad at what he had heard (though it is plain without understanding its import).
31. I have told you this story, O Ráma! in connection with my lecture on the subject of the mind; and it will serve to explain to you, the fabrication of the mind of this imaginary being of the world.
32. This air-built castle of the world, which has come to be taken for a reality, is like the story of the body, but a false fabrication of the old nurse's imagination.
33. It is the representation of the various thoughts and ideas of our minds, which exhibit themselves to view, according to the notions we have of them in our states of bondage and liberation.
34. Nothing is really existent except the creations of our imagination, and it is our fancy which fashions all the objects in their peculiar fantastic forms.
35. The heavens, earth, sky and air, as also the rivers, mountains and the sides and quarters of the sky, are all creations of our fancy, like the visions in our dreams; which join and disjoin and fashion the views in their phantastic forms.
36. As the princes, the rivers and the future city, were mere creations of the nurse's imagination, so the existence of the visible world, is but a production of the imaginative power of man.

37. The imaginative power manifests all things all around, as the moving waters, show the rise and fall of the waves in the sea. "It gives a shape of airy nothing". "It is the power of apprehending ideas and combining them into new forms and assemblages".

38. It was this imaginative power of God, which raised the ideas of things in his omniscient and all comprehensive soul; and these ideals were afterwards manifested as real by his omnipotence; just as things lying in the dark are brought to view by the light of the day.

39. Know hence, O Ráma! the whole universe to be the net-work of imagination, and your fancy to be the most active power of the mind. Therefore repress the thickening phantoms of your fleeting fancy, and obtain your tranquillity by your sole reliance on the certainty of the immutable soul of souls.

#### CHAPTER CII. ON THE INDIVISIBILITY AND IMMORTALITY OF THE SOUL.

1. Vasishtha continued:--The ignorant are subject to errors caused by their false fancies, from which the wise are entirely free; and they by imagining and attributing perishable properties to the imperishable soul, beguile themselves like children, by taking their dolls for men.

2. Ráma rejoined:--What is this perishable property, which is imagined of and imputed to the imperishable soul? Tell me, also O greatest of theologians! What is that misrepresentation, which misleads the mind to the false conception, of the unreal world for a reality?

3. Vasishtha replied:--The soul by its continued association with unreal and perishable things, thinks itself as one of them, and takes upon it the title of an unreal and perishable egoism, as a boy by association of his thoughts imagines a false apparition to be a real ghost.

4. All things being situated in one absolute reality, it is hard to account for one's personal egoism; and to say how and whence this conception came to be in vogue.

5. In fact there is no egoism beside that of the Supreme Soul; and yet is the nature of the injudicious to make a difference of a finite and infinite Ego, and of a mortal and immortal soul; as we see two streams of water in the sunbeams in a sandy desert.

6. The mind is a spacious mind (of richest gems) in this extensive creation, and depends for its support on the Supreme Soul; as the waves are dependent on the waters of the sea, for their rise and subsistence.

7. Therefore give up, O Ráma! your false view of the reality of the world and your reliance on the baseless fabric of the universe, and rely with delight on your judicious view of the true substratum and support of all.

8. Inquire now into the nature of Truth, with a rational understanding; and being freed from all error and bias, discard all that is false and untrue.

9. Why do you think the unconfined soul to be confined in the body? It is vain to suppose the nature of the infinite soul, to be confined in any place.

10. To suppose the one as many, is to make a division of and create a variety in the nature of the Supreme Spirit. Again the Divine essence being diffused alike in all, it cannot be said to be confined in one thing and absent in another.

11. The body being hurt, the soul is supposed to be hurt likewise; but no pain or hurt or sickness of any kind, can appertain to the unchanging soul.

12. The body being hurt or weakened or destroyed, there is no injury done to the soul, as the bellows (of the blacksmith) being burnt, the wind with which it was filled, escapes unconsumed.

13. Whether the body lasts or falls, it is of no matter to us (since the soul survives its loss); as the flower being destroyed, deposits its fragrance in the air.

14. Let any pain or pleasure befall on the body, as dew-drops falling on lotus-leaves: it can affect us no more than it is for the fading lotus, to affect or afflict in any manner the flying and aerial bee.

15. Let the body rise or fall, or fly in smoke and mix with the air; these changing forms of it, can have no effect whatever on the soul.

16. The connection of the body with the soul, is like that between the cloud and the wind; and as that of the lotus with the bee.



17. If the mind which forms a part of all living bodies, is not affected by bodily pain; how is it possible that the primary power of intellect which resides in the soul, shall ever be subject to death?

18. If you know, O wise Ráma, the soul to be indestructible and inseparable (from any place or person), what cause then can you have to sorrow for the supposed separation or disappearance of the all pervading spirit?

19. After destruction of the body, the soul flies from it, to abide in the infinite space of empty air; like the wind mixing with the air after dispersion of the clouds, and the bee flying to it after the lotus has faded away.

20. The mind also is not relaxed with all its enjoyments of life, unless it is burnt down by the knowledge of truth; why then speak of the annihilation of the soul.

21. The connection of the perishable body and imperishable soul, is analogous to that of a vessel and the fruit it holds, and of a pot and the air in it.

22. As a plum is held in the hand or it falls into a pit, so the vacuous soul is reposed in or deposited from the body.

23. As a pot being broken, its vacuous part mixes, with the air; so the body being dissolved, the soul remains unhurt in the empty space.

24. The mind and body of living beings, are apt to disappear at times from their habitations, and hide themselves under the shroud of death; why then should we sorrow for such renegades?

25. Seeing the death and disappearance of others at all times, no fool learns to think for himself, but fears to die like all ignorant fools.

26. Therefore renounce, O Ráma! Your selfish desires, and know the falsity of egoism. Forsake the bond of the body for flying upward, as a new fledged bird flies above, and leaves its nest behind.

27. It is an act of the mind, to lead us to good or evil; as it is another function of it, to fabricate the false fabric of the world like appearances in a dream.

28. It is our incorrigible ignorance, that stretches out these imageries for our misery only; and it is our imperfect knowledge, which shows these false-hoods as realities unto us.

29. It gives us a dim sight of things, as we view the sky hidden by a mist; and it is the nature of the mind, to have an false view of objects.

30. The dull and unreal world, appears as a reality to us; and the imaginary duration of the universe, is as a protracted dream in our sleep.

31. It is the thought or idea of the world, that is the cause of its formal existence, as it is the blinking of the eye, that shows a thousand discs of the sun and moon in the clear sky.

32. Now Ráma, employ your reason to annihilate the formal world from your mind, as the sun dissolves the snows by the heat of his beams.

33. As one wishing to overcome his cold, gets his object at sunrise; so he who wishes to demolish his mind (its errors), succeeds in it at the rise of his reason.

34. As ignorance increases, so it introduces a train of impervious errors and evils. It spreads a magic spell around it, as Samvara the sorcerer showered a flux of gold dust about him.

35. The mind makes the way to its own destruction by its worldliness, and acts the part of its own catastrophe or self destruction by all its acts.

36. The mind cares only for keeping itself from destruction; but it is a fool not to know beforehand its imminent death.

37. The mind by its restless desires, hastens itself to a painful death; which reasonable are trying to avoid; by their government of the mind.

38. The mind that is purified by reason, is cleansed from its volitions and unwillingness; and resigns itself to the will of the Divine Soul, which is ever present before it.

39. The curbing of the mind, is the magnanimity of soul, and gives rise to liberation from pain, therefore try to restrain your mind, and not to give a loose rein to it.

40. The world is a vast wilderness, full of the forests of our well being and sorrow, and beset by the serpents of disease and death on all sides: the irrational mind is as the rampant lord of the desert land, and drives us anon to all sorts of dangers and difficulties.

41. As the sage ended his sermon, the day departed to its end; and the sun declined to the west to his evening service. The assembly broke after mutual salutations, and met again and greeted each other with the parting night and rising sun.

#### CHAPTER CIII. ON THE NATURE OF THE MIND.

1. Some minds are seen to break-forth in passions like the torrents of oceans, and to heave and overflow on earth on every side. (By the unrestrained rage of their cravings).

2. They reduce the great to lowness, and exalt the low also to greatness; they make strangers of their friends, as also friends to strangers.

3. The mind makes a mountain of a mote by its thought, and thinks itself a lord with its little of a trifle.

4. The mind being elated by the prosperity, which attends upon it by the will of God, spreads a large establishment for a while, and is then reduced to poverty in a moment at its loss.

5. Whatever things are seen in this world to be stationary or changeful, are all but accidents according to the state of viewing them in that light: Just as a passing vessel is thought stationary by its passenger on board, but as moving by the spectators on the shore.

6. The mind is so changeful by the influence of time, place, power and nature of acts and things, that it continually shuffles from one feeling to another, like an actor personating his many parts on the stage.

7. It takes the truth for untruth and its reverse for certainty: so it takes one thing for another, and its joy and grief are all of its own making.

8. The fickle mind gets everything according to its own doing, and all the actions of our hands, feet and other members of the body, are regulated by the same.

9. Hence it is the mind that reaps the rewards of good or evil according to its past acts; just as the tree bears its fruits, according as it is pruned and watered in time.

10. As the child makes a variety of his toy dolls at home from clay, so the mind is the maker of all its good and bad chances, according to the merit or demerit of its past actions.

11. Therefore the mind which is situated in the earthen dolls of human bodies, can do nothing of its own will, unless it is destined so by virtue of its former acts.

12. As the seasons cause the changes in trees, so the mind makes differences in the dispositions of living beings.

13. The mind indulges in its sport of deeming a span as a league, and vice-versa of thinking a long as short, as in the case of the operations of our dreams and fancy.

14. A Kalpa age is shortened to a moment, and so is a moment prolonged to a Kalpa, by the different modes of the mind; which is the regulator both of the duration and distance of time and place.

15. The perceptions of the quickness and slowness of motion, and of much or little in quantity, as also of swiftness or tardiness of time, belong to the mind and not to the dull material body (though these sensations are derived by means of the bodily organs).

16. So the feelings of sickness and error and of dolor and danger, and the passing of time and distance of place, all rise in the mind like the leaves and branches of trees.

17. The mind is the cause of all its feelings, as water is the cause of the sea, and the heat of fire. Hence the mind is the source of all things, and intimately connected with whatever is existent in the world.

18. The thoughts that we have of the agent, effect and instrument of things, as also of the viewer, view and the instrumentality of sight, all belong to the mind.

19. The mind alone is perceived to be in existence in the world; and its representations of the forests and all other things are but variations of itself! So the thinking man sees the substance of gold only, in all its various formations of bangles and bracelets, which are taken for nothing.

#### CHAPTER CIV. STORY OF A MAGIC SCENE.

1. Vasishtha said:--Hear me relate to you Ráma a very pretty narrative, representing the world as an enchanted city, stretched out by magic of the magician Mind.

2. There lies on the surface of this earth a large and populous tract of land by name of Northern Pándava, a country full of forests of various kinds.

3. The forests were deep and dense, and there dwell in the fastness of these woods a number of holy hermits; while the Vidyádhara maidens had constructed there many a dwelling of swinging creepers (for their amusement).
4. Heaps of red dust blown upward by the breeze from full blown lotuses, rose as high as crimson hills on the ground; which was decorated with wreaths and garlands by the loads of flowers, which had fallen thereon from the surrounding trees.
5. Groves of Karanja plants were decorated with bundles of blossoms, to the utmost boundaries of the jungle; and the firmament resounded with the rustling noise, emitted by the leafy date trees in the villages around.
6. There was a range of tawny rocks on one side, and fields brown with ripened corn on another; while the warbling of cerulean doves—reechoed in the resonant groves about.
7. The shrill cry of the stork resounded in the forest, and the branches of Tamala and Pátali flowers, hang down like earrings of the hills.
8. Flocks of various birds, were making a chorus with their vocal music; and the blooming crimson blossoms of Páribhadra trees, were hanging over the banks, all along the length of the running streams.
9. Maidens in the cornfields, were exciting the passion of love with their vocal music; and the breezes blowing amidst forests of fruits and flowers, dropped down the blossoms in copious showers.
10. The birds, Siddhas and seers were sitting and singing outside their homes of mountain caverns; and made the valley symphonious with their celestial strains of holy hymns.
11. The Kinnara and Gandharva concerts, were singing under their bowers of plantain trees; and the greyish and gaysome groves of flowers, were filled with the hum of the whistling breeze.
12. The lord of this romantic country, was the virtuous Lavana, a descendant of king Harish Chandra; and as glorious as his sire the sun upon earth.
13. His fair fame formed a white diadem to crown his head, and adorn his shoulders with its brightness; it whitened the hills in the form of so many Sivas, besmeared with the hoary ashes upon his tufted head and person.
14. His sword had made an end of all his enemies; who trembled as in a fit of fever on the hearing of his noble name.
15. His greatest exertion was devoted to the supportance to respectable men; and his name was uttered like that of Hari by all his people.
16. The Apsara fairies sang with glee the songs of his praise, sitting in the celestial seats of the gods on the tops of the Himalayan mountains.
17. The regent of the skies heard with attention, the songs of the heavenly maids, and the aerial swans and cranes of Brahmá, were responsive to their eulogies with their gabbling cries.
18. His uncommonly magnanimous and wonderful acts, which were free from the fault of being stingy; were unlike to anything that was ever heard or seen by anybody.
19. His nature knew no wiliness, and it was a perfect stranger to pride and arrogance; he kept himself steadfast to his magnanimity, as Brahmá held himself fast to his rudráksha beads.
20. He used to take his seat in the royal throne amidst his courtiers, as the lord of the day occupies his seat in the sky for the eight parts (watches) of the day.
21. After he was seated there as gladly as the moon in the firmament, his chieftains and legions appeared before the throne with their salutations (and presenting of arms).
22. Then as the royal party was seated in the court hall, beautiful songstresses (that were in attendance), began to sing, and ravish the hearts of the hearers, with the music of lutes.
23. Then a set of handsome maids, waved the beautiful chowryes which they held in their hands, over the person of the king: and the ministers and counsellors, as wise as the preceptors of the gods and demons (Brihaspati and Sukra), took their seats beside him.
24. The ministers were then employed in the public affairs pending before them; and the dextrous officers were engaged in relating the reports of the country to the king.
25. There were the learned pandits reciting the holy legends from their books, and the courteous eulogists chanting their sacred eulogies on one side.

26. There appeared at this time a magician in his fantastic attire, and with his blustering vauntings before the court; in the manner of a roaring cloud, threatening to deluge the earth with his showers of rain.
27. He bowed down to the ruler of the earth, and lowly bent his capped head and neck before the court; as a tree hangs down its loads of fruits, at the foot of a mountain.
28. He approached before the king, as a monkey advances to a shady and lofty tree, loaded with fruits and flowers.
29. The cunning trickster then conveyed the fragrance of his sense, with the breath of his mouth; and addressed the lofty headed king with his sweet voice, as the humble bee hums to the lotus.
30. Reign O lord! that sittest on the earthly throne like the moon enthroned on high, to mark one wonderful feat of my art, known as the trick of Kharolikiká.
31. Saying so, he began to twirl about his magic staff set with peacocks' feathers, which began to display many wonders like the wonderful works of creation.
32. The king saw it describing a bright circlet, emitting the particles of its rays around; and viewed in the manner, that the god Indra views his variegated rainbow sparkling afar in the sky.
33. As this time a chieftain of Sindh (who was the master of horse), entered the court, as a cloud appears in the starry heaven.
34. He was followed by his swift and beautiful war-horse, as the Uchcha Sravá horse of Indra follows his master in the celestial regions.
35. The chieftain brought the horse before the king and said this horse my lord! is a match for the Uchcha Sravá, who was produced from the Milky Ocean, and flies with the swiftness of the mind.
36. This horse of mine, O king of the earth! is the best of his kind, and a equal of Uchcha Sravás; he is a personification of the wind in the swiftness of his flight.
37. My master has made a present of this horse to you, my lord; because the best of things is a suitable present to the best of men.
38. After he had ended his speech the magician spoke in a voice, as sweet as that of the swallow, after the roaring of the cloud is hushed to silence.
39. Do you my lord ride upon this horse, and wander at your pleasure with full luster on earth; as the sun shines forth in splendor by his revolving round the heavens.
40. Hearing this the king looked at the horse, and ordered him to be brought before him, in a voice like that of the peacock answering the roaring cloud.
41. The king saw the horse brought before him as a figure drawn in painting, and gazed upon him with his fixed eyes and without closing his eye-lids, as he was himself turned to a painting.
42. Having looked upon him for a long time, he mounted on his back, and sat still with his closed eye-lids, as the sage Agastya was confounded at the sight of the sea and its rocks.
43. He continued for a couple of hours as if he was drowned in his meditation, and as insensible saints remain in the enjoyment of their internal and spiritual stupor.
44. He remained as spell-bound and overpowered by his own might, and could not be roused from his stupefaction by anybody, but was absorbed in some thoughts of his own mind.
45. The flapping chowries ceased to wave about his person, and the holders of the fans remained as still as the moon beams at night.
46. The courtiers remained motionless at seeing his quiescence, as when the filaments of the lotus, remain unmoved, by their being besmeared in the mud.
47. The noise of the people in the courtyard, was all hushed and quiet; as the roaring of the clouds is stopped at the end of the rains.
48. The ministers were drowned in their thoughtfulness and doubts at the state of their king, as the host of the gods were filled with anxiety on seeing the club bearing Vishnu fighting with the demons.
49. The people were struck with terror and dismay, at seeing this apoplexy of their prince who remained with his closed eyes, like closed lotuses shorn of their beauty.

## CHAPTER CV. THE BREAKING OF THE MAGIC SPELL.

1. Vasishtha continued:--After a couple of hours the king returned to his senses, like the lotus flower resuming its beauty, after the mists of the rainy weather are over.
2. He shook his body decorated with ornaments upon his seat; as a mountain shakes with its peaks and woods at an earthquake.
3. His seat also shook under him as he came to his sense and moved his body, just as the seat of Siva on the Kailása mountain, is shaken by the movement of the infernal elephant.
4. As he was about to fall down from the horseback, he was held up by and supported upon the arms of his attendants; as the mount Meru is kept from falling, by the hills at its feet and sides.
5. The attendants bore the prince, in the deranged state of his mind upon their arms; as the still waters of the sea bear the figure of the moon that is disturbed by the waves.
6. The king asked them softly saying, what place was it and whose court it was; as the bee shut up in the flower cup of the lotus, asked it when it is about to sink in the water saying:-Ah! where am I, and where am I going?
7. The courtiers then respectfully asked the king, what was the matter with him; with a voice as sweet as the lotus utters to the sun when he is eclipsed by Ráhu.
8. The attendants also with all the ministerial officers, asked him about his case; as the gods terrified at the great deluge, asked the sage Márkandeya concerning the occurrence.
9. Lord! we were greatly dismayed, said they, upon seeing you in that plight; because the stoutest hearts are broken by accidents proceeding from unknown causes.
10. What were those pleasant objects of your desire, that had so much bewitched your mind? Since you know that all the objects which appear pleasant for the present, prove to be bitter at the end.
11. How could your clear understanding, which has been pacified by the grand doctrines and precepts of the wise, fall in to the false fascinations of the foolish?
12. The minds of fools are fascinated by the trivial and cheap trifles of common people; but they are of no value to the high minded as one like yourself.
13. Those who are elated by the pride of their bodies, have their minds always excited by uncontrollable passions, which take their lead through life.
14. Your mind is elevated above common things, it is calm and quiet and enlightened by truth; and filled with excellent qualities; yet it is strange to find it out of its wits.
15. The mind unpracticed to reasoning, is led away by the currents of time and place, but the noble-minded are not subject to the influence of incantations and enchanting spells.
16. It is impossible for the reasoning mind to be weakened or deranged, the high mind like the mount towering of Meru, is not to be shaken by the boisterous winds.
17. Thus consoled by his companions, the countenance of the king resumed its color; as the face of the full moon collects its brightness, in the bright fortnight of the month.
18. The moon-like face of the king was brightened by his full open eyes, as the spring season is beautified by the blooming blossoms, after the winter frost has passed away.
19. The king's face shone forth with astonishment, and it was mixed with fear, at the remembrance of the charm of the magician; as the moon shines pale in the sky, after her deliverance from the shadow of an eclipse.
20. He saw the magician and said to him with a smile, as the serpent takshaka addresses his enemy—the weasel.
21. You trickster, said he, what was this snare which you did entrap me in, and how was it that you did disturb my tranquil soul by your wily trick, as a gale disturbs the calm of the sea.
22. How wonderful are the captivating powers of spells, which they have derived from the Lord, and whose influence had overpowered on the strongest sense of my mind.
23. What are these bodies of men, that are subject to death and disease and what are our minds that are so susceptible of errors, and lead us to continued dangers.
24. The mind residing in the body, may be filled with the highest knowledge, and yet the minds of the wisest of men, are liable to errors and illusion.
25. Hear ye courtiers! the wonderful tale of the adventures, which I passed through under this sorcery, from the moment that I had met this magician at first.

26. I have seen so many passing scenes in one single moment under this wizard, as had been shown of old by Brahmá in his destruction of the theurgy of Indra.

27. Having said so, the king began to relate smilingly to his courtiers, the strange wonders which he had saw in his state of hallucination.

28. The king said:--I saw a region full with objects of various kinds, such as rivers and lakes, cities and mountains, with many boundary hills, and the ocean girding the earth around.

#### CHAPTER CVI. TALISMAN OF KING'S MARRIAGE WITH CHANDÁLA MAIDEN

1. The king related:--This land of mine abounding in forests and rivulets, and appearing as the miniature of this orb of the earth.

2. This land appearing as the paradise of Indra, of which I am the king, and where I am now sitting in my court-hall, amidst my courtiers and all these citizens.

3. There appeared here yonder sorcerer from a distant country, like a demon rising from the infernal region on the surface of the ground.

4. He turned round his magic-wand emitting its radiance around, as the tempest rends and scatters the rainbow of Indra in fragments in the air.

5. I was looking intently at the whirling wand, and the horse standing before me, and then mounted on the back of the steed in the dizziness of my mind.

6. I sat on the back of this unmoving horse and seemed to ride on a fleet horse, with the swiftness of the Pushkara and Ávartaka clouds, riding over the tops of immovable rocks.

7. I then went to a chase in full speed, a pass over an ownerless desert, howling as the surges of the boundless ocean.

8. I was borne afterwards with the horse in the air, as if we were wafted by the winds; and dashed onward like common people, who are carried afar by the current of the unsatisfied desires of their minds.

9. Being then fatigued with my journey, and moving slowly with my wearied horse, I reached to the skirt of the desert which was as vacant as the mind of a pauper, and as empty as the heart of a woman.

10. It was as the wilderness of the world burnt down by a conflagration, and without even a bird flying over it. It was as a waste of sandy frost, and without a tree or any water in it.

11. It appeared as another sky in its extent, and as the eighth ocean of the world. It was as a sea on earth with its bed entirely dried up.

12. It was as expanded as the mind of a wise man, and as furious as the rage of the ignorant. There was no trace of human feet, nor track with any grass or herb in it.

13. My mind was bewildered in this boundless desert, like that of a woman fallen into adversity, and having no friend or food or fruit for her support.

14. The face of the sky was washed by the waters, appearing in the mirage of the sandy desert; and I passed panting in that dreary spot until it was sunset.

15. It was with great pain and sorrow, that I passed across that vast desert; like the wise man who goes across this world, which is all hollow and void within.

16. After passing this desert, I met a thick forest beyond it, when the sun was setting in his setting mountain with his horse, and tired with traversing through the hollow sphere of heaven.

17. Here the birds were warbling amidst the Jámb and Kadamba trees, and were the only friends that the weary travellers could meet with, in their weary and lonesome journey.

18. Here detached plots of long grass, were seen waving their tops; like covetous men nodding their heads, on finding some riches to their heart's content.

19. This shady forest afforded me a little joy, after my pains in the dry and dreary desert; as a lingering disease seems more desirable to men, than the pains attending on death.

20. I then got under the shade of Jambíra tree, and felt myself as pleased, as when the sage Markandeya got upon the top of the mountain at the great deluge.

21. Then I took shelter under the creepers, descending from its branches, as the scorching top of a mount, finds a temporary shadow under the umbrage of a dark cloud.

22. As I was hanging down with holding the pendant roots in my hand, the horse slid away from underneath me, as the sins of a man glide under him, that puts his trust in the sacred Ganges streams.

23. Fatigued with my travel of the live-long day in the dreary waste, I took my refuge under this tree; as a traveller rests under the shelter of a kalpa tree at the setting of the sun.
24. All this business of the world was stopped, as the sun went down to rest in the western hills
25. As the shade of night overspread the bosom of the universe, the whole forest below took itself to its nightly rest and silence.
26. I reposed myself in the grassy hollow of a branch of that tree, and rested my head on the mossy bed like a bird in its nest.
27. I remained there as insensible as one bitten by a snake, and as a dead body that has lost its past remembrance. I was as impotent as a sold slave; and as helpless as one fallen in a dark ditch or blind pit.
28. I passed that one night as a long Kalpa in my senselessness; and I thought I was buffeting in the waves like the seer—Markandeya at the great deluge.
29. I passed the night under a train of dangers and difficulties, that invaded me as in the state of dreaming; and I had no thought about my bathing or eating or worshipping my Maker (the mind being wholly occupied by the objects of the dream).
30. I passed the night in restlessness and disquiet, shaking like the branch of a tree; and this single night of trouble was as long as it was tedious to me.
31. A melancholy overspread my countenance, as darkness had veiled the face of the night, and my waking eyes kept watching for the day, like blue-lotuses expecting with their watchful eyes the rising moon.
32. The demoniac noise of wild beasts being hushed in the forest at the end of the night, there fell a shivering fit on me with the clattering of my teeth through excessive cold.
33. I then saw the east, red with the flush of intoxication; as if it was laughing at seeing me drowned in my difficulties.
34. I saw the sun advancing afterwards towards the earth, and to mount on his Airavata the regent elephant of that quarter. He seemed to be so full of glee, as the ignorant man has in his folly, and the poor man in obtaining a treasure.
35. Having got up from my mossy bed, I shook off my bed cloth, like the god Siva tossing about his elephantine hide at his giddy dance in the evening.
36. I then began to wander in the wide forestland, as the god Rudra roves about the wide world, after its desolation by his demons at the end of kalpas.
37. There was no animal of any kind to be seen in the desolate desert, as the good qualities of good breeding, are never to be found in the persons of the illiterate.
38. I saw only the lively birds, perching and chirping all about the woods without intermission.
39. It was then at midday, when the sun had run his eighth hour, and the plants had dried up the dews of their morning baths.
40. That I saw a maiden carrying some food and a drinking bowl of water, on the way as Hari bore the poisonous liquor to the demons in his disguise in the shape of MádHAVI.
41. She was of a swarthy complexion, and dressed in dark black attire; and looked askance at me; when I advanced towards her as the bright moon appears towards the black and dark night.
42. I asked her to give me some of her food in my great distress, because, I told her, one is enriched by relieving the distress of the needy.
43. O good maid; said I, increasing hunger is consuming my stomach and I would take any food, even as the female serpent devours her own brood and young, in the excess of her hunger.
44. I begged of you and yet you gave me nothing, but dost remain as inexorable as the goddess of fortune, who declines to favour the wretched, however they implore her aid.
45. Then I kept a long time, following her closely from one wood to another, and clinging to her as her shadow, moving behind her in the afternoon.
46. She then turned to me and said:--Know me, to be a Chandála girl and bearing the name of Harakeyuri; we are as cruel as Rákshasas, and feeders on human flesh as on those of horses and elephants.

47. You cannot, O King! get your food by merely your craving it of me; as it is hard to have the favour of men, without first meeting with their desires.
48. Saying so, she went on moving with quick light steps at every move, and then entered into a tree grove on the wayside and spoke merrily unto me saying:--
49. Well, I will give you of this food, if you will consent to be my husband; for it is not the business of base and common people to do good to others, before securing their own good.
50. My Chandála father is here ploughing in the field, with his sturdy yoke of bulls, and has the figure of a demon, standing in the cemetery with his haggardly hungry and dusky stature.
51. This food is for him, and may be given to you, if you will agree to marry me; because the husband deserves to be served even at the peril of one's life.
52. To this I replied, I agree to take you to my wife, for what fool is there that will abide by the usage of his family, when his life is in danger?
53. She then gave me half of the food she had with her, as Mádhavi parted with half of her ambrosia to the hungry Indra of old.
54. I ate the Chandala's food, and drank the beverage of Jambu fruits which she gave me; and then rested at that place, and fell to a sleep caused by my fatigue and long walking.
55. Then she approached to me, as a black cloud advances before the sun. She held me in her arms, and led me onward with her guiding hand, and as fondly as her second self.
56. She took me to her father, a fat and ugly fellow of a repulsive appearance; as the tormenting agony of death, leads a person to the hideous cell of the devil.
57. My companion whispered to his ears the tidings of our case, as the black bee hums her tale softly to the ear of an elephant; (in order to sip his frontal juice or ichor of mada-bárá).
58. This man, said she, is to be my husband, if you, my father, will give your consent. To this he expressed his approval by saying—"Vádham be it so" by the end of this day.
59. He loosened the bulls from their yoke, as the regent of death releases his hell hounds. And it was in the dusk of the day, when the sky was hidden by the evening mist, and rising dust of Godhuli when the herds return, that we were dismissed from the demons' presence, to take our own way.
60. We passed the great jungle in a short time, and reached the Chandála's abode in the evening; as the demons pass amidst the funeral ground, to rest in their cemetery vaults at night.
61. The dwelling had on one side, the slaughtered monkeys, cocks and crows; and swarms of flies flying over them, and sucking the blood sprinkled over the ground.
62. The moist entrails and arteries of the slaughtered beasts, that were hung up to be dried in the sun; were chased by the ravenous birds of the air, that kept hovering over them; while flocks of birds fluttered over the Jambira trees (to pick up the fruits for their food).
63. There were heaps of fat laid up to be dried in the portico, and ravenous birds flying over them; and the skins of the slain animals, which were besmeared with blood, lay in piles before their sight.
64. Little children had bits of flesh in their hands, beset by buzzing flies; and there were the veteran Chandalás, sitting by and rebuking the children.
65. We then entered the house scattered with disgusting entrails and intestines about, and I thought myself as the ghost of a dead man standing beside the regent of death.
66. I had then a seat of a big plantain leaf, given to me with due respect, in order to be seated as a welcome guest, in the abominable abode of my new-earned father-in-law.
67. My squint eyed mother-in-law then eyed at me, with her blood-red eyeballs; and muttered with gladness in her look, "is this our would be son-in-law?"
68. Afterwards we sat on some seats of skin, and I partook of the repast which was served before me, as the reward of my sins.
69. I heard there many of those endearing words, which were the seeds of endless misery; as also many such speeches that were unpleasant to my mind, for their being of no benefit to me.
70. Afterwards, it came to pass on one day, when the sky was cloudless and the stars were shining; that they presented a dowry of cloths and other articles before me.



71. With these they made over that frightful maiden to me, and we were joined together as black and white, and as sin and its torment together.

72. The flesh-eating Chandálas, festivated the marriage ceremony with profusion of wine and loud shouts of joy; they beat their sounding tomtoms with merriment, as wicked men delight in carrying on the acts of their vileness.

#### CHAPTER CVII. DESCRIPTION OF A TRAIN OF DANGERS.

1. The king continued:--What more shall I say of that festivity, which had quite subdued my soul? I was thenceforward named as Pushta-Pukkusha or cherished Chándála by my fellows.

2. After the festivity had lasted for a week, and I had passed full eight months at that place; my wife had her discharge of blood, and afterwards her conception also.

3. She was delivered of a daughter which is the cause of sorrow, as a danger is the spring of disasters. This daughter grew up as soon as the growth of the cares and sorrows of the ignorant.

4. She brought forth again a black boy in course of three years; as the fruit of folly raises the false expectation of fruition.

5. She again gave birth to a daughter and then to another boy; and thus I became an old Chandála, with a large family in that forest land.

6. In this manner passed many years with these shoots of my sorrow in that place; as a Brahmicide has to pass long years of torment in hell-fire.

7. I had to undergo all the pains of heat and cold, of chill-winds and frost, without any help to be had in that dreary forest; and as an old tortoise is constrained to move about in the mud of a pool forever.

8. Being burdened with the cares of my family, and troubled by anxieties of my mind; I saw my increasing afflictions like a conflagration rising all about me.

9. Clad in bark and wrapt in old and ragged cloths, with a covering of grass and a straw hat on my head, I bore loads of logs from the woods; as we bear the burden of sins on our backs and heads.

10. I had to pass full many a live-long year, under the shade of Dhavalí trees; with no other cloth or covering on me than an old tattered, dirty and stinking Kaupina loin cloth, which was beset by flees and leeches.

11. I was exposed to the chill cold winds, in all my toils to support my family; and lay like a frog in some cave in the woods, under the keen blasts of winter.

12. The many quarrels and bickerings, and the sorrows and wailings, to which I was often exposed at home and abroad, made my blood to gush out in tears from my weeping eyes.

13. We passed the nights on marshy grounds in the jungle, and being deluged by the raining clouds, we took our shelter in the caverns of mountains, with no other food than the roasted flesh of bears.

14. Afterwards the rainy season of sowing being over, and the dark drizzling clouds having dispersed in air, I was driven from my abode, by the unkindness of my relations and continued contention with others.

15. Being thus in dread of everybody in the neighbourhood, I removed myself to the house of another man, where I dwelt with my wife and prattling children for some years.

16. Then vexed by the scolding of the quarrelsome Chandáli, and the threats of the villainous Chandálas; my face became as pale as the waning moon under the shadow of Ráhu.

17. I was bit and scratched by the teeth and nails of my wife, as if my flesh and muscles were torn and gnawed down under the grinders of a tigress; and I was as one caught by or sold to a hellish fiend, and thought myself as changed to an infernal being also.

18. I suffered under the torrents of snow thrown out of the caverns of the Himálaya, and was exposed to the showers of frost, that fell continually in the dewy season.

19. I felt on my naked body the iron shafts of rain, as darts let fly from the bow of death; and in my sickly and decrepit old age, I had to live upon the roots of withered vegetables.

20. I dug them out plentifully from the woodland grounds and eat them with a zest, as a fortunate man has in tasting his dainty dishes of well cooked meat.

21. I took my food apart and untouched by anybody, for fear of being polluted by the touch of a vile and base born family; and because the pungency of my unsavoury diet, made my mouth wry at every morsel.
22. While I was famishing in this manner, I saw others had their edible animal flesh and sheep's flesh bought from other places for their food; and who pampered their bodies also with the flesh they cut out from other living animals and devoured raw with great zest.
23. They bought animal flesh sold in iron pots and stuck in spits, for undergoing migrations into as many thousand bodies as they have killed and fed upon.
24. I often repaired to the garden grounds of the Chandálas, with my spade and basket in the cool of the evening, in order to collect the raw flesh, which had been cast about in the dirt, for making any food of them.
25. But the time seemed to turn favourable to me, when I was about to be cast into hell, by leading me to take refuge of the mountain caverns, and seek my supportance there by the roots and plants growing therein.
26. In this state, I was met by my good chance, on some Chandálas appearing in person before me, and driving away the village dogs with their clubs from before them (to the woods).
27. They gave my wife and children some bad rice as the villagers used to take, and we passed the night under the shade of a palm tree, whose withered leaves were rattling with the raindrops, that fell in showers upon them.
28. We passed the night in company with the woodland apes, with our teeth clattering with cold; and the hairs of our bodies standing on their ends, like a thousand thorns through coldness.
29. The raindrops decorated our bodies with granules of vivid pearls, and our bellies were as lean and lank like an empty cloud through hunger and for want of food.
30. Then there rose a quarrel in this dreadful forest, between me and my wife; and we kept answering one another, with our clattering teeth and ruddy eyes by effect of the cold.
31. My foul and dirty person resembled that of a dark black demon, and we roved about the borders of rivers and brooks, to fish with a rod and hook in my hand.
32. I wandered also with a trap in my hand, like Yama with his noose at the desolation of the earth; and caught and killed and drank the heart blood of the deer in my hunger and thirst.
33. I sucked the warm heart blood, as the milk of my mother's breast, at the time of famishing; and being besmeared in blood, I stood as a blood sucking demon in the cemetery.
34. The Vetálas of the woods fled before me, as they do from the furies of the forests; and I set my snares and nets in the woods, for catching the deer and birds of the air.
35. As people spread the nets of their wives and children, only to be entangled in them in the false hope of happiness; so did I spread my net of thread, to beguile the birds to their destruction.
36. Though worried and worn out in the nets of worldly cares, and surrounded on every side by the miseries of our vicious lives; yet do our minds take their delight, in the perpetration of cruel and foul acts (to the injury of others).
37. Our wishes are stretched as far and wide, as a running river overflows its banks in the rainy season; but the objects of our desires fly afar from us, as snakes hide themselves from the snake eating Karabhas (a quadruped of the weasel kind) by their own sagacity.
38. We have cast off kindness from our hearts, as the snake leaves off his skin; and take a delight to let fly the hissing arrows of our malice, as the thunder storm betides all animals.
39. Men are delighted at the sight of cooling clouds, at the end of the hot season; but they avoid at a distance the rough briny shore spreading wide before them.
40. But I underwent many a difficulty, which multiplied as thickly upon me, as the weeds growing in dales; and I moved about all the corners of that hellish spot, during my destined time. (What is decreed, cannot be avoided).
41. I have sown the seeds of sin under the rain-water of my ignorance, to grow speedily as thorns on my way. I have laid hidden snares for the unwary innocent, to secure myself in the mountain caves.

42. I have caught and killed the innocent deer in the trap; to feed upon its flesh; and have killed the chowry kine, to lay my head on the hair hanging down their necks.

43. I slept unconscious of myself in my ignorance, as Vishnu lay on his huge hydra; I lay with my out-stretched legs and limbs in the brown cell, resounding to the yell of wild beasts abroad.

44. I lay my body also, on the frost of a cave in the marshy ground of Vindhya; and wrapped my swarthy form in a tattered quilt, hanging down my neck and full of fleas.

45. I bore it on my back, as a bear bears the long bristles upon him even in the hot season; and suffered the heat of the wild fire, which burnt away many wild animals which perished in groups as in the last conflagration of the world.

46. My wife bore her young ones, both for our pleasure as well as pain: as the food of the glutton, is both for his gratification and sickness; and the influence of planets, is for our good and evil also.

47. Thus I the only son of a king, had to pass sixty painful years of my life, as so many kalpa ages of long duration.

48. I raved sometimes in my rage, and wept at others in my bitter grief; I fared on coarse meals, and dwelt, alas! in the abodes of vulgar Chandálas. Thus I passed so many years of my misery at that place, as one fastened to the chains of his insatiable desires, is doomed to toil and toil for nothing until his death.

#### CHAPTER CVIII. DESCRIPTION OF A DRAUGHT AND DEARTH.

1. The king continued to say:--Time passed away, and old age overtook me, and turned my beard to blades of grass covered with hoar frost.

2. My days glided away in alternate joy and grief, brought on by my fate and acts; just as a river flows on with the green and dried leaves, which the winds scatter over it.

3. Quarrels and broils, misfortunes and mischances, befell on me every moment; and beset me as thickly and as fastly as the arrows of sorrow flying in a warfare.

4. My foolish mind kept fluttering like a bird, in the maze of my wishes and fancies; and my heart was perturbed by passions, like the sea by its raging waves.

5. My soul was revolving on the vehicle of my wandering thoughts; and I was carried away by them like a floating straw, to the whirlpool of the eventful ocean of time.

6. I that moved about like a worm amidst the woodlands of Vindhya, for my simple supportance, felt myself in the process of years, to be weakened and pulled down in my frame, like a biped beast of burden.

7. I forgot my royalty like a dead man, in that state of my wretchedness, and was confirmed in my belief of a Chandála, and bound to that hilly spot like a wingless bird.

8. The world appeared to me, as desolate as at its final desolation; and as a forest consumed by a conflagration; it seemed as the sea-shore lashed by huge surges; and as a withered tree struck by a lightning.

9. The marshy ground at the foot of Vindhya was all dried up, and left no corn nor vegetable, nor any water for food or drink; and the whole group of Chandálas, was about to die in dearth and dryness.

10. The clouds ceased to rain, and disappeared from sight; and the winds blew with sparks of fire in them.

11. The forest trees were bare and leafless, and the withered leaves were strewn over the ground; wild fires were raging here and there, and the wood-lands became as desolate, as the abodes of austere ascetics (dwelling in the deserts).

12. There ensued a formidable famine, and a furious flame of wildfire spread all around; it burnt down the whole forest, and reduced the grass and gravels all to ashes.

13. The people were daubed with ashes all over their bodies, and were famishing for want of food and drink; because the land was without any article of food or even grass or water in it, and had turned to a dreary desert.

14. The mirage of the desert glistened as water, and deluded the dry buffaloes to roll in it (as in a pool); and there was no current of breeze to cool the desert air.

15. The call and cry for water, came only to the ears of men; who were parching under the burning rays of the torrid sun (in the Deccan).

16. The hungry mob, hurrying to browse the branches and herbs, yielded their lives in those acts; while others sharpened their teeth, in their acts of tearing and devouring one another.

17. Some ran to bite the gum of Catechu, thinking it to be a bit of flesh; while others were swallowing the stones, as if they were cakes lying on the ground before them.

18. The ground was sprinkled with blood, by the mutual biting and tearing of men; as when blood is spilt in profusion, by the lion's killing a big and starving elephant.

19. Every one was as ferocious as a lion, in his attempt to devour another as his prey; and men mutually fought with one another, as wrestlers do in their contest.

20. The trees were leafless, and the hot winds were blowing as fire-brands on all sides; and wild cats were licking the human blood, that was spilt on the rocky ground.

21. The flame of the wild fire rose high in the air, with clouds of smoke whirling with the howling winds of the forest; it growled aloud in every place, and filled the forest-land with heaps of brown cinders and burning firebrands.

22. Huge serpents were burnt in their caves, and the fumes rising from these burning bodies, served to grow the poisonous plants on the spot; while the flame stretching aloft with the winds, gave the sky an appearance of the glory of the setting sun.

23. Heaps of ashes were lifted like dust, by the high howling winds, and stood as domes unsupported by pillars in the open sky; and the little children stood crying for fear of them, beside their weeping parents.

24. There were some men who tore a dead body with their teeth, and in their great haste to devour the flesh, bit their own hands and fingers, which were besmeared in their own blood.

25. The vultures flying in the air, darted upon the smoke, thinking it a turret of trees, and pounced upon the firebrands, taking them for bits of raw flesh.

26. Men biting and tearing one another, were flying in all directions; when the splitting of the burning wood hit upon their breasts and bellies, and made them gory with blood gushing out of them.

27. The winds were howling in the hollow caves, and the flames of the wild fire flashing with fury; the snakes were hissing for fear of these, and the burnt woods were falling down with hideous noise.

28. Thus beset by dangers and horrors, with no other shelter than the rugged hollows of rocks, this place presented a picture of this world, with its encompassing flames, burning as the twelve zodiacal suns on high.

29. The winds were blowing hot amidst the burning woods and rocks, and drying up all things; and the heat of the fire below and the sunbeams above, together with the domestic disasters caused by influence of the planet Saturn, made this place a counterpart of this sorrowful world.

#### CHAPTER CIX. MIGRATION OF THE CHANDÁLAS.

1. The king continued:--As these disasters continued to rage in this place, by the displeasure of destiny; and the disasters of the last dissolution prematurely overtook the forest and mountaineers here:--

2. Some of these men went out from that place, with their wives and children, in search of some new abodes in foreign lands; as the clouds disperse and disappear from the sky, after the rainy season is over.

3. They were accompanied by their wives and children and close relatives, who clung to them as the members of their bodies; but the lean and infirm were left behind them, like the separated branches of trees.

4. Some of these emigrants were devoured by tigers, as they went out of their houses; as unfledged birds are caught by falcons, as they come out of their nests.

5. Some entered into the fire like moths, to put an end to their miserable lives; others fell into the pits, like fragments of rocks falling from the hills.

6. I separated myself from the connections of my father-in-law and others; and depending upon myself, I escaped narrowly from that distressed country, with my wife and children about me.

7. We passed the pit-falls and storms, and the wild beasts and snakes, without any harm; and came out of that forest safe from all the deadly perils of the way.
8. Having then arrived at the border of that forest, we got to the shade of some palm trees, where I lay down my children from my shoulders as burdens of my sin and sorrows.
9. I halted here after my tiresome journey and lengthened troubles, as one who had fled from the confines of hell; and took my rest like the withering lotus, from the scorching sunbeams and heat of summer.
10. My Chandála wife also slept under the same tree, and my two children lay fast asleep in each other's embrace, under the cooling shade.
11. Afterwards my younger son Prach'chhaka, who was as dear to us as he was the less intelligent, rose up and stood before me.
12. He said with a depressed spirit, and tears gushing out of his eyes, "Father give me soon some meat-food and drink or else I die".
13. The little boy repeatedly made the same request, and said with tears in his eyes, that he was dying of hunger.
14. I told him I had no meat, and the more I said so, the more he repeated his foolish craving, which could neither be supplied with nor put down to silence.
15. I was then moved by paternal affection, and affliction of my heart, to tell him, "child, cut off a slice of my flesh, and roast and eat it."
16. He agreed to it, and said 'give it then'; because his hunger was so pressing and his vitality was so much exhausted, that he could not decline to crave my flesh for his food.
17. Being then overpowered by affection and compassion I thought of putting an end to all my grief with my life, which became so intolerable to me at his excessive distress.
18. Being unable to endure the pain of my affection, I despaired of my own life; and resolved to resort to death, as my only friend at this last extreme.
19. I collected some wood, and heaped them together for my funeral pile, and having put it on fire, I saw it blaze as I wished.
20. As I was hastening to throw myself on this pile, I was immediately roused from my reverie by the sound of music proceeding from this palace, hailing me as king, and shouting my victory jaya.
21. I understood this conjurer had wrought this enchantment on me, and put me to all these imaginable troubles for so long a period.
22. Like the ignorant, I was subject to a hundred changes of fortune. As the great and mighty King—Lavana, had been recapitulating and talking on the fluctuations of fortune:--
23. The sorcerer suddenly disappeared from his sight, at which the courtiers looked around them with their staring eyes; and then addressed the king, saying:--
24. This man was no sorcerer, our loyal lord! who had no mercenary views of his own in this; but it was a divine magic, that was displayed to our lord, to represent the lot of humanity and the state of the world.
25. This world is evidently a creation of the mind, and the imaginary world is only a display of the infinite power of the Almighty.
26. These hundreds of worldly systems, display the various powers of omnipotence; which delude even the minds of the most wise, to believe in the reality of unrealities, as it were by the spell of magic.
27. This delusion being so potent on the minds of wise, it is no wonder, that our king would be overpowered by it, when all common minds are laboring under the same error.
28. This delusive magic was not spread over the mind, by any trick or art of the conjurer; who aimed at nothing more than his own gain, by the act of his sorcery.
29. They that love money, never go away of themselves without getting something: therefore we are tossed on the waves of doubt to take him for a sorcerer.
30. Vasishtha said:--Ráma! though I am sitting here at this moment, before you and others of this assembly; yet I am quite sensible of the truth of this story, which is no fiction like the tale of the boy I have told you before, nor is it any invention or hearsay of mine.
31. Thus the mind is enlarged by the various inventions of its imagination, as a tree is extended by the expansion of its boughs and branches. The extended mind encompasses all things, as an outstretched tree overspreads on the ground. It is the mind's comprehension

of everything, and its conversancy with the natures of all things, that serve to lead it to its state of perfection.

#### CHAPTER CX. DESCRIPTION OF MIND.

1. Vasishtha said:--Since the subjective Intellect *chit*\_, has derived the power of knowing the objective Intelligibles *chetvas*, from the supreme cause in the beginning; it went on to multiply and diversify the objects of its intelligence, and thus fell from the knowledge of the one intelligent Universal Ego, to the delusion of the particular non egos without end.
2. Thus *Ráma*, the faculties of the mind, being deluded by the unrealities of particulars, they continue to attribute specialities and differences to the general ones to their utter error.
3. The mental powers are ever busy to multiply the unrealities to infinity, as ignorant children are prone to create the false demons of their fancy, only for their terror and trouble.
4. But the reality soon disperses the troublesome unrealities, and the unsullied understanding drives off the errors of imagination, as the sun-shine dispels the darkness.
5. The mind brings distant objects near it, and throws the nearer ones at a distance; it trots and flutters in living beings, as children leap and jump in bushes after little birds.
6. The wistful mind is fearful, where there is nothing to fear; as the frightened traveller takes the stump of a tree for demon, standing on his way.
7. The suspicious mind suspects a friend for a foe, as a drunken sot thinks himself lying on the ground, while he is walking along.
8. The distracted mind, sees the fiery Saturn in the cooling moon; and the nectar being swallowed as poison, acts as poison itself.
9. The building of an aerial castle however untrue, is taken for truth for the time being; and the mind dwelling on hopes, is a dreamer in its waking state.
10. The disease of desire is the delusion of the mind; therefore it is to be rooted out at once with all diligence from the mind.
11. The minds of men being entangled in the net of greed like poor stags, are rendered as helpless as these beasts of prey, in the forest of the world.
12. He who has removed by his reasoning, the vain anxieties of his mind, has displayed the light of his soul, like that of the unclouded sun to sight.
13. Know therefore that it is mind that make, the man and not his body that is called as such: the body is dull matter, but the mind is neither a material nor immaterial substance.
14. Whatever is done with the mind or voluntarily by any man, know *Ráma*, that act to be actually done by him; and whatsoever is shunned by it, know that to be kept out in actu.
15. The mind alone makes the whole world, to the utmost end of the spheres; the mind is the vacuum, and it is the air and earth in its greatness. (Since it comprehends them all in itself; and none of these is perceptible without the mind).
16. If the mind do not join a thing with its known properties and qualities; then the sun and the luminaries would appear to be without their light.
17. The mind assumes the properties of knowledge and ignorance, whence it is called a knowing or unknowing thing; but these properties are not to be attributed to the body, for a living body is never known to be wise, nor a dead carcase an ignorant person.
18. The mind becomes the sight in its act of seeing, and it is hearing also when it hears anything; it is the feeling of touch in connection with the skin, and it is smelling when connected with the nose.
19. So it becomes taste being connected with the tongue and palate, and takes many other names besides, according to its other faculties. Thus the mind is the chief actor on the stage of the living animal body.
20. It magnifies the minute and makes the true appear as untrue; it sweetens the bitter and sours the sweet, and turns a foe to a friend and vice-versa.
21. In whatever manner the mind represents itself in its various aspects, the same becomes evident to us both in our perceptions and conceptions of them.
22. It was by virtue of such a representation, that the dreaming mind of king Harish Chandra, took the course of one night for the long period of a dozen of years.
23. It was owing to a similar idea of the mind, that the whole city of *Brahmá* appeared to be situated within himself.

24. The presentation of a fair prospect before the imagination, turns the present pain to pleasure; as a man bound in chains forgets his painful state, in the hopes of his release or installation on the next morning.
25. The mind being well fortified and brought under the subjection of reason, brings all the members of the body and internal passions of the heart under our control; but the loose and ungoverned mind, gives a loose rein to them for their going astray; as the loosened thread of a string of pearls, scatters the precious grains at random over the ground.
26. The mind that preserves its clear sightedness, and its equanimity and unalterableness in all places, and under all conditions; retains its even temper and nice discernment at all times, under the testimony of its consciousness, and approbation of its good conscience.
27. With your mind acquainted with the states of all things, but undisturbed by the fluctuations of the objects that come under your cognizance, you must retain, O Ráma! your self-possession at all times, and remain like a unmoved dumb and dull body.
28. The mind is restless of its own nature, with all its vain thoughts and desires within itself; but the man is carried abroad as by its current; over hills and deserts and across rivers and seas, to far and remote cities and countries (in search of gain).
29. The waking mind deems the objects of its desire, to be as sweet as honey, and whatever it does not like, to be as bitter as gall; although they may be sweet to taste.
30. Some minds with too much self reliance in themselves, and without considering the true nature of things; give them different forms and colors, according to their own conceptions and opinions, though they are far from truth.
31. The mind is a pulsation of the power of the Divine Intellect, that ventilates in the breeze and glares in luminous bodies, melts in the liquids and hardens in solid substances.
32. It vanishes in vacuity and extends in the space; it dwells in everything at its pleasure, and flies from everywhere at its will.
33. It whitens the black and blackens the white, and is confined to no place or time but extends through all.
34. The mind being absent or settled elsewhere, we do not taste the sweet, which we suck or swallow or grind under the teeth or lick with the tongue.
35. What is seen by the mind, is seen with the eyes, and what is unseen by it, is never seen by the visual organs; as things lying in the dark are not perceptible to the sight.
36. The mind is embodied in the organic body, accompanied by the sensible organs; but it is the mind that actuates the senses and receives the sensations; the senses are the products of the mind, but the mind is not a production of sensations.
37. Those great souls (philosophers), who have investigated into the manner of the connection between the two quite different substances of the body and mind, and those learned men who show us their mutual relations, are truly worthy of our veneration.
38. A handsome woman decked with flowers in the braids of her hair, and looking loosely with her amorous glances, is like a log of wood, in contact with the body of one, whose mind is absent from himself.
39. The dispassionate Yogi that sits reclined in his abstract meditation in the forest, has no sense of his hands being bitten off by a voracious beast from his body; owing to the absence of his mind.
40. The mind of the sage, which is practised in mental abstraction, may with ease be inclined to convert his pleasures to pain, and his pains to pleasure.
41. The mind employed in some other thought and inattentive to the present discourse, finds it as a detached piece of wood dis severed by an axe.
42. A man sitting at home, and thinking of his standing on the precipice of a mountain, or falling into the hollow cave below, shudders at the idea of his imminent danger: so also one is startled at the prospect of a dreary desert even in his dream, and is bewildered to imagine the vast deep under the clouds.
43. The mind feels a delight at the sight of a lovely spot in its dream, and at seeing the hills, cities and houses stretching or the clusters of stars shining in the extended plain of the sky.
44. The restless mind is busy to stretch many a hill and dale and cities and houses in our dreams, as these are the billows in the vast ocean of the soul.

45. As the waters of the sea display themselves in huge surges, billows and waves, so the mind which is in the body, displays itself in the various sights exhibited in our dreams.
46. As the leaves and branches, flowers and fruits are the products of the shooting seed; so everything that is seen in our waking dreams, is the creations of our minds.
47. As a golden image is no other than the very gold, so the creatures of our living dreams, are not otherwise than the creations of our fanciful mind.
48. As a drop or shower of rain, and a foam or froth of the wave, are but different forms of water; so the varieties of sensible objects are but transformations of the same mind.
49. These are but the thoughts of our minds, that are seen in our waking dreams; like the various garbs which an actor puts on him, to represent different characters in a play.
50. As the king Lavana believed himself to be a Chandála for some time, so do we believe ourselves to be so and so, by the thoughts of our minds.
51. Whatever we think ourselves to be in our consciousness, the same soon comes to pass upon us; therefore mould the thoughts of your mind in any way you like.
52. The embodied being beholds many cities and towns, hills and rivers before him; all which are but visions of waking dreams, and stretched out by the inward mind.
53. One sees a demon in a deity, and a snake where there is no snake; it is the idea that fosters the thought, as the king Lavana fostered the thoughts of his ideal forms.
54. As the idea of man includes that of a woman also, and the idea of father comprises that of the son likewise; so the mind includes the wish, and the wish is accompanied by its action with every person.
55. It is by its wish that the mind is subject to death, and to be born again in other bodies; and though it is a formless thing of its nature, yet it is by its constant habit of thinking, that it contracts the notion of its being a living substance (jíva).
56. The mind is busy with its thoughts of long drawn wishes, which cause its repeated births and deaths, and their accompaniments of hopes and fears, and pleasure and pain.
57. Pleasure and pain are situated in the mind like the oil in the sesamum seed, and these are thickened or thinned like the oil under particular circumstances of life. Prosperity thickens our pleasure, and adversity our pain; and these are thinned by their reverses again.
58. As it is the greater or lighter pressure of the oil-mill, that thickens or thins the oil, so it is the deeper or lighter attention of the mind, that aggravates or lightens its sense of pleasure or pain.
59. As our wishes are directed by the particular circumstances of time and place, so the measurements of time and place, are made according to the intensity or laxity of our thoughts.
60. It is the mind that is satisfied and delighted at the fulfilment of our wishes, and not the body which is insensible of its enjoyments.
61. The mind is delighted with its imaginary desires within the body, as a secluded woman takes her delight in the harem.
62. He who does not give indulgence to levities and fickleness in his heart, is sure to subdue his mind; as one binds an elephant by its chain to the post.
63. He whose mind does not wave to and fro like a brandished sword, but remains fixed as a post or pillar to its best intent and object, is the best of men on earth; all others (with fickle minds), are as insects continually moving in the mind.
64. He whose mind is freed from fickleness, and is sedate in itself, is united with his best object in his meditation of the same.
65. Steadiness of the mind is attended with the stillness of worldly commotions, as the suspension of the churning Mandara, was attended with the calmness of the ocean of milk.
66. The thoughts of the mind being embroiled in worldly cares (of desire and enjoyments), become the sources of those turbulent passions in the heart, which like poisonous plants fill this harmful world.
67. Foolish men that are infatuated by their giddiness and ignorance, revolve round the centre of their hearts, as the giddy bees flutter about the lotus-flower of the lake; till at last grown weary in their giddy circles, they fall down in the encompassing whirlpools, which hurl them in irreparable ruin.



## CHAPTER CXI. HEALING OF THE HEART AND MIND.

1. Vasishtha continued:--Now attend to the best remedy, that I will tell you to heal the disease of the heart; which is within one's own power and harmless, and a sweet potion to taste.
2. It is by the exertion of your own consciousness by yourself, and by diligent renunciation of the best objects of your desire, that you can bring back your unmanageable mind under your subjection.
3. He who remains at rest by giving up the objects of his desire, is truly the conqueror of his mind; which is reduced under his subjection as an elephant wanting its tusks.
4. The mind is to be carefully treated as a patient by the prescriptions of reason, and by discriminating the truth from untruth, as we do good diet from what is injurious.
5. Mould your heated imagination by cool reasoning, by precepts of the scriptures, and by association with the dispassionate, as they do the heated iron by a cold hammer.
6. As a boy has no pain to turn himself this way and that in his play; so it is not difficult to turn the mind, from one thing to another at pleasure.
7. Employ your mind to the acts of goodness by the light of your understanding; as you join your soul to the meditation of God by light of your spirit.
8. The renunciation of a highly desirable object, is in the power of one, who resigns himself to the Divine Will; it is a shame therefore to that worm of human being, who finds this precept difficult for his practice.
9. He who can take the unpleasant for the pleasurable in his understanding; may with ease subdue his mind, as a giant overcomes a boy by his might.
10. It is possible to govern the mind like a horse, by one's attention and exertion; and the mind being brought to its quietness, it is easy to enter into divine knowledge.
11. Shame to that jackass man, who has not the power to subdue his restless mind, which is entirely under his own subjection, and which he can easily govern.
12. No one can reach the best course of his life, without the tranquillity of his mind; which is to be acquired by means of his own exertion, in getting rid of the fond objects of his desire. (The best course of life, is to live free from care, which is unattainable without subjection of our desires).
13. It is by means of destroying the appetites of the mind, by means of reason and knowledge of truth; that one can have his absolute dominion over it, without any change or rival in it.
14. The precepts of a preceptor, the instructions of the scriptures, the efficacy of mantras, and the force of arguments, are all as trifles as straws, without that calmness of the mind, which can be gained by renunciation of our desires and by the knowledge of truth.
15. The one all and all-pervading quiescent Brahman can be known then only, when the desires of the mind are all cut off by the weapon of indifference to all worldly things.
16. All bodily pains of men are quite at an end, no sooner the mind is at rest, after the removal of mental anxieties by means of true knowledge.
17. Many persons turn their minds to unmindfulness, by too much trust in their exertions and imaginary expectations; and disregarding the power of destiny, which overrules all human efforts.
18. The mind being long practised in its highest duty, of the cultivation of divine knowledge, becomes extinct in the intellect, and is elevated to its higher state of intellectual form.
19. Join yourself to your intellectual or abstract thoughts at first, and then to your spiritual speculations. Being then master of your mind, contemplate on the nature of the Supreme Soul.
20. Thus relying on your own exertion, and converting the sensible mind to its state of detached insensibility, you can attain to that highest state of fixedness, which knows no decay nor destruction.
21. It is by your exertion and fixed attention, O Ráma! that you can correct the errors of your mind; as one gets over his wrong apprehension of taking one thing for another.
22. Calmness of mind, produces the want of anxiety; and the man that has been able to subdue his mind, cares a fig for his subjection of the world under him.

23. Worldly possessions are attended with strife and warfare, and the enjoyments of heaven also, have their rise and fall; but in the improvement of one's own mind and nature, there is no contention with anybody, nor any obstruction of any kind.
24. It is hard for them to manage their affairs well, who cannot manage to keep their minds under proper control.
25. The thought of one's being dead, and being born again as a man, continually employ the minds of the ignorant with the idea of their egoism.
26. So nobody is born here nor dies at anytime; it is the mind that conceives its birth and death and migration in other bodies and worlds.
27. It goes hence to another world, and there appears in another form (of the body and mind); or it is relieved from the encumbrance of flesh, which is called its liberation. Where then is this death and why fear to die?.
28. Whether the mind roves here; or goes to another world with its earthly thoughts, it continues in the same state as before unless it is changed to another form (of purity), by its attainment of liberation.
29. It is in vain that we are overwhelmed in sorrow, upon the demise of our brethren and dependants; since we know it is the nature of the mind, to be thus deluded from its state of pure intelligence to that of error.
30. It has been repeatedly mentioned both before and afterwards, and in many other places (of this work); that there is no other means of obtaining the pure diet of true knowledge, without subduing the mind.
31. I repeat the same lesson, that there is no other way, save by the government of the unruly mind, to come to the light of the truly real, clear and catholic knowledge of the Supreme.
32. The mind being destroyed; the soul attains its tranquillity, and the light of the intellect shines forth in the cavity of the heart.
33. Hold fast the discus of reason, and cut off the bias of your mind; be sure that no disease will have the power to molest you, if you can have the good sense to despise the objects of pleasure, which are attended by pain.
34. By lopping the members of the mind, you cut it off altogether; and these being egoism and selfishness which compose the essence of the mind. Shun your sense that 'it is I' and 'these are mine.'
35. Want of these feelings, casts down the mind like a tree felled by the axe; and disperses it like a scattered cloud from the autumnal sky.
36. The mind is blown away by its destitution of egoism and selfishness, like a cloud by the winds.
37. It is dangerous to wage a war, against winds and weapons, and fire and water, in order to obtain the objects of worldly desire; but there is no danger whatever in destroying the growing soft and tender desires of the mind.
38. What is good, and what is not so, is well known for certain even to children; therefore employ your mind to what is good, as they train up children in the paths of goodness.
39. Our minds are as stubborn and indomitable, as ferocious lions of the forest; and they are true victors, who have conquered these, and are thereby entitled to salvation.
40. Our desires are as fierce lions, with their unsatisfied thirst after monetary gain: and they are as delusive as the mirage of the desert, by leading us to dangers.
41. The man that is devoid of desires, cares for nothing, whether the winds may howl with the fury of storms; or the seas break their bounds, or the twelve suns (of the Zodiac) rise at once to burn the universe.
42. The mind is the root, that grows the plants of our good and evil and all our happiness and sorrow. The mind is the tree of the world, and all peoples are as its branches and leaves (which live by its sap and juice).
43. One prospers everywhere, who has freed his mind from its desires; and he that lives in the dominion of indifference, rests in his heavenly joy.
44. The more we curb the desires of our minds, the greater we feel our inward happiness; as the fire being extinguished, we find ourselves cooled from its heat.

45. Should the mind long for millions of worldly mansions in its highest ambition; it is sure to have them spread out to view within the minute particle of its own essence.

46. Opulence in expectancy, is full of anxiety to the mind, and the expected wealth when gained is no less troublesome to it; but the treasure of contentment is filled with lasting peace of mind, therefore be victorious over your greedy mind by abandonment of all your desires.

47. With the highly holy virtue of your unmindfulness, and with the even-mindedness of those that have known the Divine Spirit; as also with the subdued, moderated and defeated yearnings of your heart, make the state of the uncreated one as your own.

#### CHAPTER CXII. THE RESTLESSNESS OF THE MIND AND ITS CURE.

1. Vasishtha continued:--Whatever be the nature of the object of any man's desire, his mind does not fail to run after it with great avidity in every place.

2. This eagerness of the mind rises and sets by turns, with the view of the desired object, like the clear bubbles of water foaming and bursting of themselves with the breath of winds.

3. As coldness is the nature of frost, and blackness is that of ink; so is swiftness or momentum the nature of the mind, as stillness is that of the soul.

4. Ráma said:--Tell me sage, why the mind is identified with momentum, and what is the cause of its velocity; tell me also; if there is any other force to impede the motion of the mind?

5. Vasishtha replied:--We have never seen the motionless quiet of the mind; fleetness is the nature of the mind, as heat is that of fire.

6. This vacillating power of motion, which is implanted in the mind, is known to be of the same nature as that of the self-motive force of the Divine Mind; which is the cause of the momentum and motion of those worlds.

7. As the essence of air is imperceptible without its vibration, so we can have no notion of the momentum of our minds, apart from the idea of their vibration.

8. The mind which has no motion is said to be dead and defunct; and the suspension of mental agitation, is the condition of Yoga quietism and leading to our ultimate liberation.

9. The mortification of the mind, is attended with the subsidence of our sorrows; but the agitated thoughts in the mind, are causes of all our sorrows.

10. The monster of the mind, being roused from its rest, raises all our dangers and disasters; but its falling into rest and inaction, causes our happiness and perfect joy.

11. The restlessness of the mind is the effect of its ignorance; therefore Ráma! exert your reason to destroy all its desires.

12. Destroy the internal desires of your mind, which are raised by ignorance alone; and attain your supreme joy by your resignation to the Divine Will.

13. The mind is a thing that stands between the real and unreal and between intelligence and dull matter, and is moved to and fro by the contending powers on either side.

14. Impelled by dull material force, the mind is lost in the investigation of material objects; till at last by its habitual thought of materiality, it is converted to a material object, resembling dull matter itself.

15. But the mind being guided by its intellectual powers, to the investigation of abstract truths, becomes an intelligent and intellectual principle, by its continued practice of thinking itself as such.

16. It is by virtue of the exertion of your manly powers and activities, and by force of constant habit and continued practice; that you can succeed to attain anything, to which, you employ your mind with diligence.

17. You can also be free from fears, and find your rest in your reliance in the sorrowless Being; provided you exercise your manly activities therein, and curb the proclivities of your mind by your intelligence.

18. It must be by the force of your intelligent mind, that you must lift up your deluded mind, which is drowned in the cares of this world. There is no other means that will help you to do so.

19. The mind only is capable of subduing the mind; for who can subdue a king unless he is a king himself?

20. Our minds are the boats, to lift us from the ocean of this world; where we are carried too far by its beating waves, and thrown into the eddies of despair, and where we are caught by the sharks of our greediness.

21. Let your own mind cut the net of the mind, which is ensnared in this world; and extricate your soul, by this wise policy, which is the only means of your liberation.

22. Let the wise destroy the desires of their minds, and this will set them free from the bonds of ignorance.

23. Shun your desire for earthly enjoyments and forsake your knowledge of dualism; then get rid of your impressions of entity and non-entity, and be happy with the knowledge of one unity.

24. The thought of the unknowable, will remove the thoughts of knowables; this is equivalent to the destruction of desires, of the mind and ignorance also.

25. The unknown one of which we are unconscious by our knowledge, transcends all whatever is known to us by our consciousness. Our unconsciousness is our nirvána or final extinction, while our consciousness is the cause of our sorrow.

26. It is by their own attention that men soon come to the knowledge of the knowables; but it is the unknowing or unconsciousness of these that is our nirvána, while our consciousness is the cause of our sorrow.

27. Destroy O Ráma, whatever is desirable to your mind, and is the object of your affection; then knowing them as reduced to nothing, forsake your desires as seedless sprouts (which can never grow); and live content without the feelings of joy and grief.

#### CHAPTER CXIII. DESCRIPTION OF IGNORANCE AND DELUSION (AVIDYÁ).

1. Vasishttha continued:--The false desires which continually rise in the heart; are as the appearances of false moons in the sky, and should be shunned by the wise.

2. They rise in the minds of the unwise amidst their ignorance; but everything which is known only by its name and not in actuality, can not have its residence in the minds of wise people.

3. Be wise, O Ráma; and do not think like the ignorant; but consider well all that I tell you;--there is no second moon in the sky, but it appears so only by deception of our optical visions.

4. There exists nothing real or unreal any where, except the only true essence of God; as there is no substantiality in the continuity of the waves, besides the body of waters.

5. There is no reality in anything, whether existent or non-existent, all which are mere creations of your shadowy ideality; do not therefore impute any shape or figure to the eternal, boundless and pure spirit of God.

6. You are no maker nor master of anything, then why consider any act or thing as your own? You know not what these existences are, and by whom and wherefore they are made.

7. Neither think yourself as actor, because no actor can attempt to do anything. Discharge whatever is your duty, and remain at your ease with having done your part.

8. Though you are the actor of an action, yet think not yourself as such, minding your inability to do or undo anything: for how can you boast yourself as the actor, when you know your inability for action.

9. If truth is delectable and untruth is odious, then remain firm to what is good; and be employed in your duties (in the path of truth and goodness).

10. But as the whole world is a gallery, a magic and an unreality; then say what reliance is there in it, and what signifies pleasurable or unpleasurable to anybody.

11. Know Ráma, this ovum of the world to be a delusion, and being nonexistent in itself, appears as a real existence to others.

12. Know this busy sphere of the world, which is so full with its inessence; to be an ideal phantasm presented for the delusion of our minds.

13. It is like the beautiful bamboo plant, all hollow within, and without pith and marrow in the inside; and like the curling waves of the sea, both of which are born to perish without being uprooted from the bottom.

14. This world is as volatile as the air and water flying in the air, and hardly to be tangible or held fast in the hand; and as precipitous as the water-fall in its course.

15. It appears as a flowery garden, but never comes to any good use at all; so the billowy sea in the mirage, presents the form of water, without allaying our thirst.
16. Sometimes it seems to be straight, and at others a curve; now it is long and now short, and now it is moving and quiet again; and everything in it, though originally for our good, conspires to our evil only.
17. Though hollow in the inside, the world appears to be full with its apparent contents; and though all the worlds are continually in motion, yet they seem to be standing still.
18. Whether they be dull matter or intelligences, their existence depends upon their motion; and these without stopping any where for a moment, present the sight of their being quite at rest.
19. Though they are as bright as light to sight, they are as opaque as the dark coal in their bowels; and though they are moved by a superior power, they appear to be moving of themselves.
20. They fade away before the brighter light of the sun, but brighten in the darkness of the night. Their light is like that of the mirage, by reflection of sunbeams.
21. Human greed is as a black serpent, crooked and venomous, thin and soft in its form; but rough and dangerous in its nature, and ever unsteady as a woman.
22. Our love of the world, ceases soon without the objects of our affection; as the lamp is extinguished without its oil, and as the vermilion mark, which is soon removed.
23. Our false hopes are as transient, as the impermanent flash of lightnings; they glare and flare for a moment, but they disappear in the air as these transitory flashes of light.
24. The objects of our desire are often had without our seeking; but they are as frail as the fire of heaven; they appear to vanish like the twinkling lightnings, and being held carefully in the hand, they burn it like the electric fire.
25. Many things come to us unasked, and though appearing delightful at first, they prove troublesome to us at last. Hopes delayed, are as flowers growing out of season, which, neither bear their fruits, nor answer our purposes.
26. Every accident tends to our misery, as unpleasant dreams annoy our sleep and disturb our rest.
27. It is our delusion (avidyá), that presents these many and big worlds before us; as our dreams produce, sustain and destroy all the appearances of vision in one minute.
28. It was delusion which made one minute, appear as many years to king Lavana; and the space of one night, seem as the long period of a dozen of years to Harish Chandra.
29. Such also is the case with separated lovers among rich people, that a single night seems as an entire year to them, in the absence of their beloved.
30. It is this delusive avidyá, that shortens the flight of time to the rich and happy; and prolongs its course, with the poor and miserable: all of whom are subject to the power of delusion vipary'ása.
31. The power of this delusion is essentially spread over all the works of creation, as the light of a lamp, is spread over things in its brightness and not in substance.
32. As a female form represented in a picture is no woman, and has not the power of doing anything; so this avidyá which presents us the shapes of our desired objects in the picture of the mind, can produce nothing in reality.
33. The delusion consists in the building of aerial castles in the mind, without their substance; and though these appear in hundreds and thousands of shapes, they have no substantiality in them.
34. It deludes the ignorant, as a mirage misleads the deer in a desert; but it can not deceive the knowing man by its false appearances.
35. These appearances like the foaming waters, are as continuous as they are impermanent, they are as fleeting as the driving frost, which can not be held in the hand.
36. This delusion holds the world in its grasp, and flies aloft with it in the air; it blinds us by the flying dust, which is raised by its furious blasts.
37. Covered with dust and with heat and sweat of its body, it grasps the earth and flies all about the world. The deluded man ever works with persistence, and runs everywhere after his greed.

38. As the drops of rainwater, falling from the clouds, form the great rivers and seas; and as the scattered straws being tied together, make the strong rope for the bondage of beasts; so the combination of all the delusive objects in the world, makes the great delusion of illusion of reality and lust.

39. The poets describe the fluctuations of the world as a series of waves and the world itself, as a bed of lotuses; pleasant to sight, but floating on the unstable element. But I compare it with the porous stalk of the lotus, which is full of perforations and openings inside; and as a pool of mud and mire, with the filth of our sins.

40. Men think much of their improvement, and of many other things on earth; but there is no impwandering in this decaying world; which is as a tempting cake with a coating of sweets, but full of deadly gall within.

41. It is as an extinguishing lamp, whose flame is lost and fled we know not where. It is visible as a mist, but try to lay hold on it, and it proves to be nothing.

42. This earth is a handful of ashes, which being flung aloft flies in particles of dust; and the upper sky which appears to be blue, has no blueness in it.

43. There is the same delusion here on earth, as in the appearance of couple of moons in the sky; and in the vision of things in a dream, as also in the motion of immovable things on the land, to the passenger in a boat.

44. Men being long deluded by this error, which has fastly laid hold of their minds, imagine a long duration of the world, as they do of the scenes in their dreams.

45. The mind being thus deluded by this error, sees the wonderful productions of world, to rise and fall within itself like the waves of the sea.

46. Things which are real and good, appear as otherwise in our error; while those that are unreal and harmful, appear as real and good to our deluded understandings.

47. Our strong greed riding on the vehicle of the desired object, chases the fleeting mind as bird-catchers do the flying birds in nets.

48. Delusion like a mother and wife often offers us fresh delights, with her tender looks and breasts distilling sweet milk.

49. But these delights serve only to poison us, while they seem to cool the worlds with their distillation; just as the crescent orb of the moon, injures us with too much of her moistening influence, while it appears to refresh us with her full bright beams.

50. Blind delusion turns the meek, mild and mute men, to giddy and clamorous fools; as the silent Vetalás become in their revelous dancings, amidst the silent woods at night.

51. It is under the influence of delusion, that we see the shapes of snakes and serpents, in our brick-built and stone made houses at night falls.

52. It makes a single thing appear as double, as in the sight of two moons in the sky; and brings near to us whatever is at a distance, as in our dreams; and even causes us to dream ourselves as dead in sleep.

53. It causes the long to appear as short, as our nightly sleep shortens the duration of time; and makes a moment appear as a year, as in the case of separated lovers.

54. Look at the power of this unsubstantial ignorance, a negative thing, and still there is nothing which it can not alter to some thing else.

55. Therefore be diligent to stop the course of this delusion, by your right knowledge: as they dry up a channel by stopping the current of the stream.

56. Ráma said:--It is wonderful that a false conception, which has no real existence, and is so delicate as almost a nothing (but a name) should thus blind the understanding.

57. It is strange that something without form or figure, without sense or understanding, and which is unreal and vanishing, should so blindfold the world.

58. It is strange that a thing sparkling in darkness, and vanishing in day light, and mope-eyed as the brooding owl, should thus keep the world in darkness.

59. It is strange that something prone to the doing of evil (deception), and unable to come to light and flying from sight, and having no bodily form whatever, should thus darken the world.

60. It is a wonder that one acting so miserly, and consorting with the mean and vile, and ever hiding herself in darkness, should thus domineer over the world.

61. It is wonderful that fallacy which is attended with constant sorrow and peril, and which is devoid of sense and knowledge, should keep the world in darkness.
62. It is to be wondered that error arising from anger and greed, creeping crookedly in darkness, and liable to instant death, should yet keep the world in blindness.
63. It is surprising that error which is a blind, dull and stupid thing itself, and which is falsely talkative at all times, should yet mislead others in the world.
64. It is astonishing, that falsehood should betray a man, after attaching so close to him as his consort, and showing all her endearments to him; but flying at the approach of his reason.
65. It is strange that man should be blinded by the womanish attire of error, which beguiles the man but dares not to look at him face to face.
66. It is strange that man is blinded by his faithless consort of error, which has no sense nor intelligence, and which dies away without being killed.
67. Tell me sage, how this error is to be dispelled, which has its seat in the desires, and is deeply rooted in the recesses of the heart and mind, and lead us to the channels of endless misery, by subjecting us to repeated births and deaths, and to the pains and pleasures of life.

#### CHAPTER CXIV. DESCRIPTION OF ERROR.

1. Ráma repeated:--Tell me sage, how this stony blindness of man, is to be removed, which is caused by the train of ignorance or delusion called avidyá.
2. Vasishtha replied:--As the particles of snow, melt away at the sight of the sun, so is this ignorance dispelled in a moment, by a glance of the holy spirit.
3. Till then does ignorance continue to hurl down the soul and spirit, as from a precipice to the depths of the world, and expose them to sorrows, as thick as thorny brambles.
4. As long as the desire of seeing the spirit, does not rise of itself in the human soul, so long there is no end of this ignorance (avidyá) and insensibility (MOa).
5. The sight of the Supreme Spirit, destroys the knowledge of our self-existence, which is caused by our ignorance; as the light of the sun, destroys the shadows of things.
6. The sight of the all-pervading God, dispels our ignorance in the same manner, as the light of the twelve zodiacal suns (all shining at once), puts the shadows of night to flight from all sides of the horizon.
7. Our desires are the offspring of our ignorance, and the annihilation of these constitutes what we call our liberation; because the man that is devoid of desires, is reckoned the perfect and consummate Siddha.
8. As the night-shade of desires, is dissipated from the region of the mind; the darkness of ignorance is put to flight, by the rise of the intellectual sun.
9. As the dark night flies away before the advance of solar light, so does ignorance disappear, before the advancement of true knowledge--Viveka.
10. The stiffness of our desires, tends to bind the mind fast in its worldly chains; as the advance of night serves to increase the fear of demons in children.
11. Ráma asked:--The knowledge of the phenomenals as true, makes what we call avidyá or ignorance, and it is said to be dispersed by spiritual knowledge. Now tell me sage, what is the nature of the Spirit?
12. Vasishtha replied:--That which is not the subject of thought, which is all-pervasive, and the thought of which is beyond expression and comprehension is the Universal Spirit.
13. That which reaches, to the highest heaven of God, and stretches over the lowest plots of grass on earth, is the all-pervading spirit at all times, and unknown to the ignorant soul.
14. All this is truly Brahman, eternal and imperishable intelligence. To him no imagination of the mind can reach at anytime.
15. That which is never born or dead, and which is ever existent in all worlds, and in which the conditions of being and change are altogether wanting.
16. Which is one and one alone, all and all-pervading, and imperishable Unity; which is incomprehensible in thought, and is only of the form of Intellect, is the Universal Spirit.
17. It is accompanied with the ever-existent, all-extending, pure and undisturbed Intellect, and is that calm, quiet, even and unchanging state of the soul, which is called the Divine Spirit.

18. There resides also the impure mind, which is in its nature beyond all physical objects, and runs after its own desire; it is conceivable by the Intellect as sullied by its own activity.
19. This ubiquitous, all-potent, great and godlike mind, separates itself in its imagination from the Supreme Spirit, and rises from it as a wave on the surface of the sea.
20. There is no fluctuation nor projection in the all-extending tranquil soul of God; but these take place in the mind owing to its desires, which cause its production of all things in the world.
21. Therefore the world being the production of desire or will, has its extinction with the privation of desires; for that which comes the growth of a thing, causes its extinction also; as the wind which kindles the fire, extinguishes it likewise.
22. The exertion of human efforts, gives rise to the expectation of fruition, but want of desire, causes the cessation of exertions; and consequently puts a stop to the desire of employment, together with our ignorance causing the desire.
23. The thought that 'I am distinct from Brahman, binds the mind to the world; but the belief that 'Brahman is all' releases the mind from its bondage.
24. Every thought about one's self, fastens his bondage in this world; but release from selfish thoughts, leads him to his liberation. Cease from your selfish cares, and you shall cease to work with persistence for nothing.
25. There is no lake of lotuses in the sky, nor is there a lotus growing in the gold mine, whose fragrance fills the air, and attracts the blue bees to suck its honey.
26. The goddess of ignorance, with her uplifted arms resembling the long stalks of lotus plants, laughs in exultation over her conquests, with the glaring light of shining moonbeams.
27. Such is the net of our wishes spread before us by our minds, which represent unrealities as real, and take a delight to dwell upon them, like children in their toys.
28. So also is the snare spread out by our own ignorance, all over this world, that it ensnares the busy people to their misery in all places, as it binds fast the ignorant men and children in its chains.
29. Men are busied in worldly affairs with such thoughts, as these that, 'I am poor and bound in this earth for my life; but I have my hands and feet wherewith I must work for myself'.
30. But they are freed from all affairs of this life, who know themselves as spiritual beings, and their spiritual part is neither subject to bondage nor labor.
31. The thought that 'I am neither flesh nor bones, but some thing else than my body,' releases one from his bondage; and one having such assurance in him, is said to have weakened his avidyá or ignorance.
32. Ignorance is painted in the imagination of earthly men, to be as dark as the darkness which surrounds the highest pinnacle of Meru, blazing with the blue light of sapphire, or at the primeval darkness impenetrable by the solar light.
33. It is also represented by earth-born mortals, as the blackness which naturally covers the face of heaven by its own nature like the blue vault of the sky.
34. Thus ignorance is pictured with a visible form, in the imagination of the unenlightened; but the enlightened never attribute sensible qualities to inanimate and imaginary objects.
35. Ráma said:--Tell me sage, what is the cause of the blueness of the sky, if it is not the reflection of the blue gems on the Meru's peak, nor is it a collection of darkness by itself.
36. Vasishtha replied:--Ráma! the sky being but empty vacuum, cannot have the quality of blueness which is commonly attributed to it; nor is it the bluish luster of the blue gems which are supposed to abound on the top of Meru.
37. There is neither the possibility of a body of darkness to abide in the sky, when the mundane egg is full of light (which has displaced the primeval darkness); and when the nature of light is the brightness which stretches over the extraterrestrial regions.
38. O fortunate Ráma! the firmament which is a vast vacuum, is open to a sister of ignorance with regard to its inward hollowness.
39. As one after losing his eyesight, beholds but darkness only all about him; so the want of the objects of sight in the womb of vacuity, gives the sky the appearance of a darksome scene.



40. By understanding this, as you come to the knowledge, that the apparent blackness of the sky, is no black color of its own; so you come to learn the seeming darkness of ignorance to be no darkness in reality.
41. Want of desire or its indifference, is the destroyer of ignorance; and it is as easy to effect it, as to annihilate the lotus-lake in the sky.
42. It is better, O good Ráma! to distrust the delusions of this world, and disbelieve the blueness of the sky, than to labor under the error of their reality.
43. The thought that 'I am dead,' makes one as sorrowful, as when he dreams of his death in sleep; so also the thought that 'I am living' makes one as cheerful, as when he wakes from the deadly dream of his death-like sleep.
44. Foolish imaginations make the mind as stolid as that of a fool; but reasonable reflections lead it to wisdom and clearightedness.
45. A moment's reflection of the reality of the world and of his own essence, casts a man into the gloom of everlasting ignorance, while his forgetfulness of these, removes all mortal thoughts from his mind.
46. Ignorance is the producer of passions and tempter to all transient objects; it is busy in destroying the knowledge of the soul, and is destroyed by knowledge of the soul only.
47. Whatever is sought by the mind, is instantly supplied by the organs of action; which serve as ministers subservient to the orders of their king.
48. Hence who so does not attend to the dictates of his mind, in the pursuit of sensible objects, entertains the tranquillity of his inmost soul, by his diligent application to spirituality.
49. What did not exist at first, has no existence even now; and these that appear as existent, are no other than the quiescent and immaculate essence—Brahma himself.
50. Let no other thought of any person or thing, or of any place or object employ your mind at anytime, except that of the immutable, everlasting and unlimited spirit of Brahma.
51. Rely in the superior powers of your understanding, and exert your sovereign intellect; and root out at once all worldly desire by enjoyment of the pleasures of your mind.
52. The great ignorance that rises in the mind and raises the desires of your heart, has spread the net of your false hopes for your ruin, causing your death and decrepitude under them.
53. Your wishes burst out in expressions as these that, "these are my sons and these my treasures; I am such a one, and these things are mine." All this is the effect of a magic spell of ignorance, that binds you fast in it.
54. Your body is a void, wherein your desires have produced all your selfish thoughts; as the empty winds raise the gliding waves on the surface of the sea.
55. Learn ye that are seekers of truth, that the words: I, mine and this and that, are all meaningless in their true sense; and that there is nothing that may be called real at anytime, except the knowledge of the true self and essence of Brahman.
56. The heavens above and the earth below, with all the ranges of hills and mountains on earth, and all the lines of its rivers and lakes, are but the dissolving views of our sight, and are seen in the same or different lights as they are represented by our ignorance.
57. The phenomenals rise to view from our ignorance, and disappear before the light of knowledge. They appear in various forms in the substratum of the soul, as the fallacy of a snake appearing in the substance of a rope.
58. Know Ráma, that the ignorant only are liable to the error, of taking the earth and sun and the stars, for realities; but not so the learned, to whom the great Brahman is present in all his majesty and full glory, in all places and things.
59. While the ignorant labor under the doubt of the two ideas, of a rope and a snake in the rope; the learned are firm in their belief, and sight of one true God in all things.
60. Do not therefore think as the ignorant do, but consider all things well like the wise and the learned. Forsake your earthly wishes, and do not grope like the vulgar by believing the unself as the self.
61. Of what good is this dull and dumb body to you, Ráma? (in your future state), that you are so overcome by your alternate joy and grief at its pleasure and pain?

62. As the wood of a tree and its gum resin, and its fruit and seed, are not one and the same thing, though they are so closely akin to one another; so is this body and the embodied being, quite separate from one another, though they are so closely united with each other.

63. As the burning of a pair of bellows, does not blow out the fire, nor stop the air blown by another pair, so the vital air is not destroyed by destruction of the body, but finds its way into another form and frame elsewhere.

64. The thought that 'I am happy or miserable,' is as false as the conception of water in the mirage:--and knowing it as such, give up your misconceptions of pleasure and pain, and place your reliance in the sole truth.

65. O how wonderful is it, that men have so utterly forgotten the true Brahmán, and have placed their reliance in false ignorance, the sole cause of errors.

66. Do not, O Ráma! give way to ignorance in your mind, which being overspread by its darkness, will render it difficult for you to pass over the errors of the world.

67. Know ignorance to be a false fiend and deluder of the strongest minds; it is the baneful cause of endless sorrows, and producer of the poisonous fruits of illusion.

68. It imagines hell fire, in the cooling beams of the watery orb of the moon; and conceives the torments of the infernal fires, proceeding from the refreshing beams of that celestial light.

69. It views a dry desert in the wide waters, beating with billows and undulating with the fragrance of the aqueous kalpa flowers; and imagines a dry mirage in the empty clouds of autumn.

70. Ignorance builds the imaginary castles in empty air, and causes the error of rising and falling towers in the clouds; it is the delusion of our fancy, that makes us feel the emotions of pleasure and pain in our dreams.

71. If the mind is not filled and led away by worldly desires, there is no fear then of our falling into the dangers, which the day-dreams of our earthly affairs constantly present before us.

72. The more does our false knowledge (error) lay hold of our minds, the more we feel the torments of hell and its punishments in us, as one dreams of night-mares in his sleep.

73. The mind being pierced by error as by the thorny stalk of a lotus, sees the whole world revolving before it like the sea rolling with its waves.

74. Ignorance taking possession of the mind, converts the enthroned princes to peasants; and reduces them to a condition worse than that of beastly huntsmen.

75. Therefore, Ráma! give up the earthly desires, that serve at best to bind down the (celestial) soul to this mortal earth and its mortifying cares; and remain as the pure and white crystal, with reflecting the colors of all things around in your stainless mind.

76. Employ your mind to your duties, without being tarnished by your attachment to any; but remain as the unsullied crystal, receiving the reflections of outward objects, without being stained by any.

77. Knowing everything with avidity in your watchful mind, and performing all your duties with due submission, and keeping from the common track with your exalted mind, you will raise yourself above comparison with any other person.

#### CHAPTER CXV. CAUSES OF HAPPINESS AND MISERY.

1. Válmíki relates:--Being thus admonished by the high minded Vasishtha, the lotus eyes of Ráma became unfolded as new blown flowers.

2. He with his expanded heart and blooming face, shone forth with a pure grace, like the fresh lotus reviving at the end of night, under the vivifying beams of the rising sun.

3. His smiling countenance shone forth as the shining moon, with his inward enlightenment and wonder; and then with the nectarious beams of his bright and white pearly teeth, he spoke out these words.

4. Ráma said:--O wonder! that the want of ignorance should subdue all things, as if it were to bind the huge hills with the thin threads of lotus stalks.

5. O! that this straw of the earth, which shows itself to be so compact a body in the world; is no more than the production of our ignorance, which shows the unreal as a reality.

6. Tell me further for my enlightenment regarding the true nature of this magical earth, which rolls as a ceaseless stream, running amidst the etherial worlds.

7. There is another great doubt that worries my heart, and it is with regard to the state which attended on the fortunate Lavana at last.
8. Tell me moreover regarding the embodied soul and the animated body, whether they are in concord or discord with one another, and which of them is the active agent and recipient of the rewards of acts in this earth.
9. Tell me also who was that sorcerer and where he fled, after putting the good prince Lavana to all his tribulation, and then restoring him to his former exalted position.
10. Vasishtha said:--The body is as a frame of woodwork, and contains nothing in it; it receives the reflection of an intelligence in it as in a dream, and this is called the mind.
11. This mind becomes the living principle (life), and is endued with the power of thinking also. It is as unstable as a boat on the current of world of affairs, and plays the part of a fickle monkey, amidst the busy castle of the world.
12. The active principle in the body, is known under the several names of the mind, life and egoism; and having a body for its abode, is employed in a variety of actions.
13. This principle is subject to endless pains and pleasures in its unenlightened or unawakened state, and the body bears no relation with them.
14. The unenlightened understanding again has received many fictitious names, according to the various faculties which it exhibits in its acts.
15. As long as the unawakened mind is in its sleeping state, it perceives the busy bustle of the world as it were in his dream, and which is unknown to the waking or enlightened mind.
16. As long as the living being is not awakened from its dormancy, so long it has to labor under the inseparable mist of worldly errors.
17. But the darkness over-hanging on the minds of the enlightened, is as soon put to flight as the shade of night spreading over the bed of lotuses, is dispersed at sun rise.
18. That which is called the heart, the mind, the living soul, ignorance and desire by the learned, and what is also styled the principle of action, is the same embodied being that is subject both to the feelings of pleasure and pain.
19. The body is dull matter and is insensible of pain and pleasure; it is the embodied being, which is said to be subject to these by men of right reason; and this by reason of its impervious ignorance and irrationality, is the cause of its own misery.
20. The living soul is the subject of its good and bad actions; but it becomes confined in its body by reason of its irrationality, and remains pent up there like the silkworm in its cocoon.
21. The mind being fast bound to its ignorance, exerts its faculties in various ways, and turns round like a wheel in its various pursuits and employments.
22. It is the mind dwelling in the body, that makes it to rise and set, to eat and drink, to walk and go, and to hurt and kill, all which are acts of the mind, and not of the body.
23. As the master of the house does his many acts in it, and not the house itself; so the mind acts its several parts in the body, and not the body by itself.
24. The mind is the active and passive agent of all the actions and passions, and of the pains and pleasures of the body; and it is the mind only that makes the man.
25. Hear me now tell you the useful moral of the story of Lavana; and how he was transformed to a Chandála, by derangement of his mind.
26. The mind has to feel the effects of its actions whether good or evil; and in order that you may understand it well, hear attentively what I will now relate unto you.
27. Lavana who was born of the line of king Harischandra, thought within himself one day, as he was sitting apart from all others of his court.
28. My grand-father was a great king and performed the Rájasúya sacrifice in act; and I, being born of his line, must perform the same in my mind.
29. Having determined so, and getting the things ready for the sacrifice, he entered the sacrificial hall for his initiation in the sacred rites.
30. He called the sacrificial priests, and honoured the holy saints; he invited the gods to it, and lighted the sacrificial fire.
31. Having performed the sacrifice to his heart's content, and honoured the gods, sages and Brahmáns; he went to a forest to reside there for a year.

32. Having then made presents of all his wealth to Brahmáns and other men, he awoke from his slumber in the same forest by the evening of that day.

33. Thus the king Lavana attained the merit of the sacrifice, in his internal satisfaction of having attained the meritoriousness of the sacrifice.

34. Hence learn to know the mind to be the recipient of pleasure and pain; therefore employ your attention, Ráma! to the purification of your mind.

35. Every man becomes perfect in his mind in its full time and proper place; but he is utterly lost who believes himself to be composed of his body only.

36. The mind being roused to transcendental reason, all miseries are removed from the rational understanding; just as the beams of the rising sun falling upon the lotus-bud, dispel the darkness that had closely contracted its folded petals.

#### CHAPTER CXVI. BIRTH AND INCARNATION OF ADEPTS IN YOGA.

1. Ráma asked:--What evidence is there sage, in proof of Lavana's obtaining the reward of his mental sacrifice of Rájasúya, in his transformation to the state of the Chandála, as it was wrought upon him by the enchantment of the magician?

2. Vasishtha answered:--I was myself present in the court-house of king Lavana, at the time when the magician made his appearance there, and I saw all that took place there with my own eyes.

3. After the magician had gone and done his work, I with the other courtiers, was respectfully requested by the king Lavana, to explain to him the cause (of the dream and its circumstances).

4. After I had pondered the matter and clearly seen its cause, I expounded the meaning of the magician's spell, in the way as I shall now relate to you, my Ráma!

5. I remembered that all the performers of Rájasúya sacrifice, were subjected to various painful difficulties and dangers, under which they had to suffer for a full dozen of years.

6. It was then that Indra, the lord of heaven had compassion for Lavana, and sent his heavenly messenger in the form of the magician to avert his calamity.

7. He taxed the Rájasúya sacrificer with the inflictment of the very many hardships in his dream, and departed in his aerial journey to the abode of the gods and Siddhas.

8. Thus Ráma! it is quite evident and there is no doubt in it. The mind is the active and passive agent of all kinds of actions and their sequences.

(a). Therefore rub out the dirt of your heart, and polish the gem of your mind; and having melted it down like the particle of an icicle, by the fire of your reason, attain to your chief supreme good at last.

(b). Know the mind as self-same with ignorance, which presents these multitudes of beings before you, and produces the endless varieties of things by its magical power.

(c). There is no difference in the meanings of the words ignorance, mind, understanding and living soul, as in the word tree and all its synonyms.

(d). Knowing this truth, keep a steady mind freed from all its desires; and as the orb of the clear sun of your intellect has its rise, so the darkness of your nolens and volens flies away from you.

(e). Know also this truth, that there is nothing in the world which is not to be seen by you, and which can not be made your own, or alienated from you. Nothing is there that does not die or what is not yours or other's. All things become all at all times.

9. The multitudes of existent bodies and their known properties, meet together in the substantiality (of the self-same Brahman); as the various kinds of unburnt clay vessels, are melted down in the same watery substance.

10. Ráma said:--You said sage, that it is by weakening the desires of our mind, that we can put an end to our pleasures and pains; but tell me now, how is it possible to stop the course of our naturally fickle minds.

11. Vasishtha replied:--Hear, O bright moon of Raghu's race! the proper course that I will tell you for quieting the restless mind; by knowing this you shall obtain the peace of your mind, and be freed from the actions of your organs of sense.

12. I have told you before of the triple nature of the production of beings here below, which I believe, you well remember.

13. Of these the first is that power (Brahmá), who assumed to himself the shape of the Divine Will, and saw in his presence whatever he wished to produce, and which brought the mundane system into existence.

14. He thought of many changes in his mind, as those of birth and death, of pleasure and pain, of the course of nature and effect of ignorance and the like; and then having ordained them as he willed, he disappeared of himself as snow before the solar light.

15. Thus this god, the personification of Will, rises and sets repeatedly, as he is prompted from time to time by his inward wish.

16. So there are millions of Brahmás born in this mundane egg, and many that have gone by and are yet to come, whose number is innumerable.

17. So are all living beings in the same predicament with Brahmá, proceeding continually from the entity of God. Now I will tell you the manner in which they live, and are liberated from the bond of life.

18. The mental power of Brahmá issuing from him, rests on the wide expanse of vacuum which is spread before it; then being joined with the essence of ether, becomes solidified in the shape of desire.

19. Then finding the miniature of matter spread out before it, it becomes the quintessence of the quintuple elements. Having assumed afterwards the inward senses, it becomes a suitable elementary body composed of the finest particles of the five elements. It enters into grains and vegetables, which reenter into the bowels of animals in the form of food.

20. The essence of this food in the form of semen, gives birth to living beings to infinity.

21. The male child betakes himself in his boy-hood, to his tutor for the acquisition of knowledge.

22. The boy next assumes his wonderful form of youth, which next arrives to the state of manhood.

23. The man afterwards learns to choose something for himself, and reject others by the clear-sightedness of his internal faculties.

24. The man that is possessed of such right discrimination of good and evil, and of right and wrong, and who is confident of the purity of his own nature, and of his belonging to the best caste (of a Bráhma); attains by degrees the supernatural powers for his own good, as also for the enlightenment of his mind, by means of his knowledge of the seven essential grounds of Yoga meditation.

#### CHAPTER CXVII. DIFFERENT STATES OF KNOWLEDGE AND IGNORANCE.

1. Ráma said:--Please sage, tell me in brief, what are the grounds of yoga meditation, which produce the seven kinds of consummation, which are aimed at by the yogi adepts. You sage, who are best acquainted with all recondite truths, must know it better than all others.

2. Vasishtha replied:--They consist of the seven states of ignorance, and as many of knowledge also; and these again diverge into many others, by their mutual intermixture.

3. All these states (both of right and wrong cognitions), being deep rooted in the nature of man, either by his habit or of training, made produce their respective fruits or results.

4. Attend now to the nature of the sevenfold states or grounds of ignorance; and you will come to know thereby, the nature of the sevenfold grounds of knowledge also.

5. Know this as the shortest lesson, that I will give you of the definitions of true knowledge and ignorance; that, it is the remaining in one's own true nature, that constitutes his highest knowledge and liberation; and his divergence from it to the knowledge of his ego, is the cause of his ignorance, and leads him to the error and bondage of this world.

6. Of these, they that do not deviate from their consciousness of themselves, as composed of the pure ens or essence only, are not liable to ignorance; because of their want of passions and affections, and of the feelings of envy and enmity in them.

7. But falling off from the consciousness of self-entirety, and diving into the intellect—Chit, in search of the thoughts of cognizable objects, is the greatest ignorance and error of mankind.

8. The truce that takes place in the mind, in the interim of a past and future thought of one object to another; know that respite of the mind in thinking, to be the resting of the soul, in the consciousness of its self-entirety swarúpa.

9. That state of the soul which is at calm after the setting of the thoughts and desires of the mind; and which is as cold and quiet as the bosom of a stone, and yet without the torpitude of slumber or dull drowsiness; is called the repose of the soul in its recognition of itself.

10. That state of the soul, which is devoid of its sense of egoism and destitute of its knowledge of dualism, and its distinction from the state of the one Universal Soul, and shines forth with its unsleeping intelligence, is said to be at rest in itself.

11. But this state of the pure and self-intelligent soul, is hidden by the various states of ignorance, whose grounds you will now hear me relate unto you. These are the three states of wakefulness, known as the embryonic waking, the ordinary waking, and the intense waking.

12. Again the different states of its dreaming, are also said to be the grounds of its ignorance and these are the waking dream, the sleeping dream, the sleepy waking and sound sleep or susupti. These are the seven grounds of ignorance.

13. These are the seven-fold grounds, productive of sheer ignorance, and which when joined with one another, become many more and mixed ones, known under different denominations as you will hear by and by.

14. At first there was the intelligent Intellect, which gave rise to the nameless and pure intelligence; which became the source of the would-be mind and living soul.

15. This intellect remained as the ever waking embryonic seed of all, wherefore it is called the waking seed; and as it is the first condition of cognition, it is said to be the primal waking state.

16. Now know the waking state to be next to the primal waking intelligence of God, and it consists of the belief of the individual personality of the ego and mine.

17. The glaring or great waking—mahajágrat, consists in the firm belief that I am such a one, and this thing is mine, by virtue of my merits in this or by-gone times or Karman.

18. The cognition of the reality of anything either by bias or mistake, is called the waking dream; as the sight of two moons in the halo, of silver in shells, and water in the mirage; as also the imaginary castle building of day dreamers.

19. Dreaming in sleep is of many kinds, as known to one on his waking, who doubts their truth owing to their short-lived duration (as it was in the dreaming of Lavana).

20. The reliance which is placed in things seen in a dream, after one wakes from his sleep, is called his waking dream, and lasting in its remembrance only in his mind.

21. A thing long unseen and appearing dimly with a strong figure in the dream, if taken for a real thing of the waking state, is called also a waking dream.

22. A dream dreamt either in the whole body or dead body of the dreamer, appears as a phantom of the waking state.

23. Besides these six states, there is a sluggish state of the living soul, which is called his susupta or sound sleep, and is capable of feeling its future pleasures and pains.

24. In this last state of the soul or mind, all outward objects from a straw up to a mountain, appear as mere atoms of dust in its presence; as the mind views the miniature of the world in profound meditation.

25. I have thus told you Ráma, the features of true knowledge and error in brief, but each of these states branches out into a hundred forms, with various traits of their own.

26. A long continued waking dream is accounted as the waking state--jágrat, and it becomes diversified according to the diversity of its objects.

27. The waking state contains under it the conditions of the wakeful soul of God; also there are many things under these conditions which mislead men from one error to another; as a storm casts the boats into whirlpools and eddies.

28. Some of the lengthened dreams in sleep, appear as the waking sight of day light; while others though seen in the broad day-light of the waking state, are no better than night-dreams seen in the daytime, and are thence called our day dreams.

29. I have thus far related to you the seven grades of the grounds of ignorance, which with all their varieties, are to be carefully avoided by the right use of our reason, and by the sight of the Supreme Soul in our-selves.

## CHAPTER CXVIII. DIRECTIONS TO THE STAGES OF KNOWLEDGE.

1. Vasishtha continued:--O sinless Ráma, attend now to the sevenfold stages of cognoscence, by the knowledge of which you will no more plunge into the mire of ignorance.
2. Disputants are apt to hold out many more stages of Yoga meditation; but in my opinion these (sevenfold stages) are sufficient for the attainment of the chief good on ultimate liberation.
3. Knowledge is understanding, which consists in knowing these seven stages only; but liberation, which is the object of knowledge, transcends the acquaintance of these sevenfold stages.
4. Knowledge of truth is liberation, and all these three are used as synonymous terms; because the living being that has known the truth, is freed from transmigration as by his liberation also.
5. The grounds of knowledge comprise the desire of becoming good, and this good will is the first step. Then comes discretion or reasoning the second, followed by purity of mind, which is the third grade to the gaining of knowledge.
6. The fourth is self reliance as the true refuge, then worldly apathy as the fifth. The sixth is the power of abstraction, and the seventh or the last stage of knowledge is turya-gati or generalization of all in one.
7. Liberation is placed at the end of these, and is attained without difficulty after them. Attend now to the definitions of these steps as I shall explain them unto you.
8. First of all is the desire of goodness, springing from dispassionateness to worldly matters, and consisting in the thought, "why do I sit idle, I must know the scriptures in the company of good men".
9. The second is discretion, which arises from association with wise and good men, study of the scriptures, habitual aversion to worldliness, and consists in an inclination to good conduct, and the doing of all sorts of good acts.
10. The third is the subduing of the mind, and restraining it from sensual enjoyments; and these are produced by the two former qualities of good will and discretion.
11. The fourth is self-reliance, and dependence upon the Divine Spirit as the true refuge of this soul. This is attainable by means of the three qualities described above.
12. The fifth is worldly apathy, as it is shown by one's detachment from all earthly concerns and society of men, by means of the former fourfold internal delight.
13. By practice of the said fivefold virtues, as also by the feeling of self-satisfaction and inward delight; man is freed from his thoughts and cares, about all internal and external objects.
14. Then comes the powers of cogitation into the abstract meanings of things, as the sixth step to the attainment of true knowledge. It is fostered either by one's own exertion, or guidance of others in search of truth.
15. Continued practice of these six qualifications and incognition of differences in religion, and the reducing of them all to the knowledge of one true God of nature, is called generalization.
16. This universal generalization appertains to the nature of the living liberation of the man, who beholds all things in one and in the same light. Above this is the state of that glorious light, which is arrived by the disembodied soul.
17. Those fortunate men, O Ráma, who have arrived to the seventh stage of their knowledge, are those great minds that delight in the light of their souls, and have reached to their highest state of humanity.
18. The living liberated are not plunged in the waters of pleasure and sorrow, but remain sedate and unmoved in both states; they are at liberty either to do or slight to discharge the duties of their conditions and positions in society.
19. These men being roused from their deep meditation by intruders, betake themselves to their secular duties, like men awakened from their slumber (at their own option).
20. Being ravished by the inward delight of their souls, they feel no pleasure in the delights of the world; just as men immersed in sound sleep, can feel no delight at the dalliance of beauties about them.

21. These seven stages of knowledge are known only to the wise and thinking men, and not to beasts and brutes and immovable things all around us. They are unknown to the barbarians and those that are barbarous in their minds and dispositions.

22. But anyone that has attained to these states of knowledge, whether it be a beast or barbarian, an embodied being or disembodied spirit, has undoubtedly obtained its liberation.

23. Knowledge severs the bonds of ignorance, and by loosening them, produces the liberation of our souls: it is the sole cause of removing the fallacy of the appearance of water in the mirage, and the like errors.

24. Those who being freed from ignorance, have not arrived at their ultimate perfection of disembodied liberation; have yet secured the salvation of their souls, by being placed in these stages of knowledge in their embodied state during their lifetime.

25. Some have passed all these stages, and others over two or three of them; some have passed the six grades, while a few have attained to their seventh state all at once.

26. Some have gone over three stages, and others have attained the last; some have passed four stages, and some no more than one or two of them.

27. There are some that have advanced only a quarter or half or three fourths of a stage. Some have passed over four quarters and a half, and some six and a half.

28. Common people walking upon this earth, know nothing regarding these passengers in the paths of knowledge; but remain as blind as their eyes were dazzled by some planetary light or eclipsed by its shadow.

29. Those wise men are compared to victorious kings, who stand victorious on these seven grounds of knowledge. The celestial elephants are nothing before them; and mighty warriors must bend their heads before them.

30. Those great minds that are victors on these grounds of knowledge, are worthy of veneration, as they are conquerors of their enemies of their hearts and senses; and they are entitled to a station above that of an emperor and an autocrat, samrat and virat, both in this world and in the next in their embodied and disembodied liberations.

#### CHAPTER CXIX. ILLUSTRATION OF THE GOLD-RING.

1. Vasishtha said:--The human soul reflecting on its egoism, forgets its essence of the Supreme Soul; as the gold-ring thinking on its formal roundness, loses its thought of the substantial gold whereof it is made.

2. Ráma said:--Please tell me sage, how the gold can have its consciousness of its form of the ring, as the soul is conscious of its transformation to egoism?

3. Vasishtha said:--The questions of sensible men, relate only to the substances of things, and not to the production and dissolution of the existent formal parts of things, and neither to those of the non-existent; so you should ask of the substances of the soul and gold, and not of the ego and the ring, which are unsubstantial nullities in nature.

4. When the jeweller sells his gold-ring for the price of gold, he undoubtedly delivers the gold which is the substance of the ring and not the ring without its substance.

5. Ráma asked:--If such is the case that you take the gold for the ring, then what becomes of the ring as we commonly take it to be? Explain this to me, that I may thereby know the substance of Brahman (underlying all appearances).

6. Vasishtha said:--All form, O Ráma, is formless and accidental quality, and no essential property of things. So if you would ascertain the nature of a nonexistence, then tell me the shape and qualities of a barren woman's son (which are null and nothing).

7. Do not fall into the error of taking the circularity of the ring, as an essential property of it; the form of a thing is only apparent and not prominent to the sight.

8. The water in the mirage, the two moons in the sky, the egoism of men and the forms of things, though appearing as real ones to sight and thought, cannot be proved as separate existences apart from their subjects.

9. Again the likeness of silver that appears in pearl-shells, can not be realized in the substance of the pearl-mother, or even a particle of it at anytime or any place.

10. It is the imprudent view of a thing that makes a nothing appear as a reality, as the appearance of silver in the shell and the water in the mirage.



11. The invalidity of a nothing appears falsely as an existent entity to sight, as also the fallacy of a thing as something where there is nothing of the kind (as of silver in the pearl).
12. Sometimes an unreal shadow acts the part of a real substance, as the false apprehension of a ghost kills a lad with the fear of being killed by it.
13. There remains nothing in the gold-jewel except gold, after its form of jewellery is destroyed; therefore the forms of the ring and bracelet are no more, than drops of oil or water on a heap of sand. The forms are absorbed in the substance, as the fluids in dust or sand.
14. There is nothing real or unreal on earth, except the false creations of our brain (as appearances in our dreams); and these whether known as real or unreal, are equally productive of their consequences, as the sights and fears of spectres in children.
15. A thing whether it is so or not, proves yet as such as it is believed to be, by different kinds and minds of men; as poison becomes as effective as elixir to the sick, and ambrosia proves as heinous as hemlock with the immoderate.
16. Belief in the only essence of the soul, constitutes true knowledge, and not in its likeness of the ego and mind, as it is generally believed in this world. Therefore abandon the thought of your false and unfounded egoism or individual existence.
17. As there is no rotundity of the ring inherent in gold; so there is no individuality of egoism in the all-pervading Universal Soul.
18. There is nothing everlasting beside Brahman, and no personality of Him as a Brahmá, Vishnu or any other. There is no substantive existence as the world, but offspring of Brahmá called the patriarchs.
19. There are no other worlds beside Brahma, nor is the heaven without Him. The hills, the demons, the mind and body all rest in that spirit which is no one of these.
20. He is no elementary principle, nor is he any cause as the material or efficient. He is none of the three times of past, present and future but all; nor is he anything in being or not-being.
21. He is beyond your concepts of egoism or you, selfhood and selfishness, and all your entities and non-entities. There is no attribution nor particularity in Him, who is above all your ideas, and is none of the ideal personifications of your notions.
22. He is the fullness of the world, supporting and moving all, being unmoved and unsupported by any. He is everlasting and undecaying bliss; having no name or symbol or cause of his own.
23. He is no sat or a being that is born and existent, nor a non-existent; he is neither the beginning, middle or end of anything, but is all in all. He is unthinkable in the mind, and unutterable by speech. He is vacuum about the vacuity, and a bliss above all joy.
24. Ráma said:--I understand now Brahman to be self-same in all things, yet I want to know what is this creation, that we see all about us?
25. Vasishtha replied: The Supreme Spirit being perfectly tranquil, and all things being situated in Him, it is wrong to speak of this creation or that, when there is no such thing as a creation at anytime.
26. All things exist in the all containing spirit of God, as the whole body of water is contained in the universal ocean; but there is fluctuation in the waters owing to their fluidity, whereas there is no motion in the quiet and motionless spirit of God.
27. The light of the luminaries shines of itself, but not so the Divine light; it is the nature of all lights to shine of themselves, but the light of Brahma is not visible to sight.
28. As the waves of the ocean rise and fall in the body of its waters, so do these phenomena appear as the noumena in the mind of God (as his ever-varying thoughts).
29. To men of little understandings, these thoughts of the Divine Mind appear as realities; and they think this sort of ideal creation, will be lasting for ages.
30. Creation is ascertained to be a cognition (a thought) of the Divine Mind; it is not a thing different from the mind of God, as the visible sky is no other than a part of Infinity.
31. The production and extinction of the world, are mere thoughts of the Divine Mind; as the formation and dissolution of ornaments take place in the self-same substance of gold.

32. The mind that has obtained its calm composure, views the creation as full with the presence of God; but those that are led by their own convictions, take the nonexistent for reality, as children believe the ghosts as real existences.

33. The consciousness of ego (or the subjective self-existence), is the cause of the error of the objective knowledge of creation; but the tranquil unconsciousness of ourselves, brings us to the knowledge of the supreme, who is above the objective and inert creation.

34. These different created things appear in a different light to the wise, who views them all in the unity of God, as the toy puppets of a militia, are well known to the intelligent to be made and composed of mud and clay.

35. This plenitude of the world is without its beginning and end, and appears as a faultless or perfect peace of workmanship. It is full with the fullness of the Supreme Being, and remains full in the fullness of God.

36. This fullness which appears as the created world, is essentially the Great Brahma, and situated in his greatness; just as the sky is situated in the sky, tranquillity in tranquillity, and joy in joy.

37. Look at the reflection of a very long landscape in a mirror, and the picture of a far stretching city in the miniature; and you will find the distances of the objects lost in their closeness. So the distances of worlds are lost in their propinquity to one another in the spirit of God.

38. The world is thought as a nonentity by some, and as an entity by others; by their taking it in the different lights of its being a thing beside God, and its being but a reflection of Brahman.

39. After all, it can have no real entity, being like the picture of a city and not as the city itself. It is as false as the appearance of clear water in the desert mirage, and that of the double moon in the sky.

40. As it is the practice of magicians, to show magic cities in the air, by sprinkling handfuls of dust before our eyes; so doth our false consciousness represent the unreal world, as a reality unto us.

41. Unless our inborn ignorance (error) like an arbour of harmful plants, is burnt down to the very root by the flame of right reasoning, it will not cease to spread out its branches, and grow the rankest weeds of our imaginary pleasures and sorrows.

#### CHAPTER CXX. LAMENTATION OF THE CHANDÁLA WOMAN.

1. Vasishtha continued:--Now Ráma, attend to the wonderful power of the said error, in displaying the changeful phenomenals, like the changing forms of ornaments in the substance of the self-same gold.

2. The king Lavana, having at the end of his dream, perceived the falsehood of his vision, resolved on the following day to visit that great forest himself.

3. He said to himself: ah! when shall I revisit the Vindhyan region, which is inscribed in my mind; and where I remember to have undergone a great many hardships in my forester's life.

4. So saying, he took to his southward journey, accompanied by his ministers and attendants, as if he was going to make a conquest of that quarter, where he arrived at the foot of the mount in a few days.

5. There he wandered about the southern, and eastern and western shores of the sea. He was as delighted with his curvilinear course, as the luminary of the day, in his daily journey from east to west.

6. He saw there in a certain region, a deep and sorrowful forest stretching wide along his path, and likening the dark and dismal realms of death.

7. Wandering in this region he saw everything, he had seen before in his dream; he then inquired into the former circumstances, and wandered to learn their conformity with the occurrences of his vision.

8. He recognised there the Chandála hunters of his dream, and being curious to know the rest of the events, he continued in his peregrination about the forest.

9. He then saw a hamlet at the skirt of the wilderness, foggy with smoke, and appearing as the spot where he bore the name of Pushta Pukkasa or fostered Chandála.

10. He saw there the same huts and hovels, and the various kinds of human habitations, fields and plains, with the same men and women that dwelt there before.

11. He saw the same landscapes and leafless branches of trees, shorn of their foliage by the all-devouring famine; he saw the same hunters pursuing their chase, and the same helpless orphans lying thereabouts.

12. He saw the old lady (his mother-in-law), wailing at the misfortunes of other matrons; who were lamenting like herself with their eyes suffused in tears, at the untimely deaths and innumerable miseries of their fellow brethren.

13. The old matrons with their eyes flowing with brilliant drops of tears, and with their bodies and bosoms emaciated under the pressure of their afflictions; were mourning with loud acclamations of sorrow in that dreary district, stricken by drought and dearth.

14. They cried, O you sons and daughters, that lie dead with your emaciated bodies for want of food for these three days; say where fled your dear lives, stricken as they were by the steel of famine from the armour of your bodies.

15. We remember your sweet smiles, showing your coral teeth resembling the red gunjaphalas to our lords, as they descended from the towering Tála (palm trees), with their red-ripe fruits held by their teeth, and growing on the cloud-capt mountains.

16. When shall we see again the fierce leap of our children, springing on the wolves crouching amidst the groves of Kadamba and Jamb and Lavanga and Gunja trees.

17. We do not see those graces even in the face of Káma the god of love, that we were wont to observe in the blue and black countenances of our children, resembling the dark color of Tamála leaves, when feasting on their dainty food of fish and flesh.

Lamentation of the mother-in-law.

18. My blackish daughter, says one, has been snatched away from me with my dear husband like the dark Yamuná by the fierce Yama. O they have been carried away from me like the Tamála branch with its clustering flowers, by a tremendous gale from this woodland scene.

19. O my daughter, with your necklace of the strings of red Gunja seeds, gracing the protuberant breast of your youthful person; and with your swarthy complexion, seeming as the sea of ink was gently shaken by the breeze. Ah! whither have you fled with your raiment of woven withered leaves, and your teeth as black as the jet-Jambu fruits.

20. O young prince! that was as fair as the full moon, and that did forsake the fairies of your harem, and did take so much delight in my daughter, where have you fled from us? Ah my daughter! She too is dead in your absence, and fled from my presence.

21. Being cast on the waves of this earthly ocean, and joined to the daughter of a Chandála, you were, O prince! subjected to mean and vile employments, that disgraced your princely character.

22. Ah! that daughter of mine with her trembling eyes, like those of the timorous fawn, and O! that husband valiant as the royal tiger; you are both gone together, as the high hopes and great efforts of men are fled with the loss of their wealth.

23. Now grown husbandless, and having of late lost my daughter also, and being thrown in a distant and barren land, I am become the most miserable and wretched of beings. Born of a low caste, I am cast out of all prospect in life, and have become a personification of terror to myself, and a sight of horror to others.

24. O! that the Lord has made me a widowed woman, and subjected me to the insult of the vulgar, and the hauteur of the affluent. Prostrated by hunger and mourning at the loss of a husband and child, I rove constantly from door to door to beg alms for my support.

25. It is better that one who is unfortunate and friendless, or subject to passion and diseases, should rather die sooner than live in misery. The dead and inanimate beings are far better than the living miserable.

26. Those that are friendless, and have to toil and moil in unfriendly places, are like the grass of the earth, trampled under the feet, and overwhelmed under a flood of disasters.

27. The king seeing his aged mother-in-law mourning in this manner, offered her some consolation through the medium of her female companions, and then asked that lady to tell him, "who she was, what she did there, who was her daughter and who is his son."

28. She answered him with tears in her eyes:--This village is called Pukkasa-Ghosha, here I had a Pukkasa for my husband, who had a daughter as gentle as the moon.

29. She happened to have here a husband as beautiful as the moon, who was a king and chanced to pass by this way. By this accident they were matched together, in the manner that an ass finds by chance a pot of honey lying on her way in the forest.

30. She lived long with him in married bliss, and produced to him both sons and daughters, who grew up in the covert of this forest, as the gourd plant grows on a tree serving as its support.

#### CHAPTER CXXI. PROOF OF THE FUTILITY OF MIND.

1. The Chandála continued:--O lord of men! After lapse of sometime, there occurred a famine in this place owing to the drought of rain, which broke down all men under its dire pressure.

2. Pressed by extreme scarcity, all our village people were scattered far abroad, and they perished in famine and never returned.

3. Thence forward O lord! we are exposed to utmost misery, and sit lamenting here in our helpless poverty. Behold us lord, all bathed in tears falling profusely from our undrying eyelids.

4. The King was lost in wonder, at hearing these words from the mouth of the elderly lady; and looking at the face of his follower the faithful minister, remained in dumb amazement as the figure in a picture.

5. He reflected repeatedly on this strange occurrence, and its curious concurrence with his adventures in the dream. He made repeated queries relating to other circumstances, and the more he heard and learned of them, the more he found their coincidence with the occurrences of his vision.

6. He sympathised with their sorrows, and saw them in the same state, as he had seen them before in his dream. And then he gave suitable gifts and presents to relieve their wants and sorrows.

7. He tarried there a long while, and pondered on the decrees of destiny; when the wheel of fortune brought him back to his house, wherein he entered amidst the loud cheers and low salutations of the citizens.

8. In the morning the King appeared in his Court hall, and sitting there amidst his courtiers, asked me saying:--“How is it, O sage, that my dream has come to be verified in my presence to each item and to my great surprise?”

9. “They answered me exactly and to the very point all what I asked of them, and have removed my doubt of their truth from the mind, as the winds disperse the clouds of heaven.”

10. Know thus, O Ráma! it is the illusion of Avidyá, that is the cause of a great many errors, by making the untruth appear as truth, and representing the sober reality as unreality.

11. Ráma said: Tell me sage, how the dream came to be verified; it is a mysterious account that cannot find a place in my heart.

12. Vasishtha replied:--All this is possible, O Ráma! to the illusion of ignorance; which shows the fallacy of a picture in a pot; and represents the actual occurrences of life as dreams, and dreams as realities.

13. Distance appears to be nigh, as a distant mountain seen in the mirror; and a long time seems a short interval, as a night of undisturbed repose.

14. What is untrue seems to be a truth as in dreaming one’s own death in sleep; and that which is impossible appears possible, as in one’s aerial journey in a dream.

15. The stable seems unsteady, as in the false notion of the motion of fixed objects to one passing in a vehicle; and the unmoving seem to be moving to one, as under the influence of his inebriation.

16. The mind infatuated by one’s hobby, sees exposed to its view, all what it thinks upon within itself. It sees things in the same light, as they are painted in his fancy, whether they be in existence or not, or real or unreal.

17. No sooner does the mind contract its ignorance, by its false notions of egoism and tuism, than it is subjected to endless errors, which have no beginning, middle or end and are of constant occurrence in their course.
18. It is the notion that gives a shape to all things; it makes a Kalpa age appear as a moment, and also prolongs a moment of time to a whole Kalpa.
19. A man deprived of understanding, believes himself as he is said, to have become a sheep; so a fighting ram thinks himself to be a lion in his ideal bravery.
20. Ignorance causes the blunder of taking things for what they are not, and falling into the errors of egoism and tuism: so all errors in the mind produce errors in actions also.
21. It is by mere accident, that men come in possession of the objects of their desire; and it is custom that determines the mode of mutual dealings.
22. Lavana's remembrance of the dream of his having lived in the habitation of the Pukkasa, was the internal cause, that represented to him the external picture of that abode, as it was a reality.
23. As the human mind is liable to forget many things which are actually done by some, so it is susceptible to remember those acts as true which were never done, but had been merely thought upon in the mind.
24. In this manner is the thought of my having eaten something while I am really fasting; and that of my having sojourned in a distant country in a dream, appears true to me while I think of them.
25. It was thence that the king came to find the same conduct in the habitation of the Chandálas at the side of Vindhyá, as he had been impressed with its notion in his dream as said before.
26. Again the false dream that Lavana had dreamt of the Vindhyan people, the same took possession of their minds also.
27. The notion of Lavana as settled in the minds of the Vindhyan, as the thoughts of these people rose in the mind of the king.
28. As the same sentiments and figures of speech, occur in different poets of distant ages and countries, so it is not striking that the same thoughts and ideas should rise simultaneously in the minds of different men also.
29. In common experience, we find the notions and ideas to stand for the things themselves, otherwise nothing is known to exist at all without our notion or idea of it in the mind.
30. One idea embraces many others also under it, as those of the waves and current, are contained under that of water. And so one thought is associated by others relating its past, present and future conditions of being; as the thought of a seed accompanies the thoughts of its past and future states and its fruits and flowers of the tree.
31. Nothing has its entity or non-entity, nor can anything be said to exist or not to be, unless we have a positive idea of the existent, and a negative notion of the in-existent.
32. All that we see in our error, is as nonexistent as oiliness in sands; and so the bracelet is nothing in reality, but a formal appearance of the substance of gold.
33. A fallacy can have no connection with the reality, as the fallacy of the world with the reality of God, and so the fallacy of the ring with the substance of gold and of the serpent with the rope. The connection or mutual relation of things of the same kind, is quite evident in our minds.
34. The relation of gum resin and the tree, is one of dissimilar union, and affords no distinct ideas of them except that of the tree which contains the other.
35. As all things are full of the Spirit, so we have distinct ideas of them in our minds, which are also spiritual substances; and are not as dull material stones which have no feelings.
36. Because all things in the world are intellectually true and real, we have therefore their ideas impressed in our minds also.
37. There can not be a relation or connection of two dissimilar things, which may be lasting, but are never united together. For without such mutual relation of things, no idea of both can be formed together.

38. Similar things being joined with similar form together their wholes of the same kind, presenting one form and differing in nothing.
39. The intellect being joined with an abstract idea, produces an invisible, inward and uniform thought: so dull matter joined to another dull object, forms a denser material object to view. But the intellectual and material can never unite together owing to their different natures.
40. The intellectual and material parts of a person, can never be drawn together in any picture; because the intellectual part having the intellect, has the power of knowledge, which is wanting in the material picture.
41. Intellectual beings do not take into account the difference of material things as wood and stone; which combine together for some useful purpose (as the building of a house).
42. The relation between the tongue and taste is also homogeneous; because rasa taste and rasand the instrument of tasting, are both watery substances, and there is no heterogeneous relation between them.
43. But there is no relation between intellect and matter; as there is between the stone and the wood; the intellect cannot combine with wood and stone to form anything.
44. Spiritually considered, all things are alike, because they are full with the same spirit; otherwise the error of distinction between the viewer and the view, creates endless differences as between wood and stones and other things.
45. The relation of combination though unseen in spirits, yet it is easily conceived that spirits can assume any form at one's pleasure and having no end.
46. Know ye seekers of truth, all things to be identical with the entity of God. Renounce your knowledge of nonentities and the various kinds of errors and fallacies and know the one as all.
47. The Intellect being full with its knowledge, there is nothing wanting to us; it presents us everything in its circumference, as the imagination having its wide range, shews us the sights of its air-built castles and everything beside.
48. To Him there is no limit of time or place, but his presence extends over all his creation. It is ignorance that separates the creator from creation, and raises the errors of I and you.
49. Leaving the knowledge of the substantive gold, man contracts the error of taking it for the formal ornament. The mistake of the jewel for gold, is as taking one thing for another, and the production for the producer.
50. The error of the phenomenon vanishes upon loss of the eyesight, and the difference of the jewel (or visible shape), is lost in the substance of gold.
51. The knowledge of unity removes that of a distinct creation, as the knowledge of the clay takes off the sense of puppet soldiers made of it.
52. The same Brahman causes the error of the reality of the exterior worlds, as the underlying sea causes the error of the waves on its surface. The same wood is mistaken for the carved figure, and the common clay is taken for the pot which is made of it.
53. Between the sight and its object, there lieth the eye of the beholder, which is beyond the sight of its viewer, and is neither the view nor the viewer.
54. The mind traversing from one place to another, leaves the body in the interim, which is neither moving nor quite unmoved; since its mental part only is in its moving state.
55. Remain always in that quiet state, which is neither one of waking, dreaming nor of sleeping; and which is neither the state of sensibility or insensibility; but one of everlasting tranquillity and rest.
56. Drive your dullness, and remain always in the company of your sound intellect as a solid rock; and whether in joy or grief, commit your soul to your maker.
57. There is nothing which one has to lose or earn in this world; therefore remain in uniform joy and bliss, whether you think yourself to be blessed or unblessed in life.
58. The soul residing in your body, neither loves nor hates anything at anytime; therefore rest in quiet, and fear nothing for what happens to your body, and engage not your mind to the actions of your body.
59. Remain free from anxiety about the present, as you are unconcerned about the future. Never be impelled by the impulses of your mind; but remain steadfast in your trust in the true God.

60. Be unconcerned with all, and remain as an absent man. Let your heart remain detached to everything like a block of stone or toy of wood; and look upon your mind as an inanimate thing, by the spiritual light of your soul.

61. As there is no water in the stone nor fire in water, so the spiritual man has no mental action, nor the Divine Spirit hath any.

62. If that which is unseen, should ever come to do anything or any action; that action is not attributed to the unseen agent, but to something else in the mind.

63. The uncontrolled selfish (unspiritual) man, that follows the dictates of his fickle and wilful mind, resembles a man of the border land, following the customs of the outcast or barbarians.

64. Having disregarded the dictates of your vile mind, you may remain at ease and as fearless, as an insensible statue made of clay.

65. He who understands that there is no such thing as the mind, or that he had one before but it is dead in him today; becomes as immovable as a marble statue with this assurance in himself.

66. There being no appearance of the mind in any wise, and you having no such thing in you in reality except your soul; say, why do you in vain infer its existence for your own error and harm?

67. Those who vainly subject themselves to the false apparition of the mind, are mostly men of unsound understandings, and bring fulminations on themselves from the full-moon of the pure soul.

68. Remain firm as you are with yourself (soul), by casting afar your fancied and fanciful mind from you; and be freed from the thoughts of the world, by being settled in the thought of the Supreme Soul.

69. They who follow a nonexistence as the unreal mind, are like those fools who shoot at the empty air, and are cast into the shade.

70. He that has cleansed off his mind, is indeed a man of great understanding; he has gone across the error of the existence of the world, and become purified in his soul. We have considered long, and never found anything as the impure mind in the pure soul.

#### CHAPTER CXXII. ASCERTAINMENT OF THE SELF OR SOUL.

1. Vasishtha said: After the birth of a man and a slight development of his understanding, he should associate the company of good and wise men.

2. There is no other way except by the light of Scriptures and association with the good and wise, to ford over the river of ignorance, which runs in its constant course flowing in a thousand streams.

3. It is by means of reasoning that man is enabled to discern what is good for him, and what he must avoid to do.

4. He then arrives to that ground of reason which is known as good will, or a desire to do what is good and keep from what is bad and evil.

5. Then he is led by his reason to the power of reasoning, and discerning the truth from untruth, and the right from wrong.

6. As he improves in knowledge, he gets rid of his improper desires, and purifies his mind from all worldly cares.

7. Then he is said to have gained that stage of knowledge, which is called the purity of his soul and mind and of his heart and conduct.

8. When the yogi or adept attains to his full knowledge, he is said to have arrived at his state of goodness.

9. By this means and the curtailing of his desires, he arrives to the state called unattachment or indifference to all worldly matters, and is no more subjected to the consequence of his actions.

10. From the curtailment of desires, the yogi learns to abstract his mind from the unrealities of the world.

11. And whether sitting inactive in his posture of Samádhi meditation, or doing anything for himself or others, he must fix his mind to whatever is productive of real good to the world. His soul being cool by the tenuity of his desires, is habituated to do its duties, without the knowledge of what it is doing.

12. Truly, he who has subdued his mind, has reached to the contemplative stage of yoga meditation.
13. Thus one having his mind dead in himself, learns by practice of years, to perform his duties, by refraining from his thoughts of external objects. Such a one is said to have attained the túrya or fourth stage of his spiritual elevation, and to have become liberated in his life-time.
14. He is not glad to get anything, nor sorry to miss it. He lives without fear of accidents, and is content with whatever he gets.
15. You have O Ráma! known whatever is to be known by man; and you have certainly extirpated your desire in all your actions through life.
16. Your thoughts are all spiritual, and transcend the actions of the corporeal body, though You are in your embodied state. Do not give up your self to joy or grief, but know yourself to be free from decay and defect.
17. Spiritually you are a pure and bright substance, which is omnipresentubiquitous and ever in its ascendancy. It is devoid of pleasure and pain, and of death and disease.
18. Why do you lament at the grief or loss of a friend, when you are so friendless in yourself. Being thrown alone in this world, whom do you claim as a friend of your soul?
19. We see only the particles of matter of which this body is composed; it exists and passes away in its time from its place; but there is no rising or falling of the soul.
20. Being imperishable in yourself, why do you fear to fall into nothingt? And why think of the destruction of your soul, which is never subject to death?
21. When a jar is broken in twain from its upper part, its vacuity is not lost, but mixes with the air; so the body being destroyed, the indestructible soul is not lost with it.
22. As the sunlight causing the appearance of a river in the mirage, is not lost at the disappearance of the phenomenal river; so the immortal soul does not perish upon dissolution of the frail body.
23. There is a certain illusion, which raises the false appetites within us; otherwise the unity of the soul requires the help of no duality or secondary substance, in order to be united with the sole unity.
24. There is no sensible object, whether visible, tangible, audible or of taste or smelling (which relate to the particular senses and brain), that can affect the unconnected soul.
25. All things and their powers, are contained in the all-powerful and all-comprehensive soul; these powers are displayed throughout the world, but the soul is as void as the empty air.
26. It is the mental deception, O Rághava, that presents before it the phenomena of the triple world, representing diverse forms according to the threefold (gunas) nature of man.
27. There are threefold methods of dispelling this delusion of the mind, namely: by the tranquillity of the mind, by destroying its desires, and by abandonment of acts.
28. The world is a crushing mill, with its lower and upper stones of the earth and heaven; our desires are the cords that constantly drag us under it; therefore Ráma, break off these ropes.
29. Our unacquaintance with spiritual knowledge, is the cause of all our errors; but our acquaintance of it, leads us to endless joy and ultimately to Brahman himself.
30. The living being having proceeded from Brahman, and travelled over the earth at pleasure, turns at last to Brahman by means of his knowledge of Him.
31. Ráma! all things have sprung from one being, who is perfect joy itself, inconceivable and undecaying in its nature; and all these are as the rays of that light, or as the light of that everlasting fire.
32. These are as lines on the leaves of trees, and as the curls and waves on the surface of waters. They are as ornaments made of that gold, and as the heat and cold of that fire and water.
33. Thus the triple world subsists in the thought of the Divine Mind. It has thus sprung from the mind of God, and rests in its self-same state with the all-comprehending mind.
34. This Mind is called Brahma, who is the soul of all existence. He being known the world is known also; and as he is the knower of all, he gives us the knowledge of all things.



35. This all pervasive Being is explained to us by the learned, by the coined epithets of the soul, intellect and Brahma, used both in the scriptures as in the popular language.
36. The pure notion that we have of an everlasting being, apart from all sensible ideas and impressions, is called the Intellect and soul.
37. This Intellect or Intelligent soul, is much more transparent than the etherial sky; and it is the fullness, that contains the plenitude of the world, as a disjoined and distinct reflection of itself.
38. The knowledge of the separate existence of the unreal reflection of the world, apart from that real reflector, is the cause of all our ignorance and error; but the view of their subsistence in the mirror of the Supreme Soul, blends them all to myself also.
39. Now Ráma, that has a bodiless soul of the form of pure intellect, you can have no cause to fall into the error, of being sorry for or afraid of the vanities of the world.
40. How can the unembodied soul be affected by the passions and feelings of the body? It is the ignorant and unintelligent only, that are subject to vain suspicions about unrealities.
41. The indestructible intellect of the unintelligent even, is not destroyed by the destruction of their bodies, how then should the intelligent be afraid of their dissolution?
42. The intellect is irresistible in its course, and roves about the solar path; it is the intellectual part that makes the man, and not the outward body.
43. The soul called the purusha or inner person, whether it abideth in the body or not, and whether it is intelligent or otherwise, never dies upon the death of the body.
44. Whatever miseries you meet with, Ráma! in this transient world, all appertain to the body, and not to the intangible soul or intellect.
45. The intellectual soul being removed from the region of the mind, is not to be approached by the pleasures and pains affecting the body and mind.
46. The soul that has curbed its earthly desires, flies to its seat in the spirit of Brahman, after the dissolution of its prison house of the body; in the same manner as the bee lying hid under the coverlet of the lotus petals in the darkness of the night, takes to its heavenward flight by the dawning light of the day.
47. If life is known to be frail, and the living state to be a transient scene, then say, O Ráma! what it is that is lost by loss of this prison-house of the body, and what is it that you mourn for?
48. Think therefore, O Ráma! on the nature of truth; and mind not about the errors of ignorance. Be freed from your earthly desires, and know the sinless soul to be void of all desires.
49. The intellectual soul being tranquil and transparent, and a mere witness of our doings, without any doing or desire of its own, receives the reflection of the undesirous God, as a mirror reflects the images of things.
50. The soul being, as said before, a translucent particle, reflects the images of all worlds in itself; as a polished gem reflects the rays of light in its bosom.
51. The relation of the indifferent soul with the world, is like that of the mirror and its reflections; the difference and identity of the soul and the world, are of the same kind.
52. As the activities of living beings, have a free play with the rising sun; so the duties of the world, are fully discharged by the rising of the intellect.
53. No sooner you get rid of your error of the substantiality of the world, than you shall come to the consciousness of its being a vacuum, resting in the spirit of God.
54. As it is the nature of a lighted lamp to spread its luster all around, so it is the nature of mental philosophy, to enlighten us with the real state of the soul.
55. The essence of the Supreme Soul gave rise to the mind (will) at first, which spread out the universe with its net work of endless varieties. It was as the sky issuing out of the infinite vacuity, and assuming the shape of the blue atmosphere which is also a nothing.
56. Privation of desires melts down the mind, and dissolves the mist of ignorance from the face of the intellect. Then appears the bright light of the one infinite and uncreated God, like the clear firmament of autumn after the dispersion of clouds.
57. The mind sprouts out at first from the Supreme Soul with all its activities, and takes upon it the nature of the lotus-born Brahmá by its desire of creation. It stretches out a

variety of worlds by its creative will, which are also as the fancied apparitions, appearing before the imaginations of deluded children.

58. Nonentity appears as an entity before us, it dies away at death, and reappears with our new birth. The mind itself takes its rise from the Divine Intellect, and displays itself in the substance of the Divine Soul, as the waves play about on the surface of the waters of the deep.

## **BOOK IV. STHITI PRAKARANÁ-- ON ONTOLOGY OR EXISTENCE**

### **CHAPTER I. JANYA-JANI-NIRÚPANA.**

1. Vasishtha said:--Attend now Ráma, to the subject of Existence, which follows that of Production: a knowledge of this, is productive of nirvána or utter annihilation of the self or soul.

2. Know then the phenomenal world which is existent before you, and your knowledge of egoism or self-existence, to be but false conceptions of the formless nonexistence or emptiness.

3. You see the tints of various colors painting the vacuous sky, without any paint, or their cause. This is but a conception of the mind without its visual perception, and like the vision in a dream of one, who is not in a state of sound sleep.

4. It is like an aerial city built and present in your mind; or like the warming of shivering apes beside the red clay, thinking it as red hot fire; and as one's pursuing an unreality.

5. It is but a different aspect of the self same Brahma, like that of a whirlpool in water, and as the unsubstantial sunlight, appearing as a real substance in the sky.

6. It is like the baseless fabric of gold of the celestials on high; and like the air-built castle of Gandharvas in the midway sky.

7. It is as the false sea in the mirage, appearing true at the time; and like the celestial utopian cities of imagination in empty air, and taken for truth.

8. It is like the romantic realms with their picturesque scenes in the fancies of poets, which are nowhere in nature but it seems to be solid and thick within, without any pith or solidity in it, as thing in an empty dream.

9. It is as the ethereal sphere, full of light all around, but all hollow within; and like the blue autumnal sky, with its light and flimsy clouds without any rain-water in them.

10. It is as the unsubstantial vacuum, with the cerulean blue of solid sapphire; and like the mansions and women appearing in dreams, fleeting as air and untangible to touch.

11. It is as a flower garden in a picture, painted with blooming blossoms; and appearing as fragrant without any fragrance in them. It is luminous to sight, without the inherent heat of light, and resembles the orb of the sun or a flaming fire represented in a picture.

12. It is as an ideal domain—the coinage of the brain, and an unreal reality or a seeming something; and likens a lotus-bed in painting, without its essence or fragrance.

13. It is as the variegated sky, painted with colors which it does not possess; and is as unsolid as empty air, and as many-colored as the rain-bow without any color of its own.

14. All its various colorings of materiality, fade away under the right discrimination of reason; and it is found in the end to be as unsolid a substance as the stem of a plantain tree.

15. It is like the rotation of black spots, before the eyes of a purblind man; and as the shape of a shadowy nonexistence, presented as something existent before the naked eye.

16. Like the bubble of water, it seems as something substantial to sight; but in reality all hollow within; and though appearing as juicy, it is without any moisture at all.

17. The bubbling worlds are as wide spread as the morning dews or frost; but take them up, and you will find them as nothing, it is thought as gross matter by some, and as vacuum by others. It is believed as a fluctuation of thought or false vision by some, and as a mere compound of atoms by many.

18. I am partly of a material frame, on my body and mind, but spiritually I am an empty immaterial substance; and though felt by the touch of the hand, I am yet as intangible as a nocturnal fiend:--(an empty shadow only).

19. Ráma said:--It is said sage, that at the end of a great Kalpa age, the visible world remains in its seed; after which it develops again in its present form, which I require to be fully explained to me.

20. Are they ignorant or knowing men, who think in these various ways? Please sage, tell me the truth for removal of my doubts, and relate to me the process of the development.
21. Vasishtha replied:--Those who say that the mundane world existed in the form of a seed at the final sleep (of Brahmá), are altogether ignorant of the truth, and talk as children and children.
22. Hear me tell you, how unaccordant it is to right reason and how far removed from truth. It is a false supposition, and leading both the preacher and hearer of such a doctrine to great error and egregious mistake.
23. Those who attempt to show the existence of the world, in the form of a germ in the mundane seed; maintain a very silly position, as I shall now explain unto you.
24. A seed is in itself a visible thing, and is more an object of sense than that of the mind; as the seeds of paddy and barley, are seen to sprout forth in their germs and leaves.
25. The mind which is beyond the six organs of sense, is a very minute particle; and it cannot possibly be born of itself, nor become the seed of the universe.
26. The Supreme Spirit also, being more rarefied than the subtle ether, and undefinable by words, cannot be of the form of a seed.
27. That which is as minute as a nothing and a zero, is equivalent to nothing; and could never be the mundane seed, without which there could be no germ nor sprout.
28. That which is more rare and transparent than the vacuous and clear firmament; cannot possibly contain the world with all its mountains and seas; and the heavens with all their hosts, in its transcendent substratum.
29. There is nothing, that is in any way situated as a substance, in the substantiality of that Being; or if there is anything there, why is it not visible to us?
30. There is nothing that comes of itself, and nothing material that comes but of the immaterial spirit; for who can believe a hill to proceed from the hollowness of an earthen pot?
31. How can a thing remain with another, which is opposed to it in its nature? How can there be any shadow where there is light, and how does darkness reside in the disc of the sun, or even coldness in fire?
32. How can an atom contain a hill, or anything subsist in nothing? The union of a similar with its dissimilar, is as impossible as that of shadow with the light of the sun.
33. It is reasonable to suppose that the material seeds of the fig and paddy, should bring forth their shoots in time; but it is unreasonable to believe the big material world to be contained in an immaterial atom.
34. We see the same organs of sense and their sensations, in all men in every country; but there is not the same uniformity in the understandings of men in every place, nor can there be any reason assigned to this difference.
35. Those who assign a certain cause to some effect or event, betray their ignorance of the true cause; for what is it that produces the effect, except the very thing by some of its accessory powers.
36. Throw off at a distance, the doctrine of cause and effect invented by the ignorant; and know that to be true, which is without beginning and end, and the same appearing as the world.

#### CHAPTER II. THE RECEPTACLE OF THE MUNDANE EGG.

1. Vasishtha said:--Now Ráma! that best knowest the knowable, I will tell you in disparagement of your belief in the separate existence of the world; that there is one pure and vacuous principle of the Intellect only, above all the false fabrications of men.
2. If it is granted, that there was the germ of the world in the beginning; still it is a question, what were the accompanying causes of its development.
3. Without cooperation of the necessary causes, there can be no vegetation of the seed, as no barren woman is ever known or seen to bring forth an offspring, notwithstanding the seed is contained in the womb.
4. If it was possible for the seed to grow without the aid of its accompanying causes, then it is useless to believe in the primary cause, when it is possessed of such power in its own nature.

5. It is Brahmá himself who abides in his self, in the form of creation at the beginning of the world. This creation is as formless as the creator himself, and there is no relation of cause and effect between them.
6. To say the earth and other elements, to be the accompanying causes of production, is also wrong; since it is impossible for these elements to exist prior to their creation.
7. To say the world remained quiescent in its own nature, together with the accompanying causes, is the talk proceeding from the mouths of children and not of the wise.
8. Therefore Ráma! there neither is or was or ever will be a separate world in existence. It is the one intelligence of the divinity, that displays the creation in itself.
9. So Ráma! there being an absolute privation of this visible world, it is certain that Brahmá himself is All, throughout the endless space.
10. The knowledge of the visible world, is destroyed by the destruction of all its causalities; but the causes continuing in the mind, will cause the visibles to appear to the view even after their outward extinction.
11. The absolute privation of the phenomenal, is only effected by the privation of its causes; but if they are not suppressed in the mind, how can you effect to suppress the sight?
12. There is no other means of destroying our false conception of the world, except by a total extirpation of the visibles from our view.
13. It is certain that the appearance of the visible world, is no more than our inward conception of it, in the vacuity of the intellect; and the knowledge of I, you, and he, are false impressions on our minds like figures in paintings.
14. As these mountains and hills, these lands and seas and these revolutions of days and nights, and months and years and the knowledge that this is a Kalpa age, and this is a minute and moment, and this is life and this is death, are all mere conceptions of the mind.
15. So is the knowledge of the duration and termination of a Kalpa and Mahákalpa, and that of the creation and its beginning and end, are mere misconceptions of our minds.
16. It is the mind that conceives millions of Kalpas and billions of worlds, most of which are gone by and many as yet to come.
17. So the fourteen regions of the planetary spheres, and all the divisions of time and place, are contained in the infinite space of the Supreme Intellect.
18. The universe continues and displays itself as serenely in the Divine Mind, as it did from before and throughout all eternity; and it shines with particles of the light of that Intellect, as the firmament in as full with the radiance of solar light.
19. The inexpressible light, which is thrown into the mind by the Divine Intellect, shows itself as the creation, which in reality is a baseless fabric by itself.
20. It does not come to existence nor dissolves into nothing, nor appears or sets at anytime; but resembles a crystal glass with certain marks in it, which can never be effaced.
21. The creations display of themselves in the clear Intellect of God, as the variegated skies form portions of the indivisible space of endless vacuum.
22. These are but properties of the Divine Intellect, as fluidity is that of water, motion of the wind, the eddies of the sea, and the qualities of all things.
23. This creation is but a compact body of Divine wisdom, and is contained in the divinity as its component part. Its rising and setting and continuance, are exhibited alike in the tranquil soul.
24. The world is empty owing to its want of the accompaniment of secondary causes and is selfborn: and to call it as born or produced, is to breathe the breath like a madman.
25. Ráma! purify your mind from the impurity of false representations, and rise from the bed of your doubts and desires; drive away your protracted sleep of ignorance, and be freed from the fears of death and disease with every one of your friends in this court.

#### CHAPTER III. ETERNITY OF THE WORLD.

1. Ráma said:--But it is related, that Brahmá—the lord of creatures, springs up by his reminiscence at the end of a Kalpa, and stretches out the world from his remembrance of it, in the beginning of creation.

2. Vasishtha answered:--So it is said, O support of Raghu's race! that the lord of creatures rises at first by his predestination, after the universal dissolution, and at the commencement of a new creation.
3. It is by his will, that the world is stretched out from his recollection, and is manifested like an ideal city, in the presence of Brahmá—the creative power.
4. The Supreme Being can have no remembrance of the past at the beginning of a new creation, owing to his want of a prior birth or death. Therefore this aerial tree of reminiscence has no relation to Brahma.
5. Ráma asked:--Does not the reminiscence of the past, continue in Brahmá at his recreation of the world; and so the former remembrance of men upon their being reborn on earth? Or are all past remembrances effaced from the minds of men by the delirium of death in their past life?
6. Vasishtha replied:--All intelligent beings, including Brahmá and all others of the past age, that obtain their nirvána or extinction, are of course absorbed in one Brahmá.
7. Now tell me, my good Ráma, where do these past remembrances and remembrancers abide anymore, when they are wholly lost, at the final liberation of the rememberers?
8. It is certain that all beings are liberated, and become extinct in Brahma at the great dissolution; hence there cannot be remembrance of anything in the absence of the persons that remember the same.
9. The remembrance that lives impressed of itself in the empty space of individual Intellecets, is truly the reservoir of the perceptible and imperceptible worlds. This reminiscence is eternally present before the sight of God, as a reflection of his own Intellect.
10. It shines with the luster of his self-consciousness, from time without beginning and end, and is identical with this world, which is therefore called to be self-born.
11. The spiritual body which is the attribute of God from time without beginning; is the same with Virája or manifestation of himself, and exhibits the form of the world or the microcosm.
12. But the world is said to be composed of atoms, which compose the land and woods, the clouds and the firmament. But there are no atoms to form time and space, actions and motions and revolutions of days and nights.
13. Again the atoms (of matter) which fill the world, have other initial atoms (of spirit), which are inherent in them, and cause them to take and appear in the forms of mountains and the like.
14. But these forms seeming to be conglomerations of atomic particles, and showing themselves to our vision as lightsome objects, are in reality no substantial things.
15. Thus there is no end of the real and unreal sights of things; the one presenting itself to the view of the learned, and the other to that of the unlearned.
16. The cosmos appears as the immutable Brahmá only to the intelligent, and as the mutable visible world to the unintelligent.
17. As these bright worlds appear to roll about as eggs in their spheres, so there are multitudes of other orbs, shining in every atom in the universe.
18. As we see curved pillars, consisting of figures under figures, and those again under others; so is the grand pillar of the universe, composed of systems under systems to no end.
19. As the sands on a rock, are separably attached to it, and are countless in their number; so the orbs in the three worlds, are as particles of dust in mountainous body of Brahmá.
20. It may be possible to count the particles of ray scattered in the sunbeams; but it is impossible to number the atoms of light, which are emanating from the great sun of Brahmá.
21. As the sun scatters the particles of his light, on the sparkling waters and sands of the sea; so does the Intellect of God, disperse the atoms of its light all over the vacuity of the universe.
22. As the notion of vacuity fills the mind, with the idea of the visible firmament; so the thought of creation, as self-same with Brahmá, gives us the notion of his intellectual sphere.

23. To understand the creation as something different from Brahma, leads man apart from Him; but to take it as synonymous with Brahma, leads him to his joy.

24. The enlightened soul, freed from its knowledge of the mundane seed, and knowing Brahma alone as the fullness filling the vacuum of intellect; knows the knowable (God) in his inward understanding, as the same with what has proceeded from him.

#### CHAPTER IV. TREATING OF THE GERM OF EXISTENCE.

1. Vasishtha said:--It is the overthrow of the battery of the senses, that supplies us with a bridge over the ocean of the world; there is no other act, whereby we may cross over it.

2. Acquaintance with the Scriptures, association with the good and wise, and practice of the virtues, are the means whereby the rational and self-controlled man, may come to know the absolute negation of the visibles.

3. I have thus told you, O handsome Ráma! of the causes of the appearance and disappearance of the creation, resembling the heaving and resting of the waves of the sea of the world.

4. There is no need of a long discourse to tell you that, the mind is the germ of the arbour of acts, and this germ being nipped in the beginning, prevents the growth of the tree, and frustrates the doing of acts, which are the fruits thereof.

5. The mind is all; therefore it is, that by the healing of your heart and mind, you can cure all the troubles and diseases, you may incur in the world.

6. The minds of men are ever troubled, with their thoughts of the world and bodily actions; but these being deadened and defunct, we see neither the body nor the outer world.

7. The negation of the outer world, and the suppression of the inner thoughts, serve to curb the demon of the mind, by practice of self-abnegation for a long period of time.

8. It is possible to heal the inward disease of the internal mind, by administration of this best and only medicine of negation of the external world.

9. It is because of its thoughts, that the mind is subjected to the errors of its birth and death; and to those of its being bound to or liberated from, the bonds of the body and this world.

10. The mind being deluded by its thoughts, sees the worlds shining before it; as a man sees in his delusion, the imaginary city of the Gandharvas, drawn before him in empty air.

11. All these visible worlds consist in the mind, wherein they seem to exist as the fragrance of the air, consists in the cluster of flowers containing the essence.

12. The little particle of the mind contains the world, as a small grain of sesamum contains the oil, and as an attribute is contained in its subject, and a property abiding in the substance.

13. The world abides in the mind in the same manner, as the sunbeams abide in the sun, and as brightness consists in the light, and as the heat is contained in fire.

14. The mind is the reservoir of the worlds, as the snow is the receptacle of coldness. It is the substratum of all existence, as the sky is that of emptiness, and as velocity is inherent in the wind.

15. Therefore the mind is the same with the world, and the world is identical with the mind; owing to their intimate and inseparable connection with one another. The world however is lost by the loss of the mind; but the mind is not lost by destruction of the world.

#### CHAPTER V. STORY OF BHÁRGAVA.

1. Rama said:--Tell me ssage, that knowest all truths, and are best acquainted with all that is past and is to come, how the form of the world is so vividly existing in the mind?

2. Please Sage, explain to me by some illustration, how this world, appears as a visible object to the inner mind.

3. Vasishtha replied:--The world is situated as truly in the minds of men, as it appeared in its firm and compact state to the bodiless son of Indu.

4. It is situated in the same manner in the minds of men, as the thought of king Lavana's transformation of himself to a chandála, under the influence of sorcery.

5. It is in the same manner, as Bhárgava believed himself to be possessed of all worldly gratifications. Because true bliss has much more relation to the mind, than to earthly possessions.

6. Ráma said:--How is it Sage, that the son of Bhrigu came to the enjoyment of earthly pleasures, when he had been longing for the fruition of heavenly joy.

7. Vasishtha replied:--Attend now Ráma, to my narration of the history of Bhrigu and Kála, whereby you will know how he came to the possession of earthly enjoyments.
8. There is a tableland of the Mandara mountain, which is beset by rows of Tamála trees, with beautiful trees of flowers under them.
9. Here the sage Bhrigu conducted his arduous devotion in olden times and it was in this place, that his high-minded and valiant son Súkra, also came to perform his devotion.
10. Súkra was as handsome as the moon, and radiant with his brilliant beams (like the sun). He took his seat in that happy grove of Bhrigu, for the purpose of his devotion.
11. Having long sat in that grove under the shade of a rock, Súkra removed himself to the flowery beds and fair plains below.
12. He roved freely about the bowers of Mandara in his youthful sport, and became revered among the wise and ignorant men of the place.
13. He roved there at random like Trisanku, between the earth and sky; sometimes playing about as a boy, and at others sitting in fixed meditation as his father.
14. He remained without any anxiety in his solitude, as a king who has subdued his enemy; until he happened to behold an Apsara fairy, traversing in her aerial journey.
15. He saw her with the eyes of Hari, fixed upon his Lakshmi, as she skims over the watery plain, decked with her wreaths of Mandara flowers, and her tresses waving loosely with the playful air.
16. Her trinkets jingling with her movements, and the fragrance of her person perfuming the winds of the air; her fairy form was as beautiful as a creeping plant, and her eyeballs rolling as in the state of intoxication.
17. The moonbeams of her body, shed their ambrosial dews over the landscape, which bewitched the hard-heart of the young devotee, as he saw the fairy form before him.
18. She also with her body shining as the fair full-moon, and shaking as the wave of the sea, became enamoured of Súkra as she looked at his face.
19. Súkra then checked the impulse of his mind, which the god of love had raised after her; but losing all his power over himself, he became absorbed in the thought of his beloved object.

#### CHAPTER VI. ELYSIUM OF BHARGAVA.

1. Vasishtha said:--Henceforth Súkra continued to think of the nymph with his closed eyelids, and indulge himself in his reverie of an imaginary kingdom.
2. He thought that the nymph was passing in the air, to the paradise of Indra—the god with thousand eyes; and that he followed her closely, to the happy regions of the celestial gods.
3. He thought, he saw before him the gods, decorated with their garlands of beautiful mandara blossoms on their heads, and with garlands of flowers pendant on their persons resplendent as liquid gold.
4. He seemed to see the heavenly maidens with their eyes as blue-lotuses, regaling the eyes of their spectators; and others with their eyes as beautiful as those of antelopes, sporting with their sweet smiles all about (the Nandana garden of paradise).
5. He saw also the Máruetas or gods of winds, bearing the fragrance of flowers, and breathing their sweet scent on one another; and resembling the omnipresent Viswarúpa by their heavenly journey.
6. He heard the sweet hum of bees, giddy with the perfumed ichor, exuding from the trunk of Indra's elephant; and listened to the sweet strains, sung by the chorus of the heavenly choir.
7. There were the swans and storks, gabbling in the lakes, with lotuses of golden color in them; and there were the celestial gods reposing in the tree gardens, beside the holy stream of the heavenly Gangá (Mandákiní).
8. These were the gods Yama and Indra, and the sun and moon, and the deities of fire and the winds; and there were the regents of the worlds, whose shining bodies shaded the luster of vivid fire.
9. On one side was the warlike elephant of Indra--(Airávata); with the scratches of the demoniac weapons on his face (trunk), and tusks gory with the blood of the defeated hosts of demons.

10. Those who were translated from earth to heaven in the form of luminous stars, were wandering in their aerial vehicles, blazing with aureate beams of the shining sun.
11. The gods were washed by the showers, falling from the peaks of Meru below, and the waves of the Ganges, rolled on with scattered Mandara flowers floating on them.
12. The alleys of Indra's groves, were tinged with saffron, by heaps of the dust of mandara flowers; and were trodden by groups of Apsara ladies, sporting wantonly upon them.
13. There were the gentle breezes blowing among the párijáta plants, brightening as moonbeams in the sacred bowers; and wafting the fragrant honey, from the cups of Kunda and Mandara blossoms.
14. The pleasure garden of Indra, was crowded by heavenly maidens; who were besmeared with the frosty dust of Késara flowers, mantling them like the creepers of the grove in their yellow robes.
15. Here were the heavenly nymphs dancing in their gaiety, at the tune of the songs of their lovers; and there were heavenly musicians Nárada and Tamburu, joining their vocal music in unison with the melody of the wired instruments of the lute and lyre.
16. Holy men and the pious and virtuous, were seen to soar high in their heavenly cars, and sitting there with their decorations of various kinds.
17. The amorous maidens of the gods, were clinging round their god Indra.: as the tender creepers of the garden, twine about the trees beside them.
18. There were the fruit trees of gulunchas, studded with clusters of their ripening fruits; and resembling the gemming sapphires and rubies, and set as rows of ivory teeth.
19. After all these sights, Súkra thought of making his obeisance to Indra, who was seated on his seat like another Brahmá—the creator of the three worlds.
20. Having thought so, Súkra bowed down to Indra in his own mind, as he was the second Bhrigu in heaven.
21. Indra received him with respect, and having lifted him up with his hand, made him sit by himself.
22. Indra addressed him saying:--I am honoured, Súkra! by your call, and this heaven of mine is graced by your presence, may you live long to enjoy the pleasure of this place.
23. Indra then sat in his seat with a graceful countenance, which shone with the luster of the unspotted full-moon.
24. Súkra being thus seated by the side of Indra, was saluted by all the assembled gods of heaven; and he continued to enjoy every joy there, by being received with paternal affection by the lord of gods and men.

#### CHAPTER VII. RE-UNION OF THE LOVERS.

1. Vasishtha said:--Thus Súkra being got among the gods in the celestial city, forgot his former nature, without his passing through the pangs of death.
2. Having halted awhile by the side of the Sachi's consort (Indra), he rose up to roam about the paradise, by being charmed with all its various beauties.
3. He looked with rapture on the beauty of his own person, and longed to see the lovely beauties of heavenly beings, as the swan is eager to meet the lotuses of the lake.
4. He saw his beloved one among them in the garden of Indra's paradise (udyána), with her eyes like those of a young deer; and with a stature as delicate as that of a tender creeper of the Amra.
5. She also saw the son of Bhrigu, and lost her government on herself; and was thus observed by him also in all her indications of amorous feelings.
6. His whole frame was dissolved in affection for her, like the moonstone melting under the moonbeams; so was hers likewise in tenderness for him.
7. He like the moonstone was soothed by her cooling beauty, beaming as moonlight in the sky; and she also being saw by him, was entirely subdued by her love to him.
8. At night they bewailed as Chakravákas (ruddy geese), at their separation from one another, and were filled with delight on their mutual sight at the break of the day.
9. They were both as beautiful to behold, as the sun and the opening blossom of the lotus at morn; and their presence added a charm to the garden of paradise, which promised to confer their desired bliss.



10. She committed her subdued-self to the mercy of the god of love, who in his turn darted his arrows relentless on her tender heart.
11. She was covered all over her person with the shafts of Kama, as when the lotus blossom is hid under a swarm of fleeting bees; and became as disordered as the leaves of the lotus, are disturbed under a shower of raindrops.
12. She fluttered at the gentle breath of the playful winds, like the tender filaments of flowers; and moved as graceful as the swan, with her eyes as bluish as those of the leaflets of blue-lotuses.
13. She was deranged in her person by the god of love, as the lotus-bed is put into disorder by the mighty elephant; and was saw in that plight by her lover (Súkra), in the flight of his fancy.
14. At last the shade of night overspread the landscape of the heavenly paradise, as if the god of destruction (Rudra) was advancing to bury the world under universal gloom.
15. A deep darkness overspread the face of the earth, and covered it in thick gloom; like the regions of the polar mountains; where the hot-blazing-sun is hidden by the dark shade of perpetual night, as if hiding his face in shame under the dark veil of gloom.
16. The loving pair met together in the midst of the grove, when the assembled crowds of the place, retired to their respective habitations in different directions.
17. Then the love-smitten-lady approached her lover with her sidelong glances, as a bird of air alights from her aerial flight in the evening, to meet with her mate on the earth below.
18. She advanced towards the son of Bhrigu, as a peahen comes out to meet the rising cloud; and thought she saw there a white washed edifice, with a couch placed in the midst.
19. Bhárgava entered the white hall, as when Vishnu enters into milk ocean, accompanied by his beloved Lakshmi; who held him by the hand with her down-cast countenance.
20. She graced his person, as the lotus-stalk graces the bosom of the elephant; and then spoke to him sweetly with her words mixed with tender affection.
21. She told him in a sweet and delightful speech filled with expressions of endearment; Behold, O my moon-faced lover! I see the curve of your bow is a bow bent for my destruction.
22. Kama is thence darting his arrows to destroy this lovelorn maid; therefore protect me from him, that am so helpless and have come under your protection from his rage.
23. Know my good friend, that it is the duty of good people, to relieve the wretched from their distress; and those that do not look upon them with a compassionate eye, are reckoned as the basest of men.
24. Love is never vilified by those, who are acquainted with erotics; because the true love of faithful lovers, have endured to the last without any fear of separation.
25. Know my dear, that the delightful draught of love, defies the dewy beams distilled by the moon; and the sovereignty of the three worlds, is never so pleasing to the soul, as the love of the beloved.
26. I derive the same bliss from the touch of your feet, as it attends on mutual lovers on their first attachment to one another.
27. I live by the nectarious draught of your touch, as the Kumuda blooms by night, imbibing the ambrosial beams of the moon.
28. As the fluttering Chakora, is delighted with drinking the moonbeams, so is this suppliant at your feet, blessed by the touch of the leaf-like palm of your hand.
29. Embrace me now to your bosom, which is filled with ambrosial bliss. Saying so, the maiden fell upon his bosom with her body soft as a flower, and her eyes turning as a leaflet at the gentle breeze.
30. The loving pair fell into their trance of love in that happy grove, as a couple of playful bees creeps into the lotus cup, under the fair filaments of the flower, shaking by the gentle breeze.

#### CHAPTER VIII. TRANSMIGRATIONS OF SÚKRA.

1. Vasishtha related:--Thus the son of Bhrigu, believed himself to be in the enjoyment of heavenly pleasures, in his ideal reveries.

2. He thought of enjoying the company of his beloved, bedecked with garlands of mandara flowers, and inebriated with the drink of ambrosial draughts, like the full-moon accompanied by the evening star.
3. He roved about the ideal lake of heaven (Mánas Saravara), filled with golden lotuses, and frequented by the giddy swans and gabbling geese or hansas of heaven; and roamed beside the bank of the celestial river (Mandákani), in company with the singers (Cháranas, and Kinnaras of paradise).
4. He drank the sweet nectarious juice beaming as moonbeams in company with the gods; and reposed under the trees of the groves, formed by the shaking branches of Párijáta plants.
5. He amused himself with his favourite Vidyádhari, in swinging himself in the hanging cradles, formed by the shady creepers of the arbour, and screening him from the spring sunbeams.
6. The flower beds of the Nandana gardens were trodden down under the feet of the followers of Siva, as when the ocean was churned by the Mandára mountain.
7. The tender weeds and willows growing as golden shrubberies, and tangled bushes in the beach of the river, were trampled under the legs of heated elephants, as when they infest the lotus lakes on Meru.
8. Associated by his sweet-heart, he passed the moonlight nights in the forest groves of Kailása, attending to the songs and music of heavenly singers.
9. Roaming on the tablelands of Gandha-mádana mountain, he decorated his beloved with lotus-garlands from her head to foot.
10. He roved with her to the polar mountain which is full of wonders, as having darkness on one side and lighted on the other. Here they sported together with their tender smiles and fond caresses and embrace.
11. He thought he remained in a celestial abode beside the marshy lands of Mandára, for a period of full sixty years; and passed his time in the company of the young deer of the place.
12. He believed he passed half a yuga with his helpmate, on the border of the Milky Ocean, and associated with the maritime people and islanders of that ocean.
13. He next thought to live in a garden at the city of the Gandharvas, where he believed to have lived for an immeasurable period like the genius of Time himself, who is the producer of an infinity of worlds.
14. He was again translated to the celestial seat of Indra, where he believed to have resided for many cycles of the quadruple yuga ages with his mistress.
15. It was at the end of the merit of their acts that they were doomed to return on earth, shorn of their heavenly beauty and the fine features of their persons.
16. Being deprived of his heavenly seat and vehicle, and bereft of his godlike form and features; Súkra was overcome by deep sorrow, like a hero falling in the field of warfare.
17. His great grief at his fall from heaven to earth, broke his frame as it were into a hundred fragments; like a waterfall falling on the stony ground, and breaking into a hundred streams below.
18. They with their emaciated bodies and sorrowful minds, wandered about in the air, like birds without their nest.
19. Afterwards their disembodied minds entered into the net-work of lunar beams, and then in the form of molten frost or rainwater, they grew the vegetables on earth.
20. Some of these vegetables were prepared, and then eaten by a Brahmán in the land of Dasárna or confluence of the ten streams. The substance of Súkra was changed to the semen of the Bráhma, and then conceived as a son by his wife.
21. The boy was trained up in the society of the munis to the practice of rigorous austerities, and he dwelt in the forests of Meru for a whole Manvantara, observant of his holy rites.
22. There he gave birth to a male child of human figure in a doe (to which his mistress was transformed in her next birth), and became exceedingly fond of the boy, to the neglect of his sacred duties.

23. He constantly prayed for the long life, wealth and learning of his darling, and thus forsook the constancy of his faith and reliance in Providence.

24. Thus his falling off from the thought of heaven, to those of the earthly aggrandizement of his son, made his shortened life an easy prey to death, as the inhaling of air by the serpent.

25. His worldly thoughts having weakened his understanding, caused him to be reborn as the son of the Madra king, and succeed to him in the kingdom of the Madras.

26. Having long reigned in his kingdom of Madras by eliminating of all his enemies, he was overtaken at last by old age, as the lotus-flower is stunted by the frost.

27. The king of Madras, was released of his kingly person by his desire of asceticism; whereby he became the son of an hermit in next-birth, in order to perform his austerities.

28. He retired to the bank of the meandering river of the Ganges, and there took himself to his devotion; being devoid of all his worldly anxieties and cares.

29. Thus the son of Bhrigu, having passed in various forms in his successive births, according to the desires of his heart; remained at last as a fixed tree on the bank of a running stream.

#### CHAPTER IX. DESCRIPTION OF SÚKRA'S BODY.

1. Vasishtha related:--As Súkra was indulging his reveries in this manner, he passed insensibly under the flight of a series of years, which glided upon him in the presence of his father.

2. At last his body withered away with age, under the inclement sun and winds and rain; and it fell down on the ground as a tree torn from its roots.

3. In all his former births, his mind thirsted after fresh pleasures and enjoyments; as a deer hunts after fresh vegetation from forest to forest.

4. He underwent repeated births and deaths, in his wanderings in the world in search of its enjoyments; and seemed as some thing whirled about in a turning mill or wheel; till at last he found his rest in the cooling beach of the rivulet.

5. Now the disembodied spirit of Súkra, remained to reflect on his past transmigrations, in all the real and ideal forms of his imagination.

6. It thought of its former body on the Mandára mountain, and how it was reduced to a skeleton of mere bones and skin by the heat of the sun and his austerities.

7. It remembered how the wind instrument of its lungs, breathed out the joyous music of its exemption from the pain of action.

8. Seeing how the mind is plunged in the pit of worldly cares, the body seems to laugh at it, by showing the white teeth of the mouth in derision.

9. The cavity of the mouth, the sockets of the eyes, the nostrils and ear-holes in the open face, are all expressive of the hollowness of human and heavenly bodies.

10. The body sheds the tears of its eyes in sorrow for its past pains and austerities, as the sky rains after its excessive heat to cool the earth.

11. The body was refreshed by the breeze and moonbeams, as the woodlands are renovated by cooling showers in the rainy season.

12. It remembered how its body was washed on the banks of mountain rills, by the waterfalls from above, and how it was daubed by the flying dust and the dirt of sin.

13. It was as naked as a withered tree, and rustling to the air with the breeze; yet it withstood the keen blasts of winter as unshaken devotion in person.

14. The faded face, the withered lungs and arteries, and the skinny belly, resembled those of the goddess of famine, that cried aloud in the forest, in the howlings of the wild beasts.

15. Yet the holy person of the hermit was unhurt by envious animals, owing to its freedom from passions and feelings, and its fervent devotion; and was not devoured by rapacious beasts and birds.

16. The body of Bhrigu's son was thus weakened by his abstinence and self-denial, and his mind was employed in holy devotion, as his body lay prostrate on the bed of stones.

#### CHAPTER X. BHRIGU'S CONFERENCE WITH KALA OR DEATH.

1. Vasishtha continued:--After the lapse of a thousand years, the great Bhrigu rose from his holy trance; and was disengaged in his mind from its meditation of God, as in a state of suspension of his holy meditations.

2. He did not find his son lowly bending down his head before him, the son who was the leader of the army of virtues, and who was the personified figure of all merits.
3. He only saw his body, lying as a skeleton before him, as it was wretchedness or poverty personified in that shape.
4. The skin of his body was dried by the sun, and his nostrils snoring as a hooping bird; and the inner entrails of his belly, were sounding as dry leather-pipes with the croaking of frogs.
5. The sockets of his eyes, were filled with new-born worms grown in them; and the bones of his ribs had become as bars of a cage, with the thin skin over them resembling the spider's web.
6. The dry and white skeleton of the body, resembled the desire of fruition, which bends it to the earth, to undergo all the favourable and unfavourable accidents of life.
7. The crown of the head had become as white and smooth, as the Linga of Siva anointed with camphor, at the Indu-varcha ceremony in honor of the moon.
8. The withered head erected on the bony neckbone, likened the soul supported by the body:--(either to lead or be led by it).
9. The nose was shriveled to a dry stalk, for want of its flesh; and the nose-bone stood as a post, dividing the two halves of the face.
10. The face standing erect on the protruded shoulders on both sides, was looking forward in the womb of the vacuous sky, whither the vital breath had fled from the body.
11. The two legs, thighs, knees and the two arms, had been doubled in their length; and lay slackened with fatigue of the long journey.
12. The leanness of the belly like a lath, showed by its shriveled flesh and skin, the empty inside of the ignorant.
13. Bhrgu seeing the withered skeleton of his son, lying as the worn-out post, made his reflections as said before, and rose from his seat.
14. He then began to dubitate in his mind, at the sight of the dead body, as to whether it could be the lifeless carcass of his son or any other.
15. Thinking it no other than the dead body of his son, he became sore angry upon the god of death; (that had untimely taken him away).
16. He was prepared to pronounce his curse against the god of fate, in vengeance of his snatching his son so prematurely from him.
17. At this Yama--the regent of death, and devourer of living beings, assumed his figurative form of a material body, and appeared in an instant before the enraged father.
18. He appeared in armour with six arms and as many faces, accompanied by the army of his adherents, and holding the noose and sword and other weapons in his hands.
19. The rays of light radiating from his body, gave it the appearance of a hill, filled with heaps of the crimson Kinsuka flowers, growing in mountain forests.
20. The rays of the living fire flashing from his trident gave it the glare of golden ringlets, fastened to the ears of all the sides of the sky.
21. The breath of his host, hurled down the ridges of mountains, which hung about them, like swinging cradles on earth.
22. His dark sword flashing with sombre light, darkened the disc of the sun; as it were by the smoke of the final conflagration of the earth.
23. Having appeared before the great sage, who was enraged as the raging sea, he soothed him to calmness as after a storm, by the gentle breath of his speech.
24. "The sages" said he, "are acquainted with the laws of nature, and know the past and future as present before them. They are never moved even with a motive to anything, and are far from being moved without a cause."
25. "You sages are observers of the multifarious rules of religions austerities, and we are observant of the endless and immutable laws of destiny; we honour you therefore for your holiness, and not from any other desire."
26. Do not defame your righteousness by your rage, nor think to do us any harm, who are spared unhurt by the flames of final dissolution, and cannot be consumed by your curses.
27. We have destroyed the spheres of the universe and devoured legions of Rudras, millions of Brahmás and multitudes of Vishnus; what is it therefore that we cannot do?

28. We are appointed as devourers of all beings; and you are destined to be devoured by us. This is ordained by destiny herself, and not by any act of our own will.
29. It is the nature of flame to ascend upwards, and that of fluids to flow downward; it is destined for the food to be fed upon by its eaters, and that creation must come under its destruction by us.
30. Know this form of mine to be that of the Supreme Being, whose Universal Spirit acts in various forms, all over the universe.
31. To the unstained sight, there is no other agent or object here, except the supreme; but the stained sight, views many agents and objects.
32. Agency and objectivity are terms, coined only by the short sighted; but they disappear before the enlarged view of the wise.
33. As flowers grow upon trees, so are animals born on earth; their growth and birth, as also their fall and death, are of their own spontaneity, and miscalled as their causality.
34. As the motion of the moon is caused by no casual cause, though they falsely attribute a causality to it; such is the course of death in the world of its own spontaneous nature.
35. The mind is falsely said to be the agent of all its enjoyments in life; though it is no agent of itself. It is a misbelief like the false conception of a serpent in the rope, where there is no serpent at all.
36. Therefore, O sage! allow not yourself to be so angry for your sorrow; but consider in its true light, the course of events that befall on humankind.
37. We were not moved by desire of fame, nor influenced by pride or passion to any act; but are ourselves subject to the destiny, which predominates over all our actions.
38. Knowing that the course of our conduct, is subject to the destiny appointed by the Divine Will, the wise never allow themselves to be subjected under the darkness of pride or passion, at our doings.
39. That our duties only should be done at all times, is the rule laid down by the wise creator; and you cannot attempt to remove it by your subjection to ignorance and idleness.
40. Where is that enlightened sight, that gravity and that patience of yours, that you grovel in this manner in the dark like the blind, and slide from the broad and beaten path laid open for everybody?
41. Why don't you consider your case as the sequence of your own acts, and why then do you, who are a wise man, falsely accuse me like the ignorant?
42. You know that all living beings have two bodies here, of which one is known as the intellectual or spiritual body or mind.
43. The other is the inert or corporeal frame, which is fragile and perishable. But the minute thing of the mind which lasts until its liberation, is what leads all to their good or evil desires.
44. As the skilful charioteer guides his chariot with care, so is this body conducted by the intelligent mind, with equal attention and fondness.
45. But the ignorant mind which is prone to evil, destroys the goodly body; as little children break their dolls of clay in sport.
46. The mind is hence called the Purusha or regent of the body, and the working of the mind is taken for the act of the man. It is bound to the earth by its desires, and freed by its freedom from earthly attractions and expectations.
47. That is called the mind which thinks in itself, "this is my body which is so situated here, and these are the members of my body and this my head."
48. The mind is called life, for its having the living principle in it; and the same is one and identical with the understanding. It becomes egoism by its consciousness, and so the same mind passes under various designations, according to its different functions.
49. It has the name of the heart from the affections of the body, and so it takes many other names at will (according to its diverse operations). But the earthly bodies are all perishable.
50. When the mind receives the light of truth, it is called the enlightened intellect, which being freed from its thoughts relating to the body, is set to its supreme joy.
51. Thus the mind of your son, wandered from your presence, as you sat absorbed in meditation, to regions far and wide in the ways of its various desires.

52. He having left this body of his behind him, in the mountain cave of Mandára, fled to the celestial region, as a bird flies from his nest to the open air.
53. This mind got into the city of the guardian gods, and remained in a part of the Nandana garden, in the happy groves of Mandára, and under the dwelling of Párijáta flowers.
54. There he thought he passed a revolution of eight cycles of the four Yugas, in company with Viswáchí a beauteous Apsara maiden, unto whom he clung as the six-footed bee clings to the blooming lotus.
55. But as his strong desire led him to the happy regions of his imagination, so he had his fall from them at the end of his desert, like the nightly dew falling from heaven.
56. He faded away in his body and all his limbs, like a flower attached to the ear or head ornament; and fell down together with his beloved one, like the ripened fruits of trees.
57. Being deprived of his aerial and celestial body, he passed through the atmospheric air, and was born again on earth in a human figure.
58. He had become a Bráhmán in the land of Dasárná, and then a king of the city of Kosala. He became a hunter in a great forest, and then a swan on the bank of Ganges.
59. He became a king of the solar race, and then a rájá of the Pundras, and afterwards a missionary among the Sauras and Sálwas. He next became a Vidyádhara, and lastly the son of a sage or muni.
60. He had become a ruler in Madras, and then the son of a devotee, bearing the name of Vásudeva, and living on the bank of Samangá.
61. Your son has also passed many other births, which he was led to by his desire; and he had likewise to undergo some heterogeneous births in lower animals.
62. He had repeatedly been a Kiráta—hunter in the Vindhya hills and at Kaikatav. He was a chieftain in Sauvira, and had become an ass at Trigarta.
63. He grew as a bamboo tree in the land of Keralas, and as a deer in the outskirts of China. He became a serpent on a palm tree, and a cock on the Tamála tree.
64. This son of yours had been skilled in mantras, and practised them in the land of Vidyádhara. 65. Then he became a Vidyádhara or magician himself; and worked his jugglery of abstracting ornaments from the persons of females.
66. He became a favourite of females, as the sun is dear to lotus-flowers; and being as handsome as Káma in his person, he became a favourite amongst Vidyádhara ladies in the land of Gandharvas.
67. At the end of the Kalpa age (of universal destruction), he saw the twelve suns of the zodiac shining at once before him, and he was reduced to ashes by their warmth, as a grass-hopper is burnt up by its falling on fire.
68. Finding no other world nor body where he could enter (upon the extinction of the universe), his spirit roved about in the empty air, as a bird soars on high without its nest.
69. After the lapse of a long time, as Brahmá awoke again from his long night of repose, and commenced again his creation of the world in all its various forms:--
70. The wandering spirit of your son was led by its desire, as if it was propelled by a gust of wind, to become a Bráhmán again, and to be reborn as such on this earth.
71. He was born as the boy of a Bráhmán, under the name of Vásudeva, and was taught in all the Srútis, among the intelligent and learned men of the place.
72. It is in this kalpa age that he has become a Vidyádhara again, and committed himself to the performance of his penance on the bank of Sámangá, where he is sitting still in his yoga meditation.
73. Thus his desire for the varieties of worldly appearances, has led him to various births, amidst the woods and forests in the womb of this earth, covered with jungles of the thorny Khadira, Karanja and other bushes and brambles.

#### CHAPTER XI. CAUSE OF THE PRODUCTION OF THE WORLD.

1. Yama continued:--Your son is still engaged in his rigorous austerities on the bank of the Samanga river, rolling with its loud waves on the beach, and the winds blowing and howling from all sides.
2. He has been sitting still in his firm penance, with matted braids of hair on his head; and beads of Rudráksha seeds in his hand; and controlling the members of his body from their going astray.

3. If you wish, O venerable sage! to know the reveries in his mind, you shall have to open your intellectual eye, in order to pry into the thoughts of others.
4. Vasishtha said:--Saying so, Yama the lord of world, who sees all at one view, made the Muni to dive into the thoughts of his son with his intellectual eye.
5. The sage immediately saw by his perception, all the incidents in the sequence of births in his son's mind; as if they were reflected in the mirror of his own mind.
6. Having seen the mind of his son in his own mind, the muni returned from the bank of Samangá to his own body on mount Mandára, where it was left in its sitting posture, in the presence of Yama (during the wandering of his mind).
7. Surprised at what he saw, the sage looked upon Yama with a smile; and dispassionate as he was, he spoke to the god in the following soft and dispassionate words.
8. O god, that art the lord of the past and future! we are but ignorant children before you; whose brilliant insight views at once, the three times of past, present, and future presented before it.
9. The knowledge of the existence of the world, whether it is a real entity or not, is the source of all errors of the wisest of men, by its varying forms and fluctuations.
10. It is you, O potent god! that knows what is inside this world; while to us it presents its outward figure, in the shape of a magic scene only.
11. I knew very well, that my son is not subject to death; and therefore I was struck with wonder, to behold him lying as a dead body.
12. Thinking the imperishable soul of my son, to be snatched by death; I was led to the brainless desire, of cursing you on his untimely death.
13. For though we know the course of things in the world; yet we are subjected to the impulses of joy and grief, owing to the casualties of prosperity and adversity.
14. Moreover, to be angry with wrong doers, and to be pleased with those that act rightly, have become the general rule in the course of the world.
15. So long do we labor under the sense of what is our duty, and what we must refrain from, as we are subject to the error of the reality of the world; but deliverance from this error, removes all such responsibilities from us.
16. When we fret at death, without understanding its intention; we are of course blamable for it.
17. I am now made to be acquainted by you, regarding the thoughts of my son; and am enabled also to see the whole scene on the bank of Samangá.
18. Of the two bodies of men, the mind alone is omnipresent, and leader of the outer body of animated beings. The mind therefore is the true body, which reflects and makes us conscious of the existence of ourselves, as also of the exterior world.
19. Yama replied:--You have rightly said, O Bráhmán! that the mind is the true body of man. It is the mind that moulds the body according to its will, as the potter makes the pot at his pleasure.
20. It frames a form and gives a feature to the person, that it had not before; and destroys one in existence in a moment. It is the imagination that gives an image to airy nothing, as children see ghosts before them in the dark.
21. Its power to create apparent realities out of absolute unreality, is well known to everybody, in his dream and delirium, in his misconceptions and fallacies and all kinds of error; as the sight of magic cities and talismans.
22. It is from reliance in visual sight, that men consider it as the principal body, and conceive the mind as a secondary or supplementary part.
23. It was the (Divine) Mind, that formed the world from its thought; wherefore the phenomenal is neither a substance by itself (as it subsists in the mind); nor is it nothing (being in existence in us).
24. The mind is part of the body, and spreads itself in its thoughts and desires into many forms; as the branch of a tree shoots forth in its blossoms and leaves. And as we see two moons by optical deception, so does one mind appear as many in many individuals.
25. It is from the variety of its desires, that the mind perceives and produces varieties of things, as pots and pictures and the like.

26. The same mind thinks itself as many by the diversity of its thoughts; such as:—"I am weak, I am poor, I am ignorant and the like."
27. The thought, that I am none of the fancied forms which I feign to myself, but of that form from whence I am, causes the mind to be one with the everlasting Brahman, by divesting it of the thoughts of all other things.
28. All things springing from Brahma, sink at last in him; as the huge waves of the wide and billowy ocean, rise but to subside in its calm and undisturbed waters below.
29. They sink in the Supreme Spirit, resembling one vast body of pure and transparent, cold and sweet water; and like a vast mine of brilliant gems of unfailling brightness.
30. One thinking himself as a little wave, diminishes his soul to littleness.
31. But one believing himself as a large wave, enlarges his spirit to greatness.
32. He who thinks himself as a little being, and fallen from above to suffer in the nether world; is born upon earth in the form he took for his pattern.
33. But he who thinks himself to be born to greatness, and rises betimes by his energy; becomes as big as a hill, and shines with the luster of rich gems growing upon it.
34. He rests in peace, who thinks himself to be situated in the cooling orb of the moon; otherwise the body is consumed with cares; as a tree on the bank is burnt down by a conflagration.
35. Others like forest trees are fixed and silent, and shudder for fear of being burnt down by the wild fire of the world; though they are situated at ease, as beside the running streams of limpid water, and as high as on mountain tops of inaccessible height.
36. Those who think themselves to be surrounded by worldly affairs; are as wide-stretching trees, awaiting their fall by impending blasts of wind.
37. Those who wail aloud for being broken to pieces under the pressure of their misery; are like the noisy waves of the sea, breaking against the shore and shedding their tears in the form of the watery spray.
38. But the waves are not of one kind, nor are they altogether entities or nullities in nature; they are neither small or large nor high or low, nor do these qualities abide in them.
39. The waves do not abide in the sea, nor are they without the sea or the sea without them: they are of the nature of desires in the soul, rising and setting at their own accord.
40. The dead are undying, (because they die to be born again, and the living are not living, (because they live but to die at last). Thus is the law of their mutual succession which nothing can forefend or alter.
41. As water is universally the same and transparent in its nature, so is the all pervading spirit of God, pure and holy in every place.
42. It is this one and self-same spirit which is the body of God, that is called the transparent Brahman. It is omnipotent and everlasting, and constitutes the whole world appearing as distinct from it.
43. The many wonderful powers that it contains, are all active in their various ways. The several powers productive of several ends, are all contained in that same body. All the natural and material forces, have the Divine Spirit for their focus.
44. Brahmá was produced in Brahma as the wave is produced in the water, and the male and female are produced from the neuter Brahma, changed to and forming both of them.
45. That which is called the world, is only an attribute of Brahmá; and there is not the slightest difference between Brahmá and the world.
46. Truly this plenitude is Brahmá, and the world is no other than Brahma himself. Think intently upon this truth and shun all other false beliefs.
47. There is one eternal law, that presides over all things, and this one law branches forth into many, bringing forth a hundred varieties of effects. The world is a collection of laws, which are but manifestations of the Almighty power and omniscience.
48. Both the inert and active, proceed from the same; and the mind proceeds from the intellect—chit of God. The various desires are evolved by the power of the mind, from their exact prototypes in the Supreme Soul.
49. It is Brahmá therefore, O sinless Ráma! that manifests itself in the visible world; and is full with various forms, as the sea with all its waves and surges.



50. It assumes to itself all varieties of forms by its volition of evolution or the will of becoming many; and it is the spirit that displays itself in itself and by itself (of its own causality); as the sea water displays its waves in its own water and by itself.

51. As the various waves are no other than the sea water, so all these phenomena are not different from the essence of the lord of the world.

52. As the same seed develops itself in the various forms of its branches and buds, its twigs and leaves, and its fruits and flowers; so the same almighty seed evolves itself in the multifarious varieties of creation.

53. As the strong sun light, displays itself in variegated colors in different bodies; so does Omnipotence, display itself in various vivid colors, all of which are unreal shades.

54. As the colorless cloud receives in its bosom, the variety of transient colors displayed in the rainbow; so the inscrutable spirit of the Almighty, reflects and refracts the various colors displayed in creation.

55. From the active agent, proceed the inert matter and inactivity without a secondary cause; as the active spider produces the passive thread, and the living man brings upon him, his dull torpor in sleep.

56. Again the Lord makes the mind to produce matter for its own bondage only; as he makes the silkworm weave its own sheathing for its confinements alone. (So the mind maketh its material equipage, for its own imprisonment in the world).

57. The mind forgets its spiritual nature of its own will; and makes for itself a strong prison house, as the silkworm weaves its own coating.

58. But when the mind inclines to think of its spiritual nature by its own free will; it gets its release from the prison-house of the body and bondage in the world; as a bird or beast is released from its cage, and the big elephant let loose from his chains and the tying post.

59. The mind gradually moulds itself into the form, which it constantly thinks upon in itself; and it derives from within itself, the power to be what it wishes to become.

60. The long sought power when acquired, becomes as familiar to the soul, as the dark clouds are attendant upon the sky in the rainy-season.

61. The newly obtained power is assimilated with its recipient, as the virtue of every season is manifested in its effect upon the trees.

62. There is no bondage nor liberation of human soul, nor of the Divine Spirit. We cannot account for the use of these words among mankind.

63. There is no liberation nor bondage of the soul, which is the same with the divine. It is this delusive world which shows the immortal soul under the veil of mortality, or as eclipsed by and under the shadow of temporary affairs.

64. It is the unsteady mind, which has enwrapped the steady soul, under the sheath of error; as the covering of the silkworm, covers the dormant worm.

65. All other bondages which bind the embodied soul to earth, are the works of the mind, which is the root of all worldly ties and affections.

66. All human affections and attachments to the visible world, are born in and remain in the mind; although they are as distinct from it, as the waves of the sea or as the beams of the moon; are produced from and contained in their receptacles.

67. It is the Supreme Spirit, which is stretched out as one universal ocean, agitated into myriads of its waves and billows. The Intellect itself is spread out as the water of the universal ocean, containing everything that is watery and earthly in its infinite bosom.

68. All those that appear as Brahmá, Vishnu and Rudras, as also they that have become as gods, and those that are called men and male creatures:--

68--(1). Are all as the waves of the sea, raised spontaneously by the underlying spirit; and so are Yama, Indra, the sun, fire, Kuvera and the other deities.

68--(2). So too are the Gandharvas and Kinnaras, the Vidyádharas and the other gods and demigods, that rise and fall or remain for a while like the waves of the sea.

68--(3). They rise and fall as waves on every side, though some continue for a longer duration, as the lotus-born Brahmá and others.

68--(4). Some are born to die in a moment, as the petty gods and men; and others are dead no sooner they are born as the insects and some worms.

69. Worms and insects, gnats and flies and serpents and huge snakes, rise in the great ocean of the Divine Spirit, like drops of water scattered about by waves of the sea.

70. There are other moving animals as men and deer, vultures and jackals, which are produced on land and mountains, in woods and forests and in marshy grounds.

71. Some are long lived and others living for a short duration; some living with higher aims and ambitions, and others with no other care than that of their contemptible bodies, or self-preservation only.

72. Some think of their stability in this world of dreams, and others are betrayed by their false hope of the stability of worldly affairs, which are quite unstable.

73. Some that are subjected to penury and poverty, have little to effect in their lives; and always torment themselves with the thoughts, that they are poor and miserable, weak and ignorant.

74. Some are born as trees, and others have become as gods and demigods; and while some are furnished with moving bodies, others are dissolved as water in the sea.

75. Some are no less durable than many Kalpas (as the land and sea and mountains etc.); and others return to the Supreme Spirit, by the moonlike purity of their souls. All things have risen from the oceanlike Spirit of Brahman, like its moving undulations. It is the intellectual consciousness of everybody that is termed his mind.

#### CHAPTER XII. DETAILED ACCOUNT OF THE GENESIS OF THE WORLD.

1. Yama said:--The consciousness of gods, demigods and men as distinct beings, is quite wrong, since they are no way distinct from the infinite ocean of Divine Spirit, of which they are all as undulations.

2. It is owing to our false conceptions that we make these distinctions in ourselves and the Supreme Soul. The thought of our being separate and apart from the Supreme Spirit, is the cause of our degradation from our pristine holiness and the image of God, in which man was made at first and was infused with his holy spirit.

3. Remaining within the depth of the Divine Spirit, and yet thinking ourselves to live without it, is the cause of keeping us in darkness on the surface of the earth.

4. Our consciousness of ourselves as Brahmá, being vitiated by the various thoughts in our minds, becomes the root of our activities; while the pure consciousness of ego sum—I am, is free from all actions and energies.

5. It is the inward desire of the heart and mind, that becomes the seed of earthly actions; which sprouts forth in thorny plants like the Karanja, a handful of which fills the ground with rankest weeds.

6. Those living bodies, that lie scattered as pebbles on earth; are seen to roll about or lie down with their temporary joy and grief in continued succession, owing to their ignorance of themselves.

7. From the highest heaven of Brahmá, down to the lowest deep, there is an constant undulation of the Divine Spirit, like the vibration of the wind; which keeps all beings in their successive wailing and rejoicing, and in their constant births and deaths.

8. There are some of pure and enlightened souls, as the gods Hari, Hara and others; and some of somewhat darkened understandings, as men and the inferior demigods.

9. Some are placed in greater darkness, as the worms and insects; and others are situated in utter darkness, as the trees and vegetables.

10. Some grow afar from the great ocean of the Divine Spirit; as the grass and weeds of the earth, which are ever degraded, owing to their being the emblems of sin; and others are barred from elevation as dull stones and heinous snakes.

11. Some have come to being only with their bodies; and they know not that death has been undermining the fabric of their bodies, as a mouse burrows a house.

12. Some have gone through the ocean of divine knowledge, and have become as divinities, in their living bodies as Brahmá, Hari, and Hara.

13. Some having a little understanding, have gone down the depth of holy knowledge, without ever reaching the bottom, or finding its either shore.

14. Some beings that have undergone many births, and have yet to pass through many more, have ever remained abortive and benighted without the light of truth.

15. Some are tossed up and down, like fruits flung from the hand: those flying upward have gone higher still; and those going down have fallen still lower and lower.

16. It is forgetfulness of Supreme joy, that causes one to rove in various births of weal or sorrow; but the knowledge of the Supreme, causes the cessation of transmigration; as the remembrance of Garúda, destroys the power of the most destructive poison.

#### CHAPTER XIII. CONSOLATION OF BHRIGU.

1. Yama said:--Among these various species of living creatures, which resemble the waves of the ocean, and are as numerous as the plants and creepers of spring:--

2. There are some persons among the Yakshas, Gandharvas and Kinnaras, who have overcome the errors of their minds, and have well considered everything before and after them; that have become perfect in their lives, and passing as the living liberated persons in this world.

3. Others there are among the moving and unmoving, that are as unconscious of themselves as wood and stone; and many that are worn out with error, and are incapable of judging for themselves. (Worn out with error, means hardened in their ignorance).

4. But those that are awakened to sense, have the rich mine of the scriptures, framed by the enlightened, for the guidance of their souls.

5. Those who are awakened to sense, and whose sins are washed off; have their understandings purified by the light of the scriptures.

6. The study of good works, destroys the errors of the mind; as the course of the sun in the sky, destroys the darkness of the night.

7. Those who have not succeeded to dispel the errors of their minds, have darkened their understandings by a mist of ignorance; like the frosty sky of winter, and they find the phantoms of their error, dancing as demons before their eyes.

8. All living bodies are subject to pain and pleasure; but it is the mind which constitutes the body, and not the flesh (which is insensible of either).

9. The body that is seen to be composed of flesh and bones and the five elemental parts, is a creation of the imagination of the mind, and has no substantiality in it.

10. What your son had thought of in his mental body, the same he found in the same body; and was not accountable to anybody for aught or whatever passed in his mind.

11. Whatever acts a man wills to do in his own mind, the same comes to take place in a short time; and there is no other (foreign) agency of anybody else required to bring them about.

12. Whatever the mind did in a moment and of its own accord, and moved by its own will or desire, there is nobody in the world, who has the power to do or undo the same at anytime.

13. The suffering of hell torments and enjoyment of heavenly bliss, and the thoughts of birth and death; are all fabrications of the mind; which labors under these thoughts.

14. What need I to tell more in the manner of writers of many words (on this subject), than go together at once, to the place where your son is situated.

15. He (Súkra) having tasted the pleasure and pain of all these states at a moment's thought of his mind, is now seated in penance (tapas) on the bank of Samangá, under the spreading beams of the moon.

16. His vital breath having fled from his heart, became as the moonbeam sparkling in a dew drop, which entered the uterus in the form of semen virilis.

17. Saying so, the lord of death smiled to think of the course of nature, and taking hold of Bhrigu's hand in his own, they both departed as the sun and moon together.

18. O wonderful is the law of nature! said Bhrigu slowly to himself, and then rose higher and higher, as the sun ascends above his rising mountain.

19. With their luminous bodies, they arrived at the spot of Samangá, and shone on high above the Tamála trees below. Their simultaneous rising in the clear firmament, made them appear as the sun rising with the full-moon over the cloudy horizon.

20. Válmiki said:--As the muni (Vasishtha) was telling these things, the sun went down his setting mountain, and the day departed to its evening service. The court broke with mutual salutations, to perform their evening rites and observances, after which they joined the assembly at the dawn of the next day.

## CHAPTER XIV. SÚKRA'S REMINISCENCE OF HIS METEMPSYCHOSIS.

1. Vasishtha said:--Now as Yama and Bhrigu departed from the cavern of the Mandara mountain, and proceeded towards the bank of Samangá river:--
2. They saw upon their descending from the mountain, a great light below; proceeding from the bodies of the celestials, sleeping in the tree groves of aureate creepers.
3. The birds were sporting in their sprays, formed by the cradling creepers under the canopy of heaven; and the lovely antelopes looking face to face, with their eyes resembling the blue-lotuses.
4. They saw the Siddhas, sitting on their stony seats upon the elevated rocks; with their bodies full of vigour, and their eyes looking on the spheres with defiance.
5. They saw the lords of the elephantine tribe, with their big trunks as large as the palm trees, and plunging in the lakes covered with flowers, falling constantly from the boughs and branches of flowering trees on the shore.
6. They saw the mountain bulls dozing in their giddiness, and sitting as intoxication in person; while their bodies were reddened by the red dust of flowers, and their tails flushed with the crimson dust blown by the breeze.
7. There were the brisk and beautiful chowrie deer serving as flappers of the mountain king, and immersing in the pools filled with falling flowers.
8. They saw the Kinnara lads sitting on the tops of straight and stately date trees, and sporting with pelting the date fruits upon one another, which stuck to the reeds below as their fruits.
9. They saw big monkeys, jumping about with their hideous reddish cheeks, and hiding themselves in the hiding place of widespreading creepers.
10. They saw the Siddhas, to be hit by the celestial ladies with blossoms of Mandara flowers, and clad with vests of the tawny clouds by which they were shrouded.
11. The uninhabited skirts of the mountain, were as the solitary walks of Buddhist wanderers; and the streams at its foot, were gliding with their currents covered under the Kunda and Mandara flowers, as if they were running to meet the sea, covered in their yellow vests of the spring season.
12. The trees decorated with wreaths of flowers, and shaken by the breeze, seemed as bacchanals giddy with the honey of the flowers, and rolling their dizzy eyes formed of the fluttering bees.
13. They walked about here and there, and looked at and admired the grandeur of the mountain, till at last they alighted on the nether earth, decorated with its cities and human habitations.
14. They arrived in a moment at the bank of Sámangá, flowing with the loosened flowers of all kinds, as if it were a bed of flowers by itself.
15. Bhrigu saw his son on one of its banks, with his body changed to another form, and his features quite altered from his former state.
16. His limbs were stiff, and his sense at a stand still, as he sat with his mind fixed on steady meditation. He seemed to be long at rest, in order to get his rest from the turmoils of the world.
17. He thought upon the course of the currents of the world, which are continually gliding with successive joy and sorrow to man, who gets rid of them after his long trial.
18. He became motionless as a wheel, after its long winded motion; and found his rest after his prolonged whirling, in the whirlpool of the ocean of the world.
19. He sat retired as a lover, solely reclined on the thought of his beloved object in his retirement; and his mind was at rest, after its long wanderings.
20. He sat in a state of uniform meditation, without a shadow of division and differentiation in it; and was smiling with a cold apathy at all the pursuits of mankind.
21. Liberated from all concerns, and released from the enjoyments of life, and free from from the snare of desires and fancies, he rested in the supreme bliss of the soul.
22. His soul was at rest, in the everlasting rest of God; as the pure crystal catches the color of the gem, which is contiguous to it.

23. Bhrigu saw his son in the calmly composed and awakened state of his mind, and freed alike both from his thoughts of what was desirable, as also from his hatred against what was disgusting.
24. Yama seeing the son of Bhrigu, said to the father in a voice, hoarse as the sounding sea. 'Lo there your son.'
25. "Awake, said he to Bhárgava, which startled him from his meditation, as the roaring of a cloud, rouses the slumbering peacock from his summer sleep.
26. Upon opening and lifting up his eyes, he saw the god standing with his father on one side, who being pleased at his sight, glowed in their countenances like the discs of the sun and moon.
27. He rose from his seat of Kadamba leaves, and made his obeisance to them, who appeared to have come to him like the gods Hari and Hara in the disguise of a couple of Bráhmans.
28. After their mutual salutations, they were seated on a slab of stone, and appeared as the venerable gods Vishnu and Siva, were seated on the pinnacle of Meru.
29. The Bráhman boy, having ended the muttering of his mantras on the bank of Samangá, approached them with a voice distilling as the sweet nectarine juice of ambrosia amrita or water of life.
30. "I am emancipated, my lords, at your sight this day (from earthly cares), as you have blessed me by your sights, resembling those of the sun and moon, appearing together to view.
31. The darkness, which reigned in my mind, and which no light of the scriptures or spiritual or temporal knowledge, nor even my austerities could remove, is dispelled today by the light of your presence.
32. A kind look of the great, gives as much joy to the mind, as draughts of pure ambrosia, serve to satisfy the heart.
33. Tell me who are you, whose feet have sanctified this place; as the glorious orbs of the day and night, enlighten the firmament.
34. Being addressed in this manner, Bhrigu desired him to remember his prior births, which he could well do, by his enlightened understanding.
35. Bhrigu made him acquainted with the state of his former birth, and he remembered it instantly by the clairvoyance of his inward sight.
36. He was struck with wonder at the remembrance of his former state, and smiled with a joyous face and gladsome heart, to ponder on what he had been; and then uttered as follows.
37. Blessed is the law of the Supreme Being, which is without its beginning or end, and is known as destiny here below; and by whose power the world is revolving as a two-wheeled carriage.
38. I see my countless and unknown births, and the innumerable accidents to which they were subject, for the period of a whole Kalpa duration of the world from first to last.
39. I have undergone great hardships, and known prosperity also with the toil of earning; have had my wanderings also in different lives, and remember to have roamed for a long time, over the mountainous regions of Meru.
40. I drank the water reddened with the pollen of mandára flowers, and wandered along the bank of the heavenly stream of Mandákiní filled with lotuses.
41. I wandered about the Mandára groves, filled with flowering creepers like gold, and under the shade of the Kalpa trees of Meru, and in the flowery plains above and about it.
42. There is nothing of good or evil, which I have not tasted or felt or done myself; nor is there anything, which I have not seen and felt and known in my past lives.
43. I have now known the knowable, and seen the imperishable one in whom I have my repose. I have now rested after my toils were over, and have passed beyond the domain of error and darkness.
44. Now rise, O father! and let us go to see that body lying on the Mandára mount, and which is now dried as a withered plant.
45. I have no desire to remain in this place, nor go anywhere of my own will; it is only to see the works of fate, that we wander all about.

46. I will follow you, with my firm belief in the one adored deity of the learned. Let that be the desirable object of my mind, and I will act exactly in conformity with my belief.

CHAPTER XV. LAMENTATION AND EXPOSTULATION OF SÚKRA.

1. Vasishtha said:--Thus contemplating on the course of nature, these lovers of learning (Brighu, Sukra, and Yama) moved with their spiritual bodies, from the bank of Samangá.

2. They ascended to the sky, and passed through the small openings of the clouds to the region of the Siddhas; whence they descended to the lower world, and arrived at the valley of Mandára.

3. There Súkra saw on a cliff of that mountain, the dried body of his former birth, lying covered under the dark and dewy leaves of trees.

4. He said, here is that shriveled body, O father! which you had nourished with many a dainty food before.

5. There is that body of mine, which was so fondly anointed with camphor, agallochum, and sandal paste, by my wet-nurse before.

6. This is that body of mine, which was used to repose on the cooling beds, made with heaps of mandára flowers, in the airy spots of Meru.

7. This is that body of mine, which was so fondly caressed by heavenly ladies of time past, and which is now lying, to be bitten by creeping insects and worms, on the bare ground below.

8. This is that body of mine, which was accustomed of time past to ramble in the garden plots of sandal wood; now lying a dried skeleton on the naked spot.

9. This is that body of mine, now lying impassive of the feelings of delight in the company of heavenly nymphs, and withering away unconscious of the actions and passions of its mind.

10. Ah my pitiable body! how do you rest here in peace, forgetful of your former delights in the different stages of life; and insensible of the thoughts of your past enjoyments and amusements of yore.

11. O my body! that has become a dead corpse and dried by sunbeams; You are now become so hideous in your frame of the skeleton, as to frighten me at this change of your form.

12. I take fright to look upon this body, in which I had taken so much pleasure before, and which is now reduced to a skeleton.

13. I see the ants now creeping over that breast of mine, which was formerly adorned with necklaces studded with starry gems.

14. Look at the remains of my body, whose appearance of molten gold, attracted the hearts of beauteous dames, bearing now a load of dry bones only.

15. Behold the stags of the forest flying with fear, at the sight of the wide open jaws, and withered skin of my carcass; which with its horrid mouth, frightens the timid fawns in the woods.

16. I see the cavity of the belly of the withered corpse, is filled with sun shine, as the mind of man is enlightened by knowledge.

17. This dried body of mine, lying flat on the mountain stone, resembles the mind of the wise, abashed at the sense of its own unworthiness.

18. It seems to be emaciating itself like an ascetic, in his supine hypnotism on the mountain, dead to the perceptions of color and sound, and of touch and taste, and freed from all its desires and passions.

19. It is freed from the demon of the mind (mental activity), and is resting in its joy without any apprehension of the vicissitudes of fate and fortune, or fear of fall.

20. The joy which attends on the body, upon the calmness of the demon of the mind; is not to be had, from possession of the vast dominion of the world.

21. See how happily this body is sleeping in this forest, by being freed from all its doubts and desires in the world; and by its being liberated from the net work of its fancies.

22. The body is disturbed and troubled like a tall tree, by the restlessness of the apish mind; and it is hurled down by its excitation like a tree uprooted from its bottom.

23. This body being set free from the impulses of the mischievous mind, is sleeping in its highest and perfect joy, and is quite released from the jarring broils of the world, clashing like the mingled roarings of lions and elephants in their mutual conflict.
24. Every desire is a fever in the bosom, and the group of our errors is as the mist of autumn; and there is no release of mankind from these, save by the dispassionateness of their minds.
25. They have gone over the bounds of worldly enjoyments, who have had the high-mindedness, to lay hold on the tranquility of their minds.
26. It is by my good fortune, that I came to find this body of mine, resting in these woods without its troublesome mind; and freed from all its tribulations and feverish anxieties.
27. Ráma said:--Venerable sage, that is versed in all knowledge, you have already related of Súkra's passing through many births in different shapes; and feeling all their casualties of good and evil.
28. How was it then that he regretted so much for his body begotten by Bhrigu; in disregard of all his other bodies; and the pains and pleasures which attended upon them?
29. Vasishtha answered:--Ráma! the other bodies of Súkra were merely the creations of his imagination; but that of Bhárgava or as the son of Bhrigu, was the actual one, as produced by the merit of his earlier acts.
30. This was the first body with which he was born by the will of his maker, being first formed in the form of subtle air, and then changed into the shape of wind.
31. This wind entered into heart of Bhrigu in a flux for the vital and circulating breaths, and being joined in time with the semen, formed the germ of Súkra's body.
32. The person of Súkra, received the Bráhmanical sacraments, and became an associate of the father; till at last it was reduced to the form of a skeleton in course of a long time.
33. Because this was the first body which Súkra had obtained from Brahmá the creator, it was on this account that he lamented so much for it.
34. Though dispassionate and devoid of desire as Súkra was, yet he sorrowed for his body, according to the nature of all being born of flesh.
35. This is the way of all flesh, whether it be the body of a wise or unwise man, (to mourn for its loss). This is usual custom of the world, whether the person was mighty or not.
36. They who are acquainted with the course of nature, as also those that are ignorant of it as brutes and beasts; are all subject to the course of the world, as if they are bound in the net of fate and liable to grief and sorrow.
37. The wise as well as the unwise, are on an equal footing with respect to their nature and custom. It is only the difference in desire that distinguishes the one from the other, as it is the depriving of or bondage to desires, that is the cause of their liberation or bondage in this world. It is also the great aim that distinguishes the great, from the mean-mindedness of the base.
38. As long as there is the body, so long is there the feeling of pleasure in pleasure and that of pain in pain. But the mind which is unattached to and unaffected by them, feigns to itself the show of wisdom.
39. Even great souls are seen to feel happy in pleasure and become sorrowful in matters of pain; and show themselves as the wise in their outward circumstances.
40. The shadow of the sun, is seen to shake in the water, but not so the fixed sun himself; so the wise are moved in worldly matters, though they are firm in their faith in God.
41. As the unmoved and fixed sun, seems to move in his shadow on the wave, so the wise man who has got rid of his worldly concerns, still behaves himself like the unwise in it.
42. He is free who has the freedom of his mind, although his body is held in bondage; but he labors in bondage whose mind is enslaved by error, though he is free in his body.
43. The causes of happiness and misery as also those of liberty and bondage, are the feelings of the mind; as the sunbeams and flame of fire, are the causes of light.
44. Therefore conform yourself with the custom of the society in your outward conduct; but remain indifferent to all worldly concerns in your inward mind.
45. Remain true to yourself, by giving up your concerns in the world; but continue to discharge all your duties in this world by the acts of your body.

46. Take care of the inward sorrows and bodily diseases, and the dangerous whirlpools and pitfalls in the course of your life; and do not fall into the black hole of selfishness, which gives the soul its greatest anguish.

47. Mind, O lotus-eyed Ráma, that you mix with nothing, nor let anything to mix with you; but be of a purely enlightened nature, and rest content in your inward soul.

48. Think in yourself the pure and holy spirit of Brahmá, the Universal Soul and maker of all, the tranquil and uncreated All, and be happy forever.

49. If you can rescue yourself from the great gloom of egotism, and arrive at the state of pure indifference to all objects; you will certainly become great in your mind and soul, and be the object of universal veneration.

#### CHAPTER XVI. RESUSCITATION OF SÚKRA.

1. Vasishta continued:--Then the god Yama, interrupted the long lamentation of Súkra, and addressed him in words, sounding as deep as the roaring of a cloud.

2. Yama said:--Now, O Súkra! cast off your body of the Samangá devotee, and enter this dead body in the manner of a prince entering his palace.

3. You shall perform austere penance with this your first born body, and become by virtue of that, the teacher of the Daitya race.

4. Then at the end of the great kalpa, you shall have to leave your mortal body forever, as one casts off a faded flower.

5. Having attained the state of living liberation, by merit of your prior acts; you shall continue as the teacher of the leader of the great Asuras forever.

6. Fare you well, we shall now depart to our desired habitation; know for certain that there is nothing desirable to the mind, which it cannot accomplish (by perseverance).

7. Saying so, the god vanished from before the weeping father and son, and moved amidst the burning sky, like the dispenser of light (sun).

8. After the god had gone to the place of his destination, and gained his destined state among the gods, the Bhrigus remained to contemplate on the inexplicable and unalterable course of destiny.

9. Súkra entered into his withered corpse, as the season of spring enters into a faded plant, in order to adorn it again with its spring bloom, and its springing blossoms.

10. His Bráhmancial body fell down immediately on the ground, staggering as when a tree is felled or falls down with its uprooted trunk; and it became disfigured in a moment in its face and limbs.

11. The old sage Bhrigu finding the revivification of the dead body of his son, sanctified it with propitiatory mantras and sprinkling of water, from his sacred water pot (Kamandalu).

12. The veins and arteries and all the cells and cavities of the dead body, were again supplied with their circulating blood; as the dry beds of rivers, are filled again with floods of water in the rainy weather.

13. The body being filled with blood, gave the limbs to bloom; like the growth of lotuses in rainy lakes, and the bursting of new shoots and buds in spring plants.

14. Súkra then rose up from the ground, breathing the breath of life, like the cloud ascending to the sky by force of the winds.

15. He bowed down to his father, standing in his holy figure before him; as the rising cloud clings to, and kisses the foot of the lofty mountain.

16. The father then embraced the revived body of his son, and shed a flood of his affectionate tears upon him; as the high risen cloud washes the mountain top with showers.

17. Bhrigu looked with affection on the new risen old body of his son; and smiled to see the resuscitation of the body that was begotten by him.

18. He was pleased to know him as the son born of himself; and to find his features engrafted in him.

19. Thus the son and sire graced each other by their company, as the sun and lotus-lake rejoice to see one another, after the shade of night.

20. They rejoiced at their reunion, like the loving pair of swans at the end of the night of their separation; and as the joyous couple of peacocks, at the approach of the rainy clouds.



21. The worthy father and son, sat awhile on the spot, to halt after all their works and troubles were at an end, and then they rose up to discharge the duties that were then at hand.

22. They then set fire to the body of the sámangá Brahman, and reduced it to ashes; for who is there among the earth-born mortals, that ought to set at nothing aught of the customary usages of his country?

23. Afterwards the two devotees Bhrigu and Bhárgava continued to dwell in that forest, like the two luminaries—the sun and moon, in the region of the sky.

24. They both continued as the living liberated guides of men, by their knowledge of all that was to be known; and preserving the equanimity of their minds, and the steadiness of their dispositions, amidst all the changes of time and place.

25. In course of time Sukra became the teacher of the demons, and Bhrigu remained in his patriarchal rank and authority among the sons of men.

26. Thus the son of Bhrigu, who was born as Súkra at first, was gradually led away from his holy state by his thought of the heavenly nymph, and subjected to various states of life to which he was prone.

#### CHAPTER XVII. ATTAINMENT OF THE IDEAL REALM.

1. Ráma said:--Tell me sage, why the ideal reflection of others, is not attended with equal result, with that of the son of Bhrigu?

2. Vasishtha replied:--The reason is, that the body of Súkra issued at first from the will of Brahmá, and was born of the pure family of Bhrigu, without being corrupted by any other birth.

3. The purity of mind which follows upon subsidence of desires, is called its coolness, and the same is known as the stainless state of the soul.

4. Whatever the man of a pure and contrite spirit, thinks in his mind, the same comes to take place immediately; as the turning of the sea water turns into the eddy.

5. As the errors of various wanderings, occurred to the mind of Súkra; so it is with everybody (from his observation of the world), as it is illustrated in the case of Bhrigu's son.

6. As the serum contained in the seed, developes itself in the shoots and leaves; so the mind evolves in all the forms which are contained therein.

7. Whatever forms of things are seen to exist in this world, are all false appearances; and so are their disappearances also, (mere creations of the mind).

8. Nothing appears or disappears to anyone in this world, but error and aerial phantasms; that show themselves to those that are bewitched by this magic scene of the world.

9. As it is our notion of this part of the world, which presents its form to our view; so the appearance of thousands of such worlds in the mind, is mere ideal; and as false as the show of a magic-lantern.

10. As the sights in our dream, and the images of our imagination, are never apart from our minds; and as they cannot show themselves to the view of others; such is our false conception of the world (confined within ourselves).

11. So are all places and things but imaginary ideas, and show themselves as real objects, to the purblind sight of the ignorant only.

12. So also are the ghosts and demons, demons and devils, but imaginary figures of the mind; born in the shallow brain of men, to terrify them with their hideous shapes.

13. Thus have we all become, like the dreaming son of Bhrigu; to understand the false creations of our imagination, as sober realities.

14. So the creation of the world, and all created things, are situated (pictured) in the mind of Brahmá; and make their repeated appearance, as the phantoms of a fantastic mental fabrication before him.

15. All things appearing unto us, are as false as these phantoms; and they proceed from the mind of Brahmá, as the varieties of trees and shrubs, are produced from the same sap of the spring season.

16. Considering in a philosophical viewpoint, it will be found, that it is the will or desire of everybody, which is productive of the objects of his desire.

17. Everybody beholds everything in the world, according to the nature of the thoughts in his mind, and then perishes with his wrong view of it.

18. It is in its ideality, that anything appears as existent, which in reality is nonexistent, though it is apparent to sight. The existence of the world, is as that of a lengthened dream; and the visible world is a wide spread snare of the mind, like chains at the feet of an elephant.

19. The reality of the world depends upon the reality of mind, which causes the world to appear as real. The loss of the one, destroys them both; because neither of them can subsist without the other.

20. The pure mind has the true notions of things, as the gem polished from its impurities, receives the right reflection of everything, reflects the true image of everything.

21. The mind is purified by its habit of fixed attention to one particular object; and it is the mind undisturbed by desires, that receives the true light and reflection of things.

22. As the gilding of gold or any brilliant color, cannot stand on base metal or on a piece of dirty cloth, so it is impossible for the weakened mind, to apply itself intensely to anyone particular object.

23. Ráma asked:--Will you tell me sage, in what manner the mind of Súkra, received the reflection of the shadowy world, and its temporaneous movement in itself, and how these fluctuations rose and remained in his mind?

24. Vasishtha said:--In the same manner as Súkra was impressed with the thoughts of the world, from the lectures of his father; so did they remain in his mind, as the future peacock resides in the egg.

25. It is also naturally situated in the embryo of the mind, of every species of living being, and is gradually evolved from it, in the manner of the shoots and sprouts, and leaves and flowers of trees, growing out of the seed.

26. Everybody sees in his mind, what its heart desires to possess, as it is in the case of our prolonged dreams.

27. Know it thus, O Ráma! that a partial view of the world, rises in the mind of everybody; in the same manner, as it appears in the mind in a dream at night.

28. Ráma said:--But tell me sage, whether the thought and the things thought of, simultaneously meet themselves in the mind of the thinker; or it is the mind only that thinks of the object which is never met with by it?

29. Vasishtha replied:--But the sullied mind cannot easily unite with the object of its thought, as a dirty and cold piece of iron, cannot join with a pure red-hot one, unless it is heated and purified from its impurity.

30. The pure mind and its pure thoughts, are readily united with one another, as the pure waters mix together into one body of the same kind, which the muddied water cannot do.

31. Want of desire constitutes the purity of the mind, which is readily united with immaterial things of the same nature like itself. The purity of the mind leads to its enlightenment, and these being united in one, leads it to the Supreme.

#### CHAPTER XVIII. THE INCARNATION OF THE LIVING SPIRIT.

1. Vasishtha continued:--The living souls (Jivátman), residing in the seeds of material bodies in all parts of the world, differ from one another; and their according to the difference in their knowledge of themselves, or self identity with the unity.

2. As long as there is no volition nor nolition, connected with the identity of the living soul; so long it reposes in a state of rest, not unlike that of sound sleep (susupti).

3. But living souls addicted to their wishes, view their identity with the same; and find themselves born in their desired shapes here below.

4. The tanmátras of the living soul and its inclinations, run in one channel to the reservoir of life, and are thickened into one living being by their mutual combination.

5. Some of them are situated apart from one another, and are dissolved also separately; and some are joined together, and are born as two Gunja fruits growing together.

6. The world consisting of thousands of orbs like Gunja fruits, contains the assemblage of atoms on atoms; and these unconnected with one another, form the great garden of God.

7. These being joined also with one another, became dense and thick; and remain in the same place, where it has grown.

8. The different states of the mind, ensuing upon the absence of its present objects under its province, brings on a change in its constitution, which is called its regeneration.
9. Thus every regeneration of the mind in a new life, is accompanied with its attending desires, and their results. The new life is attended with its proper body, unless the mind has lost its reminiscence.
10. As the pure Spirit taking the form of the vital breath, performs the functions of the body; so the mind being reborn in a new body, is employed in all the functions of the same body.
11. The souls of all living beings are subject to the three states of waking, dreaming, and sound sleep, which are caused by the mind and not by the body.
12. Thus the soul passing under the triple condition in its living state, does not give rise to the body, as the sea-water gives rise to the waves.
13. The living soul having attained its intellectual state, and the rest of the conditions of sound sleep (susupti), is awakened to the knowledge of itself, and is released from its rebirth; while the ignorant soul is subjected to be born again.
14. And though the knowing and unknowing souls attain the state of susupti, and resemble each other in kind; yet the unknowing susupta soul, which is not awakened to the knowledge of its spirituality, is doomed to be reborn in the mortal world.
15. The omnipresence of the intellect, makes it pass into the mind in its next birth; and exhibit itself in different forms in all its succeeding and subordinate regenerations.
16. Among these repeated births, the subordinate regenerations resemble the many folded coatings of a plantain tree; and the spirit of Brahma is adjacent to, and pervades the whole, like the lofty leaves of the same tree.
17. The influence of the Divine Spirit, is as cool as the cooling shade of a plantain tree. It is of its own nature; and is as unchangeable as the core of the plantain tree, notwithstanding the changes in all its outer coats and coverings.
18. There is no difference or diversity in the nature of Brahmá the creator, in his repeated and manifold creations of worlds; for he being the seed of the world, shoots forth by his moisture into the form of the expanded tree of the world, and becomes the same seed again.
19. So Brahma taking the form of the mind, becomes the same Brahmá by reminiscence of his mind; as the sap of the soil makes the seed to bring forth the fruit, which reproduces the like seed.
20. So the productive seed proceeding from Brahmá, displays itself in the form of the world. But as nobody can say what is the cause of the sap in the seed, so no one can tell why the spirit of God, teems with productive seed (of Brahmá) in it.
21. So no one should inquire into the cause of Brahma; because his nature being inscrutable and undefinable, it is improper to say him this or the other.
22. He must not attribute causality to what is not the cause, nor impute the causation of material bodies to the immaterial spirit of God, that is the prime and supreme cause of all (as the Prototype). We must reason rightly regarding what is certain truth, and not argue falsely about what transcends our knowledge.
23. The seed casts off its seedy form, and assumes the shape of the fruit; but Brahma (the seed of all) contains the fruit (of the universe) in his bosom, without laying aside the seed.
24. The seed of the fruit bears a material form, but Brahma—the universal seed, has no form at all; therefore it is improper to compare the visible seed, with the invisible Brahma; who is beyond all comparison.
25. Brahma evolves himself in his creation and does not produce the world like the fruit from the seed; therefore know the world as the vacuous heart of Brahma, and is neither born nor unborn of itself.
26. The viewer viewing the view, is unable to see himself (his inward soul) because his consciousness being engrossed by external objects, is disabled from looking into itself.
27. Of what avail is sagacity to one, whose mind labors under the error of water in a mirage; and what power has the mirage over a mind, which is possessed of its sagacity?
28. As the looker on the clear sky does not see every part of it, and as the eye that looks on all others does not see itself; so we see everything about us besides ourselves.

29. As the looker on the clear sky, does not see what is above the skies; so we see ourselves and others as material beings; but cannot see the inward part of the immaterial soul, as the wise men do.
30. Brahma who is as clear as the firmament, cannot be perceived by all our endeavours; because the sight of the sky as a visible thing, cannot give us an insight into the invisible Brahma; (which fills all space with his presence).
31. Such a sight cannot present itself to us, unless we can see the true form of God; but it is far from being visible to the beholder, as the sight of subtlest things.
32. We see the outward sight because we cannot see the beholder of the sight. The beholder (God) is only the existent being, and the visibles are all nothing.
33. But the all seeing God, being permeated in the visibles; there can be no beholding of him as a personal God, nor of them as distinct things. Because whatever the almighty king proposes to do, he instantly forms their notions, and becomes the same himself.
34. As the sweet saccharine juice of the sugarcane, thickens itself into the form of the sugarcandy; so the will of God, becomes compact in the solid body of the universe.
35. As the moisture of the ground and of the spring season, becomes incorporated in vegetable life, bringing forth the fruits and flowers; so the energy of the Divine Intellect, turns itself into the living spirit; which shortly appears in a corporeal form.
36. As everything is saw in our sight, without being separated from its idea in the mind; so the inward notion, shows itself in the shape of the visible object, like the vision in a dream, which is but a representation of the thoughts entertained in our minds.
37. The ideas of self and others, are as granules in the mind, and are like the grains of salt, which are produced in the salty grounds from moisture of the earth. So the multitudes of thoughts in the mind, are exactly as the grainss of salt or sand on the seashore.
38. As the serum of the earth appears in various shapes; so the sap of the intellect, produces the infinity of ideas and thoughts, growing as trees in the wilderness of the mind.
39. These trees again shoot forth in branches and leaves, of which there is no end; and so is every other world like a forest, supplying its sap to innumerable plants, like the thoughts in the mind.
40. The intellect perceives in itself the existence of everything, as distinctly as the inherent power of the living soul exhibits itself in creation.
41. Every one's intellect, perceives the existence of the world, in the same manner as his living soul, happens to meet with everything, as present before it, by virtue of its former acts, and their reminiscence stamped in it.
42. There are some living souls, which meet and join with others and propagate their species; and then cease to exist after having lived a long time together.
43. You must observe with your keensightedness and well discerning mind, in order to look into the different states and thoughts of others.
44. There are thousands of worlds like atoms of earth, contained in the mind; as in the ample space of the sky and in the particles of water; and these reside in those atoms like oil in the mustard seeds.
45. When the mind becomes perfect, it comes to be the living being; and the intellect being purified, becomes all pervasive. Hence is the union of the intellect with the living spirit.
46. The self-entiy of the lotus-born Brahmá and all other living beings, is only their self-deception; and the sense of the existence of the world, is as a protracted dream rising and setting in the mind.
47. Some beings pass into successive states of existence, as a man passes from one dream to another; and they think themselves to be firmly established in them, as one supposes to be settled in some house, appearing to him in his dream.
48. Whatever the intellect dwells upon at anytime or place, it immediately sees the same appearing therein before it; as anything which is seen in dream, appears to be true to the dreamer all that time.
49. The atom of the intellect, contains the particles of all our notions; as the seed-vessel contains the farinaceous atoms of the future fruits and flowers, and branches and leaves.

50. I consider the atoms of the intellect and the mind, contained within the particles, of the material body, to be both vacuous, and joined in one without causing a duality in their nature.
51. So the intellect conceives within itself and of its own particles, many other atomic germs, under the influence of particular times and places and actions and circumstances; which cannot be extraneous from itself.
52. It is this particle of the intellect which displays the creation, like the vision of a dream before it; and it is this conception, that led the gods Brahmá and others to the idea of their visible bodies, as it makes the little insects to think of their own bodies.
53. All that is displayed in this (outer) world, is in reality nothing at all; and yet do these living beings, though possessing the particles of intellect in them, falsely conceive the duality of an extraneous existence.
54. Some intellects (of particular persons), display themselves in their bodies, and derive the pleasure of their consciousness, through the medium of their eyes and external organs.
55. Others look on outward objects as receptacles of the intellect, from the belief that the all pervasive, inseparable and imperishable intellect (soul), must abide in all and every one of them.
56. Some men view the whole gross world within the body, instead of the all pervading intellect of Brahma; as Viswarupa, and these being hardened by long habit of thinking so, are plunged in the gulph of error.
57. These rove from one error to another, as a man sees one dream after another; and roll about in the pit of their delusion, as a stone when hurled from a hill downward.
58. Some persons rely on the union of the body and soul, and others relying in the soul alone, are placed beyond the reach of error; while there are many, who rely on their consciousness alone, and shine thereby as rational beings.
59. They that perceive in themselves the errors of other people, are to be considered as under the influence of false dreams in their sleep.
60. God being the all-pervading spirit of nature, is truly seen in the spirit of everybody; and as he is everywhere, his omnipresence is present in everything in all places.
61. God that shines is the living soul of everybody, resides also in the soul of that soul, as also in all the living souls and mind which are contained within the body of another.
62. One living being is born in another, and that again within another, like the coatings of plantain trees, which grow one under the other over the inmost core.
63. By reverting the cognition of visibles, to the recognition of their essence in the invisible fullness, we get rid of our error of the reality of the formal world, as we do of the ornament in the material gold.
64. He who does not inquire into the question “who he is” and “what is the world” beside himself; is not liberated in his inward soul, and suffers under the continuous fever of an false life.
65. He is successful in his inquiry, who by his good understanding, comes to know how to curb his worldly greed day by day.
66. As proper regimen is the best medicine to secure the health of the body; so is the habit of keeping the organs of sense under control, the only means of impwandering the understanding.
67. He who is rambling in his words, and not discerning in his mind, is like a blazing fire in a picture. No one can be wise until he gets rid of his false wit.
68. As the perception of air, comes by the feeling and not by words of the mouth; so wisdom proceeds from the curtailing of desires.
69. As the ambrosia in the painting is no ambrosial food, nor the fire in a picture is burning flame; so a beauty in a drawing is no beauteous maid, and wisdom in words is want of wisdom only.
70. Wisdom serves at first to weaken our passions and enmity, and then uproot them at once, and at last it lessens our desires and endeavours, and gives an appearance of holiness to its possessor.

## CHAPTER XIX. INVESTIGATION INTO THE NATURE OF THE LIVING SOUL.

1. Vasishtha continued:--Brahma is the seed of life, and remains as empty air everywhere. Hence there are many kinds of living beings, situated in the world within the womb of universal Life.

2. All living beings composed of the dense intellect and soul, contain other living animals under one another, like the manifold crusts of the plantain tree, and the insects contained in the womb of earth.

3. The worms and insects, that grow out of the dirt and scum of earth and water in the hot season, and appear filyour to our sight; are nevertheless full of the particles of intellect, becoming to them as living beings.

4. According as living beings strive for their progress, so they prosper in their lives, agreeably to the various scope of their thoughts and actions.

5. The worshippers of gods, go to the region of gods, and those of Yakshas meet at the place of Yakshas, and the adorers of Brahma ascend to Brahmaloaka. Resort therefore to what is best and the greatest refuge.

6. So the son of Bhrigu, obtained his liberation at last by the purity of his conscience; though he was enslaved of his own nature to the visibles, at his first sight of them (Apsaras).

7. The child that is born on earth with the purity of its soul at first, becomes afterwards of the same nature, as the education he gets herein, and not otherwise,

8. Ráma said:--Please sage, tell me the difference of the states of waking and dreaming, and what are the states of waking watchfulness, waking dream and waking delusion?

9. Vasishtha answered:--The waking state is that wherein we have a sure reliance; and that is called dreaming, in which we place no certain reliance and are believed to be untrue.

10. That which is seen for a moment (as true), and as it were in the waking state, is called a dream; but if the object is seen at a distance of time and place, it is said to be waking dream or dreaming wakefulness.

11. The state of waking dream is again of longer or shorter duration, in both of which the visions appear the same at all places and times.

12. Dreaming also appears as waking, as long as it lasts; but waking seems as dreaming, when the objects of its vision are not lasting.

13. A dream which is understood as an occurrence of the waking state, is believed as waking; but the inward consciousness of dreaming makes it a dream.

14. As long as one knows anything to be lasting before him, so long he believes himself to be waking, but no sooner is it lost to him, than he thinks himself to have been dreaming of it.

15. Hear now how it is. There is the principle of life in the body, which causes it to live; this vital element is an electric force, which is termed the life.

16. When the body has its activity with the powers of the mind, speech and the other members of action, it is to be understood, that its vital element is put to motion by the vital breath which it breathes.

17. This breath circulating through out the whole body, gives it the powers of sensibility and consciousness, which have their seats in the heart and mind, wherein the false conception of the world is hidden.

18. The mind circulates about the outer world, through the passages of sight and other organs; and sees within itself the forms of many mutable shapes and figures.

19. As long as these forms, remain permanent in the mind, it is called the waking state. So far have I told you about the cause of waking; now hear me expound to you the laws of sleep and dreaming.

20. When the body is weary with action of its limbs, mind or speech, the living element then becomes still, and remains in its composure, with the calm and quiet soul residing within the body.

21. The internal actions of the body and mind being quieted, and the motion of the heart being at rest, the living principle becomes as still, as the flame of a lamp unshaken by the wind.

22. The vital power ceases to exert itself in the members of the body, and to keep the consciousness awake. The senses of sight and others do not act upon their organs, nor receive the sensations from without.

23. Life lies latent in the inner heart, as the liquid oil resides in the sesamum seed; it lies as dormant in the interior part, as frigidity within the frost, and fluidity in the clarified butter.

24. The particle of intellect taking the form of life, after being purified from its earthly impurity; mixes with the internal soul, and attains the state of sound sleep, as if lulled to insensibility by the cooling breeze.

25. One feeling the impassibility of his mind, and dealing unconcernedly with every one, and reaching to the fourth stage of consciousness, beyond the three states of waking, dreaming and sleeping, is said to be turiya or deadened in life.

26. When the vital principle comes again to action, after the enjoyment of its sound sleep, either in this or the other world; it takes the name of the living element or the mind or self-consciousness (in the living body).

27. This principle of life and thought, sees the multitudinous worlds situated with all their vicissitudes within itself, as the large tree and all its parts and productions, are observed to be contained within the seed.

28. When the element of life is put to slight motion, by the breeze of the vital breath, it becomes conscious of its self-existence as "I am"; but the motion being accelerated, it finds itself to be flying in the air.

29. When it is immersed in the water (phlegm) of the body: it gets the feeling of humidity in itself, as a flower perceives its own fragrance.

30. When it is assailed by the internal bile, it has then the feeling of its inward heat, and sees all outward objects with its melancholy temperament.

31. When it is full of blood, it perceives a fiery redness in itself, like that of a red rock, or as the crimson red of the setting sun in the sky.

32. Whatever one desires to have, he sees the same in himself in his sleep; and this is by the force of his inward wind acting upon his mind, as upon his outward organs.

33. When the organs are not besieged by external objects, which disturb the inward senses of the mind; it indulges itself in the reflection of many things, which is called its dreaming state.

34. But when the organs are besieged by outward objects, and the mind is moved by flatulence (váyú), to their sight and perception, it is called the state of waking.

35. Now O great-minded Ráma! you have learnt the inward process of your mind; but there is no reality in them nor in this existent world, which is subject to the evils of death, desire and destruction.

#### CHAPTER XX. DESCRIPTION OF THE MIND.

1. Vasishtha said:--Now Ráma! I have told you all this, in order to explain the nature of the mind to you, and for no other reason.

2. Whatever the mind often thinks upon with a strong conviction of its reality, it immediately assumes that form, as the iron-ball becomes ignited by its contact with fire.

3. Therefore the convictions of being or not being, and of receiving or rejecting of a thing, depend upon the imagination of the mind; they are neither true nor untrue, but are mere fluctuations of the mind.

4. The mind is the cause of error, and it is the mind which is the framer of the world. The mind also stretches itself in the form of the universe (Viswarúpa) in its gross state.

5. The mind is styled the purusha or regent of the body, which being brought under subjection, and directed in the right course, is productive of all prosperity.

6. If the body were the purusha, how could the high-minded Súkra, pass into various forms in his very many transmigrations (as mentioned before)?

7. Therefore the mind (chitta) is the purusha or regent of the body, which is rendered sensible (chetya) by it. Whatever form the mind assumes to itself, it undoubtedly becomes the same.

8. So inquire into what is great, devoid of attributes and error, and which is easily attainable by everybody. Be diligent in your inquiry, and you will surely succeed to obtain the same.

9. Hence whatever is seated in the mind, the same comes to pass on the body; but what is done by the body never affects the mind. Therefore, O fortunate Ráma! apply your mind to truth, and shun whatever is untrue.

#### CHAPTER XXI. ON THE PHILOSOPHY OF THE MIND.

. Inquiry into the cause of the fulness of the mind.

1. Ráma said:--Venerable sage! that are acquainted with the mysteries of all things, I have a great doubt swelling in my heart like a huge surge of the sea.

2. How is it sage, that any foulness could attach to the mind, when it is situated in the eternal purity of the infinite Spirit, which is unbounded by time and space?

3. Again as there is nothing, nor was there ever, nor anything ever to be at anytime, or place, beside the entity of the holy one, how and whence could this foulness come in Him?

4. Vasishtha answered: Well said Ráma! I see your understanding approaching to the way of your liberation, and exhaling the sweetness of the blossoms of the Nandana garden of paradise.

5. I see your understanding is capable of judging both deductively (reason) and inductively (observation), and is likely to attain that acme which was gained by the gods Sankara and others.

6. It is not now the proper time and place for you to propose this question, it should be adduced when I would come to the conclusion of the subject.

7. This question should be asked by you when I come to the conclusion, and it will be demonstrated to you as clearly as the situation of a place in a map or globe, placed in the palm of your hand.

8. This question of yours will be most suitable at the end, as the sounds of the peacock and swan, are best suited to the rainy season and autumn.

9. The blueness of the sky, is pleasant to look upon at the end of the rainy weather; but it is odd to speak of it during the rains.

10. It is best to investigate into the mind by the nature of its acts and operations, which tend to be the causes of the repeated births of mankind.

11. It is by its nature, that the mind has its power of thinking, and leading all the organs and members to their several actions, as it is ascertained by the seekers of salvation.

12. Men learned in the Scriptures and eloquent in speech, have given various names to the mind, in different systems of philosophy, according to its various perceptive faculties and different functions and operations in the body.

13. Whatever nature the mind assumes by the fickleness of its thoughts, it receives the same name and nature for itself, as the same fleeting air receives from its exhaling of different odours.

14. So the mind delights itself with the thoughts of its desired objects, and assimilating itself into their natures.

15. It receives the same form in which it delights, and which it assumes to itself in its imagination.

16. The body being subject to the mind, is moulded in the same form of the mind; just as the wind is perfumed by the odour of the flower bed, through which it passes.

17. The inward senses being excited, actuate the outward organs of sense in their own ways, as the exciting motion of the winds, drives the dust of the earth before their course.

18. The mind exerts its powers in the action of the external organs in the performance of their several functions; just as the flying winds drive the dust in different directions.

19. Such are the acts of the mind which is said to be the root of action, and these combine together as inseparably as the flower and its fragrance.

20. Whatever nature the mind adopts to itself by its wonted habit, the same shoots forth in the form of its two kinds of motion (the will and action).

21. And according as the mind does its action, and brings about the result by its assiduity, in like manner does it enjoy the fruition thereof, and enslaves itself to the enjoyment.

22. It understands that as its right course, which agrees well with its temperament; and knows for certain that there is no other way to its real good (beside its accustomed course).



23. Minds of different casts follow different pursuits, according to their particular inclinations; and employ themselves in the acquisition of wealth and virtues, desired objects and liberation according to their best choice.
24. The mind is ascertained by the Kápila (Sánkhya) philosophers, as a pure substance, like the immaterial intellect; and this view of it is adopted in their system or scripture.
25. These men relying on the error of their own hypothesis, teach their supposed view of the mind to others, as the only light to guide them in the way of their salvation.
26. But the teachers of Vedánta doctrines, acknowledge the mind as Brahmá himself; and preach peace and self-control, as the only means of the attainment of liberation.
27. But that there is no other way to the salvation of the supposed mind (than by these means), is an dictum of the Vedanta, and an assumed dogma as those of other schools.
28. The Vijnánavádi philosophers also, have ascertained and upheld peace and self-government as the leaders to liberation but this too is an expression of their false understandings.
29. Thus all sects give out their own views, in the false rules they have adopted for the salvation of their supposed minds; and assert that there is no other way to it, beside what is laid down by them.
30. So the Buddhists and the other sectarians, have proposed a variety of fictitious methods for the liberation of the mind, of their arbitrary will in their respective scriptures.
31. The arbitrary rules of the learned, and those unsupported by the srútis, are as numerous and varying from one another, as the bubbles of clear water.
32. Know mighty Ráma, the mind to be the source of all these rules and methods, as the sea is the source of every kind of gem, (lying hid in its bosom).
33. There is no innate sweetness in the sugarcane nor bitterness in the nimba, both of which are sucked by insects; nor is there any heat or cold inherent in the sun or moon. It is the intrinsic habit of the mind that makes the difference.
34. Thus that want to enjoy the unadulterated happiness of their souls, should habituate their minds to assimilate themselves to that happy state, and they are sure to have the same.
35. The mind having fled from the sphere of the phenomenal world, becomes exempt from all its pleasure and pain, like the young bird with feathers flying in the air by casting its shell and leaving its cage below.
36. O sinless Ráma! Cherish no fondness for the phenomenal world, which is an unreal illusion, full of fear and unholiness, and is stretched out to catch the mind.
37. The wise have styled our consciousness of the world as a magic scene (máýá), an appearance of ignorance--avidyá, a mere thought, and the cause and effect of our acts.
38. Know that it is the delusive mind, which stretches the visible world before you, rub it off therefore as dirty mud from the mind.
39. This visible appearance which naturally appears before you in the form of the world, is called the production of ignorance by the wise.
40. Men being deluded by it, are at a loss to know their real good, as the blinded eye is incapable to perceive the brightness of the day.
41. It is the contemplation of objects, that presents the phenomena to our view, like trees in the empty sky; and it is their thoughtlessness, which removes their images from the inward and outward sights.
42. It is the abstract meditation of the thoughtful yogi, that weakens the outward impressions, and by dissociating the soul from all external things, keeps it steady and calm in itself.
43. The mind being inclined to the right view of things, by its abstraction from the unreal sights, produces the clearness of the understanding, and an detached tranquility of the soul.
44. The mind that is regardless of realities as well as of unrealities; and is insensible of pleasure and pain, feels in itself the delight of its singleness or unity.
45. Application of the mind to unworthy thoughts, and to the internal or external sights of things, debars the soul from tasting the sweets of its singleness.
46. The mind that is subject to its endless desires, is like the clear firmament hidden by the clouds; and ranges in the maze of doubt between truth and untruth, as of supposing the rope for the serpent.

47. Man obstructs to himself the sight of the clear firmament of his intellect, by the mist of his doubts; but he thinks it as unobstructed by his error, and indulges the fancies of his imagination which tends the more to his error.

48. He takes the true, incorruptible and supreme Brahma in a different light (of base and corruptible things), as one mistakes one thing for another in the dark or in his error.

49. Having got rid of his false imagination, man comes to the knowledge of true God and his happiness, as one freed from his false apprehension of a tiger in a copse, is set at rest with himself.

50. The imaginary monster of one's (soul's) imprisonment in the vacuity (cavity) of the body, is dispersed by his insight into it, as the fear of a lion lurking in the jungle, is removed upon finding no such thing therein.

51. So on looking deeply, you will find no bondage in the world; the notions that this is the world and this is myself, are only errors of the mind.

52. It is flight of fancy, that fills the mind with illusions of good and evil; just as the shade of evening, presents apparitions of Vetala ghosts to little children.

53. Our fancies alight on us at one time, and depart at another, and assume different forms at will; just as our consorts act the part of wives in our youth, and of nurses in our old age.

54. She acts the part of a house wife in her management of household affairs, and taken as a mistress, she embraces us in her bosom.

55. And like an actress, the mind forgets to display its parts, when it plays another, so everybody is betaken by the thoughts he has in his head, in neglect of others which are absent.

56. The ignorant do not perceive the selfsame unity, in all things he beholds in the world; but they view everything in the light, as they have its idea imprinted in their minds.

57. They meet also with the results of the forms, which they have in view for the time; though they are not in reality what they seem to be, nor are they entirely false.

58. Man views everything in the same manner as he thinks it in himself; as his fancy of an elephant in the sky, makes him view the elephants in clouds.

59. He believes these elephants pursuing their mates, in his thought; so it is the thought, that gives the outward forms of things.

60. Ráma! repel your drowsiness, and behold the Supreme Soul in your soul; and be as a bright gem by repelling the shadows of all external things.

61. It is impossible, O Ráma, that one so enlightened as yourself, will receive the reflection of the world, as dull matter like others (rather than a reflection of the Spirit).

62. Being certain of its immateriality, never taint your mind with its outward coloring, or the knowledge of its reality; but know it as no way distinct from the Supreme Spirit.

63. Mind in yourself the Being that is without beginning or end, and meditate on the Spirit in Spirit. Do not let the reflections of your mind, imbue their tinge in the pure crystal of your soul.

64. Be on your guard, as never to allow the reflections of your mind, to taint the clear crystal of your soul; but remain unmindful of the visibles, and regardless of all worldly desires.

#### CHAPTER XXII. RESTING IN SUPREME JOY.

1. Vasishtha continued:--Men of sound judgment, are freed from mental perturbation, and are perfected in their mastery over themselves, by restraining the flight of the mind, and fastening it to its inward cogitation.

2. They swerve from the sight of the visibles as unworthy of their notice, and seek after the knowledge of their chief good; they behold the all-seeing God in their mental and external sights, and have no perception of the unintelligent perceptibles.

3. They are dormant amidst the thick gloom of error, spreading over the confused paths of life, and are awake under the transcendent light (of divine knowledge), requiring the vigilance of the living.

4. They are utterly indifferent to the sweet pleasures of this life, as also to the cheerless prospects of future enjoyments (in the next world).

5. They are mixed (like salt) with the water of spiritual (divine) unity, and in the boundless ocean of omnipresence; and they melt away as the ice in a river, by their rigorous austerities, resembling the vigorous heat of the sun.
6. All their restless desires and passions are set to rest, at the disappearance of their ignorance; as the turbulent waves of rivers subside of themselves, in the absence of stormy clouds.
7. The net of desires, which ensnares men as birds in their traps, is cut asunder by a spirit of dispassionateness; as the meshes of a net, are torn into twain, by the teeth of a mouse.
8. As the seeds of kata fruits, serve to purify the foul water; so does philosophy tend to cleanse human nature, from all its errors.
9. The mind that is freed from passions, from worldly connections and contentions, and from dependance on anyone (person or thing); is liberated also from the bonds of ignorance and error, as a bird is set free from its imprisoning cage.
10. When the disturbances of doubts are settled, and the wandering of curiosity is over, it is then that the fullmoon of internal fulness, sheds its luster over the mind.
11. As the mind has its true magnanimity, after its setting from the height of its dignity and high-mindedness, so it begins to have its equanimity in a state, resembling the calmness of the sea after the storm.
12. As long as the shadow of solicitude, hangs over the mind, it is darkened and stupefied and broken in the heart, until the sun of renunciation rises to dispel its gloom.
13. It is by the sunshine of the intellect, that the lotus-bed of intelligence, shines in its pure luster; and unfolds the foliage of its virtues before the dawning light above it.
14. Intelligence is charmer of hearts and delighter of all in the world; it is fostered by the quality of goodness, as the moon becomes full by her increasing digits.
15. What more shall I say on this subject, than that he who knows the knowable (God), has his mind expanded as the sphere of heaven, which has no beginning nor end.
16. The mind which is enlightened by reasoning, is as exalted in its nature, as to take pity even on the gods Hari, Hara, Brahmá, and Indra; (on account of their constant works).
17. They are far from tasting the happiness of the egoistic yogis, who are continually seeking to quench their thirst (after pleasure), from the waters appearing in the mirage, as the thirsting deer (running to them by mistake).
18. It is the heart's desire of all beings, that subjects them to repeated births and deaths, which cause the ignorant only and not the wise, to appear and disappear like waves of the sea.
19. The world presents no other show in its course, except that of the appearance and disappearance of bodies, which are now seen to move about at the sport of time, and now fall as a prey to it forever.
20. But the spiritual body (the spirit or one knowing the spirit), is neither born nor dies in this world; nor is it affected by the decoration or perdition of the material body; but remains unchanged as the vacuity of a pot, both when it is in existence or broken to pieces.
21. As the understanding rises with its cooling moonbeams within us, it dispels the mist of false desires rising before us like the mirage of the dreary desert.
22. So long does the spectacle of the world, present its dusky appearance to our view, as we do not deign to consider the questions "what am I, and what are all these about me".
23. He sees rightly, who sees his body as an apparition of his error, and the abode of all evils; and that it does not serve for the spiritual meditation of his soul and his maker.
24. He sees rightly, who sees that his body is the source of all the pain and pleasure, which betides one at different times and places, and that it does not answer his purpose of spiritual edification.
25. He sees rightly, who sees the Ego to pervade the infinite space and time, and as the source of all accidents and events, which constantly take place in them.
26. He knows rightly, who knows the Ego to be as minute as a millionth or billionth part of the point of a hair, and pervading all over the infinity of space and eternity of time.
27. He perceives rightly, who perceives the Universal Soul to be permeated in all the various objects of his sight; and knows them as sparks of the Intellectual Light.

28. He perceives rightly, who perceives within himself the omnipotence of the infinite Spirit, to be present in all the states and conditions of beings, and the self-same Intellect to abide in and preside over all.

29. He understands rightly, who understands by his wisdom, that he is not his body, which is subject to diseases and dangers, to fears and anxieties, and to the pain and pangs of old age and death.

30. He understands rightly, who understands his soul to stretch above and below and all about him; whose magnitude has no bounds nor an equal to it.

31. He knows, full well who sees his soul as a string, to which all things are strung as gems in a jewel; and that it is not the mind or heart, which is seated in the brain or bosom.

32. He kens rightly, who weens neither himself nor anything else as existent, except the imperishable-Brahman; and who knows himself as living between the reality and unreality.

33. He is right, who beholds what they call the three worlds, to be but parts of his self, and have been rolling about him as the waves of the sea.

34. He is wise, who looks with pity upon the frail world, and compassionates the earth as his younger sister.

35. That great soul looks brightly upon the earth, who has withdrawn his mind from it, by repressing his reliance on his egoism or second person interests.

36. He sees the truth, who finds his body and the whole world, filled by the colossus figure of the Intellect, without the opposition of any sensible object.

37. He that looks on the states of misery and happiness, which attend on worldly life, to be but the fluctuating conditions of the ego, has no cause to repine or rejoice at them.

38. He is the right-sighted man, who sees himself situated amidst the world, which is filled with the Divine Spirit; he has nothing to desire or dislike in this state of existence.

39. He is the right (discerning) man, who has weakened his estimation and dislike of what is desirable and disgusting to him in the world, which is full of the essence of that being, whose nature is beyond comprehension and conception.

40. That great-souled man is a great god, whose soul like the all-pervading sky extends over all, and penetrates through every state of existence, without receiving the color dye of any.

41. I bow down to that great soul, which has passed beyond the states of light, darkness and fancy.

42. I bow down to that Siva, of transcendental understanding; whose faculties are wholly engrossed in the meditation of that Eternal Being, who presides over the creation, destruction and preservation of the universe, and who is manifest in all the various wonderful and beauteous grandeurs of nature.

#### CHAPTER XXIII. MEDITATION OF WONDERS IN THE REALM OF THE BODY.

1. Vasishtha continued:--The man that is liberated in this life, and is settled in the Supreme state of joy, is not tarnished by his reigning over the realm of his body, and turning about like a wheel.

2. The body of the wise man is as a principedom to him, and calculated for his benefit and no disadvantage. It is comparable with the dwelling of a holy hermit, for the consummation of his fruition and liberation.

3. Ráma said:--How do you call, O great sage! the body to be the dominion of a man, and how the Yogi can enjoy his princely joy in it?

4. Vasishtha replied:--Beautiful is this city of the body, and filled with every good to mankind, and being enlightened by the light of the mind, it is productive of endless blessings in both worlds.

5. The eyes are the windows of this city, letting out the light for the sight of distant worlds, the two arms are as the two valves of this city-gate, with the hands like latches reaching to the knees.

6. The hairs on the body are as the moss and grass on the walls, and the porous skin resembles the netted covering of the palace; the thighs and legs are as the columns of the edifice, and the feet with the ankles and toes, are as pedestals of the pillars.

7. The lines marked under the soles of the feet, are as inscriptions marked on the foundation stone, and upon those at the base of the pedestals of the pillars; and the outer

skin which covers the flesh, marrow, veins and arteries, and the joints of the body, is as the beautiful plaster of the building, hiding the mortar and bricks inside.

8. The middle part of the body above the two thick thighs contains the aqueducts, beset by the hairy bushes about them, and likening to rivers running amidst a city, between rows of trees on both sides of the banks.

9. The face is as the royal garden beautified by the eye-brows, forehead and the lips; the glancing of the eyes, are as the blooming lotuses; and the cheeks are as flat planes in it.

10. The broad bosom is as a lake with the nipples like buds of lotuses; the streaks of hairs on the breast, are as its herbage, and the shoulders are as the projecting rocks upon it.

11. The belly is the store-house, which is eager to receive the delicious articles of food; and the long lungs of the throat, are blown loudly by the internal winds.

12. The bosom is considered as the depository of jewels; and the nine openings of the body, serve as so many windows for the breathing of the citizens.

13. There is the open mouth like the open door-way, with its tooth-bones slightly seen as its gratings; and the tongue moving in the door way like a naked sword, is as the projecting tongue of the goddess Kalí, when she devours her food.

14. The ear-holes are covered by hairs like long grass, and the broad back resembles a large plain, surrounded by rows of trees on its borders.

15. The two private passages serve as sewers and drains of the city, to let out its dirt, and the heart is the garden-ground, where the passions parade about as ladies.

16. Here the understanding is fast bound in chains as a prisoner, and the organs of sense are let loose as monkeys to play about. The face is as a flower garden, the smiles whereof are its blooming blossoms.

17. The life of the man, knowing the proper use of his body and mind, is prosperous in everything; it is attended by happiness and advantages, and no disadvantage whatever.

18. This body is also the source of infinite troubles to the ignorant; but it is the fountain of infinite happiness to the wise man.

19. Its loss is no loss to the wise; but its continuance is the cause of continued happiness to the wise man.

20. The body serves as a chariot to the wise, who can traverse everywhere by riding in it; and can produce and procure everything conducive to his welfare and liberation.

21. The possession of the body, is of no disadvantage to the wise man; who can obtain by it, all the objects of his hearing and seeing, of his touch and smelling, and his friends and prosperity.

22. It is true that the body is subject to a great amount of pain and pleasure; but the wise man can well bear with them.

23. Hence the wise man reigns over the dominion of his body, without any pain or trouble, in the same manner as one remains the lord of his house, without any anxiety or disturbance.

24. He is not addicted to licentiousness like a high spirited horse; nor parts with the auspicious daughter of his prudence, from his greed after some poisonous plant.

25. The ignorant can see the cities of others, but not observe the gaps and breaks of their own. It is better to root out the fears of our worldly enemies (passions) from the heart, than live under their subjection.

26. Beware of diving in the perilous river, which flows fast by the dreary forest of this world, with the current of desire, whirl-pools of greed, and the sharks of temporal enjoyment.

27. Men often bathe their outer bodies in holy streams, without looking to the purification of their inward souls; and they shave their persons at the confluence of rivers with the sea, in hopes of obtaining their object.

28. All sensual people are averse to the unseen happiness of the next world; and dwell on the pleasure of their own imagination in the inward recesses of their minds.

29. This city of the body is pleasant to one, acquainted with his spiritual nature; because he deems it as the paradise of Indra, which is filled with pleasurable fruits, as well as of those of immortality.

30. All things depend on the existence of the city of the body, yet nothing is lost by its loss since the mind is the seat of everything. These bodily cities which fill the earth, cannot be unpleasant to anybody.
31. The wise man loses nothing by loss of the citadel of his body; as the vacuity in a vessel is never lost, by the breaking of the vessel.
32. As the air contained in a pot, is not felt by the touch like the pot itself, so is the living soul, which resides in the city of the body.
33. The omnipresent soul being situated in this body, enjoys all worldly enjoyments, until at last it comes to partake of the joy of liberation, which is the main object it has in view.
34. The soul doing all actions, is yet no doer of them; but remains as witness of whatever is done by the body; and sometimes presides over the actions actually done by it.
35. The sportive mind rides on the swift car of the body, as one mounts on a locomotive carriage for the place of its destination, and passes in its unimpeded course to distant journeys.
36. Seated there, it sports with its favourite and lovely objects of desire, which are seated in the heart as its mistresses.
37. These two lovers reside side by side in the same body, as the moon and the star Visákhá, remain gladly in the same lunar mansion.
38. The sage, like the sun, looks down from above the atmosphere of the earth, on the hosts of mortals that have been cut down by misery, like heaps of brambles and branches scattered in the woods.
39. The sage has the full satisfaction of his desires, and full possession of his best riches, and shines as the full-moon without the fear of waning.
40. The worldly enjoyments of the wise, do not tend to vitiate their nature; as the poisonous draught of Siva, was not capable of doing him any injury.
41. The food which is habitual to one, (as the poison of Siva) is as gratifying to him; as a thief by long acquaintance forgets his thievishness, and becomes friendly to his neighbours.
42. The wise man looks upon the separation of his friends and possessions, in the light of the departures (exits), of the visitant men and women and actors and actresses, at the end of a play from the theatre.
43. As passengers chance to meet unexpectedly, at the exhibition of a play on their way; so the wise people look unconcernedly, at their meeting with and separation from the occurrences of life.
44. As our eyesight falls indifferently on all objects about us, so doth the wise man look unconcernedly upon all things and transactions of life.
45. The wise man is self-sufficient in all conditions of life; he neither rejects the earthly blessings that are presented to him; nor longs or strives hard for what is denied to him.
46. The regret of longing after what one does not possess, as also the fear of losing what he is in possession of, does not vacillate the mind of the wise; as the plumes of the dancing peacock, do not oscillate the unshaken mountain.
47. The wise man reigns as a monarch, free from all fears and doubts, and devoid of all cares and curiosity; and with a mind freed from false fancies (of subtle and gross bodies).
48. The soul which is immeasurable in itself, is situated in the Supreme Soul; as the boundless Milky Ocean, is contained in the body of the one universal ocean.
49. Those that are sober in their minds, and tranquil in their spirits, laugh to scorn the vile beasts of sensuality as madmen; as also those that have been debased by the meanness of their sensual appetites to the state of mean reptiles.
50. The sensualist eager for the gratification of his senses, are as much ridiculed by the wise; as a man who takes to him a woman deserted by another, is derided by his tribe.
51. The unwise man becomes wise by renouncing all the pleasures of his body, and subduing the emotions of his mind by his reason; as the rider subdues the uncontrollable elephant by the goad (ankusa) in his hand.
52. He whose mind is bent to the enjoyment of bodily pleasures, should first of all check the inclination, as they draw out the poisonous plants from the ground.

53. The well governed mind, being once let loose, recurs like a spoiled boy to its former habits; as the tree withered in summer heat, grows luxuriant at a slight rain-fall.
54. That which is full out of its time, does not become fuller in its season; as the river which is ever full, receives no addition in the rains over its fulness.
55. The mind that is naturally greedy, wishes for more with all its fulness; as the sea with the sufficiency of its water to overflow the earth, receives the rainwaters and the outpourings of innumerable rivers in its insatiable womb.
56. The mind that is restrained in its desires, is gladdened at its little gains; and these being increased are reckoned as blessings by the restrained mind.
57. A captive prince when enfranchised, is content with his morsel of bread, who ere before had been discontented with a realm in his free and uncaptured state.
58. With the writhing of your hands and gnashing of your teeth, and twisting of your limbs and body; you must chastise your reprobate members and mind.
59. The brave and wise man, who intends to overcome his enemies; must first of all strive to subdue the internal enemies of his own heart and mind, and the members of his body.
60. Those men are reckoned the most prosperous, and best disposed in their minds in this earth; who have the manliness to govern their minds, instead of being governed by them.
61. I revere those pure and holy men, who have quelled the huge and crooked serpent of their minds, lying coiling in the cave of their hearts; and who rest in the inward tranquility and serenity of their souls.

#### CHAPTER XXIV. THE NON-ENTITY OF THE MIND.

1. Vasishtha continued:--The vast domain of death, in region of hell, is full of the furious elephants of our sins; and the uncontrollable enemies of the senses with the arrows of desires.
2. Our senses are our invincible enemies, being the sources of all misdeeds and wicked actions. They are the ungrateful miscreants against the body, in which they have found their refuge.
3. The wandering senses like flying birds, have found their nest in the body; whence with their outstretched wings of right and wrong, they pounce on their prey like vultures.
4. He who can entrap these greedy birds of the senses, under the snare of his right reason, is never ensnared in his person in the trap of sin, but breaks its bonds as the elephant does his chains.
5. He who indulges himself in sensual pleasures which are pleasant at first, will have to be disgusted in them in process of time.
6. He who is possessed with the treasure of knowledge in his frail body, is not to be overcome by his inward enemies of sensual appetites.
7. The kings of earth are not so happy in their earthly citadels, as the lords of the cities of the own bodies, and the masters of their own minds.
8. He who has brought the senses under his slavery, and reduced the enemy of his mind to subjection; has the blossoms of his understanding ever blooming within him as in the spring meadow.
9. He who has weakened the pride of his mind, and subdued the enemies of his senses; has his desires all shrunken as the lotuses in the cold weather.
10. So long do the demons of our desires, infest the region of our hearts, as we are unable to bring the mind under the subjection of our knowledge of the true one.
11. He is the faithful servant, who acts according to the will of his master, and he is the true minister who does good services to his prince. He is the best general who has command over the force of his own body, and that is the best understanding which is guided by reason.
12. The wife is loved for her endearments, and the father is revered for his protection of the child. A friend is valued by his confidence, and the mind for its wisdom.
13. The mind is called our father, for its enlightening our understanding with the light of the scriptures derived by itself, and for its leading us to perfection by losing itself in the Supreme Spirit.
14. The mind that has well observed and considered all things, that is enlightened and firm in its belief, and is employed in laudable pursuits, is truly a valuable gem within the body.

15. The mind as a counsellor of our good, teaches us how to fell down the tree of our transmigration, and produce the tree of our future bliss.

16. Such is the gem of the mind, O Ráma! unless it is soiled by the dirt and filth of sin and vice; when it requires to be washed and cleansed with the water of reason, in order to throw its light on you.

17. Be not dormant to cultivate reason as long as you abide in the darksome abode of this world; nor thrust yourself to every accident, which awaits upon the ignorant and unreasonable men.

18. Do not overlook the mist of error which overspreads this world of illusion, abounding with multitudes of mishaps and mischiefs.

19. Try to cross over the wide ocean of the world, by riding on the strong boat of your reason, espying the right course by your discretion, against the currents of your sensual desires.

20. Know your body to be a frail flower, and all its pleasure and pain to be unreal; so never take them for realities, as in the instance of the snare, snake and the matting; but remain above sorrowing for anything as in the instance of Bhima and Bhasa.

21. Give up, O high minded Ráma! your misjudgments of the reality of yourself, and of this and that thing; but direct your understanding to the knowledge of the Reality which is beyond all these; and by forsaking your belief and reliance in the mind, continue in your course of eating and drinking as before.

#### CHAPTER XXV. NARRATIVE OF DÁMA, VYÁLA AND KÁLA.

1. Vasishtha said:--O intelligent Ráma! that dost shine as the delight of mankind in this world, and endeavourest after the attainment of your chief good, by the accomplishment of your best objects.

2. Do not let the instance of the demons Dáma and Vyála or the snare and snake, apply to your case; but try to extricate yourself from vain sorrowing, by the lesson of fortitude as given in the story of Bhímá and Bhása.

3. Ráma asked:--What is that parable of the snare and snake, which you say must not apply to my case? Please relate it in full, to remove the sorrows of my mind and of all mankind.

4. How is that fortitude which you pointed out for my imitation, from the instance of Bhímá and Bhása, in order to get rid from all earthly sorrow?

5. Kindly relate the whole, and enlighten me with your purifying words, as the roaring of the rainy clouds, serves to alleviate the summer heat of peacocks.

6. Vasishtha replied:-- Hear me Ráma! relate to you both these anecdotes, that you may derive the benefit of copying according the same.

7. There lived one Sambara—the chief of demons, and a profound sorcerer in a subterraneous cell, filled with enchanting wonders like a sea of gems.

8. He constructed a magic city in the sky, with gardens and temples of gods in it; and artificial suns and moons emblazoning its ceiling.

9. It was beset with rich stones, resembling the gems of the Sumeru mountain; and the palace of the demon was full with opulence and treasures of every kind.

10. The beauties in his seraglio, vied with the celestial dames in their charming strains; and the trees of his pleasure garden, were shaded by an awning of bright moonbeams on high.

11. The blue lotuses blooming in his bed room, put to blush the blue eyed maids of his court; and the gemming swans in the lakes, cackled about the beds of golden lotuses in them.

12. The high branches of aureate plants, bore the blossoms of artificial lotuses on them; and the rows of Karanga trees dropped down showers of Mandara flowers on the ground.

13. His garden-house consisted both of cold and hot baths, and refrigeratories and fire-places for the hot and cold seasons; and the Turku weapons of the demons, had baffled the arms of Indra himself.

14. The flower-gardens on all sides, had surpassed the Mandara groves of paradise; and the magical skill of the demon, had set rows of Sandal trees, with their encircling snakes all around.

15. The inner compound which was strewn over with gold dust, vanquished the glory of heaven; and the courtyard of the palace, was filled with heaps of flowers up to the knee.



16. The earthen figure of Siva which was exposed for show, had surpassed the image of Hari holding his discus and the mace; and the gems sparkling as fire-flies in the inside apartment, resembled the twinkling stars in the arena of heaven.
17. The dark night of the subterrene dwelling, was lightened by a hundred moon-lights like the starry heaven, and he chanted his martial songs before his idol deity.
18. His magical elephant, drove away the Airāvata of Indra; and his inward apartment was hoarded with the precious treasures of the three worlds.
19. All wealth and prosperity and grandeur and dignity, paid their homage to him; and the whole host of demons, honoured him as their commander.
20. The refuge of his arms, gave shelter to the whole body of demons; and he was the receptacle of all sound judgment, and reservoir of every kind of treasure.
21. This destroyer of the Devas (gods), had a gigantic and terrific appearance; and commanded a large army of Asura demons to defeat the Sura deities.
22. The gods also sought every opportunity of harassing the demoniac force, whenever this magician demigod, went to sleep or somewhere out of his city.
23. This enraged Sambara to a degree, that he broke the trees in his rage, and employed his generals for protection of his legions.
24. The devas finding their fit opportunities, killed the demons one by one; as the aerial hawks pounce upon and kill the feeble and timid sparrows.
25. The king of the demons then appointed other generals over his army, and they were as swift-footed and hoarse sounding as the waves of the sea.
26. The Devas destroyed these also in a short time; when the leader of the demon band, pursued his enemies to their station above the heavens.
27. The gods fled from their heavenly abode for fear of them, as the timorous deer fly from before the sight of Siva's and Gauri's bull into the thick thickets.
28. The gods were weakened with weeping, and the faces of Apsaras were suffused in tears. The demon saw the heavenly abode abandoned by the celestials, as it was the desolation of the world.
29. He wandered about in his rage, and plundered and took away all the valuables of the place. He burnt down the cities of the regents of heaven, and then returned to his own abode.
30. The enmity between the deities and demons, was so intense on both sides, that it forced the Devas to quit their heavenly abodes, and hide themselves in distant parts of the world.
31. But the enraged gods, succeeded at last by their perseverance, to defeat and slay all the generals and combatants, that were set against them by Sambara.
32. The discomfited demon, then gave vent to his fury, and began to breathe out living fire from his nostrils like a burning mountain.
33. He after much search in the three worlds, found out the hiding place of the gods, as a wicked man succeeds in his purpose by his best endeavours.
34. Then he produced by his sorcery three very strong and fearful Asuras for the protection of his army, with their hideous appearances as that of death.
35. These horrible leaders of his army, being produced in his magic, flew upward with their enormous bodies, resembling the flying mountains of old.
36. They had the names of Dáma the snare, Vyála the snake, and Kata the mat given them for their entrapping, enfolding and enwrapping the enemy, according to the demon's wish.
37. They were beings without previous births and devoid of changing desires; and the want of their prior acts (like those of the human kind), made them move about as free as spiritual beings in one uniform tenor of their course.
38. These were not born as men from the seeds of their previous acts, with solid and substantial bodies; but mere artificial forces and airy forms, as copies of the images in the demon's mind.
39. They, thus born followed deeds as they happened like blind sheep. Just as the boy moves his limbs whence he was not in sound sleep, they performed actions devoid of subtle karmic impressions and self or egoism.
40. They did not know either the sudden attack of the enemy on them or their attack on the enemy.

41. They did not know running away from battle. They did not know birth or death, victory or defeat, or war as a matter of fact.

42. But they attacked the enemy in front of them with blows that turn even mountains into dust.

43. Sambara was pleased with them. He was confident that he would defeat the enemy by their help.

44. Sambara was confident that his army strong and stable under the shades of the shoulders of the three demons could withstand the onslaught of the gods just as the Meru Mountain stands firm in spite of the blows of the teeth of the elephants carrying earth from the eight quarters.

#### CHAPTER XXVI. BATTLE OF THE DEITIES AND DEMONS.

1. Vasishtha continued:--So saying, the chief of the demons despatched his generals Dáma, Vyála and Kata, to lead his armies for the destruction of the Deities upon earth.

2. The demoniac army rose out of the foaming sea and infernal caverns, in full armour and bound around with fiendish arms; and then bursting forth with hideous noise, soared aloft with their huge bodies, like mountains flying on high.

3. Their monstrous and mountainous bodies, hid the disc of the sun in the sky; and their stretching arms smote him of his rays. They increased also in their number and size under the leadership of Dáma, Vyála and Kata.

4. Then the dreadful hosts of the celestials also, issued out from the forests and caverns of the heavenly mountain--Meru, like torrents of the great deluge.

5. The forces under the flags of the deities and demons, fought together with such obstinacy, that it seemed to be an untimely and deadly struggle between the gods and demons as of the prior world.

6. The heads of the decapitated warriors, decorated with shining earrings, fell down on the ground like the orbs of the sun and moon; which being shorn of their beams as at the end of the world, were rolling in the great abyss of chaos.

7. Huge hills were hurled by the heroes, with the hoarse noise of roaring lions; and were blown up and down, by the blast of an all destroying tornado.

8. The broken weapons of the warriors, fell on mountain tops, and ground them to granules; that fell down as hailstones upon the lions, that had been resting by their sides below.

9. The sparks of fire that flew about by the mutual clashing of the weapons, were as the scattered stars of the sky, flying at random on the last day of dissolution.

10. The ghosts of Vetálas as big as the Tálas or palmtrees, were beating the tála or time of their giddy dance, with the táli or clapping of their palms, over the heaps of carnage, floating on floods of blood flowing as a bloody sea, on the surface of earth.

11. Showers of shedding blood, had put down the flying dust of the battlefield; and numbers of the crowned heads separated from their bodies, glistened amidst the clouds, like so many stars sparkling in the sky.

12. All sides were filled by the demons, who blazed like burning suns with their luminous bodies, and held the tall kalpa branches in their hands for striking the enemy therewith, and with which they broke down the tops and peaks of mountains.

13. They ran about with their swinging swords in hand, and broke down the buildings by the rapidity of their motion, like the blast of a gale; and the rocks which they hurled at the foe, were reduced to dust, like the ashes of a burning mountain.

14. The gods also pursued them as sacrificial horses, and drove the weaponless Asuras, like clouds before the storm.

15. They fell upon and laid hold of them like cats pouncing upon rats, and seizing them for their prey; while the Asuras also were seizing the devas as bears lay hold on men, mounting on high trees for fear of them.

16. Thus the gods and demigods dashed over one another, as the forest trees in a storm, striking each other with their branching arms, and scattering the flowers of mutual bloodshed.

17. Their broken weapons lay scattered on all sides, like heaps of flowers lying on the sides of a hill after a strong gale is over.

18. There was a close fight of both armies, with a confused noise filling the vault of the sky; which like the hollow of the Udumbara tree, resounded to the combined hum of the gnats rumbling within it.
19. The elephants that were the regents of the different quarters of the skies, sent their loud roars, answering the tremendous noise of the world-destroying cloud.
20. The thickened air grew as hard as the solid earth with the gathering clouds, and the thickened clouds that became as dense as to be grasped in the fist, were heavy and slow in their motion.
21. The broken weapons which were repelled by the war-chariots and hit against the hills, emitted a rattling noise from their inward hollowness, like the discordant sounds of a chorus.
22. The mountain forests were set on fire by the fiery weapons, and the burning rocks melted down their lava with as dreadful a noise, as that of the volcanic mount of Meru with its melting gold, and blazing with the effulgence of the twelve suns of the zodiac.
23. The clamour of the battle, was as that of the beating waves of the boisterous ocean, filling the vast deep of the earth, and resounding hoarsely by their concussion.
24. The huge rocks which were hurled by the demons, flew as birds in the air with their flapping wings sounding as thunder claps; while the hoarse noise of the rocky caverns, sounded as the deep sounding ocean.
25. The clamour of the warfare resembled the rumbling of the ocean, at its churning by the Mandara mountain, and the clashing arms sounded as the clappings of the hands of the gods, in their revelry for the ambrosial nectar.
26. In this warfare of the two armies, the haughty demons gained the day; and laid waste the cities and villages of the gods, together with whole tract of their hills and forests.
27. The mountainous bodies of the demons also, were pierced by the great weapons of the gods; and the roof of heaven was filled with the flying weapons, flung by the hands of both parties.
28. The bursting rockets broke the peaks and pinnacles of the rocks by hundreds; and the flying arrows pierced the faces of both parties of the gods and demigods.
29. The whirling discs lopped off the heads of the warriors like blades of grass, and the clamour of the armies rolled with an uproar in the midway sky.
30. Struck by the flying weapons, the heavenly charioteers fell upon the ground; and their celestial cities were deluged by the hydraulic engines of the demons.
31. Flights of swords, spears and lances were flying in the air, like rivers running down the sides of mountains; and the vault of heaven was filled by war-whoops and shouts of the combatants.
32. The habitation of the regnant divinities, were falling under the blows of demons from behind; and their female apartments reechoed to the lamentations and jingling trinkets of the goddesses.
33. The stream of the flying weapons of the demons, washed the bodies of fighting men with blood, and made them fly off from the battle-field with hideous cries.
34. Death was now lurking behind, and now hovering over the heads of the gods and leaders of armies; like a black-bee now skulking in, and then flitting over the lotuses; while the armies on both sides, were discomfited by the blows of the gods and demigods on the battlefield.
35. The demons flew in the air like winged mountains, moving around the sky; and making a whizzing rustle that was dreadful to hear.
36. The mountainous bodies of the demons, being pierced by the weapons of the gods, were gushing out with streams of blood; which converted the earth below to a crimson sea, and tinged the air with purple clouds over the mountain heights.
37. Many countries and cities, villages and forests, vales and dales were laid waste; and innumerable demons and elephants, horses and human being were put to death.
38. Also numbers of elephants were pierced, with long and pointed shafts of steel and iron; and huge Airavatas were bruised in their bodies, by the blows of steeled fists.

39. Flights of arrows falling in showers like the diluvian rains, crushed the tops of mountains; and the friction of thunderbolts, broke down the bodies of the mountainous giants.

40. The furious flames of heavenly fire, burned the bodies of the infernal hosts; who in their turn, quenched the flame with water-spouts drawn out of the underground deep.

41. The enraged demons flung up and hurled, the huge hills to oppose the falling fires of the gods; which like a wild conflagration, melted down the hard stones to liquid water.

42. The demons spread a dark night in the sky, by the shadow of their arms; which the gods destroyed by the artificial flame of lightnings, blazing as so many suns in heaven.

43. The fire of the lightnings, dried up the waters of the raining clouds; and the clashing of arms, emitted a shower of fire on all sides.

44. The shower of thunder-arms, broke down the battery of mountain ramparts; and the Morphean weapon of slumber dispelled by that of its counteraction.

45. Some bore the sawing weapon, while others held the Brahmástra—the invincible weapon of warfare, that dispelled the darkness of the field by its flashing.

46. The air was filled with shells and shots, emitted by the fire-arms; and the machine of hurling stones, crushed the missile weapons of fire.

47. The war chariots with their up-lifted flags and moon-like discs, moved as clouds about the horizon, while their wheel rolled with loud roaring under the roof of heaven.

48. The constant thunders of heaven were killing the demons in numbers, who were again restored to life by the great art of Sukra, that gave immortality to demoniac spirits.

49. The gods that were now victorious and now flying away with loss, were now looking to their good stars, and now to the inauspicious ones in vain.

50. They looked upon heaven for signs of good and evil with their uplifted heads and eyes, but the world appeared to them as a sea of blood from the heaven above to the earth below.

51. The world seemed to them as a forest of full blown red (Kinsuka) flowers, by the rage of their obstinate enmity, and appeared as a sea of blood filled with mountains of dead bodies in it.

52. The dead bodies hanging pendant on the branches of trees, appeared as their fruits moving to and fro by the breath of winds.

53. The roof of the sky was filled with forests of long and large arrows, and with mountains of headless trunks with their hundred arms.

54. These as they leaped and jumped in the air, plucked the clouds and stars and the heavenly cars of the celestials with their numerous arms; and hurled their mountain like missile arms and clubs and arrows to the heavens.

55. The sky was filled with the broken fragments of the edifices, falling from the seven spheres of heaven, and their constant fall raised a noise like the roaring of the diluvian clouds.

56. These sounds were resounded by the elephants of the deep (Pátála); while the bird of heaven--Garuda, was snatching the gigantic demons as his prey.

57. The dread of the demons drove the celestial deities, the Siddhas and Sáddyas and the gods of the winds, together with the Kinnaras, Gandharvas and Cháranas, from all their different quarters to one indistinct side.

58. Then there blew a tremendous tornado like the all-destroying north wind of universal desolation; laying waste the trees of the garden of paradise, and threatening to destroy the gods; while the thunders of heaven were splitting and breaking down the mountains flung to the face of the sky.

#### CHAPTER XXVII. ADMONITION OF BRAHMA.

1. Vasishtha related:--As the war of the gods and Titans, was raging violently on both sides, and their bodies were pierced by the weapons of one another:--

2. Streams of blood, gushed out of their wounds like water-falls in the basin of Ganges; and the gods caught into the snares of the demigods, groaned and roared aloud like lions.

3. Byala with his stretching arms, was crushing the bodies of the gods; and Kata was harassing them in their unequal challenge with them.

4. The Daityas waged their battle with the rage of the midday sun, and put to flight the Airavata elephant of Indra--the leader of the gods.

5. The Devas dropped down with their bodies gored with wounds, and spouting with blood; and their armies fled on all sides, like the currents of a river overflowing and breaking down its bank.
6. Dáma, Byála and Kata pursued the flying and runing away gods, in the same manner as a raging fire runs after the wood for its fuel.
7. The Asuras sought and searched long after the gods in vain, for they had disappeared like the deer and lions, among the thickets after breaking loose of their snares.
8. Failing to find out the gods, the generals Dáma, Bal and Kata, repaired with cheerful hearts to their chief in his abode in the infernal region.
9. The defeated gods after halting awhile, had then their recourse to the almighty Brahmá, in order to consult him on the means of gaining their victory over the demons.
10. Brahmá then appeared to the blood besmeared Devas with his purple countenance, as the bright and cooling moonbeams appear in the evening on the surface of the sea, colored with the crimson colors of the setting sun.
11. They bowed down before him, and complained of the danger that was brought upon them by Sambara, through his generals Dáma, Byála and Kata, whose doings they fully related to him.
12. The judging—Brahmá having heard and considered all this, delivered the following encouraging words to the host of gods before him.
13. Brahmá said:--“You shall have to wait a hundred thousand years more, for the destruction of Sambara under the arms of Hari in an open engagement.
14. You have been put to flight today by the demoniac Dáma, Byála and Kata, who have been fighting with their magical art (and deceitful weapons).
15. They are elated with pride at their great skill in warfare, but it will soon vanish like the shadow of a man in a mirror.
16. These demons who are led by their ambition to annoy you, will soon be reduced under your might, like birds caught in a snare.
17. The gods being devoid of ambition, are freed from the vicissitudes of pain and pleasure; and have become invincible by destroying the enemy by their patience.
18. Those that are caught and bound fast in the net of their ambition, and led away by the thread of their expectation, are surely defeated in their aims, and are caught as birds by a string.
19. The learned that are devoid of desire, and are unattached to anything in their minds, are truly great and invincible, as nothing can elate or depress them at anytime.
20. A man however great and experienced he may be, is easily overcome by a boy, when he is enticed to pursue after everything by his greed.
21. The knowledge that, this is I and these are mine (and apart from all others), is the bane of human life; and one with such knowledge of his self and egoism, becomes the receptacle of evils like the sea of briny waters.
22. He who confines his mind within a narrow limit, for want of his great and extended views, is called dastardly and narrow-minded man notwithstanding with all his learning and wisdom.
23. He that puts a limit to his soul or átmá, which is unbounded and infinite, both surely reduce his magnanimity or garimá to the minuteness or anima by his own making.
24. If there be anything in the world beside the oneself, that may be yours or worth your desiring, you may long to have it; but all things being but parts of the universe, there is nothing particular for anyone to have or seek.
25. Reliance on earthly things is the source of unhappiness, while our disinterestedness with all things, is the fountain of everlasting joy.
26. As long as the Asuras are independent of worldly things, they must remain invincible; but being dependant on them, they will perish as a swarm of gnats in the flame of wild fire.
27. It is the inward desire of man that makes him miserable in himself, and became subdued by others; otherwise the worm-like man is as firm as a rock.
28. Where there is any desire in the heart, it is thickened and hardened in time; as everything in nature increases in its bulk in time; but not so the things that are not in existence, as the want of desires.

29. Do you, O Indra! try to foster both the egoistic selfishness, as well as the ambition of Dáma and others for their universal dominion, if you want to cause their destruction.
30. Know, it is greed which is the cause of the poverty, and all dangers to mankind; just as the Karanja tree is the source of its bitter and pernicious fruits.
31. All those men who rove about under the bondage of greed, have bid farewell to their happiness, by subjecting themselves to misery.
32. One may be very learned and well-informed in everything, he may be a noble and great man also, but he is sure to be tied down by his greed, as a lion is tied by his chain.
33. Greed is known as the snare of the mind, which is situated like a bird in its nest of the heart, as it is within the hollow of the tree of the body.
34. The miserable man becomes an easy prey to the clutches of death by his greed, as a bird is caught in the bird net by a boy; and lies panting on the ground owing to its greediness.
35. You gods, need not bear the burden of your weapons anymore, nor toil and moil in the field of war any longer; but try your best to inflame the pernicious greed of your enemies to the utmost.
36. Know, O chief of the gods, that no arm nor weapon, nor any polity or policy, is able to defeat the enemy, until they are defeated of themselves by their want of patience, through excess of their greed.
37. These Dáma, Byála and Kata, that have become elated with their success in warfare, must now cherish their ambition and foster their greed to their ruin.
38. No sooner these ignorant creatures of Sambara, shall have gained their high desires, than they are sure to be foiled by you in their vain attempts.
39. Now ye gods! excite your enemies to the war by your policy, of creating in them an ambition and intense desire for conquest, and by this you will gain your object.
40. They being subjected by their desire, will be easily subdued by you; for nobody that is led blindfold by his desires in this world, is ever master of himself.
41. The path of this world, is either even or rugged, according to the good or restless desires of our hearts. The heart is like the sea in its calm after storm, when its waves are still as our subsided desires, or as boisterous as the stormy sea with our increasing greediness.

#### CHAPTER XXVIII THE RENEWED BATTLE OF THE GODS AND DEMONS.

1. Vasishtha continued:--Saying so, the god Brahmá vanished from the sight of the gods, as the wave of the sea retires and mixes with its waters, after having dashed and crashed against the shore.
2. The gods, having heard the words of Brahmá, returned to their respective abodes; as the breeze bearing the fragrance of the lotus, wafts it to the forests on all sides.
3. They halted in their delightful houses for some days, as the bees rest themselves in the cells of flowers after their wanderings.
4. Having refreshed and invigorated themselves in the course of time, they gave the alarm of their rising, with the beating of their drums, sounding as the peal of the last day.
5. Immediately the demons rose from the infernal regions, and met the gods in the midway air, and commenced their dreadful onset upon them.
6. Then there was a clashing of the armours, and clattering of swords and arrows, the flashing of lances and spears, and the crackling of mallets and various other weapons, as battle axes and discuses, thunderbolts, and hurling of rockstones and huge trees and the like.
7. There was also many magical instruments, which ran on all sides like the torrents of rivers; while rocks and hills, high mountains and huge trees, were flung and hurled from both sides, filling the earth with confused noise and rumbling.
8. The encampment of the gods, was beset by a magical flood of the demons, resembling the stream of the Ganges; while showers of firearms and missiles of all sorts, were hurled upon their heads from above.
9. Many big bodies of the gods and demons, rose and fought and fell by turns, as the elemental bodies of earth and the other elements, rise to and disappear from view by the act of Máya or illusion.

10. Big bombs broke the heads of mountains, and the earth became a vast sheet of blood like a red sea. The heaps of dead bodies on both sides, rose as forests to the face of heaven.
11. Living lions with iron bodies, and rows of saw-like teeth and nails white as Kása flowers, were let loose by the magic art to roam rampant in the airy field; devouring the stones, flung by the gods and demons, and bursting out into shells and shots and many other weapons.
12. The serpentine weapons flew with their mountainous shapes in the ocean of the sky; having their eyes flashing with their venomous heat, and burning with the fire of the twelve suns on the last day of desolation.
13. The hydraulic engine sent forth floods of weapons, whirling as whirlpools, and sounding loud as the rattling thunder; and sweeping the hills and rocks in their current.
14. The stone missiles which were thrown by the Garúda engine, to the aerial battlefield of the gods, emitted at intervals water and fire, and sometimes shone as the sun, and at others became altogether dark.
15. The Garúda weapons flew and roared in the sky, and the fire-arms spread a conflict of burning hills above; the burning towers of the gods fell upon the earth and, the world became as unendurable as in its conflagration on the last day.
16. The demons jumped up to the sky from the surface of the earth, as birds fly to heaven from mountain tops. The gods fell violently on the earth, as the fragment of a rock falls precipitately on the ground.
17. The long weapons sticking to the bodies of the deities and demons, were as bushes with their burning pain; thus their big statures appeared as rocks decorated with trees growing upon them.
18. The gods and demons, wandering with their mountainous bodies, all streaming in blood, appeared as the evening clouds of heaven, pouring the purple floods of celestial Gangá (Mandákiní).
19. Showers of weapons were falling as water-falls or showers of rain, and the tide of thunders flowed as fast as the fall of meteoric fire in haphazard confusion.
20. Those skilled in the arts, were pouring floods of purple fluids, mixed with the red clay of mountains, from the pipes of elephant's trunks; as they sprinkle the festive water of Phagua, mixed with the red powder through the syringe.
21. The Devas and Asuras, though worried by one another, did not yet give up their hope of victory, but hurled the weapons from their hands for mutual annoyance; and riding on the broad backs of big elephants, they wandered in the air, spreading their effulgence all around.
22. They then wandered in the sky like flights of inauspicious locusts, with their bodies pierced in the heads, hands, arms, and breasts, and filled the vault of the world like the flying clouds, obscuring the sun and the sides of heaven, and the surface and heights of the earth.
23. The earth was battered and rent to pieces by the fragments of broken weapons, falling from the waists of the combatants, who assailed one another with their loud shouts.
24. The sky re-echoed to the thunder-claps of the mutual strokes of the weapons, the clattering of the stones and trees, and the blows of the warriors on one another, as it was the commotion of the day of universal destruction.
25. The disordered world seemed to approach its untimely end, by the blowing of the furious winds mixed with fire and water (as in the chaotic state); and the many suns of the deities and demons, shining above and below.
26. All the quarters of heaven, seemed to be crying aloud, with the sounds of the hurling weapons, rolling as mountain peaks, roaring as lions, and borne by the blowing winds on all sides.
27. The sky appeared as an ocean of illusion, burning with the bodies of the warriors like flaming trees, and rolling in surges of the dead bodies of the gods and demons, floating on it like mountains; while the skirts of the earth, seemed as forest, made by the clubs and lances and spears, and many other weapons constantly falling upon them.
28. The horizon was surrounded by the big and impenetrable line of demoniac bodies, resembling the chain of Sumeru mountain girding the earth; while the earth itself

resembled the ocean filled with the mountainous bodies of fallen warriors, and towers of the celestial cities blown down by the winds.

29. The sky was filled with violent sounds, and the earth and its mountains, were washed by torrents of blood; the bloodsucking demons danced on all sides, and filled the cavity of the world with confusion.

30. The dreadful warfare of the gods and demons, resembled the tumults which rage through the endless space of the world, and that rise and fall with the vicissitudes of pleasure and pain, which it is constantly subject to.

#### CHAPTER XXIX. DEFEAT OF THE DEMONS.

1. Vasishtha continued:--In this manner, the energetic and murderous Asuras, repeated their attacks and waged many wars with the gods.

2. They carried on their warfare sometimes by fraud and often by their aggressiveness; and frequently after a truce or open war was made with the gods. They sometimes took themselves to flight, and having recruited their strength, they met again in the open field; and at others they lay in ambush, and concealed themselves in their underground caves.

3. Thus they waged their battle for five and thirty years against the celestials, by repeatedly flying and withdrawing themselves from the field, and then reappearing in it with their arms.

4. They fought again for five years, eight months and ten days, darting their fire arms, trees and stones and thunders upon the gods.

5. Being used to warfare for so long a period, they at last grew proud of their superior strength and repeated successes, and entertained the desire of their final victory.

6. Their constant practice in arms made them sure of their success, as the nearness of objects casts their reflection in the mirror.

7. But as distant objects are never reflected in the glass, so the desire for anything, is never successful without intense application to it.

8. So when the desires of the demons Dáma and others; became identified with their selves, their souls were degraded from their greatness, and confined to the belief of the desired objects.

9. All worldly desires lead to false expectations, and those that are entangled in the snares of their expectations, are thereby reduced to the meanness of their spirits.

10. Falling into the errors of egotism and selfishness, they were led to the blunder of meism or thinking these things as mine; just as a man mistakes a rope for a snake.

11. Being reduced to the depravity of selfishness, they began to think their personalities to consist in their bodies, and to reflect how their bodies from the head to foot could be safe and secure from harm.

12. They lost their patience by continually thinking on the stability of their bodies, and their properties and pleasures of life.

13. Desire of their enjoyments, diminished their strength and valor; and their former acts of gallantry now became a dead letter to them.

14. They thought only how to become lords of the earth, and thus became lazy and enervated, as lotus-flowers without water.

15. Their pride and egoism led their inclination to the pleasures of good eating and drinking, and to the possession of every worldly good.

16. They began to hesitate in joining the warfare, and became as timid as the timid deer, to encounter the furious elephants in their ravages of the forest.

17. They moved slowly in despair of their victory, and for fear of losing their lives, in their encounter with the furious elephants (of the gods) in the field.

18. These cowards wishing to preserve their bodies from the hands of death, became as powerless as to rest satisfied with having the feet of their enemies set up on their heads.

19. Thus these unnerved demons (deprived of courage), were as disabled to kill the enemy standing before them; as the fire is unable to consume the sacred ghee offering, when it is not lighted by its fuel.

20. They became as gnats before the aggressive gods, and stood with their bruised bodies like beaten soldier.



21. What needs saying more, than that the demons being overpowered by the gods, fled away from the field of battle for fear of their lives.
22. When the demons Dáma, Byála, Kata and others, who were renounced before the gods in their prowess, fled cowardly in different ways:--
23. The force of the Daityas, fell before the deities, and fled from the air on all sides, like the falling stars of heaven, at the end of a Kalpa age.
24. They fell upon the summits of mountains, and in the trees of the Sumeru range; some were enwrapped in the folds of the clouds above, and others fell on the banks of distant seas below.
25. Many fell in the cavities of the eddies of seas, and in the abyss of the ocean, and in the running streams: some fell into far distant forests, and other dropped down amidst the burning woods of wild fire.
26. Some being pierced by the arrows of the celestials, fell in distant countries, villages and cities on earth; and others were hurled in thick jungles of wild beasts, and in sandy deserts and in wild conflagrations.
27. Many fell in the polar regions, some alighting on the mountain tops, and others sinking in the lakes below; while several of them were tossed over the countries of Ándhra, Drávida, Káshmir and Persia.
28. Some sank in billowy seas and in the watery maze of Ganges, and others fell on distant islands, indifferent parts of the Jambudwipa, and in the nets of fishermen.
29. Thus the enemies of the gods, lay everywhere with their mountainous bodies, all full of scars from head to foot; and mutilated in their hands and arms.
30. Some were hanging on the branches of trees, by their outstretched entrails, gushing out with blood; others with their cropt off crowns and heads, were lying on the ground with open and fiery eyes.
31. Many were lying with their broken armours and weapons, slashed by the superior power of the adversary, and with their robes and garments all dismantled and torn by their fall.
32. Their helmets which were terrific by their blaze, were hanging down their necks; and the braids of their hairs woven with stones, hung loosely about their bodies.
33. Their heads which were covered with hard brazen and pointed crowns, were broken by slabs of stone, which were pelted upon them from the hands of the gods.
34. In this manner the demons were destroyed on all sides, together with all weapons at the end of the battle; which devoured them, as the sea water dissolves the dust.

#### CHAPTER XXX. ACCOUNT OF THE SUBSEQUENT LIVES OF THE DEMONS.

1. Vasishtha continued:--Upon destruction of the demons, the gods were exceedingly joyous; but Dáma and the other leaders of the Daityas, became immersed in sorrow and grief.
2. Upon this Sambara was full of wrath, and his anger was lighted like the all destroying fire against his generals, whom he called aloud by their names and said, where are they?
3. But they fled from their abodes for fear of his ire, and hid themselves in the seventh sphere of the infernal regions.
4. There dwelt the horrid myrmidons of death, formidable as their lord Yama himself; and who were glad with their charge of guarding the abyss of hell.
5. Dauntless warders of the hell-gate received them into their favour, and having given them shelter in the hell-pit, gave them their three maiden daughters in marriage.
6. They there passed in their company, a period of ten thousand years, and gave a free vent to their evil desires up to the end of their lives.
7. Their time passed away in such thoughts as these, that, "this is my consort and this my daughter, and I am their lord:" and they were bound together in the ties of mutual affections as strong as the chain of death.
8. It happened on one occasion that Yama—the god of retributive justice, gave his call to that spot, in order to survey the state of affairs in the sad mournful pits of hell.
9. The three Asuras, being unaware of his rank and dignity, failed to make their obeisance to the lord of hell, by taking him to their peril as one of his servants.

10. Then a nod of his eyebrows, assigned to them a place in the burning furnace of hell; where they were immediately cast by the stern porters of hell gate.

11. There they lay burning with their wives and children, until they were consumed to death, like a straw-hut and withered trees.

12. The evil desires and wicked propensities, which they contracted in the company of the hellish train, caused their transmigration to the forms of Kirátas, for carrying on their slaughters and atrocities like the myrmidons of Yama.

13. Getting rid of that birth, they were next born as ravens, and then as vultures and falcons of mountain caves.

14. They were then transformed to the forms of hogs in the land of Trigarta, and then as mountain rams in Magadha, and afterwards of heinous reptiles in caves and holes.

15. Thus after passing successively into a variety of other forms, they are now lying as fishes in the wood-land lakes of Kashmir.

16. Being burnt in hell fire at first, they have now their temporary rest in the watery lake, and drink its fily our water, whereby they neither die nor live to their hearts content.

17. Having thus passed over and over into various births, and being transformed again and again to be reborn on earth, they are rolling like waves of the sea to all eternity.

18. Thus like their endless desires, they have been eternally rolling like weeds in the ocean of the earth; and there is no end of their pains until the end of their desires.

#### CHAPTER XXXI. INVESTIGATION OF REALITY AND UNREALITY

1. Vasishtha continued:--It was for your enlightenment, O high minded Ráma! that I have related to you the instance of Dáma and Byála, that you may derive instruction thereby, and not let it go for nothing as a mere idle story.

2. Following after untruth by slighting the truth, is attended with the danger of incurring endless miseries, which the careless pursuer after it, is little aware of.

3. Mind! how great was the leadership of Sambara's army, (once held by Dáma and his colleagues), and whereby they defeated the hosts of the immortal deities, and reflect on the change of their state to contemptible fishes in a dry and dirty quagmire.

4. Mind their former fortitude, which put to flight the legions of the immortals; and think on their base servitude as hunters, under the chief of Kirátas afterwards.

5. See their unselfishness of mind and great patience at first, and then see their vain desires and assumption of the vanity of egotism at last.

6. Selfish egotism is the root of the wide extended branches of misery in the forest of the world, which produces and bears the poisonous blossoms of desire.

7. Therefore, O Ráma! be diligent to wipe off from your heart the sense of your egoism, and try to be happy by thinking always of the negation of yourself.

8. The error of egoism like a dark cloud, hidst the bright disc of the moon of truth under its gloom, and causes its cooling beams to disappear from sight.

9. The three Daityas Dáma, Byála and Káta, being under the demoniac influence of egoism, believed their nonentity as positive entity by the excess of their illusion.

10. They are now living as fishes in the muddy pool of a lake, among the forest lands of Kashmira, where they are content at present with feeding with zest upon the moss and weeds growing in it.

11. Ráma said:--Tell me sage, how they came to existence when they were nonexistent before; for neither can a nothing be an entity (existent being), nor an entity become a nonentity at anytime.

12. Vasishtha replied:--So it is, O strong armed Ráma! that nothing can ever be something, or anything can ever be nothing. But it is possible for a little thing to be great, as for a great one to be reduced to minuteness.

13. Say what nonentity has come to being, or what entity has been lasting forever. All these I will explain to you by their best proofs and examples.

14. Ráma answered:--Why sage, all that is existent is ever present before us as our own bodies, and all things beside ourselves; but you are speaking of Dáma and the demons, as mere nullities and yet to be in existence.

15. Yes Ráma, it was in the same way, that the non-existent and unreal Dáma and others seemed to be in existence by mere illusion, as the mirage appears to us to be full of water by our optical delusion (or deception of vision).
16. It is in like manner that ourselves, these gods and demigods, and all things besides, are unrealities in fact, and yet we seem to turn about and speak and act as real persons.
17. My existence is as unreal as yours, and yet it appears as real as we dream our death in sleep. (So we dream of our existence while we are awake).
18. As the sight of a dead friend in a dream is not a reality, so the notion of the reality of the world, ceases upon the conviction of its unreality, as that of the demise of the person seen in a dream.
19. But such assertions of our nihility are not acceptable to them, who are deluded to the belief of the reality of sensible objects. It is the habit of thinking its reality, that will not listen to its contradiction.
20. This mistaken impression of the reality of the world, is never to be effaced without the knowledge of its unreality, derived from the Scriptures, and the assuetude of thinking it so.
21. He who preaches the unreality of the world and the reality of Brahma, is derided by the ignorant as a mad man.
22. The learned and the ignorant cannot agree on this subject, as the drunken and sober men can not meet together. It is one who has the distinct knowledge of light and darkness, that knows the difference between the shade and sunlight.
23. It is as impossible to turn the ignorant to truth, from their belief in the reality of unrealities, as to make a dead body to stand on its legs by any effort.
24. It is in vain to preach the doctrine of that "Brahman is all" to the vulgar, who for want of their knowledge of abstract meditation, are devoted to their sensible notions.
25. There prohibition is an admonition, giving to the ignorant; as for the learned who know themselves to be Brahma, it is useless to lecture them on this subject.
26. The intelligent man, who believes that the supremely quiescent spirit of Brahma, pervades the whole universe, is not to be led away by any from his firm belief.
27. So nothing can shake the faith of that man, who knows himself as no other, beside the Supreme Being who is all in all; and thinks himself to be dependant on the substantiality of God, as the formal ring depends on its substance of gold.
28. The ignorant have no notion of the spirit, beside that of matter, which they believe as the cause and effect of its own production; but the learned man sees the substantive spirit, in all forms of creation, as he views the substance of gold in all the ornaments made of that metal.
29. The ignorant man is composed of his egoism only, and the sage is filled with his spirituality alone; and neither of them is ever thwarted from his own belief.
30. What is one's nature or habit (of thinking), can hardly be altered at anytime; for it would be foolish in one, who has been habituated to think himself as a man, to take himself for a pot or otherwise.
31. Hence though ourselves and others, and that Dáma and the demons are nothing in reality; yet who can believe that we or these or those and not what ourselves to be.
32. There is but One Being that is really existent, who is truth and consciousness himself, and of the nature of the vacuum and pure understanding. He is immaculate, all pervading, quiescent and without his rise or fall.
33. Being perfect quietude and void, he seems as nothing existent; and all these creations subsist in that vacuity as particles of its own splendor.
34. As the stars are seen to shine resplendent in the darkness of night, and the worms and waves are seen to float on the surface of the waters, so do all these phenomena appear to occur in his reality.
35. Whatever that being purposes himself to be, he conceives himself to be immediately the same: it is that vacuous Intellect only which is the true reality, and all others are also real, as viewed in it and rising and setting in it out of its own will (volition or bidding).
36. Therefore there is nothing real or unreal in the three worlds, but all of or the same form as it is viewed by the Intellect, and rising before it of its own spontaneity.

37. We have also sprung from that Will Divine as Dáma and others; hence there is neither any reality or unreality in any of us, except at the time (when we exist or cease to do so).
38. This infinite and formless void of the Intellect, is omnipresent and all pervading; and in whatever form this intellect manifests itself in any place, it appears there just in the same figure and manner.
39. As the divine consciousness expanded itself with the images of Dáma and others, it immediately assumed those shapes by its notions of the same.
40. So it is with every one of us, that all things are produced to our view, according to their notions which are presented to our consciousness.
41. What we call the world, is the representation of things to us as in our dream; it is a hollow body as a bubble rising in the empty ocean of the Intellect, and appearing as the water in the mirage.
42. The waking state of the vacuous intellect, is styled the phenomenal world, and its state of sleep and rest, is what we call liberation, emancipation or salvation from pain.
43. But the Intellect which never sleeps, nor has to be awakened at anytime, is the vacuity of the Divine Mind, in which the world is ever present in its visible form.
44. There the work of creation is united with the rest of nirvána, and the cessation from the act of creation, is joined with uninterrupted quiescence; and no difference of alternate work and rest whatever subsists in God anytime.
45. The Divine Intellect views its own form in the world, and the world in itself in its true sense; as the blinded eye sees the internal light in its orbit.
46. The Divine Intellect like the blinded eye, sees nothing from without, but views every form within itself; because there is no visible nor phenomenal world, beside what is situated within the vacuous sphere of the intellect.
47. There are all these things everywhere, as we have ideas of them in our minds; but there is never anything any where, of which we have no previous idea in the mind. It is the one quiet spirit of God, which lies extended in all these forms coming to our knowledge. Therefore knowing him as all in all, give up all your fears and sorrows and duality, rest in peace in his unity.
48. The great intellect of God, is as solid and clear as a block of crystal, which is both dense and transparent in the inside. They appear to be all hollow within, but replete with the images of all things from without.

#### CHAPTER XXXII. ON GOOD CONDUCT.

1. Ráma said:--Tell me sage, how Dáma, Vyála and Kata obtained their liberation at last like all other virtuous souls, and got released from the torments of hell, like children getting rid of the fear of Yakshas and Pisáchas.
2. Vasishtha replied:--Hear, O support of Raghu's race! what Yama said in respect of Dáma, Byála and their companions, when they besought for their liberation through his attendants in hell.
3. That Dáma and others would obtain their liberation, upon their release from their demoniac bodies by death; and upon hearing the account of their lives and actions.
4. Ráma said:--Tell me sage, how, when and from what source, Dáma and others, came to learn the accounts of their lives, and in what manner they obtained their release from hell.
5. Vasishtha replied:--These demons being transformed to fishes in a pool, by the bank of the great lotus lake in Kashmir, underwent many miserable births, in their fish-like forms in the same pond.
6. Being then crushed to death in that marshy ground under the feet of buffaloes, they were transformed afterwards to the shapes of cranes, frequenting that lake of lotuses.
7. There they fed upon the moss and mushrooms and tender petals of lotuses, and had to live upon the leaves of aquatic plants and creepers, that floated on the surface of the waves.
8. They swung in cradles of flowers, and rested on beds of blue lotuses; and dived in vortices of the waters, or flew under the cooling showers of rainy clouds.
9. These charming cranes and herons, were at last cleansed of their brutish foulness, by their vegetable food of sweet fruits and flowers, and by their pure beverage of the crystal lake, the food of holy saints.

10. Having by these means obtained a clear understanding, they were prepared for their release from the brutish state, as men when enabled to distinguish and get hold of the qualities of satva and rajas (goodness and virtue), from that of tamas or wrong and evil, are entitled to their liberation.

11. Now there is a city by name of Adhishthána, in the happy valley of Kashmere, which is beset by mountains and trees on all sides, and very romantic in its appearance.

12. There is a hill in the midst of that city known as Pradyumna Sekhara, which bears resemblance to a pistil, rising from the pericarp within the cell of a lotus-flower.

13. On the top of that hill, there is an edifice towering above all other buildings; and piercing the sky with its high turrets, which appears like pinnacles above its summit.

14. On the north-east corner of that edifice, there is a hollow at the top of its towering head; which is overgrown with moss, and is continually resounding to the blowing winds.

15. There the demon Byála built his nest in the form of a sparrow, and chirped his meaningless notes, as one repeats the Vedic hymns without knowing their meanings.

16. There was at that time a prince in the same city, by name of Yasaskara or the renowned, who reigned there like Indra over the gods in heaven.

17. Then the demon Dáma became a gnat and dwelt in that dwelling, and continued to buzz his low tune in the crevice of a lofty column of that building.

18. It then came to pass, that the citizens of Adhishthána, prepared a play ground by name of Ratnávatí-vehara in that city.

19. There the minister of the king known as Narasinha by name, took his residence. He understood the fates of human kind, as the astronomer knows the stars of heaven on a small celestial globe, which he holds in his hand.

20. It happened at that time, that the deceitful demon Kata, is as reborn as a parrot, and became the favourite of the minister, by being kept in a silver cage in his house.

21. It then turned out that the minister recited this poetical narrative of the Titan war to the inmates of the house.

22. And the parrot Kata, happening to hear it, remembered his past life, whereby he was absolved of his sins, and attained his final liberation.

23. The sparrow dwelling on the top of the Pradyumna hill, also chanced to hear the narration of his life in that place, and obtained his emancipation thereby.

24. Dáma who in the form of a gnat, resided in the palace, happened also to hear the minister's recital of his tale, and obtained thereby his peace and release.

25. In this manner, O Ráma! the sparrow on the Pradyumna mount, the gnat in the palace, and the parrot on the play ground, had all their liberation.

26. Thus I have related to you the whole of the story of the demon Dáma and others, which will fully convince you of the vanity of the world.

27. It is the ignorant only that are tempted to vanity by their error, as they are led to the delusion of water in a mirage; and so the great also are liable like these demons, to fall low from their high stations by their error.

28. Think of one of these, that reduced the high Meru and Mandara mountains with a nod of his eyebrows, was constrained to remain as a contemptible gnat in the crack of a pillar in the palace.

29. Look at another who threatened to destroy the sun and moon with a slap, living at last as a poor sparrow in a hole of the peak of the Pradyumna mountain.

30. Look at the third who balanced the mount Meru like a flower bouquet in his hand, lying imprisoned as a parrot in the cage at the house of Nrisingha.

31. When the sphere of the pure intellect, is colored with the color of egotism, it is debased to another form without changing its nature (by another birth).

32. It is because of the wrong desire of a man that he takes the untruth for truth, as if by the excessive thirst of a person, that he mistakes the mirage for water, and thereby loses both his way and his life.

33. Those men only can ford across the ocean of the world, who by the natural bent of their good understanding, are inclined to the study of the scriptures, and look forward to their liberation, by rejecting whatever is vicious and untrue.

34. Those who are prone to false reasoning and heresy, by rejecting the revelations, are subject to various changes and miseries, and fall like the running water into the pit, by loss of their best interests in life.
35. But those who walk by the dictates of conscience, and follow the path pointed by the Āgama (Veda); are saved from destruction, and attain their best state (of perfection).
36. O high-minded Rāma! he whose mind always longs after having this thing and that, loses the best gain of his manliness (parama purushārtha) by his greed, and leaves not even ashes or traces behind.
37. The high-minded man regards the world as a straw, and shuns all its concerns as a snake casts off its skin.
38. He whose mind is illumined by the wonderful light of truth, is always taken under the protection of the gods, as the mundane egg is protected by Brahmá.
39. Nobody should walk in paths which are long and wearisome, crooked and winding, and encompassed by dangers and difficulties; because Ráhu—the ascending node, lost its life by its curvilinear course, to drink the nectarine beams of the moon.
40. He who abides by the dictates of the true scriptures, and associates with the best of men, are never subject to the darkness of error.
41. Those who are renowned for their virtues, have the power to bring their destiny under their command, convert all their evils to good, and render their prosperity perpetual.
42. Those who are unsatisfied with their qualifications, and those who thirst after knowledge and are seekers of truth, are truly called as human beings, all others are but brutes.
43. Those, the lakes of whose hearts are brightened by the moonbeams of fame; have the form of Hari seated in their hearts, as in the sea of milk.
44. The repeated desire of enjoying what has been enjoyed, and of seeing what has often been seen, is not the way to get rid of the world; but is the cause of repeated birth, for the same enjoyments.
45. Continue to abide by the established rule of conduct, act according to the Scriptures and good usages, and break off the bonds of worldly enjoyments, which are all but vanities.
46. Let the world resound with the renown of your virtues reaching to the skies; because your renown will immortalize your name, and not the enjoyments you have enjoyed.
47. Those whose good deeds shine as moonbeams, and are sung by the maidens of heaven, are said to be truly living, while all others unknown to fame are really dead.
48. They that aspire to their utmost perfection by their unfailing exertions, and act according to the precepts of the Scriptures, are surely successful in their attempt.
49. Abiding patiently by the Scripture, without hastening for success; and perfecting one's self by long practice, produce the ripe fruits of consummation.
50. Now Rāma, renounce all your sorrow and fear, your anxieties, pride and hastiness; conduct yourself by the ordinances of law and scriptures, and immortalize your name.
51. Take care, that your sensuous soul does not perish as a prey in the snare of your sensual appetites, nor as a blind old man by falling in the hidden pits of this world.
52. Do not allow yourself henceforward to be degraded below the vulgar; but consider well the scriptures as the best weapons, for defeating the dangers and difficulties of the world.
53. Why do you endanger your life in the muddy pit of this world, like an elephant falling in a pitfall under the keen arrows of the enemy? Avoid only to taste of its enjoyments, and you are free from all danger.
54. Of what avail is wealth without knowledge; therefore devote yourself to learning, and consider well your riches to be but trash and bubbles.
55. The knowledge of heretical scriptures; has made beasts of men, by making them only miserable and unhappy by their unprofitable arguments.
56. Now wake and shake off the dullness of your long, deep and death like sleep, like the torpor of the old tortoise lying in the bog.
57. Rise and accept an antidote to ward off your old age and death; and it is knowledge of this prescription, that all wealth and property are for our evils, and all pleasures and enjoyments, tend only to sicken and enervate our frames.

58. Know your difficulty to be your prosperity, and your disrespect to be your great gain. Conduct yourself according to the purport of the scriptures, as they are supported by good usage.

59. Acts done according to the scriptures and good usage also, are productive of the best fruits of immortality.

60. He who acts well according to good usage, and considers everything by good reasons, and is indifferent to the pains and pleasures of the world; such a one flourishes like a tree in the spring, with the fruits and flowers of long life and fame, virtues and good qualities and prosperity.

#### CHAPTER XXXIII. CONSIDERATION OF EGOISM.

1. Vasishtha Continued:--Seeing the complete success of every undertaking, depending on your own exertion at all times and places, you should never be slack in your energy at all.

2. See how Nandi gratified the wishes of all his friends and relations by his own exertions, and how he became victorious over death itself, by his adoration of Mahádeva by the side of a lake.

3. See also, how the Dánavas too got the better of the gods, who were filled with every perfection, by their greater wealth and prowess, as the elephants destroy a lake of lotuses.

4. See, how Maruttá the King of demons, created another world like that of Brahmá, by means of his sacrifice through the great sage Samvarta (the law giver).

5. See, how Viswámitra (the military chief) obtained the dignity of Brahmanhood by his great energy and continued exertions. He obtained by his austerities what is impossible to be gained by another.

6. See, how the poor and unfortunate Upamanyu, obtained his nectarious food of the cake and curdled milk, by his worship of Siva, from the Milky Ocean in days of yore.

7. See how the god Vishnu devoured (destroyed), like a wild fire the demons of the triple world, likening the tender filaments of lotuses; and how the sage Sweta became victorious over death by means of his firm faith in Siva.

8. Remember, how the chaste Sávitrí, brought back her spouse Satyavána from the realm of death, by her prevailing on stern Yama with the sweet politeness of her discourse.

9. There is no great exertion of any kind that goes unrewarded in this world; all impossibility is thought possible by ardent pursuit after it.

10. So men having full knowledge of the spirit, and exerting their utmost devotion, are enabled to root out their destiny of transmigration, which is filled with so much pain and pleasure.

11. All visible things are full of danger to the sight of the intelligent. There is no pleasure to be had from anything, without its accompanying pain.

12. Though it is difficult to know the Supreme Brahman, and easy to attain supreme joy; yet should Brahman be sought at first, as the giver of all joy.

13. Forsake your pride, and rely on your unalterable peace of mind; consider well your worthiness in your understanding, and stick to your attendance on the wise and good.

14. There is no other way for your salvation in this ocean of the world, save by your attendance on the wise. All your pilgrimage, austerity and learning of the scriptures, are of no avail to your liberation.

15. He is called the wise, whose greediness, anger and false conceptions, are on their decline day by day; and who walks in the path of righteousness, as it is taught in the Scripture.

16. The society of spiritual guides, serves to dispel the visibles from the sight of the devout, as the invisibles are hidden from sight.

17. In the absence of all other objects, there remains the Supreme Spirit alone in view, and the human soul having nothing else to rest upon, rests at last in the Supreme Soul only.

18. The visibles did not exist before, nor are they produced from nothing; they are not in existence though seen in our presence, nor are they to exist in future. The supreme alone exist for ever without change or decay.

19. I have already shown you by various instances the falsehood of the visibles; I will now show you the falsity of existence, as it is known to the learned.

20. Now that our passive consciousness of the three worlds, being the sober truth with the wise, there can be no room for the unrealities of matter and illusion, to enter into our belief.
21. Whatever wonders are displayed by the active intellect to the inactive soul, the same is thought to be the world.
22. The notion of the sphere of the world, is derived from the rays of the central intellect, stretching to the circumference of the understanding, and there being no difference between the radiating point and the radiated circle, acknowledge the identity of the radiator, the radii and the periphery.
23. The twinklings of the intellectual eye in its acts of opening and shutting, cause the notions of the appearance and disappearance of the world in continued succession.
24. One unacquainted with the true sense of ego, is blind amidst the luminous sphere of the intellect, but he who knows its true meaning, finds himself amidst the sphere of spiritual light, (or rather loses himself in the divine light).
25. He that understands the Divine Ego, does no more retain the notion of his own egoism; but mixes with the Supreme Soul, as a drop of water is lost in the waters of the ocean.
26. In reality there exists no I or you nor the visible world nor anything else; but all these blend upon right reasoning in the one Ego, which remains and subsists after all other existences.
27. Even clear understandings are sometimes clouded by false apparitions, as those of ogres etc.; when there are no such things, just as children are seized with false fear of demons.
28. As long as the moonlight of the intellect, is hidden by the darkness of egoism, so long the lotus lake of spirituality, will not come to its bloom.
29. The feeling of egoism being wiped off from the mind, the sense of self and selfish passions, will vanish of themselves from the heart; and there will be an utter end of the fears of death and hell, as also of the desires of heaven and liberation.
30. So long as the egoistic feelings float about, like clouds over the sphere of the mind, there will be no end of desires, growing in the heart like weeds in the plains.
31. As long as the cloud of egotism continue to overcast the mind and obscure its intelligence, the humidity of dullness will fill its sphere, and prevent the light of intellect to pierce through it.
32. Egoistic pride is unmannerly in men, and is taken in the light of vanity, it is the cause of sorrow and not delight; and is as imaginary ghosts to children.
33. The vain assumption of egoism, is productive of a great many errors, it leads to the ambition of gaining an infinity of worlds, as it was in the cases of the foolish demons.
34. The conceit that I am such and such (a great man), is an error than which there is none other, nor is ever likely to be a greater error to lead us to utter darkness.
35. Whatever joy or grief betides us at anytime in this changeful world, is all the effect of the rotatory wheels of egoism, turning up and down at every moment.
36. He who weeds and roots out the germs of egoism from his heart, he truly prevents the tree of his worldliness, from jutting out in a hundred branches.
37. Egoism is the sprout of the trees of our lives, in their interminable revolutions through the world; and meity or the sense that "this is mine," is the cause that makes them expand in a thousand branches.
38. Swift as the flight of birds, do our desires and desirable objects disappear from us; and upon mature consideration, they prove to be but bubbles, bursting on the fleeting impermanent waves of our lives.
39. It is for want of the knowledge of the one Ego, that we think ourselves as I, you, this or the other; and it is by shutting out our view of the only soul, that we see the constant revolutions of this world and that.
40. As long as the darkness of egoism reigns over the wilderness of human life, so long doth the goblin of selfishness infest it with its wanton revelry.
41. The vile man that is seized by the avaricious demon of selfishness, is at an utter loss of any moral precept; and any māntra of his religion to satisfy his wants.



42. Ráma said:--Tell me, O venerable Bráhmaṇ, how we may be enabled to suppress our egoism or selfishness, for evading the dangers and difficulties in our course through the world.

43. Vasishtha replied:--It is by seeking to settle mind in the resplendent soul, as it shines in the transparent mirror of the intellect, that it is possible for anybody to suppress the consciousness, of his self or personal existence.

44. A closer investigation into human life, proves it to be a maze full with the false shows of magic. It is not worth loving or hating, nor capable of causing our egoism or pride.

45. He whose soul is free from egoism, and devoid of the impression of the phenomena; whose course of life runs in an even course, is the man who can have no sense of egoism in him.

46. He who knowing his internal self to be beyond the external world, and neither desires nor dislikes anything in it, but preserves the serenity of his temper at all times, is not susceptible of egoism.

47. Whoever thinks himself to be the inward noumena, and distinct from the outward phenomena, and keeps the calm equanimity of his mind, is not ruffled by the feeling of his egoism.

48. Ráma said:--Tell me, sage, what is the form of egoism, and whether it consists in the body or mind or of both of these, and whether it is got rid of with the riddance of the body.

49. Vasishtha replied:--There are three sorts of egoism, Ráma! in this triple world, two of which are of superior nature, but the third is of a vile kind and is to be abandoned by all.

50. The first is the supreme and undivided Ego, which is diffused throughout the world; it is the Supreme Soul (Paramátma), beside which there is nothing in nature.

51. The feeling of this kind of egoism, leads to the liberation of men, as in the state of the living-liberated; but the knowledge of the ego, as distinct and apart from all, and thought to be as minute as the hundredth part of a hair, is the next form of self-consciousness, which is good also.

52. This second form of egoism, leads also to the liberation of human souls, even in the present state of their existence, known as the state of living-liberation.

53. The other kind of egoism, which is composed of the knowledge of the body, with all its members as parts of the Ego, is the last and worst kind of it, which takes the body for the soul or self.

54. This third and last kind, forms the popular belief of mankind, who take their bodies as parts of themselves; it is the basest form of egoism, and must be forsaken in the same manner, as we shun our inveterate enemies.

55. The man that is debased by this kind of egoism, can never come to his right sense; but becomes subject to all the evils of life, under the thrall of the powerful enemy.

56. Possessed with this wrong notion of himself, every man is constantly troubled in his mind by various desires, which expose him to all the evils of life.

57. By means of the better egoisms, men transform themselves to gods; but the common form of it, debases a man to the state of a beast and its attendant evils.

58. That I am not the body, is the certainty arrived at by the great and good, who believing themselves to be of the first two kinds, are superior to the vulgar.

59. Belief in the first two kinds, raises men above the common level; but that in the lower kind, brings every misery on mankind.

60. It was owing to their baser egoism, that the demons Dáma, Vyála and others, were reduced to that deplorable state, as it is related in their tale.

61. Ráma said:--Tell me, sage, the state of that man, who by discarding the third or popular kind of egoism from his mind, attains the well being of his soul in both the present and future worlds.

62. Vasishtha replied:--Having cast off this poisonous egoism, a man rests in the Supreme Spirit in the same manner, as the believers in the two other sorts of it.

63. The two former views of egoism, place the egotist in the all pervasive Spirit; (in the Ego of the Divine Unity).

64. But all these egoisms which are in reality but different forms of dualism, being lost in the unity, all consciousness of distinct personality, is absorbed in the Supreme monoity.

65. The good understanding should always strive to its utmost, to get rid of its common and gross egotism, in order to feel in itself the ineffable joy of the unity.
66. Renunciation of the unholy belief of one's self personality in his material body, is the greatest good that one can attain to for his highest state of joy parama padam.
67. The man that forsakes the feeling of his egoism (or personality) from his mind, is not debased nor goes to perdition by either his indifference to or management of worldly affairs.
68. The man who has got rid of his egoism by the subsidence of his selfishness in himself, is indifferent to pain and pleasure, as the satisfied are to the taste of sweet or sour.
69. The man detesting the pleasures of life, has his full bliss presented before himself; as the mind cleared of its doubts and darkness, has nothing hidden from its sight.
70. It is by investigation into the nature of egoism, and forsaking this gross selfishness, that a man crosses over the ocean of the world of his own accord.
71. The man who having nothing of his own, and knowing himself as nothing, yet has all and thinks himself as all in all, and who though possessed of wealth and properties, has the magnanimity of his soul to disown them to himself; he is truly situated in the Supreme Soul, and finds his rest in the state of Supreme bliss.

#### CHAPTER XXXIV. END OF THE STORY OF DÁMA AND BYÁLA.

1. Vasishtha continued:--Now, hear me relate to you, what Samvara did after the flight of Dáma and his train; and how he remained in his rocky stronghold in the hell region.
2. After the complete overthrow of the whole army of Samvara, and their downfall from heaven like innumerable rain-drops, falling from an over-spreading cloud, and afterwards dispersing itself and disappearing in autumn:--
3. Samvara remained motionless for many years in his strong citadel, at the loss of his forces defeated by the gods; and then thought within himself, about the best means of overcoming the celestials.
4. He said, "the demons Dáma and others, that I produced by my black-art of exorcism, are all overthrown in battle, by their foolishness and vanity of pride and egotism.
5. "I will now produce some other demons by the power of my charm, and endue them both with the power of reason and acquaintance with spiritual science, in order that they may know and judge for themselves.
6. "These then being acquainted with the true nature of things, and devoid of false views, will not be subject to pride or vanity, but be able to vanquish the deities in combat".
7. Thinking so in himself, the arch-fiend produced a host of good demons by his skill in sorcery; and these creatures of his spell filled the space of the sky, as bubbles foam and float on the surface of the sea.
8. They were all knowing and acquainted with the knowables; they were all dispassionate and sinless, and solely intent on their allotted duties, with composed minds and good dispositions.
9. They were known under the different names of Bhíma, Bhásha and Dridha; and they looked upon all earthly things as straws, by the holiness of their hearts.
10. These infernal spirits burst out of the ether and sprang up to the upper world, and then spread over the face of the sky as a flight of locusts. They cracked as guns, and roared and rolled about as the clouds of the rainy season.
11. They fought with the gods for many cycles of years, and yet they were not elated with pride, owing to their being under the guidance of reason and judgement.
12. For until they were to have the desire of having anything, and thinking it as "this is my own," so long were they insensible of their personal existence, such as "this is I, and that one is another;" and consequently invincible by any.
13. They were fearless in fighting with the gods, from the knowledge of their being equally mortal as themselves; and from their want of the knowledge of any difference subsisting between one another.
14. They rushed out with a firm conviction that, the unsubstantial body is nothing, and the intellect is lodged in the pure soul; and that their is nothing which we call as I or another.

15. Then these demons who were devoid of the sense of themselves and their fears were necessarily dauntless of the fear of their decease or death; and were employed in their present duties, without the thoughts of the past and future.
16. Their minds were attached to nothing, they slew their enemies without thinking themselves as their slayers; they did their duties and thought themselves as no doers of them; and they were utterly free from all their desires.
17. They waged the war under the sense of doing their duty to their master; while their own nature was entirely free from all passion and affection, and of even tenor at all times.
18. The infernal force under the command of Bhíma, Bhásha and Dridha, bruised and burned and slew and devoured the celestial phalanx, as men knead and fry and boil the rice and afterward eat up as their food.
19. The celestial army being harassed on all sides by Bhíma, Bhásha, and Dridha, fled precipitately from the height of heaven, as the Ganges runs down from Himalayan height.
20. The discomfited legion of the deities, then resorted to the god Hari, sleeping on the surface of the ocean of milk; as the bodies of the clouds of heaven, are driven by the winds to the tops of mountains.
21. The god lying folded in the coils of the serpent, as a consort in the arms of his mistress; gave the gods their hope of final success in future.
22. The gods kept themselves hid in that ocean, until it pleased the lord Hari, to proceed out of it for the destruction of the demons.
23. Then there was a dreadful war between Vishnu and Samvara, which broke and bore away the mountains as in an untimely great deluge of the earth.
24. The mighty demon being at last overthrown by the the might of Náráyana, was sent to and settled in the city of Vishnu after his death.
25. The demons of Bhíma, Bhásha and Dridha, were also killed in their unequal struggle with Vishnu, and were extinguished like lamps by the wind.
26. They became extinct like flames of fire, and it was not known whither their vital flame had fled. Because it is the desire of a person that leads him to another state, but these having no wish in them, had no other place to go.
27. Hence the wishless soul is liberated, but not the mind full of yearning desires; therefore use your reason, O Ráma, to have a wishless mind and soul.
28. A full investigation into truth, will put down your desires at once; and the extinction of desires, will restore your mind to rest like an extinguished candle.
29. Complete wisdom consists in the knowledge of there being nothing real in this world, and that our knowledge of reality is utterly false, and that nothingness of thing, is the true reality.
30. The whole world is full with the spirit of God, whatever otherwise one may think of it at anytime; there can be no other thought of it except that it is a nothingness, and this forms our perfect knowledge of it.
31. The two significant words of the will and mind are mere insignificant fictions, as head and trunk of the ascending and descending nodes of a planet; which upon their right understanding, are lost in the Supreme Spirit.
32. The mind being accompanied by its desires, is kept confined in this world, but when that is released from these, it is said to have its liberation.
33. The mind has gained its existence in the belief of men, owing to the many ideas of pots and pictures (ghata-patadí); and other things which are imprinted in it; but these thoughts being repressed, the mind also vanishes of itself like the phantoms of demons (Yakshas).
34. The demons Dáma, Byála and Kata, were destroyed by reliance on their minds; but Bhíma, Bhásha and Dridha were saved by their belief in the Supreme Soul, as pervading all things. Therefore, O Ráma! reject the examples of the former, imitate that of the latter.
35. "Be not guided by the example of Dáma, Byála and Kata," is the lesson that was first delivered to me by Brahmá--the lotus-born and my progenitor himself.
36. This lesson I repeat to you, O Ráma, as my intelligent pupil, that you may never follow the example of the wicked demons Dáma and others; but imitate the conduct of the good spirits, Bhíma and others in your conduct.

37. It is constant pain and pleasure that forms the fearful feature of this world, and there is no other way of evading all its pangs and pains, save by your apathetic behaviour, which must be your crowning glory in this life.

#### CHAPTER XXXV. DESCRIPTION OF INDIFFERENCE.

1. Vasishtha continued:--Blessed are the virtuous, who have cleansed their hearts from the dirt of ignorance; and victorious are those heroes, who have conquered their unsatisfiable and uncontrollable minds.

2. It is self-control or the government of one's own mind, that is the only means of wading through all the troubles and distresses, and amidst all the dangers and difficulties of this world.

3. Hear the summary of all knowledge, and retain and cultivate constantly it in your mind; that the desire of enjoyment (greed) is our bondage in the world, and its abandonment is our release from it.

4. What need is there of many precepts, learn this one truth as the sum substance of all, that all pleasures are poisonous and destructive, and you must fly from them as from venomous snakes and a raging-fire.

5. Consider well and repeatedly in yourself, that all sensible objects are as hydras and dragons; and their enjoyment is gall and poison. Avoid them at a distance and pursue after your lasting good.

6. The desire mind is productive of destructive evils, as the sterile ground is fertile only in thorns and brambles.

7. The mind devoid of desire, lacks its expansion, as the heart wanting its passions and affections, is curbed and contracted in itself.

8. The goodly disposed mind ever teems with virtues, that are opposed to wrong acts and vice, as the ground of a good quality, grows only the good and useful trees in spite of weeds and bushes.

9. When the mind gains its serenity by culture of good qualities, the mist of its errors and ignorance gradually fade and fly away, like clouds before the rising sun.

10. The good qualities coming to shine in the sphere of the mind, like stars in the moonlight sky, gives rise to the luminary of reason to shine over it, like the bright sun of the day.

11. And as the practice of patience grows familiar in the mind, like the medicinal Vansalochana within the bamboo; it gives rise to the quality of firmness in the man, as the moon brightens the spring sky.

12. The society of the good is a tree, affording its cooling shade of peace, and yielding the fruit of salvation. Its effect in righteous men, is like that of the stately Sarala-tree, distilling the juice of spiritual joy from the fruitage of samádhi.

13. Thus prepared, the mind becomes devoid of its desires and enmity, and is freed from all troubles and anxieties. It becomes dull to the feelings of grief and joy, and of pain and pleasure also, and all its restlessness dies in itself.

14. Its doubts in the truths of the scriptures die away, as the table of values and all its curiosities for novelties, are put to a stop. Its veil of myths and fictions is unveiled, and its ointment of error is rubbed out of it.

15. Its attempts and efforts, malice and disdain, distress and disease, are all removed from it; and the mist of its grief and sorrow, and the chain of affections, are all blown and torn away.

16. It discards the progeny of its doubts, repudiates the consorts of its greed, and breaks loose from the prison-house of its body. It then seeks the welfare of the soul, and attains its godly state of holiness.

17. It abandons the causes of its stoutness, and relinquishes its choice of this thing and that; and then remembering the dignity of the soul, it casts off the covering of its body as a straw.

18. The elevation of the mind in worldly affairs, tends to its destruction, and its depression in these leads to its spiritual elevation. The wise always lower their minds (pride); but fools are for elevating them (to their ruin).

19. The mind makes the world its own, and ranges all about it; it raises the mountains and mounts over them; it is as the infinite vacuum, and comprehends all vacuity in itself; and it makes gods of friends and foes of others unto us.
20. The understanding being soiled by doubts, and forgetting the true nature of the intellect, takes upon it the name of the mind, when it is full of all its worldly desires.
21. And the intellect being perverted by its various deisires, is called the living soul; the animal soul being distinct from the rational soul.
22. The understanding which forgets its intellectuality, and falls into the error of its own personality, is what we call the internal principle of the mind which is all hollow within.
23. The soul is not the man of the world, nor is it the body or its blood. All material bodies are but gross and dull matter; but the soul in the body is empty air and intangible.
24. The body being dissected into atoms, and analysed in all its particles, presents nothing but blood and entrails as the plantain tree, which when cut into pieces, presents nothing but its folded rinds.
25. Know the mind and living soul as making a man, and assuming his mortal form; the mind takes its form by itself according to his own option.
26. Man stretches his own sphere of action by his own option only to entrap himself in it, as the silkworm weaves its cocoon for its own imprisonment.
27. The soul lays down its error of being the body, when it has to forsake the same at some time or other, and assume another form as the germ sprouts forth into leaves.
28. As is the desire or thought in the mind, so is it born in its next state of metempsychosis. Hence the new born babe is given to sleeping, because it thinks itself to be dead, and lying in the night-time of his death. It is also given to the dreaming of those things, which had been the objects of its desire or thought in its previous state or birth. (This establishes the doctrine of innate ideas in the dreaming state of new-born babies).
29. So sour becomes sweet by mixture with sugar, and the bitter seed produces sweet fruits by being sown with honey. So on the contrary, sweet becomes bitter by intermixture of gall and wormwood.
30. Aiming after goodness and greatness, makes a man good and great; as one wishing to be an Indra or a lord, dreams of his lordliness in his sleep.
31. Inclination to meanness bemeans a man, and a tendency to vileness vilifies his conduct in life; as one deluded by his fancy of devils, comes to see their apparitions in his nightly visions.
32. But what is naturally foul or fair, can hardly turn otherwise at anytime; as the limpid lake never becomes muddy, nor the dirty pool ever becomes glassy.
33. The perverted mind produces the fruits of its perversion in all its actions, while pure-mindedness is filled with the effects of its purity everywhere.
34. Good and great men never forsake their goodness and greatness, even in their fall and decline; so the glorious sun fills the vault of heaven with his glory, even when he is sinking below (the horizon).
35. There is no restriction or freedom of the human soul, to or from any action or thing herein; it is a mere passive and neutral consciousness, of all that passes before it as a magic scene.
36. The world is a magical city, and as a mirage appearing to sight; it is of the nature of the delusive panorama, showing many moons of the one, whose unity admits of no duality. So the one Brahma is represented as many by delusion.
37. All this is truly the essence of Brahma, and this is the sober reality; the substantive world is an unsubstantiality, and peers out to view as a hollow phantom.
38. That I am not the infinite but an infinitesimal, is the misjudgment of the ignorant; but the certitude of my infinity and supremacy, is the means of my absorption in the Infinite and Supreme.
39. The belief of one's individuality in his undivided, all pervasive and transparent soul, as "I am this," is the cause of his bondage to his personality, and is a web spun by his false dualism.
40. Want of the knowledge of one's bondage or freedom, and of his unity or duality, and his belief in the totality of Brahman, is the supreme truth of true philosophy.

41. Perfect transparency of the soul, amounting to its nihility, and its want of attachment to visible appearances, as also its unmindfulness of all that is, are the conditions for beholding Brahman in it. There is no other way to this.
42. The purity of the mind produced by acts of holiness, is the condition for receiving the sight of Brahman; as it is the whiteness of the cloth that can receive any color upon it.
43. Think your soul, O Ráma! as same with the souls of all other persons, and abstain from all other thoughts, of what is desirable or undesirable, what invigorates or enfeebles the body, and what brings liberation after bondage, or salvation after sinfulness.
44. The mirror of the mind being cleansed by the knowledge of the scriptures, and dispassionateness of the understanding, it receives the reflection of Brahma, as the clear crystal reflects the images of things.
45. The sight which is conversant with visible objects and not with images and ideas in the mind, is called false vision of what is soon lost from view.
46. When the mind is fixed upon God, by abstracting its sight from all mental and ocular visions, it has then the view of the Supreme before it.
47. The visible sights which are obvious to view, are all but unreal phantoms; it is the absorption of the mind in the divine, that makes it identical with the same and no other.
48. The visibles now present before us being absent from our view, either before or after our sight of them, must be considered as absent in the interim also. Therefore one unacquainted with his mind, is as insensible as the man that knows not what he holds in his hand.
49. One having no knowledge that "the world is the same with the Supreme Spirit," is always subject to misery; but the negation of the visibles as distinct from God, gives us both the pleasure of our enjoyments here, and our liberation in future.
50. It is ignorance to say the water is one thing and its wave is another; but it shows one's intelligence, who says they are the one and the same thing.
51. The vanities of the world, are associated with sorrow, therefore discard all its appendages from you. The abandonment of wastefulness, will lead to your attainment of wisdom at last.
52. The mind being composed of vain desires, is an unreality in itself; say therefore, O Ráma! why should you sorrow for something which in reality is nothing.
53. Do you, O Ráma! look upon all things as traps set to ensnare the soul; and regard them with the eye of an unkind kinsman looking upon his relatives, with an eye of apathy and unconcern.
54. As the unkind relative is unconcerned with the joys and griefs of his relations; so should you remain aloof from all things, by knowing the falsehood of their natures.
55. Rely on that eternal Spirit, which is infinite knowledge and joy, and which is between the viewer and the view, (noumenon and phenomenon). The mind being fixed to that truth, will adhere to it as clay, after the swiftness of its flight is at an end.
56. The airy flight of the mind being restrained, the sluggish body must cease to run about; and the cloud of the dust of ignorance, will no more spread over the city of the world.
57. When the rains of our desires are over, and the calmness of the mind is restored; when the shuddering coldness of dullness has fled, and when the mud of worldliness is dried up:-
58. When the channel of our thirst is dried up, and the drinking pots are sucked up and emptied; when the forest of the heart is cleared, and its brambles are rooted out, and the frost of false knowledge has disappeared:--
59. It is then that the mist of error vanishes from view, like the shadow of night on the approach of dawn; and the frigidity of dullness is put to flight, like the poison of snake-bite by the potent charm of mantras.
60. Then the streams of our desires, do not run down the rock of the body; nor do the peacocks of our fleeting wishes, fly and sport on its top.
61. The sphere of our consciousness becomes as the clear sky; and the luminary of the living soul, shines as brightly over it as the midday sun.
62. The cloud of error is dispelled and succeeded by the light of reason; and the longings of the soul, being purified of their impurities, make it shine brilliantly amidst its sphere.

63. Then raptures of serene delight, shoot forth in the soul like blooming blossoms in the open air; and a cool light is shed upon it, like the cooling beams of the autumnal moon.

64. This ecstasy of the soul, unfolds all prosperity before it, and fructifies with abundance the well cultivated ground of the reasoning mind.

65. It sheds its clear luster all over the world, and shows the depths of the hills and forests, and everything on earth in their clearest light.

66. It expands the mind and makes it translucent, and the heart as a clear lake, renders blooming with blossoms of the lotus of satva, and without the dust-rajās of egoism. It is never infested by the swarming passions of pride or tamas.

67. The mind then being cleansed of its selfishness, turns to universal benevolence and philanthropy; and being quite calm in itself without any desire of its own, it reigns as lord over the city of its body.

68. The man whose investigation has made him acquainted with all things, whose soul is enlightened with truth; whose mind is melted down from his highmindedness; who is calm and quiet in his understanding, and looks at the unpleasant course of the births and deaths of men with pity; he truly lives happily in the realm of his body, without his feverish anxieties about anything.

#### CHAPTER XXXVI. DESCRIPTION OF THE INTELLECTUAL SPHERE.

1. Rāma said:-Tell me O Bráhmaṇ! how the mundane system subsists in the extra mundane immaterial soul, for the sake of my advancement in knowledge.

2. Vasishtha replied:--The worlds having no separate existence except in the Supreme mind, they are all situated in the Divine Intellect, like the unheaving and unseen would-be waves of the sea.

3. As the all-pervading sky is not to be seen owing to its extreme lack of substance; so the undivided nature of the all-pervasive intellect, is not to be perceived on account of its rarity.

4. As the gem has its brilliancy in it, whether it is moved or unmoved by anybody, so the unreal world has its potential existence in the Divine Spirit, both in its states of action and inactivity.

5. As the clouds abiding in the sky, do not touch the sky or have a tangible feeling of its vacuity; so the worlds subsisting in the receptacle of the Intellectual soul, have no contact with the extraneous intellect, which is unconnected with its contents.

6. As the light residing in the waters of the sea or a pot of water, is not connected either with the water or pot, nor is it felt by us but by its reflection; so the intangible soul abides unconnected in its receptacle of the body, and reflects itself to our knowledge only.

7. The intellect is devoid of every desire and designation; it is the indestructible soul, and is named by our intelligence of it as intelligible; or from some one of our intelligible ideas as the living soul etc.

8. It is clearer than the translucent air, and finer than it by a hundred times; it is known as an undivided whole by the learned; who view it as identical with the whole undivided world, which it comprehends within itself.

9. As the sea water shows itself in various forms in all its waves, so the intellect does not differ from it, in showing us its various representations of its own motion.

10. The diversities of our subjective and objective knowledge of myself and yourself and these (ego, you, etc., are like the varieties of surging waves in the ocean of the intellect, these are but false notions, since they are representations of the same element, and the very same intellect.

11. The various states of the intellect (Chit), exercise of intellect (Chintá), intelligence (Chittam) and intelligibles (Chetyas), all belong to the main principle of the soul. They are differently conceived by the learned and ignorant, but the difference is a mere conceit.

12. The intellect presents its two different aspects to the wise and unwise people; to the ignorant, it shows its unreal nature in the realistic conception of the world, while to the learned it exhibits its luminous form in the identity of all things (with God).

13. The intellect enlightens the luminous bodies of the sun and stars, by its internal (intellectual) light; it gives a relish to things by its internal taste; and it gives birth to all beings from its inborn ideas of them.

14. It neither rises nor sets, nor gets up nor sits; it neither proceeds nor recedes to or fro, it is not here nor is it nowhere.

15. The pure and transpicuous intellect which is situated in the soul, displays in itself the phantasmagoria which is called the world.

16. As a heap of fire emits its flame, and a luminous body blazes with its rays; and as the sea swells in surges and breaks in with its arms, so the intellect bursts out in its creations.

17. Thus the intellect which is selfmanifest and omnipresent of its own nature, develops and envelops the world by its own manifestation and occultation, and by its acts of integration and segregation; or the acts of accretion and secretion.

18. It is led by its own error and of its own accord, to forget and forsake its state of infinitude; and then by assuming its individual personality of egoism (that I am), it is converted to an ignoramus.

19. It falls from its knowledge of generals to that of particulars, by its act of specialization; and comes to the discrimination of the positive, and negative, and of inclusion and exclusion.

20. It strives and struggles within the confines of the sensuous body; and it multiplies in these bodies like the weeds sprouting out of the bosom of the earth.

21. It is the intellect that stretches the spacious vacuum, to make room for the subsistence and growth of everything; and makes the all and ever moving air and the liquid water, for the vitality and nourishment of all.

22. It makes the firm earth and the light-some fire and the fixed worlds all around; and employs time by its injunctions and prohibitions.

23. It gives fragrance to flowers, and grows by degrees their filaments and pistils; and it makes the moisture of the porous ground, to grow vegetables on earth.

24. The rooted trees fructify with fruits, by their juicy saps from beneath; and they produce their fruitage, and display their foliage with outlines in them, as their veins and arteries.

25. It renovates the forest with its gifts of various colors, and dyes them with the variety of colors in the rainbow of Indra.

26. It bids the thin layers of rocks, fruits and flowers to wait on the flowery season of Spring; and then brings their fruitage to perfection, under the heat of the summer sun.

27. It makes the dark blue clouds of heaven, to wait on the approach of the rainy weather; and causes the harvest of fields, to follow in the train of autumn.

28. The cold season is decorated with its smiling frost, in its faces of the ten sides of the sky; and the dewy weather is made to waft its icicles of dew drops, on the wings of the chilling winds of winter.

29. It makes the ever moving time, to revolve in its rotation of years and cycles and Yuga ages; and causes the tide of creation to roll on in its waves of worlds, on its bosom of the ocean of eternity.

30. Its decrees remain fixed with a wonderful stability, and the earth continues firm, with its quality of containing all things.

31. It made the universe, abound with fourteen kinds of beings in its as many worlds of the chaturdasa-bhuvanas; and these are as different in their modes of life as in their forms and figures.

32. These are repeatedly produced from and reduced to nothing, and move in their wonted courses for ever, as bubbles in the waterless ocean of eternity.

33. Here the miserable multitudes, moving mad in vain struggles after their desired objects, and in their imbecility under the subjection of disease and death. They are constantly coming to life and going away in their exits, remaining in their living states and acquiring their ends, and for ever running to and fro, in their repeated births and deaths in this world.

#### CHAPTER XXXVII. UPASAMA. QUIETISM OF THE SOUL.

1. Vasishtha added:--In this manner are these series of worlds, revolving in their unchanging course, and repeatedly appearing and disappearing in the substantiality of Brahman.

2. All this is derived from the one self-existence, and have become the reciprocal causes of one another, by their mutual transformations; and again they are destroyed of themselves by their mutual destructiveness of one another.



3. But as the motion of the waters on the surface, does not affect the waters in the depth of the sea; so the fluctuations of the changing scenes of nature, make no alteration in the ever tranquil spirit of Brahman.

4. As the desert in summer heat, presents the waters of mirage to the clear sky, so the false world, shows its delusive appearances to the mind.

5. As the calm soul seems to be giddy in the state of one's drunkenness, so the essence of the intellect which is always the same, appears as otherwise in its ignorance.

6. The world is neither a reality nor unreality; it is situated in the Intellect but appears to be placed without it. It is not separate from the soul, although it seems to be different from it, as the ornament appears to differ from its gold.

7. Ráma! that soul of yours whereby you have the perception of form and figures and of sound and smell, is the Supreme Brahma pervading all things.

8. The pure soul being one in many, and inherent in all external objects, cannot be thought as distinct from those, that appear otherwise than itself.

9. Ráma! it is the difference of human thoughts, that judges differently of the existence and non-existence of things, and of their good and bad natures also. It judges the existence of the world, either as situated in or without the Divine Spirit.

10. Whereas it is impossible for anything to exist beside the Spirit of God, it was the Spirit that "willed to become many". And as there was nothing beside itself, which it could think of or find for itself, it was necessarily that it became so of itself, and without the aid of any extraneous matter.

11. Therefore the will to do this or that, or try for one thing or other, does not relate to the soul but to the mind. Thus the optionless soul, having no will of its own, does nothing except cogitating on what is in itself. It is no active agent, owing to the union of all agency, instrumentality and objectivity in itself. It abides nowhere, being both the recipient and content, or the container and the contained of everything in itself. Neither is the willless soul actionless likewise, when the acts of creation are perceptible in itself.

Nor is it possible that there is any other cause of them.

12. Ráma! you must know the nature of Brahmna to be no other than this; and knowing him as no agent and without a second, be free from all anxiety.

13. I will tell you further that:--Though you may continue to do a great many acts here, yet tell me in a word, what do you do that is worth doing. Rely on the want of your own agency, and be quiet as the wise sage. Remain as calm and still, as the clear ocean when unshaken by the breeze.

14. Again knowing well, that it is not possible for the swiftest runners to reach their goal of perfection, how far so ever they may go. You must desist in your mind from pursuing after worldly objects, and persist to meditate on the spirituality of your inward and intellectual soul.

#### CHAPTER XXXVIII. THE SAME QUIETNESS OR QUIETUDE OF SPIRIT.

1. Vasishtha resumed:--Such being the state of the wise, the actions they are seen to do, whether of goodness or otherwise or pleasurable or painful, in and whatsoever they are engaged, are false and as nothing, and do not affect them as they do the other worldly mortals.

2. For what is it that is called an action, but the exertion of mental and voluntary energies, with a fixed determination and desire of performing some physical acts, which they call the actions of a person.

3. The production of an act by appliance of the proper means, and the exertion and action of the body in conformity with one's ability, and the completion of the effect compatible with one's intention, together with the enjoyment of the result of such agency, are defined and determined as the action of the man.

4. Moreover, whether a man is agent or no agent of an action, and whether he goes to heaven or dwells in hell, his mind is subject to the same feelings, as he has the desires in his heart.

5. Hence the agency of the ignorant, arises from their wishing to do a thing, whether they do it or not; but not so of the wise, who having no will, are not culpable even for their

involuntary actions. Untutored minds are full with the weeds of vice, but well cultivated souls are quite devoid of them.

6. He who has the knowledge of truth, becomes relaxed in his earthly desires; and though he acts his part well, he does not long eagerly for its result as others. He acts with his body but with a quiet unconcerned mind. When successful, he attributes the gain to the will of God; but the worldly minded arrogate the result to themselves, though they could not bring it about.

7. Whatever the mind intends, comes truly to pass, and nothing is achieved without the application of the mind; whereupon the agency belongs to the mind and not to the body. (An involuntary action is not a deed).

8. The world doth proceed from the Mind (Divine); it is the mind (by being a development of it), and is situated in the (infinite and eternal) mind; knowing all things as such manifestations of the powers of the intellect, the wise man remains in the coolness of his desire or luke-warmness.

9. The minds of those knowing the soul, come to the state of that perfect insensibility of their desires, as when the false watery mirage is set down by the raining clouds, and the particles of morning dews, are dried up by the raging sun. It is then that the soul is said to rest in its perfect turiya bliss.

10. This is not the joy of the gusto of pleasure, nor the dolour of sorrow or discontent; it consists not in the liveliness of living beings, nor in the inertness of stones. It is not situated in the midst of these antitheses; but in the knowing mind which is Bhumānanda—all rapture and ravishment.

11. But the ignorant mind; is transported by its thirst after the moving waters of earthly pleasures; as an elephant is misled to the foul pool, where he is plunged in its mud and mire, without finding anything that is really good.

12. Here is another instance of it based upon a stanza in the scriptures, which says that:--A man dreaming himself to be falling into a pit, feels the fear of his fall in his imagination even when he has been sleeping in his bed; but another who actually falls in a pit when he is fast asleep, is quite insensible of his falls. Thus it is the mind which paints its own pleasure and pains, and not the bodily action or its inactivity.

13. Hence whether a man is the doer of an action or not, he perceives nothing of it, when his mind is engrossed in some other thought or action; but he views everything within himself, who beholds them on the abstract meditation of his mind. The thinking mind sees the outward objects, as reflections of his pure intellect cast without him.

14. Thus the man knowing the knowable soul, knows himself as inaccessible to the feelings of pleasure and pain. Knowing this as certain, he finds the existence of no other thing, apart from what is contained in the container of his soul, which is as a thousandth part of a hair. This being ascertained, he views everything in himself. With this certainty of knowledge, he comes to know his self as the reflector of all things, and present in all of them. After these ascertainments, he comes to the conclusion that he is not subject to pain or pleasure. Thus freed from anxieties, the mind freely exercises its powers over all customary duties, without being concerned with them.

15. He who knows the self, remains joyous even in his calamity, and shines as the moonlight, which enlightens the world.

He knows that it is his mind and not his self, that is the agent of his actions although he is the doer of them: and knowing the agency of the mind in all his actions, he does not assume to himself the merit of the exercise of his limbs, hands and feet, nor expects to reap the rewards of all his constant labors and acts.

16. Mental actions (thoughts) being brought to practice, tend to involve their unguarded agents of ungoverned minds, into the endurance of its consequence. Thus the mind is the seed (root) of all efforts and exertions, of all acts and actions, of all their results and productions, and the source of suffering the consequences of actions. By doing away with your mind, you make a clean sweep of all your actions, and thereby avoid all your miseries resulting from your acts. All these are at an end with the trance of the mind. It is a practice in Yoga to relieve, the excitement of the mind to its ever varying purposes.

17. Behold the boy is led by his mind (fancy) to build his toy or hobby-horse, which he dresses and daubs at his willful play, without showing any concern or feeling of pleasure or pain, in its making or breaking of it at his pleasure. So doth man build his aerial castle, and level it without the sense of his gain or loss therein. It is by his acting in this manner in all worldly matters, that no man is spiritually entangled to them.

18. What cause can there be for your sorrow, amidst the dangers and delights of this world, but that you have the one and not the other. But what thing is there that is delectable and delightful to be desired in this world, which is not impermanent and perishable at the same time, save yourself (soul), which is neither the active nor passive agent of your actions and enjoyments; though they attribute the actions and their fruitions to it by their error.

19. The importance of actions and passions to living beings, is a mistake and not veritable truth. Because by the right consideration of things, we find no action nor passion bearing any relation to the soul. Its attachment or aversion to the senses and sensible actions and enjoyments, is felt only by the sensualist, and not by them that are unconscious of sensuous affections (as the apathetic ascetics).

20. There is no liberation in this world for the worldly minded, while it is fully felt by the liberal minded Yogi, whose mind is freed from its attachments to the world, in its state of living liberation. (Jivan-mukta).

21. Though the Sage is rapt in the light of his self-consciousness, yet he does not disregard to distinguish the unity and duality, the true entity from the non-entities, and to view the omnipotence in all potencies or powers that are displayed in nature.

22. To him there is no bond or freedom, nor liberation or bondage whatever, and the miseries of ignorance are all lost in the light of his enlightenment.

23. It is in vain to wish for liberation, when the mind is tied down to the earth; and so it is redundant to talk of bondage, when the mind is already fastened to it. Shun them both by ignoring your egoism, and remain fixed to the true Ego, and continue thus to manage yourself with your unruffled mind on earth.

#### CHAPTER XXXIX. ON THE UNITY OF ALL THINGS.

1. Ráma rejoined:--Tell me, O high-minded sage, how could the creation proceed from the Supreme Brahma, whom you represent to remain as a painting in the canvas of vacuity.

2. Vasishtha replied:--O prince, such is the nature of Brahman, that all power constantly flows from him, wherefore every power is said to reside in him.

3. In him resides entity and non-entity, in him there is unity, duality and plurality, and the beginning and end of all things.

4. This is one and no other else It is as the sea, whose waters have endless varieties of shapes, and represent the images of myriads of stars in its bosom; rising spontaneously of themselves.

5. The density of the Intellect makes the mind, and the mind brings forth all the powers of thinking, willing or volition, and of acting or action. These it produces, accumulates, contains, shows and then absorbs in itself.

6. Brahman is the source of all living beings, and of all things seen all around us. His power is the cause of exhibiting all things, in their constant course or quiescence.

7. All things spring from the Supreme Spirit, and they reside in his all comprehensive mind. They are of the same nature with that of their source, as the water of the sweet and saltish lakes.

8. Ráma interrupted here and said:--Sage, your discourse is very dark, and I cannot understand the meaning of the words of your speech.

9. There is that nature of Brahman, which you said to be beyond the perception of the mind and senses, and what are these perishable things, which you say to have proceeded from him. If your reasoning comes to this end, I cannot then rely upon it.

10. Because it is the law of production, that anything that is produced from something, is invariably of the same nature with that of its producer.

11. As light is produced from light, corns come from corn, and man is born of man, and all kinds come out of their own kind.

12. And so the productions of the immutable Spirit, must also be unchangeable and spiritual too in their nature.

13. Beside this the Intellectual Spirit of God, is pure and immaculate; while this creation is all impure and gross matter.
14. The great sage said upon hearing these words:--Brahman is all purity and there is no impurity in him; the waves moving on the surface of the sea may be foul, but they do not soil the waters of the deep.
15. You cannot conceive Ráma, of there being a second person or thing beside the one Brahma; as you can have no conception of fire beside its heat.
16. Ráma rejoined:--Sage, Brahman is devoid of sorrow, while the world is full of sorrows. I cannot therefore clearly understand your words; when you say this to be the offspring of that.
17. Valmiki said to Bharadwája:--The great Sage Vasishtha remained silent at these words of Ráma; and stopped in his lecture with the thoughtfulness of his mind.
18. His mind lost its accustomed clearness (in its confusion), and then recovering its clear vision, he pondered within himself in the following manner.
19. The educated and intelligent mind, that has known the knowable One, has of itself got to the end of the subject of liberation, by its own reasoning and intuition as that of Ráma.
20. It is no fault of the educated to be doubtful of something, until it is explained to them to their full satisfaction, as in the case of Raghava.
21. But the half-educated are not fit to receive spiritual instruction, because their view of the visibles, which dwells on obvious objects, proves the cause of their ruin.
22. But he who has come to the sight of transcendental light, and got a clear insight of spiritual truths, feels no desire for sensual enjoyments; but advances in course of time to the conclusion, that Brahman is all in all things.
23. The disciple is to be prepared and purified at first, with the precepts and practice of quietism and self-control; and is then to be initiated in the creed that "All this is Brahman, and that yourself art that pure Spirit."
24. But who so teaches the faith of "all is Brahma" to the half taught and the ignorant; truly entangles him in the strong snare of hell.
25. The well discerning Sage should tell them, that are enlightened in their understandings, whose desire of sensual gratifications has abated, and who are freed from their worldly desires, that they are cleansed of the dirt of their ignorance, and are prepared to receive religious and spiritual instruction.
26. The spiritual guide who instructs his pupil without weighing well his habits and conduct, is a silly teacher and sinks into hell and has to dwell there until the last day of judgment.
27. The venerable Vasishtha, who was the chief of sages, and like the luminous sun on earth, having considered these things, spoke to Ráma as follows.
28. Vasishtha said:--I will tell you Ráma at the conclusion, of this lecture, whether the attribution of the impurity of gross bodies, is applicable to Brahman or not.
29. Know now that Brahma is almighty, all pervading, omnipresent and is all himself, because of his omnipotence, which can do and become all and everything of itself.
30. As you see the various practices of magicians and the trickeries of jugglers, in producing, presenting, and abstracting many things in the sight of men, that are all but unreal shows; so does Brahman produce, present and retract all things from and into himself.
31. The world is filled with gardens as those in fairy lands, and the sky is replenished with the airy castles of Gandharvas and the abodes of gods; and men are seen to descend from the cloudless sky, to the surface of the earth, and rise upwards to heaven (in vimanas).
32. Fairy cities like the palaces of the Gandharvas of the etherial regions, are shown on earth, and filled with the fairies of the fairy land.
33. Whatever there is or has been or is to be in this world in future, are like reflections of the revolving sky and heavenly bodies, or a brazen ball affixed to the top of a tower, and darting its golden light below.
34. All these are but exhibitions of the various forms of manifestations of the selfsame God.

35. Whatever takes place at anytime or place and in any form, is but the variety of the One Self-existent reality. Why therefore, O Ráma! should you give vent to your sorrow or joy, or wonder at any change of time or place or nature and form of things, which are full of the spirit of God, and exhibit the endless aspects of the Infinitive Mood.

36. Let the intelligent preserve the sameness of their minds and dispositions amidst all changes; knowing them as the varying conditions of the same unvarying Mind.

37. He who sees his God in all, and is filled with equanimity, has no cause of his wonder of surprise, his grief or delight or any fluctuation of his mind, in any change in nature or vicissitude of his fortune.

38. The unaltered mind continues to view the varieties of the power of his Maker, in all the variations of time and place, and of all external circumstances.

39. The Lord proposes these plans in the formation of his creation, and exhibits as the sea does its waves in endless varieties and successions from the fullness of his mind.

40. So the Lord manifests the powers situated in himself, as the sea does its waves in itself. Or as the milk forms the butter, the earth produces the pot, and the thread is woven into the cloth. So the Fig tree brings forth its fruit, and all other varied forms are contained in their sources. But these formal changes are phenomena and not real. They are mere appearances of the spectrum, as those of apparitions and phantoms.

41. There is no other agent or object, nor an actor and its act, or anything which is acted upon, nor is there anything that becomes nothing except it by but a variety of the one unity.

42. The mind that witnesses the spiritual truths, and remains with its unimpaired equanimity, and is undepressed by external accidents, comes to see the light of truth in itself.

43. There being the lamp, there is its light also; and the sun shining brings the day with him. Where there is the flower, there is its fragrance likewise; so where there is the living soul, there is the light or knowledge of the world in it.

44. The world appearing all around, is as the light of the soul; it appears as the motion of the wind, whereof we have no notion of its reality or unreality.

45. The immaculate Soul, is the prime mobile power of the appearance and disappearance of the myriads of gross bodies which like the revolving stars of the sky, and the season flowers of the spring, appear and reappear to us by turns, like the ups and downs of wheels in motion.

46. All things die away when our souls are without us, but how can anything be null when we are in possession of our souls? (Everything exists with ourselves, but we lose all, with loss of our souls).

47. All things appear before us in the presence of our souls, and they vanish from before us in their absence from the body.

48. Everything is born with us with our souls, and is lost with loss of them. (The living have all, but the dead are lost to view. (And the human soul, when in conjunction with the Divine, has a clear view of everything).

51. The minds of men are endowed with their knowledge at their very birth. Then growing big by degrees in course of time, they expand themselves in the form of this spacious forest of the world.

52. The wood of the world is the fastening post of the soul, where our blooming desires are filled with fruits of poignant griefs. It branches out with gratifications, blossoms with old age, and is breaking its goodly post, and wandering at large of its free will. Therefore Rama, cut off the tree of samsara (ocean of worldly existence) with the sword of discrimination.

#### CHAPTER XXXX. IDENTITY OF THE WORLD WITH BRAHMA.

1. Ráma said:--Tell me, sage, about the production of animal beings from Brahma, and let me know their different names and natures in full length.

2. Vasishtha replied:--The manner in which the different species of beings are produced from Brahma, and how they are destroyed afterwards, as also how they obtain their liberation at last:--

3. Also the manner of their growth and sustenance, and fitness in the world, are all what you must hear me now tell you in brief.

4. The power of the intellect of Brahma exerts of its free will, and this omnipotence becomes whatever is thought of (chetya) in the Divine Intellect.
5. The exercise of intellect becomes condensed to a certain subtle form, which having the powers of conception, becomes the principle entitled the Mind.
6. The mind then by an effort of its conception (called the Will), expands itself to an unreal (ideal) scenery like that of the fairyland, by falling off from the nature of Brahmic thoughtlessness.
7. The intellect when remaining in its original state, appears as a vacuum or vacancy; but upon manifesting itself in the form of the mind, it is seen as the visible sky by men.
8. Taking the conception of the lotus-born, it finds itself in its conceived form of the lotus (Brahmá), and then it thinks of creation in the form of Prajapati or lord of creatures.
9. He then formed from his thought (chitta) this creation, containing the fourteen worlds with all the bustle of living beings in them.
10. The mind itself is a vacuity with a vacuous body; its conception is the field of its action, and its sphere is full with the false workings of the mind.
11. Here there are many kinds of beings, laboring under great ignorance as the beasts and brute creatures. There are some with enlightened minds as the sages; and others staggering in the intermediate class, as the majority of mankind.
12. Among all living beings that are confined in this earth, it is only the human race living in this part (India), that are capable of receiving instruction and civilization.
13. But as most of these are subject to diseases and distress, and are suffering under the thrall of their ignorance, enmity and fear; it is for them that I will deliver my lecture on social and saintly conduct.
14. I will also treat there about the everlasting, imperishable and omnipresent Brahma, who is without beginning and end, whose mind is without error, and of the form of Intellectual light.
15. How endless beings are put to motion, by the momentum of a particle of his motionless body; and resembling the rolling of boisterous waves on the surface of the clear and tranquil ocean.
16. Ráma asked:--How sage, do you speak of a part of the infinite Spirit, and of the momentum of the motionless God; as also of a change and effort of it, that is altogether without them.
17. Vasishtha replied:--It is the usual and current mode of expression, both in the scriptures and language or the people to say, "all this is made by or come from Him", but it is not so in its real and spiritual sense.
18. No change or partition, and no relation of space or time, bear any reference to the Supreme, who is unchangeable, infinite and eternal; nor is there any appearance or disappearance of Him at anytime or place, who is ever invisible everywhere.
19. There never was nor can there ever be any way, of representing the incomprehensible, except by symbolical expressions; it was therefore in accordance to common speech, that I have made use of those words.
20. Whatever words or sentences are used here as symbolical of some sense, whether they express as "produced from it tajja" or as a change of the same—tanmaya", the same should be used, in that sense all along.
21. It is tajja, as when we say "fire proceeds from fire" (meaning, the "mundane Brahma comes out of the spiritual Brahma." Here fire is symbolical of Brahma and the world). It is tanmaya in the expression "Brahma is the producer and produced", (which means the identity—and transformation of the creator to the creation).
22. The first form is applied to the world as proceeding from Brahma: but the other form of the producer and produced, means also the creative power which made the world.
23. The expression "idam—anyat or this is one thing and that another, is false, the difference is verbal and not real; because there is no proof of it in the nature of God, which is one and all.
24. The mind, by reason of its birth (tajja) from Brahma, is possessed both of the power and intelligence of his Intellect, and is enabled to accomplish its intended purpose, by means of its intense application.

25. To say that one flame of fire, is the producer of another, is mere word dispute, and there is no truth in this assertion.
26. That one is the producer of another is also a paralogy; because the one Brahma being infinite, could produce no other thing, beside reproducing himself.
27. It is the nature of disputation to contradict one another by replies and rejoinders; but it is not right to defeat the adversary by false reasoning.
28. The learned know Brahma as the ocean rolling in its endless waves, and as significant words and their significations, which go together as Brahma and his creation.
29. Brahman is the Intellect, Brahman is the mind, Brahman is intelligence, and Brahman is substance Vasthu. He is Sound, He is understanding, and He is in the principles of things.
30. The whole universe is Brahman, and yet He is beyond all this. In reality the world is a nothing, for all is Brahman alone.
31. This is one thing and that is another, and this is a part of the great soul, are all contradictory assertions of ignorance, as no words can express the true nature of the unknown.
32. The spirit rises as the flame of fire, and this flame is significant of the mind. Its tremor signifies the fluctuation of the mind, which in reality is not the case, there being no rise or fall of the Divine Mind.
33. It is untruth that wavers and equivocates in double meanings. It deviates from the truth, as the defective eye views the double moon in the sky.
34. Brahman being all of himself, and all pervading and infinite of his own nature, there can be no other thing beside himself, and anything that is produced of him, is likewise himself.
35. Beside the truth of the existence of Brahman, there is nothing which can be proved as absolutely certain; and it is a scriptural truth which says, "truly all this is Brahman."
36. This also must be the conclusion, which you will arrive at by your reasoning, and which I will propound with many instances and doctrines in the Book of Nirvana or Extinction.
37. There are many things here in connection with this single question of which you are ignorant, and all which you will come to know fully in future, for dispelling your doubts on the subject.
38. The unreality having disappeared, the reality appears to view, as the darkness of night being dispelled, the visible world comes to sight.
39. The spacious world which appears to your false sight of it, will vanish, O Ráma! on your attaining to the state of calm quietism. The false appearances must disappear from your vision, as soon as the light of truth comes to dawn upon your soul.

#### CHAPTER XLI. DESCRIPTION OF IGNORANCE.

1. Ráma said:--Sage, I feel your speech to be as cooling and shining as the water of the milky sea; it is as deep and full as the vast ocean:--
2. I am sometimes darkened and enlightened at others, by the variety of your discourses, as a rainy day is now hidden by the cloud, and again shines forth brightly with sunshine.
3. I understand Brahman as infinite and inconceivable, and the life and light of all that exists. I know that light never sets; but tell me, how they attribute many qualities that are foreign to his nature?
4. Vasishtha replied:--The wording and meaning of my lectures to you, are all used in their right and ordinary sense, they are neither insignificant or meaningless, equivocal or ambiguous, or contradictory of one with another.
5. You will understand the proper import of my phraseology, when the eyesight of your understanding becomes clearer, and when the light of reason will rise in your mind.
6. Do not mistake the meanings of my words, or the phraseology I have used all along, in order to explain the subject of my lectures, and purport of the scriptures, for your acquaintance with them.
7. When you will come to know the clear Truth of Brahman, you will know more regarding the distinctions of significant words, and their significations and significates.

8. The distinctive verbal signs are invented for the communication of our thoughts, in conveying our instructions to others, and for our knowledge of the purport of the scriptures.
9. Words and their meanings, phrases and their constructions, are used for the instruction of others; they are applied to the use of the ignorant, and never apply to those who are acquainted with truth (by their intention).
10. There is no attribute, nor imputation, that bears any relation with the free and unsullied soul. It is the dispassionate spirit of the supreme Brahman, and the same is the soul of the existent world.
11. This subject will again be fully discussed and dilated upon with various arguments, on the occasion of our arriving to the conclusion of this subject (in the book of Nirvána).
12. I have said so far about verbiology at present, because it is impossible to penetrate into the deep darkness of ignorance, without the means of much talk.
13. As conscious ignorance offers herself a willing sacrifice to the shrine of knowledge, she bids her adversary—the destroyer of error, to take possession of her seat in the bosom of man.
14. As one weapon is foiled by another, and one dirt is removed by the other ., and as one poison is destroyed by another, and also as one foe is driven out by another enemy.
15. So Ráma, the mutual destruction of errors, brings joy to the soul. It is hard however to detect the error; but no sooner it is found out than it is put to destruction. It means the reputation of false doctrines by one another.
16. Ignorance obscures our perspicacity, and presents the false and gross world before us. We all view this wonderful universe, but know not what and how it is.
17. Unobserved it rushes to our view, but being examined with attention, it flies upon keen observation. We know it is a phantasm, and yet find it appearing with its dimensions and figures before us.
18. O the wonderful enchantment, which has spread out this world, and made the unreality to appear as a sober reality, to the knowledge of every one of us.
19. This earth is a distinct wide extended superficies, resting on the indistinct surface of an unknown substratum. He is the best of beings that has stretched this enchantment.
20. When you are enlightened with the thought, that all this is nonexistent in reality; you will then become the knower of the knowable (God), and understand the import of my lectures.
21. So long as you are not awakened to true knowledge, rely upon my words, and know this immensity as the creature of the incorrigible and immovable ignorance.
22. All this immensity, that appears to sight, is but the picture of your mistaken thought; it is all unsubstantial, and a mere manifestation of your deluded mind only.
23. He is entitled to liberation, whose mind is certain of the reality of Brahman; and knows the moving and unmoving figures without, as the thoughts of the mind presented to the sight.
24. The whole scale of the earth, is as a net of birds to catch the fleeting mind; it is as false as a landscape in the dream; which represents the unreal as real ones to the mind.
25. He who looks upon the world without his attachment to it, is never subject to grief or sorrow on any account. And he who thinks all these forms as formless, sees the formless spirit.
26. The forms of the formless spirit, is the formation of ignorance, and when the blemishes of passions and mutations, do not even belong to great souls, how can these attributes relate to the greatest God.
27. The attributes given to the Supreme Spirit, are as dust thrown upon the surface of clear water; it is our thoughts only that attribute these qualities to the inconceivable one, as we attribute certain meanings to words, (that bear no relation to them).
28. It is usage that establishes the meanings of words, which continue to be inseparably joined with them; and it is usage that determines their use in the scriptures.
29. As the cloth cannot be thought of without its thread, so the soul is unintelligible without the medium of words giving its true definition.



30. It is possible to gain the knowledge of the soul from the sastras, without one's self-consciousness of it; as it is possible to get over the sea of ignorance, by means of spiritual knowledge.

31. Ráma! it is impossible to arrive at the state of what is called imperishable life and bliss, when the soul is any how polluted by the blemishes of ignorance.

32. The existence of the world truly depends on the existence of the Supreme; know this, and do not question how and whence it came to exist.

33. Let it be for you to think only how you shall get rid of this unreality; for it is upon the disappearance of the unreality, that you can know the real truth.

34. Leave off thinking whence is all this, how it is and how it is destroyed at last; believe it to be really nothing, but only appearing without being actually seen.

35. How can one know, how the unreality appears as reality by his mistake of it, when the error of reality, in the unreal, has taken a firm footing in his mind?

36. Try your best to destroy this prejudice of yours, and then you will know the truth. And truly such men are the greatest heroes and most learned in the world, who are freed from prejudices.

37. Strive to destroy your harmful ignorance, or it is sure to overpower on you as upon the rest of mankind.

38. Take care, lest it should enthrall you to the pain of your repeated transmigrations, and know ignorance to be the root of all evils and companion of every vice. It creates a man's interest in what proves his peril.

39. Avoid quickly this false view, the harmful cause of your fears and sorrows, and of your diseases and dangers; and the germ of errors in the mind; and thereby cross over this perilous ocean of the world.

#### CHAPTER XLII. PRODUCTION OF JÍVA OR LIVING SOULS.

1. Vasishtha continued:--Hear now Ráma! the antidote against the wide extended disease of Ignorance, and the raging endemic of unreality, which vanishes from view upon your close inspection of it.

2. That which was proposed to be said (in chapter XL), concerning the Sátwika and Rájásika qualities. I am now going to expound the same, on account of investigating into the powers of the mind.

3. The same Brahman who is all-pervading, undecaying and immortal; is known as intellectual light and without beginning and end, and free from error.

4. The Intellect, which is body of Brahma, and has its vibration in itself, becomes agitated and condensed at intervals, as the translucent water of the ocean has its motion of itself, and becomes dense and thickened by its disturbance.

5. As the water of the sea, is agitated in itself without any motion or excitation from without; so the almighty power exerts its force in itself, throughout all its eternity and infinity.

6. As the air stirs in its own bosom of vacuity for ever, so the power of the Divine Spirit, exerts itself spontaneously and freely in its own sphere of the spirit.

7. And as the flame rises high of its own accord, so the power of the spirit, extends in itself in all directions.

8. As the sea seems to move with its sparkling waters, reflecting the sun and moonbeams upon its surface, so the almighty spirit appears to shake with the fleeting reflections of creation in its bosom.

9. As the sea sparkles with the golden beams of the starry frame; so the translucent vast soul of God, shines with the light of its own intellectual sphere.

10. As chains of pearly rays, glitter to our sight in the empty sky; so diverse forms of things fly about in the vast vacuity of the intellect.

11. These intellectual images, being pushed forward by the force of intellect, they begin to roll in its vacuous sphere like waves in the sea.

12. These images though inseparable from the intellect of the Divine Spirit, yet they seem to be apart from it, like the light in the holes of needles and other cavities.

13. The universal Omnipotence exhibits itself in those particular forms, as the moon shows her various crescent shapes in her different phases.

14. Thus the intellectual power of the Supreme Spirit, coming to shine forth as light, refracts itself in various forms as the very many semblances of that great light.
15. The Supreme Spirit, though conscious of its nature of infinity and indivisibility, yet assumes to itself the state of its individuality, in every separate and limited form of created beings.
16. When the Supreme Entity takes upon itself these several forms, it is immediately joined by a train of qualities and properties, with quantity, modality and the like as followers in its train.
17. The unsubstantial intellect, deeming itself as a substance by its being separated from the Supreme Soul; becomes divided into infinity like the waves of the sea water.
18. As there is no material difference of the armlet and bracelet, from their matter of the same gold; so it is the intellect and the soul the one and same thing. It is the thought that makes the difference in their different modes.
19. As there is no difference between one lamp and the others, that are lighted from the same light; so it is of all souls and intellects, which are alike in their nature, but differ only in their particular attributes.
20. The Intellect, being put to action by the force of the soul on particular occasions, pursues its desires and the objects of its fancy.
21. The same intellect also, taking its volitive and active forms at different times and places; is styled the embodied soul or spirit, and known as Kshetrajna.
22. It is so named from its familiarity with the body or Kshetra, and its knowledge of the inward and outward actions of it.
23. This being filled with its desires, is designated as egoism or selfishness; and this again being soiled by its fancies, takes the name of the understanding.
24. The understanding leaning to its wishes, is termed the mind; which when it is compacted for action, takes the name of the senses or sensation.
25. The senses are next furnished with their organs called the organs of sense, which being joined with the organs of action, the hands and feet are jointly denominated the body.
26. Thus the living soul being tied to its thoughts and desires, and being entrapped in the net of pain and sorrow, is termed chitta or heart.
27. Thus the gradual development of the intellect, produces its successive results; so these are the different states or conditions of the living soul, and not so many forms of it, but all these are the impurities of the soul.
28. The living soul becomes associated with egoism in its embodied state, and this being polluted by its egoistic understanding, it is entangled in the net of selfish desires, which becomes the mind.
29. The lustful mind becomes eager to graft itself in its consorts and offsprings, and to secure the false possessions of the world to itself and without a rival.
30. The tendencies of the mind, pursue their desired objects, as the cow follows the lusty bull; and the mind runs after its objects only to be polluted by them, as the sweet stream of the river, meets the sea to become bitter and briny.
31. Thus the mind being polluted by its selfishness, loses the freedom of its will; and becomes bound to its desires, as the silkworm is enclosed in the cuckoon.
32. It is the mind that exposes the body to confinement, by its pursuit after its desires, until it comes to feel the bitterness of its own bondage, and the bitter regret of the conscious soul.
33. Knowing itself to be enslaved, it bids farewell to the freedom of its thought and knowledge; and begets within itself the gross ignorance, which rages and ranges free in the forest of this world, with its horribly monstrous appearance.
34. The mind containing within it the flame of its own desires, is consumed to death like the chained lion in a fire.
35. It assumes to itself the agency of all its various acts, under its subjection to a variety of desires; and thus exposes itself to the changes of its state, in this life and all its future births.

36. It labors continually under all its octuple state of understanding; namely that the knowledge, intelligence and activity or active agency, and its egoism or selfishness, all of which are causes of all its sorrow.

37. It is sometimes styled the prakriti or character, and at others the máya or seat of self delusion. The mind is often converted to malas or foulness, and very often to activity.

38. It is sometimes designated as bondage, and is often synonymous with the heart; it is called also as avidyá or ignorance, and frequently identified with the will or volition likewise.

39. Know Ráma, the heart is tied to the earth by a chain of sorrow and misery; it is full to the brim with greed and grief, and the abode of passions.

40. It is living dead with the cares of age and the fear of death, to which the world is subject; it is troubled with desire and disgust, and stained by its ignorance and passions.

41. It is infested by the prickly thorns of its wishes, and the brambles of its acts; it is quite forgetful of its origin, and is beset by the evils of its own making.

42. It is confined as the silkworm in its own cell, where it is doomed to dwell with its sorrow and pain; and though it is but a minute particle in its shape, it is the seat of endless hell-fire.

43. It is as minute as the soul, and yet appears as huge as the highest hill; and this world is a forest of wild poisonous trees, branching out with their fruits of decay and death.

44. The snare of desire is stretched over the whole world; its fruits are as those of the Indian fig trees, which has no core or flavor within.

45. The mind being burnt by the flame of its sorrow, and bitten by the dragon of its anger; and being drowned in the boisterous sea of its desires, has entirely forgotten its great father (Brahma).

46. It is like a lost male deer straying out of its herd, and like one deprived of reason by his sorrows; or more like a moth burned by the flame of world affairs.

47. It is torn away as a limb from its place in the Spirit, and thrown in an unsuitable spot; it is withering away like a lotus plant pluck from its root.

48. Being cast amidst the bustle of business, and among men who are inimical or as dumb pictures to him, every man is groveling in this earth amidst dangers and difficulties.

49. Man is exposed to the difficulties of this dark and dismal world, like a bird fallen in the waters of the sea; he is entangled in the snare of the world, like one snatched to the fairy land in the sky.

50. The mind is carried away by the current of business, like a man borne by the waves of the sea. Lift it, O brave Ráma! from this pit, as they do an elephant sinking in the mud.

51. Lift up your mind by force, O Ráma! like a bullock from this delusive puddle (palvala) of the world, where it is shorn of its brightness and is weakened in its frame.

52. Ráma! the man whose mind is not troubled in this world, with successive joy and grief, and the vicissitudes of weakness of old age, disease and death, is no human being: but resemble a monstrous Rakshasa, although he may have the figure of a man on him.

#### CHAPTER XLIII. THE REPOSITORIES OF LIVING SOULS.

1. Vasishtha continued:--Thus the living soul being derived from Brahma, assumes to itself the form of the mind, and is tossed about with the thoughts and cares of the world. It is then changed into thousands and millions of forms, as it figures to itself in its imagination.

2. It has undergone many prior births, and is in the course of migrating into many more; it will transmigrate into many more also, which are as multitudinous as the flitting particles of a waterfall (splitting to many atoms).

3. These atomic souls of living beings, being subjected to their desires by the great variety of their wishes; are made to wander under many forms, to which they are bound by their desires.

4. They wander constantly to different directions, in distant countries both by land and water; they live or die in those places, as the bubbles blow out but to float and burst, and then sink in the water below.

5. Some are produced for the first time in a new kalpa age, and others are born a hundred times in it; some have had only two or three births, while the births of others are unnumbered.

6. Some are yet unborn and are to be born yet on earth, and many others have passed their births by attainment of their liberation at last. Some are alive at present, and others are no more to be born.
7. Some are born again and again, for myriads of kalpas, some remaining in one state all along, and many in various states repeatedly changing their forms and natures.
8. Some are subjected to the great misery of hell, and some are destined to a little joy on earth; some enjoying the great delights of the gods in heaven, and others raised to the glory of heavenly bodies above.
9. Some are born as Kinnaras and Gandharvas and others as Vidyadharas and huge serpents; some appear in the forms of the Sun god, Indra and Varuna, and others in those of the three-eyed Siva and the lotus-born Brahmá.
10. Some become the Kushmánda and Vetála demons, and others as Yaksha and Ráksha cannibals; some again become the Brahmánas and the ruling class, and others become Vaisyas and Sudras.
11. Some become Swapacha and Chandala, and others as Kirátas and Pukkasa; some become the grass and greens on earth, and others as the seeds of fruits and roots of vegetables, and as moths and butterflies in the air.
12. Some are formed into varieties of herbs and creeping plants, and others into stones and rocks; some into Jáma and Kadamba trees, and others into Sála, Tála and Tamála forests.
13. There are some placed in prosperous circumstances, and become as ministers and generals and rulers of states; while others are clad in their rags and remain as religious recluses, munis and silent hermits in the woods.
14. Some are born as snakes and serpents, worms, insects and ants; whilst there are others in the forms of great lions, big buffaloes, deer and goats, the bosguavas, and fleet antelopes in forests.
15. Some are begotten as storks and cranes, ruddy geese and cuckoos; and others are become their pastures in the shapes of lotuses and water lilies, and other aquatic shrubs and flowers.
16. Some are brought forth as elephants and their cubs, and as wild boars, bulls and asses; and others come into being as bees and beetles, flies and gadflies, gnats and mosquitoes.
17. Many are born to difficulties and dangers, and many to prosperity and adversity; some are placed in hell pits and others in their heavenly abodes.
18. Some are situated in the stars, and some in the hollows of trees; some move upon the wings of the winds, and others rest in the still air above or fly freely in the sky.
19. Many dwell in the sunlight of the day, and many subsist under the moonbeams at night; while there be others subsisting upon the beverage, which they draw from the herb-like plants.
20. Some are liberated in their life-time, and rove about freely in this earth; while others live in their blissful states. Some are altogether emancipate in their reliance in the Supreme Spirit.
21. There are some that require long periods for their blessed and ultimate liberation; and others there are that disbelieve the intellectuality and spirituality of mankind, and dislike their being reduced to the singleness of the soul, or to be reduced to their oneness or unity with the Supreme Soul.
22. Some become regents of the skies above, and others roll down in the form of mighty streams; some become females of beautiful appearances, and others as ugly hermaphrodites and freaks.
23. Some are of enlightened understandings, and some are darkened in their minds. Some are preachers and lecturers of knowledge, and others in their ecstatic trance of samádhi.
24. The living souls that are under the subjection of their desires, are so powerless of themselves, that they have forgotten their freedom, and are fast chained to the chains of their wishes.
25. They rove about the world, now flying up and then falling down in their hopes and fears; and are constantly tossed up and down, like playing balls flung on all sides, by the relentless hands of playful Death.

26. Entrapped in the hundred fold snare of desire, and converted to the various forms of their wishes, they pass from one body to another, as the birds fly from one tree to alight on another.
27. The endless desires of the living soul, bred and led by the false imaginations of the mind, have spread this enchanted snare of magic or máya, which is known by the name of the great world.
28. So long are the stupefied souls doomed to rove about in the world, like the waters in a whirlpool; as they do not come to understand the true nature of their selves, as selfsame with the Supreme-Self.
29. Having known and seen the true Self, by forsaking their false knowledge of it, they come to their consciousness of themselves, as identical with the divine Self; and having attained this in process of time, they are released from their doom of revisiting this world of pain and sorrow.
30. There are however some insensible beings, who notwithstanding their attainment of this knowledge, are so perverted in their natures, that they have to return again to this earth, after passing into a hundred lives in it in various shapes.
31. Some there are who after having attained to higher states, fall down again by the lowness of their spirits, and appearing in the shapes of brute creatures, have to fall into hell at last.
32. There are some great minded souls, who having proceeded from the state of Brahman, have to pass here a single life, after which they are absorbed in the Supreme Soul.
33. There are multitudes of living beings in other worlds also, some of whom have become as the lotus-born Brahmá, and others as Hara.
34. There are others who have become as gods and brute creatures in them, and there are snakes and other reptiles also in them as well as in this earth.
35. There are other worlds as obvious to view as this earth, and there are many such worlds that have gone by, and are yet to appear.
36. There are various other creatures of different shapes, produced by various unknown causes in the other worlds also, which have their growths and deaths like those of this earth.
37. Some are produced as Gandharvas, and others as Yakshas; and some are generated as Suras; and some others as Asuras and Daityas.
38. The manners and modes of life of the peoples in other parts of the globe, are as those of the men living in this part of the earth.
39. All creatures move according to their own natures and mutual relations for ever more, as the waves and currents of a river move forward, following and followed by others in regular succession.
40. The whole creation moves onward in eternal progression, in its course of evolution and involution, and in its motions of ascension and descension like the waves of the ocean.
41. In this manner do the multitudes of living beings, proceed from the Supreme Spirit, who with the consciousness of their self-existence, rise from and fall at last into it.
42. All created beings are detached from their source, like the light from the lamp and the solar rays from the sun; they are like sparks of red hot iron, and the flashing sparks of fire.
43. They are as the particles (or minute moments) of time, and the flying odours of flowers; or as the cold icicles and the minutial of rainwater, carried by breeze and cooling the air all around.
44. So the flitting particles of life, flying from one spot to another, and filling different bodies with animation, are at last absorbed in the main spring of vitality whence they had risen.
45. The particles of vital air, being thus spread out and scattered over the universe, come to assume the various forms of animated beings in all the worlds, but they are all mere creations of our ignorance, and are in reality like the rolling waves of water in the vast ocean of eternity.

## CHAPTER XLIV. INCARNATION OF HUMAN SOULS IN THE WORLD.

1. Ráma asked:--I understand now how the particles of the Divine Spirit, take the forms of the living souls; but I cannot conceive how it assumes the corporeal body composed of bones and ribs.

2. Vásishtha replied:--Why don't you know it Ráma, when I have explained it to you before? Where have you lost your deductive reasoning of arriving to the conclusion from those premises?

3. All these corporeal bodies in the world, and all these moving and unmoving persons and things, are but false representations, rising before us as the visions in our dreams.

4. The phenomenal world differs only in its being but a longer and more delusive dream; it is as the sight of the double moon by optical deception, and of a mountain in the delusion of darkness.

5. The enlightened mind which is cleared of its drowsiness of ignorance, and is freed from the chains of its desire, views the world to be no more than a dream.

6. The world is a creation of the imagination, by the nature of all living souls, and it remains therefore impressed in the soul, until it attains its final liberation.

7. The fleeting essence of the soul, is like the whirling current of waters; or like the germ of the seed, or more like the leaflet of a sprout.

8. And as the flower is contained in the branch, and the fruit within its flowers; so this creation of the imagination, is contained in the receptacle of the mind.

9. As the ever-changing form of the chameleon, exhibits but a particular color at a time; so the ever-varying mind shows only the figure, which is prominent in its thought for the time being.

10. The same thought assumes a visible form, as the clay takes the form of a pot; and the good thoughts and actions of the prior state of life, serve to give the soul a goodly form in its next birth on earth.

11. We see the mighty lotus-born Brahmá situated in the bud of that flower, and find it to be the effect of the good thoughts he had in his mind.

12. This unlimited creation is the false fabrication of imagination; whereupon the living soul in conjunction with the mind, obtained the state of Virinchí the Brahmá.

13. Ráma said:--I require, Sage, to be fully informed, whether all other beings sprang from the same cause as Brahmá—the lotus-born.

14. Vasishtha answered:--Hear me tell you, O long-armed Ráma, the manner of Brahmá's having the body; and from his instance, you will learn about the existence of the world.

15. The Supreme Soul, which is unlimited by time or space, takes of his own will, and by the power of his omnipotence, the limited forms of time and space upon himself.

16. The same becomes the living soul, and is filled with various desires in itself, of becoming many.

17. When this limited power which is Brahmá, thinks on the state of his having been the Hiranya-garbha, in his former state of existence in the prior Kalpa; he is immediately transformed to that state which is in his mind, and which is ever busy with its thoughts and imaginations.

18. It thinks first of the clear sky, the receptacle of sound, and which is perceptible by the auditory organs; and this thought being condensed in the mind, makes it vibrate as by the wind of the air.

19. It thinks then on the vibrations of air, which are the objects of feeling, through the porous skin and the mind; and is moved by the thoughts of air and wind to assume that form, which is invisible to the naked eye.

20. The condensation of the elements of air and wind together, produced the idea of light which is the cause of sight, and which has the colors and figures for its objects; and thus the mind being moved by its triple thoughts of air, wind and light, produced the property of fire.

21. These joined immediately to produce the idea of coldness the property of water; and the mind then came to form the quadruple ideas of the four elements of air, wind, fire and water.

22. These united together produced the gross form of earth—the receptacle of scent; and then the mind being filled with these minute elementary particles in its thoughts of them, forsook its fine form of the spirit for its gross body of the fivefold elements.
23. It saw this body shining as a spark of fire in the sky, which joined with its egoism and understanding, formed its personality.
24. This is called the spiritual body,—the embodying eightfold, which is situated as the bee in the pericarp of the lotus like heart, and which gives growth to the outer body by its inner working.
25. It is thickened by the action of the heart of its internal process of heating, like the Bel fruit or Woodapple. And the outer body receives the qualities of the inner mind, as the jewel shines with the luster of the little particle of gold, which is infused in the melted state of the metal in the furnace.
26. The quality of the inner soul or mind, manifests itself in the outer body, as the quality of the seed appears in the form and taste of its fruit. The mind then dwells upon the thoughts of its actions, which have their display in the several organs, and members of the bodily actions, which are produced by the motions of the inner thoughts and acts, as the leaves and branches of trees are projected by the inner process and operations of the seed.
27. Its thoughts of upside and below, lifts and lowers its head and feet upward and downward; and its thought of both sides, extends its two arms to the right and left.
28. Its thoughts of the backward and forward, places its back behind, and its breast and belly before it; and the hairs on the head and fingers of the hands, are as the filaments and twigs of trees.
29. In this manner did Brahmá, who is called a muni or mental being, from his having sprung from the mind of Brahma, produced the several parts of his body, according to his thoughts of their usefulness to it.
30. He brought the body and its limbs to compactness, as the seasons bring their fruits and grains to perfection. Thus is everything perfected in time, and all beings have their beautiful bodies and figures.
31. He, the lord Brahmá was the progenitor of all beings, and filled with the qualities of strength and understanding, activity, dignity and knowledge.
32. Being begotten by the vacuous Brahma, he resides in the lap of vacuity; and is of the form of melted gold, like every other luminous body in the heavens.
33. Though situated in the Supreme, yet the mind of Brahmá is liable to the mistakes of its own making; and at times it quite forgets its having no beginning, middle nor end, like its source.
34. Sometimes the lord thinks himself, as identical with the waters which existed before creation in his mind; and at another as the world egg, which was as bright as the fire of universal destruction.
35. Sometimes the lord thought himself as the dark wood, which covered the earth before creation of living animals, and them as the lotus bed (wherein he was born). Afterwards he become of many forms at each phase and epoch of creation.
36. Thus Brahmá became the preserver of many kinds of beings, which he created of his own will from his mind at each stage or Kalpa-period; of which he was the first that issued from Brahmá himself.
37. When Brahmá was first begotten, he remained in his happy state of insensibility and forgetfulness; but being delivered from his mental inactivity in the womb, he came to see the light.
38. He took a corporeal body, with its breathings and respirations; it was covered with pores of hair, and furnished with gums of two and thirty teeth.
39. It had the three pots of the thighs, backbone, and bones, standing on the feet below; with the five air, five partitions, nine cavities, and a smooth skin covering all the limbs.
40. It is accompanied by twice ten fingers and their nails on them; and with a couple of arms and palms and two or more hands and eyes.
41. The body is the nest of the bird of the mind, and it is hole of the snake of lust; it is the cave of the goblin of greediness, and the den of the lion of life.

42. It is a chain at the feet of the elephant of pride, and a lake of the lotuses of our desire; The lord Brahmá looked upon his handsome body, and saw it was good.

43. Then the lord thought in himself, from his view of the three times of the past, present and future, and from his sight of the vault of heaven, with a dark mist as a group of flying locusts.

44. "What is this boundless space, and what had it been before. How came I to being?" Thus pondering in himself, he was enlightened in his soul.

45. He saw in his mind the different past creations, and recollected the various religions and their various sects, which had grown upon earth one after the other.

46. He produced the holy Vedas as the spring does its flowers; and formed with ease all varieties of creatures from their archetypes in his mind.

47. He set them in their various laws and customs, as he saw them in the city of his mind, for the purpose of their temporal and spiritual welfare.

48. He thought upon the innumerable varieties of scriptures which had existed before, and all of which came to exist on earth in their visible forms, from their prototypes in his eternal mind; like the flowers springing from the womb of the spring season.

49. Thus O Ráma! did Brahmá take upon him the form of the lotus-born, and create by his activity, all the different creatures upon their models existent in his mind, which took their various forms in the visible world at his will.

#### CHAPTER XLV. DEPENDANCE OF ALL ON GOD.

1. Vasishtha continued:--The world appearing as substantial, has nothing substantive in it; it is all a vacuity and mere representation of the imageries and aimless digressions of the mind.

2. Neither is time nor space filled by any world at all, but by the great spirit, who has no form except that of vacuum.

3. This is all imaginary, and as visionary as a city seen in a dream; whatever is seen any where is fallacy, and existing in the infinite vacuity.

4. It is a painting without its base, and a vision of unrealities; it is an uncreated creation, and a multi-colored picture in empty air (without its canvas).

5. It is the imagination of the mind, that has stretched the three worlds, and made the many bodies contained in them. Reminiscence is the cause of these creations, as the eyesight is the cause of vision.

6. The spectaclery and display of the world is an false representation, like the elevations and depressions in a painting; they are not distinct from the Supreme Spirit, in which they are situated as buildings stand on their foundation.

7. The mind has made the body for its own abode, as some silk-worms builds their nest, and the soul also has its sheaths.

8. There is nothing which the mind can not get or build in its empty imagination, however difficult or unattainable it may appear to be.

9. What impossibility is there of the same powers residing in omnipotence, which are possessed by the mind in its secluded cell?

10. It is not impossible, O Ráma! for anything to be or not to be at anytime or always, when there is the omnipotent Lord, who can create or annihilate all things at his will.

11. Mind that, when the mind is empowered to make its own body, and to form others in its imagination, how much more is the power of the almighty to make and unmake all things at his will.

12. It is Divine Will that has brought the gods, the demigods and all mankind into existence; and it is by the cessation of the (creative) will, that they cease to exist as the lamp is extinguished for want of its oil.

13. Behold the sky and all things under it to be displayed by the Divine Will, and understand the universe as the visionary scene of your dream laid open to your sight.

14. There is nothing that is born or dies here at anytime, because everything is a nothing in its true sense.

15. There is also nothing, that becomes more or less in any wise when there is nothing in existence; for how can that (soul) have a body when it is bodiless, and can it be parted, when it is an undivided whole?



16. Ráma! seeing by your keen sightedness, that all these bodies are bodiless as the mirage is made to appear by the heat of the sun,
17. So do these false appearances seem as true to you from the certainty of your mind. So also are Brahmá and others but creatures of your fancy.
18. They are as false as the sight of two moons in the sky by your false imagination, it is the great fallacy of your mind, that represents these false forms of the world before you.
19. As the passenger in a boat sees the fixed objects on earth to be moving about him, so these varieties of visible objects offer themselves to your view.
20. Know the world as an enchanted scene, presented by the magic of your error (máya); it is a fabrication of the working of your mind, and is a nothing though appearing as a reality.
21. All this world is Brahma, what else is there beside him? What other adjunct can he have, what is that? Whence did it come, and where is it situated?
22. That this is a mountain and that is a tree, are appendages affixed by our error and mistake, it is the prejudgment of the mind, that makes the unreality appear as a reality.
23. The world is the creation of error and idol of fools; shun your fond desire and thoughts of it, Rama, and think of your unworldly soul.
24. It is as false as the visionary scene of a prolonged dream, and an aerial building of the fancies of the mind.
25. Shun this grand display of the world, which is so substantial to sight, and so insubstantial when felt; It is the den of the serpents of desire, foaming with the poison of their passions.
26. Knowing the world as unreal, try to regard it as nothing; because the wise will never go after a mirage knowing it such.
27. The foolish man that runs after some imaginary object of his heart's desire, is surely exposed to trouble and disappointment for his folly.
28. Whoever desires to have anything in this world, after knowing it as an unreality, surely perishes with his soul for his forsaking the reality.
29. It is only that error of the mind, which makes it mistake a rope for a snake; and it is the variety of the thoughts and pursuits of men, that makes them roll about in the world.
30. When some vain thought labors in the mind, like the moon appearing to move under the water; it deceives little children only, and not the wise as yourself.
31. He who pursues the virtues for his future happiness, surely kindles the fire of his intelligence to destroy the frost of his ignorance.
32. All the gross bodies that are seen here in this world, are all the creatures of the working of the mind, as the building of aerial castles in our thought.
33. It is the heart's desire that produces these things, as it is want of desire that destroys them all. The unrealities appear as true as the fairylands appearing to view.
34. Know Ráma, that nothing that is existent is lost on the dissolution of the world, nor what is nonexistent of its nature, can ever come into existence.
35. Say Ráma, what things you call as entire or broken, or to be growing or decaying, when these ideas are but the formations of your sound or unsound mind or the working of your fancy.
36. As children make and break their toy-dolls of clay at will, so the mind raises and erases its thoughts of all things in the world, (by its repeated recollections and oblivions of them).
37. As nothing is lost or drowned in the magical tank of a conjuror, so nothing is dead or dissolved in the magical sea of this world.
38. The unrealities being all untrue, it is true that nothing is lost by their loss. Hence there is no cause for our joy or sorrow in this unreal world.
39. If the world is altogether an unreality, I know not what may be lost in it; and if nothing whatever is really lost in it, what reason can there be for the wise to sorrow for it?
40. If the Deity is the only absolute existence, what else is there for us to lose in it? The whole universe being full with Brahma, there can be no cause of our joy or sorrow for anything whatever.
41. If the unreality can never come to existence, it cannot have its growth also. What cause is there of our sorrow for their want of growth or existence?

42. Thus everything is but unreal and mere cause of our delusion, what is there that may be reckoned as the best boon for us, that the wise man can have to desire.

43. But all this when taken in the sense of their being full with the Divine Spirit, what thing is there so very trifling for the wise man to dispose or refuse to take?

44. But he who considers the world as an unreality, is never subject to joy or sorrow at his gain or loss of anything. It is only the ignorant that is elated or depressed at the one or the other.

45. That which was not before nor will remain afterwards, is likewise the same nothingness at present; therefore who so desires the non-existent, is said in the Sruti to be nothing himself.

46. What was before and what will be in the end, the same is in being even at present; therefore, what is always in being, it is that entity alone that is seen everywhere and at all times.

47. There are the unreal sky and moon and stars, seen underneath the water; it is only the deluded children that like to look at them, but never the wise.

48. Children take a liking for light, empty and flashy trinkets; which are of no good or use to them nor anybody at all, and are rather led to sorrow at their loss, than derive any good from their gain whatever.

49. Therefore act not as a child, O lotus-eyed Ráma! but conduct yourself as the wise, and by looking at these fleeting trinkets as ever impermanent, rely in the Everlasting alone.

50. Ráma! be not sad or sorry to learn, that all these with yourself and myself are nothing in reality; nor be glad or joyous to know, that all these and ourselves are real entities. But consider alike whether these be or not be; because it is the one Being, that becomes and unbecomes anything, it is the only Being, and all things that becomes.

51. Valmiki said:--As the sage was saying in this manner, the day glided away to its dusk; the sun departed to his even tide and evening service, and with him the assembly parted to their evening ablutions and rest, after which they assembled again to the court with the rising sun.

#### CHAPTER XLVI. DESCRIPTION OF LIVING-LIBERATION.

1. Vasishtha said:--No man knows sorrow as long as he is in possession of his pleasant home, family and wealth; but why should he be sorrowful upon their disappearance, knowing them as a short-lived enchantment and accompaniment.

2. What pleasure or pain can one derive, either from the grandeur or destruction of his aerial castle, and what cause of joy can he have in his ignorant children, or of sorrow upon their death?

3. What joy is there in the increase of our wealth or family, seeing them as the increasing mirage of water which can never satisfy the thirsty.

4. There is increase of care with the increase of wealth and family; and there is no happiness in the increase of worldly possessions and affections.

5. The abundance of carnal enjoyments, which are delightful to the ignorant sensualist, is quite distasteful and disgusting to the abstemious, wise and learned.

6. What joy is there in the possession of temporary wealth and family to the wise, that seek their lasting welfare, and are quite indifferent about these?

7. Therefore, O Ráma! be truly wise in your conduct in this world; shun the transient as they are transitory, and lay hold on whatever offers of itself unto you.

8. Renunciation of what is ungotten, and enjoyment of what is in present possession; are the true characteristic of the wise and learned.

9. Take care of this bewildering world, where your enemies are lurking in many a deceitful shape; and conduct yourself as the wise man, evading the dangers that wait upon the unwise.

10. They are great fools who do not look deeply into the things, and think the world to be without any fraud or guile.

11. Fools are led by the deceitful speech of cheats, to fall into the temptations of the world; but men of right understanding place no reliance in them, nor plunge themselves into the pit of errors.

12. He who knowing the unrealities, place no reliance in anything; is said to have mastered all knowledge, and is never liable to error.
13. Who so knowing himself as frail as anything in this frail world, has his faith in neither, is never liable to fall into the error of taking either of them for real.
14. Placed between the unreality and reality of this and next life, you must have the good sense of sticking to the Truth, and neither wholly reject or stick to this or the next.
15. Though engaged in business, yet you must remain, O Ráma! quite indifferent to all things; because the apathetic and undesirous are truly happy in this world.
16. He who has nothing to desire or leave, but lives as he is obliged to live, has his intellect as unstained as the lotus-leaf, to which the laving waters never stick.
17. Let your accessory organs manage your outward affairs or not; but keep your apathetic soul quite unconcerned with all.
18. Let not your mind be plunged in and deeply engaged with the objects of sense, by thinking them in vain to be your properties and possessions; but manage them or not with utter indifference of your mind.
19. When you come to feel, Ráma! that the sensible objects have ceased to give any relish to your soul, then you shall know yourself to have reached the acme of your spiritual edification, and got over the boisterous sea of the world.
20. The embodied or disembodied soul whether living or dead, that has ceased to have any taste for sensuous enjoyments, has attained its liberation without its wishing for it.
21. Try Ráma! by your superior intelligence, to separate your mind from its desires, as they extract the perfume from flowers.
22. They that have not been swept away by the waves of their desires, to the midst of the ocean of this world, are said to have got over it; but the others are no doubt drowned and lost in it.
23. Sharpen your understanding to the edge of a razor, erase the weeds of doubt therewith, and after scanning the nature of the soul, enter into your spiritual state of blessedness.
24. Move about as those who have attained to true knowledge, and elevated their minds with true wisdom; and do not act as the ignorant worldling: who is mindful of the present state, and unmindful of the future.
25. In conducting yourself in this world, you should imitate them that are liberated in their lifetime, who are great in their souls and understandings, and who are ever satisfied with themselves, and not follow the examples of the greedy and wicked.
26. Those having the knowledge of both worlds, neither slight nor adhere to the customs of their country, but follow them like other people during their lifetime.
27. Great men knowing the truth, are never proud of their power or good qualities, nor of their honour or prosperity like the vulgar people.
28. Great men are not depressed by adversity, nor elated by prosperity; but remain fixed like the sun in the sky without anything to support it.
29. Great minds like warriors ride in the chariots of their bodies, clad in the armour of their knowledge; they have no desire of their own, but conduct themselves according to the course of the time.
30. You too Ráma! have gained your extensive learning in philosophy, and it is by virtue of your prudence, that you can manage yourself with ease.
31. Suppress the sight of the visibles, and avoid your pride and enmity; then roam wherever you will, and you will meet with success.
32. Be sedate in all circumstances, unattached to the present, and wishing to know all other things in future; have the calm composure of your mind, and go where you will.
33. Válmiki said:--Ráma, being advised in this manner by the pure doctrines of the sage, brightened in his countenance; and being full within himself with the ambrosia of his knowledge; shone forth like the ambrosial moon with her cooling beams.

#### CHAPTER XLVII. DESCRIPTION OF WORLDS AND THEIR DEMIURGS.

1. Ráma said:--O venerable sage, that art acquainted with all religious doctrines and versed in all branches of the Vedas, I am set at perfect ease by your holy preachings.
2. I am never satisfied with hearing your speech, which is equally abundant, clear and elegant.

3. You have said sage, of the birth of Brahmá in course of your lecture on the productions of the satva and rájasa qualities. I want you to tell me more on that subject.
4. Vasishtha answered:--There have been many millions of Brahmás and many hundreds of Sivas and Indras, together with thousands of Náráyanas, that have gone by.
5. There have been various kinds of beings also in many other worlds, having their manners and customs widely differing from one another.
6. There will also be many other productions in the worlds, synchronous with others, and many to be born at times remotely distant from one another.
7. Among these, the births of Brahmá and the other gods in the different worlds, are as wonderful as the productions of many things in a magic show.
8. Some creations were made with Brahmá as the first born, others with Vishnu and some with Siva as the next created beings. There were some other (minor productions), having the munis for the patriarchs.
9. One Brahmá was lotus-born, another was produced from the water; and a third was born of an egg, and the fourth was produced in the air.
10. In one egg the sun was born with all his eyes, and in another Vása—the Indra; in some one was born the lotus-eyed Vishnu, and in another he with his three eyes as Siva.
11. In one age was born the solid earth, having no holes for the growth of vegetables, in another it was overgrown with vegetation; it was again filled with mountains, and at last covered by living creatures.
12. The earth was full of gold in some place, and it was hard ground at others; it was mere mud in many places, and covered with copper and other metals in some.
13. There are some wonderful worlds in the universe, and others more wonderful still than they; some of them are luminous and bright, and others whose light have never reached unto us.
14. There are innumerable worlds scattered in the vacuum of Brahma's essence, and they are all rolling up and down like waves in the ocean.
15. The splendors of worlds, are seen in the Supreme like waves in the sea, and as the mirage in the sandy desert; they abide in Him as flowers on the mango tree.
16. It may be possible to count the particles of the solar rays, but not the number of worlds abounding in the Supreme Spirit.
17. These multitudes of worlds rise and fall in the Universal Spirit, like gnats flying and following others in swarms in the rainy season.
18. It is not known since when they have been in existence, and what numbers of them have gone by, and are remaining at the present time.
19. They have been rolling without beginning like the waves of the sea; those that are past and gone had their previous ones, and they their prior ones also.
20. They rise over and over, to sink lower and lower again; just as the waves of the sea, rising aloft and falling low by turns.
21. There are series of mundane worlds like the egg of Brahmá, which pass away by thousands like the hours in course of the year.
22. There are many such bodies revolving at present, in the spacious mind of Brahma; beside the world system of Brahmá (Brahmánda).
23. There will grow many more physical worlds in the infinity of the Divine Mind, and they will also vanish away in course of time, like the fleeting sounds in the air.
24. Other worlds will come into existence in the course of other creations, as the pots come to be formed of clay, and the leaves grow from germs in endless succession.
25. So long doth the glory of the three worlds appear to the sight, as long as it is not seen in the intellect, in the manner as it exists in the Divine Mind.
26. The rising and falling of worlds are neither true nor wholly false; they are as the bragging of fools, and as orchids of the air.
27. All things are of the manner of sea waves, which vanish no sooner than they appear to view, and they are all of the nature of paintings, which are impressed in the mind.
28. The world is a prospective, and all things are but paintings in it; they are not without the canvas of the mind, and are represented in it as the figures on a canvas.

29. The learned in divine knowledge, consider the creations proceeding from the Spirit of God, as showers of rain falling from the waters contained in the clouds.
30. The visible creation is no more distinct from God, than the sea water exuding from the earth and the earth itself, and the leaves and seeds of the Simul tree from the tree itself.
31. All created things that you see in their gross or subtle forms, have proceeded from the vacuity of the Divine Mind, and are strung together, like a rosary of large and small gems and beads.
32. Sometimes the subtle air is solidified in the form of the atmosphere, and from that is produced the great Brahmá, thence called the air-born lord of creatures.
33. Sometimes the atmospheric air is condensed into a solid form, and that gives birth to a Brahmá; under the title of the atmospheric lord of creation.
34. At another time it is light that is thickened to a luminous body, and thence is born another Brahmá, bearing the name of the luminous lord of all creatures.
35. Again the water being condensed at another time, produced another Brahmá designated the watery lord of creation.
36. Sometimes the particles of earth take a denser form, and produce a Brahmá known as the earthly Brahmá.
37. It is by extraction of the essences of these four Brahmás, that a fifth is formed under the name of the fivefold Brahmá, who is the creation of the present world.
38. It is sometimes by the condensation of water, air or heat, that a being is produced in the form of a male or female.
39. It is sometimes from the speaking mouth of this being, and from his feet and back and the eyes, that different men are produced under the names of Bráhmana, Kshatriya, Vaisya and Sudras.
40. Sometimes the great Being causes a lotus to grow out of his navel; in which is born the great Brahmá known as the lotus-born.
41. All these theories of creation are idle dreams, and as false as the dreams in our sleeping state; they are the reveries of fancy like the whirling currents of water.
42. Tell me what do you think of these theories in your own judgment; do they not appear as the tales told to children?
43. Sometimes they imagine a being produced in the pure vacuity of the Divine Mind, this they call the golden and mundane egg, which gave birth to the egg-born Brahmá.
44. It is said also that the first and Divine Male, casts his seed in the waters, which grows up to a lotus-flower which they call the great world.
45. This lotus is the great womb of the birth of Brahmá, and at another time of the sun also; sometimes the gods Varuna and Vayu also are born of it, and are thence called egg-born.
46. Thus Ráma, are the different accounts of the production of Brahmá—the creator, so various also is the description of this unsolid and unsubstantial creation.
47. I have related to you already about the creation of one of these Brahmás, and mentioned about the production of others without specifying their several works.
48. It is agreed by all, that the creation is but the development of Divine Mind; although I have related for your acquaintance, the various process of its production.
49. The Sátwikí and other productions, of which I told you before, have all come to existence, in the manner I have narrated to you.
50. Now know the endless succession of all things in the world; creation is followed by destruction as pleasure by pain; and as ignorance is followed by knowledge, and bondage by liberation.
51. Past creations and objects of affection being gone, others come to rise in future, as the lamps are lighted and extinguished by turns at home.
52. The production and destruction of all bodies, are as those of Brahmá and the lamps, they assume their forms in their time, but become an undistinguishable mass after death.
53. The four ages of the world, namely, the Satya, Treta, Dwapara, and Kali Yugas, revolve in endless rotation, like the wheel of the potter or of any other engine.
54. The Manvantaras and Kalpa cycles succeed one another, as the day and night, the morning and evening, and the times of work follow those of rest by turns.

55. All worlds and things are under the subjection of time. They are subject to repeated successions, and there is nothing without its rotation.
56. They all proceed of their nature from the vacuum of Divine Intellect, as the sparks of fire flash from the red-hot iron.
57. All things once manifest, are next concealed in the Divine Mind; just as the season fruits and flowers, disappear after their appearance in season.
58. All productions are but fluctuations of the mind of the Supreme Spirit; their appearances to our view, are as the sight of two moons to infirm eyes.
59. It is the intellect alone, which exhibits these appearances to our view; they are always situated in the intellect, though they appear without it like the beams in the inner disc.
60. Know Ráma, the world to be never in existence; it is a motionless show of that power, which resides only in the Supreme Spirit.
61. It is never as it appears to you, but quite a different thing from what it seems to be; it is a show depending on the power of the omnipotent.
62. What the world exists since the Mahákalpa or great will of God, and there is no more any other world to come into existence in future, is the conclusion of the learned holds good to the present time.
63. All this is Brahman to the intelligent, and there is no such thing as the world, which is a mere theory of the unintelligent.
64. The unwise consider the world as eternal, from the continued uniformity of its course; but it is the effect of the everlasting error, which raises the false supposition of the world.
65. It is their theory of repeated transmigrations, that they cannot say anything otherwise; but must conclude the world as such, in order to keep pace with their doctrine.
66. But it is to be wondered why they do not consider the world to be destructible, seeing the constant perishableness of all things all around.
67. So others (the Sánkhyas) seeing the continuous course of the sun and moon, and the stability of mountains and seas all about, come to the conclusion of the indestructibility of the world from these false analogies.
68. There can be nothing whatever, which does not reside in the wide expanse of the Divine Mind; but as these are but the conceptions of the mind, they can never have any visible or separate form of existence.
69. All these appear in repetition, and so repeated is the course of our births and deaths; as those of pain and pleasure succeeding one another, and our rest and actions, following each other for evermore.
70. This same vacuum and these quarters of the sky, with all these seas and mountains, appear in the recurrent course of creation with their various colors, like those of the solar rays seen through the chink of a wall.
71. The gods and demigods appear again and again, and all people come and depart by turns, bondage and liberation are ever recurrent, and Indras and Somas ever reappear to view.
72. The god Náráyana and the demigods appear by turns, and the sky is always revolving with the regents of all its sides, the sun and moon, clouds and winds.
73. The heaven and earth appear again like the lotus-flower full open to view, and having the mount Meru for its pericarp, and the Sahya peak for its filament.
74. The sun resumes his course in the maze of the sky like a lion, and destroys the thick darkness with his rays, as the lion kills the huge elephant with his beaming nails.
75. See again the moving moon shining with her bright beams, resembling the white filaments of flowers; and anointing the countenances of the ethereal goddesses, with sweet ambrosial light, and borne by the air and breezes of heaven.
76. Again the holy tree of heaven sheds its heap of flowers, on the deserts of meritorious men, as rewards of their virtuous acts.
77. Behold again the flight of time, riding as the eagle on its two wings of acts and actions, and passing with the noise of pat-pat over the vast maze of creation.
78. See another Indra appearing, after the by-gone lords of gods have passed away; and taking his seat on the lotus-like throne of heaven like a contemptible bee.

79. Again the wicked age of Kali appears to soil the holy Satya Yuga, as the black body of Náráyana fills the clear waters of the deep, or as a blast of wind sweeps the dust of the earth on its transparent surface.

80. Again doth time form the plate of the earth like a potter, and turn his wheel constantly, to bring on the revolutions of his creations in successive Kalpas.

81. Again doth the veteran time, who is skilled in the work of renovation, wither away the freshness of creation, as the autumnal winds blast the foliage of a forest, in order to produce them again.

82. Again the dozen of zodiacal suns, rising at once and burning the creation, leaves the dead bodies all around, like the white bones lying scattered in a country.

83. Again the Pushkara and Avartaka clouds, poured down their rainwater, deluging the tops of the boundary mountains, and filling the face of the earth with foaming bubbles, swimming on the surface of one sheet of water.

84. And after the waters had subsided and the winds had ceased to blow; the world appeared as a vast vacuum void of all beings.

85. Again we see living beings filling the earth, and feeding for some years upon the moisture of its vegetation, leaving their decayed bodies, and being mixed up with their souls in the Universal Spirit.

86. Again the Divine Mind stretches out other creations at other times, and these are drawn like pictures of fairylands (airy castles) in the canvas of vacuum.

87. Again the creation appears to view, and again it is submerged in the waters of the flood, both of which follow one another like the axles of a wheel.

88. Now consider, O Ráma! if there is any stability of anything in this revolutionary world, beside its being a maze of continuous delusion.

89. The revolution of the world resembles the hallucination of Dásúra's mind; it is a phantasia without any solidity in it.

90. The world appearing so extensive and thickly peopled, is but a fancied unreality like the false appearance of two moons in the sky. It is made of unreality though appearing as real, and is not worth reliance by our ignorance of its nature.

#### CHAPTER XLVIII. STORY OF DÁSÚRA.

1. Vasishtha continued:--All worldly men that are engaged in a variety of business, and are perverted in their understandings with a desire of wealth and enjoyments; can never learn the truth, until they get rid of their worldliness.

2. He only who has cultivated his understanding, and subdued his sensual organs, can perceive the errors of the world, as one knows a Bel fruit held in his hand.

3. Any rational being, who scans well the errors of the world, forsakes his delusion of egoism, as a snake casts off his skin.

4. Being thus paralysed (unconscious) of his selfishness, he has no more to be born; as a fried grain can never germinate, though it is sown in the field, and lies for ever in it.

5. How pitiable is it that ignorant men take so much pains for the preservation of their bodies, which are ever subject to diseases and dangers; and liable to perish today or tomorrow at the expense of their souls.

6. Do not therefore, O Ráma! take so much care for the dull body like the ignorant; but regard only for the welfare of your soul.

7. Ráma said:--Tell me sage, the story of Dásúra, which is illustrative of the visionary and air-drawn form of this rotatory universe, which is all hollow within.

8. Vasishtha replied:--Hear me rehearse to you, O Ráma! the narrative of Dásúra, in illustration of the delusive form of the world, which is no more than the air-built utopia of our brains.

9. There is on the surface of this land, the great and wealyour province of Magadha, which is full of flower trees of all kinds.

10. There is a forest of wide extending Kadamba groves, which was the pleasant resort of charming birds of various sorts and colors.

11. Here the wide fields were full of corns and grains, and the skirts of the land were beset by groves and trees; and the banks of streams were filled with the lotuses and water lilies in their bloom.

12. The groves and alcoves resounded with the melodious strains of rural maidens, and the plains were filled with blades of blossoms, bedewed by the nightly frost, and appearing as arrows of the god of love (Káma).

13. Here at the foot of a mountain, decked with Karnikara flowers, and beset by rows of plantain plants and Kadamba trees, was a secluded spot over-grown with moss and shrubs.

14. It was sprinkled over with the reddish dust of crimson flowers carried by the winds, and was resonant to the warblings of water fowls, singing in unison with the melodious strains of aquatic cranes.

15. On the sacred hill overhanging that spot, there rose a kadamba tree, crowded by birds of various kinds; and there dwelt on it a holy sage of great austerity.

16. He was known by the name of Dásúra, and was employed in his austere penance; sitting on a branch of his Kadamba tree with his exalted soul, and devoid of passions.

17. Ráma said:--I want to know O sage, whence and how that hermit came to dwell in that forest, and why he took his seat on that high Kadamba tree?

18. Vasishtha replied:--He had for his father, the renowned sage Saraloman, residing in the same mountain, and resembling the great Brahmá in his abstract meditation.

19. He was the only son of that sire, like Kacha the only progeny of Brihaspati, the preceptor of the gods, with whom he came to dwell in the forest from his boyhood.

20. Saraloma having passed many years of his life in this manner, left his mortal frame for his heavenly abode, as a bird quits its nest to fly into the air.

21. Dásúra being left alone in that lonely forest, wept bitterly and lamented over the loss of his father, with as loud wailings as the shrieks of a heron upon separation from its mate.

22. Being deprived of both his parents, he was full of sorrow and grief in his mind; and then he began to fade away as the lotus blossom in winter.

23. He was observed in this sad plight by the woodland god of that forest, who taking compassion on the forlorn youth, and approached him unseen in an audible voice and said:--

24. O sagely son of the sage! why do you weep as the ignorant, and why are you so dejected, knowing the instability of worldly things?

25. It is the state of this frail world, that everything is unstable here; and it is the course of nature that all things are born to live and perish afterwards into nothingness.

26. Whatever is seen here from the great Brahmá down to the meanest object, is all doomed to perish beyond a doubt.

27. Do not therefore wail at the demise of your father, but know like the rising and falling sun, everything is destined to its rise and fall.

28. Hearing this oracular voice, the youth wiped his eyes red hot with weeping; and held his silence like the screaming peacock at the loud sound of the clouds.

29. He rose up and performed the funeral ceremonies of his sire, with devoutness of his heart; and then set his mind to the success of his steady devotion.

30. He was employed in the performance of his austerities according to the Bráhmanic law, and engaged himself in discharging his ceremonial rites by the Srauta ritual, for the accomplishment of his sundry vows.

31. But not knowing the knowable (Brahma), his mind could not find its rest in his ceremonial acts, nor found its purity on the surface of the stainless earth.

32. Not knowing the fulness of the world with Divine Spirit, and the holiness of the earth in every place, he thought the ground polluted, and did not find his repose anywhere.

33. Therefore he made a vow of his own accord, to take his seat on the branch of a tree, which was untainted with the pollution of the earth.

34. Henceforth said he, "I will perform my austerities on these branching trees, and repose myself like birds and woodland spirits, on the branches and leaves of trees."

35. Thus sitting on high, he lighted a flaming fire beneath him, and was going to offer oblations of living flesh on it, by paring bits of his shoulder blade (mixed with blood).

36. When the god of fire(Agni) thought in himself that, as fire is the mouth whereby the gods receive their food, the offering of a Brahman's flesh to it, would wholly burn down their faces.



37. Thinking so, the god of fire appeared before him in his full blaze, as the luminous sun appeared before the lord of speech—Brihaspati or Jupiter.

38. He uttered gently and said, “Accept young Bráhmaṇ your desired boon from me, as the owner of a store, takes out his treasure from the chest in which it is deposited.

39. Being thus approached by the god, the Bráhmaṇ boy saluted him with a laudatory hymn; and after adoring him with suitable offerings of flowers, addressed him in the following manner.

40. “Lord! I find no holy place upon earth, which is full of inequity and sinful beings; and therefore pray of you to make the tops of trees, the only places for my abode.”

41. Being thus besought by the Bráhmaṇ boy, the god pronounced “Be it so” from his flaming mouth, and vanished from his sight.

42. As the god disappeared from before him, like the day light from the face of the lotus-flower; the son of the sage being fully satisfied with his desired boon, shone forth in his face like the orb of the full moon.

43. Conscious of the success of his desire, his gladdened countenance brightened with his blooming smiles; just as the white lotus blushes with its smiling petals, no sooner it perceives the smiling moonbeams falling upon it.

#### CHAPTER XLIX. DESCRIPTION OF DÁSÚRA’S KADAMBA FOREST.

1. Vasishtha continued:--Thus Dásúra remained in the forest; reaching to the region of the clouds, and forming a stage for the halting of the tired horses of the meridian sun at midday.

2. Its far stretching boughs spread a canopy under the roof of heaven on all sides, and it looked to the skies all around with its full blown blossoming eyes.

3. The gentle winds were shedding the fragrant dust from the tufts of its hanging hairs, which studded with swarms of of fluttering bees, and its waving leaves like palms of its hands, were brushing over the face of its fairy sky.

4. The banks with their long shrubbery, and the crimson filaments of their milk-white blossoms, were smiling like the fair faces of beauties, with their teeth colored with reddish color of betel leaves.

5. The creeping plants were dancing with delight, and shedding the dust from the pistils of their flowers, which were clustered in bunches and beaming with the luster of the full bright moon.

6. The earth with its thickening thickets, and the warbling Chakor as amongst them, appeared as the milky path of heaven studded with stars singing their heavenly tunes.

7. Groups of peacocks sitting on the tops of branching trees, appeared with multi-colored retinues, like rainbows amidst the green foliage, seeming as bluish clouds in the blue sky.

8. The white chowrie deer with half of their bodies hidden under the cover of the woods, and their fore parts appearing without the thickets, appeared as so many moons with their dark and bright sides in the sky.

9. The warbling of Chataks, joined with the trill of cuckoos, and the whistling of Chakor as, filled the groves with a continuous harmony.

10. Flocks of white herons sitting on their nestling boughs, seemed as bodies of Siddha aerial beings, sitting quietly beside their refuge places in heaven.

11. Waving creepers with their ruddy leaflets shaking with the breeze, and their blooming blossoms beset by bees, resembled the Apsaras of heaven, flapping their rosy palms and looking at the skies.

12. The clusters of Kumuda or blue lotuses, moving on the sky-blue waters with their yellow filaments, and shedding their golden dust around, appeared as the rainbow and lightings, darting their radiance in the blue sky.

13. The forest with thousands of uplifted branches, seemed as the god Visvarupa lifting his thousand arms on high, and dancing with the breeze, with the hanging orbs of the sun and moon, suspended as the earrings to both his ears.

14. The groups of elephants lying underneath the branches, and the clusters of stars shining above them, gave the woodlands an appearance of the sky, with its dark clouds moving below the blazing stars above.

15. The forest was as the store house of all sorts of fruits and flowers, as the god Brahmá was the reservoir of all sorts of productions.

16. The ground glistened with the falling small flowers and the powdery dust of the flowers, as the firmament glittered with the luster of solar and stellar light.

17. The flights of birds flying on the branches of trees, and those fluttering about their nests, and the flocks of fowls feeding on the ground, made the forest appear as a city with its people above, below and all about it.

18. Its bowers resembled the inner apartments of houses, with the blossoms waving as flags over them, and strewn over with the white powdery dust of flowers, as they decorate the floors with flowers and powders, and hung flowers over them, as upon the windows of houses.

19. There was the joint harmony of the humming bees and buzzing beetles; the twittering of Chakorás and parrots, and cooing of Cokilas in the deep coverings of the woods; and issuing out of their holes like the music of songstresses, coming out in unison from the hollows of windows.

20. Birds of various kinds hovered about the coverings of the woodland goddesses; as they were the only guests of their lonely retreats.

21. The bees were continually humming over the powdery pistils of flowers, and sounding water-falls were constantly diffusing from the high hills in its neighbourhood.

22. Here the gentle soft warm breezes were continually playing with the waving flowers; and the white clouds overtopped the lofty trees, as they do the tops of mountains.

23. The sturdy woods resembling high hills, were rubbed by the scabby cheeks of elephants, and stood unmoved though they were constantly dashed by their huge legs and feet.

24. Birds of multi-colored feathers that dwelt in the hollows of the trees, were as the various races of beings dwelling in the person of Vishnu.

25. With the movements of their painted leaves, resembling the fingers of their palms, the trees seemed to keep time with the dancing creepers, and point out the modes of their vibration.

26. They danced also with delight with their branching arms and clasping armllets of the creepers, to think on the subsistence, that every part of their body affords to all kinds of living beings.

27. And thinking how they are the support of thousands of creeping plants, which entwine round them as their consorts, they sing their joyous chime in the buzzing of the bees about them.

28. The flowers dropped down by the kind Siddha (aerial beings) from the trees, were hailed by the bees and cuckoos with their joyous notes and tunes.

29. The Kadamba tree seemed by its blooming blossoms, to laugh to derision, the five woody trees on the outskirts which do not bear their flowers.

30. With its uplifted head reaching to the sky, and the flight of birds flying over it like the hairs on its head, it seemed to defy the Párijata tree of Indra's heaven.

31. The body of bees thronging all about its person, gave it the appearance of the thousand eyed Indra, with whom it competed in the greater number of its eyes.

32. It had a tuft of flowers on some part of its head, appearing as the hood of a snake decorated with gems, and seeming as the infernal serpent had mounted its top with his crowned head, in order to survey the wonders of heaven.

33. Besmeared with the pollen of its flowers, it appeared as the god Siva anointed with his powdered ashes; while its shady dwelling overhung with luscious fruits, refreshed the passing travellers with rest and repast.

34. The Kadamba tree appeared as the Nandana garden of paradise, having alcoves under its thickening branches, and caves formed by the flowery creepers below it; while the birds of heaven hovered about it as its perpetual inhabitants.

#### CHAPTER L. DÁSÚRA'S SURVEY OF THE HEAVENS.

1. Vasishtha continued:--Dásúra remained in this flowery tree, as if he dwelt on a hill of flowers; and he felt in his mind the delight, which the flowery spring and its fruitage could infuse in the heart.

2. He mounted and sat over the high and airy top of the tree, and looked on all sides like the god Vishnu surveying the worlds.
3. There sitting on a branch which reached to the sky, he was employed in his penance, devoid of fear and desire.
4. From this his leafy and easy couch of repose, he cast his curious eyes to view the wonders of nature on all sides.
5. He saw a river at a distance glittering as a necklace of gold, and the summits of distant hills rising as nipples on the breast of the earth. The fair face of the sky appeared as the face of a fairy, covered under the blue veil of a cloud.
6. The green leaves of trees were as the green garb of this fairy, and the clusters of flowers were as garlands on her head; the distant lakes appearing as water-pots, were decorated by their aquatic plants and flowers.
7. The fragrance of the blooming lotuses, seemed as the sweet breathing of the fairy; and the gurgling of the waterfalls, sounded as the trinkets fastened to her feet.
8. The trees touching the skies; were as the hairs on her body, the thick forests resembled her thighs, and the orbs of the sun and moon, were as earrings hanging on her ears.
9. The fields of corn seemed as pots of her sandal paste, and the rising hills were as her breasts, covered by the cloudy cloak on their tops.
10. The seas with their lucent waters were as her mirrors, to reflect the rays of her jewels of the starry frame.
11. The season fruits and flowers were as embroideries on her bodice, and the rays of the sun and moon were as powders over her body, or as the pasted sandal on her person.
12. The clouds covering the landscape were as her garment, and the trees and plants on the borders, were as the fringes or the skirts of her raiment. In this manner he saw all the ten sides of heaven as full with the form of a fairy queen.

#### CHAPTER LI. DÁSÚRA'S BEGETTING A SON.

1. Vasishtha continued:--Thence forward Dásúra remained as an ascetic in his hermitage, in that forest, and was known as the Kadamba Dásúra, and a giant of austere penance.
2. There sitting on the leaves of the creepers growing on the branch of that tree, he looked up to heaven, and then placing himself in the posture of padmāsana, he called back his mind to himself.
3. Unacquainted with spiritual adoration, and unpracticed to the ceremonial ritual, he commenced to perform his mental sacrifice, with a desire of gaining its reward.
4. Sitting on the leaves of the creepers in his aerial seat, he employed his inward spirit and mind, in discharging his sacrificial rites, of the sacred fire and horse sacrifice.
5. He continued there for the space of full ten years, in his acts of satisfying the gods with his mental sacrifices of the bull, horse and human immolations, and paying their rewards in his mind.
6. In process of time, his mind was purified and expanded, and he gained the knowledge of the beatification of his soul.
7. His ignorance being dispelled, his heart became purified of the dirt of worldly desires; and he came to behold a woodland goddess, standing beside his leafy and mossy seat.
8. She was a body of light and dressed in a robe of flowers; her form and face were beautiful to behold, and her large bright eyes turned wistfully towards him.
9. Her body breathed the fragrance of the blue lotus, and her figure charmed his inmost soul. He then spoke to the goddess, standing before him with her down cast looks.
10. What are you, O tender lady! That looks like a creeper filled with flowers, and defies the god Kama Deva with your beautiful form and eyes, resembling the petals of the lotus.
11. Why do you stand as a forest nymph, the befriending goddess of flowering creepers? Thus approached, the dame with deer-like eyes and protruberent bosom replied to him.
12. She said to the hermit with a sweet and charming voice in the following manner:--  
"May you prosper in obtaining the objects of your wishes:--
13. "For anything which is desirable and difficult of attainment in this world, is surely obtainable when sought after with proper exertion by the great":--
14. "I am, O Bráhmaṇ! a woodland goddess of this forest, which is so full of creeping plants, and decorated by the beautiful Kadamba trees.

15. "Here I strayed to witness the festive joy of the woodland goddesses, which always takes place on this thirteenth day of the lunar month of Chaitra in this forest.
16. "I saw here my companions enjoying their festival of love, and felt myself sorry to think of my childlessness among them.
17. Finding you accomplished in all qualifications, I have resorted hither with my intent of begetting a son by you.
18. "Please Sage, do procreate a son in me, or else I will put my person in the flames, to get rid of my sorrow of childlessness.
19. Hearing the woodland lady speaking in this manner, the hermit smiled at her, and spoke kindly to her with presenting her a flower with his own hand, and said:--
20. Depart O lady! and commit yourself to the worship of Siva for a whole month, and then you shall like a tender creeper, give birth to a boy as beautiful as a bud by this time of the year.
21. But that son of yours, whom you did desire of me at the sacrifice of your life, will give himself over to austerities like mine, and become a seer like myself.
22. So saying the sage dismissed the suppliant lady now gladdened in her face, and promised to perform the necessary for her blessing's sake.
23. The lotus-eyed lady then retired from him, and went to her abode; and the hermit passed his months, seasons and years in his holy meditation.
24. After a long time the lotus-eyed lady returned to the sage with her boy, now grown up to the twelfth year of his age.
25. She made her obeisance and sat before him with her boy of the moon bright face; and then uttered her words, sweet as the murmur of the humble bee, to the stately Amra tree.
26. This sage, is the would be son (Bhavya) of both of us, who has been trained up by me in all the branches of learning.
27. He is only untaught in the best knowledge, which releases the soul from its return to this world of troubles.
28. Do you now my lord! Please instruct him in that knowledge, for who is there that should like to keep his own boy in ignorance, (of his future and best welfare)?
29. Being thus asked by her, he spoke to the tender mother, to leave the child there and depart her own way.
30. She being gone, the boy remained submissive to his father, and dwelt by his side as his pupil, like Aruna waiting upon the Sun.
31. Accustomed in austerity, the boy continued to receive his best knowledge from the various lectures of his father, and passed a long time with him in that place, under the name of the sage's son.
32. The boy was taught in various narratives and tales, and with many examples and ocular instances; as also in historical accounts and evidences of the Veda and Vedanta.
33. The boy remained attendant on the lecture of his father, without feeling any anxiety; and formed his right notions of things by means of their antecedents.
34. The magnanimous father thus instilled true knowledge into the mind of his boy, by means (of the fourfold process) of right reasoning and correct diction, rather than regarding the elegance of expression; as the cloud indicates the approaching rain to the peacock by its hoarse sounds.

#### CHAPTER LII. GRANDEUR OF THE AIR-BORN KING.

1. Vasishtha continued:--It was on one occasion that I passed by that (Dásúra's) way in my invisible body, to bathe in the heavenly stream of Mandákiní (Milky Way) in the ethereal regions.
2. After my departure from that region by the way of the Saptarshi (Pleiades), I arrived to the spot where Dásúra dwelt on his high Kádamba tree.
3. I came to listen to a voice proceeding from the hollow of the tree in the forest, which was as charming as the buzzing of the bee, fluttering about the bud of a lotus.
4. Attend my intelligent son! said he, to a narrative that I will relate unto you by way of a simile of worldly things, and it is pleasant to hear.
5. There is a very powerful King renowned in all the three worlds for his great prosperity. His name is Khottha or air-produced, and able to grasp the whole world.

6. All the lords of the earth bend their heads lowly under his rule, and bear the badge of their submission to him with as great an honour, as poor men are proud to carry about a bright gem on the head.
7. He exulted in his valor and the possession of all kinds of rarities, and there is no one in the three worlds, that is able to bring him under his subjection.
8. His unnumbered acts and exploits, are filled with successive pain and pleasure; and they are as interminable as the continuous waves of the sea.
9. No one has been able to check the prowess of that mighty bravo by force of fire or sword, as none hath ever been able to press the air or wind in his hand.
10. Even the gods Indra, Upendra and Hara, have fallen short of following his steps in his ambitious pursuits, and the splendid inventions of his imagination.
11. With his triple form of the Sâtвика, rajasika and támasika qualities, he encompasses the world, and is enabled to accomplish all sorts of actions.
12. He is born in the extensive vacuity (of the spirit of Brahma), with his triple body as that of a bird, (viz; the flesh and bones and the feathers, and remains in vacuum as the air and the sound.
13. He has built a city in that unlimited space of the Universe, having fourteen provinces (the planetary spheres), in its triple divisions of the earth and regions above and below it.
14. It is beautified with forests and groves and pleasure-lawns and hills, and bounded by the seven lakes of pearly waters on all sides.
15. It is lighted by two lamps of hot and cooling light (the sun and moon), which revolve above and below it in their daily and nightly courses, as those of righteous and nefarious people.
16. The king has peopled this great city of his with many self-moving bodies (animals), which move in their spheres quite ignorant of themselves.
17. Some of these are appointed in higher and some in lower spheres, and others move in their middle course; some destined to live a longer time, and others doomed to die in a day.
18. These bodies are covered with black skins and hairs (as thatched huts), and furnished with nine holes; which are continually receiving in and carrying out the air to keep them alive.
19. They are supplied with five lights of sensation and perceptions and supported by three posts of the two legs and the back bone, and a frame work of white bones for the beams and bamboo rafters. It is plastered over with flesh as its moistened clay (or mud wall), and defended by the two arms as latches on door way.
20. The Great king has placed his sentinel of the Yaksha of egoism as a guard of this house; and this guard is as ferocious as a Bhairava in dark (ignorance), and as timid as a Bhairava by the day.
21. The masters of these locomotive bodies, play many pranks in them, as a bird plays its frolics in its own nest.
22. This triple-formed prince (the mind) is always fickle, and never steady in any; he resides in many bodies and plays his gambles there with his guard of egoism, and leaves one body for another at will, as a bird alights from one branch upon another.
23. This fickle minded prince is ever changeful in his will; he resides in one city and builds another for his future habitation.
24. Like one under the influence of a ghost, he stirs up from one place and runs to another, as a man builds and breaks and rebuilds his aerial castle at his hobby.
25. The Mind sometimes wishes to destroy its former frame and remove to another, and effects its purpose at will.
26. It is produced again as the wave of the sea, after it had subsided to rest; and it pursues slowly and gradually a different course in its renewed course of life.
27. This prince sometimes repents of his own conduct and acts in his new life, and then laments for his ignorance and miseries and knows not what to do.
28. He is sometimes dejected by sorrow and at others elated by success, like the current of a river, now going down in the hot season, and again overflowing its banks in the rains.
29. This king is led by his hobbies like the waters of the sea by the winds; it puffs and swells, falls and rises, runs fast and ceases to flow at once as in a calm.

## CHAPTER LIII. DESCRIPTION OF THE MUNDANE CITY.

1. Vasishtha continued:--The boy then asked his holy sire, who was sitting reclined on his sacred Kadamba tree, in the midst of the forest of the great Jambu-dwípa in the gloom of the night.
2. The son said:--Tell me sage, who is this air-born prince of supernatural form, about whom you related to me just now; I do not fully comprehend its meaning, and want it to be explained to me clearly.
3. You said sage, that this prince constructs for himself a new abode, whilst residing in his present body; and removes to the same after he has left the old frame. This seems impossible to me, as the joining of one tense with another, the present with the future.
4. Dásúra replied:--Hear me tell you my son, the meaning of this parable, which will explain to you the nature of this revolutionary world in its true light.
5. I have told you at first that a non-entity sprang in the beginning from the entity of God, and this non-entity being stretched out afterwards (in the form of illusion), gave rise to this illusory world called the cosmos.
6. The vacuous spirit of the Supreme Deity, gives rise to his formless will, which is thence called air-born (or the mind). It is born of itself in its formless state from the formless Spirit, and dissolves itself into the same; as the wave rising from and falling in the bosom of the sea.
7. It is the will which produces everything, and there is nothing produced but by the Will. The Will is self-same with its object, which constitutes and subsists in it; and it lives and dies also along with its object.
8. Know the gods Brahmá, Vishnu, Indra, Siva and the Rudras, as offspring of the willful Mind; as the branches are the offshoots of the main tree, and the summits are projections of the principal mountain.
9. This Mind builds the city of the triple world, in the vacuum of Brahma; by reason of its being endowed with intelligence from Omniscience, in its form of Virinchi.
10. This city is composed of fourteen worlds (planetary spheres) containing all their peoples; together with chains of their hills and forests and those of gardens and groves.
11. It is furnished with the two lights of the sun and moon, (to shine as two fires by day and night); and adorned with many mountains for human sports.
12. Here the pearly rivers are flowing in their winding courses, and bearing their swelling waves and rippling waves, shining as chains of pearls under the sunbeams and moonlight.
13. The seven oceans appear as so many lakes of limpid waters, and shining with their undersea fires, resembling the lotus-beds and mines of gems beneath the blue sky.
14. It is a distinguished place of gods, men and savages, who make their commerce here, with commodities (of virtue and vice), leading either to heaven above or to the hell below.
15. The self-willed King (the mind), has employed here many persons, to act their several parts before him for his pleasure.
16. Some are placed high above this stage to act as gods and deities, and others are set in lower pits of this earth and infernal regions, to act their miserable parts as men and Nágas.
17. Their bodies are made of clay, and their frame work is of white bones; and their plastering is the flesh under the skin as a pneumatic machine.
18. Some of these bodies have to act their parts for a long while, while others make their exits in a short time. They are covered with caps of black hairs, and others with those of white and grey on their heads.
19. All these bodies are furnished with nine crevices, consisting of the two earholes, two sockets of the eyes, and two nostrils with the opening of the mouth, which are continually employed in inhaling and exhaling cold and hot air by their breathings.
20. The earholes, nostrils and the palate, serve as windows to the abode of the body; the hands and feet are the gate ways, and the five inner organs are as lights of these abodes.
21. The mind then creates of its own will the delusion of egoism, which like a Yaksha demon takes possession of the whole body, but flies before the light of knowledge.
22. The mind accompanied by this delusive demon, takes great pleasure in diverting itself with unrealities.

23. Egoism resides in the body like a rat in the barn-house, and as a snake in the hollow ground. It falls down as a dew drop from the blade of a reed, upon advance of the sunlight of reason.
24. It rises and falls like the flame of a lamp in the abode of the body, and is as noisy with all its desires, as the sea with its ceaseless waves.
25. The Mind constructs a new house for its future abode, by virtue of its interminable desires in its present habitation; and which are expected to be realized and enjoyed in its future state.
26. But no sooner it ceases to foster its desires, than it ceases to exist, and loses itself in that state of supreme bliss of which there can be no end.
27. But it is born and reborn by its repeated desires, as the child sees the ghost by its constant fear of it.
28. It is egoism, that spreads the view of this miserable world before him; but absence of the knowledge of self-entity, removes the sight of all objects from view, as the veil of thick darkness hides all things from sight.
29. It is by one's own attempt in this way, that he exposes himself to the miseries of the world; and then he wails at his fate like the foolish monkey, that brought on its own destruction, by pulling out the peg from the chink of the timber.
30. The mind remains in eager expectation of the enjoyment of its desired objects, as the stag stood with its lifted mouth, to have a drop of honey fall into it, from a honey-comb hanging on high.
31. The wistful mind now pursues its desired objects, and now it forsakes them in disgust; now it longs for joy, and then grows sulky at its failure like a fretful child.
32. Now try diligently, my boy, to extricate your mind from all outward objects, and fix your attention to the inward object of this meditation.
33. The willful mind takes at its will its good, bad and moderate or sober forms; known under the names of satva, rajas and tamas.
34. The bad or weakened form of the mind delights in worldliness, and by debasing itself with all its greedy desires, reduces itself to the state of worms and insects in its future births.
35. The good disposition of the mind is inclined towards virtuous deeds, and the acquisition of knowledge; and by these means advances both to its soleness and self enjoyment.
36. In its form of moderation, it is observant of the rules and laws of society, and conducts itself in the world in the company of friends and members of the family.
37. After renunciation of all these three forms, and abdication of egoism and desires, it reaches to the state of the absolute Supreme Being.
38. Therefore shun the sight of the visibles, and repress your fleeting mind by your sober intellect; and diminish your desires for all internal as well as external goods.
- hell
39. For though you may practice your austerities for a thousand years, and crush your body by falling from a precipice upon stones;--
40. Or although you burn your body alive on a flaming pyre, or plunge yourself into the undersea fire; or if you fall in a deep and dark pit or well, or rush upon the edge of a drawn and sharp sword;--
41. Or if you have Brahmá himself or even Siva for your preceptor, or get the very kind and tender hearted ascetic for your religious guide.
42. Whether you are situated in heaven or on earth, or in the hell regions of Pátála below; you have no way of liberation, save by keeping your desires under subjection.
43. Exert your manliness therefore, in domineering over your irresistible and violent desires and passions, which will secure to you the pure and transcendent joy of peace and holiness.
44. All things are linked together under the bandage of desire; and this band being broken asunder, makes the desired objects vanish into nothing.
45. The real is unreal and the unreal is real, as the mind may make it appear to be; all reality and unreality consists in our conception of them, and in nothing besides.

46. As the mind conceives a thing to be, so it perceives the same in actuality; therefore have no conception of anything, if you want to know the truth of it.

47. Do you act as the world goes, without your liking or disliking of anything; and thus the desires being at an end, the intellect will rise to the inscrutable beyond the knowledge of the mind.

48. The mind which having sprung from the Supreme Soul in the form of goodness, is inclined afterwards towards the unrealities of the world; surely alienates itself from the Supreme, and exposes itself to all sorts of misery.

49. We are born to the doom of death, but let us not die to be reborn to the miseries of life and death again. It is for the wise and learned to betake themselves to that state, which is free from these pains.

50. First learn the truth, and attain to the true knowledge of your soul; and then abandon all your desire and dislike of the world. Being thus prepared with a dead-like insensibility of your internal feelings, you will be enabled to come to the knowledge of that transcendental state, which is full of perfect bliss and blessedness.

#### CHAPTER LIV. CORRECTIVE OF DESIRES.

1. The Son asked:--What is this desire, father? how is it produced and grown, and how is it destroyed at last?

2. Dásúra replied:--The desire or will is situated in the mind or mental part of the one eternal, universal and spiritual substance of God.

3. It gets the form of a monad from a formless unit, and then by its gradual expansion extends over the whole mind, and fills it as a flimsy cloud soon covers the sky.

4. Remaining in the Divine Intellect, the mind thinks of thinkables, as they are distinct from itself; and it's longing after them is called its desire, which springs from it as a germ from its seed.

5. The desire is produced by the desiring of something, and it increases of itself both in its size and quantity, for our trouble only, and to no good or happiness at all.

6. It is the accretion of our desires which forms the world, as it is the accumulation of waters which makes the ocean; you have no trouble without your desire, and being free from it, you are freed from the miseries of the world.

7. It is by mere chance, that we come to meet with the objects of our desire; as it is by an act of unavoidable chance also, that we are liable to lose them. They appear before us as secondary luminaries in the sky, and then fly away as the mirage vanishes from view.

8. As a man who has the jaundice by eating a certain fruit, sees everything as yellow as gold with his jaundiced eye; so the desire in the heart of man, pictures the unreal as a reality before him.

9. Know this truth that you are an unreality yourself, and must become an unreality afterwards.

10. He who has learnt to disbelieve his own existence and that of all others, and knows the vanity of his joy and grief, is not troubled at the gain or loss of anything.

11. Knowing yourself as nothing, why do you think of your birth and your pleasures here? you are deluded in vain by the vanity of your desires.

12. Do not entertain your desires, nor think of anything which is nothing; it is by your living in this manner, that you may be wise and happy.

13. Try to relinquish your desire, and you will evade all difficulties; and cease to think of anything, and your desire for it will disappear of itself.

14. Even the crushing of a flower is attended with some effort, but it requires no effort to destroy your desire, which vanishes of itself for want of its thought.

15. You have to expand the palm of your hand, in laying hold of a flower; but you have nothing to do in destroying your frail and false desire.

16. He that wants to destroy his desire, can do it in a trice, by forgetting the thought of his desired object.

17. The thoughts being repressed from other objects, and fixed in the Supreme Spirit, will enable one to do what is impossible for others to effect.

18. Kill your desire by desiring nothing, and turn your mind from all things, by fixing it in the Supreme, which you can easily do of yourself.



19. Our desires being quieted, all worldly cares come to a stand still, and all our troubles are put to a dead lock.
20. Our wishes constitute our minds, hearts, lives, understandings and all our desiderative faculties; all which are but different names for the same thing without any difference in their signification.
21. There is no other business of our lives than to desire and to be doing, and when done to be desiring again: and as this restless craving is rooted out of the mind, it sets it free from all anxiety.
22. The world below is as empty, as the hollow sky above us; both of those are empty nothings, except that our minds make something or other of them, agreeably to its desire or fancy.
23. All things are unsubstantial and unsubstantiated by the unsubstantial mind; thus the world being but a creation of our fancy, a desired essential thing, there is nothing substantial for you to think about.
24. Our reliance on unrealities pwantering to be unreal, leaves no room for our thinking about them; the suppression of their thoughts produces that perfection of indifference, than which there is nothing more desirable on earth. Forget therefore all that is unreal.
25. The nice discernment of things, will preserve you from the access of joy and grief, and the knowledge of the vanity of things, will keep out your affection for or reliance on any person or thing.
26. The removal of reliance upon the world, removes our attachment to it; and consequently prevents our joy or sorrow at the gain or loss of anything.
27. The mind which becomes the living principle, stretches out his city of the world by an act of its imagination; and then turns it about as the present, past, and future worlds.
28. The mind being subject to the sensational, emotional and volitive feelings; loses the purity of its intellectual nature, and plays many parts by its sensuousness.
29. The living soul also forgets the nature of the Universal Soul from which it is derived, and is transformed to a puny animalcule in the heart of man, where it plays its pranks like an ape in the woods.
30. Its desires are as irrepressible, as the waves of the ocean, and they rise and fall by turns like the waves, in expectation of having every object of the senses.
31. Our desire like fire, is lighted by every straw; and it burns and blows out in its invisible form within the mind.
32. Our desires are as fickle as flashes of lightning, and proceed from the minds of the ignorant, as the lightning darts itself from the the watery clouds; they are equally fleeting and misleading, and must be speedily avoided by the wise.
33. Desire is undoubtedly a curable disease, as long as it is a transient disease of the mind; but it becomes incurable, when it takes a deep root in it.
34. The knowledge of the unreality of the world, quickly cures the disease of desire; but the certainty of worldly knowledge, makes it as incurable as the impossibility, of removing the blackness of a coal.
35. What fool will attempt to wash a coal white, or convert a materialist to a spiritualist? Or turn a raven or black man to whiteness?
36. But the mind of a man, is as a grain of rice covered under its husk, which is soon unhusked upon the threshing-floor.
37. The worldliness of the wise, is as soon removed as the husk of rice, and the blackness of a cooking kettle.
38. The blemishes of a man, are blotted out by his own endeavours; wherefore you must try to exert yourself to action at all times.
39. He who has not been able to master over his vain desires, and hobby whims in this world will find them vanish of themselves in course of time, as nothing false can last forever.
40. The light of reason removeth the false conception of the world, as the light of the lamp dispels the darkness from the room at sight, and night vision removes the secondary moon.
41. The world is not yours, nor are you of this world; there is nobody nor anything here akin to you, nor are you so to any; never think otherwise, nor take the false for true.

42. Never foster the false idea in your mind, that you are master of large possessions and pleasant things; for know yourself and all pleasant things, are for the delight of the Supreme Maker and Master of all.

#### CHAPTER LV. MEETING OF VASISHTHA AND DÁSURA.

1. Vasishtha said:--Hear me, Ráma, that art the delight of Raghu's race, and shinest as the moon in the firmament of Raghu's family; that after I heard the conversation that was going on between Dásura and his son:--

2. I descended from the sky on the top of the Kadamba tree, which was decorated with its green leaves, and beautiful fruits and flowers; and then with my spiritual body, I sat myself slowly and silently on the top of the tree, as a light cloud descends on the summit of a mountain.

3. I saw Dásura there, sitting as a giant by subduing the organs of his body, and shining with the luster of his penance, as the fire blazing with its flame.

4. The luster issuing from his body, had strewn his seat with purple gold, and lighted that spot, as the sunbeams emblazon the world.

5. Seeing me presenting myself before him, Dásura spread a leafy seat for me to sit down, and then honoured me according to the rules of ceremonial law.

6. Then I joined with the luminous Dásura in continuation of his discourse, which was meant for the edification of his son, and salvation of mankind from the miseries of life.

7. I then with permission of Dásura, looked into the hollow of the tree, and the herds of stags pasturing fearlessly about it and grazing and gathering about it.

8. It was as delightful as a dwelling overhung with creepers, where the smiling flowers were shedding their light, and breathing their fragrance to the winds.

9. The chowrie deer flapped their long hairy and moon-bright tails, against the herb-like tree, as the white flimsy clouds sweep over the sky.

10. The tree was adorned with fringes of pearly dewdrops, and arrayed all over with the flowery garb of his blossoms.

11. Smears with the dust of its flowers, it appeared to be anointed with sandal paste; while its reddish bark cloaked it in roseate red.

12. Decorated with flowers, the tree seemed to stand in its bridal attire; and resembled the bridegroom in mutual embrace with the twining brides.

13. The dwellings of shrubberies all around, resembled the leafy huts of hermits, which with their overtopping blossoms, seemed as a city, flaring with flying flags in festivity.

14. Shaken by the stags in the act of rubbing their bodies, the trees darted their flowers in abundance upon the ground; and the border-lands were as shattered, as if they were broken by the horns of fighting bulls.

15. Peacocks daubed with dust of flowers, and flying on the top of the adjacent hill, appeared as evening clouds gliding over it.

16. Here the goddess seemed to be sporting in the lawns, with the roseate flowers in her hands, and smiling sweetly in the blooming blossoms; she revelled with the nectarine honey of flowers; and shed her beauty on all sides.

17. The closing buds resembling her eyelids, were lulled to sleep by the forest breeze, breathing constantly with the fragrance of the flowers. The clusters of flowers forming her breasts, were hid under the bodice of leaves.

18. She sat at the window of her alcove, formed by the twining plants and creepers, and was dressed in the purple garb of the flying farina of flowers.

19. She swang in her swinging cradle of bluish blossoms, and was adorned with various floral ornaments from her head to foot.

20. She moved about the flowers in the garb of the woodland goddess and looking with her cerulean eyes of fluttering blue-bees on all sides; and sang to them in the sweet notes of the black Kokila in the trees.

21. The bees tired with their labor of love, refreshed themselves with sipping the dew-drops trickling on the tops of the flowers, and then making their repast on the starch-like meal, slept together with their mates, in the cells of the flower cups.

22. The couples of bees dwelling in the cells of flowers, and giddy with sipping the honey of the flower cups; were humming their love tunes to one another.
23. The sage remained attentive for a moment to the murmur, proceeding from the village beyond the forest; and now he listened with pricked up ears, to the busy buzz of blue-bees and flies at a distance.
24. The sages then saw with their down cast looks on moonbeams, which were spread like a sheet of fine linen on the blades of grass upon the ground below.
25. They saw the beautiful antelopes, which slept in their leafy beds on the ground, below the stretching branches of shady trees, as if they were the progeny of their native forest.
26. They saw the fearless birds chirping upon the branches, and others sleeping confident in their nests; and they saw the ground covered by living creatures, feasting on the ripe fruits fallen below.
27. They saw the long lines of black-bees, lying mute on the ground like strings of beads, and blackening it with their dark bodies.
28. The forest was smelling with fragrance, and the sky was overhung by a cloud of flowers; the dust of Kadamba blossoms colored the ground with ambergris, and the Kadamba fruits covered the face of the land.
29. What need is there of saying more, than that there was no part of the tree, which was not useful to living beings.
30. Here the deer were sleeping on the fallen leaves and there were others resting on the barren ground; the birds sat on the banks and beaches of the streams all about that lofty tree.
31. As they were viewing in this manner the beauties of the forest, the night passed away as soon as a night of festivity.
32. The son of the hermit kept conversing with me on many subjects, and derived many useful instructions from my teaching.
33. As we had been conversing with one another on different subjects, the night passed away as soon as that of a conjugal pair.
34. Now it began to dawn, and the blushing flowers commenced to open their petals; while the host of the stars on high, disappeared from their arena of the sky.
35. I then took my departure, and was followed by the hermit and his son to some distance from their Kadamba tree, where I left them for my aerial course to the heavenly stream.
36. There having performed my holy ablution, I came down under the roof of heaven, and then entered the celestial region of the sages, which is situated in the midway sky.
37. Now I have related to you, Ráma, this story of Dásura, that you may learn from his instance the unreality of the apparent world, and as it is but a shadow of the ideal one.
38. It was for this reason, that I have given you the narrations of Dásura, by way of explanation of the phenomenal world, as a shadow of the noumenal.
39. Now therefore know the Spirit like Dásura, and imitate his example in the magnanimity of your soul. Forsake the unreal, and pursue the reality for your permanent delight.
40. Rub out the dirt of desire from your mind, and see the image of truth in it as in a mirror; you will thus attain to the highest state of knowledge, and be honoured in all worlds as a perfect being.

#### CHAPTER LVI. ON THE SOUL AND ITS INERTNESS.

1. Vasishtha continued:--Knowing the world as a nothingness, you must cease to take any delight in it; for what reasonable being, is there in it that would delight in its unreality.
2. If you take the phenomenal world for a reality, you may continue to enslave yourself to the unreal material; and lose the spiritual nature of your soul.
3. Or if you know it to be a temporary existence, why then should you take any interest in what is so frail and unstable, rather than care for your immortal soul?
4. The world is no substantial existence, nor are you a being of its unsubstantiality; it is only a clear reflection of the Divine Mind, and extending over all infinity.
5. The world is neither an agent itself, nor is it the act of any agent at all; it is simply the reflection of the noumenal, without any agency of its own.

6. Whether the world is with or without an agent, or has a maker or not, yet you can not tell it as a real substance, except that it appears so to your mind.
7. The soul is devoid of all organs of action, and with all its activity, it remains motionless and without action, as anything that is inactive and immovable.
8. The world is the production of a fortuitous chance, and none but children place any reliance in it.
9. The world is neither stable nor fragile, but it is mutable from one state to another, as it is known by its repeated reproductions and visibility to us.
10. It is neither everlasting, nor is it a momenting thing; its constant mutability contradicts its firmness; and its nothingness, (as stated before) is opposed to its temporariness.
11. If the soul is the active power without its organs of action, it must be unfailing and entire; because the continuance of its inorganic operations can not weaken its powers.
12. Therefore there is an irresistible destiny, which is absolutely overruling; it is existence and nonexistence itself, it is sedate and continuous, and all visible perturbations are but false appearances.
13. The limit of a hundred years of human life, is but a very small portion of unlimited duration; it is therefore very astonishing that, anyone should be concerned with this small portion of his existence, here (in utter disregard of his eternal life).
14. Granting the durability of worldly affairs, yet they are not deserving of your reliance; for what faith can you rely on the union of two such opposites as the mind and matter?
15. But if the state of worldly things be unsteady and uncertain, it can not be deserving of your confidence. Say, can you be sorry at the dissolving of the foam and froth of the milk or water, then why should you lament at the loss of the perishable?
16. Know, O strong armed Ráma! that reliance on the world, is the fetter of the soul to it; it does not behoove anybody to join the perishable and imperishable together like the water and its froth.
17. Although the soul is the agent (or source) of all actions, yet it remains as no agent at all; it is unconnected with its actions, as the lamp with its light.
18. Doing all it does nothing, but like the sun directs the business of the day without doing anything by itself. It moves like the sun without moving from its place, but retains its station in its own orbit.
19. There is some other hidden cause guiding the course of the world, beside the soul and body; as there is an unknown cause of the course of the Aruna river, notwithstanding its being blocked by stones.
20. When you have known this for certain, O Ráma by your own proficiency, and have well ascertained this truth by its clearest evidence:--
21. You ought no more to place any reliance on material things, which are as false as an ambient flame, or a vision in dream, or as any falsehood whatever.
22. As a stranger is not to be taken into your friendship, on his first appearance; so you must never trust or rely on anything of this world through your ignorance.
23. Never place your reliance on anything of this world, with that fond desire, as the heated man looks to the moon, the cold stricken to the sun, and the thirsty doth to the water in the mirage.
24. Do you look upon this ideal world (which is born of your brain), as you view a creature of your conception, a vision in your dream, or an apparition or the appearance of two moons in the sky, by your visual deception,
25. Shun your reliance on the fair creation of your imagination (the objects of sight etc.), and without minding what you are, conduct yourself cheerfully in your sphere.
26. Shun your desires and the thought of your agency, even when you are doing anything at all.
27. It is a general law, that the proximity of the cause, causes the act, even without the will of the actor; as the presence of the lamp, enlightens the room without the will of the lamp.
28. Look at the Kurchi tree blooming and blossoming under the influence of heavy clouds, and not of its own accord. So it is destined for the three worlds to appear to sight, under the influence of the Supreme Being.

29. As the appearance of the sun in the sky, employs all beings to their diurnal duties without his will or injunction, so the omnipresence of God causes the actions of all beings of their own spontaneity, and without his will, act or fiat.
30. And as a bright gem reflects its light, without any will on its part; so the mere existence of the deity, causes the existence of all worlds.
31. Thus are causality and its want also both situated in your soul, which is thence called the cause of your actions, because of its presence in the body; and as no cause likewise owing to its want of will.
32. The entity of the soul being beyond the perception of sense, it is neither the agent nor recipient of any action; but being confined in the sensible body, it is thought to be both an active and passive agent.
33. Thus the properties both of causality and its want, reside in the soul; you may take it in any light, you may choose for your purpose, and rest content with your belief.
34. But by firmly believing yourself to be situated in the body, and your doing of actions without thinking yourself as their author, will save you from the guilt of all your acts.
35. The man that does not employ his mind to his actions, becomes indifferent (virágya) to the world; and he is freed from it, who is certain of his being no agent of his actions.
36. Whether a man is fond of his enjoyments, or forsakes them in disgust; it is all the same to him, if he but think himself to be no actor of them.
37. But if you wish to remain Ráma, with your high ambition of doing everything in the world, that is also good, and you may try to do the same.
38. But if I do not fall to so great an error, as to have this high aspiration of yours, I am never liable to the passions of anger and enmity, and other violent emotions in this world.
39. The bodies that we bear, are nourished by some and immolated by others. Such being the state of our own being; we have no cause for our joy or sorrow in it.
40. Knowing ourselves to be the authors of our own happiness and misery, and as causes of the rise and dissolution of the world from our view, we have no reason to be joyous or sorry in it.
41. Then there is an end of the joys and sorrows of our own making, when we have that sweet composure, which is a balm to all the diseases in our soul.
42. Fellow feeling to all living beings, makes the best state of the mind; and the soul that is so disposed, is not subject to transmigration.
43. Or make this the best lesson, Ráma! for your conduct in life, that with all your activities, you continue to think yourself as no actor at all.
44. Remain quiet and steady as you are, by resigning all things to themselves; and never think that it is you that does or undoes anything.
45. But if you look to the different modes of your doing one thing or the other, you can have no rest or quiet, but must run in the way leading to the trap of perpetual struggle and misery.
46. The belief of a man's corporeality, that he is a destructible body, and no spiritual being, is to him but a bed of thorns; it must therefore be avoided by all means, in order to evade the danger of his imminent destruction.
47. Corporeality is to be shunned as a hell-hound feeding on canine meat; and after disappearance of the cloud of corporeality from view, the light of spirituality will appear before the sight.
48. The pure light of spirituality; presents the appearance of the bright moonbeams of holiness, after dispersion of clouds of corporeal desires; and it is by the help of this light, that the spiritualist is enabled to steer across the ocean of this world.
49. Do you, O Ráma, remain in that best and blessed state, wherein the wisest, best and holiest of men have found their rest; and it is the constant habit of thinking yourself as nothing nor doing anything; or that you are all things and doing everything; as the Supreme Soul knows itself to be; and that you are some person, having a personality of your own, and yet nobody.

## CHAPTER LVII. NATURE OF VOLLEITY AND NOLLEITY.

1. Ráma said—Your words, O Bráhma! are true and well spoken also. I find the soul to be the inactive agent of actions, and the impassive recipient of their effects, as also the spiritual cause of the corporeal.
2. I find the soul to be the sole lord of all, and omnipresent in its course; it is of the nature of intelligence and of the form of transparency. It resides in all bodies, as the five elements compose the terraqueous bodies.
3. I now come to understand the nature of Bráhma, and I am as pacified by your speech, as the heated mountain is cooled by rainwaters.
4. From its secludedness and unwillingness, it neither does nor receives anything; but its universal action of pervading, makes it both the actor and sufferer.
5. But sage, there is a doubt too vivid and irritating in my mind, which I pray you to remove by your enlightened speech, as the moonbeams dispel the darkness of the night.
6. Tell me sage, whence proceed these dualities, as the reality of one and the unreality of the other, and that this is I and this not myself. And if the soul is one and indivisible, how is this one thing and that another.
7. There being but one self-existent and self-evident soul from the beginning, how comes it to be subjected to these oppositions, as the bright disc of sun comes to be hidden under the clouds.
8. Vasishtha answered:--Ráma! I will give the right answer to this question of yours, as I come to the conclusion; and then you will learn the cause of these dualities.
9. You will not be able, Ráma! to comprehend my answers to these queries of yours, until you come to be acquainted with my solution of the question of liberation.
10. As it is the adult youth only, who can appreciate the beauty of a love-song; so it is the holy man only, who can grasp the sense of my sayings on these abstruse subjects.
11. Sayings of such great importance, are as fruitless with ignorant people, as a work on erotic subjects is useless to children.
12. There is a time for the season of every subject to men, as it is the season of autumn which produces the harvest and not the spring spring.
13. The preaching of a sermon is selectable to old men, as fine colorings are suitable clean canvas; and so a spiritual discourse of deep sense, suits one who has known the Spirit.
14. I have a little while before mentioned something, which may serve to answer your question, although you have not fully comprehended its meaning, to remove your present doubts.
15. When you shall come to know the Spirit in your own spirit, you will doubtlessly come to find the solution of your query by yourself.
16. I will fully expound to you the subject matter of your inquiry, at the conclusion of my argument; when you shall have arrived to a better knowledge of these things.
17. The spiritualist knows the spirit in his own spirit; and it is the good grace of the Supreme Spirit, to manifest itself to the spirit of the spiritualist.
18. I have already related to you Ráma! the argument concerning the agency and inertness of the soul, yet it is your ignorance of this doctrine, that makes you foster your doubts.
19. The man bound to his desires is a bondsman, and one freed from them is said to be set free from his slavery; do you but cast away your desires, and you will have no cause to seek for your freedom.
20. Forsake first your foul desires, and then be freed from your desire of worldly possessions; foster your better wishes next, and at last incline to your pure and holy leanings.
21. After having conducted yourself with your pure desires, get rid of these even at the end; and then being freed from all desires, be inclined to and united with your intellect.
22. Then renounce your intellectual propensity, together with your mental and sensible inclinations; and lastly having reached to the state of settled tranquility, get rid of your mind also in order to set yourself free from all other desires.
23. Be an intellectual being, and continue to breathe your vital breath; but keep your imagination under control, and take into no account the course of time, and the revolution of days and nights.

24. Forsake your desire for the objects of sense, and root out your sense of egoism, which is the root of desire. Let your understanding be calm and quiet, and you will be honoured by all.
25. Drive away all feelings and thoughts from your heart and mind; for he that is free from anxieties, is superior to all.
26. Let a man practice his samadhi trance or other sorts of intense meditation or not, he is reckoned to have obtained his liberation, whose elevated mind has lost its reliance on worldly things.
27. The man devoid of desires, has no need of his observance or avoidance of pious acts; the freedom of his mind from its dependence on anything, is sufficient for his liberation.
28. A man may have well studied the Scriptures, and discussed about them in mutual conversation; yet he is far from his perfection, without his perfect renunciation and silence.
29. There are men who have examined everything and wandered in all parts of the world; yet there are few among them that have known the truth.
30. Of all things that are observed in the world, there is nothing among them which may be truly desirable, and is to be sought after by the wise.
31. All this excitement of the world, and all the pursuits of men, tend only towards the support of the animal body; and there is nothing in it, leading to the edification of the rational soul.
32. Search all over this earth, in heaven above and in the infernal regions below; and you will find but few persons, who have known what is worth knowing
33. It is hard to have a wise man, whose mind is devoid of its firm reliance on the vanities of the world; and freed from its desire or disgust of something or others, as agreeable or disagreeable to its state.
34. A man may be lord of the world, or he may pierce through the clouds and search in heaven (by Yoga); yet he can not enjoy the solace of his soul without his knowledge of it.
35. I venerate those high-minded men, who have bravely subdued their senses; it is from them that we can have the remedy to remove the curse of our repeated births.
36. I see every place filled by the five elements, and a sixth is not to be seen any where in the world. Such being the case everywhere, what else can I expect to find in earth or heaven or in the regions below.
37. The wise man relying on his own reason and judgment, outsteps the abyss of this world, as easily as he leaps over a ditch; but he who has cast aside his reason, finds it as wide as the broad ocean.
38. The man of enlightened understanding, looks upon this globe of the earth, as the bulb of a Kadamba flower, round as an apple or a ball; he neither gives nor receives nor wants of aught in this world.
39. Yet fie for the foolish that fight for this mite of the earth, and wage a warfare for destruction of millions of their fellow creatures.
40. What, if anyone is to live and enjoy the blessings of this world for a whole Kalpa when, he can not escape the sorrow, consequent on the loss of all his friends during that period.
41. He who has known the self, has no craving for heavenly bliss within himself; because he knows his gain of all the three worlds, can never lead to the strengthening of his soul.
42. But the avaricious are not content with all they have, and like the body of this earth, is not full with all its hills and mountains and surrounding seas.
43. There is nothing in this earth or in the upper and lower worlds, which is of any use to the sage acquainted with spiritual knowledge.
44. The mind of the self-knowing sage, is one vast expanse like the spacious firmament, it is tranquil and sedate and unconscious of itself.
45. It views the body as a net work of veins and arteries, pale and white as frost, and all cellular within.
46. It sees the mountains floating as foam, on the surface of the transparent ocean of Brahma; it looks upon the intellect blazing as brightly as the sun, over the mirage of existence.

47. It finds the nature of the soul, to be as extensive as the vast ocean, containing the creations as its billows; and it considers the all-pervasive soul as a big cloud, raining down in showers of scriptures or knowledge.

48. The fire, moon and the sun, appear as the fuel in a furnace, requiring to be lighted by the blaze of the intellect, as every opaque atom in nature.

49. All embodied souls of men, gods and demigods, rove in the wilderness of the world, for feeding upon their fodder of food, as the deer graze in their pasturage.

50. The world is a prison house, where every one is a prisoner with his wearisome body. The bones are the latches of this dungeon, the head is its roof, and the skin its leather; and the blood and flesh of the body, are as the drink and food of the imprisoned.

51. Men were as dolls covered with skin for the amusement of children, and they are continually wandering in quest of sustenance, like the cattle running towards their pasture grounds.

52. But the high-minded man is not of this kind; he is not moved by worldly temptations, as the mountain is not to be shaken by the gentle breeze.

53. The truly great and wise man, rests in that highest state of eminence; where the stations of the sun and moon, are seen as the nether regions.

54. It is by the light of the Supreme Spirit, that all the worlds are lighted, and the minds of all are enlightened. But the ignorant are immersed in the ocean of ignorance, and nourish their bodies only in disregard of their souls.

55. No worldly good can allure the heart of the wise, who have tested the vanity of temporal things; and no earthly evil can obscure their souls, which are as bright as the clear sky which no cloud can darken.

56. No worldly pleasure can gladden the soul of the wise man, as the dance of monkeys can give no joy to the heart of Hara, that delights in the dancing of Gauri.

57. No earthly delight can have its seat in the heart of the wise, as the sunlight is never reflected in a gem hidden under a bushel.

58. The material world appears as a solid rock to the unmoved ignorant; but it seems as the fleeting wave to the wise. The ignorant take a great pleasure in the transitory enjoyments of the world; but the wise take them to no account, as the swan despises to look upon the moss of the lake.

#### CHAPTER LVIII. THE SONG OF KACHA.

1. Vasishtha said:--On this subject I will tell you, Ráma! the holy song which was sung of old by Kacha, the son of Brihaspati—the teacher of the gods.

2. As this son of the divine tutor, resided in a grove in some part of the mount Meru; he found the tranquility of his spirit in the Supreme Soul; by means of his holy meditation.

3. His mind being filled with the ambrosial nectar of divine knowledge, he derived no satisfaction at the sight of the visible world, composed of the five elemental bodies.

4. Being rapt in his mind with the vision of the Holy Spirit, he saw nothing else beside him, and then fervently uttered to himself in the following joyous song.

5. What is there for me to do or refuse or to receive or reject, and what place is there for me to resort or refrain from going to, when this whole is filled by the Divine Spirit, as by the water of the great deluge.

6. I find pleasure and pain inherent in the soul, and the sky and all its sides contained in the magnitude of the soul. Thus knowing all things to be full of the holy spirit, I forget and sink all my pains in my spirit.

7. The spirit is inside and outside of all bodies, it is above and below and on all sides of all. Here, there and everywhere is the same spirit, and there is no place where it is not.

8. The spirit abides everywhere and all things abide in the spirit; all things are self-same with the spirit, and I am situated in the same spirit.

9. There is nothing intelligent or insensible which is not the spirit, all is spirit and so am I also. The spirit fills the whole space and is situated in every place.

10. I am as full of that spirit and its ineffable bliss, as the all encompassing water of the great deluge. In this manner was Kacha thinking in himself in the dwelling of the golden mountain.



11. He uttered the sound Om, and it rang on all sides as the ringing of a bell; he first uttered a part of it the vocal part—o, and then the nasal—n, which tops it as a tuft of hair. He remained meditating on the spirit in his mind, not as situated in or without it.

12. Thus Rama! did Kacha continue to think in himself and chant his holy hymn, being freed from the foulness of flesh, and rarefied in his spirit like the breath of the wind. His soul was as clear as the atmosphere in autumn, after dispersion of the dark clouds of the rainy season.

#### CHAPTER LIX. WORKS OF BRAHMA'S CREATION.

1. Vasishtha continued:--There is nothing in this world except the gratification of the carnal desires, and the pleasure of eating, drinking and lust with the vulgar; but it is the lasting good of men, which is desired by the good and great.

2. The crooked and creeping beings and things, and beasts and wicked men and ignorant people only are gratified with carnal pleasures; they are all fond of everything conducing to their bodily enjoyments.

3. They are human asses, who dote on the beauty of female bodies, which are no better than lumps of flesh, blood and bones.

4. This may be desirable to dogs and devouring animals, but not to man. All animals have their fleshy bodies, as the trees have their trunks of wood, and the minerals their forms of earth.

5. There is the earth below and the sky above, and nothing that is extraordinary before us; the senses pursue the sensible objects, but human reason finds no delight in them.

6. The consciousness (or intuition) of men leads them only to error; and true happiness, which is desired by all is situated beyond all sensible objects and gratifications.

7. The end of worldly pleasure is sorrow and misery, as the product of a flame is soot and blackness; and the functions of the mind and senses, are all fleeting having their rise and fall by turns. All enjoyments are short lived, owing to the fugacity of the objects, and the decay of the powers of our enjoying.

8. Prosperity fades away as plant encircled by a poisonous snake; and our consorts die away as soon as anything born of blood and flesh.

9. The delusion of love and lust, makes one body to embrace another, both of which are composed of impure flesh and blood. Such are the acts, O Ráma! that delight the ignorant.

10. Wise men take no delight in this unreal and unstable world, which is more poisonous than poison itself, by infecting them that have not even tasted the bitter affliction of grief.

11. Forsake therefore your desire of enjoyment, and seek to be united with your spiritual essence; because the thought of your materiality, has taken possession of your mind.

12. Whenever the thought of making the unreal world, rises in the mind of Brahmá the creator, he takes an unreal body upon him of his own will.

13. It becomes as bright as gold by his own light, and then he is called Virinchi on account of his will; and Brahmá also for his being born of Brahmá.

14. Ráma asked:--How does the world become a solid substance, from its having been of a visionary form in the spirit or mind of God?

15. Vasishtha replied:--When the lotus-born male (Brahmá) rose from his cradle of the Embryo of Brahmá, he uttered the name of Brahma whence he was called Brahmá.

16. He then had the conception of the world in his own imagination, and the same assumed a visible and solid form by the power of his will, called the conceptional world.

17. He conceived at first luminous idea of light, which having assumed a visible form spread on all sides, as a creeping plant is outstretched all about in autumn.

18. The rays of this light pierced all sides like threads of gold; they shone and spread themselves both above and below.

19. Concealed amidst this light, the lotus-born Hiranyagarbha, conceived in his mind a figure like his luminous form, and produced it as the four faced Brahmá.

20. Then the sun sprung forth from that light, and shone as a globe of gold amidst his world encircling beams.

21. He held the locks of his flaming hair on his head, which flashed as fire all around him; and filled the sphere of heaven with heat and light.

22. The most intelligent Brahmá, produced afterwards some other luminous forms (Marichis) from portions of that light, which proceeded from it the like waves of the ocean.
23. These most potent and competent beings, were also possessed of their concepts and will, and they produced in a moment the figures as they thought of and willed.
24. They conceived the forms of various other beings also, which they produced one after the other, as they desired and willed.
25. Then did Brahmá bring to his recollection the eternal Vedas and the many ceremonial rites, which he established as laws in his house of this world.
26. Having taken the gigantic body of Brahma, and the extensive form of the mind, he produced the visible world as his own offspring.
27. He stretched the seas and mountains, and made the trees and upper worlds. He raised the Meru on the surface of the earth, and all the forests and groves upon it.
28. It was he who ordained happiness and misery, birth and death and disease and decay; and he created the passions and feelings of living beings, under their threefold divisions of satva, rajas and tamas.
29. Whatever has been created by the hands (faculties) of the mind of Brahma before, the same continues to be still perceived by our deluded vision.
30. He gave the mind and laws to all beings, and makes the worlds again as they are situated in his mind.
31. It is error, that has given rise to the false conception of the eternity of the world, whereas it is the conception of the mind alone that creates the ideal forms.
32. The acts of all things in the world, are produced by their conception and wishes; and it is the concept or thought, that binds the gods also to their destiny.
33. The great Brahmá that was the source of the creation of the world, sits in the meditative mood, contemplating on all that he has made.
34. It was by a motion of the mind, that the wonderful form of the living principle was formed; and it was this that gave rise to the whole world, with all its changeful phenomena.
35. It made the gods Indra, Upendra and MOendra and others, and also the hills and seas in all the worlds above and below us, and in the ten sides of the heaven above:--
36. Brahmá then thought in himself: "I have thus stretched out at large the net work of my desire, I will now cease from extending the objects of my desire any further".
37. Being so determined, he ceased from the toil of his creation, and reflected on the eternal spirit in his own spirit.
38. By knowing the spirit, his mind was melted down by its effulgence, and reclined on it with that ease, as one finds in his soft sleep after long labor.
39. Being freed from his selfishness and egoism, he felt that perfect tranquility which the soul receives by resting in itself, and which likens the calmness of the sea by its subsidence in itself.
40. The Lord sometimes leaves off his meditation, as the reservoirs of water sometimes overflow their banks and boundaries.
41. He beholds the world as a valley of misery, with very little of happiness in it; and where the soul is fast bound to its alternate passions, and led by the changes of its hopes and fears.
42. He takes pity on the miserable condition of man, and with a view of their welfare, promulgates the sacred scriptures and rites, which are full of meaning for their guidance.
43. He propounds the Vedas and their branches--the Vedangas, which are filled with spiritual knowledge, and precepts of wisdom, and he revealed the Puranas and other scriptures for the salvation of mankind.
44. Again the spirit of Brahmá reclined on the Supreme Spirit, and was relieved from its toil; and then remained as tranquil as the calmed ocean, after its churning by the Mandára.
45. Brahmá having observed the efforts of mankind on earth, and prescribed to them the rules of their conduct, returned to himself, where he sat reclined on his lotus seat.
46. He remains some times entirely devoid of all his desires; and at others he takes upon him his cares for mankind from his great kindness to them.

47. He is neither simple in his nature, nor does he assume or reject his form in the states of his creation and cessation. He is no other than intelligence, which is neither present in nor absent from any place.
48. He is conversant with all states and properties of things, and is as full as the ocean without intermixture of any crude matter in him.
49. Sometimes he is quite devoid of all attributes and desires, and is only awakened from his inertness, by his own desire of doing good to his creatures.
50. I have thus expounded to you concerning the existence of Brahmá, and his real states of Sátwika, Madhyanika, and Suranikas creation.
51. The intellectual Satwika creation is what rises of itself in the Spirit of Brahma, and the mental is the result of his mind and will. The first is the direct inspiration of Brahmá into the Spirit of Brahmá.
52. After creation of the material world by the rájasika nature of Brahma, there rises the visible Madhyanika creation in the air by the will of the creator.
53. In the next step of animal creation, some were born as gods and others as Yakshas--demigods, and this is called the Suranika, because the suras or gods were created in it.
54. Every creature is born in the shape of its inherent nature, and then it is either elevated or degraded, according to the nature of its associations. It lays also the foundation of its future state of bondage to birth or liberation, by its acts, commenced in the present life.
55. In this manner, Ó Ráma! has the world come to existence. Its creation is evidently a work of labor, as it is brought to being by various acts of motion and exertion of the body and mind; and all these products of the god's will, are sustained also by continuous force and effort on his part.

#### CHAPTER LX. PRODUCTION OF LIVING BEINGS.

1. Vasishtha continued:--O strong armed Ráma! after the great father of creation, he took himself to his activity, he formed and supported the worlds by his energy and might.
2. All living and departed souls, are tied like buckets by the rope of their desire, and made to rise and fall in this old well of the world, by the law of their predetermined destiny.
3. All beings proceeding from Brahmá, and entering the prison house of the world, have to be concentrated into the body of the air-born Brahmá; as all the waters of the sea have to be whirled into the whirlpool in the midst of the sea.
4. Others are continually springing from the mind of Brahmá, like sparks of fire struck out of a red-hot iron; while many are flying to it as their common centre.
5. Ráma! all lives are as the waves in the ocean of the everlasting spirit of Brahma; they rise and fall in him according to his will.
6. They enter into the atmospheric air, as the smoke rises and enters the clouds, and are at last mixed up together by the wind, in the spirit of Brahma.
7. They are then overtaken by the elementary particles, or atoms flying in the air, which lay hold on them in a few days; as the demons seize the host of gods with violence.
8. Then the air breathes the vital breath in these bodies; which infuses life and vigour in them.
9. Thus do living beings manifest themselves on earth, while there are others flying in the form of ethereal smoke as living spirits.
10. Some of them appear in their subtle elemental forms in their airy cells in the sky, and shine as bright as the beams of the luminous moon.
11. Then they fall upon the earth like the pale moonbeams falling upon the Milky Ocean.
12. There they alight as birds in the groves and forests, and become stiffened by sipping the juice of fruits and flowers.
13. Then losing their aerial and bright forms of the moonbeams, they settle on those fruits and flowers: and suck their juice like infants hanging upon the breasts of their mothers.
14. The protozoa are strengthened by drinking the juice of the fruits, which are ripened by the light and heat of the sun, and then they remain in a state of insensibility; until they enter the animal body.

15. The animated microscopic organisms, remain in the womb with their undeveloped desires; in the same manner as the unopening leaves, are contained in the seed of the bata or Indian fig tree.

16. All lives are situated in the Great God, as fire is inherent in the wood, and the pot resides in the earth; and it is after many processes that they have their full development.

17. One that has received no bodily form, and yet moves on without manifesting itself, is said to be a satya or spiritual being, and has a large scope of action (as the gods).

18. He is said to have a sátvika birth, who gets his liberation in or after his lifetime; but whoever is obliged to be reborn by his acts, is said to belong to the rájas-sátvika class.

19. Anyone of this class who is born to rule over others, becomes giddy with pride (tamas), he is said to be of the nature of ignorance támasika, and I will now speak of this class of beings.

20. Those who are born originally with their sátwika nature, are pure in their conduct and have never to be born again.

21. Men of raja-sátwiká temperament have to be reborn on earth; but being elevated by their reasoning powers, they have no more to be born in this nether world.

22. Those who have directly proceeded from the Supreme Spirit (without any intermixture of these natures), are men filled with every quality, and are very rare on earth.

23. The various classes of támasa creatures of ignorance, are both insensible and speechless; and are of the nature of immovable vegetables and minerals, that need no description.

24. How many among the gods and men, have been reborn to the cares of the world, owing to the demerit of their past action; and I myself though filled with knowledge and reason, am obliged to lead a life of the rájasa-sátvika kind (owing to my interference in society).

25. It is by your ignorance of the Supreme, that you behold the vast extension of the world; but by considering it rightly you will soon find all this to be but the one unity.

#### CHAPTER LXI. ON BIRTH, DEATH AND EXISTENCE.

1. Vasishtha continued:--Those that are born with the nature of Rájasa-sátwika, remain highly pleased in the world, and are as gladsome in their faces, as the face of the sky with the serene light of the moonbeams.

2. Their faces are not darkened by melancholy, but are as bright as the face of heaven; they are never exposed to troubles, like the lotus flowers to the frost of night.

3. They never deviate from their even nature, but remain unmoved as the immovable bodies; and they persist in their course of beneficence, as the trees yield their fruits to all.

4. Ráma! the rája and sátya natured man, gets his liberation in the same manner, as the disc of the moon receives its ambrosial beams.

5. He never forsakes his mildness, even when he is in trouble; but remains as cool as the moon even in her eclipse. He shines with the lovely virtue of fellow-feeling to all.

6. Blessed are the righteous, who are always even tempered, gentle and as handsome as the forest trees, beset by creepers with clusters of their blossoms.

7. They keep in their bounds, as the sea remains within its boundaries, and are meek like yourself in their even tempers. Hence they never desire nor wish for anything in the world.

8. You must always walk in the way of the godly, and not run to the sea of dangers; thus you should go on without pain or sorrow in your life.

9. Your soul will be as elevated as the rajasa and satwika states, by your avoiding the ways of the ungodly, and considering well the teachings of the Scriptures.

10. Consider well in your mind the frail acts, which are attended with various evils; and do those acts which are good for the three worlds, both in their beginning and end, and forever to eternity.

11. The intelligent think that as dangerous to them, and not otherwise; by reason of their being freed from narrow views, and the false mental images—the offspring of ignorance.

12. You should always consider in yourself for the enlightenment of your understanding, and say: O Lord! what am I, and whence is this multiplicity of worlds?

13. By diligently considering these subjects in the society of the wise and righteous, you must neither be engaged in your ceremonial acts, nor continue in your unnecessary practices of the rituals.

14. You must look at the disjunction of all things in the world from you; and seek to associate with the righteous, as the peacock yearns for the rainy clouds.
15. Our inward egoism, outward body and the external world, are the three seas encompassing us one after the other. It is right reasoning only which affords the raft to cross over them, and bring us under the light of truth.
16. By refraining to think of the beauty and firmness of your exterior form, you will come to perceive the internal light of your intellect hid under your egoism; as the thin and connecting thread is concealed under a string of pearls.
17. It is that eternally existent and infinitely extended blessed thread, which connects and stretches through all beings; and as the gems are strung to a string, so are all things linked together by the latent spirit of God.
18. The vacuous space of the Divine Intellect, contains the whole universe, as the vacuity of the air, contains the glorious sun; and as the hollow of the earth, contains an ant.
19. As it is the same air which fills the cavity of every pot on earth, so it is the one and the same intellect and spirit of God, which fills, enlivens and sustains all bodies in every place.
20. As the ideas of sweet and sour are the same in all men, so is the consciousness of the Intellect alike in all mankind.
21. There being but one and only one real substance in existence, it is a tangible error of your ignorant folks to say, "this one exists, and the other perishes or vanishes away".
22. There is no such thing, Ráma, which being once produced, is resolved into nothing at at anytime; all these are no realities nor unrealities, but representations or reflections of the Real One.
23. Whatever is visible and of temporary existence, is without any perceptible substantiality of its own; it is only an object of our fallacy, beyond which it has no existence.
24. Why, O Rama! should anybody suffer himself to be deluded by these unrealities? All these accompaniments here, being no better than causes of our delusion.
25. The accompaniment of unrealities, tends only to our delusion here; and if they are taken for realities, to what good do they tend than to delude us the more.

#### CHAPTER LXII. SPEECH OF THE DIVINE MESSENGER.

1. The diligent and rationalistic inquirer after truth, has a natural aptitude to resort to the society of the wise and good matured Guru, and discusses on matters of the scriptures by the rules of the scriptures he has learnt before and not talk at random.
2. It is thus by holding his argumentation on the abstract science of yoga, with the good and great and unavaricious learned, that he can attain to true wisdom.
3. The man that is thus acquainted with the true sense of the scriptures, and qualified by his habit of dispassionateness in the society of holy men, shines like yourself as the model of intelligence.
4. Your liberal mindedness and self-reliance, combined with your cool-headedness and all other virtues, have set you above the reach of misery and all mental affliction; and also freed you from future transmigration, by your attainment of liberation in this life.
5. Truly have you become as the autumnal sky, cleared of its gloomy clouds; you are freed from worldly cares, and filled with the best and highest wisdom.
6. He is truly liberated; whose mind is freed from the fluctuations of its thoughts, and the flights and fumes of its thickening fancies, and ever crowding particulars.
7. Henceforward will all men on earth, try to imitate the noble disposition of the equanimity of your mind, which is devoid of its passions of love and hatred, as also of affection and enmity.
8. Those who conform with their customs of the country, and conduct themselves in the ordinary course of men in their outward demeanour, and cherish their inward sentiments in the close recesses of their bosoms, are reckoned as truly wise, and are sure to get over the ocean of the world on the floating raft of their wisdom.
9. The meek man who has a spirit of universal toleration like yours, is worthy of receiving the light of knowledge; and of understanding the import of my sayings.

10. Live as long as you have to live in this frail body of yours, and keep your passions and feelings under the sway of your reason; act according to the rules of society, and keep your desires under subjection.
11. Enjoy the perfect peace and tranquility of the righteous and wise, and avoid alike both the cunning of fox-like deceivers of others and the silly foolishness of children.
12. Men who imitate the purity of the manners and conduct of those, that are born with the property of goodness, acquire in process of time the purity of their lives also.
13. The man who is habituated in the practice of the manners, and the modes of life of another person, is soon changed to that mode of life, though it be of a different nature, or of another species of being.
14. The practices of past lives accompany all mankind in their succeeding births, as their preordained destiny; and it is only by our vigorous efforts that we are enabled to avert our fates, in the manner of princes overcoming the hostile force, by greater might of their own.
15. It is by means of patience only, that one must redeem his good sense; and it is by patient industry alone, that one may be advanced to a higher birth from his low and mean condition.
16. It is by virtue of their good understanding, that the good have attained their better births in life; therefore employ yourself, O Ráma! to the polishing of your understanding.
17. The god-fearing man is possessed of every good, and exerts his efforts for attainment of Godliness; it is by means of manly efforts only, that men obtain the most precious blessings.
18. Those of the best kind on earth, long for their liberation in future, which also requires the exertion of devotion and meditation for its attainment.
19. There is nothing in this earth, below, or in the heaven of the celestials above, which is unattainable to the man of parts, by means of his manly efforts.
20. It is impossible for you to obtain the object of your desire, without the exercise of your patience and dispassionateness, and the exertion of your prowess and austerities of Brahmacharya. Nor is it possible to succeed in any without the right use of reason.
21. Try to know yourself, and do good to all creatures by your manliness; employ your good understanding to drive all your cares and sorrows away; and you will thus be liberated from all pain and sorrow.
22. O Ráma! that art filled with all admirable qualities, and endued with the high power of reason; keep yourself steady in the acts of goodness, and never may the false cares of this world betake you in your future life.

## **BOOK V. THE UPASAMA KHANDA--ON QUIETISM**

### CHAPTER I. THE ÁHNIKA OR DAILY RITUAL.

1. Vasishtha said:--Hear me, Ráma, now propose to you the subject of quietude or rest, which follows that of Existence and sustenance of the universe; and the knowledge of which will lead you to nirvana or final extinction.
2. Válmíki says:--As Vasishtha was delivering his holy words, the assembly of the princes remained, as still as the starry retinue, in the clear sky of an autumnal night.
3. The listening princes looking in mute gaze, at the venerable sage amidst the assembly, resembled the unmoving lotuses looking at the luminous sun from their breathless beds.
4. The princesses in the harem forgot their joy, at hearing the sermon of the sage; and their minds became as cool and quiet as in the long absence of their consorts.
5. The fanning ladies with chowrie fans in their hands, remained as still as a flock of flapping geese resting on a lotus-bed; and the jingling of the gems and jewels on their arms, ceased like the chirping of birds on the trees at night.
6. The princes that heard these doctrines, sat reflecting on their hidden meanings, with their index fingers sticking to the tip of their noses in thoughtfulness; and others pondered on their deep sense, by laying the fingers on their lips.
7. The countenance of Ráma flushed like the blushing lotus in the morning, and it brightened by casting away its melancholy, as the sun shines by dispelling the darkness of night.
8. The king of kings—Dasaratha felt as delighted in hearing the lectures of Vasishtha, as the peacock is gladdened at the roaring of raining clouds.

9. Sarana the king's minister removed his unstable monkey mind from his state affairs, and applied it intensely to attend to the teachings of the sage.
10. Laxmana who was well versed in all learning, shone as a digit of the bright crescent moon, with the internal light of Vasishtha's instructions, and the radiance of his spiritual knowledge.
11. Satrugna the subduer of his enemies, was so full of delight in his heart at the teaching of the sage; that his face glowed with joy, like the full moon full with all her digits.
12. The other good ministers, whose minds were absorbed in the cares of state affairs; were set at ease by the friendly admonition of the sage, and they glowed in their hearts like lotus-buds expanded by the sunbeams.
13. All the other chiefs and sages, that were present in that assembly, had the gems of their hearts cleansed of their impurity by the preachings of Vasishtha; and their minds glowed with fervour from his impressive speech.
14. At this instant there rose the loud sound of conch shells, resembling the full swell of the sounding ocean, and the deep and deafening roar of summer clouds, filling the roof of the sky, and announcing the time of midday service.
15. The loud uproar of the shells, drowned the feeble voice of the muni under it, as the high sounding roar of rainy clouds, put down the notes of the sweet cuckoo.
16. The muni stopped his breath and ceased to give utterance his speech; because it is in vain to speak where it is not heeded or listened to.
17. Hearing the midday shout, the sage stopped for a moment, and then addressed to Ráma! after the noisy confusion was over and said:--
18. Ráma! I have thus far delivered to you my daily lecture for this day; I will resume it the next morning, and tell you all that I have to say on the subject.
19. It is ordained for the twice born classes to attend to the duties of their religion at midday; and therefore it does not require us to swerve from discharging our noonday services at this time.
20. Rise therefore, O fortunate Ráma! and perform your sacred ablutions and divine services, which you are well acquainted with, and give your alms and charities also as they are ordained by law.
21. Saying so, the sage rose from his seat with the king and his courtiers, and resembled the sun and moon, rising from the eastern mountain with their retinue of stars.
22. Their rising made the whole assembly to rise after them, as a gentle breeze moves the bed of lotuses, with their nigrescent eyes of the black bees sitting upon them.
23. The assembled princes rose up with their crowned heads, and they marched with their long and massive arms like a body of big elephants of the Vindhyan hills with their clumsy legs.
24. The jewels on their persons rubbed against each other, by their pushing up and down in hurry, and displayed a blaze like that of the reddened clouds at the setting sun.
25. The jingling of the gems on the crowns, resembled the humming of bees; and the flashing rays of the crowns, spread the various colors of the rainbow around.
26. The beauties in the court hall resembling the tender creepers, and holding the chowrie fans like clusters of blossoms in their leaf-like palms, formed a forest of beauties about the elephantine forms of the brave princes.
27. The hall was reflected with the rays of the blazing bracelets, and seemed as it was strewn over with the dust of Mandara flowers, blown away by the winds.
28. There were crystal tanks of pure water, mixed with ice and pulverized camphor; and the landscape around was whitened by the Kusa grass and flowers of autumn.
29. The gems hanging down the head-dresses of the princes, cast a reddish color over the hollow dome of the hall; and appeared as the evening twilight preceding the shade of night, which puts an end to the daily works of men.
30. The fair faces of the fairy ladies, were like lotuses floating on the watery luster of the strings of pearls hanging upon them; and resembling the lines of bees fluttering about the lotuses; while the anklets at their feet, emitted a ringing sound as the humming of bees.
31. The large assemblage of the princes, rose up amidst the assembled crowds of men; and presented a scene never seen before by the admiring people.

32. The rulers of the earth bowed down lowly before their sovereign, and departed from his presence and the royal palace in large bodies; likening the waves of the sea, glistening as rainbows by the light of their shining ornaments.

33. The chief minister Sumantra and others, that were best acquainted with royal etiquette, prostrated themselves before their king and the holy sage, and took their way towards the holy stream; for performance of their sacred ablutions.

34. The Rishis Vámadeva, Viswámitra and others, stood in the presence of Vasishtha; and waited for his leave to make their departure.

35. King Dasaratha honored the sages one by one, and then left them to attend to his own business.

36. The citizens returned to the city, and the foresters retired to their forests, the aerials flew in the air, and all went to their respective abodes for rejoining the assembly on the next morning.

37. The venerable Viswámitra, being requested by the king and Vasishtha, stayed and passed the night at the abode of the latter.

38. Then Vasishtha being honoured by all the princes, sages and the great Bráhmanas, and adored by Ráma and the other princes of king Dasaratha's royal race:--

39. Proceeded to his hermitage, with the obeisance of the assembled crowd on all sides; and followed by a large retinue, as the god Brahmá is accompanied by bodies of the celestials.

40. He then gave leave to Ráma and his brother-princes, and to all his companions and followers, to return to their abodes from his hermitage in the woods.

41. He bade farewell to the aerial, earthly and the underground beings, that kept company with him with their encomiums on his merits; and then entering his house, he performed his Bráhmanical rites with a duteous disposition.

#### CHAPTER II. RÁMA'S RECAPITULATION OF VASISHTHA'S LECTURES.

1. Válmíki continued his relation to Bharadvája and said:--After the moon-bright princes had got to their residence, they discharged their daily services according to the daily ritual.

2. Even Vasishtha and the other saints, sages, and Bráhmanas not excepting the king and the princes, were all engaged in their holy services at their own houses.

3. They bathed in the sacred streams and fountains, filled with floating bushes of lotuses and other aquatic plants, and frequented by the reddish geese, cranes and storks on their border.

4. After they had performed their ablutions, they made donations of lands and cattle, of seats and beddings and of sesame grains, with gold and gems, and food and clothing to the holy Bráhmanas.

5. They then worshipped the gods Vishnu and Siva in their temples, and made oblations to the sun and rulers of the skies in their own houses, with offerings of gold and gems; which are sacred to particular deities and the planets.

6. After their offerings were over, they joined with their sons and grandsons, friends, and relatives, and their guests also, in partaking of their lawful food.

7. Shortly after this, the daylight faded away at the eighth watch of the day; and the charming scene of the city began to disappear from sight.

8. The people then employed themselves to their proper duties at the decline of the day, and took to their evening service with the failing beams of the setting sun.

9. They recited their evening hymn (Sandhyá), repeated their japa mantras, and uttered their prayer for the forgiveness of sins; they read aloud their hymns and sang their evening song of praise.

10. Then rose the shade of night to allay the sorrow of lovelorn ladies, as the moon arose from the Milky Ocean of the east, to cool the heat of the setting sun.

11. The princes of Raghu's race then reclined on their downy and flowery beds, sprinkled over with handfuls of camphor powder, and appearing as a sheet of spreading moon-light.

12. The eyes of all men were folded in sleep, and they passed the live-long night as a short interval; but Ráma kept waking in his bed, meditating on all things he had heard from the sage.



13. Ráma continued to reflect on the lectures of Vasishtha, which appeared as charming to him, as the cry of the parent elephant, is gladsome to its tender young.
14. What means this wandering of ours, said he, in this world, and why is it that all these men and other animals, are bound to make their entrances and exits in this fleeting theatre?
15. What is the form of our mind and how is it to be governed? What is this illusion (Máyá) of the world, whence hath its rise and how is it to be avoided?
16. What is the good or evil of getting rid of this illusion, and how does it stretch over and overpower on the soul, or is made to leave it by any means in our power?
17. What does the muni say with regard to the means, and effect of curbing the desires of the mind? What does he say regarding the restraining of our organs, and what about the tranquility of the soul?
18. Our hearts and minds, our living souls and their delusion, tend to stretch out the phenomenal world before us; and our very souls make a reality of the unreal existence.
19. All these things are linked together in our minds, and are weakened only by the weakening of our mental desires. But how are these to be avoided in order to get rid of our misery.
20. The slender light of reason is over-shadowed, like a single crane in the air, by the dark cloud of passions and desires; how am I then to distinguish the right from wrong, as the goose separates the milk from the water?
21. It is as hard to shun our desires on the one hand, as it is impossible to avoid our troubles here, without the utter annihilation of our desire. Here is the difficulty in both ways.
22. Again the mind is the leader to our spiritual knowledge on the one hand, and our seducer also to worldliness on the other. We know not which way to be led by it. The difficulty is as great as a man's mounting on a mountain, or a child's escaping from the fear of a Yaksha.
23. All worldly turmoil is at an end, upon one's attainment of true joy; as the anxieties of a maiden are over, after she has obtained a husband.
24. When will my anxieties have their quietism, and when will my cares come to an end? When will my soul have its holiness, and my mind find its rest from acts of merit and demerit?
25. When shall I rest in that state of bliss, which is as cooling and complete in itself; as the full-moon with all her digits, and when shall I wander about the earth at large, free from worldly cares and ties?
26. When will my fancy stop from its flight, and concentrate into the inward soul? When will my mind be absorbed in the Supreme Soul, like the turbulent wave existing in the breast of the quiet sea?
27. When shall I get over this wide ocean of the world, which is disturbed by the turbulent waves of our desires, and is full of the hungry crocodiles of our greedy greed, and get rid of this feverish passion?
28. When shall I rest in that state of complete quiescence and unfeelingness of my mind, which is aimed at by the seekers of liberation, and the all-tolerant and indifferent philosopher.
29. Ah! when will this continuous fever of my worldliness decrease, which has irritated my whole body by its inward heat, and deranged my humours out of their order!
30. When will this heart of mine cease to throb from its cares, like the light of the lamp ceasing to flutter without the wind; and when will my understanding gain its light, after dispersion of the gloom of my ignorance.
31. When will these organs and members of my body, have their respite from their constant functions; and when will this parched frame of mine get over the sea (flame) of greed, like the Garuda crossing the oceans with ease.
32. When will the light of reason like the clear atmosphere of the autumnal sky, dispel this dark cloud of my ignorance, that envelopes my heavenly essence under the veil of this sorry and miserable form.
33. Our minds are filled with the weeds of the Mandara plants of the Nandana garden of paradise. But my soul yearns for its restitution in the Supreme Spirit.

34. The dispassionate man is said to be set in the pure light of reason; it is therefore that passionless state of my mind which I long to attain.

35. But my restless mind has made me a prey to the python snake of grief, and I cry out in my sorrow, O my father and mother! help me to get out of this difficulty.

36. I exclaim also saying:--O my sister understanding! consent to comply with the request of your poor brother; and consider well the words of the wise sage for our deliverance from misery.

37. I call you also, O my good sense to my aid, and beg of you, O progeny of your virtuous mother! to remain firm by my side, in my struggle of breaking the bonds of the world.

38. Let me first of all reflect on the sayings of the sage on Renunciation (Vairágya), and then on the conduct of one who longs for his liberation, and next about the creation of the world, (in the Srishti Prakarana).

39. Let me remember afterwards all that he has said on the Existence of the universe (Sthiti Prakarana), together with its beautiful illustrations; all of which are filled with sound wisdom and deep philosophy.

40. Although a lesson may be repeated a hundred times over, it proves to be of no effect, unless it is considered with good understanding and right sense of its meaning. Otherwise it is as the empty sound of autumn clouds without a drop of rain.

### CHAPTER III. DESCRIPTION OF THE ROYAL ASSEMBLY.

1. Valmíki continued:--Ráma passed in this manner the live-long night, in his lengthened chain of reflection; and in eager expectation of dawn, as the lotus longs for the rising sun at day break.

2. Gradually the stars faded away at the appearance of the rising morning light in the east, and the face of the sky was dimly pale, before it was washed over with the white of twilight.

3. The beating of the morning and the alarm of trumpets, roused Ráma from his reverie; and he rose with his moonlike face, blooming as the full-blown lotus in its leafy bed.

4. He performed his morning ablution and devotion, and joined with his brothers and a few attendants, in order to go to the hermitage of the sage Vasishtha.

5. Having arrived there, they found the sage entranced in his meditation in his lonely solitude; and lowly bent down their heads before him from a respectful distance.

6. After making their obeisance, they waited on him in the compound, until the twilight of morning brought the day-light over the face of the sky.

7. The princes and chiefs, the saints, sages and Bráhmans, thronged in that hermitage, in the manner of the celestials meeting at the highest heaven of Brahmá.

8. Now the abode of Vasishtha was full of people, and the crowds of the cars, horses and elephants waiting at the outside, made it equal to a royal palace in its grandeur.

9. After a while the sage rose from his deep meditation, and gave suitable receptions to the assembled throng that bowed down before him.

10. Then Vasishtha accompanied with Viswámitra, and followed by a long retinue of munis and other men, came out of the hermitage, and ascended and sat in a carriage, in the manner of the lotus-born Brahmá sitting on his lotus seat.

11. He arrived at the palace of Dasaratha, which was surrounded by a large army on all sides, and got down there from his car, as when Brahmá descends from his highest heaven to the city of Indra, beset by the whole host of the celestials.

12. He entered the grand court hall of the king, and was saluted by the courtiers lowly bending down before him; as when the stately gander enters a bed of lotuses, amidst a body of aquatic birds (all staring at him).

13. The king also got up, and descended from his high throne; and then advanced three paces on barefoot to receive the venerable sage.

14. Then there entered a large concourse of chiefs and princes, with bodies of saints and sages and Bráhmans and hotri potri priests.

15. The minister Sumantra and others came next with the learned pandits Somya and others; and then Ráma and his brothers followed them with the sons of royal ministers.

16. Next came the ministerial officers, the ministerial priests, and the principal citizens, with bodies of the Málava wrestlers and servants of all orders, and townsmen of different professions.

17. All these took their respective seats, and sat in the proper order of their ranks, and kept looking intently on the sage Vasishtha, with their uplifted heads and eyes.

18. The murmur of the assembly was hushed, and the recitation of the eulogists was at a stop; the mutual greetings and conferences were at an end, and there ensued a still silence in the assembly.

19. The winds blew upward the sweet fragrance from the cups of full blown lotuses; and scattered the sweet dust of the filaments in the spacious hall.

20. The clusters of flowers hung about the hall, diffused their scents all around; and the whole court house seemed, as it were sprinkled over with perfumes of all sorts.

21. The queens and princesses sat at the windows, and upon their couches in the inner apartment, which was spread over with flowers, and saw the assemblage in the outer hall.

22. They saw everything by the light of the sun, which shed upon their open eyes through the network on the windows; and also by the radiance of the gems, which sparkled on their delicate persons. The attendant women remained silent, and without waving their fans and chowries.

23. The earth was sown with orient pearls by the dawning sunbeams, and the ground was spread over with flowers glistening at the sun-light. The light locusts did not descend upon them, thinking them to be sparks of fire, but kept hovering in the midway sky as a body of dark and moving cloud.

24. The respectable people sat in mute wonder, to hear the holy lectures of Vasishtha; because the agreeable advice, which is derived from the society of the good, is beyond all estimation.

25. The Siddhas, Vidyádharas, saints, Bráhmans and respectable men, gathered from all sides of the sky and forests, and from all cities and towns round about Vasishtha, and saluted him in silence, because deep veneration is naturally mute and wanting in words.

26. The sky was strewn over with the golden dust, carried by the fluttering bees from the cups of starch-like lotuses; wherein they were enclosed at night; and the soft airs blew sonant with the tinkling sounds of ringing bells, hanging in strings on the door ways of houses.

27. The morning breeze was now blowing with the fragrance of various flowers, and mixing with the perfume of the sandal paste; and making the bees fly and flutter on all sides, with their sweet humming music.

#### CHAPTER IV. INQUIRIES OR RAMA.

1. Valmiki continued:--Then king Dasaratha made this speech to the chief of sages, and spoke in a voice sounding as a deep cloud, and in words equally graceful as they were worthy of confidence.

2. Venerable sage, said he, your speech of yesterday speaks of your intellectual light, and your getting over all afflictions by your extremely emaciating austerities.

3. Your words of yesterday, have delighted us by their discernment and gracefulness, as by a shower of enlivening ambrosia.

4. The pure words of the wise, are as cooling and edifying of the inward soul; as the clear and nectarious moonbeams, serve both to cool and dispel the gloom of the earth.

5. The good sayings of the great, afford the highest joy resulting from their imparting a knowledge of the Supreme, and by their dispelling the gloom of ignorance all at once.

6. The knowledge of the inestimable gem of our soul, is the best light that we can have in this world; and the learned man is as a tree beset by the creepers of reason and good sense.

7. The sayings of the wise serve to purge away our improper desires and doings, as the moonbeams dispel the thick gloom of night.

8. Your sayings, O sage, serve to lessen our desires and greed which enchain us to this world, as the autumnal winds diminish the black clouds in the sky.

9. Your lectures have made us perceive the pure soul in its clear light, as the eye-salve of antimony; makes the born-blind man to see the pure gold with his eyes.

10. The mist of worldly desires, which has overspread the atmosphere of our minds, is now beginning to disperse by the autumnal breeze of your sayings.
11. Your sayings of sound wisdom, O great sage! have poured a flood of pure delight into our souls, as the breezy waves of nectarious water, or the breath of Mandara flowers infuse into the heart.
12. O my Ráma! those days are truly lightsome, that you spend in your attendance on the wise; otherwise the rest of the days of one's lifetime, are indeed darksome and dismal.
13. O my lotus-eyed Ráma! propose now what more you have to know about the imperishable soul, as the sage is favourably disposed to communicate everything to you.
14. After the king had ended his speech, the venerable and high-minded sage Vasishtha, who was seated before Ráma, addressed him saying:--
15. Vasishtha said:--O Ráma—the moon of your race, do you remember all that I have told you ere this, and have you reflected on the sense of my sayings from first to the last.
16. Do you recollect, O victor of your enemies the subject of creation, and its division into the triple nature of goodness etc.; and their subdivision into various kinds?
17. Do you remember what I said regarding the one in all, and not as the all, and the one Reality ever appearing as unreality; and do you retain in your mind the nature and form of the Supreme Spirit, that I have expounded to you?
18. Do you, O righteous Ráma, that are deserving of every praise, bear in your mind, how this world came to appear from the Lord God of all?
19. Do you fully retain in your memory the nature of illusion, and how it is destroyed by the efforts of the understanding; and how the Infinite and Eternal appears as finite and temporal as space and time?
20. Do you, O blessed Ráma! keep in your mind, that man is no other than his mind, as I have explained to you by its proper definition and arguments?
21. Have you, Ráma! considered well the meanings of my words, and did you reflect at night the reasonings of yesterday in your mind?
22. It is by repeated reflection in the mind, and having by heart what you have learnt, that you derive the benefit of your learning, and not by your laying aside of the same in negligence.
23. You are then only the proper receptacle of a rational discourse and a holy sermon, when you retain them like brilliant pearls in the chest of your capacious and reasoning breast.
24. Válmíki said:--Ráma being thus addressed by the sage—the valiant progeny of the lotus-seated Brahmá, found his time to answer him in the following manner.
25. Ráma replied:--O sage, who is acquainted with all scriptures and creeds have expounded to me, the sacred truths, and I have, O noble sage, fully comprehended their meaning.
26. I have deposited everything verbatim that you said in the casket of my heart, and have well considered the meaning of your words during the stillness of my sleepless nights.
27. Your words like sunbeams dispel the darkness of the world, and your radiant words of yesterday, delighted me like the rays of the rising sun.
28. O great sage, I have carefully preserved the substance of all your past lectures in my mind, as one preserves the most valuable and brilliant gems in a casket.
29. What accomplished man is there, that will not bear on his head the blessings of admonitions, which are so very pure and holy, and so very charming and delightful at the same time?
30. We have shaken off the dark veil of the ignorance of this world, and have become as enlightened by your favor, as the days in autumn after dispersion of rainy clouds.
31. Your instructions are sweet and graceful in the first place; they are enlightening in the midst (by their good doctrines); and they are sacred by the holiness they confer at the end.
32. Your flowery speech is ever delightsome to us, by the quality of its blooming and unfading beauty, and by virtue of its conferring our lasting good to us.
33. O sage, that are learned in all scriptures, that are the channel of the holy waters of divine knowledge, that are firm in your protracted vows of purity, do you cleanse us of the impurity of our manifold sins by your purifying lectures.

## CHAPTER V. LECTURE ON TRANQUILITY OF THE SOUL AND MIND.

1. Vasishtha said:--Now listen with attention the subject of quietism for your own good, wherein you will find the best solutions (of many questions brought forward before).
2. Know Ráma, this world to be a continuous illusion, and to be upheld by men of rajasa and tamasa natures, consisting of the properties of action and passions or ignorance, that support this illusory fabric, as the pillars bear up a building.
3. Men born with the satwika nature of goodness like yourself, easily lay aside this deep-routed illusion, as a snake casts off its time-worn skin.
4. But wise men of good dispositions (satwika natures), and those of the mixed natures of goodness and action, (rajasa-satwika), always think about the structure of the world, and its prior and posterior states.
5. The understandings of the sinless and which have been enlightened by the light of the scriptures, or improved in the society of men or by good conduct, become as far sighted as the glaring light of a torch.
6. It is by one's own ratiocination, that he should try to know the soul in himself; and he is no way intelligent, who knows not the knowable soul in himself.
7. The intelligent polite, wise and noble men, are said to have the nature of rajasa-satwika (mixed nature of goodness and action) in them; and the best instance of such a nature is found, O Ráma! in your admirable disposition.
8. Let the intelligent look into the phenomena of the work themselves, and by observing what is true and untrue in it, attach themselves to the truth only.
9. That which was not before, nor will be in being at the end, is no reality at all but what continues in being both at first and last, is the true existence and nothing besides.
10. He whose mind is attached to that which is not truth, which is unreal both at first and at last, is either an infatuated fool or a brute animal, that can never be brought to reason.
11. It is the mind that makes the world and stretches it as in its imagination; but upon a comprehensive view (or closer investigation) of it, the mind is in its nothingness.
12. Ráma said:--I am fully persuaded to believe, sage, that the mind is the active agent in this world, and is subject to decay and death.
13. But tell me sage, what are the surest means of guarding the mind from illusion, because you only are the sun to remove the darkness of Raghu's race.
14. Vasishtha replied:--The best way to guard the mind from delusion, is first of all the knowledge of the Scriptures, and next the exercise of dispassionateness, and then the society of the good, which lead the mind towards its purity.
15. The mind which is filled with humility and holiness, should have recourse to teachers who are learned in philosophy.
16. The instruction of such teachers, makes a man to practice his rituals at first, and then it leads the mind gradually to the abstract meditation of the most holy.
17. When the mind comes to perceive by its own cogitation, the presence of the Supreme Spirit in itself; it sees the universe spread before it as the cooling moonbeams.
18. A man is led floating as a straw on the wide ocean of the world, until it finds its rest in the still waters under the coast of reason.
19. Human understanding comes to know the truth by means of its reasoning, when it puts down all its difficulties, as the pure water gets over its sandy bed.
20. The reasonable man distinguishes the truth from untruth, as the goldsmith separates the gold from ashes; but the unreasonable are as the ignorant, incapable to distinguish the one from the other.
21. The Divine Spirit is imperishable after it is once known to the human soul; and there can be no access of error into it, as long as it is enlightened by the light of the holy spirit.
22. The mind which is ignorant of truth; is ever liable to error, but when it is acquainted with truth, it becomes freed from its doubts; and is set above the reach of error.
23. O ye men! that are unacquainted with the Divine Spirit, you bear your souls for misery alone; but knowing the spirit, you become entitled to eternal happiness and tranquility.
24. How are ye lost to your souls by blending with your bodies, expand the soul from under the earthly frame, and you will be quite at rest with yourselves.

25. Your immortal soul has no relation to your mortal bodies, as the pure gold bears no affinity to the earthen crucible in which it is contained.
26. The Divine Spirit is distinct from the living soul, as the lotus flower is separate from the water which upholds it; as a drop of water is unattached to the lotus-leaf whereon it rests. My living soul is crying to that Spirit with my uplifted arms, but it pays no heed to my cries.
27. The mind which is of a gross nature, resides in the shell of the body, like a tortoise dwelling in its hole; it is insensibly intent upon its sensual enjoyments, and is quite neglectful about the welfare of the soul.
28. It is so shrouded by the impenetrable darkness of the world, that neither the light of reason, nor the flame of fire, nor the beams of the moon, nor the gleams of a dozen of zodiacal suns, have the power to penetrate into it.
29. But the mind being awakened from its dormancy, begins to reflect on its own state; and then the mist of its ignorance flies off, like the darkness of the night at sun-rise.
30. As the mind reclines itself constantly on the downy bed of its meditation, for the sake of its enlightenment; it comes to perceive this world to be but a valley of misery.
31. Know Ráma! the soul to be as not stained by its outer covering of the body, as the sky is unsoiled by the clouds of dust which hide its face; and as the petals of the lotus are untainted by the dew-drops, falling upon them at night.
32. As dirt or clay clinging to the outer side of a gold ornament, cannot pierce into the inside; so the gross material body is attached outside the soul, without touching its inside.
33. Men commonly attribute pleasure and pain to the soul; but they are as separate from it, as the raindrops and the flying dust, are afar and apart from the sky.
34. Neither the body nor the soul is subject to pain or pleasure, all which relate to the ignorance of the mind; and this ignorance being removed, it will be found that they belong to neither.
35. Take not to your mind O Ráma! the pain or pleasure of either; but view them in an equal light, as you view things in the tranquility of your soul.
36. All the outspreading phenomena of the world, which are seen all about us, are as the waves of the boundless ocean of the Divine Spirit; or as the gaudy retinue of the peacock, displayed in the sphere of our own souls.
37. The bright substance of our soul, presents to us the picture of creation, as a bright gem casts its glare to no purpose; but by its own nature.
38. The spirit and the material world, are not the same thing; the spirit is the true reality, and the duality of the world, is only a representation or counterpart of the Spirit.
39. But Brahma, is the whole totality of existence, and know the universe as the expansion of the Universal Soul; therefore O Ráma! give up your error of the distinction of one thing from another.
40. There can be no distinction, Ráma, in the everlasting and all extensive plenum of Brahma; as there is no difference in the whole body of water of the wide extended ocean.
41. All things being one and alike in the identical substratum of the Supreme Soul, you cannot conceive of there being any other thing (a duality) in it, as you cannot imagine a particle of frost to abide in the fire.
42. By meditating on the Supreme Soul in yourself, and by contemplation of the intelligent Spirit in your own intellect, you will find the glory of the Supreme Spirit, shining brightly in your pure spirit.
43. Therefore ease your mind, O Ráma! and know that there is no mistake nor error in your believing the all as one; and that there is no new-birth or a new born being (in the world), but all that is or come to existence, is ever existent in the Supreme.
44. Ease yourself, O Ráma! by knowing that there is no duality; and that there is no contrariety of things, except their oneness in the Divine unity. Then knowing yourself as a spiritual being, and situated in the purity of Divine essence, you shall have no need of meditation or adoration. And knowing also that you are not separated from God, forsake all your sorrow.

45. Be tolerant, composed and even-minded; remain tranquil, silent and meek in your mind; and be as a rich jewel, shining with your internal light. Thus you will be freed from the feverish vexations of this worldly life.
46. Be rational and dispassionate and calm in your desire; remain sober minded and free from ardent expectations; and rest satisfied with what you get of your own lot, in order to be freed from the feverish heat of worldliness.
47. Be unimpassioned and unperturbed with earthly cares; be pure and sinless, and neither be stingy nor extravagant, if you will be freed from the fever heat of this world.
48. Be free from all anxiety, O Ráma! by your obtaining of that good which the world cannot give, and which satisfies all our earthly wants. Have this supermundane bliss, O Ráma, and be as full as the ocean, and free from the feverish cares of this world.
49. Be loosened from the net of your loose desires, and wipe off the ointment of delusive affections from your eyes. Let your soul rest satisfied with yourself, and be freed from the feverish anxieties of the world.
50. With your spiritual body reaching beyond the unbounded space, and rising above the height of the highest mountain, be freed from the feverish and petty cares of life.
51. By enjoyment of what you get (as your lot), and by asking of nothing of anybody anywhere; by your charity rather than your want or asking of it, you must be free from the fever of life.
52. Enjoy the fulness of your soul in yourself like the sea, and contain the fulness of your joy in your own soul like the full moon. Be self-sufficient with the fulness of your knowledge and inward bliss.
53. Knowing this world as unreal as a optical illusion sight, no wise man is misled to rely in its untruthful scenes. So you Ráma, that are knowing and not deluded, and are sane and sound headed, and of enlightened understanding, must be always charming with your perfect ease from sorrow and care.
54. Now Ráma! rule over this unrivalled sovereignty, by the direction of your sovereign father, and manage well everything under your own inspection. This kingdom is filled with every blessing, and the rulers are all loyal to their king. Therefore you must neither leave out to do what is your duty, nor be elated with your happy lot of royalty.

#### CHAPTER VI. LECTURE ON THE DISCHARGE OF DUTY.

1. Vasishtha continued:--In my opinion, a man is liberated who does his works from a sense of his duty, and without any desire of his own or sense of his own agency in it.
2. Who so having obtained a human form, is engaged in acts out of his own choice and with a sense of his own agency, he is subjected to his ascension and descension to heaven and hell by turns, (according to the merit or demerit of his acts).
3. Some persons who are inclined to undutiful (or illegal) acts, by neglecting the performance of their destined (or legal) duties, are doomed to descend to deeper hells, and to fall into greater fears and torments from their former states.
4. Some men who are fast bound to the chain of their desires, and have to feel the consequences of their acts, are made to descend to the state of vegetables from their brutal life, or to rise from it to animal life again.
5. Some who are blessed with the knowledge of the Spirit, from their investigation of abstruse philosophy, rise to the state of single aloneness in divine unity (Kaivalya); by breaking through the chains of desire.
6. There are some men, who after ascending gradually in the scale of their creation in former births, have obtained their liberation in the present life of rája-sátwika-- or active goodness.
7. Such men being born again on earth, assume their bright qualities like the crescent moon, and are united with all prosperity, like the Kurchi plant which is covered with blossoms in its flowering time of the rainy season.
8. The merit of prior acts follows one in his next state, and the learning of past life meets a man in his next birth, as a pearl is born in a reed.
9. The qualities of respectability and pleasingness, of affability and friendliness, and of compassion and intelligence, attend upon these people like their attendants at home.

10. Happy is the man who is steady in the discharge of his duties, and is neither overjoyed nor depressed at the fruition or failure of their results.

11. The defects of the dutiful and their pain and pleasure, in the performance of duties, are all lost under the sense of their duteousness; as the darkness of night, is dispelled by the light of the day, and the clouds of the rainy season, are dispersed in autumn.

12. The man of a submissive and sweet disposition, is liked by everybody; as the sweet music of reeds in the forest, attracts the ears of wild antelopes.

13. The qualities of the past life, accompany a man in his next birth; as the swallows of the rainy whether, attend on a dark cloud in the air.

14. Being thus qualified by his prior virtues, the good man has recourse to an instructor for the development of his understanding, who thereupon puts him in the way to truth.

15. The man with the qualities of reason and resignation of his mind, beholds the Lord as one, and of the same form as the imperishable soul within himself.

16. It is the spiritual guide, who awakens the dull and sleeping mind by his right reasoning; and then instils into it the words of truth, with a placid countenance and mind.

17. They are the best qualified in their subsequent births, who learn first to awaken their worthless and dormant minds, as they rouse the sleeping male deer in the forest.

18. It is first by diligent attendance on good and meritorious gurus, and then by cleansing the gem of their minds by the help of reasoning that the pure hearted men come to the light of truth, and perceive the divine light shining in their souls.

#### CHAPTER VII. ON ATTAINMENT OF DIVINE KNOWLEDGE.

1. Vasishtha continued:--I have told you Ráma, the usual way to knowledge for mankind in general. I will now tell you of another method distinct from the other.

2. Now Ráma! we have two ways which are best calculated for the salvation of souls, born in human bodies on earth: the one is by their attainment of heavenly bliss, and the other by that of their final beatitude of bliss.

3. And there are two methods of gaining these objects; the one being the observance of the instructions of the teacher, which gradually leads one to his perfection in the course of one or reiterated births.

4. The second is the attainment of knowledge by intuition, or by self culture of a partly intelligent being; and this is as the obtaining of a fruit falling from heaven.

5. Hear now of the attainment of intuitive knowledge, as that of getting a fruit fallen from the sky, from the old tale which I will now recite to you.

6. Hear the happy and holy story, which removes the chains of our good and evil deeds, and which the last born men (now living), must taste with a zest for their enlightenment, as others taste a fruit fallen from heaven for their entertainment.

#### CHAPTER VIII. SONG OF THE SIDDHAS OR HOLY ADEPTS.

1. Vasishtha continued:--There lives the mighty king of the Videhas, Janaka by name, who is blessed with all prosperity and unbounded understanding.

2. He is as the ever fruitful kalpa tree to the host of his suitors, and as the vivifying sun to his lotus-like friends; he is as the genial spring to the small flowers of his relatives, and as the god Kama to females.

3. Like the changeful moon, he gives delight to the twice born Bráhmans, as that luminary gives the lilies to bloom; and like the luminous sun he destroys the darkness of his gloomy enemies. He is an ocean of the gems of goodness to all, and the support of his kingdom, like Vishnu the supporter of the world.

4. He chanced on a spring eve to wander about a forest, abounding in young creepers with bunches of crimson blossoms on them, and resonant with the melody of sweet sounding Kokilas, warbling in their tuneful choirs.

5. He walked amidst the flowery pleasure gardens, resembling the graceful beauties with ornaments upon them, and sported in their covered shelter as the god Vásava sports in his garden of Nandana.

6. Leaving his attendants behind him, he stepped to a grove standing on the plain of a hill, in the midst of that romantic forest, which was smelling with the fragrance of flowers borne all about by the playful winds.



7. He heard in one spot and within a covered shelter of Támala trees, a mingled voice as that of some invisible aerial spirits (Siddhás), proceeding from it.
8. I will now recite to you, Ó lotus-eyed Ráma! the songs of the Siddhas, residing in the retired solitudes of mountainous regions, and dwelling in the caverns of hills, and which relate principally to their spiritual meditations.
9. The Siddhas sang:--We adore that Being which is neither the subjective nor objective,; and which in our beliefs is the positive joy, that rises in our souls, and has no fluctuation in it.
10. Others chanted:--We adore that Being which is beyond the triple states of the subject, its attribute and its object. It is the light of that soul, or spiritual light which exists from before the light of vision, which is derived from the light of the sun.
11. Others chanted:--We adore that Being, which is in the midst of all what is and what is not.
12. Some sang:--We adore that real existence which is all, whose are all things, and by whom are all made, from whom have all sprung, for whom they exist, in whom they subsist, unto whom do all return, and into which they are all absorbed.
13. Some sang:--We adore that Spirit, which begins with the letter a and ends in h with the dot m; and which we continually inspire and respire in our breathings. (aham hansah)
14. Others said:--Those who forsake the god--Isha, that is situated within the cavity of their hearts, and resort to others, that are without them, are truly in search of trifles by disregarding the Kaustabha gem; which is placed in their hands.
15. Others again declared:--It is by forsaking all other desires, that one obtains this object of his wish; and this being had, the poisonous plants of all other desires, are entirely uprooted from the heart.
16. Some of them pronounced saying:--The foolish man who knowing the tastelessness of all worldly things, attaches his mind to earthly object, is an ass and no human being.
17. Others said:--The sensual desires, which constantly rise as snakes from the cavities of the body, are to be killed by the cudgel of reason, as Indra broke the hills by his thunderbolts.
18. At last they said:--Let men try to secure the pure happiness of quietism, which serves to give tranquility to the minds of the righteous. The sober-minded that are situated in their real and natural temperament, have their best repose in the lap of undisturbed and everlasting tranquility.

#### CHAPTER IX. REFLECTIONS OF JANAKA.

1. Vasishtha continued:--Upon hearing these composition of the Siddhas, Janaka was dejected in his mind, like a coward at the noise of a conflict.
2. He returned homeward, and conducted himself in silence to his home, as a stream glides in its silent course under the trees on the shore, to the bed of the distant ocean.
3. He left behind all his domestics in their respective dwellings below, and ascended alone to the highest balcony, as the sun mounts on the top of a mountain.
4. Hence he saw the flights of birds, flying at random in different directions; and reflected on the hurrying of men in the same manner, and thus bewailed in himself on their deplorable conditions.
5. Ah me miserable! that have to move about in the pitiable state of the restless mob, that roll about like a rolling stone, pushed backward and forward by another.
6. I have a short span of endless duration, allotted to my share of lifetime; and yet I am a senseless fool to rely my trust in the hope of its durability.
7. Short is the duration of my royalty also, which is limited to the period of my lifetime only; how is it then that I am secure of its continuance as a thoughtless man.
8. I have an immortal soul lasting from before, and to continue even after my present existence, the present life is a destructible one, and yet I am a fool to rely in it, like a boy believing the painted moon as real.
9. Ah! what sorcerer is it that hath thus bewitched me by his magic wand, as to make me believe I am not spell-bound at all.
10. What faith can I rely in this world which has nothing substantial nor pleasant, nor grand nor real in it; and yet I know not why my mind is deluded by it.

11. What is far from me, appears to be near me by my sensation of the same; and that which is nearest to me, appears to be farthest from me. Knowing this I must abandon the outward objects, in order to see the inward soul.

12. This hurry of men in their pursuits, is as impetuous and transient as the torrent of a whirlpool. It precipitates them to the depth of their dangers, and is not worth the pain it gives to the spirit.

13. The years, months, days and minutes, are revolving with succession of our pains and pleasures; but these are swallowed up, by the repeated retinues of our misery.

14. I have well considered everything, and found them all perishable and nothing durable or lasting; there is nothing to be found here worthy of the reliance of the wise.

15. Those standing at the head of great men today, are reduced low in the course of a few days; what worth is there in giddy and thoughtless greatness, which is deserving of our estimation.

16. I am bound to the earth without a rope, and am soiled herein without any outward dirt; I am fallen though sitting in this edifice. O my soul! how are you destroyed while you are living.

17. Whence has this causeless ignorance overpowered my intelligent soul, and whence has this shadow overspread its luster, as a dark cloud overshades the disc of the sun?

18. Of what avail are these large possessions and numerous relations to me, when my soul is desponding in despair, like children under the fear of ghosts and evil spirits.

19. How shall I rest any reliance in my sensual enjoyments which are the foreshadowers of death and disease, and what dependence is there on my possessions, which are filled only with anxieties and cares?

20. It matters not whether these friends, the feeders on my fortune, may last or leave me at once; my prosperity is but a bubble and a false appearance before me.

21. Men of greatest opulence and many good and great men and our best friends and kindest relatives, that have gone by, now live in our remembrance only.

22. Where are the riches of the monarchs of the earth, and where the former creations of Brahma. The past have given way to the present, and these are to be followed by future ones; hence there is no reliance in anything.

23. Many Indras have been swallowed up like bubbles in the ocean of eternity; hence the like expectation of my longevity, is ridiculous to the wise.

24. Millions of Brahmas have passed away, and their productions have disappeared under endless successions; the kings of earth have fled like their ashes and are reduced to dust; what is the confidence then in my life and stability?

25. The world is but a dream by night, and the sensuous body is but a misconception of the mind. If I rely any credence on them I am really to be blamed.

26. My conception of myself and perception of other things, are false imaginations of my mind. It is my egoism that has laid hold of me, as a demon seizes an idiot.

27. Fool that I am, that seeing I do not see, how the span of my life is measured every moment by the imperceptible instants of time, and their leaving but a small portion behind.

28. I see the juggler of time seizing on Bráhmas, Vishnus and Rudras, and making playthings of them on his play ground of the world, and flinging them as balls all about.

29. I see the days and nights are constantly passing away, without presenting me an opportunity which I can behold the true imperishable one.

30. The objects of sensual enjoyment, are larking in the minds of men, like cranes chattering in the lakes, and there is no prospect of the true and best object in the mind of anybody.

31. We meet with one hardship after another, and buffet in the waves of endless miseries in this earth; and yet are we so shameless, as not to feel ourselves disgusted with them.

32. We see all the desirable objects to which we attach our thoughts, to be frail and perishing; and yet we do not seek the imperishable one, and our everlasting good in the equanimity of the soul.

33. Whatever we see to be pleasant in the beginning (as pleasures), or in the middle (as youth), or in the end (as virtuous deeds), and at all times (as earthly goods), are all unholy and subject to decay.
34. Whatever objects are dear to the hearts of men, they are all found to be subject to the changes of their rise and fall.
35. Ignorant people are everywhere inclined to evil acts, and they grow day by day more hardened in their wicked practices. They repent every day for their sins, but never reprove themselves for the better.
36. Senseless men are never the better for anything, being devoid of sense in their boyhood, and heated by their passions in youth. In their latter days, they are oppressed with the care of their families, and in the end they are overcome by sorrow and remorse.
37. Here the entrance and exit, are both accompanied with pain and sorrow. Here every state of life is contaminated by its reverse. Everything is unsubstantial in this seeming substantial world, and yet the ignorant rely in its unreal substantiality.
38. The real good that is derived here by means of painful austerities, are the arduous sacrifices of Rájasúyá Asvamedha and others, or the attainment of heaven; which has no reality in it, by reason of its short duration of the small portion of a Kalpa compared with eternity.
39. What is this heaven and where is it situated, whether below or above us or in this nether world; and where its residents are not overtaken by multitudes of locust-like evils?
40. We have serpents creeping in the cells of our hearts, and have our bodies filled with the brambles of diseases and dangers, and know not how to destroy them.
41. I see good is intermixed with evil, and pain abiding with pleasure; there is sorrow seated on the top (excess) of joy, so I know not whereto I shall resort.
42. I see the earth full of common people, who are constantly born and dying in it in multitudes; but I find few honest and righteous men in it.
43. These beautiful forms of women, with their eyes like lotuses, and the gracefulness of their allurements, and their charming smiles, are made so soon to fade and die away.
44. Of what note am I among these mighty beings (as Brahma and Vishnu), who at the twinkling of their eyes, have created and destroyed the world; and yet have succumbed to death at last.
45. You are constantly in search of what is more pleasant and lasting than others, but never seek after that highest prosperity, which is beyond all your earthly cares.
46. What is this great prosperity in which you take so much delight, but mere vexation of your spirit, which proves this vanity to be your calamity only.
47. Again what are these adversities which you fear so much, they may turn to your true prosperity, by setting you free from earthly disturbances and leading you to your future Joy.
48. The mind is broken to pieces by its fears, like the fragments of the moon, floating on the waves of this ocean of the world. Its selfishness has tossed it to and fro, and this world being got rid of, it is set at perfect ease.
49. There is an unavoidable chance (necessity), actuating our worldly affairs and accidents; it is impudence therefore to welcome some as good, and to avoid others as evil.
50. We are prone to things that are pleasant to the sight, but bear a mortal flame in them, and consume us like poor moths in the flames, which it is bright to see but fatal to feel.
51. It is better to roll in the continual flame of hell-fire to which one is habituated, than rise and fall repeatedly in the furnace of this world, as from the frying pan into the fire.
52. This world is said by the wise, to be a boundless ocean of griefs; how then can anybody who has fallen amidst it, expect any happiness herein?
53. Those who have not fallen in the midst and been altogether drowned in sorrow, think the lesser sorrows as light and delight, as one condemned to be beheaded, is glad to escape with a light punishment.
54. I am grown as the vilest of the vile, and resemble a block of wood or stone; there is no difference in me from the ignorant clown, who has never had the thought of his eternal concerns in his head.

55. The great tree of the world, with its very many branches and twigs and fruits, hath sprung from the mind and is rooted in it.

56. It is the conception of the world, in my mind, that causes its existence and presents its appearance before me, I will now try to efface this conception from my mind, and forget this world altogether.

57. I will no longer allow myself to be deluded like monkeys with the forms of things, which I know are not real; mere ideal, but changeful and fleeting.

58. I have woven and stretched out the web of my desires, and collected only my sorrows and sorrows; I fell into and fled from the snare of my own making, and am now resolved to take my rest in the soul.

59. I have much wailed and bitterly wept, to think of the depravity and loss of my soul, and will henceforth cease to lament, thinking that I am not utterly lost.

60. I am now awakened, and am glad to find out the robber of my soul; it is my own mind, and this I am determined to kill, as it had so long deprived me of the inestimable treasure of my soul.

61. So long was my mind at large as a loose and unstrung pearl, now will I pierce it with the needle of reason, and string it with the virtues of self control and subjection to wisdom.

62. The cold icicle of my mind, will now be melted down by the sun-heat of reason; and will now be confined in the interminable meditation of its Eternal Maker.

63. I am now awakened to my spiritual knowledge, like these holy Siddhas, saints and sages; and will now pursue my spiritual inquiries, to the contentment of my soul.

64. Having now found my long-lost soul, I will continue to look upon its pure light with joy in my lonely retirement; and will remain as quiet and still in contemplation of it, as a motionless cloud in autumn.

65. And having cast away the false belief of my corporeality, and that these possessions and properties are mine, and having subdued my force by mighty enemy of the Mind, I will attain the tranquility of my soul by the help of my reason.

#### CHAPTER X. SILENT AND SOLITARY REFLECTIONS ON JANAKA.

1. Vasishtha related:--While Janaka was thus musing in his mind, there entered the chamberlain before him, in the manner of Aruna standing before the chariot of the sun.

2. The Chamberlain said:--O sire! your kingdom is safe under your protecting arms; now rise to attend to the daily rites, as it becomes your majesty.

3. There the maidservants are waiting with their water pots, filled with water perfumed with flowers, camphor and saffron for your bathing, as the nymphs of the rivers, have presented themselves in person before you.

4. The temples are decorated with lotuses and other flowers, with the bees fluttering upon them; and hung over with fine muslin, as white as the fibers of lotus stalks.

5. To serve you at the time of your bath, men with feather-fans, chariots, elephants, and horses and umbrellas are ready.

6. The altars are filled with heaps of flowers, aromatic drugs and rice; and adorned with every decoration in the princely style.

7. The Bráhmans are waiting there for your majesty's presence, after making their sacred ablution and purifications, and offering their prayers for the remission of sins; and are expecting to get their worthy gifts from you.

8. The hand-maids are attending to their duties, graced with fans in their hands; and the feasting ground is cleansed with sandal paste and water.

9. Rise therefore from your seat, and be it well with you to perform the prescribed duties; because it does not become the best of men, to be belated in the discharge of their duties.

10. Though thus besought by the head chamberlain, yet the king remained in his meditative mood, thinking on the wonderful phenomena of nature.

11. This royalty and these duties of mine, said he, are for a very short time; I do not require these things that are so transitory in their nature.

12. I must leave these things, that are at best but waters of the mirage; and remain close to myself in my lonesome seclusion, like a calm and solitary lake or sea.

13. These pleasures of the world, that are displayed around us, are entirely useless to me; I will leave them with promptness on my part, and remain in my happy retirement.

14. Abandon, O my heart! your shrewdness in pursuing after the objects of your desire; in order to avoid the snares of disease and death.
15. In whatever state or condition of life, the heart is set to hanker for its delight; it is sure to meet with some difficulty, distress or disappointment coming out of the same.
16. Whether your heart is engaged in, or disengaged from the objects of sense, you will never find anyone of them, either in act or thought, conducing to the true happiness of your soul.
17. Forsake therefore the thoughts of the vile pleasure of your senses, and take yourself to those thoughts, which are filled with the true happiness of the soul.
18. Thinking in this manner, Janaka remained in mute silence, and his restless mind became as still, as it made him sit down like a picture in painting or as a statue.
19. The chamberlain uttered not a word anymore, but stood silent in mute respect through fear of his master, from his knowledge of the dispositions of kings.
20. Janaka in his state of silent meditation, reflected again on the vanity of human life, with cool calmness of his mind, and said:--
21. Now must I be diligent to find out the best and most precious treasure in the world, and know what is that imperishable thing, to which I shall bind my soul as its surest anchor.
22. What is the good of my acts or my cessation from them, since nothing is produced of anything, which is not perishable in its nature.
23. It matters not whether the body is active or inactive, since all its actions end in utter inaction at last as all force is reduced to rest. It is the pure intellect within me that is always the same, and which loses nothing from the loss of the body or by want of bodily actions.
24. I do not wish to have what I have not, nor dare leave what I have already got. I am content with myself; so let me have what is mine and what I have.
25. I get no real good by my acts here, nor lose anything by refraining from them. What I get by my acts or want of action, is all zero and void of vanities, and nothing to my purpose or liking.
26. Whether I am doing or not doing, and whether my acts are proper or improper; I have nothing to desire here, nor anything desirable that I have to expect from them.
27. I have got what was due to my past actions, and this body is the result of my former acts. It may be in its motion and action, or it may be still and fade away, which is the same thing to me.
28. The mind being set at ease by want of its action or passion, the actions of the body and its members, are alike in their effects to those of not doing them.
29. The acts of men are reckoned as no acts of theirs, which happen to take place as the results of their destiny or previous actions.
30. The impression which the inward soul bears of its past actions and passions, the same gives its color to the nature and character of the actions of men afterwards. Now that my soul has obtained its imperishable state of spirituality, I am freed from the frequent changes of the transmigrations of my body and mind.

#### CHAPTER XI SUBJECTION OF THE MIND.

1. Vasishtha related:--Having thought so, Janaka rose up for performance of his daily rites as usual, and without the sense of his agency in them. He did his duty in the same manner as the sun rises every day to give the morn, without his consciousness of it.
2. He discharged his duties as they presented themselves to him, without any concern or expectation of their rewards. He did them awaking as if it were in his sleep.
3. Having discharged his duties of the day and honoured the gods and the priests, he passed the night absorbed in his meditations.
4. His mind being set at ease, and his wandering thoughts repressed from their objects, he thus communed with his mind at the dead of night, and said:--
5. O my mind that are wandering all about with the revolving world, know that such restlessness of yours, is not agreeable to peace of the soul; therefore rest in quiet from your wanderings abroad.
6. It is your business to imagine many things at your pleasure, and as you think you have a world of thoughts present before you every moment.

7. You shoot forth in innumerable sorrows by the desire of endless enjoyments, as a tree shoots out into a hundred branches, by its being watered at the roots.
8. Now as our births and lives and worldly affairs, are all productions of our yearning thoughts, I pray you therefore, O my mind! to rest in quiet by abandonment of your earthly desires.
9. O my friendly mind! Weigh well this transient world in your thoughts, and depend upon it, should you find anything of substantiality in it.
10. Forsake your fond reliance on these visible phenomena; leave these things, and wander about at your free will without caring for anything.
11. Whether this unreal scene, may appear to or disappear from your sight, you should not suffer yourself to be affected by it in either case.
12. You can have no concern with the visible objects; for what concern can one have with any earthly thing which is nonexistent of itself as an unsubstantial shadow?
13. The world is an unreality like yourself, hence there can be no true relation between two unrealities. It is but a dispute over words to maintain the relation of two negatives to one another.
14. Granting, you are a reality and the world is unreal, still there can be no agreement between you, as there is none between the living and the dead, and between the positive and negative ideas.
15. Should the mind and the world be both of them realities and coexistent for ever, then there can be no reason for the joy or sorrow of the one at the gain or loss of the other.
16. Now therefore avoid the great malady of worldliness, and enjoy the silent joy in yourself, like one sitting in the undisturbed depth of the ocean, with the rolling tide and waves above his head.
17. Do not consume like a puppet in fireworks with the fiery remorse of worldliness, nor be burnt down to the darkness of despair in this gloomy scene of the world.
18. O wicked mind! there is nothing here so good and great, whereby you may attain your high perfection, except by the forsaking of all mental fluctuations and dependance on your entire resignation to the unchangeable One.

#### CHAPTER XII. ON THE GREATNESS OF INTELLIGENCE.

1. Vasishtha continued:--Janaka having reasoned earnestly in this manner with his mind, attended to the affairs of the state without shrinking from them by his mental abstraction.
2. He was however not gladdened by the gladsome tasks and tidings, but was indifferent to them as in his slumber of fixed mindedness in his maker.
3. Hence forward, he was not intently employed in his duties, nor forsook them altogether; but attended unconcernedly to the business which presented itself to him.
4. His constant habit of reasoning, enabled him to understand the eternal verity; and preserved his intellect from blunders, as the sky is untouched by the flying dust.
5. By his cultivation of reasoning, his mind was enlightened and filled with all knowledge.
6. Unaccustomed to duality, his mind had learnt to know the sole unity only; and his intelligent soul shone within him, as the full bright sun in the sky.
7. He became acquainted with the Soul, that is inherent in all bodies, and saw all things abiding in the omnipotence of the Intellect, and identical with the infinite.
8. He was never too joyous nor exceedingly sorrowful, but preserved his equanimity amidst the conflicts of his soul and sensible objects.
9. The venerable Janaka, became liberated in his living state since that time; and is since renowned as a veteran sage among mankind.
10. He continues thence forward to rule over the land of the Videha people, without being subject to the feelings of joy or sorrow for a moment.
11. Knowing the causes of good and evil, he is neither elated nor dejected at any favourable or unfavourable circumstances of his life, nor does he feel glad or sad at the good or bad accident relating the state.
12. He did his duties without setting his mind to them, which was wholly employed in his intellectual speculations.
13. Remaining thus in his trance state of sound sleep (abstraction), his thoughts are quite abstracted from all objects about him.

14. He is unmindful of the past, and heedless about the future; and enjoys the present moment only, with a gladsome heart and cheerful mind.
15. He obtained the obtainable what is worthy to be obtained, by his own ratiocination (or self-reflection), and not O lotus-eyed Ráma! by any other desire.
16. Therefore we should reason (or reflect) in our minds, so long as we succeed to arrive at the conclusion of the subject.
17. The presence of the Holy Light, is not to be had either by the lectures of a teacher, or the teaching of the scriptures; it is not the result of meritorious acts, nor of the company of the holy men; but the result of your own reasoning.
18. A good understanding assisted by the power of its accompanying percipience, leads to the knowledge of that highest state, which the acts of your piety cannot do.
19. He who has set before his sight the keen light of the lamp of his percipience, is enabled to see both the past and future in his presence; and no shadow of ignorance intercepts his vision.
20. It is by means of his percipience, that one is enabled to cross over the sea of dangers; as a passenger goes across a river in a boat or raft.
21. The man that is devoid of his foresight, is overtaken even by small mishaps; as a light straw is blown away by the slightest breeze.
22. One who is endowed with foresight, passes over the eventful ocean of the world, without the assistance of friends and guidance of the scriptures.
23. The man with foreknowledge, sees the result of his actions beforehand; but one without his prevision, is at a loss to judge of the imminent events.
24. Good company and learning, strengthen the understanding; as the watering of a plant, tends towards its growth and fructification.
25. The infant understanding like a tender shoot, takes a deep root in time; and having grown up like a tree, bears the sweet fruit in its season; like the cooling moonbeams at night.
26. Whatever exertions are made by men for the acquisition of external properties, the same should be more properly devoted for the improvement of their understandings at first.
27. Dullness of the understanding, which is the source of all evils, and the storehouse of misery, and the root of the tree of worldliness, must be destroyed first of all.
28. Great minded men get in their understandings, whatever good they may expect to find in this earth, in heaven above and in the nether world.
29. It is by means of one's good understanding only, that he can get over the ocean of the world; and not by his charities, pilgrimages or religious austerities,
30. The divine blessing attending on mortal men on earth, is the sweet fruit of the tree of knowledge.
31. Wisdom nips with its sharp nails, the heads of the elephantine bonds of giddiness, with as much ease as the lion kills the deer, or as if it were destroying a strong lion by a weak jackal.
32. An ordinary man is often seen to become the ruler of men, by means of his greater knowledge than others; and the wise and discreet are entitled to glory in both worlds.
33. Reason overcomes all its adversaries, dealing in diverse forms of reasoning; as a disciplined warrior, overpowers on a host of unrestrained savage people.
34. Reasoning is as the philosopher's stone, which converts the base metals to gold; and is hidden in the casket of rational souls as the best treasure. It yields the desired fruits of men like the Kalpa plant of paradise at a thought.
35. The right reasoner gets across the wide ocean of the world, by means of his reasoning, while the unreasonable rabble are born away by its waves; as the skillful boat-man cuts across the current, while the unskilled waterman is tossed about by the waves.
36. A well directed understanding leads to the success of an undertaking, but the misguided intellect goes to the rack and ruin; the one sails to the shore before the wind; but the other is tossed in his wrecked vessel over the wide gulph of the world.
37. The keen sighted and unbiassed wise man, is never overcome by the evils arising from his desires: as the arrows of the adversary, do not pierce the body of a soldier in armour.

38. The wisdom of a man, gives him an insight into everything in the world and, the all knowing man, is neither subjected to dangers nor reverses of his fortune.

39. The dark and wide-stretching cloud of blind egoism, which overshadows the sun-light of the Supreme Spirit within us, is driven away by the breath of intelligence.

40. The improvement of the understanding, is the first necessary towards the knowledge of the Supreme Soul; as the cultivation of the ground, is of primary importance to the farmer, desirous of reaping a rich harvest.

#### CHAPTER XIII. GOVERNMENT OF THE MIND.

1. Vasishtha continued:--Now Ráma! Reflect on the Supreme Spirit, in your own spirit like Janaka; and know the object of the meditation of the wise, without any difficulty or failing.

2. The wise men of the latter genus rájasa-sátvika or active goodness, obtain their desired objects by themselves, like Janaka and other holy sages.

3. As long as you continue to restrain your organs of sense from their objects, so long will the Divine Soul grace your own inward soul with its presence.

4. The Lord God and Supreme Soul, being thus gracious to you; you shall see a halo of light cast over all things, and dispersing all your griefs from your sight.

5. The sight of the Supreme Spirit, will remove the plentiful seeds of bias from your mind; and it will drive away the sorrowful sights of misery, pouring upon your view in copious showers.

6. Continue like Janaka in the wilful discharge of your duties, and prosper by placing your intellectual sight, on the divine light shining in your inward spirit.

7. It was by his inward reflections, that Janaka found the transitoriness of the world; and by placing his faith in the unchangeable Spirit, he found its grace in time.

8. Hence neither the pious acts of men, nor their riches nor friends, are of any use to them for their salvation from the miseries of life, unless it be by their own endeavor for the enlightenment of their soul.

9. They who rely their faith in the gods, and depend upon them for fulfilment of their desires and future rewards, are perverted in their understandings, and cannot be heirs of immortality.

10. It is by reliance in one's reasoning and resignation, and by his spiritual vision of the Supreme Spirit, that he is saved from his misery in this ocean of the world.

11. The attainment of this blessed knowledge of intuition, which removeth our ignorance, is as what they call your getting of fruit fallen from heaven.

12. The intelligence which looks into itself as Janaka's, finds the soul developing of itself in it, as the lotus-bud opens of itself in the morning.

13. The firm conviction of the material world, melts into nothing under the light of percipience; as the thick and tangible ice, dissolves into fluidity under the heat of the sun.

14. The consciousness that this is I, is as the shade of night, and is dispelled at the rise of the sun of intellect, when the omnipresent light appears vividly to sight.

15. No sooner one loses his self-consciousness that 'this is himself,' than the all-pervading Soul opens fully to his view.

16. As Janaka has abandoned the consciousness of his personality, together with his desires also; so do you, O intelligent Ráma, forsake them by your acute understanding and of the mind discernment.

17. After the cloud of egoism is dispersed, and the sphere is cleared all around; the divine light appears to shine in it, as brightly as another sun.

18. It is the greatest ignorance to think of one's egoism (or self-personality); this thought being relaxed by the sense of our nothingness, gives room to the manifestation of holy light in the soul.

19. Neither think of the entity nor non-entity of yourself or others; but preserve the tranquility of your mind from both the thoughts of positive and negative existences; in order to get rid of your sense of distinction between the producer and the produced.

20. Again your fostering a fondness for something as good, and a hatred to others as bad; is but a disease of your mind for your uneasiness only.



21. Be not fond of what you think to be beautiful, nor disgusted at what appears hateful to you, get rid of these antagonist feelings, and be even minded by fixing it on one, before whom all things are alike and equally good.
22. They that view the desirable and the detestable in the same light, are neither fond of the one nor averse to the other.
23. Until the fancy of the desirableness of one thing and dislike of the other, is effaced from the mind, it is as hard to have the good grace of equanimity, as it is difficult for the moonlight to pierce through the cloudy sky.
24. The mind which considers one thing as some thing appropriate, and another as nothing to the purpose; is deprived of the blessing of indifference, as the Sákota plant is despised, not standing with all its fruits and flowers.
25. Where there is a craving for the desirable, and an aversion to what is unseemly, and when there is a cry for gain and an outcry at one's loss; it is impossible for even mindedness, dispassionateness and tranquility of the mind, to abide then and there in that state.
26. There being only the essence of one pure—Brahma diffused throughout the universe, how very improper is it to take the one as many, and among them something as good or bad.
27. Our desires and dislike, are the two apes abiding on the tree of our hearts; and while they continue to shake and swing it with their jogging and jolting, there can be no rest in it.
28. Freedom from fear and desire, from exertions and action, together with wisdom and equanimity, are the inseparable accompaniments of ease and rest.
29. The qualities of forbearance and fellow feeling, accompanied with contentment and good understanding, and joined with a mild disposition and gentle speech, are the indispensable companions of the wise man, who has got rid of his desires and the feelings of his liking or dislike.
30. The mind running to meanness, is to be repressed by restraining the passions and desires; as the current of water running below, is stopped by its lock gate.
31. Shun the sight of external things, which are the roots of error and fallacy; and consider always their internal properties both when you are awake and asleep, and also when you are walking about or sitting down.
32. Greedy men are caught like greedy fishes, in the hidden net of their unsatisfiable desires, and which is woven with the threads of worldly cares, and is under the waters of worldly affairs.
33. Now Ráma! cut the meshes of this net, with the knife of your good understanding; and disperse it in the water, as a tempest rends the thick cloud and scatters it about the air.
34. Try O gentle Ráma! to uproot the root of worldliness, which sprouts forth in the weeds of vice, with the hatchet of your perseverance and the eliminating shovel of your penetration.
35. Employ your mind to hew down the cravings of your mind, as they use the axe to cut down a tree, and you will then rest in quiet as you arrive at the state of holiness.
36. Having destroyed the former state of your mind by its present state, try to forget them both by your heedless mind in future, and manage yourself unmindful of the world.
37. Your utter oblivion of the world, will prevent the revival of your mind; and stop the reappearance of ignorance which is accompanied with the mind.
38. Whether you are waking or sleeping or in any other state of your life; you must remember the nihility of the world, and resign your reliance in it.
39. Leave off your selfishness, O Ráma! and rely in the disinterestedness of your soul; lay hold on what ever offers of itself to you and without seeking for it all about.
40. As the Lord God doth everything, and is yet aloof from all; so must you do all your acts outwardly, and without yourself mixing in any.
41. Knowing the knowable, one finds himself as the uncreatedd soul and great lord of all; but being apart from that soul, he views only the material world spread before him.
42. He who has the sight of the inner spirit, is freed from the thoughts of the external world, and is not subjected to the joy or grief or sorrow and other evils of his life.

43. He is called a Yogi who is free from passions and hatred, and looks on gold and rubbish in the same light; he is joined with his Joy in his Yoga, and disjoined from all worldly desires.
44. He enjoys the fruit of his own acts, and minds not what he wastes or gives away; he has the evenness of his mind in every condition, and is unaltered by pain or pleasure.
45. He who receives what he gets, and is employed with whatever offers of itself to him, without considering the good or evil that he is to gain by it, is not plunged into any difficulty.
46. He who is certain of the truth of the spiritual essence of the world, yearns not for its physical enjoyments, but he is even-minded at all times.
47. The dull mind follows the active intellect in accomplishing its objects, as the carnivorous cat or fox follows the lion in quest of meat.
48. As the servile band of the lion feeds on the flesh acquired by his prowess, so the mind dwells upon the visible and sensible object, which it perceives by power of the intellect.
49. Thus the unsubstantial mind, lives upon the outer world by the help of the intellect; but as it comes to remember its origination from the intellect, it recoils back to its original state.
50. The mind which is moved and lighted, by the heat and light of the lamp of the intellect; becomes extinct without its physical force, and grows as motionless as a dead body.
51. The nature of the intellect is known to exclude the idea of motion or pulsation from it; and the power which has vibration in it, is called reasoning or the mind in the Scriptures.
52. The breathing (or vibration) of the mind, like the hissing of a snake, is called its imagination; but by knowing the intellect as the ego, it comes to the true knowledge of the inward soul.
53. The intellect which is free from thoughts, is the ever lasting Brahman; but being joined with thought, it is styled the imaginative principle or Mind.
54. This power of imagination having assumed a definite form, is termed the mind; which with its volition and options, is situated in the heart of living beings.
55. With its two distinct powers of imagination and volition, it is employed in the acts of discriminating and choosing the agreeable from what is disagreeable to it.
56. The intellect being seated in the heart with its thoughts and volitions, forgets its spiritual nature, and remains as a dull material substance.
57. The intellect being thus confined in the hearts of all animals in this world, continues in utter oblivion of its nature; until it is awakened of itself, either by its intuition or instruction of teachers etc..
58. So it is to be wakened by means of instruction, derived from the scriptures and teachers; as also by the practice of dispassionateness, and subjection of the organs of sense and action.
59. When the minds of living beings, are roused by learning and self-control; they tend towards the knowledge of the great Brahman, or else they wander at random about the wide world.
60. We must therefore awaken our minds, which are rolling in the pit of worldliness, through the intoxication of the wine of error, and which are dormant to divine knowledge.
61. As long as the mind is unawakened, it is insensible of everything; and though it perceives the visibles, yet this perception of them is as false as the sight of a city in our fancy.
62. But when the mind is awakened by divine knowledge, to the sight of the Supreme Being; it presents everything in itself, as the inward fragrance of flowers pervades the outer petals also.
63. Though the intellect has the quality of knowing everything, contained in all the three worlds; yet it has but a little knowledge of them from the insufficiency of its desire of knowing them.
64. The mind without the intellect is a dull block of stone; but it is opened by divine light, like the lotus-bud expanding under the light of the sun.
65. The imaginative mind is as devoid of understanding, as a statue made of marble, is unable to move about by itself.

66. How can the regiments drawn in painting, wage a war in a mutual conflict, and how can the moonbeams, make the medicinal plants emit their light?
67. Who has seen dead bodies besmeared with blood to run about on the ground, or witnessed the fragments of stones in the woods to sing in musical sretinues?
68. Where does the stone idol of the sun, dispel the darkness of the night; and where does the imaginary forest of the sky spread its shade on the ground?
69. Of what good are the efforts of men, who are as ignorant as blocks of stones, and are led by their error in many ways; except it be to endanger themselves by the mirage of their minds?
70. It is the imagination that displays the non-existent as existent in the soul, as it is the sunbeams, which exhibit the clear ocean in the sand mazes.
71. It is the moving principle in the body, which the learned sages designate as the mind; but know it as a mere force of the winds, like the vital breath of living beings.
72. Those whose self-consciousness is not disturbed, by the currents of their passions and desires; have their spiritual souls like an unperturbed stream.
73. But when this pure consciousness is befouled by the false fancies of this and that, and that this is I and that is mine; then the soul and the vital principle, are both taken together to form a living being.
74. The mind, the living soul and understanding, are all but fictitious names of an unreality, according to the conceptions of false thinkers, and not of them that know the true spirit.
75. There is no mind nor understanding, no thinking principle, nor the body in reality; there is the only reality of the one Universal Spirit, which is ever existent everywhere.
76. It is the soul, which is all this world, it is time and all its fluctuations, it is more transparent than the atmosphere, and it is clear as it is nothing at all.
77. It is not always apparent, owing to its transparency; yet it is ever existent, owing to our consciousness of it. The spirit is beyond all things, and is perceived by our inward perception of it.
78. The mind vanishes into nothing, before our consciousness of the Supreme Soul; just as darkness is dispelled from that place, where the sunshine is present.
79. When the transparent and self-conscious soul, raises other figures of its own will; then the presence of the soul is forgotten, and hid under the grosser creations of the mind.
80. The Volitive faculty of the Supreme Spirit, is denominated the mind; but it is unmindedness and want of volition on our part, which produces our liberation.
81. Such is the origin of the mind which is the root of creation; it is the faculty of the will of the principle of our consciousness, otherwise called the soul.
82. The intellectual essence being defiled by its desires, after falling from its state of indifference; becomes the principle of production or producing the desired objects.
83. The mind becomes extinct, by loss of the vital power; as the shadow of a thing disappears, by removal of the substance.
84. The living body perceives in its heart, the notion of a distant place which exists in the mind, and this proves the identity of the vital breath and the thinking mind.
85. It is therefore by repressing the mind, that the vital breath also repressed, to produce longevity and healthiness.
86. The stone has the capability of mobility, and the fuel of inflammability; but the vital breath and mind, have not their powers of vibration or thinking; (without the force of the intellect and the spirit).
87. The breath of life is inert by itself, and its pulsation is the effect and composed of the surrounding air; so the action of the mind, is owing to the force of the intellect; whose transparency pervades all nature.
88. It is the union of the intellectual and vibrating powers, which is thought to constitute the mind. Its production is as false, as the falsity of its knowledge.
89. The mental power is called error and illusion also, and these in ignorance of the Supreme Brahman, produce the knowledge of this poisonous world.

90. The powers of the intellect and vibration, combined with those of imagination and volition which constitute the mind, are productive of all worldly evils, unless they are weakened and kept under restraint.
91. When the intellect thinks on or has the perception by the pulsation caused by the air. The wind of breath gives pulsation to the intellect, and causes its power of reasoning; and this intellectual power gives rise to all the thoughts and desires of the mind.
92. The percussive intellect which extends over the undivided sphere of the universe, is truly the thinking power, the mind is a false imagination like the ghost of infants.
93. The intellect is the power of reasoning, which cannot be intercepted by anything else, like the mind anywhere; as there is no power to rise in contest against the almighty Indra.
94. Thus there being no relation between reasoning and the mind, it is wrong to attribute the mind with the power of thinking, which is not related with it.
95. How can this union of the intellect with its vibration only, be styled the mind with its multifarious functions. The commander alone cannot be called an army without its component parts of horse, elephants and others.
96. Hence there is no such thing as a good or bad mind in any of the three worlds. The bias of its existence will be utterly removed by full knowledge of spirituality.
97. It is in vain and to no purpose, that they imagine the being of the mind. It is proved to be an unreality and having no substantiality of its own.
98. Therefore, O magnanimous Ráma! never give rise to false imaginations of any kind, and particularly that of the mind which never exists anywhere.
99. False phantasies rise as the mirage, from want of a full knowledge of things; they spring in the heart which is as barren as a desert, for want of the rain of full knowledge.
100. The mind is a dead thing owing to its want of a form or activity, and yet it is a wonder as it is idolized in the circles of common people.
101. It is a wonder that the mind, having no soul nor essence, nor a body nor size or support of its own, should spread its net over all ignorant minds.
102. One who falls a victim to his unarmed and impotent mind, likens a man who says, he is hurt in his body by the falling of a lotus-flower upon it.
103. The man that is undone by his inert, dumb and blinded mind; is as one who complains of his being burnt by the cool full-moonbeams.
104. People are truly killed by an antagonist, who is present before them; but it is a wonder that the ignorant are foiled by the nonexistent mind of their own making.
105. What is the power of that thing, which is a creation of mere fancy, and an unreal presentation of ignorance; and which being sought after, is nowhere to be found.
106. It is a great wonder, that men should be overcome by their impotent minds, dealing in their delusions only.
107. It is ignorance that is ever exposed to dangers, and the ignorant are always the victims of error. Know the unreal world to be the creation of ignorance and of the ignorant only.
108. O! the misery of miseries, that the ignorant make of this creation of their ignorance to themselves, and that they fabricate a living soul for their sufferings only.
109. I know this frail world to be a creation of the false imagination of the ignorant, and this earth to be as fragile as to be broken and carried away by the waves of the ocean.
110. It is like the dark collyrium, which is broken down by the surrounding waters or seas, serving as its grinding mill; and yet men are maddened with it, as those struck by moonbeams.
111. The visible world disappears at the sight of reason, as a man flies from the sight of his foe; and the retinue of imaginary creations fly before it, like hosts of demons defeated by the gods.
112. Thus is this world, which is a false creation of fancy, and exists nowhere except in the idle brains of the ignorant, lost into nothing at the sight of reason.
113. He who is not able to govern his mind, and efface the thoughts of this false world, arising in the minds of the ignorant only; is not worthy of being advised in the abstruse doctrines of spirituality.

114. Those who are confirmed in their belief of the visibles, and are self-sufficient in their knowledge of these; are unable to grasp the subtle science of abstract philosophy, and are therefore unfit to receive spiritual instruction.

115. These men are insensible of the soft tunes of the lute who are accustomed to the loud beatings of drum, and they are startled at seeing the face of a sleeping friend.

116. They who fly with fear from the loud preachings of false preachers, cannot have the patience to listen to the silent lesson of their inward monitor; and they who are deluded by their own minds, can hardly be reclaimed by any other.

117. Those who are tempted to taste the bitterness of worldly pleasures for sweet, are so subdued by its effects on their understandings, that they lose the power of discerning the truth altogether; and it is therefore useless to remonstrate with them.

#### CHAPTER XIV. ASCERTAINMENT OF THE THINKING PRINCIPLE.

1. Vasishtha said: These multitudes of men, that are carried away by the waves of the torrents of the sea of worldly pursuits; are deaf and dumb to the admonitions of their spiritual instructors.

2. They are not fit to derive the benefit of the spiritual knowledge, which I have propounded in this yoga scripture by my rational discourses.

3. They who are born blind and can see nothing, are not to be presented with the picture of a garden, portrayed with blooming blossoms and beautiful flowers by the intelligent artist.

4. There is no such fool that would present fragrant odours to one, whose nostrils are snorting under some nasal disease, nor so great a dolt, that would consult an ignorant man on spiritual matters.

5. What fool is there, that would refer a question on law or religious subjects, to one of ungoverned passions and organs of sense, or whose eyeballs are rolling with the intoxication of wine.

6. Who asks of the dead the way he should go, or one in the grave about the concourse in the city; and what witless man is there that resorts to an idiot to clear his doubts.

7. Of what good is it to advise a person with little wit, whose serpentine mind is coiling and creeping in the cave of his heart; and though it lies there in silence and sightless, is yet ungovernably wild?

8. Know there is no such a thing as a well governed mind, for though you may fling it at a distance from you, yet it is never lost or annihilated.

9. The simpleton who does not bear his sway over his false and delusive mind, is tormented to death by its venomous smart, as if stung by a deadly reptile.

10. The learned know the vital powers, and the operations of the organs of action, to depend on the action and force of the soul; say then, O Ráma, what is that thing which they call the mind.

11. The vital breath gives the force for bodily actions, and the soul produces the power of knowledge; the organs act by their own force, and the Supreme Spirit is the main source of all.

12. All forces are but parts of the omnipotence of the Supreme Spirit; their different names are but inventions of men.

13. What is it that they call the living soul, and which has blindfolded the world; and what they term as the mind, is really an unreality and without any power of its own.

14. Ráma! I have seen the continued misery arising from their false conception of the unreal mind; and my pity for them has caused my constant sorrow.

15. But why should I sorrow for the ignorant rabble, who bring their sorrow by their own error? The common herd is born to their misery like beasts and brutes.

16. The ignorant rabble are born in their dull material bodies, for their destruction only. They are born to die away constantly, like the waves of the ocean.

17. What pity shall I take for them, that are seen every day to perish under the jaws of death, like numbers of animals immolated in the shambles.

18. For whom shall I sorrow, when I see billions and trillions of gnats and moths, are destroyed day by day, by gusts of wind.

19. Whom shall I sorrow for, when I observe on every side the millions of deer and beasts of chase, that are killed every day in the hills and forests, by their hunters and sportsmen.

20. Whom shall I feel for, when I find innumerable schools of small fishes, that are eaten every day in the waters, by the bigger ones!
21. I see an infinite number of microscopic organisms, to be eaten up by flies and fleas; which in their turn, are eaten by the hungry spiders and scorpions.
22. The frog feeds on flies, and is on its turn eaten by snakes. The birds of prey swallow the snake, and the weasel preys upon them.
23. The weasel is killed by the cat, which is killed again by the dog; the bear destroys the dog, and is at last destroyed by the tiger.
24. The lion overcomes the tiger, and is overcome on its turn by the Sarabha. The Sarabha is overthrown by its fall on rocky steeps, in its attempt to jump over the gathering clouds.
25. The clouds are worsted by tempests, and these again are obstructed by the rising rocks and mountains. The mountains are split by thunder claps, and the thunderbolts of heaven are broken by the thundering Sakra.
26. This Sakra or Indra is defeated by Upendra or Vishnu (his younger brother), and Vishnu is made to undergo his incarnations in the shapes of men and beasts. He is subjected to the changing fortunes of pain and pleasure, and to the conditions of disease, decay and death.
27. Big animals are fed upon by the leaches and fleas that stick to their bodies to suck their blood; and men filled with knowledge and armed with weapons; are infested by their bloodsucking bugs and gnats.
28. Thus the whole host of living bodies, are continually exposed to feed upon and to be fed by one another, with remorseless hunger.
29. There is an constant growth of leaches, fleas and ants, other small insects and worms on the one hand; and a continued dissolution of both the big and puny bodies in every place on earth.
30. The womb of the waters, bears the breed of fishes, whales, hippopotamus and other aquatic animals; and the bowels of the earth, produce the multitudes of worms and reptiles to infinity.
31. The air teems with the brood of birds of various kinds, and the woods abound with wild beasts, and lions and tigers, the fleet deer and other brutes.
32. There are inborn worms growing in the intestines, and upon the skin of animal bodies; and parasitical insects and microscopic organisms feeding upon the bark and leaves of trees.
33. Insects are seen to be born in the crusts of stones, as frogs, vajrakítas and others; and many kinds of worms and insects, are found to grow in and subsist upon the faeces and excrements of animals.
34. In this manner an endless number of living beings, are being born and perishing for ever and ever; and it is of no avail to them, whether kind hearted men are joyous or sorrowful at their births and deaths.
35. The wise can have no cause for their joy or grief, in this continued course of constant births and deaths of the living world.
36. Such is the nature of all the different series of animal beings, that they constantly grow to fall off like the leaves of trees.
37. The kind-hearted man, who wishes to remove the sorrows of the ignorant by his advice, attempts an impossibility, as that of shrouding the all pervasive sunshine, by means of his umbrella.
38. It is useless to give advice to the ignorant, who are no better than beasts in their understandings; as it is fruitless to talk to a rock or block of wood or stone in the wilderness.
39. The dull-headed ignorant, who are no better than beasts, are dragged by their wilful minds, like the cattle by their halters.
40. It would make even the stones to melt into tears, to see the ignorant plunged in the skin of their perverted minds, and employed in acts and rites for their own ruin.
41. Men of ungoverned minds, are always exposed to dangers and difficulties; but the expurgated minds of the wise, are free from the evils and mishaps of life.

42. Now Ráma, consider well the miseries of ungoverned minds; and take yourself to the knowledge of the knowable one.
43. Never entertain in your imagination the vain bugbear of a mind, which has no real existence of its own; and beware of this false belief, which may betray you like the ideal ghost of children.
44. As long as you are forgetful of the soul, you must remain in utter ignorance; and so long will you continue to be tortured by the serpent, residing in the recess of your heart.
45. Now you have known the whole truth, as I have expounded to you; that it is your imagination only, that presents you with the idea of your mind, of which you must get rid of forever.
46. If you rely in the visibles, you are subject to the delusion of your mind; but no sooner, you shun your reliance in them, than you are liberated from your illusion of it.
47. The visible world is a combination, of the three qualities of satva, rajas and tamas; and it is exposed before you, by your máya or illusion only, as a snare is spread for entanglement of beasts.
48. Think of the nonexistence both of the subjective-self and the objective world; and remain as firm as a fixed rock on earth, and behold the Lord only, in the form of infinite space in your heart.
49. Shun Ráma, the false thoughts of your self-existence, and that of the visible world also; and forsake your belief in the duality, in order to settle yourself in the infinite unity.
50. Continue to meditate on the soul, as it is situated between the subjective viewer, and the objective view of this world; and as it is existent in your vision, which lies between the two.
51. Forsake the ideas of the subject and object of your taste; and thinking on their intermediate state of gustation or tasting, be one with the soul.
52. Ráma, place yourself in the position of your thought or power of thinking, which lieth between the thinker and thinkables; support your soul on the supportless soul of all, and remain steady in your meditation.
53. Forsake the cares of the world, and be exempt from the thoughts of existence and non-existence; meditate on the Universal Soul and be settled with your soul in that soul.
54. When you have learnt to think on the thinkable one, by renouncing the thought of your own existence; you shall then arrive to that state of the unconsciousness, which is free from misery.
55. Know your thoughts to be your chains, and your self-consciousness as your binding chain; therefore O Ráma! loosen the lion of your soul, from the prison house of your mind.
56. By departing from the state of the Supreme Soul, and falling to the thoughts of the mind, you will be crowded by your imaginations, and see only the objects of your thought all about you.
57. The knowledge, that reasoning or thinking power is distinct from the soul, introduces the existence of the unhappy mind, which must be got rid of for the sake of true happiness.
58. When you become conscious of the Supreme Soul in you, and as permeated throughout all nature, you will then find the thinker and his thinking, the thinkables and their thoughts, vanish into nothing.
59. The thought that "I have a soul and a living soul also," brings on us all the miseries to which we are exposed to all eternity.
60. The consciousness that "I am the one soul, and not a living being or distinct existences;" is called the tranquility of the spirit and its true joy.
61. When you are certain, O Ráma! that the world is the Universal Soul itself, you will find the false distinctions of your mind and living soul, to be nothing in reality.
62. When you come to perceive that all this is your very self, your mind will then melt away into the soul, as the darkness dissolved in the sunlight, and the shadow disappears in the air.
63. As long as you cherish the snake of your mind within yourself, you are in danger of catching its poison; but this being removed by your yoga meditation, you escape the danger at once.

64. Be bold, O Ráma! to destroy the mighty demon of the deep rooted error of your mind, by the power of mantras of your perfect knowledge.

65. Upon disappearance of the demon of the mind from the dwelling of your body, as when a Yaksha disappears in the air, you will be free from every disease, danger, care and fear.

66. Dispassionateness, and disinterestedness, joined with the knowledge of unity, melt down the substance of the mind, and confer the best and highest state of joy and rest in the Supreme Spirit; and bring on that state of tranquility which is the main aim of everybody. May all these blessings attend upon you.

#### CHAPTER. XV. ON GREED.

1. Vasishtha continued:-The soul by following the unholy essence of the mind, which is the source of the world, is led to fall into the snare, which is laid by it for all living beings.

2. The soul then loses the brightness of its spiritual form, and takes the gross shape of the senses. It waits upon the guidance of the mind, and indulges in its impure imaginations.

3. It falls into greed, which like a poisonous plant makes it senseless, and spreads a fearful anesthesia over it.

4. Greed like a dark night, hides the soul under the gloom of oblivion, and produces endless pangs to the soul.

5. The god Siva withstood the flame of the Kalpa conflagration, but nobody can withstand the fierce fire of greed.

6. It bears a form as formidable as that of a long, sharp and black dagger; which is cold in appearance, but very injurious in her effects.

7. Greed is an evergreen plant, bearing bunches of plenteous fruits on high; which when they are obtained and tasted, prove to be bitter and gall.

8. Greed is a hungry wolf, prowling in the recess of the heart; and feeding unseen on the flesh and blood and bones of its sheltering body.

9. Greed is as a rainy stream, full of foul and muddy water now overflowing and breaking down its banks, and then leaving empty its dirty bed.

10. The man stricken with greed, remains stingy and broken hearted at all times; his spirits are damped, and his sordid soul is debased before mankind. He is now dejected, and now he weeps and lays himself down in despair.

11. He who has not this black adder of greediness, burrowing in the recess of his heart, has the free play of his vital breath, which is otherwise poisoned by the breath of the viper rankling in his breast.

12. The heart which is not darkened by the gloomy night of greediness, feels the rays of humanity sparkling in it, like the glancing of the bright moonbeams.

13. The heart that is not eaten up by the corroding cares of greed, is as an unsoreed tree, blooming with its blossoms of piety.

14. The current of greed, is ever running amidst the wilderness of human desires, with ceaseless torrents and waves, and hideous whirlpools and vortices around.

15. The thread of greed, like the long line of a flying kite or tossing top, whirls and furls and pulls mankind, as its toys and playthings.

16. The rude, rough and hard-hearted greed, breaks and cuts down the tender roots of virtues, with the remorseless axe of its hardihood.

17. Foolish men led by greed, fall into the hell pit, like the ignorant deer into the black hole; by being enticed by the blades of grass, scattered upon its covering top.

18. Men are not so much blinded by their aged and decayed eyesight, as they are blinded by the invisible greed seated in their hearts.

19. The heart which is nestled by the ominous owl of greed, is as bemoaned as the god Vishnu, who became a dwarf in begging a bit of ground from Báli.

20. There is a divine power, which hath implanted this unsatisfiable greed in the heart of man; which whirls him about, as if tied by a rope, like the sun revolving round its centre in the sky.

21. Fly from this greed, which is as heinous as the venomous snake. It is the source of all evils, and even of death in this mortal world.



22. Greed blows on men as the wind, and it is greed that makes them sit still as stones; greed makes some as calm as the earth, and greed ransacks the three worlds in its rapid course.

23. All this concourse of men, is impelled to and fro by greed, as if they are pulled by ropes; it is easy to break the band of ropes, but not the bond of greed.

24. Then Ráma, get rid of greed by forsaking your desires; because it is ascertained by the wise, that the mind dies away by want of its desires (to dwell upon).

25. Never observe the distinctions of my, your and his in all your wishes, but wish for the good of all alike; and never foster any bad desire.

26. The thought of self in what is not the self, is the parent of all our grief; when you cease to think the not-self as the self you are then reckoned among the wise.

27. Cut off your egoism, O gentle Ráma! and dwell in your unearthly self by forgetting yourself, and by dispelling your fear from all created being.

#### CHAPTER XVI HEALING OF GREED.

1. Ráma said:--It is too deep for me sage, to understand what you say to me, for the abandonment of my egoism and greed.

2. For how is it possible, sage, to forsake my egoism, without forsaking this body and everything that bears relation to it?

3. It is egoism which is the chief support of the body, as a post or prop is the support of a thatched house.

4. The body will surely perish without its egoism, and will be cut short of its durability, as a tree is felled by application of the saw to its root.

5. Now tell me, O most eloquent sage, how I may live by forsaking my egoism (which is myself)? Give me your answer, according to your right judgment.

6. Vasishtha replied:--O lotus-eyed and respectful Ráma! abandonment of desires, is said to be of two kinds by the wise, who are well acquainted with the subject; the one is called the knowable and the other is what they style the thinkable.

7. The knowledge that I am the life of my body and its powers, and these are the supports of my life, and that I am something.

8. But this internal conviction being weighed well by the light of reason, will prove that neither am I related with the external body, nor does it bear any relation with my internal soul.

9. Therefore the performance of one's duties, with calmness and coolness of his understanding, and without any desire of fruition, is called the abandonment of desire in thought.

10. But the understanding which views things in an equal light, and by forsaking its desires, relinquishes the body without taking any concern for it, and is called the knowing abandonment of desires.

11. He who foregoes with ease the desires arising from his egoism, is styled the thinking renouncer of his desires, and is liberated in his lifetime.

12. He who is calm and even-minded, by his abandonment of vain and imaginary desires; is a knowing deserter of his desires, and is liberated also in this world.

13. Those who abandon the desires in their thought, and remain with listless indifference to everything, are like those who are liberated in their lifetime.

14. They are also called the liberated, who have had their composure (indifference) after abandonment of their desires, and who rest in the Supreme Spirit, with their souls disentangled from their bodies.

15. Both these sorts of renunciation are alike entitled to liberation, both of them are extricated from pain; and both lead the liberated souls to the state of Brahma.

16. The mind whether engaged in acts or disengaged from them, rests in the pure spirit of God, by forsaking its desires.

17. The former kind of yogi is liberated in his embodied state, and freed from pain throughout his lifetime; but the latter that has obtained his liberation in his bodiless state after his death, remains quite unconscious of his desires.

18. He who feels no joy nor sorrow at the good or evil, which befalls to him in his lifetime, as it is the course of nature, is called the living liberated man.

19. He who neither desires nor dreads the casualties of good or evil, which are incidental to human life; but remains quiet regardless of them as in his dead sleep, is known as the truly liberated man.

20. He whose mind is freed from the thoughts, of what is desirable or undesirable to him, and from his differentiation of mine, yours, and his, is called the truly liberated.

21. He whose mind is not subject to the access of joy and grief, of hope and fear, of anger, boast and niggardliness, is said to have his liberation.

22. He whose feelings are all dulled within himself as in his sleep, and whose mind enjoys its joy like the beams of the fullmoon, is said to be the liberated man in this world.

23. Valmiki says:--After the sage had said so far, the day departed to its evening service with the setting sun. The assembled audience retired to their evening ablutions, and repaired again to the assembly with the rising sun on the next day.

#### CHAPTER XVII. ON THE EXTIRPATION OF GREED.

1. Vasishtha said:--It is difficult O Ráma! to describe in words the inexplicable nature of the liberation of disembodied souls; hear me therefore relate to you further about the liberation of living beings.

2. The desire of doing one's duties without expectation of their reward, is also called the living liberation, and the doers of their respective duties, are said to be the living liberated.

3. The dependance of beings on their desires, and their strong attachment to external objects, are called to be their bondage and chains in this world, by the wise sages.

4. But the desire of conducting one's self according to the course of events, and without any expectation of fruition, constitutes also the liberation of the living; and is accompanied with the body only, (without corrupting the inner soul).

5. The desire of enjoying the external objects, is truly the the bondage of the soul; but its indifference to worldly enjoyments, is what constitutes one's freedom in his living state.

6. Want of greediness and anxiety prior to and on account of some gain, and absence of joy and change in one's disposition afterwards; is the true freedom of men.

7. Know, O high-minded Ráma! that desire to be the greatest bondage of men, which is in eager expectation of the possession of anything.

8. He who is devoid of desire of everything, whether existent or nonexistent in the world; is the truly great man, with the greatest magnanimity of his soul.

9. Therefore, Ráma! forsake the thoughts both of your bondage and liberation, and also of your happiness and misery; and by getting rid of your desire of the real and unreal, remain as calm as the undisturbed ocean.

10. Think yourself, O most intelligent Ráma! to be devoid of death and decay, and do not stain your mind with the fears of your disease or death.

11. These substances are nothing, nor are you any of these things that you see; there is something beyond these, and know that you are that very thing, (which is the soul).

12. The phenomenon of the world is an unreality, and everything here is unreal, that appears real in your sight; knowing then yourself to be beyond all these, what earthly thing is there that you can crave for?

13. All reasoning men, O Ráma! consider themselves in some one of these four different lights in their minds, which I shall now explain to you in brief.

14. He who considers his whole body, as the progeny of his parents (devoid of his spiritual part), is surely born to the bondage of the world.

15. But they who are certain of their immaterial soul, which is finer than the point of a hair, are another class of men; who are called the wise and are born for their liberation.

16. There is a third class of men, who consider themselves as same with the Universal Soul of the world; such men O support of Raghu's race, are also entitled to their liberation.

17. There is again a fourth class, who consider themselves and the whole world to be as insubstantial as the empty air (or vacuum); these are surely the partakers of liberation.

18. Of these four kinds of beliefs, the first is the leader to bondage; while the three others growing from purity of thought, lead to the path of liberation.

19. Among these, the first is subject to the bondage of greed; but the other three proceeding from pure desire, are crowned with liberation.
20. Those of the third kind, who consider themselves same with the Universal Soul, are in my opinion never subject to sorrow or pain.
21. The magnitude of the Supreme Spirit, extends over and below and about all existence; hence the belief of “all in one, or one in all” never holds a man in bondage.
22. The fourth kind—vacuists, who believe in the vacuum, and maintain the principles of nature or illusion, are in ignorance of divine knowledge, which represents God as Siva, Isha, male, and eternal soul.
23. He is all and everlasting, without a second or another like him; and he is pervaded by his omniscience, and not by the ignorance called máyá or illusion.
24. The spirit of God fills the universe, as the water of the ocean fills the deep (Pátála); and stretches from the highest heaven, to the lowest abyss of the infernal regions.
25. Hence it is his reality only which is ever existent, and no unreal world exists at anytime. It is the liquid water which fills the sea, and not the swelling wave which rises in it.
26. As the bracelets and armlets are no other than gold, so the varieties of trees and herbs, are not distinct from the Universal Spirit.
27. It is the one and same omnipotence of the Supreme Spirit, that displays the different forms in its works of the creation.
28. Never be joyous nor sorry for anything belonging to you or another, nor feel yourself delighted or dejected at any gain or loss, that you may happen to incur.
29. Be of an even disposition, and rely on your essence as one with the Supreme Soul. Attend to your many duties, and thus be observant of unity in your spiritual concerns, and dualities in your temporal affairs.
30. Take care of falling into the hidden holes of this world, in your pursuit after the varieties of objects; and be not like an elephant falling into a hidden pit in the forest.
31. O Ráma of great soul! There cannot be a duality, as it is thought in the mind; nor O Ráma of enlightened soul; can there be any unity or duality of the soul. The true essence is ever existent without its unity or duality, and is styled the all and nothing particular, and as itself—svarupa.
32. There is no ego or your subjective-self, nor the objective worlds that you see. All this is the manifestation of the eternal and imperishable omniscience, and know this world as neither an entity nor non-entity by itself.
33. Know the Supreme Being to be without beginning and end, the enlightener of all lights, the undecaying, unborn and incomprehensible one. He is without part, and any change in him. He is beyond imagination and all the imaginary objects all about us.
34. Know for certain in your mind, that the Lord is always present in the full light of your intellect. He is the root of your consciousness, and is of the nature of your inward soul. He is conceivable in the intellect, and is the Brahma--the all and everlasting, and the all-pervading, the subjective I, and the objective you, and this world.

#### CHAPTER. XVIII. LIVING LIBERATION OR TRUE JOY OF MAN

1. Vasishtha continued:--I will now relate to you, O Ráma! the nature of those great men, who conduct themselves in this world, with their desires under their subjection, and whose minds are not blemished by evil inclinations.
2. The sage whose mind is freed in his life-time, conducts himself unconcerned in this world; he smiles secure at its occurrences, and is regardless of the first, last and middle stages of his life.
3. He is attentive to his present business, and unmindful of every other object about him; he is devoid of cares and desires, and his thought is of his internal reflections only.
4. He is free from anxiety in all places, who tolerates whatever he happens to meet with; he sees the light of reason in his soul, and walks in the romantic gardens of his thinkings.
5. He rests in that transcendental bliss, with prospects as bright as the cooling beams of the full-moon, who is neither elated nor depressed in any state of his life, nor falls down under any circumstance.

6. Whose generosity and manliness do not forsake him, even when he is troubled by his bitterest enemies; and who is observant of his duties to his superiors, such a man is not dejected in this world.
7. Who neither rejoices nor laments at his lot, nor envies nor yearns after the fortune of another; but pursues his own business in quiet silence, is the man that is never down-cast in this world.
8. Who, when asked, says what he is doing, but unasked remains as a dead block; and is freed from desire and disgust; he is never depressed in his heart and mind.
9. He speaks agreeably to every one, and utters gently what he is required to say; he is never put out of countenance, who understands the intentions of others.
10. He sees the right and wrong dealings of men, and the acts of the depraved desires of their minds; but knowing all human affairs as clearly as in a mirror in his hand, he holds his peace with every one.
11. Standing on his firm footing (detachment), and knowing the frailty of worldly things, he smiles at the changing fortunes of nature with the cold frigidity of his heart.
12. Such is the nature Ráma, of the great souls, who have subdued their minds, and know the course of nature, as I have described to you.
13. I am unable to describe to you, the fond beliefs of the minds of the ignorant populace, who are plunged in the mud of their sensual enjoyments.
14. Women, devoid of understanding, and graced with their personal charms, are the idols of these people; who are fond of their golden forms, without knowing them to be the flames of hell fire.
15. Wealth, the fond object of the foolish people, is filled with every ill and evil desire; its pleasure is poison and productive of misery, and its prosperity is full with dangers.
16. Its use in the doing of meritorious deeds, and various acts of piety, is also filled with a great many evils, which I have not the power to recount,
17. Therefore Ráma! keep your sight on the full view of your spirit, by retracting it from the external visibles and internal thoughts; and conduct yourself in this world as one liberated in his life-time.
18. Being free from all your inward passions and feelings of affection, and having given up all your desires and expectations; continue in the performance of your outward duties in this world.
19. Follow all your duties in life with a noble flexibility of your disposition; but preserve the philosophic renunciation of everything in your mind, and conduct yourself accordingly in this world.
20. Think well on the fleeting states of all earthly things, and fix your mind in the lasting nature of your soul; and thus conduct yourself in this transitory stage, with the thoughts of eternity in your mind.
21. Conduct yourself, Ráma, with your inward indifference and want of all desire: but show your outward desire for whatever is good and great. Be detached within yourself but full of effort in your external behavior.
22. Conduct yourself among men, O Ráma! with a pretended activity in your outward appearance, but with real inaction in your mind. Show yourself as the doer of your deeds, but know in your mind to be no actor at all.
23. Conduct yourself such, O Ráma! with your full knowledge of this world, as if you are acquainted with the natures of all beings herein; and go wherever you please with your intimate acquaintance of everything there.
24. Behave yourself with mankind, with a pretended appearance of joy and grief, and of condolence and congratulation with others, and an assumed shape of activity and action among mankind.
25. Manage yourself, O Ráma! with full possession of your mind, and untinged by pride and vanity, as if it were as clear as the spotless sky.
26. Go on through your life unshackle by the bonds of desire, and join in all the outward acts of life, with an unaltered evenness of your mind under every circumstance.

27. Do not give room to the thoughts of your bondage or liberation in this world, nor of the embodiment or release of your soul here; but think the revolving worlds to be a magic scene, and preserve perfect tranquility of your mind.
28. Know all this as an illusion, and it is ignorance only, that presents the false appearance of the world to sight; and yet we take them for true, as you view the water in the burning beams of the sun in a desert.
29. The unobstructed, uniform and all pervading soul, can have no restriction or bondage; and what is unrestricted in itself, cannot have its release also.
30. It is want of true knowledge, that presents the false view of the world before us; but the knowledge of truth disperses the view; as the knowledge of the rope, dispels the fallacy of the snake in it.
31. You have known the true essence of your being by your right discernment; you are thereby freed from the sense of your personality, and are set free as the subtle air.
32. You have known the truth, and must give up your knowledge of untruth, together with the thoughts of your friends and relatives, all which are unreal in their natures.
33. Such being the case, you must consider yourself (your soul), as something other than those; and that you have received the same, from the supreme source of all.
34. This soul bears no relation to your friends or possession, to your good or evil actions, or to anything whatever in this world.
35. When you are convinced that this very soul constitutes your essence; you have nothing to fear from the false conception of the world, which is no more than a misconception.
36. You can have no concern, with the well-being or grief of a friend or foe, who is not born so to you; for every one being born for himself, you have no cause of joy or grief for anybody.
37. If you know that you had been before (creation), and shall be so forever afterwards (to eternity); you are truly wise.
38. Shoul't you feel so much for the friends, by whom you are troubled in this life; why do you then not mourn for them, that are dead and gone in your present and past lives?
39. If you were something otherwise than what you are at present, and shall have to be something different from what now you are, why then should you sorrow for what has not its self-identity?
40. If you are to be born no more, after your past and present births, then you have no cause for sorrow, being extinct yourself in the Supreme Spirit.
41. Therefore there is no cause of sorrow, in aught that occurs according to the course of nature; but rather be joyous in pursuing the duties of your present life.
42. But do not indulge the excess of your joy or grief, but preserve your equanimity everywhere; by knowing the Supreme Spirit to pervade in all places.
43. Know yourself to be the form of the infinite spirit, and stretching wide like the extended vacuum; and that you are the pure eternal light, and the focus of full effulgence.
44. Know your eternal and invisible soul, to be distinct from all worldly substances; and to be a particle of that Universal Soul, which dwells in and stretches through the hearts of all bodies; and is like the unseen thread, running through the holes and connecting the links of a necklace.
45. That the continuation of the world, is caused by the reproduction of what has been before, is what you learn from the unlearned; and not so from the learned, (who know the world to be nothing). Know this and not that, and be happy in this life.
46. The course of the world and this life, is ever tending to decay and disease. It is ignorance that represents them to be progressing to perfection. But you who are intelligent, knows their real natures (of frailty and unreality).
47. What else can be the nature of error but falsehood, and what may the state of sleep be, but dream and drowsiness?
48. Whom do you call your good friend, and whom do you say is your great enemy? They all belong to the sole one, and proceed alike from the Divine Will.
49. Everything is frail and unsteady, and has its rise and fall from and into the Supreme Spirit; it likens the wave of the sea, rising and falling from and into the same water.

50. The worlds are rolling upward and going down again, like the axis and spokes of a wheel.
51. The celestials sometimes fall into hell, and the infernals are sometimes raised to heaven; animals of one kind are regenerated in another form, and the people of one continent and island are reborn in another.
52. The wealthy are reduced to poverty, and the poor are raised to wealth; and all beings are seen to be rising and falling in a hundred ways.
53. Who has seen the wheel of fortune, to move on slowly in one straight forward course for ever, and not tumbling in its ups and downs, nor turning to this side and that in its winding and uneven route. Fixedness of fortune is a fiction, as that of finding the frost in fire.
54. Those that are called great fortunes, and their components and appendages as also many good friends and relations; are all seen to fly away in a few days of this transient life.
55. The thought of something as one's own and another's, and of this and that as mine, yours, his or others', are as false as the appearance of double suns and moons in the sky.
56. That this is a friend and this other a foe, and that this is myself and that one is another, are all but false ego conceptions of your mind, and must be wiped off from it.
57. Make it your pleasure however to mix with the blinded populace, and those that are lost to reason; and deal with them in your usual unaltered way.
58. Conduct yourself in such a manner in your journey through this world, that you may not sink under the burden of your cares of it.
59. When you come to your reason, to lay down your earthly cares and desires; then shall you have that composure of your mind, which will exonerate you from all your duties and dealings in life.
60. It is the part of low-minded men, to reckon one as a friend and another as no friend; but noble minded men do not observe such distinctions between man and man.
61. There is nothing wherein I am not, (or where there is not the ego); and nothing which is not mine.
62. The intellects of the wise, are as clear as the spacious firmament, and there is no rising nor setting of their intellectual light, which views everything as serenely as in the serenity of the atmosphere and as plainly as the plain surface of the earth.
63. Know Rāma! all created beings, are friendly and useful to you, and there is nobody nor any in the world, wherewith you are not related in some way on your part.
64. It is false to look anyone as a friend or foe, among the various orders of created beings in the universe; which in reality may be serviceable to you, however unfriendly they may appear at first.

#### CHAPTER XIX. ON HOLY KNOWLEDGE.

1. Vasishtha continued:--I will now set before you an example on the subject, in the instance of two brothers, who were born of a sage on the banks of Ganges, going in three directions.
2. Hear then this holy and wonderful tale of the past, which now occurs to my mind on the subject of friends and enemies, which I have been relating to you.
3. There is in this continent of Jambudwipa (Asia), a mountainous region surrounded by gardens and forests, with the high mount of Mahendra rising above the rest.
4. It touched the sky with its lofty peaks, and the tree of its kalpa trees; spread its shadow over the hermits and Kinnaras that resorted under its covered shelter.
5. It resounded with the carol of the sages, who chanted the Sama Veda hymns on it, in their passage from its caverns and peaks to the region of Indra.
6. The fleecy clouds which constantly drizzled with rainwater from its thousand peaks; and washed the plants and flowers below, appeared as tufts of hair hanging down from heaven to earth.
7. The mountain re-echoed to the loud roars of the impetuous eight-legged Sarabhas, with the thunder claps of kalpa clouds from the hollow mouths of its dark and deep clouds.
8. The thundering noise of its cascades falling into its caverns from precipice to precipice, has put to blush the loud roar of the surges of the sea.

9. There on tableland upon the craggy top of the mountain, flowed the sacred stream of the heavenly Ganges, for the ablution and beverage of the hermits.
10. There on the banks of the triple path river --Ganga, was a shining mountain, sparkling as bright gold, and decorated with blossoming trees.
11. There lived a sage by name of Dirghatapas, who was a personification of meditation, and a man of enlightened understanding; he had a noble mind, and was inured in austerities of devotion.
12. This sage was blessed with two children as beautiful as the full moon, and named Punya and Pavana (meritorious and holy), who were as intelligent as the sons of Brihaspati, known by the names of the two Kachas.
13. He lived there on the bank of the river, and amidst a grove of fruit trees, with his wife and the two sons born of them.
14. In course of time the two children arrived to their age of discretion, and the elder of them named Punya or meritorious, was superior to the other in all his merits.
15. The younger boy named Pavana or the holy, was half awakened in his intellect, like the half blown lotus at the dawn of the day; and his want of intelligence kept him from the knowledge of truth, and in the uncertainty of his faith.
16. Then in the course of the all destroying time, the sage came to complete a hundred years, and his tall body and long life, were reduced in their strength by his age and infirmity.
17. Being thus reduced by decrepitude in his vitality, he bade farewell to his desires in this world, which was so frail and full of a hundred fearful accidents to human life.
18. The old devotee Dirghatapas, left at last his mortal frame in the cave of the mount; as a bird quits its old nest for ever, or as a water-bearer lays down the log of his burden from his shoulders.
19. His spirit then fled like the fragrance of a flower to that vacuous space, which is ever tranquil, free from attributes and thought, and is of the nature of the pure intellect.
20. The wife of the sage finding his body lying lifeless on the ground, fell down upon it, and remained motionless like a lotus flower plucked from its stalk.
21. Having been long accustomed to the practice of yoga, according to the instruction of her husband; she left her undecayed body, as a bee flits from an unfaded flower to the empty air.
22. Her soul followed her husband's unseen by men, as the light of the stars disappears in the air at the dawn of the day.
23. Seeing the death of both parents, the elder son Punya was busily employed in performing their funeral services; but the younger Pavana was deeply absorbed in grief at their loss.
24. Being overwhelmed by sorrow in his mind, he wandered about in the woods; and not having the firmness of his elder brother, he continued to wail in his mourning.
25. The magnanimous Punya performed the funeral ceremonies of his parents, and then went in search of his brother mourning in the woods.
26. Punya said:--Why my boy, is your soul overcast by the cloud of your grief; and why do you shed the tears from your lotus-eyes, as profusely as the showers of the rain, only to render you blind.
27. Know my intelligent boy, that both your father and mother, have gone to their ultimate blissful state in the Supreme Spirit, called the state of salvation or liberation.
28. That is the last resort of all living beings, and that is the blessed state of all self subdued souls; why then mourn for them, that have returned to and are reunited with their own proper nature.
29. You do in vain indulge yourself in your false and fruitless grief, and mourn for what is not to be mourned for at all.
30. Neither is she your mother nor he your father; nor are you the only son of them, that have had numerous offspring in their repeated births.
31. You had also thousands of fathers and mothers in your by-gone births, in as much as there are the streams of running waters in every forest.

32. You are not the only son of them, that had innumerable sons before you; for the generations of men, have passed away like the currents of a running stream.
33. Our parents also had numberless offspring in their past lives, and the branches of human generation are as numerous, as the innumerable fruits and flowers on trees.
34. The numbers of our friends and relatives in our repeated lives in this world, have been as great, as the innumerable fruits and flowers of a large tree, in all its passed seasons.
35. If we are to lament over the loss of our parents and children, that are dead and gone; then why not lament also for those, that we have lost and left behind in all our past lives?
36. It is all but a delusion, O my fortunate boy, that is presented before us in this illusive world; while in truth, O my sensible child, we have nobody, whom we may call to be our real friends or positive enemies in this world.
37. There is no loss of anybody or thing in their true sense in the world; but they appear to exist and disappear, like the appearance of water in the dry desert,
38. The royal dignity that you sees here, adorned with the stately umbrella and flapping fans; is but a dream lasting for a few days.
39. Consider these phenomena in their true light, and you will find, my boy, that none of these nor ourselves nor anyone of us, are to last forever. Shun therefore your error of the passing world from your mind forever.
40. That these are dead and gone, and these are existent before us, are but errors of our minds, and creatures of our false notions and fond desires, and without any reality in them.
41. Our notions and desires, paint and present these various changes before our sight; as the solar rays represent the water in the mirage. So our fancies working in the field of our ignorance, produce the false conceptions, which roll on like currents in the eventful ocean of the world, with the waves of favorable and unfavorable events to us.

#### CHAPTER XX. REMONSTRATION OF PÁVANA.

1. Punya said:--Who is our father and who our mother, and who are our friends and relatives, except our notion of them as such; and these again are as the dust raised by the gusts of our airy fancy?
2. The conceptions of friends and foes, of our sons and relations are the products of our affection and hatred to them; and these being the effects of our ignorance, are soon made to disappear into airy nothing, upon enlightenment of the understanding.
3. The thought of one as a friend, makes him a friend, and thinking one as an enemy makes him an enemy; the knowledge of a thing as honey and of another as poison, is owing to our opinion of it.
4. There being but one Universal Soul equally pervading the whole, there can be no reason of the conception of one as a friend and of another as an enemy.
5. Think my boy in your mind what You are, and what is that thing which makes your identity, when your body is but a composition of bones, ribs, flesh and blood, and not yourself.
6. Being viewed in its true light, there is nothing as myself or yourself; it is a fallacy of our understanding, that makes me think myself as Punya and you as Pávana.
7. Who is your father and who your son, who your mother and who your friend? One Supreme-self pervades all infinity, whom you call the self, and whom the not self.
8. If you are a spiritual substance, and have undergone many births, then you had many friends and properties in your past lives, why do you not think of them also?
9. You had many friends in the flowery plains, where you had your pasture in your former form of a stag; why do you not think of those deer, who were once your dear companions?
10. Why do you not lament for your lost companions of swans, in the pleasant pool of lotuses, where you did dive and swim about in the form of a gander?
11. Why not lament for your fellow trees in the woodlands, where you once stood as a stately tree among them?
12. You had your comrades of lions on the rugged crags of mountains, why do you not lament for them also?
13. You had many of your mates among the fishes, in the clear lakes decked with lotuses; why not lament for your separation from them?



14. You had been in the country of Dasárna, as a monkey in the grey and green woods; you had been a prince in land of frost; and a raven in the woods of Pundra.
15. You had been an elephant in the land of Haihayas, and an ass in that of Trigarta. You had become a dog in the country of Salya, and a bird in the wood of Sarala or Sál trees.
16. You had been a Pípal tree on the Vindhyan mountains, and a wood insect in a large oak tree. Yhou had been a cock on the Mandara mountain, and then born as a Bráhma in one of its caverns.
17. You were a Bráhma in Kosala, and a partridge in Bengal; you had been a horse in the snowy land, and a beast in the sacred ground of Brahmá at Pushkara.
18. You had been an insect in the trunk of a palm tree, a gnat in a big tree, and a crane in the woods of Vindhya, that are now my younger brother.
19. You had been an ant for six months, and lain within the thin bark of a Bhugpetera tree in a glen of the Himalayan hills, that are now born as my younger brother.
20. You had been a centepede in a dunghill at a distant village; where you did dwell for a year and half, that are now become my younger brother.
21. You were once the child of a Pulinda (a hill tribe woman), and did dwell on her breasts like the honey sucking bee on the core of a lotus. The same are you now my younger brother.
22. In this manner my boy, you were born in many other shapes, and had to wander all about the Jambu-dwipa, for numberless of years. And now are you my younger brother.
23. Thus I see the past states of your existence, caused by the antecedent desires of your soul. I see all this by my nice discernment, and my clear and all-viewing sight.
24. I also remember the several births that I had to undergo in my state of (spiritual) ignorance, and then as I see clearly before my enlightened sight.
25. I also was a parrot in the land of Trigarta, and a frog at the beach of a river. I became a small bird in a forest, and was then born in these woods.
26. Having been a Pulinda huntsman in Vindhya, and then as a tree in Bengal, and afterwards a camel in the Vindhya range, I am at last born in this forest.
27. I who had been a Chátaka bird in the Himalayas, and a prince in the Paundra province; and then as a mighty tiger in the forests of the sahya hill, am now become your elder brother.
28. He that had been a vulture for ten years, and a shark for five months and a lion for a full century; is now your elder brother in this place.
29. I was a Chakora wood in the village of Andhara, and a ruler in the snowy regions; and then as the proud son of a priest named Sailáchárya in a hilly tract.
30. I remember the various customs and pursuits of different peoples on earth, that I had to observe and follow in my repeated transmigrations among them.
31. In these several migrations, I had many fathers and mothers, and many more of my brothers and sisters, as also friends and relatives to hundreds and thousands.
32. For whom shall I lament and whom forget among this number; shall I wail for them only that I lose in this life? But these also are to be buried in oblivion like the rest, and such is the course of the world.
33. Numberless fathers have gone by, and unnumbered mothers also have passed and died away; so unnumerable generations of men have perished and disappeared, like the falling off of withered leaves.
34. There are no bounds, my boy, of our pleasures and pains in this terrestrial world; lay them all aside, and let us remain unmindful of all existence.
35. Forsake your thoughts of false appearances, and relinquish your firm conviction of your own egoism, and look to that ultimate course which has led the learned to their final beatitude.
36. What is this commotion of the people for, but a struggling for rising or falling; strive therefore for neither, but live regardless of both like an indifferent sage.
37. Live free from your cares of existence and nonexistence, and then you shall be freed from your fears of decay and death. Remember calmly your self alone, and be not moved by any from your self possession by the accidents to life like the ignorant.

38. Know you have no birth nor death, nor fortune or sorrow of any kind, nor a father or mother, nor friend nor foe anywhere. You are only your pure spirit, and nothing of an unspiritual nature.

39. The world is a stage presenting many acts and scenes; and they only play their parts well, who are excited neither by its passions and feelings.

40. Those that are indifferent in their views, have their quietude amidst all the occurrences of life; and those that have known the true one, remain only to witness the course of nature.

41. The knowers of God do their acts, without thinking themselves their actors; just as the lamps of night witness the objects around, without their consciousness of the same.

42. The wise witness the objects as they are reflected in the mirror of their minds, just as the looking glass and gems receive the images of things.

43. Now my boy, rub out all your wishes and the visible signs of your remembrance from your mind, and view the image of the serene spirit of God in your inmost soul. Learn to live like the great sages with the sight of your spiritual light, and by effacing all false impressions from your mind.

#### CHAPTER XXI. REPRESSION OF DESIRES BY YOGA-MEDITATION.

1. Vasishtha continued:--Pávana being lectured by Punya in the said manner, became as enlightened in his intellect, as the landscape at the dawn of day.

2. They continued henceforward to abide in that forest, with the perfection of their spiritual knowledge, and they wandered about in the woods to their hearts content.

3. After a long time they had both their nirvana, and rested in their disembodied state of nirvana; as the oilless lamp wastes away of itself.

4. Thus is the end of the great boast of men, of having large retinues and numberless friends in their embodied states of lifetime, of which alas! they carry nothing with them to their afterlife, nor leave anything behind, which they can properly call as theirs.

5. The best means of our release from the many objects of our desire, is the utter suppression of our desires, rather than the fostering of them.

6. It is the yearning after objects, that increaseth our desire, as our thinking on something increases our thoughts about it. Just so as the fire is brightly displayed by supply of the fuel, and extinguished by its want.

7. Now rise O Ráma! and remain aloft as in your aerial car, by getting loose of your worldly desires; and looking pitifully on the miseries of grovelling mortals from above.

8. This is the divine state known as the position of Brahma, which looks from above with unconcerned serenity upon all. By gaining this state, the ignorant also are freed from misery.

9. One walking with reason as his companion, and having his good understanding for his consort, is not liable to fall into the dangerous trap-doors, which lie hid in his way through life.

10. Being deprived of all properties, and destitute of friends, one has no other help to lift him up in his adversity, beside his own patience and reliance in God.

11. Let men elevate their minds with learning and dispassionateness, and with the virtues of self-dignity and valor, in order to rise over the difficulties of the world.

12. There is no greater good to be derived by any other means, than by the greatness of mind. It gives a security which no wealth nor earthly treasure can confer on men.

13. It is only men of weak and crazy minds, that are often made to swing to and fro, and to rise and sink up and below, in the tempestuous ocean of the world.

14. The mind that is filled with knowledge, and is full with the light of truth in it, finds the world filled with ambrosial water, and moves over it as easily, as a man walking on his dry shoes, or on a ground spread over with leather.

15. It is the want of desire, that fills the mind more than the fulfilment of its desires; dry up the channel of desire, as the autumnal heat parches a pool.

16. Else it empties the heart, and lays open its gaps to be filled by air. The hearts of the greedy are as dry as the bed of the dead sea, which was drained, by Agasti (son of Agastya).

17. The spacious garden of human heart, do so long flourish with the fruits of humanity and greatness, as the restless ape of greed does not infest its fair trees.

18. The mind that is devoid of greed, views the triple world with the twinkling of an eye. The comprehensive mind views all space and time as a minim, in comparison to its conception of the infinite Brahman with itself.
19. There is that coolness in the mind of the ungreedy man, as is not to be found in the watery luminary of the moon; nor in the icy caverns of the snow-capt Himalayas. And neither the coldness of the plantain juice nor sandal paste, is comparable with the cool-headedness of indesire.
20. The undesirous mind shines more brightly, than the disc of the full moon, and the bright countenance of the goddess Lakshmi of prosperity.
21. The urchin of appetence darkens the mind in the same manner, as a cloud covers the disc of the moon, and as ink-black obliterates a fair picture.
22. The tree of desire stretches its branches, far and wide on every side, and darkens the space of the mind with their gloomy shadow.
23. The branching tree of desire being cut down by its root, the plant of patience which was stunted under it, shoots forth in a hundred branches.
24. When the unfading tree of patience, takes the place of the uprooted desires; it produces the tree of paradise, yielding the fruits of immortality.
25. O well-intentioned Ráma! if you do not allow the sprouts of your mental desires, to germinate in your bosom, you have then nothing to fear in this world.
26. When you become sober-minded after moderating your heart's desires, you will then have the plant of liberation growing in its full luxuriance in your heart.
27. When the grasping owl of your desire, nestles in your mind, it is sure you will be invaded by every evil, which the foreboding bird brings on its abode.
28. Thinking is the power of the mind, and the thoughts dwell upon the objects of desire; abandon therefore your thoughts and their objects, and be happy with your thoughtlessness of everything.
29. Anything that depends on any faculty, is lost also upon inaction of that faculty; therefore it is by suppression of your thinking (or thoughts), that you can put down your desires, and thereby have rest and peace of your mind.
30. Be free minded, O Ráma! by tearing off all its worldly ties, and become a great soul by suppressing your mean desires of earthly frailties. For who is there that is not set free, by being loosened from the chains of desire, that bind his mind to this earth?

#### CHAPTER XXII. NARRATIVE OF VIROCHANA.

1. Vasishtha said:--O Ráma! that are the bright moon of Raghu's race, you should also follow the example of Bali, in acquiring wisdom by self-discernment.
2. Ráma said:--Venerable sage, that are acquainted with all natures, it is by your favour that I have gained in my heart all that is worth gaining; and that is our final rest in the purest state of infinite bliss.
3. O sage, it is by your favor, that my mind is freed from the great delusion of my multifarious desires; as the sky is cleared of the massy clouds of the rainy whether in autumn.
4. My soul is at rest and as cold as a stone; it is filled with the ambrosial nectar of divine knowledge and its holy light; I find myself to rest in perfect bliss, and as illumined as the queen of the stars, rising in her full light in the evening.
5. O you dispeller of my doubts, who resembles the clear autumnal sky, that clears the clouds of the rainy season! I am never full and satisfied with all your holy teachings to me.
6. Relate to me sage! for the advancement of my knowledge, how Bali came to know the transcendental truth. Explain it fully unto me, as holy saints reserve nothing from their suppliant pupils.
7. Vasishtha replied:--Pay attention O Ráma! to the interesting narrative of Bali, and your attentive hearing of it, will give you the knowledge of the endless and everlasting truth and immutable verities.
8. There is in the womb of this earth, and in some particular part of it, a place called the infernal region, which is situated below this earth.

9. It is peopled by the milk white goddesses, born in the Milky Ocean-sweet water, and of the race of demons, who filled every gap and chasm of it with their progeny.
10. In some places it was peopled by huge serpents, with a hundred and thousand heads; which hissed loudly with their parted and forked tongues, and their long projected fangs.
11. In other places there were the mountainous bodies of demons, walking in their lofty strides, and seeming to fling above the balls of the worlds as their candy, in order to devour them.
12. In another place there were big elephants, upholding the earth on their elevated trunks, and supporting the islands upon their strong and projected tusks.
13. There were ghosts and devils in other places, making hideous shrieks and noise; and there were groups of hellish bodies, and putrid carcasses of ghostly shapes.
14. The depth of the nether world concealed in its darksome womb, rich mines of gems and metals, lying under the surface of the earth, and reaching to the seventh layer of Pátála or infernal regions.
15. Another part of this place, was sanctified by the dust of the lotus-like feet of the divine Kapila; who was adored by the gods and demigods, by prostration of their exalted heads at his holy feet.
16. Another part of it was presided by the god Siva, in his form of a golden Sivalinga; which was worshipped by the ladies of the demons, with abundant offerings and merry revelries.
17. Bali the son of Virochana, ruled in this place as the king of demons, who supported the burden of his kingdom, on the pillars of their mighty arms.
18. He forced the gods, Vidyádhara, serpents, and the king of the gods, to serve at his feet like his vassal retinue, and they were glad to serve him as their lord.
19. He was protected by Hari, who contains the shining worlds in the treasure of his bowels (brahmánda), and is the preserver of all embodied beings, and the support of the sovereigns of the earth.
20. His name struck terror in the heart of Airávrata, and made his cheeks fade with fear; as the sound of a peacock petrifies the internal parts of serpents.
21. The intense heat of his valor, dried up the waters of the sevenfold oceans of the earth; and turned them to seven dry beds, as under the fire of the universal conflagration.
22. But the smoke of his sacrificial fire, was an amulet to the people for supply of water; and it caused the rains to fall as profusely from above as the seas fallen below from the waters above.
23. His frowning look, made the high heads of mountains stoop low to the ground; and caused the lofty skies to lower with water, like the high branches of trees when overloaded with fruits.
24. This mighty monarch ruled over the demons for myriads of years, after he had made an easy conquest of all the treasures and luxuries of the world.
25. Thus he lived for many ages, which glided on like the course of a river rolling about like the waters of whirlpool; and witnessed the constant flux and reflux of the generations of gods, demons and men, of the three worlds.
26. The king of the demons felt at last, a distaste to all the enjoyments of life, which he had tasted to surfeit; and he felt also an uneasiness amidst the variety of his pleasures.
27. He retired to the farthest polar mount of Meru, and there sitting at the balcony of one of its shining heights, he reflected on the state of this world and the vanity of mortal life.
28. How long yet, thought he in himself, shall I have to rule over this world with my indefatigable labor; and how much more must I remain to roam about the triple world, in my successive transmigrations?
29. Of what use is it to me to have this unrivaled sovereignty, which is a wonder in the three worlds; and of what good is it to me, to enjoy this plenteous luxury, which is so charming to the senses?
30. Of what permanent delight are all these pleasures to me, which are pleasant only for the present short time, and are sure to lose all their taste with my zest in them in the next moment?

31. There is the same rotation of days and nights in unvarying succession, and the repetition of the same acts day after day. It is rather shameful and no way pleasant to anyone, to continue in the same unvaried course of life for a great length of time.
32. The same embraces of our beloved ones, and partaking of the same food day by day, are amusements fit for playful children only, but are disgraceful and disgusting to great minds.
33. What man of taste is there, that will not be disgusted to taste the same sweets over and over again, which he has tasted all along, and which have become vapid and tasteless today; and what sensible man can continue in the same course, without the feelings of shame and remorse?
34. The revolving days and nights bring the same revolution of duties, and I ween this repetition of the same acts, is as ridiculous to the wise, as the mastication of his grinded meat.
35. The actions of men are as those of the waves, which rise to fall and then rise again to subside in the waters.
36. The repetition of the same act, is the employment of mad men; and the wise man is laughed at, who reiterates the same sound, as the conjugation of a verb by children, in all its moods, tenses and inflexions.
37. What action is that which being once completed, does not recur to us anymore, but crowns its actor with his full success all at once?
38. Or if this bustle of the world, were for a short duration only, yet what is the good that we can derive from our engaging in this commotion?
39. The course of actions is as interminable, as the ceaseless repetition of boyish sports; it is hollow harping on the same string, which the more it is played upon, the more it reverberates to its hollow sound.
40. I see no such gain from any of our actions, which being once gained, may prevent our further exertions.
41. What can our actions bring forth, beside the objects of sensible gratification? They cannot bring about anything that is imperishable. Saying so, Bali fell in a trance of his profound meditation.
42. Coming then to himself; he said:--“Ah! I now come to remember, what I had heard from my father”: so saying he stretched his eye-brows, and gave expression to what he thought in his mind.
43. “I had formerly asked my father Virochana, who was versed in spiritual knowledge, and acquainted with the manners of the people of former and later ages.
44. Saying: what is that ultimate state of being, where all our pains and pleasures cease to exist; and after the attainment of which, we have no more to wander about the world, or pass through repeated transmigrations?
45. What is that final state towards which all our endeavours are directed, and where our minds are freed from their error; and where we obtain our full rest, after all our wanderings and transmigrations?
46. What is that best of gains, which gives full satisfaction to the cravings of the soul; and what is that glorious object, whose sight transcends all other objects of vision?
47. All those various luxuries and superfluties of the world, are no way conducive to our real happiness; in as much as they mislead the mind to error, and corrupt the souls of even the wisest of men.
48. Therefore, O father, show me that state of imperishable joy, whereby I may attain to my everlasting repose and tranquility.
49. My father having heard these words of mine, as he was then sitting under the shade of the kalpa tree of paradise, whose flowers were fairer far than the bright beams of the nocturnal luminary, and overspread the ground all around; spoke to me in his sweet mellifluous accents the following speech, for the purpose of removing my error.

## CHAPTER XXIII. SPEECH OF VIROCHANA ON SUBJECTION OF MIND.

1. Virochana said:--There is an extensive country, my son, somewhere in this universe, with a spacious vault therein, whose ample space is able to hold thousands of worlds and many more spheres in it.
2. It is devoid of the wide oceans and seas and high mountains, as there are in this earth; and there are not such forests, rivers and lakes, nor holy places of pilgrimage, as you see here below.
3. There is neither land nor sky, nor the heavenly orbs as on high; nor are there these suns and moons, nor the rulers of the spheres, nor their inhabitants of gods and demons.
4. There are no races of Yakshas and Rakshas, nor those tribes of plants and trees, woods or grass; nor the moving and immovable beings, as you see upon the earth.
5. There is no water no land, no fire nor air; nor are there the sides of the compass, nor the regions you call above and below. There is no light nor shadow, nor the peoples, nor the gods Hari, Indra and Siva, nor any of the inferior deities or demigods there.
6. There is a great sovereign of that place, who is full of ineffable light. He is the creator and pervader of all, and is all in all, but quite quiescent in all places and things.
7. He had elected a minister, who was clever in administration and brought about what was impossible to be done, and prevented all mishaps from coming to pass.
8. He neither ate nor drank, nor did nor knew anything, beside minding and doing his master's commands. In all other respects he was as inactive as a block of stone.
9. He conducted every business for his master, who remained quite retired from all his business, with enjoyment of his rest and ease in his seclusion, leaving all his concerns to be managed by his minister.
10. Bali said:--Tell me sage, what place is that which is devoid of all population, and free from all disease and difficulty; who knows that place, and how can it be reached at by anybody?
11. Who is that ruler of sovereign power, and who that minister of so great might; and who being quite apart from the world, are inseparably connected with it, and are invincible by our almighty demoniac power?
12. Tell me, O terror of the gods! this marvelous story of the great might of that minister, in order to remove the cloud of doubt from my mind, and also why he is unconquerable by us?
13. Virochana replied:--Know my son, this mighty minister to be irresistible by the gigantic force of the Asura giants, even though they were aided by millions of demons fighting on their side.
14. He is invincible, my son, by the god of a thousand eyes (Indra), and also by the gods of riches and death (Kubera and Yama), who conquer all, and neither the immortals nor giants, can ever overpower him by their might.
15. All weapons are defeated in their attempt to hurt him, and the swords and mallets, spears and bolts, discs and cudgels, that are hurled against him, are broken to pieces as upon their striking against a solid rock.
16. He is unapproachable by missiles, and invulnerable by arms and weapons, and unseizable by the dexterity of warriors; and it is by his resistless might, that he has brought the gods and demigods under his subjection.
17. It was he (the proud mind) that defeated our forefathers, the mighty Hiranyas (Hiranyaksha and Hiranya Kasipu), before they were destroyed by the great Vishnu; who felled the big Asuras, as a storm breaks down the sturdy and rock-like oaks.
18. The gods Náráyana and others (who had been the instructors of men), were all defeated by him and confined in their cells of the wombs of their mothers; (by an curse of the sage Bhṛigu, who denounced them to become incarnate in human forms).
19. It is by his favour that Káma, the god with his flower bow and five arrows, has been enabled to subdue and overcome the three worlds, and boasts of being their sole emperor.
20. The gods and demigods, the intelligent and the foolish, the deformed and the irascible, are all moved by his influence.
21. The repeated wars between the gods and Asuras, are the sports of this minister.

22. This minister is only manageable by its lord--the silent soul, or else it is as dull as an immovable rock or restless as the wind.

23. It is in the long run of its advancement in spiritual knowledge, that the soul feels a desire in itself to subdue its minister; who is otherwise uncontrollable of its nature by lenient measures.

24. You are then said to be valiant, if you can conquer this greatest of the giants in the three worlds, who has been worrying all people out for their breath.

25. After the rising of the intellect, the world appears as a flower-garden, and like the lake of blooming lotuses at sunrise; and its setting covers the world in darkness as at sunset.

26. It is only by the aid of this intellect of yours, and by removal of your ignorance, that you can subdue this minister, and be famed for your wisdom.

27. By subduing this minister, you become the subduer of the world, though you are no victor of it; and by your unsubjection of this, you can have no subjection over the world, though may be the master of it.

28. Therefore be diligent to overcome this minister, by your best and most ardent exertions, on account of effecting your perfect consummation, and securing your everlasting happiness.

29. It is easy for him to overcome the triple world, and keep all its beings of gods and demons, and the bodies of Nágas and men, together with the races of Yakshas and Rakshas, and the tribes of serpents and Kinnaras, who has been able to subdue this minister by his superior might.

#### CHAPTER XXIV. ON THE HEALING AND IMPROVEMENT OF THE MIND.

1. Báli said:--Tell me sage, plainly who is this minister of so great might, and by what expedients can so mighty a being be defeated and brought under subjection.

2. Virochana replied:--Though that minister, is invincible and stands above all in his great might; yet I will tell you the expedients, whereby he may be overcome by you or anyone else.

3. Son! It is by employment of proper means that he may be easily brought under subjection, and by neglect of which he will have the upper hand of you like the snake poison, if it is not repelled in time by means of efficacious mantras and incantations.

4. The ministerial mind being brought up like a boy in the right way he should go; leads the man to the presence of the sovereign soul, as the rája yoga or royal service advances the servant before his king.

5. The appearance of the master makes the minister disappear from sight; as the disappearance of the minister, brings one to the full view of his king.

6. As long as one does not approach to the presence of his king, he cannot fail to serve the minister; and so long as he, is employed in service of the minister, he cannot come to the sight of his king.

7. The king being kept out of sight, the minister is seen to exercise his might; but the minister being kept out of view, the king alone appears in full view.

8. Therefore must we begin with the practice of both these exercises at once; namely, approaching by degrees to the sight of the king, and slighting gradually the authority of the minister.

9. It must be by the exercise of your continued courageous exertions and diligent application, that you employ yourself in both these practices, in order to arrive to the state of your well being.

10. When you are successful in your practice, you are sure to reach to that blissful country; and though you are a prince of the demons, you can have nothing to abstract your entrance into it.

11. That is a place for the abode of the blessed, whose desires are at rest and whose doubts are dissipated, and whose hearts are filled with perpetual joy and calmness.

12. Now hear me, explain to you, my son, what that place is which I called a country. It is the seat of liberation, and where there is an end of all our pains.

13. The king of that place is the soul of divine essence, which transcends all other substances; and it is the mind which is appointed by that soul as its wise minister.

14. The mind which contains the ideal world in its bosom, exhibits its sensible form to the senses afterwards; as the clod of clay containing the mould of the pot, shows itself as the model of a pot to view; and the smoke having the pattern of the cloud in its essence, represents its shadowy forms in the sky.

15. Hence the mind being conquered, everything is subdued and brought under subjection; but the mind is invincible without adoption of proper means for its subjugation.

16. Bali interrogated:--What are these means, sage, which we are to adopt for quelling the mind; tell it plainly to me, that I may resort to the same, for this conquering invincible barrier of bliss.

17. Virochana answered. The means for subduing the mind, are the want of reliance and confidence on all external and sensible things, and absence of all desire for temporal possessions.

18. This is the best expedient for removal of the great delusion of this world, and subduing the big elephant of the mind at once.

19. This expedient is both very easy and practicable on one hand, as it is arduous and impracticable on the other. It is the constant habit of thinking so that makes it facile, but the want of such habitude renders it difficult.

20. It is the gradual habit of renouncing our fondness for temporal objects, that shows itself in time in our resignation of the world; as continuous watering at the roots of plants, makes them grow to large trees afterwards.

21. It is as hard to master anything even by the most cunning, without its proper cultivation for some time; as it is impossible to reap the harvest from an unsown and uncultivated field.

22. So long are all embodied souls destined to wander about the wilderness of the world, as there is the want of resignation in their heart of all the sensible objects in nature.

23. It is impossible without the habit of apathy, to have a distaste for sensible objects, as it is no way possible for an able-bodied man, to travel abroad by sitting motionless at home.

24. The firm determination of abandoning the entanglements of life, and a habitual aversion to pleasures and enjoyments, make a man to advance to purity, as a plant grows in open air to its full height.

25. There is no good to be derived on earth, without the exertion of one's manliness, and man must give up his pleasure and the vexation of his spirit, in order to reap the fruit of his actions.

26. People speak of a power as destiny here, which has neither any shape nor form of itself. It means whatever comes to pass, and is also called our lot or fatality.

27. The word destiny is used also by mankind, to mean an accident over which they have no control, and to which they submit with passive obedience.

28. They use the word destiny for repression of our joy and grief; but destiny however fixed as fate, is overcome and set aside by means of courageous exertions.

29. As the delusion of the mirage, is dispelled by the light of its true nature; so it is the exertion of manliness, which upsets destiny by effecting whatever it wishes to bring about.

30. If we should seek to know the cause for the good or bad results of our actions, we must learn that they turn as well as the mind wishes to mould them to being.

31. Whatever the mind desires and decrees, the same become the destiny; there is nothing destined, as what we may call to be destined or undestined.

32. It is the mind that does all this, and is the employer of destiny; it destines the destined acts of destiny.

33. Life or the living soul is spread out in the hollow sphere of the world, like air in vacuum. The psychic fluid circulates through all space.

34. Destiny is no reality, but a term invented to express the property of fixity, as the word rock is used to denote stability. Hence there is no fixed fate or destiny, as long as the mind retains its free will and activity.

35. After the mind is set at rest, there remains the principle of the living soul (Jiva). This is called the purusha or embodied spirit, which is the source of the energies of the body and mind.



36. Whatever the living soul intends to do by means of its spiritual force, the same comes to take place and no other.
37. Reliance on this spiritual power will uproot your dependance on bodily nutriments; and there is no hope of spiritual happiness, until there is a distaste towards temporal enjoyments.
38. It is hard to attain to the dignity of the all conquering self-sufficiency, as long as one has the dastardly spirit of his earthly cravings.
39. As long as one is swinging in the cradle of worldly affairs, it is hard for him to find his rest in the covered shelter of peaceful tranquility.
40. It is hard for you to get rid of your serpentine (crooked) desires, without your continued practice of indifference to and unconcernedness with worldly affairs.
41. Bali rejoined:--Tell me, O lord of demons! in what manner, indifference to worldly enjoyments, takes a deep root in the human heart; and produces the fruit of longevity of the embodied spirit on earth.
42. Virochana replied:--It is the sight of the inward spirit, which is productive of indifference to worldly things; as the growth of vines is productive of the grapes in autumn.
43. It is the sight of the inward Spirit, which produces our internal unconcernedness with the world; as it is the glance of the rising sun, which infuses its luster in the cup of the lotus.
44. Therefore sharpen your intellect, by the whetstone of right reasoning; and see the Supreme Spirit, by withdrawing your mind from worldly enjoyments.
45. There are two modes of intellectual enjoyment, of which one consists of book learning, and the other is derived from attendance on the lectures of the teacher, by those that are imperfect in their knowledge.
46. Those who are a little advanced in learning, have the double advantage of their mental enjoyment, namely; their reflection of book, learning and consultation with wise teachers on practical points.
47. Those who are accomplished in learning, have also two parts of their duties to perform; namely, the profession of the scriptures teaching them to others, and the practice of indifference for themselves.
48. The soul being purified, the man is fitted for Spiritual learning; as it is the clean linen only which is fit to receive every good color upon it.
49. The mind is to be restrained by degrees, like a boy in the path of learning; namely by means of persuasion and good lectures, and then by teaching of the scriptures, and lastly by discussion of their doctrines.
50. After its perfection in learning and dispersion of all difficulties and doubts, the mind shines as a piece of pure crystal, and emits its luster like the cooling moonbeams.
51. It then sees by its complete knowledge and clear understanding, in both the form of its God the Spirit, and the body which is the seat of its enjoyments on earth.
52. It constantly sees the spirit before it, by means of its understanding and reason; which help it also to relinquish its desire for worldly objects and enjoyments.
53. The sight of the Spirit produces the want of desires, and the absence of these shows the light of the spirit to its sight; therefore they are related to each other like the wick and oil of the lamp, in producing the light, and dispelling the darkness of the night.
54. After the loss of taste in worldly enjoyments, and the sight of the Supreme Spirit, the soul finds its perpetual rest in the essence of the Supreme Brahman.
55. The living souls that place their happiness in worldly objects, can never have the taste of true joy, unless they rely themselves wholly in the Supreme Spirit.
56. It may be possible to derive some delight from acts of charity, sacrifices and holy pilgrimage; but none of these can give the everlasting rest of the Spirit.
57. No one feels a distaste for pleasure, unless he examines its nature and effects in himself; and nothing can teach the way of seeing the soul, unless the soul reflects on itself.
58. Those things are of no good whatever, my boy, that may be had without one's own exertion in gaining it; nor is there any true happiness, without the resignation of earthly enjoyments.

59. The supreme joy of rest in the state of Brahman, is to be had nowhere in this wide world, either in this mundane sphere, or anywhere else beyond these spheres.

60. Therefore expect always how your soul may find its rest in the Divine Spirit, by relying on the exertion of your manliness, and leaving aside your dependance on the eventualities of destiny.

61. The wise man detests all worldly enjoyments as if they are the strong bolts or barriers at the door of bliss; and it is the settled aversion to earthly pleasures, that brings a man to his right reason.

62. As the increasing gloominess of rainy clouds, is followed by the serenity of autumnal skies, so clear reasoning comes after detestation of enjoyments, which fly at the advance of reason.

63. As the seas and the clouds of heaven, help one another by lending their waters in turn; so apathy to pleasures and right reasoning, tend to produce each other by turns.

64. So disbelief in destiny, and engagement in courageous exertion, are sequences of one another, as reciprocities of service are consequences of mutual friendship.

65. It must be by the gnashing of your teeth, that you should create a distaste even of those things, which you have acquired by legal means and conformably to the custom of your country.

66. You must first acquire your wealth by means of your courageous exertions, and then get good and clever men in your company by means of your wealth.

67. Association with the wise produces an aversion to the sensual enjoyments of life, by exciting the reasoning power, which gains for its reward an increase of knowledge and learning.

68. These lead gradually to the acquirement of that state of consummation, which is accompanied with the utter renunciation of worldly objects.

69. It is then by means of your reasoning that you attain to that supreme state of perfection, in which you obtain your perfect rest and the holiness of your soul.

70. You will then fall no more in the mud of your misconceptions; but as a pure essence, you will have no dependance on anything, but become as the venerable Siva yourself.

71. Thus the steps of attaining consummation, are first of all the acquisition of wealth, according to the custom of the caste and country; and then its employment in the service of wise and learned men. Next follows your abandonment of the world, which is succeeded by your attainment of Spiritual knowledge, by the cultivation of your reasoning powers.

#### CHAPTER XXV. REFLECTIONS OF BALI.

1. Bali said:--In this manner did my wise father advise me before on this subject, which I fortunately remember at the present moment for the enlightenment of my understanding.

2. It is now that I feel my aversion to the enjoyments of life, and come to perceive by my good luck the bliss of tranquility, to liken the clear and cooling ambrosial drink of heavenly bliss.

3. I am tired of all my possessions, and am weary of my continued accumulation of wealth, for the satisfaction of my endless desires. The live-long care of the family also has grown tiresome to me.

4. But how charming is this peace and tranquility of my soul, which is quite even and all cool within itself. Here are all our pleasures and pains brought to meet upon the same level of equality and indifference.

5. I am quite unconcerned with anything and am highly delighted with my indifference to all things. I am gladdened within myself as by the beams of the full-moon, and feel the orb of the full moon rising within myself.

6. O! the trouble of acquiring riches, which is attended by the loud bustle of the world and agitation in the mind, and the heart burn and fatigue of the body; and is accompanied with constant anxiety and affliction of the heart.

7. The limbs and flesh of the body, are smashed by labor; and all bodily exercises that pleased me once, now appear to be the long and lost labors of my former ignorance.

8. I have seen the sights of whatever was worth seeing, and enjoyed the enjoyments which knew no bounds. I have overcome all beings; but what is the good from all this?

9. There is only a reiteration of the very same things, that I had there, here and elsewhere; and I found nowhere now anything new, that I had not seen or known before.
10. I am now sitting here in full possession of myself, by resigning everything and its thought from my mind; and thereby I find that nothing whatever nor even its thought forms any component part of myself.
11. The best things in the heaven above, earth and in this infernal region], are reckoned to be their damsels, gems and jewels; but all these are destroyed and wasted sooner or later by the cruel hand of time.
12. I have acted foolishly all this time, by waging a continuous struggle with the gods, for the sake of the trifle of worldly possessions.
13. What is this phantom of the world, but a creation of the brain; what then is the harm of forsaking it forever in which great souls take no delight whatever?
14. Alas! that I have spent such a large portion of my lifetime, in pursuing after trifles in the ignorant giddiness of my mind.
15. My unsteady and fluctuating desires, have led me to do many acts of foolishness, in this world of odds and trifles, which now fill me with remorse and regret.
16. But it is in vain to be overwhelmed with the sad thoughts of the past, while I should use my courageous exertions to improve the present.
17. It is by reflecting on the eternal cause of the endless infinity of souls in the soul, that one can attain his perfect joy; as the gods got the ambrosia from the Milky Ocean.
18. I most consult my teacher Sukra, concerning the Ego and the soul and spiritual vision, of the soul of souls in order to expel my ignorance in these matters.
19. I must refer these questions to the most venerable Sukra, who is always uncritical to his favorites; and then it is possible that by his advice I shall be settled in the highest perfection of seeing the Supreme Spirit, in my spirit, because the words of the wise, are ever filled with full meaning and are fruitful of the desired object.

#### CHAPTER XXVI. ADMONITION OF SUKRA TO BALI.

1. Vasistha said:--So saying the mighty Bali closed his eyes, and thought upon the lotus-eyed Sukra, abiding in his heavenly abode.
2. Sukra, who sat intently meditating on the all-pervading spirit of God, came to know in his mind, that he was remembered by his disciple Bali in his city.
3. Then Sukra the son of Bhriгу, whose soul was united with the all-pervading infinite and omniscient spirit, descended with his heavenly body at the shining window of Bali.
4. Bali knew the body of his guide by its luster, as the lotus flower perceives the rising sun by his dawning beams.
5. He then honoured his guru or guide, by adoring his feet on a seat decked with gems, and with offering of Mandara flowers upon him.
6. As Sukra took his rest on the shining seat from the labor of his journey, he was strewn over with offerings of gems on his body, and heaps of Mandara flowers upon his head; after which Bali addressed him thus:--
7. Venerable sage, this illustrious presence of your grace before me, emboldens me to address to you, as the morning sunbeams send all mankind to their daily work.
8. I have come to feel an aversion, sage, to all kinds of worldly enjoyments, which are productive of the delusion of our souls; and want to know the truth relating to it, in order to dispel my ignorance of myself.
9. Tell me, sage, in short, what are these enjoyments good for, and how far they extend; and what am I, you, or these people in reality.
10. Sukra answered:--I can not tell you in length about it, as I have soon to repair to my place in the sky. Hear me O monarch of demons tell this much briefly to you at present.
11. There is truly but the intellect in reality, and all this existence beside is truly the intellect and full of intellect: The mind is the intellect, and I, you, and these people are collectively the very intellect.
12. If you are wise, know you derive everything from this universal Intellect; or else all gifts of fortune are as useless to you as the offering of butter on ashes.

13. Taking the intellect as something thinkable or object of thought, is the snare of the mind; but the belief of its freeness or incomprehensibility, is what confers liberation to the soul.

14. Knowing this for certain, look on everything as such; and behold the spirit in your spirit, in order to arrive to the state of the Infinite spirit.

15. I have instantly to repair to the sky, where the seven munis are assembled; (Saptarshis), where I have to continue in the performance of my divine service.

16. I tell you, O king! that you must not of yourself get rid of your duties, as long as you are in this body of yours, bring though your mind may be freed from everything.

17. So saying, Sukra flew as a bee besmeared with the powdery gold-dust of the lotus, to the golden roof of heaven; and passed through the watery path of the waving clouds, to where the revolving planets were ready to receive him.

#### CHAPTER XXVII. DETACHMENT OF BALI.

1. Vasishtha said:--After Sukra, the son of Bhrigu and senior in the assembly of gods and demigods, had made his departure, Bali the best among the intelligent, reflected thus in himself.

2. Truly has the seer said, that the Intellect composes the three worlds, and that I am this Intellect, and the Intellect fills all the quarters, and shows itself in all our actions.

3. It is the Intellect which pervades the inside and outside of everything, and there is nothing anywhere which is without the Intellect.

4. It is the Intellect that perceives the sunbeams and moonlight, or else there would be no distinction between them and darkness, had not there been this intellectual perception.

5. If there were no such intellectual perception as this earth is land, then there would be no distinction of earth and water, nor the word earth apply to land.

6. If the Intellect would not understand the vast space as the quarters of the sky, and the mountains as vast bulges on earth; then who would call the sides and the mountains by those names?

7. If the world were not known as the world and the vacuum as vacuity, then who would distinguish them by the names that are in common use?

8. If this big body was not perceived by the intellect, how proper could the bodies of embodied beings be called by their names?

9. The Intellect resides in every organ of sense, it dwells in the body, mind and all its desires; the intellect is in the internal and external parts of the body, and the intellect is all that is in existent and non-existent.

10. The Intellect forms my whole self, by its feeling and knowing of everything that I feel and know; or else I can neither perceive or conceive nor do anything with my body alone, and without guidance of the intellect.

11. What avails this body of mine, which is inert and insensible as a block of wood or stone; it is the intellect that makes my self, and it is the intelligent spirit which is the Universal Soul.

12. I am the intellect which resides in the sun and in the sky, and I am the intellect which dwells in the bodies of all beings; I am the same intellect which guides the gods and demigods, and dwells alike in the movables and immovable bodies.

13. The intellect being the sole existence, it is in vain to suppose anything besides; and their being nothing otherwise, there can be no difference of a friend or foe to us.

14. What is it if I Bali, strike off the head of a person from his body, I can not injure the soul which is everywhere and fills all space.

15. The feelings of love and hatred are properties of the intellect (Soul), and are not separated from it by its separation from the body. Hence the passions and feelings are inseparable from the Intellect or soul.

16. There is nothing to be thought of beside the Intellect, and nothing to be obtained anywhere, except from the spacious womb of the Intellect, which comprehends all the three worlds.

17. But the passions and feelings, the mind and its powers, are mere attributes and not properties of the Intellect; which being altogether a simple and pure essence, is free from every attribute.

18. The Intellect chit is the Ego, the omnipresent, all pervasive and ever blissful soul; it is beyond all other attributes, and without a duality or parts.
19. The term Intellect chit which is applied to the nameless power of reasoning—chiti, is but a verbal symbol signifying the omniscient Intelligence, which is manifest in all places.
20. The Intellect chit is the Supreme Lord, that is ever awake and sees all things without manifesting any appearance of himself. He is purely transparent and beyond all visible appearances.
21. All its attributes are lame, partial and imperfect. Even time which has its phases and parts, is not a proper attribute for it. It is but a glimpse of its light that rises before us, but the eternal and infinite light, is beyond our comprehension.
22. I must think of it only in the form of light in my own self, and know it apart from all other thinkables and thoughts, and quite aloof from all shades and colors.
23. I salute his identical form of Intelligence, and the power of Reasoning, unaccompanied by the intelligible, and employed in its proper sphere.
24. I salute that light of his in me, which represents everything to me; which is beyond all thought, and is of the form of Intellect, going everywhere and filling all space.
25. It is the quiet consciousness of all beings, the real Intellect and the Great; the Intellect chit which is as infinite as space, and yet minuter than an atom, and spreading in all alike.
26. I am not subject to the states of pleasure and pain, I am conscious of my self and of no other existence besides myself; and I am Intelligence without the intelligibles spread out before me.
27. No worldly entity nor non-entity, can work any change in me; for the possession of worldly objects would destroy me at once, (by their separating my soul from God).
28. In my opinion there is nothing that is distinct from me, when we know all things as the produce of the same source?
29. What one gets or loses is no gain or loss to any, because the same Ego always abides in all, and is the maker of all and pervading everywhere.
30. Whether I am any of the thinkable objects or not, it matters me little to know; since the Intellect is always a single thing, though its intelligibles, are endless.
31. I am so long in sorrow, as my soul is not united with the holy spirit. So saying, the most discerning Bali fell to a deep meditation.
32. He reflected on the half mantra of Om; an symbol of the Infinite God; and sat quietly with all his desires and fancies lying dormant in him.
33. He sat undismayed, by suppressing his thoughts and his thinking powers within him; and remained with his subdued desires, after having lost the consciousness of his meditation, and of his being the meditator and also of meditated object.
34. While Bali was entranced in this manner at the window which was decked with gems, he became illumined in his mind as a lighted lamp flaming unshaken by the wind. And he remained long in his steady posture as a statue carved of a stone.
35. He sat with his mind as clear as the autumnal sky after having cast off all his desires and mental anxieties, and being filled within himself with his spiritual light.

#### CHAPTER XXVIII. DESCRIPTION OF BALI'S ANÆSTHESIA.

1. Vasishtha continued:--The attendant servant demons of Bali, ascended hastily to his high crystal palace, and stood at the door of his chamber.
2. There were his ministers Dimbha and others among them, and his generals Kumuda and others also. There were likewise the princes Sura and others in the number, and his champions Vritta and the rest.
3. There were Hayagrīva and the other captains of his armies, with his friends Akraja and others. His associates Laduka and some more joined the retinue, with his servants Valluka and many more.
4. There were also the gods Kuvera, Yama and Indra that paid him their tribute; and the Yakshas, Vidyādhars and Nāgas that rendered him their services.
5. There were the heavenly nymphs Rambhá and Tilottamá in the number, with the fanning and flapping damsels of his court; and the deputies of different provinces and of hilly and maritime districts, were also in attendance.

6. These accompanied by the Siddhas inhabiting different parts of the three worlds, all waited at that place to render their services to Bali.
  7. They saw Bali with reverence, with their heads bending down with the crown upon them, and their arms hanging loosely with bracelets upon them.
  8. Seeing him thus, the great Asuras made their obeisance to him in due form, and were stupefied with sorrow and fear, and struck with wonder and joy by turns at this sad condition of his.
  9. The ministers kept pondering about what was the case with him, and the demons besought their all knowing teacher Sukra, for his explaining the case to them.
  10. Quick as thought they saw the shining figure of Sukra, standing confest to their sight, as if they saw the phantom of their imagination appearing tangible to view.
  11. Sukra being honoured by the demons, took his seat on a sofa; and saw in his silent meditation, the state of the mind of the king of demons.
  12. He remained for a while to behold with delight, how the mind of Bali was freed from errors, by the exercise of its reasoning powers.
  13. The illustrious teacher, the luster of whose person put to shame the brightness of the Milky Ocean, then said smiling to the listening throng of the demons.
  14. Know you demons, this Bali to have become an adept in his spiritual knowledge, and to have fixed his seat in holy light, by the working of his intellect.
  15. Let him alone, you good demons, remain in this position, resting in himself and beholding the imperishable one within himself in his reverie.
  16. Lo! here the weary pilgrim to have got his rest, and his mind is freed from the errors of this false world. Disturb him not with your speech, who is now as cold as ice.
  17. He has now received that light of knowledge amidst the gloom of ignorance, as the waking man beholds the full blaze of the sun, after dispersion of the darkness of his sleep at dawn.
  18. He will in time wake from his trance, and rise like the germ of a seed, sprouting from the seed vessel in its proper season.
  19. Go you leaders of the demons from here, and perform your respective duties assigned to you by your master; for it will take a thousand years, for Bali to wake from his trance.
  20. After Sukra the Guru and guide of the demons, had spoken in this manner, they were filled with alternate joy and grief in their hearts, and cast aside their anxiety about him, as a tree casts its withered leaves away.
  21. The Asuras then left their king Bali to rest in his palace in the aforesaid manner, and returned to their respective offices, as they had been employed heretofore.
  22. It now became night, and all men retired to their earthly abodes, the serpents entered into their holes, the stars appeared in the skies, and the gods reposed in their celestial domes. The rulers of all sides and mountainous tracts, went to their own quarters, and the beasts of the forest and birds of the air, fled and flew to their own coverts and nests.
- CHAPTER XXIX. BALI'S RESUSCITATION TO SENSIBILITY.

1. Vasishtha related:--After the thousand years of the celestials, had rolled on in Bali's unconsciousness; he was roused to his sensibility, at the beating of heavenly drums by the gods above.
2. Bali being awake, his city (Mavalipuram) was renovated with fresh beauty, as the lotus-bed is revived by the rising sun in the eastern horizon.
3. Bali not finding the demons before him after he was awaked, fell to the reflecting of the reveries during his state of trance.
4. O how charming! said he, was that cooling bliss of spiritual delight, in which my soul had been enrapt for a short time.
5. O how I long to resume that state of joy! because these outward enjoyments which I have tasted to my fill, have ceased to please me anymore.
6. I do not find the waves of those delights even in the orb of the moon, as I felt in the bliss which undulated in my soul, during the entranced state of my insensibility.

7. Bali was again attempting to resume his state of unexcitability, when he was interrupted by the attendant demons, as the moon is intercepted by the surrounding clouds.
8. He cast a glancing look upon them, and was going to close his eyes in meditation; after making his prostration on the ground; but was instantly intruded upon by their gigantic statures standing all around him.
9. He then reflected in himself and said: The intellect being devoid of its option, there is nothing for me to desire; but the mind being fond of pleasures vainly pursues after them.
10. Why should I desire my emancipation, when I am not confined by or attached to anything here? It is but a childish freak to seek for liberation, when I am not bound or bound to anything below.
11. I have no desire of enfranchisement nor fear for incarceration, since the disappearance of my ignorance; what need have I then of meditation, and of what good is meditation to me?
12. Meditation and want of meditation are both mistakes of the mind. We must depend on our manliness, and hail all that comes to pass on us without rejoicing or shrinking.
13. I require neither thoughtfulness nor thoughtlessness, nor enjoyments nor their privation, but must remain unmoved and firm as one sane and sound.
14. I have no longing for the spiritual, nor craving for temporal things; I have neither to remain in the meditative mood, nor in the state of giddy worldliness.
15. I am not dead, (because my soul is immortal); nor can I be living, (because the soul is not connected with life). I am not a reality (as the body), nor an unreality, (composed of spiritual essence only); nor I am a material or aerial body (being neither this body nor vital air). Neither am I of this world or any other, but identical with the great Conscious Void.
16. When I am in this world, I will remain here in quiet; I am not here, I abide calmly in the solace of my soul.
17. What shall I do with my meditation, and what with all my royalty; let anything come to pass as it may; I am nothing for this or that, nor is anything mine.
18. Though I have nothing to do, (because I am not a free agent; nor master of my actions); yet I must do the duties belonging to my station in society.
19. After ascertaining so in his mind, Bali the wisest of the wise, looked upon the demons with detachment, as the sun looketh upon the lotuses.
20. With the nods and glancings of his eyes; he received their homages; as the passing winds bear the odours of the flowers along with them.
21. Then Bali ceasing to think on the object of his meditation; approached them concerning their respective offices under him.
22. He honoured the devas and his gurus with due respect, and saluted his friends and officers with his best regards.
23. He honoured with his largesses, all his servants and suitors; and he pleased the attendant maidens with various persons.
24. So he continued to prosper in every department of his government, until he made up his mind to perform a great sacrifice at one time.
25. He satisfied all beings with his great gifts, and gratified the great gods and sages with due honour and veneration. He then commenced the ceremony of the sacrifice under the guidance of Sukra and the chief gurus and priests.
26. Then Vishnu the lord of Lakshmi, came to know that Bali had no desire of earthly fruition; and appeared at his sacrifice to crown him with the success of his undertaking, and confer upon him his desired blessing.
27. He cunningly persuaded him, to make a gift of the world to Indra his elder brother, who was insatiably fond of all kinds of enjoyment.
28. Having deceived Bali by his artifices of dispossessing him of the three worlds, Vishnu shut him in the nether world, as they confine a monkey in a cave under the ground.
29. Thus Bali continues to remain in his confinement to this day, with his mind fixed in meditation, for the purpose of his attainment of Indraship again in a future state of life.
30. The living liberated Bali, being thus restrained in the infernal cave, looks upon his former prosperity and presents adversity in the same light.

31. There is no rising or setting of his intelligence, in the states of his pleasure or pain; but it remained one and the same in its full brightness, like the disc of the sun in a painting.
32. He saw the repeated flux and reflux of worldly enjoyments, and thence settled his mind in an utter indifference about them.
33. He overcame multitudes of the changing fortunes of life for multitudes of years, in all his transmigrations, in the three worlds, and found at last, his rest in his utter disregard of all mortal things.
34. He felt thousands of comforts and disquiets, and hundreds of pleasures and privations of life, and after his long experience of these, he found his rest in his perfect quiescence.
35. Bali having forsaken his desire of enjoyments, enjoyed the fulness of his mind in the privation of his wants; and rejoiced in self-sufficiency of his soul, in the loneliness of his underground cave.
36. After a course of many years, Bali regained his sovereignty of the world, and governed it for a long time to his heart's content.
37. But he was neither elated by his elevation to the dignity of Indra—the lord of gods; nor was he depressed at this prostration from prosperity.
38. He was one and the same person in every state of his life, and enjoyed the equanimity of his soul, resembling the serenity of the ethereal sphere.
39. I have related to you the whole story of Bali's attainment of true wisdom, and advise you now, O Ráma! to imitate his example for your elevation, to the same state of perfection.
40. Learn as Bali did by his own discernment, to think yourself as the immortal and everlasting soul; and try to reach to the state of your oneness with the Supreme Unity, by your manliness of self-control and self-resignation.
41. Bali the lord of the demons, exercised full authority over the three worlds, for more than a millennium; but at last he came to feel an utter distaste, to all the enjoyments of life.
42. Therefore, O Victorious Ráma, forego the enjoyments of life, which are sure to be attended with a distaste and nausea at the end, and take yourself to that state of true joy, which never grows tasteless at anytime.
43. These visible sights, O Ráma! are as multifarious as they are temptations to the soul; they appear as even and charming as a distant mountain appears to view; but it proves to be rough and rugged as you approach to it.
44. Restrain your mind in the cavity of your heart, from its flight in pursuit of the perishable objects of enjoyment, either in this life, or in the next, which are so alluring to all men of common sense.
45. Know yourself, as the identical intellect, which shines as the sun throughout the universe; and illumines every object in nature, without any distinction of or partiality to one or the other.
46. Know yourself O mighty Ráma! to be the infinite spirit, and the transcendent soul of all bodies; which has manifested itself in manifold forms, that are as the bodies of the internal intellect.
47. Know your soul as a thread, passing through, and interwoven with everything in existence; and like a string connecting all the links of creation, as so many gems of a necklace or the beads of a rosary.
48. Know yourself as the unborn and embodied soul of Viraj, which is never born nor ever dies; and never fall into the mistake of thinking the pure intellect, to be subject to birth or death.
49. Know your desires to be the causes of your birth, life, death and diseases; therefore shun your desire of enjoyments, and enjoy all things in the manner of the all witnessing intellect.
50. If you remain in the everlasting light of the sun of your intellect, you will come to find the phenomenal world to be but a phantom of your dream.
51. Never regret nor sorrow for anything, nor think of your pleasures and pains, which do not affect your soul; you are the pure intellect and the all pervading soul, which manifests itself in everything.



52. Know the desirables to be your evils, and the undesirable (self-mortification) to be for your good. Therefore shun the former by your continued practice of the latter.
53. By forsaking your views of the desirables and undesirables, you will contract a habit of mental cessation of desires; which when it takes a deep root in your heart, you have no more to be reborn in the world.
54. Retract your mind for everything, to which it runs like a boy after vain bright trinkets; and settle it in yourself for your own good.
55. Thus by restraining the mind by your best exertions, as also by your habit of self-control, you will subdue the rampant elephant of your mind, and reach to your highest bliss afterwards.
56. Do not become as one of those ignorant fools, who believe their bodies as their real good; and who are infatuated by false reasoning and infidelity, and deluded by impostors to the gratification of their sensual desires.
57. What man is more ignorant in this world and mere subject to its evils, than one who derived his Spiritual knowledge from one who is a smatterer in theology, and relies on the dogmas of pretenders and false philosophers.
58. Do you dispel the cloud of false reasoning from the atmosphere of your mind, by the hurricane of our right reasoning, which drives all darkness before it.
59. You can not be said to have your right reasoning, so long as you do not come to the light and sight of the soul, both by your own exertion and grace of the Supreme Spirit.
60. Neither the Veda nor Vedanta, nor the science of logic or any other Scriptures, can give you any light of the soul, unless it appears of itself within you.
61. It is by means of your selfculture, aided by my instruction and divine grace, that you have gained your perfect knowledge, and appear to rest yourself in the Supreme Spirit.
62. There are three causes of your coming to spiritual light. Firstly your want of the knowledge of a duality, and then the effulgence of your intellectual luminary, (the soul) by the grace of God and lastly the wide extent of your knowledge derived from my instructions.
63. You are now freed from your mental maladies, and have become same and sound by abandonment of your desires, by removal of your doubts and errors, and by forsaking the mist of your fondness for external objects.
64. O Ráma! as you get rid of the errors of your understanding, so you advance by degrees in gaining your knowledge, in cherishing your resignation, in destroying your defects, in imbibing the bliss of ecstasy, in wandering with exultation, and in elevating your soul to the sixth sphere. But all this is not enough unless you attend to Brahmahood itself.
- CHAPTER XXX FALL OF HIRANYA KASIPU AND RISE OF PRAHLADA.

1. Vasishtha continued:--Attend Ráma, to the instructive narrative of Prahláda-- the lord of demons; who became an adept by his own intuition.
2. There was a mighty demon in the infernal regions, Hiranykasipu by name; who was as valiant as Naráyana himself, and had expelled the gods and demigods from their abodes.
3. He mastered all the treasures of the world, and wrested its possession from the hands of Hari; as the swan encroaches upon the right of the bee, on the large folia of the lotus.
4. He defeated the Devas and Asuras, and ruled over the whole earth, as the elephant masters the lotus-bed, by expulsion of the flock of swans from it.
5. Thus the lord of the Asuras, having usurped the monarchy of the three worlds, had many sons in course of time, as the spring brings forth the shoots of trees.
6. These children grew up to manhood in time, with the display of their courageous prowess; and like so many brilliant suns, stretched their thousand rays on all sides of the earth and skies.
7. Among them Prahlada the eldest prince became the regent, as the Kaustubha diamond has the pre-eminence among all other precious gems.
8. The father Hiranyakasipu delighted exceedingly in his fortunate son Prahláda, as the year rejoices in its flowering time of the spring.
9. Supported by his son on one hand, and possessed of his force and treasures on the other; he became puffed up with his pride, as the swollen elephant emitting his foam from his triangular mouth.

10. Shining with his luster and elated by his pride, he dried and drew up the moisture of the earth, by his unbearable taxation; as the all-destroying suns of universal dissolution, parch up the world by their rays.

11. His conduct annoyed the gods and the sun and moon, as the behaviour of a haughty boy, becomes unbearable to his fellow comrades.

12. They all applied to Brahmá, for destruction of the arch demon; because the repeated misbehaviors of the wicked, are unbearable to the good and great.

13. It was then that the leonine Hari-Narasingha, clattered his nails resembling the tusks of an elephant; and thundered aloud like the rumbling noise of the regent elephants of all the quarters of heaven, that filled the concave world as on its last doomsday.

14. The tusk-like nails and teeth of Vishnu, glittered like flashing lightnings in the sky; and the radiance of his earrings filled the hollow sphere of heaven, with curling flames of living fire.

15. The sides and caverns of mountains presented a fearful aspect; and the huge trees were shaken by a tremendous tempest; that rent the skies and tore the roof of heaven.

16. He emitted gusts of wind from his mouth and entrails, which drove the mountains before them; and his eyeballs flashed with the living fire of his rage, which was about to consume the world.

17. His shining mane shook with the glare of sunbeams, and the pores of the hairs on his body, emitted the sparks of fire like the craters of a volcano.

18. The mountains on all sides, shook with a tremendous shaking, and the whole body of Hari, shot forth a variety of arms in every direction.

19. Hari in his lion form of half a man and half a lion, killed the gigantic demon by goring him with his tusks, as when an elephant bores the body of a horse with a grating sound.

20. The population of the demon hell city (Patala), was burnt down by the gushing fire of his eye balls; which flamed as the all devouring conflagration of the last doomsday.

21. The breath of his nostrils like a hurricane; drove everything before it; and the clapping of his arms, beat as loud surges on the hollow shores.

22. The demons fled from before him as moths from the burning fire, and they became extinct as extinguished lamps, at the blazing light of the day.

23. After the burning of the demon hell city (Patala), and expulsion of the demons, the infernal regions presented a void waste, as at the last devastation of the world.

24. After the Lord had expelled the demoniac race, at the end of the demon age, he disappeared from view with the grateful greetings of the council of gods.

25. The surviving sons of the demon, who had fled from the burning of their city, were afterwards led back to it by Prahláda; as the migrating fowls are made to return to the dry bed of a lake by a shower of rains.

26. There they mourned over the dead bodies of the demons, and lamented at the loss of their possessions, and performed at last the funeral ceremonies of their departed friends and relatives.

27. After burning the dead bodies of their friends, they invited the traces of the demons; that had found their safety by flight, to return to their deserted habitations again.

28. The Asuras and their leaders, now continued to mourn with their disconsolate minds and disfigured bodies, like lotuses beaten down by the frost. They remained without any effort or attempt as the figures in a painting; and without any hope of resuscitation, like a withered tree or an tree stricken by lightning.

#### CHAPTER XXXI. PRAHLADA'S FAITH IN VISHNU.

1. Vasishta continued:--Prahláda remained disconsolate in his underground region, brooding over the sad thoughts of the destruction of the Danavas and their habitations.

2. Ah! what is to become of us, said he, when this Hari is bent to destroy the best amongst us, like a monkey pulling out the growing shoots and sprouts of trees.

3. I do not see the Daityas anywhere in earth or in the infernal regions, that are left in the enjoyment of their properties; but are stunted in their growth like the lotuses growing on mountain tops.

4. They rise only to fall like the loud beating of a drum, and their rising is simultaneous with their falling as of the waves in the sea.

5. Sorrow unto us! that are so miserable in both our inward and outward circumstances; and happy are our enemies of light (Devas), that have their ascendancy over us. O the terrors of darkness!
6. But our friends of the dark infernal regions, are all darkened in their souls with loss of courage. Also their fortune is as transitory as the expansion of the lotus-leaf by day, and its contraction at night.
7. We see the gods, who were mean servants at the feet of our father, to have usurped his kingdom; in the manner of the timid deer, usurping the sovereignty of the lion in the forest.
8. We find our friends on the other hand, to be all disfigured and effortless; and sitting melancholy and dejected in their hopelessness, like lotuses with their withered leaves and petals.
9. We see the houses of our gigantic demons, filled with clouds of dusts and frost, wafted by gusts of wind by day and night; and resembling the fumes of fire which burnt them down.
10. The inner apartments are laid open without their doors and enclosures, and are overgrown with the sprouts of barley, shooting out as blades of sapphires from underneath the ground.
11. Ah! what is impossible to irresistible fate, that has so reduced the mighty demons; who are while used to pluck the flowers from the mountain tops of Meru like big elephants, and are now come to the sad condition of the wandering Devas of the past.
12. Our ladies are lurking like the frightened deer, at the rustling of the breeze amidst the leaves of trees, for fear of the darts of the enemy whistling and hurling in the open air.
13. O! the shining blossoms of the Guluncha shrubs, with which our ladies used to decorate their ears, are now shorn and torn and left desolate by the hands of Hari, like the lorn and lonesome heaths of the desert.
14. They have robbed us of the all-producing Kalpa-trees, and planted them in their nandana pleasure gardens now teeming with their shooting gems and green leaflets in the etherial sphere.
15. The eyes of haughty demons, that formerly looked with pity on the faces of their captured gods; are now indignantly looked upon by the victorious gods, who have made captives of them.
16. It is known, that the water (liquid ichor) which is poured from the mouths of the spouting elephants of heaven on the tops of the mountains, falls down in the form of cascades, and gives rise to rivers on earth.
17. But the foam flowing from the faces of our elephantic giants, is dried up to dust at the sights of the Devas, as a channel is sucked up in the dry and dreary desert of sand.
18. Ah! where have those Daityas fled, whose bodies were as big as the peaks of mount Meru once, and were fanned by the fragrant breeze, breathing with the scented dust of Mándara flowers.
19. The beauteous ladies of the gods and Gandharvas, that were once detained as captives in the inner apartments of demons, are now snatched from us, and placed on Meru, as if they are transplanted there to grow as heavenly plants.
20. O how painful is it to think! that the fading graces of our captured girls, are now mocked by the heavenly Apsara nymphs, in their disdainful dance over their defeat and disgrace.
21. O it is painful to think! that the attending ladies, that fanned my father with their chowrie fans, are now waiting upon the thousand-eyed Indra in their servile toil.
22. O! the greatest of our grief is, this sad and distressing fall of ours at the hands of a single Hari, who has reduced us to this state of helpless impotency.
23. The gods now resting under the thick and cooling shades of trees, are as cool as the rocks of the icy mountain (Himalaya); and do not burn with rage nor complain in grief like ourselves.
24. The gods protected by the power of Sauri (Hari), are raised to the height of prosperity, have been mocking and restraining us in these caves, as the apes on trees do the dogs below.

25. The faces of our fairies though decked with ornaments, are now bedewed with drops of their tears; like the leaves of lotuses with the cold dews of night.
26. The old stage of this aged world, which was worsted and going to be pulled down by our might, is now supported upon the azure arms of Hari, like the roof of heaven standing upon the blue arches of the blue sky.
27. That Hari has become the support of the celestial host, when it was about to be hurled into the depth of hell (Patala); in the same manner as the great tortoise supported the mount Mandara, as it was sinking in the Milky Ocean in the act of churning it.
28. This our great father, and these mighty demons under him, have been laid down to dust like the lofty hills, that were levelled with the ground by the blasts of heaven at the end of the Kalpa.
29. It is that leader of the celestial forces, the peerless destroyer of Madhu (Vishnu), that is able to destroy all and everything by the fire in his hands.
30. His elder brother Indra baffles the battle axes in the hands of the mighty demons, by the force of the thunder-bolts held by his mightier arms, as the big male monkeys kill their male offspring.
31. Though the missive weapons (lightnings), which are let fly by the lotus-eyed Vishnu be invincible; yet there is no weapon or instrument which can foil the force of the thunder.
32. This Hari is invincible in warfare, in the previous battles fought between him and our forefathers; in which they uprooted and flung great rocks at him, and waged many dreadful campaigns.
33. It cannot be expected that he will be afraid of us, who stood victorious in those continuous and most dreadful and destructive warfares of times past.
34. I have thought of one expedient only to oppose the rage of Hari, beside which I find no other way for our safety.
35. Let us therefore with all possible speed, have recourse to him, with full contriteness of our souls and understanding; because that god is the true refuge of the pious and the only resort of everybody.
36. There is no one greater than him in all the three worlds; for I come to know, that it is Hari only, who is the sole cause of the creation, preservation and destruction or reproduction of the world.
37. From this moment therefore, I will think only of that unborn Náráyana for ever more; and I must rely on that Náráyana, who is present in all places, and is full in myself and filling all space.
38. Obeisance to Náráyana forms my faith and profession, for my success in all undertakings; and may this faith of mine ever abide in my heart, as the wind has its place in the midst of empty air.
39. Hari is to be known as filling all sides of space and vacuum, and every part of this earth and all these worlds; my ego is the immeasurable Spirit of Hari, and my inborn soul is full of Vishnu.
40. He that is not full with Vishnu in himself, does not benefit by his adoration of Vishnu; but he who worships Vishnu by thinking himself as such, finds himself assimilated to his god, and becomes one with him.
41. He who knows Hari to be the same with Prahláda, and not different from him, finds Hari to fill his inward soul with his spirit:
42. The Garuda eagle of Hari flies through the infinite space of the sky as the presence of Hari fills all infinity, and his golden body-light, is the seat of my Hari also.
43. The claws, of this bird serve for the weapons of Vishnu; and the flash of his nails, is the flash of the Vishnu's weapons.
44. These are the four arms of Vishnu and their armlets, which are represented by the four shining height of mount Mandara which were grappled by the hands of Hari, at his churning of the Milky Ocean with it.
45. This moonlike figure with the chowrie flapper in her hand and rising from the depth of the Milky Ocean, is the goddess of prosperity (Laksmi) and associating consort of Vishnu.

46. She is the brilliant glory of Hari, which was easily acquired by him, and is ever attendant on his person with undiminished luster, and illuminates the three worlds as a radiant medicinal tree—Mahaushadhi.
47. There is the other companion of Vishnu called Máyá or illusion, which is ever busy in the creation of worlds upon worlds, and in stretching a magical enchantment all about them.
48. Here is the goddess Victory (Jayá), an easy earned attendant on Vishnu, and shines as a shoot of the Kalpa tree, extending to the three worlds as an all-pervading plant.
49. These two warming and cooling luminaries of the sun and moon, which serve to manifest all the worlds to view, are the two eyes situated on the forehead of my Vishnu.
50. This azure sky is the cerulean color of the body of my Vishnu, which is as dark as a mass of watery cloud; and darkens the sphere of heaven with its sky blue radiance. The meaning of the word Vishnu was afterward changed to the residing divinity in all things from the root vish.
51. Here is the whitish conch in the hand of my Hari, which is sonant with its fivefold notes (Panchajanya), and is as bright as the vacuum—the receptacle of sound, and as white as the Milky Ocean of heavens.
52. Here I see the lotus in the hand of Vishnu, representing the lotus of his navel the seat of Brahmá, who rose from and sat upon it, as a bee to form his hive of the world.
53. I see the club of my Vishnu's hand studded with gems about it, in the lofty peak of the mountain of Sumeru, beset by its shining stones, and hurling down the demons from its precipice.
54. I see here the discus of my Hari, in the rising luminary of the sun, which fills all sides of the infinite Space, with the radiant beams emanating from it.
55. I see there in the flaming fire, the flashing sword of Vishnu, which like an axe hath cut down the gigantic bodies of Daityas like trees, while it gave great joy to the gods.
56. I see also the great bow of Vishnu, in the variegated rainbow of Indra; and also the quiver of his arrows in the Pushkara and Avarta clouds, pouring down their rains like piercing arrows from above.
57. The big belly of Vishnu, is seen in the vast vacuity of the firmament, which contains all the worlds and all the past, present, and future creations in its spacious womb.
58. I see the earth as the footstool of Viráj, and the high sky as the canopy on his head; his body is the stupendous fabric of the universe, and his sides are the sides of the compass.
59. I see the great Vishnu visibly manifest to my view, as shining under the cerulean dome of heaven, mounted on his eagle of mountain, and holding his conchshell, discus, cudgel and the lotus in his hands.
60. I see the wicked and evil minded demons, flying from me in the manner of the fleeting straws, which are blown and carried away after by the breath of the winds.
61. This dark deity with his color of the blue sapphire and yellow covering, holding the club and mounted on the Garuda eagle and accompanied by Lakshmi; is no other than the identical Imperishable One.
62. What adverse Spirit can dare approach this all-devouring flame, without being burnt to death, like a flight of moths falling on a vivid fire?
63. None of these hosts of gods or demigods that I see before me, is able to withstand the irresistible course of the destination of Vishnu. And all attempts to oppose it, will be as vain as for our weak-sighted eyes to shut out the light of the sun.
64. I know the gods Brahmá, Indra, Siva and Agni (the god of fire), praise in endless verses and many tongues, the Vishnu as their Lord.
65. This Lord is ever resplendent with his dignity, and is invincible in his might. He is the Lord beyond all doubt, dispute and duality, and is joined with transcendent majesty.
66. I bow down to that person, which stands as a firm rock amidst the forest of the world, and is a defence from all fears and dangers. It is a stupendous body having all the worlds situated in its womb, and forming the essence and substance of every distinct object of vision.

## CHAPTER XXXII. THE SPIRITUAL AND FORMAL WORSHIP OF VISHNU.

1. Vasishtha continued:--After Prahláda had meditated on Vishnu in the aforesaid manner, he made an image of him as Náráyana himself, and thought upon worshipping that enemy of the Asura race.
2. And that this figure might not be otherwise than the form of Vishnu himself, he invoked the Spirit of Vishnu to be settled in this his outward figure also.
3. It was seated on the back of the heavenly bird Garuda, arrayed with the quadruple attributes (of will, intelligence, action and mercy), and armed with the fourfold arms holding the conchshell, discus, club and a lotus.
4. His two eye-balls flashed, like the orbs of the sun and moon in their outstretched sockets; his palms were as red as lotuses, and his bow saranga and the sword nandaka hang on his two shoulders and sides.
5. I will worship this image, said he, with all my adherents and dependants, with an abundance of grateful offerings agreeable to my taste.
6. I will worship this great god always, with all kinds of offering of precious gems and jewels, and all sorts of articles for bodily use and enjoyment.
7. Having thus made up his mind, Prahláda collected an abundance of various things, and made offerings of them in his mind, in his worship of Mádhava--the lord of Lakshmi.
8. He offered rich gems and jewels in plates of many kinds, and presented sandal pastes in several pots; he burnt incense and lighted lamps in rows, and placed many valuables and ornaments in sacred vessels.
9. He presented wreaths of Mandara flowers, and chains of lotuses made of gold, together with garlands of leaves and flowers of Kalpa plants, and bouquets and nosegays studded with gems and pearls.
10. He hung hangings of leaves and leaflets of heavenly trees, and chaplets and trimmings of various kinds of flowers, as Vakas and Kundas, Kinkiratas and white, blue and red lotuses.
11. There were wreaths of Kahlara, Kunda, Kása and Kinsuka flowers; and clusters of Asoka, Madana, Bela and Kánikára blossoms likewise.
12. There were small flowers of the Kadamba, Vakala, nimba, Sindhuvára and Yúthikas also; and likewise heaps of Páribhadra, Gugguli and Venduka flowers.
13. There were strings of Priyangu, Patala, Páta and Pátala flowers; and also the blossoms of Amra, Amrataka and Gavyas; and the bulbs of Haritaki and Vibhitaki myrabolans.
14. The flowers of Sála and Tamála trees, were strung together with their leaves; and the tender buds of Sahakáras, were fastened together with their starch-like pistils.
15. There were the Ketakas and Kamala flowers, and the shoots of Ela Cardamums; together with everything beautiful to sight and the tender of one's soul likewise.
16. Thus did Práhlada worship his lord Hari in the inner apartment of his house, with offerings of all the richest things in the world, joined with true faith and earnestness of his mind and spirit.
17. Thus did the monarch of Dánavas, worship his lord Hari externally in his holy temple, furnished with all kind of valuable things on earth.
18. The Dánava sovereign became the more and more gratified in his spirit, in proportion as he adored his god with more and more of his valuable outer offerings.
19. Henceforward did Prahláda continue, to worship his lord god day after day, with earnestness of his soul, and the same sort of rich offerings everyday.
20. It came to pass that the Daityas one and all turned Vaishnavas; after the example of their king; and worshipped Hari in their city and temples without intermission.
21. This intelligence reached to heaven and to the abode of the gods, that the Daityas having renounced their hatred to Vishnu, have turned his faithful believers and worshippers in toto.
22. The Devas were all astonished to learn, that the Daityas had accepted the Vaishnava faith; and even Indra marvelled with the body of Rudras about him, how the Daityas came to be so at once.
23. The astonished Devas then left their celestial abode, and repaired to the warlike Vishnu, reposing on his serpent couch in the Milky Ocean.

24. They related to him the whole account of the Daityas, and they asked him as he sat down, the cause of their conversion, wherewith they were so much astonished.
25. The gods said:--How is it Lord! that the demons who had always been averse to you, have now come to embrace your faith, which appears to us as an act of magic or their hypocrisy.
26. How different is their present transformation to the Vaishnava faith, which is acquired only after many transmigrations of the soul, from their former spirit of rebellion, in which they broke down the rocks and mountains.
27. The rumour that a clown has become a learned man, is as gladsome as it is doubtful also, as the news of the budding of blossoms out of season.
28. Nothing is graceful without its proper place, as a rich jewel loses its value, when it is set with worthless pebbles.
29. All animals have their dispositions conforming with their own natures; how then can the pure faith of Vishnu, agree with the doggish natures of the Daityas?
30. It does not grieve us so much to be pierced with thorns and needles in our bodies, as to see things of opposite natures, to be set in conjunction with one another.
31. Whatever is naturally adapted to its time and place, the same seems to suit it then and there; hence the lotus has its grace in water and not upon the land.
32. Where are the vile Daityas, prone to their misdeeds at all times; and how far is the Vaishnava faith from them that can never appreciate its merit.
33. O lord! as we are never glad to learn a lotus-bed to be left to parch in the desert soil; so we can never rejoice at the thought, that the race of demons will place their faith in Vishnu—the lord of gods.

#### CHAPTER XXXIII. PRAHLÁDA'S SUPPLICATION TO HARI.

1. Vasishtha said:--The lord of Lakshmi, seeing the gods so clamorous in their accusation of the demons, gave his words to them in sounds as sonorous as those of the rainy clouds, in response to the loud noise of screaming and thirst-stricken peacocks.
2. The Lord Hari said:--Don't you marvel you gods! At Prahláda's faith in me; as it is by virtue of the virtuous acts of his past lives, that pious prince is entitled to his final liberation in this his present life.
3. He shall not have to be born again in the womb of a woman, nor to be reproduced in any form on earth; but must remain aloof from regeneration, like a fried pea which does not germinate anymore.
4. A virtuous man turning impious, becomes of course the source of evil; but an unworthy man becoming meritorious, is doubtless a step towards his better being and blessedness.
5. You good gods that are quite happy in your blessed seats in heaven, must not let the good deserts of Prahláda be any cause of your uneasiness.
6. Vasishtha resumed:--The Lord having thus spoken to the gods, became invisible to them, like a feather floating on the surface of waves.
7. The assemblage of the immortals then repaired to their heavenly abodes after taking their leave of the god; as the particles of sea water are carried to the sky by the soft warm breezes, or by the agitation of the Mandara mountain.
8. The gods were henceforth pacified towards Prahláda; because the mind is never suspicious of one who has the credit of his superiors.
9. Prahláda also continued in the daily adoration of his god, with the contriteness of his heart, and in the formulas of his spiritual, oral and bodily services.
10. It was in the course of his divine service in this manner, that he attained the joy proceeding from his right discrimination, self-resignation and other virtues with which he was crowned.
11. He took no delight in any object of enjoyment, nor felt any pleasure in the society of his consorts, all which he shunned as a male deer shuns a withered tree, and the company of human beings.
12. He did not walk in the ways of the ungodly, nor spent his time in aught but religious discourses. His mind did not dwell on visible objects, as the lotus never grows on dry land.

13. His mind did not delight in pleasures, which were all linked with pain; but longed for its liberation, which is as entire of itself and unconnected with anything, as a single grain of unperforated pearl.

14. But his mind being abstracted from his enjoyments, and not yet settled in its trance of ultimate rest; had been only waving between the two states, like a cradle swinging in both ways.

15. The god Vishnu, who knew all things by his all-knowing intelligence; saw the unsettled state of Prahlada's mind, from his seat in the Milky Ocean.

16. Pleased at Prahlada's firm belief, he proceeded by the subterranean route to the place of his worship, and stood confest before him at the holy altar.

17. Seeing his god manifest to his view, the lord of the demons worshipped him with two fold veneration, and made many respectful offerings to his lotus-eyed deity more than his usual practice.

18. He then gladly glorified his god with many swelling prayers, for his accepting to appear before him in his house of worship.

19. Prahlada said:--I adore you, O my lord Hari! that are unborn and undecaying; that are the blessed receptacle of three worlds; that dispellest all darkness by the light of your body; and art the refuge of the helpless and friendless.

20. I adore my Hari in his complexion of blue-lotus leaves, and of the color of the autumnal sky; I worship him whose body is of the color of the dark bhramara bee; and who holds in his arms the lotus, discus, club and the conch-shell.

21. I worship the god that dwells in the lotus-like hearts of his votaries, with his appearance of a swarm of dark bees; and holding a conch-shell as white as the bud of a lotus or lily, with the earrings ringing in his ears with the music of humming bees.

22. I resort to Hari's sky-blue shade, shining with the starry light of his long stretching nails; his face shining as the full-moon with his smiling beams, and his breast waving as the surface of Ganges, with the sparkling gems hanging upon it.

23. I rely on that deity that slept on the leaf of the fig tree; and that contains the universe in himself in his stupendous form of Viraj; that is neither born nor grown, but is always the whole by himself; and is possessed of endless attributes of his own nature.

24. I take my refuge in Hari, whose bosom is daubed with the red dust of the new-blown lotus, and whose left side is adorned by the blushing beauty of Lakshmi; whose body is covered by a colored red cloth; and besmeared with red sandal paste like liquid gold.

25. I take my refuge under that Hari who is the destructive frost to the lotus-bed of demons; and the rising sun to the opening buds of the lotus-bed of the deities; who is the source of the lotus-born Brahma, and receptacle of the lotus petal seat of our understanding.

26. My hope is in Hari—the blooming lotus of the bed of the triple world, and the only light amidst the darkness of the universe; who is the principle of the intellect—chit, amidst the gross material world the gross and who is the only remedy of all the evils and troubles of this transient life.

27. Vasishtha continued:--Hari the destroyer of demons, who is graced on his side by the goddess of prosperity; being praised with many such graceful speeches of the demoniac lord, answered him as lovingly in his blue lotuslike form, as when the deep clouds respond to the peacocks' screams.

#### CHAPTER XXXIV. PRAHLADA'S SELF KNOWLEDGE OF SPIRITUALISM.

1. The Lord said:--O you rich jewel on the crown of the Daitya race! Receive your desired reward of me for alleviation of your wordly afflictions.

2. Prahlada replied:--What better blessing can I ask of you, my Lord! than to instruct me in what you think is your best gift, above all other treasures of the world, and which is able to benefit and reward all our wants in this miserable life.

3. The Lord answered:--May you have a sinless boy! and may your right discrimination of things, lead you to your rest in God, and the attainment of your supreme joy, after dispersion of your earthly cares, and the errors of this world.

4. Vasishtha rejoined:--Being thus bid by his god, the lord of demons fell into a profound meditation, with his nostrils snoring loudly like the gurgling waters of the deep.



5. As the lord Vishnu departed from his sight, the chief of the demons made his oblations after him; consisting of handfuls of flowers and rich gems and jewels of various kinds.
6. Then seated in his posture of padmāsana, with his legs folded over one another, upon his elevated and elegant seat; and then chanted his holy hymn and reflected within himself.
7. My deliverer from this sinful world, has asked me to have my discrimination, therefore must I take myself to discriminate between what is true and falsehood.
8. I must know that I am in this darksome world, and must seek the light of my soul as also what is that principle (ego), that makes me speak, walk and take the pains to earn myself.
9. I perceive it is nothing of this external world, like any of its green trees or hills; the external bodies are all of a gross nature, but my ego is quite a simple and pure essence.
10. I am not this insensible body, which is both dull and dumb, and is made to move for a moment by means of the vital airs. It is an unreal appearance of a transitory existence.
11. I am not the insensible sound, which is a vacuous substance and produced in vacuity. It is perceptible by the ear-hole, and is as fleeting and insubstantial as empty air.
12. I am neither the insensible organ of touch, or the momentary feeling of touch; but find myself to be an inward principle with the faculty of reasoning, and the capacity of knowing the nature of the soul.
13. I am not even my taste, which is confined to the tasting of certain objects, and to the organ of the tongue; which is a trifling and ever restless thing, sticking to and moving in the cavity of the mouth.
14. I am not my sight, that is employed in seeing the visibles only; it is weak and decaying and never lasting in its power, nor capable of viewing the invisible Spirit.
15. I am not the power of my smelling, which belongs to my nasal organ only, and is conversant with scented substances for a short moment only.
16. I am Pure Consciousness, and none of the sensations of my five external organs of sense; I am neither my mental faculty, which is ever frail and unsteady; nor is there anything belonging to me or participating of my true essence. I am the soul and an indivisible whole.
17. I am the Pure Intelligence, without the objects of reasoning. My Pure Consciousness pervades internally and externally over all things, and manifests them to the view. I am the whole without its parts, pure without foulness and everlasting.
18. It is my reasoning that manifests to me this pot and that painting, and brings all other objects to my knowledge by its pure light; as the sun and a lamp show everything to the sight.
19. Ah! I come to remember the whole truth at present, that I am the immutable and all pervading Spirit, shining in the form of the intellect.
20. This essence evolves itself into the various faculties of sense; as the inward fire unfolds itself into the forms of its flash and flame, and its sparks and visible light.
21. It is this principle which unfolds itself, into the forms of the different organs of sense also; as the all-diffusive heat of the hot season, shows itself in the shape of mirage in sandy deserts.
22. It is this element likewise which constitutes the substance of all objects; as it is the light of the lamp which is the cause of the various colors of things; as the whiteness or other of a piece of cloth or any other thing.
23. It is the source of the perception of all living and waking beings, and of everything else in existence; and as a mirror is the reflector of all outward appearances, so is the Soul the reflective organ of all its internal and external phenomena.
24. It is by means of this immutable intellectual light alone, that we perceive the heat of the sun, the coldness of the moon, solidity of the rock and the fluidity of water.
25. This one is the prime cause of every object of our continuous perceptions in this world; this is the first cause of all things, without having any prior cause of its own.
26. It is this that produces our notions of the continuity of objects that are spread all around us, and take the name of objects from their objectivity of the soul; as a thing is called not from the heat which makes it such.

27. It is this formless cause, that is the prime cause of all plastic and secondary causes; (such as Brahmá the creative agent and others). It is from this that the world has its production, as coldness is the produce of cold and the like.
28. The gods Brahmá, Vishnu, Rudra, and Indra, who are causes of the existence of the world, all owe their origin to this prime cause, who has no cause of himself.
29. I hail that Supreme Soul which is impressed in me, and is apart from every object of thought of the intellect, and which is self manifest in all things and at all times.
30. All beings besides, stand in the relation of modes and modalities to this Supreme Being; and they immerse as properties in that intellectual Spirit.
31. Whatever this internal and intelligent Soul wills to do, the same is done everywhere; and nothing besides that identical soul exists in reality anywhere.
32. Whatever is intended to be done by this intellectual power, the same receives a form of its own; and whatever is thought to be undone by the intellect, the same is dissolved into nought from its substantiality.
33. These numberless series of worldly objects, are as shades cast on the immense mirror of vacuum, (or as air-drawn pictures represented on the canvas of empty Space).
34. All these objects increase and decrease in their figures under the light of the soul, like the shadows of things enlarging and diminishing themselves in the sun shine.
35. This internal Soul is invisible to all beings, except to those whose minds are melted down in piety. It is seen by the righteous in the form of the clear firmament.
36. This great cause like a large tree, gives rise to all these visible phenomena like its germ and sprouts; and the movements of living beings, are as the flutterings of bees about this tree.
37. It is this that gives rise to the whole creation both in its ideal and real and mobile or quiescent forms; as a huge rock gives growth to a large forest with its various kinds of big trees and dwarf shrubberies.
38. It is not apart from anything, existing in the womb of this triple world; but is residing alike in the highest gods, as in the lowest grass below; and manifests them all full to our view.
39. This is one with the ego, and the all-pervading soul; and is situated as the moving spirit, and unmoving dullness of the whole.
40. The Universal Soul is beyond the distinction, of my, your or his individual spirit; and is above the limits of time, and place, of number and manner, of form or figure or shape or size.
41. It is one intelligent soul, which by its own intelligence, is the eye and witness of all visible things; and is represented as having a thousand eyes and hands and as many feet.
42. This is that supreme Ego of myself, that wanders about the firmament, in the body of the shining sun; and wanders in other forms also, as those of air in the current winds.
43. The sky is the azure body of my Vishnu with its accompaniments of the conchshell, discus, club and the lotus, in the clouds, all which are tokens of prosperity in this world by their blissful rains.
44. I find myself as identical with this god, while I am sitting in my posture of padmasana and in this state of samádhi, and when I have attained my perfection in quietism.
45. I am the same with Siva—the god with his three eyes, and with his eye-balls rolling like bees, on the lotus face of Gauri; and it is I that in the form of the god, Brahmá, contain the whole creation in me; as a tortoise contracts its limbs in itself.
46. I rule over the world in the form of Indra, and as a monk I command the monastery which has come down to me. I am an Indra, when I rule over my domain; and a poor monk, when I dwell in my humble cell.
47. I (the supreme Ego) am both the male and female, and I am both the boy and girl; I am old as regards my soul, and I am young with regard to my body, which is born and ever renewed.
48. The ego is the grass and all kinds of vegetables on earth; as also the moisture wherewith it grows them, like its thoughts in the ground of the intellect; in the same manner as herbs are grown in holes and wells by their moisture, the ego or soul is the core and foundation of all substance.

49. It is for pleasure that, this ego has stretched out the world; like a clever boy who makes his dolls of clay in play.
50. This ego is myself that give existence to all being, and it is I in whom they live and move about; and being at last forsaken by me, the whole existence dwindles into nothing.
51. Whatever image is impressed in the clear mirror or mould of my intellect, the same and no other is in real existence, because there is nothing that exists beside or apart from myself.
52. I am the fragrance of flowers, and the color of their leaves; I am the figure of all forms, and the perception of perceptibles.
53. Whatever movable or immovable thing is visible in this world; I am the inmost heart of it, without having any of its desires in my heart.
54. As the prime element of moisture, is diffused in nature in the form of water; so is my spirit overspread in vegetables and all things at large in the form of vacuum.
55. I enter in the form of consciousness, into the interior of everything; and extend in the manner of various sensation at my own will.
56. As butter is contained in milk and moisture is inherent in water; so is the power of the intellect spread in all beings, and so the ego is situated in the interior of all things.
57. The world exists in the intellect, at all times of the present, past and future ages; and the objects of intelligence, are all inert and devoid of motion; like the mineral and vegetable productions of earth.
58. I am the all-grasping and all-powerful form of Viraj, which fills the infinite space, and is free from any diminution or decrease of its shape and size. I am this all-pervading and all-productive power, known as Virat murti.
59. I have gained my boundless empire over all worlds, without my seeking or asking for it; and without subduing it like Indra of old or crushing the gods with my arms.
60. O the extensive spirit of God! I bow down to that spirit in my spirit; and find myself lost in it, as in the vast ocean of the universal deluge.
61. I find no limit of this spirit; as long as I am seated in the enjoyment of my spiritual bliss; but appear to move about as a minute mollusk, in the fathomless expanse of the Milky Ocean.
62. This temple of Brahmanda or mundane world, is too small and straitened for the huge body of my soul; and it is impossible for me to be contained in it, as it is for an elephant to enter into the hole of a needle.
63. My body stretches beyond the region of Brahmá, and my attributes extend beyond the categories of the schools, and there is no definite limitation given of them to this day.
64. The attribute of a name and body to the unsupported soul is a falsehood, and so is it to compress the unlimited soul within the narrow bounds of the body.
65. To say this is I, and this another, is altogether wrong; and what is this body or my want of it, or the state of living or death to me?
66. How foolish and short-witted were my forefathers, who having forsaken this spiritual domain, have wandered as mortal beings in this frail and miserable world.
67. How great is this grand sight of the immensity of Brahma; and how mean are these creeping mortals, with their high aims and ambition, and all their splendors of royalty.
68. This pure intellectual sight of mine, which is filled with endless joy, accompanied by ineffable tranquility, surpasses all other sights in the whole world.
69. I bow down to the Self, which is situated in all beings; which is the intelligent and intellectual soul, and quite apart from whatever is the object of reasoning or thought.
70. I who am the unborn and uncreated soul, rule triumphant over this perishing world; by my attainment to the state of the great Universal Spirit, which is the chief object of gain—the supreme good of mortal beings, and which I live to enjoy.
71. I take no delight in my unpleasant earthly dominion, which is full of painful greatness; nor like to lose my everlasting kingdom of good understanding, which is free from trouble and full of perpetual delight.

72. Cursed be the wicked demons that are so sadly ignorant of their souls; and resort for the safety of their bodies, to their strongholds of woods and hills and ditches, like the insects of those places.

73. Ignorance of the soul leads to the serving of the dull ignorant body, with articles of food and raiment; and it was thus that our ignorant elders pampered their bodies for no lasting good.

74. What good did my father Hiranyakasipu reap, from his prosperity of a few years in this world; and what did he acquire worthy of his descent; in the line of the great sage Kasyapa?

75. He who has not tasted the blissfulness of his soul, has enjoyed no true blessing, during his long rule of a hundred years in this world.

76. He who has gained the ambrosial delight of his spiritual bliss, and nothing of the temporary blessings of life; has gained something which is ever full in itself, and of which there is no end to the end of the world.

77. It is the fool and not the wise, who forsakes this infinite joy for the temporary delights of this world; and resembles the foolish camel which foregoes his fodder of soft leaves, for browsing the prickly thorns of the desert.

78. What man of sense would turn his eyes from so romantic a sight, and like to roam in a city burnt down to the ground: and what wise man is there that would forsake the sweet juice of sugarcane, in order to taste the bitterness of Nimba?

79. I reckon all my forefathers as very great fools, for their leaving this happy prospect, in order to wander in the dangerous paths of their earthly dominion.

80. Ah! how delightful is the view of flowering gardens, and how unpleasant is the sight of the burning deserts of sand; how very quiet are these intellectual reveries, and how very boisterous are the cravings of our hearts!

81. There is no happiness to be had in this earth, that would make us wish for our sovereignty in it; all happiness consists in the peace of the mind, which it concerns us always to seek.

82. It is the calm, quiet and unaltered state of the mind, that gives us true happiness in all conditions of life; and the true kingdom of things in all places and at all times, and under every circumstance in life.

83. It is the virtue of sunlight to enlighten all objects, and that of moonlight to fill us with its ambrosial nectar; but the light of Brahma transcends them both, by filling the three worlds with its spiritual glory; which is brighter than sunbeams, and cooler than moonlight.

84. The power of Siva stretches over the fulness of knowledge, and that of Vishnu over victory and prosperity (Jayas-Lakshmi). Fleetness is the character of the mental powers, and force is the property of the wind.

85. Inflammation is the property of fire, and moisture is that of water; silence is the quality of devotees for success of devotion, and loquacity is the qualification of learning.

86. It is the nature of the aerials to move about in the air, and of rocks to remain fixed on the ground; the nature of water is to set deep and run downwards; and that of mountains to stand and rise upwards.

87. Equanimity is the nature of Saugatas or Buddhists, and drunken merry making is the liking of wine-drinkers; the spring delights in its flowering, and the rainy season exults in the roaring of its clouds.

88. The Yakshas are full of their delusiveness, and the celestials are familiar with cold and frost, and those of the torrid zone are habituated in its heat.

89. Thus are many other beings suited to their respective climates and seasons, and are habituated to the very many modes of life and varieties of habits; to which they have been accustomed in the past and present times.

90. It is the one uniform and Unchanging Intellect, that ordains these many forms and changing modifications of powers and things, according to its changeable will and velocity.

91. The same unchanging Intellect presents these hundreds of changing scenes to us, as the same and unchanging light of the sun, shows a thousand varying forms and color to the sight.

92. The same Intellect sees at a glance, these great multitudes of objects, that fill the infinite space on all sides, in all the three times of the present, past and future.

93. The identical pure Intellect knows at once, the various states of all things presented in this vast phenomenal world, in all the three times that are existent, gone by and are to come hereafter.

94. This pure Intellect reflects at one and the same time, all things existent in the present, past and future times; and is full with the forms of all things existing in the infinite space of the universe.

95. Knowing the events of the three times, and seeing the endless phenomena of all worlds present before it, the Divine Intellect continues full and perfect in itself and at all times.

96. The understanding ever continues the same and unaltered, notwithstanding the great variety of its perceptions of innumerable of sense and thought; such as the different tastes of sweet and sour in honey and Nimba fruit at the same time.

97. The intellect being in its state of acuteness, by abandonment of mental desires, and knowing the natures of all things by reducing their dualities into unity:--

98. It views them alike with an equal eye and at the same time; notwithstanding the varieties of objects and their great difference from one another.

99. By viewing all existence as non-existence, you get rid of your existing pains and troubles, and by seeing all existence in the light of nothingness, you avoid the suffering of existing evils.

100. The intellect being withdrawn from its view of the events of the three tenses, and being freed from the chains of its fleeting thoughts, there remains only a calm tranquility.

101. The soul being inexpressible in words, proves to be a negative idea only; and there ensues a state of one's perpetual unconsciousness of his soul or self existence.

102. In this state of the soul it is equal to Brahma, which is either nothing at all or the all of itself; and its absorption in perfect tranquility is called its liberation or emancipation from all feelings.

103. The intellect being weakened by its will, does not see the soul in a clear light, as the deceived eye has not but a dim and hazy sight of the world.

104. The intellect which is weakened by the dirt of its desire and dislike, is impeded in its heavenly flight, like a bird caught in a snare.

105. They who have fallen into the snare of delusion by their ignorant choice of this or that, are as blind birds falling into the net in search of their prey.

106. Entangled in the meshes of desire, and confined in the pit of worldliness, our fathers were debarred from this unbarred sight of spiritual light and endless delight.

107. In vain did our forefathers flourish for a few days on the surface of this earth; only to be swept away like the fluttering flies and gnats, by a gust of wind into the ditch.

108. If these foolish pursuers after the painful pleasures of the world, had known the path of truth they would never fall into the dark pit of unsubstantial pursuits.

109. Foolish folks being subjected to repeated pains and pleasures by their various choice of things; follow at last the fate of short-lived worms, that are born to move and die in their native ditches and ponds:

110. He is said to be really alive who lives true to nature, and the mirage of whose desires and aversion, is suppressed like the fumes of his fancy, by the rising cloud of his knowledge of truth.

111. The hot and foul fumes of fancy, fly afar from the pure light of reason, as the hazy mist of night, is dispersed by the bright beams of moon-light.

112. I hail that soul which dwells as the inseparable intellect in me; and I come at last to know my God, that resides as a rich gem enlightening all the worlds in myself.

113. I have long thought upon and sought after you, and I have at last found you rising in myself; I have chosen you from all others; and whatever you are, I hail you, my Lord! as you appear in me.

114. I hail you in me, O lord of gods, in your form of infinity within myself, and in the shape of bliss within my enblissd soul; I hail you, O Supreme Spirit! that are superior to and supermost of all.

115. I bow down to that cloudless light, shining as the disc of the full moon in me; and to that identical form, which is free from all predicates and attributes. It is the self risen light in myself, and that blissful identical soul, which I find in myself is the Atman.

#### CHAPTER XXXV. MEDITATION ON BRAHMA IN ONE'S SELF.

1. Prahlada continued:--Om is the proper form of the one, and devoid of all modifications; that Om is this all, that is contained in this world.

2. It is the intelligence, and devoid of flesh, fat, blood and bones; it abides in all things, and is the enlightener of the sun and all other luminous bodies.

3. It warms the fire and moistens the water. It gives sensation to the senses, and enjoys all things in the manner of a prince.

4. It rests without sitting, it goes without walking; it is active in its inactivity, it acts all without coming in tact with anything.

5. It is the past and gone, and also the present and even now; it is both the next moment, and remote future also; it is all that is fit and proper, and whatever is unfit and improper likewise.

6. Undaunted, it produces all productions, and spreads the worlds over one another; it continues to turn about the worlds, from the sphere of Brahma to the lower grounds of grass.

7. Though unmoving and immutable, yet it is as fleeting and changeable as the flying winds; it is inert as the solid rock, and more transparent than the subtle ether.

8. It moves the minds of men, as the winds shake the leaves of trees; and it directs the organs of sense, as a charioteer manages his horses.

9. The Intellect sits as the lord of this bodily house, which is carried about as a chariot by the equestrians of the senses; and sitting at its own ease as sole monarch, it enjoys the fruitions of the bodily actions.

10. It is to be diligently sought after, and meditated upon and praised at all times; because it is by means of this only, that one may have his salvation from the pains of his age and death, and the evils of ignorance.

11. It is easily to be found, and as easy to be known as a friend; it dwells as the humble bee, in the recess of the lotus-like heart of everybody.

12. Uncalled and uninvoked, it appears of itself from within the body; and at a slight call it appears manifest to view.

13. Constant service of and attendance on this all-opulent Lord, never make him proud or haughty, as they do any other rich master to his humble attendants.

14. This Lord is as closely situated in everybody, as fragrance and fluidity, are inherent in flowers and sesame seeds; and as flavor is inseparably connected with liquid substances.

15. It is by reason of our unreasonableness, that we are ignorant of the Intellect, that is situated in ourselves; while our reasoning power serves to manifest it, as a most intimate friend to our sight.

16. As we come to know this Supreme Lord, that is situated in us by our reasoning; we come to feel an ineffable delight in us, as at the sight of a beloved and loving friend.

17. As this dearest friend appears to view, with his benign influence of shedding full bliss about us; we come to the sight of such glorious prospects, as to forget at once all our earthly enjoyments before them.

18. All his chains are broken loose and fall off from him, and all his enemies are put to an end; whose mind is not perforated by his cravings, like houses dug by the injurious mice.

19. This one in all being seen in us, the whole world is seen in Him; and He being heard, everything is heard in Him. He being felt, all things are felt in Him; and He being present, the whole world is present before us.

20. He wakes over the sleeping world, and destroys the darkness of the ignorant; He removes the dangers of the distressed, and bestows His blessings upon the holy.

21. He moves about as the living soul of all, and rejoices as the animal soul in all objects of enjoyment; it is He that glows in all visible objects in their various colors.

22. He sees himself in himself, and is quietly situated in all things; as pungency resides in peppers, and sweetness in sugar etc..
23. He is situated as intelligence and sensations, in the inward and outward parts of living beings; and forms the essence and existence of all objects, in general, in the whole universe.
24. He forms the vacuity of the sky, and the velocity of the winds; He is the light of fiery bodies, and the moisture of aqueous substances.
25. He is the firmness of the earth, and the warmth of the fire; He is the coldness of the moon, and the entity of everything in the world.
26. He is blackness in inky substances, and coldness in the particles of snow; and as fragrance resides in flowers, so is he resident in all bodies.
27. It is his essence which fills all space, as the essence of time fills all duration; and it is his omnipotence that is the fountain of all forces, as it is his omnipresence that is the support of everythings in every place.
28. As the Lord unfolds everything to light, by the external organ of sight and the internal organ of thinking; so the great god enlightens the gods by his own light.
29. I am that I am, without the attributes in me; and I am as the clear air, not stained by the particles of flying dust; and as the leaves of lotuses, untouched by their supporting and surrounding waters.
30. As a rolling stone gathers no moss, so there is nothing that touches or bears any relation to my airy mind; and the pain and pleasure which take the body, cannot affect my form of the inner soul.
31. The soul like a Gourd fruit, is not injured by the shower of rain falling on the outer body resembling its hard crust; and the intellect like the flame of a lamp, is not to be held fast by a rope.
32. So this ego of mine which transcends everything, is not to be tied down by anything to the earth; nor does it bear any relation with the objects of sense or my mental desires, or anything existent or not in existence in this world.
33. Who has the power to grasp the empty vacuum; or confine the mind? You may cut the body to a thousand pieces, but you cannot divide the invisible and the indivisible vacuous Spirit rising in me.
34. As the pot being broken or bored, or removed from its place, there is no loss sustained by its containing or contained air; so the body being destroyed, there is no damage done to the unconnected soul; and the mind is as false a name, as that of a demon or Pisácha.
35. The destruction of the gross body, does not injure the immaterial soul; and what is the mind, but the perceptive power of my desires and gross pleasures and pains.
36. I had such a perceiving mind before, but now I have found my rest in quiescence. I find it is another thing beside myself, because it perceives and partakes of the enjoyments of life, and is exposed to the dangers that take the body.
37. There is another one in me, which beholds the actions of the other as a theatric act; and witnesses the exposure of the body to peril, as its last sad and catastrophe.
38. It is the wicked spirit, that is caught in ignorance; but the pure spirit has nothing to suffer: and I feel in myself neither the wish of my continuing in worldly enjoyments, nor a desire of forsaking them altogether.
39. Let what may come to pass on me, and whatever may happen to pass away from me. I have neither the expectation of pleasures for me, nor an aversion to the suffering of pain.
40. Let pleasure or pain take or forsake me as it may, without my being concerned with or taking heed of either; because I know the fluctuating desires, to be constantly rising and setting in the sphere of my mind.
41. Let these desires depart from me, for I have nothing to do with them, nor have they any concern with me. Alas! how have I been all this time, misled to these by ignorance, which is my greatest enemy.
42. It is by favour of Vishnu, and by virtue of my pure Vaishnava faith, rising in me of itself, that my ignorance is now wholly dispelled from me, and the knowledge of the True One is revealed unto me.

43. My knowledge of truth has now driven away my egoism from my mind; as they drive a spirit from its hiding-place in the hollow of a tree.
44. I am now purified by admonition (mantra) of divine knowledge to me, and the tree of my body is now set free from egoism, which sat as a demon (Yaksha) in it.
45. It is now become as a sacred tree, blooming with heavenly flowers; and freed from the evils of ignorance, poverty, and vain wishes, which infested it erewhile.
46. Loaded with the treasure of sacred knowledge, I find myself sitting here as one supremely-rich; and knowing all that is to be known, I see the sights that are invisible to others.
47. I have now got that in which nothing can be wanting, and wherein there is no want besides; it is by my good fortune that I am freed from all evils, and the venomous serpents of worldly cares.
48. My chill and frigid ignorance is melted down, by the light of knowledge: and the hot mirage of my desires, is now quenched and cooled by my quietude: I see the clear sky on all sides without any mist or dust and I rest under the cooling shade of the tranquility of my soul.
49. It is by my glorification of God, and my thanksgivings to Vishnu, my holy rites and also by my divine knowledge and quietism; that I have obtained by grace of my God, a spacious room and elevated position in spirituality.
50. I have got that god in my spirit, and have seen and known him also in his spiritual form. He is beyond my own ego, and I remember him always in this manner.
51. I remember Vishnu as the great Spirit, and eternal Brahman in his nature; while my egoism or selfishness is confined as a snake, in the holes of my organic frame, which is wholly the land of death.
52. It is entangled in the bushes of its pricking desires, resembling the prickly Karanja ferns; and amidst the tumults of raging passions, and a thousand other disturbances of this world.
53. It is placed amidst the conflagration of disasters, and is encircled by the flames of smart pain at all times; it is subjected to continual ups and downs of fortune, and repeated risings and fallings in its journey in this world.
54. It has its repeated births and deaths, owing to its interminable desires; and thus I am always deceived by this great enemy—my own egoism.
55. The animal soul is powerless at night, as if it were caught in the clutches of a demon in the forest; so I feel it now to be deprived of its power and action, while I am in this state of my meditation.
56. It is by grace of Vishnu, that the light of my understanding is roused; and as I see my God by means of this light, I lose the sight of my demoniac egoism.
57. The sight of the demoniac egoism dwelling in the cavity of my mind, disappears from my view in the like manner; as the shadow of darkness flies from the light of a lamp, and as the shade of night is dispersed by day light.
58. As you know not where the flame of the lighted lamp is fled, after it is extinguished; so we know not where our lordly egoism is hid, at the sight of our God before us.
59. My rich egoism flies at the approach of reason, as a heavy loaded robber, flies before the advance of day light; and our false egoism vanishes as a demon, at the rising of the true Ego of God.
60. My egoism being gone, I am set at ease like a tree, freed from a poisonous snake rankling in its hollow cavity I am at rest and in my insensibleness in this world, when I am awakened to my spiritual light.
61. I have escaped from the hand of my captor, and gained my permanent ascendancy over others; I have got my internal equanimity, and have allayed the mirage of my thirst after vain glory.
62. I have bathed in the cold bath of rainwater, and am pacified as a rock after the cooling of its conflagration. I am cleansed of my egoism, by my knowledge of the true meaning of the term.
63. What is ignorance and what are our pains and affliction? what are our evil desires, and what are our diseases and dangers? All these with the ideas of heaven and liberation,



together with the hope of heaven and the fear of hell, are but false conceptions proceeding from our egoism or selfishness.

64. As a picture is drawn on a canvas and not in empty air, so our thoughts depend on our selfish principle and upon its want. And as it is the clear linen, that receives the yellow color of saffron; so it is the pure soul that receives the image of God. It is egoism which weakens the soul with the irritable passions of the heart, as a dirty cloth makes defective a goodly paint, with its inborn color.

65. Purity of the inward soul, is like the clearness of the autumnal sky; it is devoid of the cloudiness of egoism, and the drizzling drops of desires.

66. I bow down to you, O my soul inmost! that are a stream of bliss to me, with pure clear waters amidst, and without the dirt of egoism about you.

67. I hail you, O my soul! that are an ocean of joy to me, uninfested by the sharks of sensual desires, and undisturbed by the undersea fire of the latent mind.

68. I prostrate myself before you, O quick soul of mine! that are a mountain of delight to me, without the hovering clouds of egoistic passions, and the wild fires of gross desires and desires.

69. I bow to you, O soul in me! that are the heavenly lake of Mánasa to me, with the blooming lotuses of delight, and without the waves of cares and anxieties.

70. I greet you my internal spirit! that floats in the shape of a swan in the lake of the mind of every individual, and resides in the cavity of the lotus crown center (Brahmarandhra), with your outstretched wings of consciousness and standing.

71. All hail to you, O full and perfect spirit! that are the undivided and immortal soul, and appearest in your several parts of the mind and senses; like the full-moon containing all its digits in its entire self.

72. Obeisance to the sun of my intellect! which is always in its ascendancy and dispels the darkness of my heart; which pervades everywhere, and is yet invisible or dimly seen by us.

73. I bow to my intellectual light, which is an oilless lamp of benign effulgence, and burns in full blaze within me and without its wick. It is the enlightener of nature, and quite still in its nature.

74. Whenever my mind is heated by Kama Deva's fire, I cool it by the coolness of my cold and detached intellect coolness; as they temper the red hot-iron with a cold and hard hammer.

75. I am gaining my victory over all things, by killing my egoism by the Great Ego; and by making my senses and mind to destroy themselves.

76. I bow to you, O all subduing faith, that dost crush our ignorant doubt by your wisdom; dispellest the unrealities by your knowledge of the reality, and removest our cravings by your contentedness.

77. I subsist solely as the transparent spirit, by killing my mind by the great Mind and removing my egoism by the sole Ego, and by driving the unrealities by the true Reality.

78. I rely my body on the moving principle of my soul only; without the consciousness of my self existence, my egoism, my mind and all its efforts and actions.

79. I have obtained at last of its own accord, and by the infinite grace of the Lord of all, the highest blessing of cold heartedness and indifference in myself.

80. I am now freed from the heat of my feverish passions, by subsidence of the demon of my ignorance; from disappearance of the demon of my egoism.

81. I know not where the bird of my false egoism has fled, from the cage of my body, by breaking its string of desires to which it was fast bound in its feet.

82. I do not know whither the bird of my egotism is flown, from its nest in the tree of my body, after blowing away its thick ignorance as dust.

83. Ah! where is my egoism fled, with its body besmeared with the dust and dirt of worldliness, and battered by the rocks of its unsatisfiable desires? It is bitten by the deadly serpents of fears and dangers, and pierced in its hearts by repeated disappointments and despair.

84. O! wonder to think what I had been all this time, when I was bound fast by my egoism in the strong chain of my personality.

85. I think myself a new born being today, and to have become high-minded also, by being removed from the thick cloud of egoism, which had shrouded me all this time.

86. I have seen and known, and obtained this treasure of my soul, as it is presented to my understanding, by the verbal testimonies of the scriptures, and by the light of inspiration in my hour of meditation (samádhi).

87. My mind is set at rest as extinguished fire, by its being released from the cares of the world; as also from all other thoughts and desires and the error of egoism. I am now set free from my affections and passions, and all delights of the world, as also my craving after them.

88. I have passed over the impassable ocean of dangers and difficulties, and the intolerable evils of transmigration; by the disappearance of my internal darkness, and sight of the one great god in my intellect.

#### CHAPTER XXXVI. HYMN TO THE SOUL.

1. Prahláda continued:--I thank you, O lord and great spirit! that are beyond all things, and art found in myself by my good fortune.

2. I have no other friend, O my Lord, in the three worlds except you; that dost vouchsafe to embrace and look upon me, when I pray unto you.

3. It is you that preserve and destroy all, and give all things to everybody; and it is you, that make us move and work, and praise your holy name. Now are you found and seen by me, and now you go away from me.

4. You fill all being in the world with your essence. You are present in all places, but where are you now fled and gone from me.

5. Great is the distance between us, even as the distance of the places of our birth, it is my good fortune of friend! That has brought you near me today, and presented you to my sight.

6. I hail you, O blissful one! that are my maker and preserver also; I think that you are the stalk of this fruit of this world, and that are the eternal and pure soul of all.

7. I thank the holder of the lotus and discus, and you also that bear the crescent half moon on your forehead--great Siva. I thank the lord of gods, Indra, and Brahmá also, that is born of the lotus.

8. It is a verbal usage that makes a distinction between you and ourselves; but this is a false impression as that of the difference between waves and their elemental water.

9. You show yourself in the shapes of the endless varieties of beings, and existence and extinction are the two states of yourself from all eternity.

10. I thank you that are the creator and beholder of all, and the manifester of innumerable forms. I thank you that are the whole nature yourself.

11. I have undergone many tribulations in the long course of past lives, and it was by your will that I became deprived of my strength, and was burnt away at last.

12. I have saw the luminous worlds, and observed many visible and invisible things; but you are not to be found in them. So I have gained nothing (from my observations).

13. All things composed of earth, stone and wood, are formations of water, there is nothing here, that is permanent, O god, beside yourself. You being obtained there is nothing else to desire.

14. I thank you lord! that are obtained, seen and known by me this day; and that shall be so preserved by me, as never to be obliterated (from my mind).

15. Your bright form which is interwoven by the rays of light, is visible to us by inversion of the sight of the pupils of our eyes, into the inmost recesses of our heart.

16. As the feeling of heat and cold is perceived by touch, and as the fragrance of the flower is felt in the oil with which it is mixed; so I feel your presence by your coming in contact with my heart.

17. As the sound of music enters into the heart through the ears, and makes the heart strings to thrill, and the hairs of the body to stand at an end; so is your presence perceived in our hearts also.

18. As the objects of taste are felt by the tip of the tongue, which conveys their taste to the mind; so is your presence felt by my heart, when you touch it with your love.

19. How can one slight to look and lay hold on his inner soul which shoots through every sense of his body; when he takes up a sweet scented flower, perceptible by the sense of smelling only, and finally decorating his outer person with it.
20. How can the Supreme Spirit, which is well known to us by means of the teachings of the Vedas, Vedanta, Sidhantas and the Puranas, as also by the Logic of schools and the hymns of the Vedas, be any way forgotten by us?
21. These things which are pleasant to the bodily senses, do not gladden my heart, when it is filled by your translucent presence.
22. It is by your effulgent light, that the sun shines so bright; as it is by your benign luster also, that the moon dispenses her cooling beams.
23. You have made these bulky rocks, and upheld the heavenly bodies; you have supported the stable earth, and lifted the spacious firmament.
24. Fortunately you have become myself, and I have become one with yourself, I am identical with you and you with me, and there is no difference between us.
25. I thank the great spirit, that is expressed by turns by the words myself and yourself; and mine and yours.
26. I thank the infinite God, that dwells in my unegoistic mind; and I thank the formless Lord, that dwells in my tranquil soul.
27. You dwell, O Lord! in my formless, tranquil, transparent and conscious soul, as you reside in your own spirit, which is unbounded by the limitations of time and space.
28. It is by you that the mind has its action, and the senses, have their sensations; the body has all its powers, and the vital and respirative breaths have their inflations and afflations.
29. The organs of the body are led by the rope of desire to their several actions, and being united with flesh, blood and bones, are driven like the wheels of a car by the charioteer of the mind.
30. I am the consciousness of my body, and am neither the body itself nor my egoism of it; let it therefore rise or fall, it is of no advantage or disadvantage to me.
31. I was born in the same time with my ego; and it was long afterwards that I had the knowledge of my soul; I had my insensibility last of all, in the manner of the world approaching to its dissolution at the end.
32. Long have I travelled in the long-some journey of the world; I am weary with fatigue and now rest in quiet, like the cooling fire of the last doomsday conflagration.
33. I thank the Lord who is all, and yet without all and everything; and you my soul! that are myself likewise. I thank you above those scriptures and teachers, that teach the subjective ego and the objective you.
34. I hail the all witnessing power of that providential spirit, that has made these ample and endless provisions for others, without touching or enjoying them itself.
35. You are the spirit that dwellest in all bodies in the form of the fragrance of flowers; and in the manner of breath in bellows; and as the oil resides in the sesame seeds.
36. How wonderful is this magic scene of yours, that you appear in everything, and preserve and destroy it at last, without having any personality of your own.
37. You make my soul rejoice at one time as a lighted lamp, by manifesting all things before it; and you make it joyous also, when it is extinguished as a lamp, after its enjoyment of the visibles.
38. This universal frame is situated in an atom of yourself, as the big Banyan tree is contained in the embryo of a grain of its fig.
39. You are seen, O lord, in a thousand forms that glide under our sight; in the same manner as the various forms of elephants and horses, cars and other things are seen in the passing clouds on the sky.
40. You are both the existence and absence of all things, that are either present or lost to our view; yet You are quite apart from all worldly existences, and art aloof from all entities and non-entities in the world.
41. Forsake, O my soul! the pride and anger of your mind, and all the foulness and wiliness of your heart; because the high-minded never fall into the faults and errors of the common people.

42. Think over and over on the actions of your past life, and the long series of your wicked acts; and then with a sigh blush to think upon what you had been before, and cease to do such acts anymore.
43. The bustle of your life is past, and your bad days have gone away; when you were wrapt in the net of your tangled thoughts on all sides.
44. Now you are a monarch in the city of your body, and have the desire of your mind presented before you. You are set beyond the reach of pleasure and pain, and art as free as the air which nobody can grasp.
45. As you have now subdued the difficult to manage horses of your bodily organs, and the incapable of being subdued elephant of your mind; and as you have crushed your enemy of worldly enjoyment, so do you now rule as the sole sovereign, over the empire of your body and mind.
46. You are now become as the glorious sun, to shine within and without us day by day; and do traverse the unlimited fields of air, by your continued rising and setting at every place in our meditation of you.
47. O Lord! You are ever asleep, and rise also by your own power; and then you look on the luxuriant world, as a lover looks on his beloved.
48. These luxuries like honey, are brought from great distances by the bees of the bodily organs; and the spirit tastes the sweets, by looking upon them through the windows of its eyes.
49. The seat of the intellectual world in the cranium is always dark, and a path is made in it by the breathings of inspiration and respiration, which lead the soul to the sight of Brahma.
50. O Lord! You are the scent of this flower-like body of yours, and you are the nectarious juice of your moonlike frame, the moisture of this bodily tree, and you are the coolness of its cold humours.
51. You are the juice, milk, and butter, that supports the body, and you being gone (O soul!), the body is dried up and become as full to feed the fire.
52. You are the flavor of fruits, and the light of all luminous bodies; it is you that perceives and knows all things, and gives light to the visual organ of sight.
53. You are the vibration of the wind, and the force of our elephantine minds; and so are you the acuteness of the flame of our intelligence.
54. It is you that gives us the gift of speech, and does stop our breath, and makes it break forth again on occasions.
55. All these various series of worldly productions, bear the same relation to you, as the varieties of jewelleries; are related to the gold (of which they are made).
56. You are called by the words I, you, he etc., and it is yourself that calls yourself such as it pleases yourself.
57. You are seen in the appearances of all the productions of nature, as we see the forms of men, horses and elephants in the clouds, when they glide softly on the wings of the gentle winds.
58. You do invariably show yourself in all your creatures on earth, the blazing fire presents the figures of horses and elephants in its bright flames.
59. You are the unbroken thread, by which the orbs of worlds are strung together as a rosary of pearls; and you are the field that growest the harvest of creation, by the moisture of your intellect.
60. Things that were nonexistent and unproduced before creation, have come to light from their hidden state of reality by your agency, as the flavor of meat-food, becomes evident by the process of cooking.
61. The beauties of existences are imperceptible without the soul; as the graces of a beauty are not apparent to one devoid of his eyesight.
62. All substances are nothing whatever without your inherence in them; as the reflection of the face in the mirror, is to no purpose without the real face or figure of the person.
63. Without you the body is a lifeless mass, like a block of wood or stone; and it is imperceptible without the soul, as the shadow of a tree in absence of the sun.

64. The succession of pain and pleasure, ceases to be felt by one who feels you within himself; as the shades of darkness, the twinkling of stars, and the coldness of frost, cease to exist in the bright sunlight.
65. It is by a glance of your eye, that the feelings of pain and pleasure rise in the mind; as it is by the beams of the rising sun, that the sky is tinged with its variegated colors.
66. Living beings perish in a moment, at the deprivation of your presence; as the burning lamp is extinguished to darkness, at the extinction of its light.
67. As the gloom of darkness is conspicuous at the want of light; but coming in contact with light, it vanishes from view.
68. So the appearances of pain and pleasure, present themselves before the mind, during your absence from it; but they vanish into nothing at the advance of your light into it.
69. The temporary feelings of pleasure and pain, can find no room in the fulness of heavenly joy (in the entranced mind); just as a minute moment of time, is of no account in the abyss of eternity.
70. The thoughts of pleasure and pain, are as the short-lived fancies of the fairy land or castles in air; they appear by turns at your pleasure, but they disappear altogether no sooner your form is seen in the mind.
71. It is by your light in our visual organs, that things appear to sight at the moment of our waking, as they are reproduced into being; and it is by your light also poured into our minds, that they are seen in our dream, as if they are all asleep in death.
72. What good can we derive from these false and transient appearances in nature? No one can string together the seeming lotuses that are formed by the foaming froth of the waves.
73. No substantial good can come to us from transitory mortal things; as nobody can string together the transient flashes of lightning into a necklace.
74. Should the rationalist take the false ideas of pain and pleasure for sober realities; what distinction then can there be between them and the irrational realists.
75. Should you like the Nominalist, take everything which bears a name for a real entity; I will tell you no more than that, you are too fond to give to imaginary things a fictitious name at your own will.
76. But the soul is indivisible and without its desire and egoism, and whether it is a real substance or not we know nothing of, yet its agency is acknowledged on all hands in our bodily actions.
77. All joy be yours! that are boundless in your spiritual body, and ever disposed to tranquility; that are beyond the knowledge of the Vedas, and art yet the theme of all the scriptures.
78. All joy to you! that are both born and unborn with the body, and art decaying undecayed in your nature; that are the unsubstantial substance of all qualities, and art known and unknown to everybody.
79. I exult now and am calm again, I move and am still afterwards; I am victorious and live to win my liberation by your grace; therefore I hail you that are myself.
80. When you are situated in me, my soul is freed from all troubles and feelings and passions; and is placed in perfect rest. There is no more any fear of danger or difficulty or of life and death, nor any craving for prosperity, when I am absorbed in everlasting bliss with you.

#### CHAPTER XXXVII. DISORDER AND DISQUIET OF THE ASURA KINGDOM.

1. Vasishtha said:--Prahláda the defeater of hostile hosts, was sitting in the said manner in divine meditation, and was absorbed in his entranced bliss, and undisturbed trance or insensibility for a long time.
2. The soul reposing in its original state of unalterable ecstatis, made his body as immovable as a rock in painting or a figure carved on a stone (in bas relief).
3. In this manner a long time passed upon his hybernation, when he was sitting in his house in a posture as unshaken as the firm Meru is fixed upon the earth.
4. He was tried to be roused in vain, by the great Asuras of his palace; because his deadened mind remained deaf to their calls like a solid rock, and was impassive as a parched grain to the showers of rain.

5. Thus he remained intent upon his God, with his fixed and firm gaze for thousands of years; and continued as unmoved, as the carved sun upon a stone (or sundial).
6. Having thus attained to the state of supreme bliss, the sight of injoy disappeared from his view, as it is unknown to the supremely blissful being.
7. During this time the whole circuit of his kingdom, was overtaken by spreading anarchy and oppression; as it rules over the poor fishes.
8. For after Hiranya-kasipu was killed and his son had taken himself to asceticism, there was nobody left to rule over the kingdoms of the Asura race.
9. And as Prahláda was not to be roused from his meditation slumber, by the solicitations of the Daitya chiefs, or the cries of his oppressed people:--
10. They—the enemies of the gods, were as sorry not to have their graceful lord among them; as the bees are aggrieved for want of the blooming lotus at night.
11. They found him as absorbed in his meditation, as when the world is drowned in deep sleep, after departure of the sun below the horizon.
12. The sorrowful Daityas departed from his presence, and went away wherever they liked; they roved about at random, as they do in an ungoverned state.
13. The infernal regions became in time the seat of anarchy and oppression; and the good and honest dealings bade farewell to it all at once.
14. The houses of the weak were robbed by the strong, and the restraints of laws were set at nothing; the people oppressed one another and robbed the women of their robes.
15. There were crying and wailing of the people on all sides, and the houses were pulled down in the city; the houses and gardens were robbed and spoiled, and outlawry and rapacity spread all over the land.
16. The Asuras were in deep sorrow, and their families were starving without food or fruits; there were disturbance and riot rising everywhere, and the face of the sky was darkened on all sides.
17. They were derided by the youth of the gods, and invaded by vile robbers and envious animals; the houses were robbed of their properties, and were laid waste and void.
18. The Asura kingdom became a scene of horror, by lawless fighting for the wives and properties of others; and the wailings of those that were robbed of their wealth and wives, it made the scene seem as the rule of the dark Kali age, when the atrocious marauders are let loose to spread devastation all over the earth.

#### CHAPTER XXXVIII. SCRUTINY INTO THE NATURE OF GOD.

1. Vasishtha continued:--Now Hari who slept on his couch of the snake, in his watery house of the Milky Ocean, and whose delight it was to preserve the order of all the groups of worlds;--
2. Looked into the course of world in his own mind, after he rose from his sleep at the end of the rainy season for achieving the objects of the gods.
3. He surveyed at a glance of his thought the state of the triple world, composed of the heaven, the earth and the regions below; and then directed his attention to the affairs of the infernal regions of the demons.
4. He saw Prahláda sitting there in his intense meditation trance , and then looked into the increasing prosperity of Indra's palace.
5. Sitting as he was on his serpentine couch in the Milky Ocean, with his arms holding the conch-shell, the discus, and the club and lotus in his four hands;--
6. He thought in his brilliant mind and in his posture of padmasana, about the states of the three worlds, as the fluttering bee inspects into the state of the lotus.
7. He saw Prahláda immersed in his hypnotism, and the infernal regions left without a leader; and saw the world was about to be devoid of the Daitya race.
8. This want of the demons, thought he, was likely to cool the military ardour of the Devas; as the want of clouds serves to dry up the waters on earth.
9. Liberation which is obtained by deprivation of dualism and egoism, brings a man to that state of asceticism; as the want of moisture tends to dry up and deaden the promising plant.
10. The Devas (gods) being at rest and contented in themselves, there will be no need of sacrifices and offerings to please and appease them; and this will eventually lead to the extinction of the gods; (for want of their being fed with the butter and fat of the sacrifices).

11. The religious and sacrificial rites, being at an end among mankind, will bring on (owing to their impiety), the destruction of human race, which will cause the desolation of the earth (by wild beasts).

12. With it, the samsara of worldly existence ceases. My creation after the Deluge melts away like snow at the inappropriate time, by the heat of the Sun.

13. What is the good of my providence, if I were to allow this fruitful earth to go to ruin by my neglect?

14. What can I have to do in this empty void of the world, after the extinction of these created beings into nothing, than to charge my active nature to a state of cold inactivity, and lose myself into the trance of final liberation or insensibility.

15. I see no good in the untimely dissolution of the order of the world, and would therefore have the Daityas live to its end.

16. It is owing to the struggles of the demons, that the deities are worshipped with sacrifices and other religious rites for their preservation of the earth; therefore they are necessary for the continuation of these practices in it.

17. I shall have therefore to visit the nether world, and restore it to its right order; and appoint the lord of the demons to the observance of his proper duties; in the manner of the season of spring returning to fructify the trees.

18. If I raise any other Daitya to the chieftainship of the demons, and leave Prahlada in the act of his meditation; it is sure that he will disturb the Devas, instead of bearing obedience to them. Because no demon can get rid of his demoniac nature like Prahláda.

19. Prahláda is to live to old age in his sacred person, and to reside therein to the end of the Kalpa age, with this very body of his.

20. So it is determined by Destiny, the divine and overruling goddess; that Prahláda will continue to rule to the end of the Kalpa, in this very body of his.

21. I must therefore go, and awaken the Daitya chief from his trance, as the roaring cloud rouses the sleepy peacocks, on the tops of hills and banks of rivers.

22. Let that self ridden and sleeping prince, rule unconcerned over the Daitya race; as the unconscious pearl reflects the colors of its adjacent objects.

23. By this means both the gods and demigods, will be preserved on the face of the earth; and their mutual contention for superiority, will furnish occasion for the display of my prowess.

24. Though the creation and destruction of the world, be indifferent to me; yet its continuation in the primordial order, is of much concern to others, if not to my insusceptible self.

25. Whatever is alike in its existence and nonexistence, is the same also in both its gain and loss, (to the indifferent soul). Any effort for having anything is mere foolishness; since addition and subtraction presuppose one another.

26. I shall therefore hasten to the infernal region, and awaken the Daitya prince to the sense of his duty; and then will I resume my calmness, and not play about on the stage of the world like the ignorant.

27. I will proceed to the city of the Asuras amidst their tumultuous violence, and rouse the Daitya prince as the sunshine raises the drooping lotus; and I shall bring the people to order and union, as the rainy season collects the fleeting clouds on the summits of mountains.

#### CHAPTER XXXIX. ADMONITIONS OF HARI TO PRAHLÁDA.

1. Vasishtha continued:--Thinking thus within himself, Hari started from his abode in the Milky Ocean with his companions, and moved like the immovable Mandára mountain with all its accompaniments.

2. He entered the city of Prahláda resembling the metropolis of Indra, by a underground passage lying under the waters of the deep.

3. He found here the prince of the Asuras, sitting under a golden dome in his hypnotic trance, like Brahmá sitting in his meditative mood in a cavern of the Sumeru mountain.

4. There the Daityas being changed in their bodies, by the bright rays of Vishnu's person, fled far away from him, like a flock of owls from the bright beams of the rising sun.

5. Hari then being accompanied by two or three Daitya chiefs entered the apartment of Prahláda, as the bright moon enters the pavilion of the sky at eve, in company with two or three stars beside him.
6. There seated on his eagle and fanned with the flapper of Lakshmi, and armed with his weapons, and beset by the saints hymning his praise:--
7. He said, O great soul! rise from your trance; and then blew his páncha janya shell, which resounded to the dome of heaven.
8. The loud sound of the conch, blown by the breath of Vishnu, roared at once like the clouds of the sky, and the waves of the great deluge with redoubled force.
9. Terrified at the sound, the Daityas fell flat and fainting on the ground; as when the flocks of swans and geese, are stunned at the thundering noise of clouds.
10. But the party of Vaishnavas, rejoiced at the sound without the least fear; and they flushed with joy like the Kurchi flowers, blooming at the sound of the clouds.
11. The lord of the Danavas, was slowly roused from his meditative sleep; in the manner of the Kadamba flowers, opening their small flowers by degrees at the intervals of rain.
12. It was by an act of the excretion of his breathing, that he brought down his vital breath, which was confined in the vertical membrane of the cranium; in the manner that the stream of Ganges gushes out from the high hill, and mixes and flows with the whole body of waters into the ocean.
13. In a moment the vital breath circulated through the whole body of Prahláda; as the solar beams spread over the whole world soon after they emanate from the solar disc at sun rise.
14. The vital breath, having then entered into the cells of the nine organs of sense; his mind became susceptible of sensations, received through the organs of the body like reflections in a mirror.
15. The intellect desiring to know the objects, and relying in the reflections of the senses, takes the name of the mind; as the reflection of the face in the mirror, refracts itself again to the visual organ.
16. The mind having thus opened or developed itself, his eyelids were about to open of themselves; like the petals of the blue lotus, opening by degrees in the morning.
17. The breathings then, by conveying the sensations to the body, through the veins and arteries, give it the power of motion; as the current breeze moves the lotuses.
18. The same vital breath, strengthened the powers of his mind in a short time; as the waves of a river, become more powerful when it is full of water.
19. At last his eyes being opened, his body shone forth with vivacity, by its mental and vital powers; as the lake blushes with blooming lotuses at the sun's rising above the horizon.
20. At this instant, the lord bade him awake instantly at his word; and he rose as the peacock is awakened, at the roar of a cloud.
21. Finding his eyes shining with luster, and his mind strong with its past remembrance; the lord of the three worlds, spoke to him in the manner, as he had formerly addressed the lotus-born Brahmá himself.
22. O holy youth! remember your large (dominions), and bring to your mind your youthful form and figure; then think and ponder, why you causelessly transform yourself to this torpid state.
23. You who have no good to desire nor any evil to shun, and look on want and plenty in the same light; you must know that what is destined by God, is all for your good.
24. You shall have this body till the end of Kalpa. So I tell you; rule over this kingdom as a liberated soul having no ups and downs of the mind.
25. You shall have to live here, in the living liberated state of your mind, and in full possession of your dominions, for a Kalpa period; and shall have to pass your time with this body of yours, and without any anxiety or earthly trouble whatever.
26. The body being decayed by this time, you shall have still to abide with your greatness of soul to the end; till the body being broken down like an earthen vessel, the vital life like the contained air of the pot, come to mix with the common air of vacuum.



27. Your body which is liberated in its lifetime, is to endure in its purity to the end of the Kalpa, and will witness generations passing before it without any diminution of itself.
28. The end of the Kalpa or doomsday, is yet too far when the twelve suns will shine together; the rocks will melt away, and the world will be burnt down to ashes. Why then do you waste away your body even now?
29. Now the winds are not raging with fury, nor is the world grey with age and covered with ashes over it. The marks on the foreheads of the immortals are still uneffaced, why then waste your body before its time?
30. The lightnings of the deluging clouds, do not now flash nor fall down like asoka flowers, why then do you vainly waste your precious body so prematurely?
31. The skies do not pour out their showers of rain-water on earth, so as to overflow the mountain tops, nor do they burst out in fire and burn them down to ashes; why then do you waste away your body in vain?
32. The old world is not yet dissolved into vapour, nor fused to fumes and smoke; neither are the deities all extinct, after leaving Brahmá, Vishnu and Siva to survive them; why then do you waste yourself in vain?
33. The earth on all sides is yet so submerged under the water, as to present the sight of the high mountains only on it, why then waste away your body in vain?
34. The sun yet does not dart his fiery rays, with such fury in the sky, as to split the mountains with hideous cracks; nor do the diluvian doomsday clouds rattle and crackle in the midway sky.
35. I wander everywhere on my vehicle of Garuda, and take care of all animal beings lest they die before their time, and do not therefore like your negligence of yourself.
36. Here are we and there the hills, these are other beings and that is yourself; this is the earth and that the sky, all these are separate entities and must last of themselves; why then should you neglect your body, and do not live like the living?
37. The man whose mind is deluded by gross ignorance, and one who is the mark of afflictions, is truly led to hail his death.
38. Death is welcome to him, who is too weak and too poor and grossly ignorant; and who is always troubled by such and similar thoughts in his mind.
39. Death is welcomed by him, whose mind is enchained in the trap of greedy desires and thrills between its hopes and fears; and who is hurried and carried about in quest of greed, and is always restless within himself.
40. He whose heart is parched by the thirst of greed, and whose better thoughts are choked by it, as the sprouts of corn are destroyed by worms; is the person that welcomes his death at all times.
41. He who lets the creeping passions of his heart, grow as big as palm trees, to overshadow the forest of his mind, and bear the fruits of continued pain and pleasure, is the man who hails his death at all times.
42. He whose mind is irritated by the weeds of cares, growing as strong as his hair on the body; and who is subject to the constant evils of life, is the man that welcomes death for his relief.
43. He whose body is burning under the fire of diseases and whose limbs are slackened by age and weakness, is the man to whom death is a remedy, and who resorts to its aid for relief.
44. He who is tormented by his ardent desires and raging anger, as by the poison of snake biting, is as a withered tree, and invites instant death for his release.
45. It is the soul's quitting the body that is called death; and this is unknown to the spiritualist, who is quite indifferent about the entity and nonentity of the body.
46. Life is a blessing to him, whose thoughts do not rove beyond the confines of himself; and to the wise man also who knows and investigates into the true nature of things.
47. Life is a blessing to him also, who is not given to his egotism, and whose understanding is not darkened by untruth, and who preserves his evenness in all conditions of life.

48. His life is a blessing to him, who has the inward satisfaction and coolness of his understanding, and is free from passions and hatred; and looks on the world as a mere witness, and having his concern with nothing.

49. He is blessed in his life, who has the knowledge of whatever is desirable or detestable to him, and lives aloof from both; with all his thoughts and feelings confined within himself.

50. His life is blessed, who views all gross things in the light of nothing, and whose heart and mind are absorbed in his silent and conscious soul.

51. Blessed is his life, who having his sight represses it from viewing the affairs of the world, as if they are entirely unworthy of him.

52. His life is blessed, who neither rejoices nor grieves at what is desirable or disadvantageous to him; but has his contentment in every state of his life whether favourable or not.

53. He who is pure in his life, and keeps company with pure minded men; who spreads the purity of his conduct all about, and shuns the society of the impure; is as graceful to behold, as the hoary swan with its snow white wings, in the company of the fair fowls of the silvery lake.

54. Blessed is his life, whose sight and remembrance, and the mention of whose name, give delight to all persons.

55. Know the life of that man, O lord of demons to be truly happy, whose lotus like--appearance is as delightful to the beelike eyes of men, as the sight of the full moon is delightful to the world.

#### CHAPTER LX. RESUSCITATION OF PRAHLÁDA.

1. The Lord continued:--It is the soundness of the body, which men call life; and it is the quitting of the present body for a future one, which they call death.

2. You are released from both these states, O high minded youth! and have nothing to do with your life or death anymore.

3. It is for your acquaintance, that I relate to you the components of life and death; by knowledge of which you will not have to live nor die, like other living beings on earth.

4. Though situated in the body, yet you are as unembodied as the disembodied spirit; and though embosomed in vacuity, yet are you as free and fleet as the wind, on account of your being unattached to vacuum.

5. Your perception of the objects of the touch, proves you to be an embodied being; and your soul is said to be the cause of that perception; as the open air is said to be the cause of the growth of trees, for its putting no hindrance to their height. But neither the soul is cause of perception, nor the air of the growth of trees.

6. But the perception of outward things, is no test of their materiality to the monoistic immaterialist; as the sight of things in a dream, is no proof of their substantiality, nor of the corporeality of the percipient soul.

7. All things are comprehended, in yourself, by the light of your intellect; and your knowledge of the only one in all, comprehends everything in it. How then can you have a body either to take to yourself or reject it from you?

8. Whether the season of the spring appears or not, or a hurricane happens to blow or subside; it is nothing to the pure soul, which is clear of all connection whatever.

9. Whether the hills fall headlong to the ground, or the flames of destruction devour all things; or the rapid gales rend the skies, it is no matter to the soul which rests secure in itself.

10. Whether the creation exists or not, and whether all things perish or grow; it is nothing to the soul which subsists of itself.

11. The Lord of this body, does not waste by waste of its frame, nor he is strengthened by strength of the body; neither does it move by any bodily movement, nor sleep when the body and its senses are absorbed in sleep.

12. Whence does this false thought rise in your mind, that you belong to the body, and are an embodied being, and that you come to take, retain and quit this mortal frame at different times?

13. Forsake the thought, that you will do so and so after doing this and that; for they that know the truth, have given up such desires and vain expectations.
14. All waking and living persons, have something or other to do in this world, and have thereby to reap the results of their actions; but he that does nothing, does not take the name of an active agent, nor has anything to expect.
15. He who is no agent of an action, has nothing to do with its consequence; for he who does not sow the grains, does not reap the harvest.
16. Ending of action and its fruition, brings on a quiescence, which when it has become habitual and firm, receives the name of liberation.
17. All intellectual beings and enlightened men, and those that lead pure and holy lives, have all things under their comprehension, wherefore there is nothing for them left to learn anew or reject what they have learnt.
18. It is for limited understandings and limited powers of the body and mind, to grasp or leave out some thing; but to men of unbounded capacities, there is nothing to be received or left out.
19. When a man is set at ease after cessation of his relation of the possessor or possession of any external object, and when this sense of his irrelation becomes a permanent feeling in him, he is then said to be liberated in his lifetime.
20. Great men like yourself, being placed in this state of perpetual unconcern and rest; conduct themselves in the discharge of their duties, with as much ease as in their sleep.
21. When one's desires are drowned in his reliance on God, he views the existing world—shining in his spiritual light.
22. He takes no delight in the pleasing objects about him, nor does he regret at the afflictions of others; all his pleasure consisting in his own soul.
23. With his wakeful mind, he meets all the affairs of his concern with his spiritual unconcern; as the mirror receives the reflections of objects, without being tainted by them.
24. In his waking he reposes in himself, and in his sleep he reclines amidst the drowsy world; in his actions he turns about as frolicsome children, and his desires lie dormant in his soul.
25. O you, great soul, thus continue to enjoy your supreme bliss, for the period of a Kalpa, by relying your mind in the victorious Vishnu, and with enjoying the prosperity of your dominions by exercise of your virtues and good qualities.

#### CHAPTER XLI. INSTALLATION OF PRAHLADA IN HIS KINGDOM.

1. Vasishtha said:--After Hari the receptacle of the three worlds, and observer of everything that passes in them; had spoken in the aforesaid manner in his lucid speech, shedding the coolness of moonbeams:
2. Prahláda became full blown in his body, and his eyes shone forth as blooming lotuses; he then spoke out with full possession of his mental powers.
3. Prahláda said:--Lord! I was much tired with very many state affairs, and in thinking about the welfare and sorrow of my people. I have now found a little rest from my labor.
4. It is by your grace, my lord! that I am settled in myself; and whether I am in my trance or waking state, I enjoy the tranquility of my mind at all times.
5. I always see you seated in my heart, with the clear clear vision of my mind; and it is by my good luck, that I have you now in my presence and outside of it.
6. I had been all this time, sitting without any thought in me; and was mixed up as air in air, in my mind's internal vision of you.
7. I was not affected by grief or dulness, nor infatuated by my zeal of asceticism or a wish of renouncing my body.
8. The one all being present in the mind, there is no room for any grief in it, at the loss of anything besides; nor can any care for the world, or caution of the body or life, or any fear of any kind, abide in his presence.
9. It is simply by pure desire of holiness, rising spontaneously of itself in me; that I had been situated in my saintlike and holy state.
10. Yes my Lord, I am disgusted with this world, and long to resign its cares; together with all the mutations of joy and grief, which rise alternate in the minds of the unenlightened.

11. I do not think that our embodied state is subject to misery, and that our being freed from the bonds of the body; is the cause of our release: it is worldliness that is a venomous snake in the bosom, and torments the ignorant only and not the sage.
12. It is the ignorant and not the learned, whose minds fluctuate with the thoughts, that this is pleasure and the other is pain, and that I have this and am in want of another.
13. The ignorant man thinks himself, to be a person distinct from another; and so all living beings devoid of the knowledge of truth, entertain and exult in their egoistic thoughts.
14. The false idea that, such things are acceptable to me, and others are not so; serves only to delude the ignorant, and not the wise (who acquiesce to whatever occurs to them).
15. All things being contained by and situated in my all-pervading spirit, how can we accept one and reject another thing, as distinct from and undesirable to the identical one?
16. The whole universe whether real or unreal, is a manifestation of omniscience. We know not what is desirable or detestable in it to be accepted or rejected by us.
17. It is only by discrimination of the natures, of the viewer and the view; and by reflecting the Supreme Soul in one's self, that the mind receives its rest and tranquility.
18. I was freed during my trance, of the consciousness of my being or not being, and of whatever is desirable or detestable to anyone; and I continue also, in the same state of my mind even after I am awakened.
19. This state being familiar to me, I see everything in the spirit within myself; and I act according as it pleases you.
20. O lotus-eyed Hari! You are adored in all the three worlds; wherefore it benefits you to receive my adoration also, offered in the proper form.
21. Saying so, the lord of Dánavas, presented his platter of presents before the god, as the lord of hills pays his offerings to the full-moon.
22. He worshipped Hari first of all, together with his weapons and his vehicle Garuda; and then he adored the bands of the gods and Apsaras that accompanied him and the three worlds contained in him.
23. After he had done worshipping the lord of the worlds, with the worlds situated within and without him; the Lord of Lakshmi spoke to him saying:--
24. Rise, O lord of Dánavas | and sit upon your throne, until I perform your inauguration this very moment.
25. Hari then blew his Pánchajanya shell summoning the five races, of the gods, Siddhas, sádhyas and men and Daityas, to attend at the ceremony.
26. After this the lotus-eyed god placed him on the throne which he deserved, and whereon he caused him to sit as cloud rests on the summit of a mountain.
27. Hari then caused him to make his sacred ablution, with the waters of the milky and other oceans; and those of the Ganges and other holy rivers, which were presented before him.
28. All bodies of Bráhmans and Rishis, and all groups of Siddhas and Vidyádharas; with the Lokapálas or rulers of the quarters, attended and assisted at the ceremony.
29. Then Hari the immeasurable Spirit, anointed the great Asura in the kingdom of the Daityas; and the Maruta winds praised his praise, as they do the hymns of Hari in heaven.
30. Then blessed by the gods and appraised by Asuras, Prahláda greeted them all in his turn; and was thus addressed at last by the slayer of Madhu (Vishnu).
31. The Lord said:--Do you rule here as sole monarch, as long as the mount Meru stands on the earth, and the sun and moon shine in the sky; and be filled with all praiseworthy virtues of your own.
32. Govern your kingdom without any interested motive of your own, and without showing any symptom of anger or fear on your part; but preserve your moderation and a tolerant spirit in all your affairs.
33. May you never have any disquiet, in this kingdom of excellent soil and plenteous provisions; nor do you create any disturbance to the gods in heaven, or to men on earth below.
34. Conduct yourself in your proper course at all events, which may occur to you at anytime or place; and never allow yourself to be led astray, by the sudden whims of your mind or the freaks of fancy.

35. Keep in mind your spiritual being, and abandon your egoism and selfish views altogether; and then by managing your affairs in one even tenor, both in your want and prosperity, you will evade all the changing ways of fortune.

36. You have seen both the ways and dealings of this world, and measured also the immeasurable depth of spiritual knowledge. You know the state of everything in every place, and require no advice of anybody.

37. As you are now perfectly devoid of your anger, passions and fears, there is no more any chance of further conflicts between the gods and Asuras, under your rule over them in future.

38. No more will the tears of Asura females, wash the decorations on their faces; nor will the currents of rivers rise as high as lofty trees, with floods of tears from their weeping eyes.

39. The cessation of hostilities between the gods and demons, will render the earth as quiet from this day, as the calm ocean after its churning by the Mandara mountain.

40. The wives of the gods and demigods, will no more be led away in captivity by one another; but will rest fearless under the marital roofs of their husbands in future.

41. Let your expectations now rise from their dormancy, of many long nights of dismal darkness, and be crowned with success and prosperity; and do you, O offspring of Danu! enjoy your unconquerable royal fortune, as in the company of your charming consort.

#### CHAPTER XLII. SPIRITUALITY OF PRAHLÁDA.

1. Vasishtha continued:--The lotus-eyed Hari, having said thus much to Prahláda, departed with the whole concourse of the assembled gods, Kinnaras and men, from the abode of the Asura.

2. Then did Prahláda and his associates throw handfuls of flowers on the departing god, as he was mounted on the back of Garuda, the king of birds.

3. The god crossed the heavenly Ganges and reached at the Milky Ocean, where he took his serpent couch as the black bee sits on the lotus-leaf.

4. The god Vishnu sat on his serpent seat with as much ease, as Indra sits in heaven in the assembly of the gods; and as the lord of the demons, was made to sit in the infernal region wholly devoid of all his cares.

5. I have now related to you, Ráma! the whole narrative of Prahláda's coming to his sense, from the samadhi state of his insensibility; and this account is as charming to the holy hearer, as the cooling moonbeams are refreshing to the tired traveller.

6. The man that ponders in his mind, the manner of Prahláda's resuscitation to life; is regenerated in that blissful state, from the sinfulness of his former condition.

7. A simple rehearsal of this narration, wipes off the sins of men; while the deep consideration of its spiritual sense, leads one to his eternal salvation.

8. The ignorant are released from their ignorance, and the deep thinker is released from his sins; therefore do not neglect to ponder well on it, for the remission of all your sins.

9. The man who considers well the manner of Prahláda's gaining his attainment of liberation, gets a remission of all the sins committed by him in his repeated previous states of life.

10. Ráma said:--Tell me sage, how the sound of the Páñchajanya conch shell, roused the mind of the devout Prahlada from its immersion in holy meditation.

11. Vasistha replied:--Know Ráma, that there are two states of liberation attending on sinless persons, the one is the emancipation of one in his embodied state in this life, and the other is after his departure from here.

12. The embodied liberation means one's continuance in his living body, but with a state of mind freed from its attachment to worldly things, and liberated from the desire of fruition and reward of all his meritorious acts.

13. The disembodied liberation is obtained after the soul is released from the body, and is settled in the Supreme Spirit. It is a freedom from the recurrence of future life and birth in this mortal world.

14. The living liberated man is like a fried grain, whose regenerating power is parched within itself, and the desire of whose heart is purified from every expectation of future reward or regeneration.

15. He remains in the pure, holy and magnanimous state of his mind, who resigns himself solely to the meditation of the great soul, and continues as if he were asleep in his living and waking states.

16. Being thus entranced in his inward meditation, he continues in a samadhi state for a thousand years, and wakes again to his senses, if he is allowed to live long ever after that period.

17. Prahláda remained thus with his holy thoughts suppressed within himself, until he was roused from his trance by the shrill sound of the conch-shell.

18. Hari is the soul of all beings, and he who assimilates himself to that god in his thought; becomes identified with the Supreme Soul, which is the cause of all.

19. No sooner the god thought that Prahlada should come to his sense, than his sensation came immediately to him at the Divine Will.

20. The world has no other cause, but the Divine Spirit; which with the assistance of the causal elements, takes different forms on itself at the time of creation; and therefore it is the spirit of Hari that constitutes the world.

21. The worship of God in spirit, presents Hari to the spiritual sight; and the worship of Hari in his outward form, represents the figure to the soul and the inner mind.

22. Do you, O Ráma! put out the visible sights from your view, and look at the inmost soul within yourself; being thus accustomed to spiritual meditation, you will soon have the sight of your God.

23. The world presents a scene of the gloomy rainy whether, with showers of griefs falling on all sides; it is likely to freeze us in ignorance, unless we look to the sun of our reason.

24. It is by grace of God that we can avoid the delusions of the world, as we may escape from a demon by means of a spell.

25. It is at the will of the spirit, that the thick darkness of the mind, is dispersed and cleared off in time; the world is a network of delusion, which is scattered like a smoke by the breeze of reason.

#### CHAPTER XLIII. REST AND REPOSE OF PRAHLADA.

1. Ráma said:--Sage, your knowledge of all truths, and the light of your holy discourses, have gratified me as much, as the cooling moonbeams gratify the medicinal plants.

2. Your gentle and purifying words are as gratifying to my ears, as the beautiful and sweet flowers delight the external senses.

3. Sage, if the exertions of men, as you said, be the causes of their success, how was it that Prahláda came to be enlightened without his effort or attempt?

4. Vasishtha replied:--Yes Ráma, it was by his courageous exertion, that the high-minded Prahláda had acquired his divine knowledge; and there was no other cause.

5. The soul of man is the same as the spirit of Náráyana, (which means abiding in man); and there is no difference between them, as there is none between the oil and the sesame seed; and as the cloth and its whiteness, and the flower and its fragrance are not distinct things.

6. And Vishnu is the same with his spirit or the soul of man, and the human soul is the same with Vishnu. Vishnu and the soul are synonymous terms as the plant and the vegetable.

7. Prahlada came at first to know the soul by himself, it was afterwards by means of his intellectual power, that he was led to the belief and made many converts after his own example.

8. It was by his own efforts, that Prahláda obtained his grace and blessing from Vishnu; and it was by the exercise of his own reasoning, that he came to the knowledge of the Eternal Mind.

9. Sometimes the soul is awakened of itself by one's own intuition, and at others it is roused by the grace of the personal god Vishnu, owing to one's faith in his person.

10. And though this god may be pleased with his prolonged service and devout worship, yet he is unable to confer spiritual knowledge to one devoid of his reasoning faculty.

11. Hence the primary cause of spiritual light is the intelligence of a man and which is gained by exertion of his mental powers only; the secondary causes may be the blessing and grace of a deity, but I wish you to prefer the former one for your salvation.

12. Exert therefore your personal effort at first, to keep the fivefold organs of sense under proper control; and regularly practise with all diligence to cultivate your understanding, and the power of reasoning.
13. For know whatever gain anyone makes at anytime, it is owing to his own efforts only that he gains the same, and not by any other means whatever.
14. It is only by dependence on your personal powers, that you can surmount the insuperable barriers of your sensual desires; and then by crossing over the ocean of this world, reach to the other shore of supreme joy.
15. It requires no exertion or personal effort to see the figure of Vishnu; but the mere sight of the image is not sufficient to save you, or else the birds and beasts would all be saved by looking at it.
16. If it were in the power of the spiritual guide also to save his foolish followers by his preachings; it would be possible also to the leaders of camels and cattle, to save their herds in their future lives.
17. It is in the power of the mind only to acquire anything good for one's self, and not the favour of Hari or that of Hara, or the influence of money, that is able to effect anything.
18. It is by means of constant practice, accompanied by self-resignation and self-control, that one is enabled to effect anything; and whatever he is unable to do by these means, is impossible for him to do by any other in the three worlds.
19. Look to the spirit in the spirit, and adore the spirit in your own soul; behold the Supreme Soul in yourself, and have the Universal Soul in your own soul, and thus remain with it.
20. Fools flying from attending to the scriptures, or practising their self-devotion and exercise of reason, have adopted to themselves the Vaishnava faith as a path leading to their better being.
21. Practice and diligence are said to be steps to self-enlightenment, and rites and ceremonies are represented as secondary courses resorted to for want of the former!
22. The senses being unmanageable what is the good of ceremonial observances, and these being under control, it is useless to observe the ritual.
23. Without rationality and dispassionateness of his spirit, it is hard to have Hari (or spiritual joy); and when there is the cool and calm reasoning of the mind, it is as useless to have the idol of Hari, as to place a lotus in the hand of the dead and liberated.
24. When you have the qualities of abstraction and composure in your mind, think you have everything in yourself; for these being in your possession, you become an adept, or else you are an ass of the forest.
25. Men are eager to find favour in the sight of the gods (and great men); but they do not seek the favour of their hearts and minds.
26. Vishnu the indwelling spirit of the body, is situated in the inmost soul of every individual. It is the ignorant fool only that forsakes the innermost Vishnu, and seeks the outer form for its leading to the other.
27. The consciousness dwelling in the cavity of the heart, is the true body of the everlasting spirit; and the outward form of Vishnu, holding the conchshell, club, lotus and the discus, is but a false representation of it.
28. He who forsakes the real form, and follows the fictitious one, lets off the ambrosia pass from his hand, in pursuit of some promised sweet delicacy.
29. He who is not settled amidst the charming scenery of his spiritual meditation, lets his frantic mind to rove at large, after every object that presents itself before him.
30. He who has not the abstract knowledge of the soul in himself, is under the subjection of his infatuated mind; and worships the image bearing the conch, discus, club, and lotus in its hands, as the supreme lord and god.
31. It is by practice of continued austerity, and a prolonged worship of this deity, that the mind of the devotee becomes purified in process of time, and gets rid of its turbulent passions at last.
32. But the daily practice of self-control and abstract meditation, gives the mind the same purity, and like the Amra or Mango fruit, it gets its accompanying virtues one by one.

33. So the soul is said to get in itself the virtues of peace, contentment and the rest, by means of the external adoration of Hari; and it is for this reason that the practice of idol worship is prescribed in the scriptures.

34. He who obtains his blessing from the all powerful god, gets it in reward of his merit; as a fruit of the tree of his long practice.

35. It is mental labor which is the foundation of every improvement, and of all lasting good in life; just as the cultivated soil is the cause of the good condition of the harvest.

36. Even the digging of the ground, and the pulling of the hill, is productive of no good without application of the mind.

37. Men may undergo a thousand transmigrations, and wander about the earth in various births and shapes, and yet find no rest composure of their minds.

38. They may worship Brahmá, Vishnu and the Rudras forever, and gain their favour also, and yet can have no salvation owing to the perturbed state of their minds.

39. Leave off worshipping the visible form or image of Vishnu, either internally or externally in your mind or before your sight; and put an end to your transmigration, by meditating on your consciousness alone.

40. Behold the not stained form of one infinite God in your conscious self, and by forsaking all whatever it is conscious of. Taste the sweet essence of the one real entity, and go over the ocean of repeated births in the mortal world.

#### CHAPTER XLIV. NARRATIVE OF GÁDHI AND HIS DESTRUCTION.

1. Vasishtha said:--Ráma; it is the government of the restless mind alone, that is able to destroy the delusion, which causes the interminable transmigrations in this mortal world. There is no other means to this end.

2. Hear attentively, O sinless Ráma! this story which I am going to relate to you, in order to show you the intricacy of understanding the nature of worldly delusions.

3. There is the large district of Kosala on the surface of this land, which is full of forests and fruitful trees, forming as gardens of Kalpa trees; and abounding with minerals like the Sumeru mountain.

4. There lived a learned Bráhman, known by the name of Gádhi; who was intelligent and versed in the Vedas, and remained as an image of virtue.

5. From his youth he continued with the calmness of his mind, and abstracted from and indifferent to worldly affairs; and was of as pure and not stained a soul as the clear sky above.

6. Then intent on some fixed purpose of his mind, he left the company of his friends, and went out to a forest to perform his austere devotion.

7. He found there a lake filled with full blown lotuses, and the moon shining in the sky with the scattered stars about her; and all shedding their luster like showers of rain.

8. He went down into the lake, and stood in the midst of the waters up to his neck; his body was below water, and his head floated over it as a lotus; and he stood upon his devotion, intent with a view to have the sight of Vishnu present before him.

9. He thus passed full eight months, continuing with his body immersed in the water of the lake; and his face was shrivelled and wan, like the lotuses of his lake for want of sun shine.

10. When he was emaciated by his austerities, his god Hari appeared before him, in the manner of a dark cloud of the rainy whether, appearing over the parched earth of the hot season.

11. The Lord said:--Rise O Bráhman! from amidst the water, and receive your desired blessing of me; because the tree of your penance vow, is now flowering with its expected fruit.

12. The Bráhman replied:--I bow to you, O my lord Vishnu! You are the receptacle of the three worlds, and the reservoir of innumerable starry worlds, which rise as lotuses in the lake of your heart, and whereon you sit like the black bee.

13. I want to behold my lord, the spiritual delusion which you have ordained to blindfold this world, and known as Vishnu Máyá.



14. Vasishtha said:--To this the god replied:--you shall truly behold this delusion, and get rid of it afterwards, by virtue of your devotion. Saying so, the god disappeared from his sight as an aerial castle.
15. Vishnu being gone, the good Bráhmán got up from his watery bed, in the manner of the fair and humid moon, rising from amidst the cool and white Milky Ocean.
16. He was glad in his soul at the sight of the lord of world, and his heart was full blown with joy; as the Kumuda lotuses unfold at the sight of the moon.
17. He then passed some days in that forest, overjoyed in his mind by the sight of Hari, and employed himself in discharge of his Bráhmanical duties.
18. Once on a time as he had been bathing in the lake, overspread with full-blown lotuses, he thought upon the words of Vishnu, as the great sages reflect in their minds the sense of texts of Vedas.
19. Then in the act of his discharging his priestly functions in the midst of sacred water, he made his mental prayer for the expurgation of his sins.
20. As he was performing this act in the midst of the water, he chanced to forget his sacred mantras (texts), and was drowned in deep water in the confusion of his mind.
21. He thought that his body had fallen down like a mountain tree, in the dale below by a blast of wind; and that his dead corpse was taken up and mourned over by his friends.
22. He thought that his vital breath had fled away from his beings, and the members of his body were as motionless as the shrubs of sugar cane; laid down on the ground by a hurricane.
23. He thought his countenance to have faded away, and grown as pale as the withered leaf of a tree; and that his body now turned to a carcass, was lying on the ground like a lotus-bud torn from its stalk.
24. His eye balls were as dull and dim, as the stars of the morning are shorn of their beams; and the ground seemed to be as dry to him as in a lack of rainwater, and filled with flying dust on all sides.
25. He believed his dead body was beset all about by his kind friends, weeping upon it with their sad and sorrowful countenances, and loudly lamenting and crying over it like birds upon trees.
26. He thought his faithful wife sitting at his feet as handsome lotus flower, and weeping as profusely with a shower of tears from her lotus like eyes, as the rushing of waters at the breaking of an embankment.
27. His sorrowing mother with her loud wailing and mournful crying, was buzzing like the humming bee; and holding the chin newly over grown with whiskers in her tender hand.
28. His friends were sitting by his side with their dejected looks, and with trickling tears dropping down their faces and cheeks; and these washed his dead body, as the melting dews on withered leaves, bedew the parent tree.
29. The members of his body now ceased to befriend him, like strangers who decline to become friends for fear of future separation, or turning unfriendly ever afterwards in life.
30. The open lips leaving the teeth bare, seemed to deride at the vanity of human life; as the white and bony teathed ascetics and cynics do on unsteadyness of worldly events.
31. His mouth was speechless, as that of a devotee in his meditation; and the body was motionless, as it was made of mud and clay; it slept to wake no more, like a sage absorbed in his hypnotism.
32. It remained quiet with its lifted ears, as if to listen to the cries and wailings of the mourning friends; in order to judge the degrees of their affection and grief for him.
33. Then the relatives raised their loud lamentations, with the sobbing and beating of their breasts, swooning and rising, and shedding floods of tear from their leaky eyes.
34. Afterwards the sorrowful relations, removed the disgusting corpse with their bitter cries for its funeral, seeing it no more in future in this passing world.
35. Then they bore the body to the funeral ground with its rotten flesh and entrails, and daubed all over with mud and dust, and placed it on the ground, strewn over with unnumbered bones and skeletons, and dried and rotten carcasses.

36. Flights of flying vultures shaded the sunbeams on high, and the burning piles drove the darkness below; the fearful glare of open mouthed jackals flashed on all sides, as they were flames of living fire.

37. There the ravens were bathed in floods of blood, and the crows dipping their wings in it; hungry birds were tearing the entrails, and the old vultures were entrapped in those strings.

38. The friends of the dead burnt the corpse in the funeral flame and reduced to ashes; and the moisture of the body flew in fumes, as the waters of the ocean are evaporated by the marine fire.

39. The burning wood of the funeral pile, consumed the dead body with loud cracking noise; and the dry fuel of the pile, flashed in encompassing flames with curling smoke over them.

40. The devouring fire gnawed down the bones with crackling noise, and filled the atmosphere with the filthy stink and stench. It gorged up all that was soft or hard, as the elephant devours the reeds with the moisture contained in their cellular vessels.

#### CHAPTER XLV. GÁDHI REBORN AS A CHANDALA, AND MADE KING.

1. Vasishtha said:--Then Gádhi, standing as he was amidst the water with his sorrowful heart, saw many other occurrences in the clearness of his mind.

2. He saw a village in the vicinity of Bhuta Mandala full of its inhabitants, and that he was reborn there in the womb of a Chandala woman, in which he remained with great pain.

3. Confined in the cavity of the womb, he felt his body pressed by the pressure of the intestines, while his senses were sorely annoyed by being constrained to abide the stink of the ordure and filth in the intestinal parts of Chandala woman.

4. After the foetus was matured, he was born in proper time, with its black complexion like a dark cloud of the rainy season, and soiled with filth all over its body.

5. It grew up to childhood and then to boyhood in the Chandala's house, and moved about here and there like a pebble thrown up by the current of the Yamuna stream.

6. It reached its twelfth and then its sixteenth year of age, and had its body fully developed like a rainy cloud increasing in its size.

7. Then accompanied by a pack of hounds, the lad roved from one forest to another, and continued to hunt after and kill the wild deer, in his occupation of a huntsman.

9. She was black and swarthy in her whole complexion, except her two rows of milk white teeth, and had all her limbs as lively and supple as the tender creepers of the forest.

10. They sported together in the skirts of the forest in their youthful dalliance, and wandered about the flowery meadows, like a couple of nigrescent bees.

11. When tired they took their seats on beds of leaves and creepers, which were spread over the plains, like those scattered over the environs of the Vindhya hills, by the driving winds.

12. They reposed in woodland gardens, and slept in the caverns of mountains; they sat on heaps of leaflets, and had their abode under shrubberies and covered shelters of creeping plants.

13. They decorated their heads with Kinkirata flowers, and their necks and bosoms with blossoms of various kinds. They hung Ketaka flowers in their earholes, and made necklaces of amra small flowers.

14. They rolled on beds of flowers and roved about the foot of the mountain; they knew all the trees where to resort, and were skilled in archery and hunting the deer.

15. They produced many children as the offshoots of their race in the hilly region; and they were as rude and rough as the prickly thorns of the Khadira plant.

16. After passing their youth in family life, they came gradually to their decay and decline; till at last they were overtaken by decrepit old age, which was dry of pleasure as the parched ground of the desert.

17. Then returning to their native village in the Bhuta district, they built for themselves a poor hut of leaves and straws, and there lived as recluse hermits.

18. Gádhi found his body worn out with age, and grown as thin and lean as a dry leaf, and as a withered tamala tree growing in a mountain cave; which for want of moisture soon dwindles into decrepitude.

19. He saw his Chandala family increasing in its members, and himself becoming reduced in his means and irritated in his speech in his extreme old age.
20. As Gádhi found himself to be the oldest man alive among the Chandalas, and had his comfort in the members of his family in his dotage:--
21. He came to see at last all his family to be swept away by the cruel hand of death, as the rainwater carries away the fallen leaves of the forest.
22. He continued to lament over their loss, with his heart rent with sorrow; and his eyes were suffused in tears, like those of a male deer separated from its companions.
23. Thus passing some days in that forest with his heart overflowed with grief, he left at last his natal land, as the aquatic fowls quit their native lake, when its waters and the lotus plants are dried up.
24. He travelled through many countries with his sad and sickly heart, without finding a spot of rest and repose; and was driven to and fro, as a cloud is carried by contrary winds.
25. On one time he entered the opulent city of the Kirs, and observed the birds flying over it, like so many balloons hanging in the air.
26. There he saw rows of trees on both sides of the road, waving their variegated leaves and clusters of flowers like enamelled cloths and gems; and the path strewn over with beautiful flowers of various kinds up to the heels.
27. He then came to the royal road, resembling the milky path of heaven; and found it filled by soldiers and citizens, and their women without number.
28. He saw there the auspicious royal elephant decorated with its shining and embroidered trappings; and appearing as the golden mountain of the gods moving on the earth.
29. He learnt it to be rambling about in search of a new king, to be elected in place of the last king who was lately dead. The royal elephant was employed as a jeweller to select the best gem to be placed on the royal throne.
30. The Chandala remained to look steadfastly on the elephant with his curious eye, and found it to be no other than a hill in motion.
31. As he was looking on it with amazement, the elephant came to him and lifted him with his trunk; then setting him on his head with respect, bore him as the mount Meru bears the sun on its top.
32. Seeing him to be sitting on the animal's head, the people sounded their trumpets; the noise whereof was loud as that of the resounding ocean, to the roaring of the diluvian clouds in the sky.
33. Then the acclamation of 'Victory to the king,' rose from the assembled throng and filled the air around; and seemed as it were the united cry of morning birds over the waking world.
34. Next rose the loud voices of the eulogists, which, moved in the air like the dashing waves of the sea.
35. Then the women joined to anoint him as their king, and moved about him like the waves of the sea; surrounding the Mandara mountain after its labor of churning.
36. The respectable ladies adorned him afterwards with many ornaments of various gems, as the sea laves the rock on its shore; with the many colored waves under the beams of the rising sun.
37. Youthful maidens poured cooling ointments on him, as the raining clouds pour down their waters, on the tops of mountains.
38. Other women decorated his person with wreaths of fragrant flowers, with their tender hands; as the season of spring adorns the forest with variety of flowers, with her hands of the tender stalks and branches.
39. They put a great many paints and pastes upon his person, which decorated it, as the rays of the sun, paint the mountain with the many colors of its minerals.
40. His body being decorated with ornaments made of gems and gold, attracted all hearts unto him; as the mount Meru is attractive of all hearts, by the variegated clouds of evening shining upon it.
41. He was adorned by beauteous maids, with shoots of creeping plants; which gave him the appearance of the Kalpa tree, entwined by its creepers.

42. Being thus anointed and decorated, he was attended to by all the royal family and subjects; as a shady and flowering tree, is resorted to by the travellers.

43. They all assembled and installed him on the throne, as the gods join together, to place Indra on the throne, after he is borne on the back of the Airāvata elephant.

44. In this manner, was the Chandala made a king in the city of the Kirs; and he was much overjoyed at his unexpected good fortune, as a raven is delighted to find a stout dead deer in the forest.

45. His feet were rubbed by the lotus like hands of the Kiri queen, and his body daubed with scented powder of frankincense, which gave it the brightening appearance of the evening with the crimson clouds.

46. He flaunted in the Kir city and in the midst of their women, as a lion struts in the company of lionesses in the flowery forest.

47. He now forgot his former pains and sorrows; and his person was much cooled, as by wearing a necklace of pearls, dropped from the heads of elephants killed by lions. And he was much delighted at the enjoyment of the luxuries in company with these good people, as a sun-burnt elephant is refreshed, in a lake full of water and forage.

48. He ruled here for sometime in his self-gotten kingdom, having extended his power and mandates on all sides; he ruled the state through the medium of the ministers, and was himself known by the name of Gávāla throughout his dominions.

#### CHAPTER XLVI. GADHI'S LOSS OF HIS VISIONARY KINGDOM.

1. Vasishtha continued:--Thus was Gádhi surrounded by his courtiers, and attended by his ministers; the chiefs paid their homage to him, and the royal umbrella was raised above his head and the chowrie flapped about him.

2. He attained great dignity on seeing his mandates were carried out on every side. He was delighted to learn the state affairs, and to be informed that his subjects were happy and lived fearless within his dominion.

3. The paeans of the eulogists, made him forget himself and his former state; and the excess of his delight, made him as giddy as if by intoxication.

4. He ruled for full eight years over the Kiri kingdom, and managed himself in an honourable manner all along that time.

5. He was once sitting at his pleasure and without his royal clothing in the open air; and was looking at the clear firmament, which was devoid of clouds and darkness, and without the light of the sun, moon and stars.

6. His heart was full with the enjoyment of royal dignity, and did not think much of the trinkets and ornaments, which were loaded upon him.

7. He went abroad at one time in this naked state of his body and saw the setting sun bending his course below the horizon from his wonted path of glory.

8. He saw there a band of Chandalas of black complexions and big bodies, singing like melodious cuckoos the approach of the spring season.

9. They were striking the strings of their wired instruments--lyre, with the strokes of their trembling fingers; as the swarm of sweet sounding bees, shake the trembling leaves of trees with their fluttering and buzzing.

10. There stood an old man among them, who seemed to be the leader of the band; and appeared with his grey head and ruby eyes, like the mount Meru with his snow covered top and shining caverns.

11. He approached the king saying:--How is it, O Kálanjaka! that you came to be here, has the king of this place taken you for his associate on account of your skill in music?

12. Does he take a liking for sweet songsters, as they do for the musical Kokilas, and does he load upon them his favors, with presents of household cloths and seats?

13. I am as much glad to see you here today, as men are pleased to see the Mango tree, filled with its fruits and flowers in spring.

14. I am as glad in my heart as the budding lotus at the sight of the rising sun, and the selenic or medicinal plants at moonrise; and as great men are pleased with all their best gains, so am I pleased at seeing you here, because the highest limit of joys is the sight of a friend.

15. As the Chandala was addressing the king in the said manner, he acquainted him of the manner in which the wheel of time turned to his favour.
16. At this instant his consorts and servants that were standing at the window, overheard their conversation, and were in deep sorrow to learn that he was a Chandala by birth.
17. They were as sick at heart as the lotus-flowers under a shower of frost, and as a tract of land under a famine; and the citizens were as cheerless upon learning this, as upon seeing the conflagration of a mountain wood.
18. He hurled his defiance at these words of the old Chandala, as the lion lying on the ground, shows his teeth at the sneering of a cat on the top of a tree.
19. He fled in haste into the inner apartment, and among its sorrowful inmates, with as much throbbing of his heart, as the reluctant swan enters a lake of withering lotuses, in the dry season.
20. His limbs grew stiff, and his countenance became pale with fear; and his knees tottered with inward rage, as the trunks of trees shake with the burning fire in their hollows.
21. He saw all persons there sitting in a melancholy mood, with their downcast looks and drooping heads; like the bending tops of plants, eaten up at the root by mice and rats.
22. The ministers, the ladies of the harem and all people of the city, refrained from touching his person, as they avoid the touch of a dead body lying in the house.
23. The servants ceased to minister unto him, and the ladies with all their love and sorrowed for him, loathed his company.
24. They looked upon his cheerless face and dark complexion with its departed luster, as the funeral ground which every one loathes to look upon.
25. Though the people sorrowed for his darksome body, now smoking with fumes of his grief; yet they durst not approach his person, which appeared to burn as a volcano amidst its smoke.
26. The courtiers left him with the heavings of their hearts, nor were his orders obeyed anymore, than those of quenching the cool ashes with water.
27. The people fled from him as from a horrible Rākshasa, who is the cause of evil and danger only.
28. Thus was he shunned by all, and left lonesome amidst the populous city; and became as an unbefriended traveller passing through a forlorn country, without money or skill to support him.
29. Though he called and approached everybody, yet he got no answer from anyone; as the hollow sounding reed, is never returned with a reply by any of the passers by.
30. They all said to one another, that the guilt of their long association with the Chandala, cannot be expiated by any other penance, than by the act of burning themselves alive on the funeral pile in the form of self-immolation.
31. Being so resolved, the ministers and citizens all joined together, and raised for themselves piles with heaps of dry wood.
32. These being lighted, blazed all about the ground like stars in the sky, and the city was filled with loud wailings of the people all around.
33. The wailing wives were shedding showers of tears with their loud and piteous cries; and the weeping people were heaving their heavy groans with their choked voices, all about the burning furnaces.
34. The plaintive cries of the dependants of the self-cremating ministers, rose as the swell of whistling winds amidst the forest trees.
35. The bodies of great Brāhmans, that were burnt on the piles, sent forth their fatted fumes in the air; which were scattered about by the winds, and overcast the landscape as with a portentous mist.
36. The winds bore aloft and spread far and wide in the open sky, the stench of the burning fat and flesh of men; which, invited flocks of the flying fowls of the air to the feast, and the disc of the sun was hid under the wide extending shadow of the winged tribe.
37. The flame of the burning pile, carried by the winds to the sky, burned as a conflagration on high; and the flying sparks of fire scattered in the air, appeared as falling meteors blazing in the horizon.

38. Here the helpless children were crying for their ornaments being robbed by atrocious robbers, owing to their want of guardians; and there the citizens were threatened with the loss both of their lives and properties by the dacoits.

39. On one side the people were seen to lament the loss of their relatives; on the other were the bands of thieves, lurking and searching unobserved about the houses for plunder and booty.

40. As adverse fate brought on this direful change on the devoted city; its horrified inhabitants remained in mute amazement; as on the last doom of nature.

41. Gavala, the Chandala prince, whose mind was purified and whose manners were refined in the society of the great men of the palace; witnessed the sad catastrophe of the state, and mourned in himself with a pensive heart.

42. It is all owing to me, said he, that all this sorrow has befallen on this state; and that time has brought on the untimely dissolution of the doomsday; both on this kingdom and the royal family and its ministerial officers.

43. What is the good of this miserable life of mine? My death is a blessing to me than living in this wretched state. It is better for the mean and base to die away, than live to be reviled by others.

44. Thus resolved, Gavala prepared a pile for himself, and made an offering of his body in the burning furnace, like the poor moth dropping on fire, without betraying a sigh.

45. As Gavala cast his body amidst the flame, and was pulling his limbs singed by the fire; their violent motion and his painful emotion, roused the dreaming Gádhi from his reverie amidst the water.

46. Válmíki said:--As the sage was saying these things, the day departed with the setting sun to its evening devotion; the congregation broke with mutual salutations, for the performance of their evening ablutions, and assembled again with the rising sun after dispersion of the gloom of night.

#### CHAPTER XLVII. VERIFICATION OF GADHI'S VISION.

1. Vasishtha resumed:--Gádhi was soon afterwards relieved from the disturbances of his mind at the delusions of the world; and he was set at rest from his perturbed state, like the disturbed sea after subsidence of its waves.

2. His mind being freed from its painful thoughts, regained its repose after the troublesome dream, had passed away, and he resumed his calmness, as the god Brahma had his rest, after the labor of his creation was over at the end of the kalpa.

3. He regained his senses slowly, as a man upon waking from his sleep; and as one gains his sobriety after the passing off of his inebriation.

4. He then said to himself, I am the same Gádhi and in the same function (of my sacred ablution in the water). All this is nothing that I had been seeing so long, and this I see as clearly as men see things after dispersion of the shade of night.

5. Remembering himself what he was, he lifted his feet from amidst the water; as the lotus-bud lifts its head above the water, after the frost is over in spring.

6. He said again, this is the same water, sky and earth (where I stood before); but what I was just seeing, is quite astonishing to me.

7. What am I and what do I see now, and what was I and had been doing all this time? With these thoughts he remained a long time with his knitted brows and staring eyes.

8. It was my weakness, said he, that showed me this delusion; and knowing it for certain, he came out of the water, as the rising sun appears above the horizon.

9. Then rising on the bank, he said:--Ah! where is that mother and wife of mine, who attended on me at the moment of my death.

10. Or were my parents dead in the ignorant state of my boyhood, like the parent plant of a young shoot, cut off by the sword of death?

11. I am unmarried and know not the form of a wife, and am as ignorant of married love, as a Bráhma is stranger to the destructive taste of forbidden liquors.

12. I am too far from my country and know none of my friends and relatives; unto whom I shall return and therto to die.

13. Therefore all these scenes that I have come to see, are no more than the forms of the fairy land pictured in my fancy.

14. Be it as it may, all this is but delusion and dream, and we are living dead among our friends; it is all magic and delusion, and nothing is true or real herein.
15. Our minds are as wild beasts, roaming furiously in the forest of error; which presents endless scenes of delusion to living beings at large.
16. Reflecting on these delusions in his mind, Gádhi passed some days at his own house amidst the woods.
17. Once on a time he happened to entertain a Bráhman at his house as his guest, who resorted there to take his rest from his travels.
18. He was highly gratified with feasting upon fruits and syrup of flowers, and was refreshed supplied with water as the tree which is supplied by the bounteous spring, and shoots forth in its foliage and fruitage in time.
19. They then performed their evening service, and turned their beads, and afterwards took to their beds made of tender leaves and grass.
20. There they began to talk on divine subjects, with which they were conversant; and the words fell from the lips, like the sweets of the spring season.
21. Then Gádhi asked his guest in the course of their conversation, saying: why is it sage, that you are so thin and lean and appear to lie so very weary.
22. The guest replied:--Hear me sage, relate to you the cause both of my leanness and weariness, and I will tell you the true facts, and not as a travelling teller of tales deals and lies.
23. There is on the surface of this land, and in the woody tracts of the north, the great district of the Kir, which is far renowned for its richness.
24. I lived in the city there; and was honoured by its inhabitants, and the gust of my soul and mind were mightily pleased with the variety of dainty food that I used to get there.
25. There it was once related to me by some one in the way of gossip, that a Chandala had once been the king of that country for the space of eight years.
26. I inquired of the village people about the truth of this report, and they all told me with one voice, that a Chandala, had really ruled there for full eight years.
27. But being discovered at last as such, he immolated himself on the burning pile; which was followed by the self-immolation of hundreds of Bráhman on the funeral pyre.
28. Hearing this news from their mouths, I departed from that district, intending, O Bráhman, to do my penance, by making a pilgrimage to Prayága .
29. I made my Chandrayana fast for three days and nights, and had to break my fast only this day. It is for this reason, that have become so very thin and lean, as you find me at present.
30. Vasishtha said:--Gádhi on hearing this, made a hundred inquiries of his guest about the matter, to which he answered everything in verification of the fact.
31. Gádhi was quite surprised at this narration, and passed the night till sunrise in great throbbing of his heart.
32. Waking in the morning, he made his ablution and discharged his morning prayers; then took leave of his guest, and began to reflect in himself with his bewildered understanding.
33. He said to himself, what I saw in my delusion, is ratified as a fact by my Bráhman guest. I am puzzled to think, whether this be a magic, or a fascination of the conjurer Sambara.
34. What I saw about my death amidst my relatives, was undoubtedly a delusion of my mind; but the latter part of my vision (of becoming a Chandala), is verified by the Bráhman's observance of the penance Chándráyana for his having entered the Chandala city.
35. I must therefore learn fully the particulars of the Chandala, and proceed immediately to the Bhuta country with an undaunted mind.
36. Thus determined, Gádhi rose to visit the distant district, as the sun rises over the horizon to visit all the sides of Sumeru.
37. He travelled onward, and obtained at last the sight of the country he had seen in his dream; as intelligent and way faring men, reach to their desired destinations in distant regions.

38. Finding everything, however unattainable it may appear at first, to be attained by perseverance, Gádhi was resolved to make a test of the truth of his delusive dream.
39. He had proceeded from his home, with the swiftness of a current rivulet in the rainy whether; and traversed through many unknown countries, as a cloud passes over distant kingdoms on the back of its airy steed.
40. At last he came to the country of the Bhutas, a people following their own debased customs; and thought himself to be got amongst a savage people, as a camel is confounded to find itself, fallen in a Karanja forest, in quest of thorny thistles.
41. There he saw in its vicinity a city, as what he had seen in his delusion; and resembling in every respect the habitation of the Gandharva race.
42. Proceeding onward, he saw at the further end, the locality of the Chandalas, resembling the hell-pit of the infernal region.
43. It was spacious a place as what he had seen in his vision, and saw his own likeness in the dream appearing in the figures of the Chandalas, as one sees the shape of a Gandharva or ghost, in his dream or delirium.
44. He saw in that place the habitation of Chandalas, as what he had seen before in his delusion, and observed with grief and coldness of his mind, (the deserted abodes of his fellow Chandalas).
45. He saw his own residence flooded over by rainwater grown with sprouts of barley and brambles; his house was left roofless, and his bedstead was almost indiscernible.
46. His hut presented the picture of poverty and wretchedness, and its compound was a scene of ruin and desolation.
47. Gádhi stood long gazing upon the dry white bones of bulls and cows, buffaloes and horses, which lay strewn over the plains round about his hut; and which he remembered to be the remains of the beasts of his prey and slaughter.
48. He saw the dry hollow skulls lying on the ground, which had served for his eating and drinking vessels before; and which still lay unmoved on the spot, and were filled with rainwater.
49. He saw strings of the dried entrails of the beasts of his victim, lying like parched plants on the plain, and pining with thirst for the rain-water.
50. Gádhi who was conscious of himself (as Gádhi), the Brahman looked long at his former house and its environs, resembling the dry and dilapidated skeleton of a human body, lying unburied on the naked land.
51. He stood amazed at what he saw, and then withdrew himself to the adjacent village; as when a traveller repairs to the habitation of the Aryas, from his sojourning in the land of barbarians.
52. There he asked some one saying, sage, do you remember anything concerning the former state of yonder village, and the lives of its Chandala inhabitants?
53. I have heard all good people say, that knowing men are conversant with the annals of all places, as they know every spot on a globe in their hand.
54. If you recollect aught of the good old Chandala that, lived retired at yonder spot, and if you remember his adventures, as every one does the past accidents of his own life:--
55. If you are acquainted with the particulars thereabouts, then please to relate them unto me; for it is said there is great spirit in directing a stranger, and in dispelling the doubts of one hanging in suspense.
56. The village people being one by one requested in this manner by the strange Bráhman; they were as much surprised at his odd request, as physicians are concerned at the abnormal complaint of a patient.
57. The villagers said:--It is an undeniable truth, O Bráhman! as you say, that there lived a Chandala of hideous shape by name of Katanjala at that place.
58. He was beset by a large family, consisting of his sons, grandsons, friends and servants; and had other relatives and kinsmen besides. His children were as many as the fruits of a mango tree.
59. But cruel fate snatched all his family in course of time, as a conflagration burns down a mountain forest with all its fruits and flowers at once.



60. He then deserted his native land and went over to the city of the Kirs, of which he became the king; and ruled there for the space of eight years.

61. The citizens coming to know his mean birth afterwards, drove him from there at last; as they remove a harmful and poisonous tree from the garden.

62. Gádhi seeing the people immolating themselves on funeral piles entered into a burning pyre, which he had prepared for himself; and was thus purified with others by the sacred fire Pavaka.

63. But tell us, O Bráhmaṇ, why you are so curiously inquisitive about the Chandala, and as to whether he was any friend of yours, or you had contracted any friendship with him?

64. Being approached in this manner, Gádhi made many more inquiries of them concerning the Chandala, and passed a whole month in their several houses on his inquiry.

65. He also told the village people, all that he knew of the Chandala in his dream; and they heard him attentively relating the whole story from first to last.

66. Gádhi being informed of all the particulars regarding the Chandala, both from the hearsay of the people as well as from his personal observations; returned equally ashamed and astonished to his abode, with the disgraceful reflection of his past vileness, which was stamped like the black spot of the moon upon the tablet of his mind.

#### CHAPTER XLVIII. ON THE WONDERFUL POWER OF ILLUSION.

1. Vasishtha continued:--Gádhi was bewildered in his mind, at all that he heard and observed about the Chandala and his residence, and felt uneasy to learn more about them.

2. He went back to the place, and observed the abodes that lay scattered upon the plain; as when the lotus-born Brahmá looks over the ruins, made by the great deluge at the end of a kalpa age.

3. He said to himself, those bones lying scattered about the ruined huts in this forest, look like little Pisáchas, gathered round the trees standing on the burial ground.

4. These posts and pegs of elephant's tusks, that are fastened to and upon the walls of the ruined houses; look like the craigs of mount Meru, drowned under the waters of the kalpa deluge.

5. Here the Chandala feasted on his meat food of monkey's flesh, and dressed with the sprouts of young bamboos; and there he caroused on his country grog, in company with his drunken friends.

6. Here he slept in the embrace of his murky spouse, on his bed of the lion's skin; being drunk with the better liquor mixed with the ichor, exuding from the frontal proboscis of the elephant.

7. There was a pack of hounds, tied to the trunk of the withered Bharaeda tree, and fed with the rotten flesh of the putrid carcasses.

8. Here I see three earthen vessels covered with the hides of buffaloes, resembling fragments of dark clouds; and which had once contained the precious pearls falling from the skulls of slain elephants.

9. I see the site of the place which I had seen in my dream, and where the Chandala children played on the dust, with as much glee and gaiety, as the cuckoos have in flitting on the tufts of mango leaves.

10. I see the place I had seen in my vision, where the children sang responsive to the tune of their bamboo pipes; and drank the milk of bitches, and adorned themselves with flowers from the funeral grounds.

11. Here the families of the wedding parties, met together to celebrate their marriage festivity; and danced and sang as loudly, as the noise of the dashing waves of the sea.

12. There I find the bamboo cages, still suspended on high; which were laid before, for catching the flying birds of the air; in order to be killed for the food (of their slayers).

13. Vasishtha resumed:--Thus Gádhi remained for a long time on the spot, observing all what he remembered to have seen in his dream; and was lost in wonder, to think on the miraculous disclosure of these things in his dream.

14. He then departed from that place, and travelled through many countries beyond the boundaries of Butan, for a long time.

15. He passed over many rivers and rocks, and through many deserts and forests; until he reached to the snowy mountain, and the habitation of humankind beyond its borders.

16. He then arrived at the city of a great monarch, the towers of which rose as hills upon the earth; and there stopped after his long journey, as when Nárada rests in his heavenly dome, after the fatigue of travelling through the numerous worlds.

17. He saw in that city all the places answering to the romantic thoughts in his mind, and those as he had seen and enjoyed in his dream, and then asked the citizens in a respectful manner.

18. Good sirs, said he, do you remember anything regarding the Chandala king that ruled here for sometime, which, if you do, be pleased to relate unto me in its proper order?

19. The citizens replied:--Yes, O Bráhmaṇ, there ruled here a Chandala king for full eight years, and he was elected to its government, by the auspicious elephant of the kingdom.

20. Being at last discovered to be of so vile a race, he committed his self-immolation on the funeral pyre; and it is now a dozen of years, since the direful event has taken place.

21. In this manner the inquisitive Gádhi continued in his inquiry of every man he met with, and was satisfied to learn the same information from the mouth of everybody there.

22. He then saw the king of that city coming with his body guards and vehicles, and whom he recognized to be no other than the god Vishnu and his attendants as he had seen in his devotion, and were now going out of the city.

23. He saw the sky shadowed by the cloud of dust raised by the feet of the passing procession; and remembered with grief the like state of his pomp under his past kingship.

24. He said to himself, here are the same Kiri ladies with their rosy skins, resembling the petals of lotuses; and those with their bodies blazing as liquid gold, and their cerulean eyes trembling like blue lotuses.

25. The waving of the chowrie fans, flashes with the light of bright moonbeams; and resembles the falling waters of a cascade, and clusters of Kása flowers.

26. Beautiful maidens, waving the snow white fans in their beauteous hands, resembled the forest plants with pearly flower on their branches.

27. The rows of furious elephants, standing on both sides of the land, are like thick lines of kalpa trees, growing on ridges of the Sumeru mountains.

28. These chieftains resembling the gods Yama, Kuvera and Varuna—the lord of waters, are like the rulers of the different quarters of the sky, accompanying Indra—the lord of heaven.

29. These long extending lines of goodly buildings, which are full of a great variety of things, and abounding in all sorts of comforts, resemble a grove of kalpa trees, conferring all the objects of desire.

30. In this royal city of the Kirs, and in the manners of its assembled people, I see exactly the same customs and usages, as those of the kingdom of my past life.

31. Truly this is but a vision in my dream, and appearing as a reality in my waking state; I cannot understand why this delusive magic show is spread out before me.

32. O yes, I am as fast bound by my ignorance, and captivated by my reminiscence, as a captive bird in a net, that has lost all power over itself.

33. O fie! that my silly mind is so deluded by its desires, that it is always wont to mistake the shadow for the substance, of people dwell on their aerial castles.

34. This extraordinary magic, I believe is shown to me by Vishnu--the holder of the discus, of whom I recollect to have asked the favour of showing Máya or delusion to me.

35. I will now take myself to austere devotion in the cavern of a hill, in order to learn the origin and subsistence of delusion.

36. Having long thought in this manner, Gádhi went out of the city, and came to the cavern of mountain; where he rested after all his travels and mental exertions of thought, like a lion tired with his roaming for food.

37. He remained there for a whole year, living only on the water of the waterfalls collected in the hollow of his palm; and devoted himself to the worship of Vishnu, the holder of the Sáringi bow.

38. Then the lotus eyed god appeared to him in his pale blue form, which was clear and graceful to sight, as the clear lake of autumn with the blue lotuses full blown upon it.

39. With this form, the god approached to the hermit's cell in the mountain, and stood over it in the likeness of a transparent watery cloud, resting on the humid atmosphere.

40. The lord spoke to him saying:--Gádhi you have fully seen the great spell of my magic; and known the network or delusion, which is spread by destiny over all the affairs of this world.
41. You have now well understood the nature of delusion, which you did desire in your heart to know, what is it again that you want to know, by these austerities of yours in this mountain cave?
42. Vasishtha said:--Gádhi the best of Bráhmans, seeing Hari addressing him in this manner, honoured him duly with scattering plentiful of flowers at his divine feet.
43. After Gádhi had made his offering of flowers, with due obeisance and turning round the deity; he addressed him with his words, sounding as sweet as notes of the Chátaka to the blooming lotus.
44. Gádhi said:--Lord! I have seen the dark delusion, that you have shown me in her form of gloominess; I pray you now to show her unto me in her fair form, as the sun appears after the gloom of night.
45. The mind which is weakened by the dirt of its desires, views a great many errors, rising before it like false phantoms and visions in a dream; but how is it my lord! that the same visions continue to be seen in the waking state also?
46. It was for a moment only that I thought to have seen some thing as false as a dream, when I stood amidst the waters but how was it, O enlightener of the mind, that it became manifest to my outward sense and sight?
47. Why was not the delusion of my birth and death as a Chandala, which took place long ago, and lately verified by many visible visible signs, confined in my memory only, as well as other idle creations of the brain, but became tangible to my naked eyes?
48. The lord replied:--Gádhi! it is the nature of delirium as of one's desires, to present many false appearances to view; and to make one believe what he has never seen before, to be present to his external sight, which in reality is a vision of his mind only.
49. There is nothing on the outside of anybody as the earth, sea, hills and the sky; they are all contained in the mind as the fruits, flowers and leaves of trees, are born in the seed and grow from its germ.
50. Like fruits and flowers growing out of the seed and its sprout, this earth and all other things are the productions of the mind alone, and not distinct from it in their essences.
51. Know it for certain that this earth and all other things, are situated in the mind and not outside of it; as the fruit, flowers and leaves are all contained in the inside of the seed and not without it.
52. The sight of things present, and the thoughts of the absent past and unseen future, are all but acts of the mind, as the making and unmaking of pots, are both of them the doings of the pot maker.
53. Whatever notions there are in the minds of men from their youth to age are alike to the phantoms of their dream or the deliriums of their intoxication or some (mental) disease.
54. The settled desires of the mind present a thousand appearances before its sight, as the rooted plants on earth, abound with fruits and flowers of various kinds, on the surface of the ground.
55. But the plants being rooted out of the ground, there remains no trace of a fruit or flower or leaf upon earth: so the desires being driven out of the mind, there is no more any trace of anything left behind them; nor is there any probability of future transmigrations, when the reminiscence of the past is utterly obliterated from the soul.
56. It is no wonder for the shifting stage of the mind, to present you the single scene of the Chandala, when it has in store, and can with equal ease show you an infinity of appearances at its pleasure.
57. It was the impression in your mind, that made you think yourself as the Chandala, in the manner of the many phantoms, that rise before the mind in the delirium of a sickly person.
58. It was the same frenzy that made you see the advent of your Bráhman guest, and entertain him with board and bed; and all your conversation with him, was no other than the phantasies of your mind.

59. Then the thoughts of your departure from home, and arrival at the district of the Bhootas, your sight of the Bhutas and their villages and habitations, were but aberrations of your mind.
60. Next your sight of the ruins of the former abode of Katanjala, and the account that you did get of him from the mouths of the people, were all the fumes of your fancy.
61. Afterwards your visit to the city of the Kirs, and the tale told you of the Chandala's rule by the people, were the exreflections of your own mind.
62. Thus all that you did hear and see, was the network of your imagination, and what you do believe as true is as false as a phantom of your brain.
63. The mind infatuated by its hopes and desires sees everything before it, how far soever it may be removed from it; as one dreams of objects as present before him, which would take a whole year for him to reach at.
64. There was neither the guest nor the city, nor were there the Bhutas or the Kirs that you did see in reality. It was all a day dream, that you did see with your mind's eye.
65. The truth is, that on your way to the country of the Bhutas at one time, you did halt in the cave of this mountain, as a stag rests himself in a forest, after his long wandering.
66. There being tired with the fatigue of your travel, you did fall into a sound sleep; and dreamt of the Bhutia city and the Chandala, in your reverie without seeing anything in reality.
67. It was there and in the same state of your mind that you saw the city of the Kirs; and it was the delusion of your mind that showed you those things at the time of your devotion in the water.
68. In this manner you did see many other things, wherever you went at anytime; as a high flier sees his changes on all sides about him.
69. Rise therefore and remain unshaken in the discharge of your duties, without being misled by the changes of your mind; because it is practice of one's profession that leads him to success, and not the ideals or his mind.
70. Vasishtha said:--So saying the lotus naveled Hari, who is worshipped by the saints and sages in all places, went to his abode in the sea, where he was received by the hands of the gods and holy sages, who led him to his residence.

#### CHAPTER XLIX. GÁDHI'S GAINING OF TRUE KNOWLEDGE.

1. Vasishtha continued:--Vishnu being gone, Gádhi began to wander again about the Bhuta country, as a cloud continues to move about in the air.
2. Having collected many informations about himself in the life of the Chandala, he took himself again to the worship of Vishnu in the cave of a mountain.
3. In course of a short time, Hari appeared to him again; as it is his nature to be pleased with a little devotion, made with sincerity of heart.
4. The god spoke to Gádhi with as much pleasing disposition, as the watery cloud addresses the peacock; and asked him what he wanted again by his repeated devotion.
5. Gádhi replied:--Lord! I have again wandered about the countries of the Bhutahs and Kirs for these past six months, and found no discrepancy in the accounts, they gave of me lately from the former ones.
6. You have told me, Lord! all this to be mere delusion. I know the words of the great, serve to dissipate and not increase the delusion.
7. The Lord said:--It often happens that many things are of simultaneous occurrence at the one and same time; as the synchronous flying of the crow and the falling of the fruit upon him. Thus it was that the idea of the Chandala was of contemporaneous growth in the minds of all the Bhutas and Kirs as of yourself.
8. It was by cause of this, that they corresponded with your thoughts, and related your story as you did reflect it yourself: because a cogitation or reflection of something cannot be otherwise at the same time.
9. It is true that a Chandala had erected a house at the border of the village, which you did see to be now reduced to ruins; but it was an false conception of yours, to think yourself the very man, and to have built the very house.
10. Sometimes the same mistake lays hold on many minds, as the multitude is seen to be led astray, by the simultaneous current of the same owings in many ways.

11. In this manner many men see at once the same dream, as the giddy heads of drunken men, fall equally into the same kind of dizziness at the same time, of seeing the earth and skies turning and rolling round them.
12. Many children are seen at once to join in the same sport, and a whole herd of male deer is observed to meet together in the same green field.
13. Many men are seen simultaneously to pursue the same employment, for the purpose of gaining the like object of their pursuit.
14. It is commonly said, that time is the giver (or producer) and obstructor of the objects of human pursuits as of all other events; but time is as quiescent as the Supreme Spirit, and it is the desire and exertion of people, that are the causes of their desired effects.
15. Time is a formless void, and is identical with the nature and form of the uncreated great Lord God himself. It is neither the giver nor taker of anything to or from anyone at anytime.
16. Time according to its common reckoning by years, Kalpas and Yuga ages, is classed among the categories of substance; but time far from being a substance, is the source of all substances.
17. Men of deluded understanding are subject to the errors, arising from the like cause of their fallacy; and it was owing to this false conception, that the Bhuta and Kiri people, fell into the very same error.
18. Therefore employ yourself to do your duty, and try to know your true-self; get rid of the error of your personality, and move about as freely as I do by myself.
19. Saying this, the lord Vishnu disappeared from his sight; and Gádhi remained in his cave, with great perplexity of his mind.
20. He passed some months on the same hill, and then resumed his devotion to Vishnu with redoubled fervency.
21. He saw his god appearing again to his view, when he bowed down before him, and addressed him as follows:--
22. Gádhi said:--O Lord! I am quite bewildered with the thought of my Chandálship, and my reflection on the delusions of this world.
23. Do you consent to free me from my errors, and employ me to the only act of adoring the holy one.
24. The lord said:--This world, O Bráhman! is a delusion, like the enchantment of the conjurer Sambara; all things here, are the wonderful productions of imagination, and proceed from forgetfulness of the self.
25. It was your error that made you see many things, in your sleeping and waking dreams.
26. The Kirs were led also to see the same things like yourself, and to mistake those falsities as true, owing to the same error laying hold of all of you at the same time.
27. Now hear me tell you the truth as it was for your own good; and whereby your error will fade away, like a creeping plant in the chilling month of November.
28. The Chandala Kátanjaká, whom you thought to be yourself, was a man really existent in the same locality before.
29. Who being bereaved of his family there, went out from that place to wander about in forule parts; when he became king of the Kiris, and afterwards immersed himself in the fire.
30. This state of Katanjaka entered into your mind, when you had been standing amidst the water in your devotion; and the thoughts of the whole career of the Chandala, had altogether engrossed your mind.
31. Things which are seen or thought of once, can hardly escape from the memory; and it sometimes happens that the mind comes to see many things in its imagination, which it has never seen before its eyes.
32. In the manner of a man's vision of a kingdom in his dream, and like the delirium caused by the weakened humours, of the body; the mind sees many day dreams and deliriums in its waking and healyour states also.
33. The past conduct of Kátanja presented itself to your mind, as the past and future events of the world, are present before the mental vision of an oracle seer.

34. That this is I, and these things and those friends are mine; is the mistake of those that are devoid of their self-knowledge.
35. But that 'I am all in all' is the belief of the truly wise, which prevents them from falling into such mistakes; and keeps them from the wrong notions of individualities and particularities, from their belief in the generality of all persons and things.
36. This general and universal view of all things, preserves people from the mistaken notions of pleasure and pain; and makes the drowning wretch as buoyant, as the floating gourd or bottle tied to a sinking net.
37. But you are entangled in the snare of your desire, and are lost to your good sense; nor can you be at your perfect ease, as long as you do suffer under the symptoms of your sickness.
38. It is because of your imperfect knowledge, that you are incapable to ward off the errors of your mind; just as it is impossible for a man to protect himself from the rain, without his endeavours to raise a shed or shelter for himself.
39. You are easily susceptible of every impression of your untutored mind, as a small tree is easily over-reached by a tall person.
40. The heart is the nave or axis of the wheel of delusion; if you can stop the motion of this central power, there is nothing to disturb you anymore.
41. Now rise and repair to the sacred covered shelter on this mountain, and there perform your austerities for full ten years with a steady mind; so that you may attain to your perfect knowledge at the end of this period.
42. So saying, the lotus-eyed god disappeared from that place, as a flimsy cloud or candle-light or the wave of Jamuna, is put out by a slight gust of the wind.
43. Gádhi then gradually gained his dispassionateness, by means of his discrimination; as the trees fade away for want of moisture, at the end of autumn.
44. Now getting rid of the wanderings of his mind, Gádhi remained to reflect upon and blamed himself, for his fostering the false thoughts of the Chandala and the like.
45. He then with his heart melting in pity and sorrow for himself, repaired to the Rishyámukha mount, for the purpose of making his penitence; and he sat there in the manner of a rainy cloud, stopping on the top of a mountain.
46. He gave up all his desires, and performed his austere penance; and at last he attained the knowledge of his self, after the expiration of the tenth year of his penitence.
47. Having obtained his knowledge of himself like the great-souled Brahmá, and getting rid of his fears and sorrows in this world of retribution; he wandered about with the joy of a living liberated being, and with perfect tranquility of his mind, resembling the serene luster of the full-moon, revolving in the sphere of the sky.
- CHAPTER L. INTENTIONS OF RÁMA.

1. Vasishtha continued:--Know Ráma, this delusion to be as extensive in its form, as it is inexplicable in its nature; it is filled with ignorance; it is a spiritual illusion and no sensible deception.
2. Look on the one hand at the false dream of the Bráhman for a couple of hours, and his transformation into the state of Chandala which lasted for many years.
3. Observe how the false conception of the Bráhman, appeared as present to his sensible perception; and see how the false thought appeared as true to him, and his true knowledge of himself vanishing at last into untruth.
4. I say therefore this illusion, to be utterly inexplicable in its nature; and how it leads the unguarded mind, to a great many errors and difficulties and dangers at last.
5. Ráma asked:--How sage, can we put a stop to the wheel of delusion, which by its rapid rotation, is constantly grinding every part of our body?
6. Vasishtha said:--Know Ráma, this revolving world is the wheel of delusion, and the human heart is the nave or axis of this great wheel; which by its continual rotation produces all this delusion within its circle.

7. If you can by means of your courageous exertion, put a stop to the motion of your heart, as it were by fixing a peg to the loop-hole of the wheel, you stop the rotation of the circle of delusion at once.
8. Again the mind is the nave of the wheel of ignorance; and if you can stop its motion, by binding it fast by the rope of your good sense; you escape the danger of falling into the dizzy rotation of errors.
9. Ráma, you are well skilled in the art of fighting by hurling the discus, and cannot be ignorant of preventing its motion by stopping it at the central hole.
10. Therefore, O Ráma! be diligent to stop the nave of your mind; and you will be enabled thereby to preserve yourself, both from the revolution of the world and changeable difficulties of time.
11. The soul that rejects this counsel, is exposed to interminable misery; while by keeping it always before the sight of the mind, it avoids all difficulties in this world.
12. There is no other medicine for anybody, to heal the disease of his worldliness, save by restraining the mind to its own pivot.
13. Forsake therefore, O Ráma! your acts of holy pilgrimage, and observance of austerity and charity; but keep the mind under your control, for attainment of your supreme joy.
14. The world is situated in the mind, as the air is confined in a pot; but the mind being restricted to itself, the world is lost to it; as the pot just broken, lets out the air to mix in endless vacuity.
15. You who are for ever confined in the imaginary world of your mind, like a gnat confined in the hollow of a pot; will get your release only by breaking out of this confinement, like the gnat flying into the open air.
16. The way to get rid of the delusions of the mind, is to fix your attention only to the present moment; and not to employ your thoughts about the past and future events.
17. You will then arrive to the state of that holy unmindfulness called nonchalance, when you cease to pursue at once any of the objects of your desire or imagination.
18. The mind is hidden so long, as it has the mist of its desires and fancies flying over it; as the sky is overcast as long as the watery clouds overspread upon it.
19. As long as the intelligent soul is joined with the faculty of the mind, so long it is subject to its gross desires and thickening retinue of its fancies; as the sky is filled with bright moonbeams as long as the moon shines in it.
20. When the intelligent soul is known without the medium of the mind; then the existence of the world, is rooted out from the mind, like trees burnt down to their roots.
21. Intelligence not belonging to the mind, is called discernment; which is of a nature unconnected with intellectuality, and freed from the foulness of the fumes of fancy.
22. That is truly the state of truth and of true joy. It is the true state of spirituality, and a manner of omniscience; having all-clear vision of its own, and seeing all things in itself. It is quite unconnected with any mental operation, and is enlightened by the light of the spirit.
23. Whenever there is the action of the mind, it is invariably accompanied with the retinue of desires and the sense of pleasure and pain; and the feelings and passions are its accompaniments, as the ravens are accompaniments of the burning ground.
24. The minds of the intelligent are not, without their action, but they are aloof of those feelings, by their knowledge of the vanity of earthly things. And though these feelings are contained like plants in the seed vessel of their mind; yet they are not allowed to germinate in its sterile soil.
25. The wise have come to know the unsubstantiality and uncertainty of all worldly things and events, both by their knowledge of the natures of things; and by means of their acquaintance with the Scriptures; as also by their association with holy men, and their habitual observance of the practices of a pious and saintly life.
26. They have forcibly withdrawn their minds from ignorance, by their determined exertions to gain the true knowledge of things; and have strenuously applied them to the study of scriptures, and the good conduct of righteous people.

27. But it is the purity of the soul only, that has the sight of the Supreme Spirit; as it is the brilliancy of the gem itself, that makes it discernable amidst the waters of the deep, and enables it to be reconsidered from darkness.
28. As the soul naturally desires to get rid of things, which it has come to know to be attended with pain to it; so the soul is the sole cause of knowing the Supreme.
29. Be therefore freed from your thoughts of all other things, both in your waking and sleeping states, and when you talk to or think of anybody, give or receive anything to or from another. Rely and reflect on your consciousness alone, and watch constantly its secret admonitions and intuitions.
30. Whether when you are born or going to die, or do anything or live in this world, be steadily attentive to your conscious self, and you will perceive the clear light of the soul.
31. Leave off thinking that this is I and that is another, because all are alike before the Lord of all; and give up wishing this for yourself and that for others, for all things belong to God. Rely solely on the one, and that is your internal consciousness alone.
32. Be of one mind in your present and future states of life, and continue to investigate into its various phases in your own consciousness.
33. In all the changes of your life from boyhood to youth and old age, and amidst all its changing scenes of prosperity and adversity, as also in the states of your waking, dreaming and sound sleep, remain faithful to your consciousness.
34. Melt down your mind as a metal, and purify it of its impurity of the knowledge or impression of external things; break off the snare of your desires and depend on your consciousness of yourself.
35. Get rid of the disease of your desire, of whatever is marked as good or bad for you; and turn your sight from all, which may appear as favourable or unfavourable to you; and rely on your consciousness of pure intelligence.
36. Leave untouched whatever is tangible to the touch, and obtainable to you by your agency or instrumentality; remain unchanged and unsupported by anything in the world, and depend only on your own consciousness.
37. Think yourself as sleeping when you are awake, and remain as calm and quiet as you are insensible of anything; think yourself as all and alone, and as instinct with the Supreme Spirit.
38. Think yourself free from the changing and unchanging states of life; and though engaged in business, think yourself as disengaged from all concerns.
39. Forsake the feelings of your egoism (mine) and nonegoism (others); and be undivided from the rest of the world, by thinking yourself as the macrocosm of the cosmos, and support yourself on the diamond hard rock of your consciousness, by remaining unshaken at all events.
40. Continue to cut off the meshes of the net of your internal desires, by the agency of your intellect and its helpmate of patience; and be of the profession of belonging to no profession.
41. The sweet taste of trusting in the true faith of consciousness, converts even the poison of false faiths to ambrosia.
42. It is then only, that the great error of taking the false world for true, prevails over the mind; when it forgets to remember the pure and undivided self-consciousness.
43. Again the progress of the great error, of the substantiality of the world, is then put to an end; when the mind relies its trust, in the immaculate and undivided consciousness or intelligence.
44. One who has passed over the great gulf of his desires, and known the true nature of his soul; has his consciousness shining within himself, with the full blaze of the luminous sun.
45. One who knows the nature of his soul, and is settled in the transcendental bliss of knowing the peerless one; finds the most nectarious food as a poison to him.
46. We revere those men, who have known the nature of the soul, and have reached to their spiritual state; and know the rest bearing the name of men, as no better than asses in human shape.



47. Behold the devotees going from hill to hill, and wandering like big bodied elephants, for the performance of their devotions; but they are far below the spiritualist, who sits as high above them as on the top of the mountain.
48. The heavenward sight of consciousness, reaching beyond the limits of all regions to the unseen and invisible God; derives no help from the light of the sun and moon.
49. The lights of the luminaries fade away like candle lights, before the sight of consciousness; which sees the great lights of the sun and moon and all, within the compass of its knowledge.
50. He who has known the truth of God, stands highest above the rest of men, by reason of his self-sacrifice, and the greatness of his soul, by means of his practice of yoga; and is distinguished from others by the brightness of his person.
51. Like Him whose effulgence shines forth unto us, in the luster of the sun, moon, stars, gems and fire, the first among men shine among mankind, in their knowledge of what is knowable, and to be known.
52. Those that are ignorant of truth, are known to be viler than the asses, and other brute creatures that live upon the land; and are meaner than the mean insects that dwell in the holes beneath the earth.
53. So long is an embodied being said to be a devil of darkness, as he is ignorant of spiritual knowledge, but no sooner is he acquainted with his soul, and united with his self in his reasoning, than he is recognized as a spiritual being.
54. The unspiritual man is tossed about on earth as a carcass, and is consumed with the fuel of his cares, as a dead body is burnt away by the flames of its funeral fire; but the spiritualist knowing the nature of his soul, is only sensible of his immortality.
55. Spiritual wisdom flies afar from the man, whose heart is hardened in this world; just as the glory of sunshine, is lost under the shadow of the thickening clouds in the sky.
56. Therefore the mind is to be gradually curbed and contracted in itself, by a dislike of all earthly enjoyments; and the knower of his self should try by long practice of abstinence, to deprive his spirit of its moisture, to the dryness of a faded leaf.
57. The mind is thickened and fattened by consolidating itself with those of others; and staining it with the affections, of wife and those of offspring, relations and friends.
58. The passions and feelings also are often the causes, of the solidity and impassivity of the mind; and these are its egotism and selfishness, gaiety and impurity of thoughts, and its changing tempers and affections. But most of all it is the sense of meism that this is mine, that nourishes it to gross density.
59. The mind is swollen on coming to prosperity, even under the deadly pains of old age and infirmity; as also under the poisonous pangs of penury and miserliness.
60. The mind grows lusty in its expectation of some good in prospect, even under the afflictions of disease and danger. It grows stronger with enduring what is intolerable, and doing what ought not to be done.
61. The heart too becomes stronger with its affection for others, and also with its desire and gain of riches and jewels; it becomes lusty with its craving after women, and in having whatever is pleasant to it for the moment.
62. The heart like a snake, is big swollen with feeding on false hopes as air; and by breathing the empty air of passing delights and pleasures. It is pampered by drinking the liquor of fleeting hope, and moves about in the course of its endless expectations.
63. The heart is staunch in its enjoyment of pleasures, however injurious they are in their nature; and though situated inside the body, yet it is subject to pine in disease and uneasiness, under a variety of pains and changes.
64. There grows in the heart of the body, as in the hollow of a tree, a multitude of thoughts like a clump of orchids; and these bearing the budding blossoms of hope and desire, hung down with the fruits and flowers of death and disease.
65. Delay not to cut off the huge trunk of the poisonous tree of greed, which has risen as high as a hill in the cavity of your heart, with the sharp saw of your reason; nor defer to put off the big branch of your hope, and prune its leaves of desires, without the least delay.

66. The elephant-like heart sits with its infuriated eyes, in the solitary recess of the body; and is equally fond of its ease as of its carnal gratification: it longs to look at the lotus bed of the learned, as also to meet a field of sugarcanes composed of fools and dunces.

67. Ráma! you should, like a lion, the monarch of the forest, destroy your elephant-like heart which is seated amidst the wilderness of your body, by the sharp saws of your understanding; and break the protruding tusks of its passions, in the same manner as they break down all big bodies.

68. Drive away the crow-like hungry heart, from within the nest of your bosom. It is fond of frequenting fily your places, as the ravens hover over funeral grounds, and crows squat in dirty spots, and fatten their bodies by feeding on the flesh of all rotten carcasses. It is cunning in its craft and too cruel in its acts. It uses the lips like the bills of the crow only to hurt others, and is one eyed as the crow, looks only to its own selfish interest; it is black all over its body for its black purposes and deeds.

69. Drive afar your raven-like heart, sitting heavy on the tree of your soul, intent on its wicked purposes, and grating the ear with its jarring sound. It flutters on all sides at the scent of putrid bodies, to pollute its nest with foul putrescence of evil intents.

70. Again there is the destructive hideous demon--greed, wandering at large like a demon, or lurking in ambush in the dark cavity of the heart, as in a dreary desert. It assumes a hundred forms, and appears in a hundred shapes (in repeated births), pursuing their habitual courses in darkness,

71. Unless and until you drive away this wicked demon of your heart, from the abode of your intelligent soul by means of your discrimination and dispassionateness, and your power of mantras and tantras, you cannot expect to be successful in your endeavours.

72. Moreover there is the serpent-like mind, hid under the skin of the body; which with its poisonous thoughts, frothing at the mouth as the destructive venom of mankind, is continually breathing in and out as a pair of bellows, and inhaling and exhaling the air as a snake, for the destruction of all other persons.

73. You must subdue, O Ráma, this great serpent of the mind, lying hid in a cell of the cellular Simal tree of your body, by some mantra formula, pronounced by the Garuda of your intelligence; and thus be free from all fear and danger forever.

74. Repress, O Ráma! your vulture-like heart, that bears an ominous figure by its unsatisfiable greediness for dead bodies; it flies about on all sides and being annoyed by the hungry crows and kites, it rests in desolate cemeteries.

75. It ransacks all quarters in quest of its meat of living and dead bodies, and lifts its neck to watch for its prey, when it is sitting silently with patience. The vulturous heart flies afar from its resting tree of the body, and requires to be restrained with diligence from its flight.

76. Again the monkey mind is wandering through the woods on all sides, and passing fastly beyond the limits of its natal horizon in search of fruits; it outruns the bounds of its native land and country, and thus being bound to nowhere, he derides at the multitude, that are bound to their homely toil, and confined in their native climate and soil.

77. The big monkey of the mind that sports on the tree of the body, with its eyes and nose as the flowers of the tree, and having the arms for its branches, and the fingers for its leaves, ought to be checked for one's success in anything.

78. The illusion of the mind rises like a cloud with the mists of error, for laying waste the good harvest of spiritual knowledge. It flashes forth lightnings from its mouth to burn down everything and not to give light on the way: its showers are injurious to ripened crops, and it opens the door of desire.

79. Forsake to seek the objects of your desire, which are situated in the airy region of your mind; and exert your energy to drive off the cloud of your mind, in order to obtain the great object of your aim.

80. The mind is as a long rope, that binds mankind to their constant acts. It is impossible to break or burn its knots in any other way except by means of one's self knowledge. Its bond of transmigration is painful to all, until they obtain their final emancipation.

81. Break boldly, O Ráma! by the instrumentality of your indeseire the bondage of your mind, that binds fast in infinite number of bodies to the chain of their transmigration; and enjoy your freedom without any fear for evermore.

82. Know greed as a venomous snake, which destroys its devotees by the poison of its breath, and never yields to the good counsel of anybody. It is this serpent that has ruined mankind, by its deceit and by laying in wait for its prey, it emaciates the body to a stick.

83. Greed which is hid in the body, and lurks unseen in its cells, is as a dark cobra in its form; it is to be burnt to death by the fire of lukewarmness, for your safety and security from all evil.

84. Now put your heart to rest by the intelligence of your mind, and gird yourself with the armour of purity for your defence; forsake your unsteady mind forever, and remain as a tree uninfested by the apes of passion.

85. Purify both your body and mind with the sanctity of your soul, and be fearless and quiet by the aid of your intelligence and clam composure of your intellect. Think yourself as lighter and meaner than a straw, and thus enjoy the sweets of this world by going across it to the state of transcendent bliss in this life.

#### CHAPTER LI. DESIRE OF UDDÁLAKA.

1. Vasishtha said:--Rely no confidence, O Ráma! in the course of the mind, which is sometimes continuous and sometimes momentary, now even and flat and then sharp and acute, and often as treacherous as the edge of a razor.

2. As it occurs in the course of a long time, that the germ of intelligence comes to sprout forth in the field of the mind; so do you, O Ráma! who are a moralist, grow it by sprinkling the cold water of reason over its tender blades.

3. As long as the body of the plant does not fade away in course of time, nor roll upon the ground as the decayed and dead body of man; so long should you hold it up upon the prop of reason.

4. Knowing the truth of my sayings, and pondering on the deep sense of these sayings of mine, you will get a delight in your inmost soul, as the serpent killing peacock, is ravished at the deep roaring of raining clouds.

5. Do you like the sage Uddálaka, shake off your knowledge of fivefold materiality as the cause of all creation, and accustom yourself to think deeper, and on the prime cause of causes by your patient inquiry and reasoning.

6. Ráma requested:--Tell me sage, in what way the sagely Uddálaka got rid of his thoughts of the quintessential creation, and penetrated deeper into the original cause of all, by the force and process of his reasoning.

7. Vasishtha replied:--Learn Ráma, how the sage Uddálaka of old, rose higher from his investigation of fivefold matter to his inquiry into their cause, and the manner in which that transcendent light dawned upon his mind.

8. It was in some spacious corner of the old house of this world, and on the northwest side of this land, a spot of rugged hills and overtopping it as a shed.

9. Among these stood the high hill of Gandhamádana with a table land on it, which was full of Camphor trees, that shed the odours of their flowers and pistils continually on the ground.

10. This spot was frequented by birds of variegated colors, and filled with plants at various kinds. Its banks were beset by wild beasts, and filled with flowers shining smilingly over the woodland scene.

11. There were the bright swelling gems in some part of it, and the blooming and full blown lotuses on another; some parts of it were veiled by tufts of snow, and crystal streams gliding as glassy mirrors on others.

12. Here on the elevated top a big cliff of this hill, which was studded with sarala trees, and strewn over with flowers up to the heels, and shaded by the cooling shade of lofty trees:--

13. There lived the silent sage by name of Uddálaka, a youth of a great mind, and with high sense of his honour. He had not yet attained his maturity, ere he took himself to the course of his rigorous austerity.

14. On the first development of his intellect, he had the light of reason dawning upon his mind; and he was awakened to noble aims and expectations, instead of arriving at the state of rest and quietude.

15. As he went on in this manner in his course of austerities, religious studies and observance of his holy rites and duties, the genius of right reason appeared before him, as the new year presents itself before the face of the world.

16. He then began to reflect in himself in the following manner, sitting aside as he was in his solitude, weary with thoughts and terrified at the ever changing state of the world.

17. What is that best of gains, said he, which being once obtained, there is nothing more to be expected to lead us to our rest, and which being once had, we have no more to do with our transmigrations in this world?

18. When shall I find my permanent rest in that state of holy and transcendent thoughtlessness, and remain above all the rest, as a cloud rests over the top of the Sumeru mountain, or as the polar star stands above the pole without changing its pace.

19. When will my tumultuous desires of worldly increase and advancement, merge in peaceful tranquility; as the loose, loud and noisy waves and waves subside in the sea?

20. When will the calm and unstirred composure of my mind, smile in secret within myself, to reflect on the wishes of mankind, that they will do this thing after they have done the other, which leads them interminably in the circuit of their misery?

21. When will my mind be loosened from its noose of desire and when shall I remain unattached to all, as a dew drop on the lotus-leaf?

22. When shall I get over the boisterous sea of my unsteady desires, by means of the raft of my good understanding?

23. When shall I laugh to scorn, the foolish actions of worldly people, as the silly play of children?

24. When will my mind get rid of its desire and dislike and cease to swing to and fro in the cradle of its choice and fancy; and return to its steadiness, as a madman is calmed after the fit of his delirium has passed away?

25. When shall I receive my spiritual and luminous body and deride the course of the world; and have my internal satisfaction within myself, like the all knowing and all sufficient spirit of Virát?

26. With internal equanimity and serenity of the soul, and indifference to external objects, when shall I obtain my calm quietness, like the sea after its release from churning?

27. When shall I behold the fixed scene of the world before me, as it is visible in my dream, and keep myself aloof from the same?

28. When shall I view the inner and outer worlds, in the light of a fixed picture in the sight of my imagination; and when shall I meditate on the whole in the light of an intellectual system?

29. Ah! when shall I have the calmness of my mind and soul, and become a perfectly intellectual being myself; when shall I have that supernatural light in me, which enlightens the internal eye of those that are born blind?

30. When will the sunshine of my meditation, show unto me the pure light of my intellect, whereby I may see the objects at a distance, as I perceive the parts of time in myself?

31. When shall I be freed from my exertion and inertness, towards the objects of my desire and dislike; and when shall I get my self-satisfaction in my state of self-illumination?

32. When will this long and dark night of my ignorance come to its end? It is infested by my faults fluttering as the foreboding birds of night, and infected with frost withering the lotus of my heart?

33. When shall I become like a cold clod of stone, in the cavern of a mountain, and have the calm coolness of my mind by a steady unchanging samadhi?

34. When will the elephant of my pride, which is ever giddy with its greatness, become a prey to the lion of right understanding?

35. When will the little birds of the forest, build their nest of grass in the braids of hair upon my head; when I remain fixed in my unalterable meditation, in my state of silence and trance?

36. And when will the birds of the air rest fearlessly on my bosom, as they do on the tops of fixed rocks, upon finding me sitting transfixed in my meditation, and as immovable as a rock?

37. Ah! when shall I pass over this lake of the world, wherein my desires and passions, are as the weeds and thorny brambles, and obstructing my passage to its borders of joy?
38. Immersed in these and the like reflections, the twice-born Uddálaka sat in his meditation amidst the forest.
39. But as his silly unsteady mind turned towards sensible objects in different ways, he did not obtain the state of attention which could render him happy.
40. Sometimes his monkey mind turned away from leaning to external objects, and pursued with eagerness the realities of the internal world or intellectual verities.
41. At others his unsteady mind, departed from the intangible things of the inner or intellectual world; and returned with fondness to outer objects, which are mixed with poison.
42. He often saw the sunlight of spirituality rising within himself, and as often turned away his mind from that golden prospect, to the sight of gross objects.
43. Leaving the soul in the gloom of internal darkness, the unrestrained mind flies as fast as a bird, to the objects of sense abroad.
44. Thus turning by turns from the inner to the outer world, and then from this to that again; his mind found its rest in the intermediate space, lying between the light of the one and darkness of the other.
45. Being thus perplexed in his mind, the meditative Bráhmaṇ remained in his exalted cavern, like a lofty tree shaken to and fro by the beating tempest.
46. He continued in his meditation as a man of fixed attention, at the time of an impending danger; and his body shook to and fro, as it was moved forward and backward by the tiny waves splashing on the bank.
47. Thus unsettled in his mind, the sage wandered about the hill; as the god of day makes his daily round, about the Lokaloka mountain in his lonely course.
48. Wandering in this manner, he once observed a cavern, which was beyond the reach of all living beings; and was quiet and still, as the liberated state of an anchorite.
49. It was not disturbed by the winds, nor frequented by birds and beasts; it was unseen by the gods and Gandharvas, and was luminous as the bright concave of heaven.
50. It was covered with heaps of flowers, and was spread over with a cover of green and tender grass; and being overlaid by a layer of moonstones, it seemed to have its floor of emerald.
51. It afforded a cool and congenial shade, emblazoned by the mild light of the bright gems in its bosom; and appeared to be the secret haunt of woodland goddesses, that chanced to sport therein.
52. The light of the gems that spread over the ground, was neither too hot nor too cold; but resembled the golden rays of the rising sun in autumn.
53. This cave appeared as a new bride decked with flowers, and holding a wreathed garland in her hand; with her countenance fading under the light of the lamps ornamented with gems, and fanned by the soft whistling of winds.
54. It was the abode of tranquility, and the resting place of the lord of creation; it was charming by the variety of its blooming blossoms, and was soft and mild as the cave of the lotus.

#### CHAPTER LII. RATIOCINATION OF UDDÁLAKA.

1. Vasistha resumed:--The saintly Uddálaka then entered in that cave of Gandha-mádana mountain, as the bee flying round and round enters into the lotus-cell, in the course of its romantic wandering.
2. It was for the purpose of his intense meditation, that he entered the cave and sat therein; as when the lotus-born creator, had retired to and rested in his seclusion, after termination of his work of creation.
3. There he made a seat for himself, by spreading the unfaded leaves of trees on the floor; as when the god Indra spreads his carpet of the manifold layers of clouds.
4. He then spread over it his carpet of deerskin, as the bedding of stars, is laid over the strata of the blue clouds of heaven.
5. He sat upon it in his meditative mood, with the watchfulness of his mind; as when an empty and light cloud alights on the top of the Rishya-sringa mountain.

6. He sat firmly in the posture of padmāsana like Buddha, with his face turned upwards; his two legs and feet covered his private parts, and his palms and fingers counted the prayer of Brahmá.
7. He restrained the fleet deer of his mind, from the desires to which it ran by fits and starts; and then he reflected in the following manner, for having the unaltered steadiness of his mind.
8. O my senseless mind! said he, why is it, that you are occupied in your worldly acts to no purpose; when the sensible never engage themselves, to what proves to be their destruction afterwards?
9. He who pursues after pleasure, by forsaking his peaceful tranquility; is as one who quits his grove of Mandara flowers, and enters a forest of poisonous plants.
10. You may hide yourself in some cave of the earth, and find a place in the highest abode of Brahmá, then yet you can not have your quiet there, without the quietism of your spirit.
11. Cease to seek your objects of your desire, which are beset by difficulties, and are productive of your grief and anxiety; fly from these to lay hold on your chief good, which you shall find in your solitary retirement only.
12. These different objects of your fancy or liking, which are so temporary in their nature; are all for your misery, and of no real good at anytime.
13. Why do you follow like a fool, the hollow sound of some fancied good, which has no substantial in it? It is as the great glee of frogs, at the high sounding of clouds that promise them nothing.
14. You have been wandering all this time with your unsteady heart, in the blind pursuit after your profit and pleasure; but tell me what great boon has booted you; in all your ramblings about the earth.
15. Why do you not fix your mind to that quietism, which promises to give you something as your self-sufficiency; and wherein you may find your rest as the state of your liberation in your lifetime?
16. O my foolish heart! why are you roused at the sound of some good which reaches unto your ears, and being led by your deluded mind, in the direction of that sound; you fall a victim to it, as the deer is entrapped in the snare, by being deceived by the hunter's horn?
17. Beware, O foolish man! to allow the carnal desire to take possession of your breast, and lead you to your destruction, as the male elephant is caught in the pit, by being deceived by the artful female elephant to fall into it.
18. Do not be misled by your desire of taste, to stuff yourself with the bitter poison for sweet; or bite the fatal bait that is laid, to hook the foolish fish to its destruction.
19. Nor let your fondness for bright and beautiful objects, bewitch you to your ruin; as the appearance of a bright light or burning fire, invites the silly moth to its destruction.
20. Let not your ardour for sweet odor, tempt you to your ruin; nor entice you like the poor bees to the flavor of the liquor, exuding from the frontal trunk of the elephant, only to be crushed by its trunk.
21. See how the deer, the bee, the moth, the elephant and the fish, are each of them destroyed by their addiction to the gratification of a single sense; and consider the great danger to which the foolish man, is exposed by his desire of satisfying all his unmanageable senses and organs.
22. O my heart! it is you yourself, that does stretch the snare of your desires for your own entanglement; as the silk worm weaves its own cocoon by its saliva, for its own imprisonment.
23. Be cleansed of all your impure desires, and become as pure and clear as the autumnal cloud; and when you are fully cleansed and are lifted up as a cloud, you are then free from all bondage.
24. Knowing the course of the world, to be pregnant with the rise and fall of mankind, and to be productive of the pangs of disease and death at the end; you are still addicted to it for your destruction only.
25. But why do I thus admonish my heart in vain; it is only by reasoning with the mind that men are enabled to govern their hearts.

26. But as long as gross ignorance continues to rule over the mind, so long is the heart kept in its state of dulness; as the nether earth is covered with mist and frost, as long as the upper skies are shrouded by the raining clouds.
27. But no sooner is the mind cleared of its ignorance, than the heart also becomes lighter; as the disappearance of the rainy clouds disperses the frost covering the nether earth.
28. As the heart becomes lighter and purer by means of the mind's act of reasoning; so I ween its desires to grow weaker and thinner, like the light and fleeting clouds of autumn.
29. Admonition to the unrighteous proves as fruitless, as the blowing of winds against the falling rain.
30. I shall therefore try to rid myself of this false and vacant ignorance; as it is the admonition of the scriptures, to get rid of ignorance by all means.
31. I find myself to be the inextinguishable lamp of intellect, and without my egoism or any desire in myself; and have no relation with the false ignorance, which is the root of egoism.
32. That this is I and that is another, is the false suggestion of our delusive ignorance; which, like an epidemic disease, presents us with such fallacies for our destruction.
33. It is impossible for the slender and finite mind to comprehend the nature of the infinite soul; as it is not possible for an elephant to be contained in a the shell of a Bilva fruit.
34. I cannot follow the dictate of my heart, which is a wide and deep cave, containing the desires causing all our misery.
35. What is this delusive ignorance, which, like the error of injudicious lads, creates the blunder of viewing the self-existent one, in the different lights of I, you, he and other personalities.
36. I analysed my body at each atom from the head to foot, but failed to find what we call the "I" in any part of it, and what makes my personality.
37. That which is the "I am" fills the whole universe, and is the only one in all the three worlds; it is the unknowable consciousness, omnipresent and yet apart from all.
38. Its magnitude is not to be known, nor has it any name of its own; it is neither the one nor the other, nor an immensity nor minuteness.
39. It is unknowable by the light of the Vedas, and its ignorance which is the cause of misery is to be destroyed by the light of reason.
40. This is the flesh of my body and this its blood! these are the bones and this the whole body; these are my breaths, but where is that I or ego situated?
41. Its pulsation is the effect of the vital breath or wind, and its sensation is the action of the heart; there are also decay and death accompanied of the body; but where is its "I" situated in it?
42. The flesh is one thing and the blood another, and the bones are different from them; but tell me, my heart, where is the "I" said to exist?
43. These are the organs of smelling and this the tongue; this is skin and these my ears; these are the eyes and this the touch; but what is that called the soul and where is it situated?
44. I am none of the elements of the body, nor the mind nor its desire; but the pure intellectual soul, and a manifestation of the Divine Intellect.
45. That I am everywhere, and yet nothing whatever that is anywhere, is the only knowledge of the true reality that we can have, and there is no other way to it.
46. I have been long deceived by my deceitful ignorance, and am misled from the right path; as the young of a beast is carried away by a fierce tiger to the woods.
47. It is now by my good fortune that I have come to detect this thievish ignorance; nor shall I trust anymore this robber of truth.
48. I am above the reach of affliction, and have no concern with misery, nor has it anything to do with me. This union of mine with these is as temporary, as that of a cloud with a mountain.
49. Being subject to my egoism, I say I speak, I know, I stay, I go, etc.; but on looking at the soul, I lose my egoism in the Universal Soul.

50. I truly believe my eyes, and other parts of my body, to belong to myself; but if they be as something beside myself, then let them remain or perish with the body, with which I have no concern.

51. Fie for shame! What is this word I, and who was its first inventor? This is no other than a blundering and a childishness of some demoniac child of earth.

52. O! for this great length of time, that I have been groveling in this dusty den; and wandering at large like a stray deer, on a sterile rock without any grass or vegetation.

53. If we let our eyes to dry into the true nature of things, we are at a loss to find the true meaning of the word I, which is the cause of all our grief on earth.

54. If you want to feel your in being by the sense of touch, then tell me how you find what you call I, beside its being a ghost of your own imagination.

55. You set your I on your tongue, and utter it as an object of that organ, while you really taste no taste whatever of that empty word, which you so often give utterance to.

56. You often hear that word ringing in your ears, though you feel it to be an empty sound as air, and cannot account whence this rootless word had its rise.

57. Our sense of smelling, which brings the fragrance of objects to the inner soul, conveys no scent of this word into our brain.

58. It is as the mirage, and a false idea of something we know not what; and what can it be otherwise than an error, of which we have no idea or sense whatever.

59. I see my will also is not always the cause of my actions, because I find my eyes and the other organs of sense are employed in their respective functions, without the direction of my volition.

60. But the difference between our bodily and wilful acts is this, that the actions of the body done without the will of the mind are unattended with feeling of pain or pleasure unto us.

61. Hence let your organs of sense perform their several actions, without your will of the same; and you will by this means evade all the pleasure and pain.

62. It is in vain that you blend your will with your actions; while the act of your will is attended with a grief similar to that of children, upon the breaking of the dolls of their handy work in play.

63. Your desires and their productions are the facsimiles of your minds, and not different from them; just as the waves are composed of the same water from which they rise. Such is the case with the acts of will.

64. It is your own will that guides your hand to construct a prison for your confinement; as the silly silkworm is confined in the pod of its own making.

65. It is owing to your desires that you are exposed to the perils of death and disease, as it is the dim clear vision of the traveller over the mountainous spots that hurls him headlong into the deep cavern below.

66. It is your desire only, that is the chief cause of your being attached to one another in one place; as the thread passing through the holes of pearls, ties them together in a long string round the neck.

67. What is this desire, but the creation of your false imagination, for whatever you think to be good for yourself; and no sooner you cease to take a fancy for anything, than your desire for it is cut off as by a knife.

68. This desire, the creature of your imagination, is the cause of all your errors and your ruin also; as the breath of air is the cause both of the burning and extinction of lamps and lightening the fiery furnaces.

69. Now therefore, O my heart! that are the source and spring of your senses, do join with all your sensibility, to look into the nature of your unreality, and feel in yourself the state of your utter annihilation--nirvána at the end,

70. Give up after all your sense of egoism with your desire of worldliness, which are interminable endemics to you in this life. Put on the amulet of the abandonment of your desires and earthliness, and resign yourself to your God to be free from all fears on earth.

CHAPTER LIII. THE RATIONAL BLISS OF UDDÁLAKA:



1. Uddálaka continued:--The intellect is an unthinkable substance: it extends to the limits of endless space, and is minuter than the minutest atom. It is quite aloof of all things, and inaccessible to the reach of desires, etc..
2. It is inaccessible by the mind, understanding, egoism and the gross senses; but our empty desires are as wide extended, as the shadowy forms of big and formidable demons.
3. From all my reasonings and repeated reflections, I perceive an intelligence within myself, and I feel to be the stainless Intellect.
4. This body of mine which is of this world, and is the depository of my false and evil thoughts, may last or be lost without any gain or loss to me, since I am the untainted intellect.
5. The Intellect is free from birth and death, because there is nothing perishable in the nature of the all pervasive intellect: what then means the death of a living being, and how and by whom can it be put to death?
6. What means the life and death of the intellect, which is the soul and life of all existence: what else can we expect of the intellect, when it is extended through and gives life to all?
7. Life and death belong to the optative and imaginative powers of the mind, and do not belong to the pure soul.
8. That (the mind) which has the sense of its egoism has also the knowledge of its existence and nonexistence; but the soul which is devoid of its egoism can have no sense of its birth or death.
9. Egoism is a fallacy and production of ignorance, and the mind is no other than a appearance as the water in a mirage; the visible objects are all gross bodies; what then is that thing to which the term ego is applied.
10. The body is composed of flesh and blood, and the mind is considered as a nothingness of itself; the heart and the members are all dull objects, what then is it that contains the ego?
11. The organs of sense are all employed in their respective functions for supporting the body; and all external bodies remain as mere bodies; what then is it to which you apply the term ego?
12. The properties of things continue as properties, and the substances always remain as substances; the entity of Brahman is quite calm and quiet, what then is the ego among them?
13. There is only one Being which is all pervading and subsisting in all bodies; it exists at all times and is immensity in itself. It is only the Supreme Spirit that is the intelligent soul of all.
14. Now tell me which of these is the ego, what is it and what its form; what is its genus and what are its attributes; what is its appearance and of what ingredients it is composed. What am I and what shall I take it to be, and what reject as not itself?
15. Hence there is nothing here, which may be called the ego either as an entity or nonentity; and there is nothing anywhere, to which the ego may bear any relation or any resemblance whatever.
16. Therefore egoism being a perfect nonentity, it has no relation to anything at all; and this irrelation of it with all things being proved, its fiction as a duality, goes to nothing whatever.
17. Thus everything in the world being full of the spirit of God, I am no other than that reality, and it is in vain that I think myself as otherwise, and sorrow for it.
18. All things being situated in one pure and omnipresent spirit; whence is it that the meaningless word ego could take its rise?
19. So there is no reality of any object whatever, except that of the supreme and all-pervading spirit of God. It is therefore useless for us to inquire about our relation with anything which has no reality in itself.
20. The senses are connected with the organs of sense, and the mind is conversant with the mental operations; but the intellect is unconnected with the body, and bears no relation with anybody in any manner.

21. As there is no relation between stones and iron nails, so the body, the senses, the mind and the intellect bear no relation with one another, though they are found to reside together in the same person.
22. The great error of the unreal ego having once obtained its footing among mankind, it has put the world to an uproar with the expressions of mine and yours, as that this is mine and that is yours, and that other is another's and the like.
23. It is want of the light of reason that has given rise to the meaningless and marvellous expression of egoism; which is made to vanish under the light of reason, as ice is dissolved under heat of solar light.
24. That there is nothing in existence, except the spirit of God is my firm belief, and this makes me believe the whole universe, as a manifestation of the great Brahman himself.
25. The error of egoism presents itself before us in as vivid and variety of colors as the various colors which tinge the face of the sky; it is better to obliterate it at once from the mind, than retain any trace of it behind.
26. I have altogether got rid of the error of my egoism, and now recline with my tranquil soul in the Universal Spirit of God, as the autumnal cloud rests in the infinite vacuum of the sky.
27. Our accompaniment with the idea of egoism is productive only of our misconduct and misery, by producing the great variety of our acts of selfishness.
28. Egoism hath taken a deep root in the moist soil of our hearts, and sprouts forth in the field of our bodies with the germs of innumerable evils.
29. Here is death closely following the course of life, and there is a new life hereafter awaiting upon our death; now there is a state of being distinct from its deprivation or not being, and again there is reverse of it in our transmigration, to our great annoyance only.
30. This I have gained, and this I will gain, are the thoughts that constantly employ the minds of men; and the desire of a new gain is constantly lighted in the minds of the senseless, as the ceaseless flame of the sun-stone is increased in summer heat.
31. That this I want and this must have are thoughts ever attendant on egoism; and the dull-headed pursue dull material objects with as much ardour, as the heavy clouds hasten to halt on high-headed hills.
32. Decay of egoism withers away the tree of worldliness, which then ceases to germinate in the manner of a plant on sterile rocks.
33. Your desires are as black serpents creeping in the hole of your heart; but skulking their heads, at the sight of the snake-eater Garuda bird of reason.
34. The unreal world gives rise to the error of appearing as real; as the unreal I and you seem to be realities, though they are caused by mere pulsations of the unreal mind.
35. This world rises at first without a cause and to no cause, how then call it a reality which is sprung from and to no cause at all.
36. As a pot made of earth long before, continues in the same state at all times, so the body which has long ago come to existence, still continues and will continue the same.
37. The beginning and end of waves is mere water and moisture, and the intermediate part only presents a figure to view; so the beginning and end of bodies is mere earth and water, and the intermediate state is one of bustle and commotion.
38. It is the ignorant only that trust in this temporary and fluctuating state of the body; which, like the wave, is hastening to subside, in its original liquid and quiet state.
39. What reliance is there in anybody, which makes a figure in the middle, and is an unreality both in its prior and latter states.
40. So the heart also is as quiet as the intellect, both at first and in the end; and remains immersed in itself, both when it exists in the body or not. What then if it heaves for a little while in the midst?
41. As it comes to pass in our dreams, and in our deluded sights, of marvellous things; and as it happens in the giddiness of ebriety, and in our journeying in boats:--
42. And as it turns out in cases of our weakened humours, and delusion of senses, and also in cases of extreme joy and grief, and under some defect of the mind or body:--

43. That some objects come to sight, and others disappear from it; and that some appear to be smaller or larger than they are and others to be moving; so do all these objects of our vision, appear and disappear from our sight in the course of time.
44. O my heart! all your conduct is of the same nature, at the different times, of your joy and grief; that it makes the long of short and the short of long; as the short space of a single night, becomes as tedious to separated lovers as an age; and an age of joyous affluence as short as a moment.
45. Or it is my long habit of thinking that makes the untruth appear as truth to me; and like the mirage of the desert, our mirage of life, presents its falsehoods as realities unto us.
46. All things that we see in the phenomenal world are unrealities in their nature; and as the mind comes to know the nothingness of things, it feels in itself its nothingness also.
47. As the mind becomes impressed with certainty, of the unsubstantially of external objects; its desire of worldly enjoyments fade away, like the fading greenness of autumn.
48. When the mind comes to see the pure soul by means of its intellectual light, it gets itself ridden of its temporal exertions; and being thereby freed from its passions and affections, it rests with its calm composure in itself.
49. And the heart attains its perfect purity, when, by compressing its members of sensational organs, it casts itself into the flame of the Supreme Soul, where all its impurity is burnt away.
50. As the hero boldly faces his death, with the thought of his ascending to heaven, by fighting bravely in battle, so the mind conquers all impediments by casting off all its worldly desires and attachments.
51. The mind is the enemy of the body, and so is the latter an enemy of the former; but they both die away without the half of each other, and for want of desire which supports them both.
52. Owing to their mutual hostilities, and their passions and affections towards each other, it is better to eradicate and destroy both of them, for our attainment of supreme bliss.
53. The existence of either of these after death is as incapable of heavenly joy, as it is for an aerial fairy to fare on earth.
54. When these things that are naturally repugnant and opposed to one another, meet together in any place or person, there is a continued clashing of their mutual mischiefs, like the crashing of conflicting arms.
55. The base man that has a liking for this world of conflicts is like one left to burn in a conflagration of showering flames.
56. The mind stout with its greedy desires loads the body with labor, and feeds upon its precious life, as a Yaksha ghost seizes upon the body of a boy.
57. The body being harassed and oppressed with toil, attempts to stop and stay the mind; as an impious son intends to kill his father, when he finds him to stand an open foe to his life.
58. There is no one who of his nature is a foe or friend to another; but becomes a friend to one that is friendly to him, and a foe to him that deals harmfully unto him.
59. The body being put to pain attempts to kill the mind; and the mind is ever intent to make the body the receptacle of its afflictions.
60. What good then can possibly accrue to us from the union of the body and mind, which are repugnant to one another, and which of their own nature can never be reconciled together.
61. The mind being weakened, the body has no pain to undergo; wherefore the body is always striving to weaken the mind.
62. The body, whether it is alive or dead, is subjected to all sorts of evils by its hostile mind, unless it is brought under the subjection of reason.
63. When both the body and mind become resolute and strong, they join together to break all bonds, as the lake and rainwater join together to overflow on the banks.
64. Though both of them are troublesome to us in their different natures, yet their union to one end is beneficial to us, as the co-operation of fire and water is for the purpose of cooking.

65. When the weak mind is wasted and worn out, the body also becomes weakened and weak; but the mind being full, the body is flushed like a flourishing tree, shooting forth with verdure.

66. The body pines away with its weakened desires, and at the weakness of the mind; but the mind never grows weak at the weakness of the body; therefore the mind requires to be curbed and weakened by all means.

67. I must therefore cut down the weed wood of my mind, with the trees of my desires and the plants of my thirstiness; and, having reclaimed thereby a large tract of land, wander about at my pleasure,

68. After my egoism is lost, and the net of my desires is removed, my mind will regain its calm and clearness, like the sky after dispersion of the clouds at the end of the rainy whether.

69. It is of no matter to me whether this body of mine, which is a collection of my humours, and a great enemy of mine, should waste away or last, after the dissolution of my mind.

70. That for which this body of mine craves its enjoyments is not mine, nor do I belong to it; what is the good therefore of bodily pleasure to me

71. It is certain that I am not myself the body, nor is the body mine in any way; just as a corpse with all its parts entire, is nobody at all.

72. Therefore I am something beside this body of mine, and that is everlasting and never setting in its glory; it is by means of this that I have that light in me, whereby I perceive the luminous sun in the sky.

73. I am neither ignorant of myself, nor subject to misery, nor am I the dull unintelligent body, which is subject to misery. My body may last or not, I am beyond all bodily accidents.

74. Where there is the soul or self, there is neither the mind, nor senses nor desire of any kind; as the vile commoners or idiots never reside in the association of kings.

75. I have attained to that state in which I have surpassed all things; and it is the state of my singleness, my extinction, my indivisibility, and my want of desires.

76. I am now loosened from the bonds of my mind, body and the senses, as the oil which is extracted from the seeds of sesame, and separated from the sediments.

77. I walk about freely in this state of my transcendentalism, and my mind which is disjoined from the bonds of the body considers its members as its dependent instruments and accompaniments.

78. I find myself to be now situated in a state of transparency and buoyancy, of self-contentment and intelligence, and of true reality; I feel my full joy and calmness, and preserve my reservedness in speech.

79. I find my fulness and magnanimity in my pleasantness and evenness of temper. I see the unity of all things, and feel my fearlessness and want of duality, choice and option.

80. I find these qualities to be ever attendant on me. They are constant and faithful, easy and graceful and always propitious to me; and my unshaken attachment to them has made them as heartily beloved consorts to me.

81. I find myself as all and in all, at all times and in every manner; and yet I am devoid of all desire for or dislike to anyone, and am equally unconcerned with whatever is pleasant or unpleasant, agreeable or disagreeable to me.

82. Removed from the cloud of error and melancholy, and released from doubt and duplicity in my thoughts, I traverse myself as a flimsy cloud, in the cooling atmosphere of the autumnal sky.

#### CHAPTER LIV. QUIESCENCE OF UDDÁLAKA.

1. Vasishtha continued:--Thinking himself to be raised to this state of his transcendency, the saint sat in his posture of padmāsana with his half shut eyelids, and began to meditate in his translucent mind.

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

3. Then he uttered the word with an elevated voice and high note, which rang with a resonance like the ringing of a bell.
4. The utterance of his Omkára, shook the seat of his intellect in the cranium; and reached to the seat of the pure soul, in the topmost part of his head.
5. The pranava or Omkára, consisting of three and half matrás or instants, fills the whole body with the breath of inspiration; by having its first part or the letter a, uttered with an acute accent.
6. He let out the rechaka or the exhaling breath, whereby the internal air was extracted from the whole body; and it became as insubstantial as the sea, after it was sucked up by Agastya.
7. His vital breath was filled with the sap of the intellect, and rested in the outer air by leaving his body; as when a bird leaves its snug nest; and then mounts to and floats in the open air.
8. The burning fire of his heart, burnt away his whole body; and left it as dry as a forest, scorched by the hot wind of a conflagration.
9. As he was in this state at the first step of his practice of Yoga, by the pranava or utterance of this syllable Om; he did not attend to the Hatha Yoga at all, on account of its arduousness at first.
10. He then attended to the other parts of the mystic syllable, and remained unshaken by suppression of his breath by the Kumbhaka breathing.
11. His vital breaths were not suffered to pass out of his body, nor were they allowed to circulate up and down in it; but were shut up in the nostrils, like the water pent up in the drain.
12. The fire burning before burnt body, was blown out in a moment like the flash of lightning; and he left his whole frame consumed to ashes, and lying cold and grey on the naked ground.
13. Here the white bones of his body, seemed to be sleeping unmoved on the naked shore; and lying in quiet rest on the bed of greyish ashes, appearing as the powder of camphor strewn on the ground.
14. These ashes and bones were carried aloft by the winds, and were heaped at last on his body; which looked like the person of Siva besmeared with ashes, and wearing the string of bones about it.
15. Afterwards the high winds of the air, flying to the face of the upper sky, bore aloft and scattered about those ashes and bones, resembling an autumnal mist all about the air.
16. The saint attained to this state, in the second or middle stage of his pranava Yoga; and it was by his Kumbhaka breathing, and not by hatha yoga, that he effected it.
17. He then came to the third stage, of his Pranava Yoga, by means of the púraka or inhaling breathing, which confers a quiet rest to the Yogi, and is called puraka for its fulfilment of his object.
18. In the process of this practice, the vital breath is carried through the intellect to the region of vacuum; where it is cooled by the coldness of its climate.
19. From the region of vacuum, the breathing ascended to that of the lunar sphere; and there it became as cold as when the rising smoke, turns to the watery cloud in the upper sky.
20. Then the breath rested in the orb of the full moon, as in the ocean of ambrosial waters, and there became as cool, as in the meritorious samádhi meditation.
21. The respiring breaths were then exhaled as cooling showers of rain; and were brightened by the moonbeams to the form of fine wires of gold.
22. The same fell as a dew drop on the remaining ashes, as the stream of the heavenly Gangá fell on the crest of Siva; and this resuscitated the burnt body to its former form.
23. It then became as bright as the orb of the moon, and the body was bedecked with the four arms of Vishnu. It glistened like the párijata tree on the seashore, after it was churned out by the Mandara mountain.
24. The body of Uddálaka, stood contest as that of Náráyana to view; and his bright eyes and lotus-like face, shone with a celestial light.

25. The vital breaths filled his body with a humid juice, as when the lake is filled with sweet water, and the trees are supplied with moisture by the breath of spring.
26. The internal airs filled the lungs, and the cavity of the heart; as when the waters of the sea, run towards and roll into the whirlpool.
27. His body was afterwards restored to and regained its natural state; as when the earth regains its prior and purer state, after it is washed by the waters of rain.
28. He then sat in his posture of padmāsana, and kept his body fixed and firm in its straight and erect position. The five organs of his sense, were bound as fast, as the feet of an elephant with strong chains.
29. He strove to practise an unshaken samādhi, and wanted to make himself appear as translucent, as the clear autumnal sky and air.
30. He restrained his breath, and the fleet deer of his respiration from its flight to all sides; and he restricted his heart from its inclinations, and fixed it fast as by a rope to the post of his bosom.
31. He stopped his heart forcibly, from its running madly to the pits of its affection; as they stop the course of over-flowing waters, by means of embankments.
32. His eyes were half hid under his closing eye-lids, and his pupils remained as fixed and unmoved, as the contracted petal of the lotus, against the buzzing bees, fluttering about and seeking to suck their honey.
33. He employed himself to Rāja Yoga, at first, by remaining silent with a graceful countenance.
34. He abstracted his senses from their objects, as they separate the oil from the sesame seeds; and he contracted the organs of sense within himself, as the tortoise contracts his limbs under his hard covering.
35. With his steady mind, he cast off the external sensations afar from him; as a rich and brilliant gem, casts off its outer coating and rubbish, and then scatters its rays to a distance.
36. He compressed his external sensations, without coming in contact with them within himself; as the trees contract their juice in the cold season within their rind.
37. He stopped the circulation of his respiration, to the nine openings of his body, and their passing through the mouth and anus; and by means of his kumbhaka inspiration, he compressed the winds in the internal cells of his body.
38. He held his neck erect like the peak of mount Meru, in order to receive the light of the soul; which irradiated in the form of flowers, before the vision of his mind.
39. He confined his subdued mind in the cavity of his heart, as they imprison the big elephant in a cavern of the Vindhya mountain; when they have brought him under their subjection by some artifice.
40. When his soul had gained its clearness, resembling the serenity of the autumnal sky; it forsook its unsteadiness like the calm ocean, when it is full and unagitated by the winds.
41. The mist of doubts, which sometimes gathered in his breast, and hidden the light of his reason and truth; now fled from before him, like a flight of gnats driven by the wind.
42. As yet the crowds of doubt, rose repeatedly in his breast, and of their own accord; he dispersed them boldly by the sword of his reason, as a hero drives the enemy before him.
43. Upon the dispersion of the thick mists of doubts, and all worldly desires from his mind; he saw the bright sun of reason rising in his breast, from amidst the parting gloom of ignorance.
44. He dispelled this darkness, by the sunbeams of his full intelligence; which rose in his mind as a blast of wind, and dispersed the clouds of his doubts in the skies.
45. After dispersion of this darkness, he saw a beautiful collection of light, shining upon him like the morning twilight, and alighting upon his lotus bed, after dispersion of the shade of night.
46. But this clear light of his soul, was soon after removed by the rajas or worldliness of his mind; which eaten it as the young elephant feeds upon the red lotuses of the land, and as Vetala demons lick up the drops of blood.
47. After the loss of this heavenly light, his mind turned flighty from the giddiness of his passions; and he became as drowsy as the sleeping lotuses at night, and as tipsy as a drunken sot over his cups.

48. But his reason soon returned to him, and made him shake off his sleepiness, as the winds disperse the clouds, and as the snake inhales the air; and as the elephant devours the lotus bush, and the sunlight dispels the darkness of night.
49. After removal of his drowsiness, his mind saw the broad expanse of the blue firmament, filled with fancied forms of animals, and flights of peacocks and other birds.
50. When, as the rainwater washes off the blackness of tamála leaves, and as a gust of wind drives away the morning mist, and as the light of a lamp disperses the darkness; so returned to him, his spiritual light, and removed the blue vacuum, of his mind, by filling it with its benign radiance.
51. The idea of an empty vacuity (vacuum), being replaced by that of his self consciousness, his idea of the mind was also absorbed in it; as the drunken frenzy of a man is drowned in his sleep.
52. His great soul, then rubbed out the impressions of error from his weakened mind; as the luminous sun drives from the world, the shades of darkness which had overspread it at night.
53. In this manner his misty mind, being freed from its shades of light and darkness, and from the impurity of its drowsiness and error; obtained its rest in that state of samádhi or trance, which no language can describe.
54. In this state of calm and quiet repose, his limbs dropped down as in the drowsiness of sleep; and their powers were absorbed in the channel of his self consciousness, as a flood recoils to its basin, when it is bound by an embankment.
55. It was then by means of his constant inquiry, that he advanced to the state of his intellectuality, from that of his consciousness of himself; as the gold that is moulded to the form of a jewel, is reduced afterwards to the pure metal only.
56. Then leaving his intellectuality, he thought himself as the intellect of his intellect; and then became of another form and figure, as when the clay is converted to a pot.
57. Then leaving his nature of a thinkable being (or objectivity), he became the subjective thinking intellect itself; and next to that, as identical with the pure universal intellect; just as the waves of the sea, resolve their globules into the common air.
58. Losing the sight of particulars, he saw the great one as the container of all; and then he became as one with the sole vacuous intellect.
59. He found his joy in this extra phenomenal state of the noumenon; which like the ocean, is the reservoir of all moistures.
60. He passed out of the confines of his body and then went to a certain spot, where leaving his ordinary form, he became as a sea of joy.
61. His intellect swam over that sea of joy like a floating swan, and remained there for many years with as serene a luster, as the moon shines in her fulness in the clear firmament.
62. It remained as still as a lamp in the breathless air, and as the shadow of a picture in painting; it was calm as the clear lake without its waves, and as the sea after a storm, and as immovable as a cloud after it has poured out its waters.
63. As Uddálaka had been sitting in this full blaze of light, he saw the aerial Siddhas and a group of gods advancing towards him.
64. The groups of Siddhas, that were eager to confer the positions of the Sun god and Indra upon him, assembled around him with groups of Gandharvas and Apsaras, from all sides of heaven.
65. But the saint took no notice of them, nor gave them their due honour; but remained in deep thought, and in the continuance of his steady meditation.
66. Without paying any regard to the assemblage of the Siddhas, he remained still in that blissful abode of his bliss; as the sun remains in the solstices, or in the northern hemisphere for half of the year.
67. While he continued in the enjoyment of his blessed state of living liberation, the gods Hari, Hara and Brahma waited at his door, together with bodies of Siddhas, Sádhyas and other deities beside them.

68. He now remained in his state of indifference, which lies between the two opposites of sorrow and joy; and neither of which is of long continuance, except the middle state of indifference which endures forever.

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

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

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

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

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

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

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

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

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

78. They addressed the great-souled and saintly Uddálaka with saying:--“Consent, O venerable sage, to look upon us, that have been waiting here upon you with our greetings.”

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

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

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

82. “It is the desire of fruition only, which is the main object of riches and meritorious acts; and the greatest of our enjoyments is the company of fairy ladies; as the flowers and fruits are the desired products of the spring season.”

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

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

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

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

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



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

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

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

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

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

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

#### CHAPTER LV. TRANSCENDENTALISM OF UDDÁLAKA.

1. Ráma said:--Venerable sage! you are the sun of the day of spiritual knowledge, and the burning fire of the night of my doubts; and you who are the cooling moon to the heat of my ignorance, will consent to explain to me, what is meant by the state of pure existence?

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

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

4. And likewise, when it ignores the knowledge of all its internal and external objects, it remains as the common intellect and unconscious of any personality.

5. When all visible objects are considered to have a common existence, and to be of the same nature with one's self, it is designated the common intellect.

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

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

8. It is the enlightened soul which is exalted by ecstasy, that can have this common view of all as one; and not the ignorant.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

23. In course of some days, his soul gradually forgot its mortal state, and it found its rest in his pure spiritual bliss; as the moisture of trees is deposited in the rays of the sun, at the end of autumn.

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

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

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

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

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

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

30. Whoever plants this plant of the life and conduct of Uddálaka in the garden of his heart, will find it always flourishing with the flowers of knowledge and the fruit of divine bliss within himself. And whoever walks under the shadow of this growing tree, he is never to be subject to death, but will reap the fruit of his higher progress in the path of liberation.

#### CHAPTER LVI. INVESTIGATION INTO MEDITATION etc. ON TEMPLATION.

1. Vasistha continued:--Proceed in this manner to know the Universal Soul in your own soul, and thereby obtain your rest in that holy state.

2. You must consider all things by the light of the scriptures, and dive into their true meaning; you will also benefit yourselves by the lectures of your teacher, and by pondering

on them in your own mind; as also by your constant practice of ignoring the visibles, until you come to know the invisible one.

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

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

5. Ráma said:--Tell me sage, that are acquainted with the past and future; whether one who is employed in the affairs of life, and at the same time is enlightened and situated in his quietude;--

6. And another who remains alone immersed in samadhi, apart from worldly connections; which of these two has greater merit.

7. Vasishtha replied:--He who views the association of properties and qualities of things, , as quite distinct from the soul; enjoys a cool tranquility within himself, which is designated by the name of Samádhi.

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

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

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

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

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

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

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

15. Know the inaction of the mind, to be the best state of trance; and singleness or singleness, as the best means to your indifference.

16. It is the activity and inactivity of the mind, which are said to be the sole causes, of the restlessness and quietness of men, as also of their fixed meditation and want of its fixity: therefore destroy the germs of your rising desires.

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

18. The diminishing of desires leads the man to the highest station of indeseire and innocence.

19. The thick gathering desires, serve to fill the mind with the vanity of its agency, which is the cause of all its sorrows; therefore try to weaken your desires at all times.

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

21. Relinquish the thoughts of all things from your mind, and live wherever you live, whether on a mount or in a forest, as calmly as you do at your home.

22. The houses of house-holders of well governed minds, and of those who are devoid of the sense of their egoism, are as solitary forests to them.

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

24. Men of pacified minds, view the bright and beautiful buildings of cities, in the same indifferent light, as they behold the woods in the forest.
25. It is the nature of ungoverned minds, to view even the solitary woods, to be as full of people as large towns and cities.
26. The restless mind falls asleep, after it gets rid of its labor; but the quiet mind has its quietus afterwards its nirvána. Therefore do as you like.
27. Whether one gets rid of worldly things or not, it is his sight of the infinite spirit, that makes him meek and quiet.
28. He whose mind is expanded by his like indifference, to both the objects of his desire and disgust also; and to whom all things are alike insignificant everywhere, he is called the serious and detached, and the cool and meek.
29. He who sees the world in God in his inmost soul, and never as without the Divine Spirit; and whose mind sees everything in waking as in his sleep, is truly the lord of mankind.
30. As the market people, whether coming in or going out, are strangers to and unrelated with one another; so the wise man looks upon the concourse of men with unconcern, and thinks his own town a wilderness.
31. The mind which is fixed to its inward vision, and is inattentive to external objects; thinks the populous city as a wilderness before it, both when it is awake or asleep, and active or inactive.
32. Those who are attentive to the inward mind, sees the outer world as a vacuous space to him; and the populous world appears as a desert desolate to him, owing to its unworthiness of his attention.
33. The world is all cool and calm to the cold hearted, as the system of the body is quiet cool to one without his fit of fever-heat.
34. Those that are parched with their internal thirst, find the world as a burning conflagration to them; because everybody sees the same without him, as he sees within himself.
35. The external world with all its earthly, watery and airy bodies, and with all its rocks, rivers and quarters, is the counterpart of the inner mind, and is situated without it, as it is contained within itself.
36. The big Banyan tree and the little Barley plants, are exact copies of their foreshadowed counterparts in the eternal mind; and they are exhibited out of it, as they are within it, like the fragrance of flowers diffused in the air.
37. There is nothing situated in the inside or the outside of this world, but they are the casts and copies, as displayed by their patterns in the great mind of God.
38. The external world is a display of the essence, contained in the Universal Soul; and appears without it from within its concealment, like the smell of camphor coming out of its casket.
39. It is the Divine Soul, which manifests itself in the form of the ego and the world also; and all what we see externally or think internally, either in and out of us is unreal, except the real images which are imprinted in the soul.
40. The soul which is conscious of its innate images, sees the same in their intellectual appearances within the mind, and in their external manifestations in the visible creation.
41. He who has his internal and external tranquility, and enjoys his peace of mind, and views the world inseparable from the soul, enjoys his quiet samádhi everywhere; but he who perceives their difference, and differentiates his egoism from all others, he is ever subject to be tossed about, as by the rolling waves of the sea.
42. The soul that is harassed by the troubles of this world, sees the earth, sky, air and water, together with the hills and all things in them, burning before it as in the conflagration, of the last day of dissolution.
43. He who performs his work with his organs of action, and has his soul fixed in its internal meditation; and is not moved by any joy or grief, is called the dispassionate yogi.
44. He who beholds the all pervading soul in his own self, and by remaining unruffled in his mind, doth never grieve at nor thinks about anything; is styled the unimpassioned yogi.

45. Who looks calmly into the course of the world, as it has passed or is present before him, and sits still smiling at its changing states of fortune, that man is named the unpassionate yogi.
46. Because these changing phenomena, do not belong to unchanging spirit of God, nor do they participate with my own egoism; they but resemble the glittering atoms of gold in the bright sunshine which do not exist in the sky.
47. He who has no sense of egoism or tuism in himself, nor the distinction of things in his mind, as of the sensible and insensible ones; is the one that truly exists, and not the other who thinks otherwise.
48. He who conducts all his affairs with ease, by his remaining as the intangible and translucent air about him, and who remains as insensible of his joy and sorrow, as a block of wood or stone, is the man that is called the calm and quiet.
49. He who of his own nature and not through fear, looks on all beings as himself, and accounts the goods of others as worthless stones; is the man that sees them in their true light.
50. No object whether great or small, is slighted as a trifle by the polished or foolish; they value all things, but do not perceive in their hearts, the Reality that abides in them like the wise.
51. One possessed of such indifference and equality of his mind, attains to his highest perfection; and is quite unconcerned with regard to his rise and fall, and about his life and death.
52. He is quite unconcerned with anything, whether he is situated amidst the luxuries at his home, and the superfluities of the world, or when he is deprived of all his possessions and enjoyments, and is exposed in a dreary and deep solitude:
53. Whether indulging in sensual pleasure or drunken revelry, or remaining retired from society and observing his silence; (it is all equal to him, if he is but indifferent about them).
54. Whether he anoints his body with sandal paste or agallochum, or besmears it with powdered camphor; or whether he rubs his person with ashes, or casts himself into the flames.
55. Whether drowned in sinfulness, or marked by his meritoriousness; whether he dies this day or lives for a Kalpa-age (it is all the same to the indifferent).
56. The man of indifference is nothing in himself, and therefore his doings are no acts of his own. He is not polluted by impurity, as the pure gold is not sullied by dirt or dust.
57. It is the wrong application of the words consciousness, and soul, to I and you (or the subjective and objective), which has led the ignorant to the blunder (of duality), as the silvery shell of clams, misleads men to the error of silver.
58. The knowledge of the extinction of all existence (in the Supreme Spirit), is the only cure for this blunder of one's entity, and the only means to the peace of his mind.
59. The error of egoism and tuism of the conscious soul, which is the source of its vain desires, causes the variety of the weal and sorrow of mankind in their repeated births.
60. As the removal of the fallacy of the snake in the rope, gives peace to the mind of there being no snake therein; so the subsidence of egoism in the soul, brings peace and tranquility to the mind.
61. He that is conscious of his inward soul, and unconscious of all he does, eats, drinks; and of his going to others, and offering his sacrifice; is free from the results of his acts: and it is the same to him, whether he does them or not.
62. He who slides from outward nature, and abides in his inward soul; is released from all external actions, and the good and evil resulting from that.
63. No wish stirs in such calm soul, in the same manner as no germ sprouts forth from the bosom of a stone; and such desires as ever rise in it, are as the waves of the sea, rising and falling in the same element.
64. All this is Himself, and He is the whole of this universe, without any partition or duality in Him. He is one with the holy and Supreme Soul, and the only entity called the true reality Tat Sat).

## CHAPTER LVII. NEGATION OF DUALISM.

1. Vasishtha continued:--The intellect residing in the soul, is felt by all like the sharp smell inherent in pepper; and it is this, whereby we have the reasoning of the ego and non-ego, and of the distinctions of the undivided dimension of infinite duration and space.
2. The soul is as the Universal ocean of salt, and the intellect is the saltishness inherent in it; it is this which gives us the knowledge of the ego and non-ego, and appears in the forms of infinite space and time.
3. The intellect of which we have the knowledge as inherent in the soul itself; is as the sweetness of the sugarcane of the soul, and spreads itself in the different forms of the ego and the non-ego of worldly objects.
4. The intellect which is known as the hardness inhering in the stone-like soul, diffuses itself in the shapes of the compact ego and the unsolid non-ego of the world.
5. The knowledge that we have of the solidity of our rock-like soul, the same solidifies itself in the forms of I and you, and the diversities of the world all about us.
6. The soul which like the great body of water, presents its fluidity in the form of the intellect; the same assumes the forms of the whirlpools of the ego, and the varieties of non-ego in the world.
7. The great tree of the soul, stretches itself in the plentiful branches of the intellect; producing the fruits of ego and the various forms of non-ego in the world.
8. The intellect which is but a gap in the great vacuum of the soul, produces the ideas of I and you and of the universe besides.
9. The intellect is as vain as vanity itself in the vacuity of the soul; and gives rise to the ideas of ego and tu, and of the world besides.
10. The intellect situated within the environs of the soul, has its egoism and non-egoism situated without it.
11. When the intellect is known, to be of the same essence with that of the soul; then the difference of the ego and non-ego, proves to be but acts of reasoning and no reality.
12. It is the reflection of the inward soul which is understood to be the ego, the mind and animated soul.
13. When the luminous and moon like soul, entertains and enjoys the ambrosial beams of the intellect within itself; it then forgets its egoism, which rises no more in its bright sphere.
14. When the sweetness of the intellect, is felt within the molasses of the soul; it is tasted by the mind with a zest, which makes it forget its egoism in itself.
15. When the bright gem of the soul, shines with the radiance of the intellect in itself; it finds its egoism to be lost altogether, under the brightness of its intellectual light.
16. The soul perceives nothing in itself, for the total want of the perceptibles in it; nor does it taste anything in itself, for want of anything gustable therein.
17. It thinks of nothing in itself, for want of the thinkables therein; nor does it know of aught in itself, for want of the knowables there.
18. The soul remains blank of all impressions of the subjective and objective, and also of the infinite fullness of space in itself; it remains in the form of a firm and solid rock by itself.
19. It is by way of common speech or verbiage, we use the words I and you, and of the objective world, though they are nothing whatever in reality.
20. There is no seat nor agent of thought, nor fallacy of the world in the soul; while the soul remains as a mute and transparent cloud, in one sphere of the autumnal sky.
21. As the waters by cause of their fluidity, take the forms of vortices in the sea; so the intelligent soul assumes its errors of I and you in its undivided self; owing to its delusion of the knower and known.
22. As fluidity is inherent in water, and motion in air, so is egoism innate in the subjective knower, and objectively connate with the known world.
23. The more the knowledge of a man, increases in its verity, the clearer does the knowing man come to find, that his very knowledge of the known objects, is the display of Divine Omniscience itself. But should he come to know his egoism or subjectivity, owing to his vitality and activity; and conceive the Idison or objectivity of all others (beside himself); in

this case the learned or knowing man is no better than an egoist, and knowing the living God or Jíva Brahma only.

24. In as much as the intelligent soul (jiva), derives its pleasure from its knowledge of objects; in like manner is it identified with the knowledge, of its sameness with or difference from that object.

25. Living, knowing, and the knowledge of things, are properties of the animated or concrete soul; but there is no difference of these in the distinct, or universal and intellectual soul.

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

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

#### CHAPTER LVIII. LEGEND OF SURAGHU; ADMONITION OF MÁNDAVYA.

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

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

3. It was situated on the summit of Himálaya, and called the peak of Kailása; it was free from mountainous elephants, and was the chief of all other peaks.

4. It was milk-white, as the bed of Vishnu in the Milky Ocean, and as bright as the paradise of Indra in heaven; it was fair as the seat of Brahmá, in the core of the lotus; and as snow-white as the snowy peak of Kedára, the favourite seat of Siva.

5. It was owing to the waving of the Rudráksha trees over it, and the parade of the Apsara fairies about it, as also by the pencils of rays of its various gems, that it appeared as the surging sea.

6. The playful Pramathas, and other classes of demigods (Ganadevatás) merrily played here as gaily as blossoms of Asoka plants, when tossed about by the feet of their wanton damsels.

7. Here the god Siva wanders about, and sees the waterfalls proceeding from and receding into the caves of the mountain, by dilution of the moon-stones contained in them.

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

9. There dwelt a race of the Kirátas called Himajátas at this spot, who were as numerous as the ants living at the foot by a big Banyan tree.

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

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

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

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

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

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

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

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

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

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

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

21. It happened at one time the sage Mándavya met him at his house, as the divine sage Nárada meets Indra in his celestial abode, in his journey through the regions of the sky.

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

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

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

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

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

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

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

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

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

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

32. Consider in your mind (such things as these); as what am I, what and whence are all these things; and what means this our life, and what is this death that waits upon it?

33. As you come to know your true nature by your introspection into the state of your mind, you will remain unchanged by your joys and griefs, as a firm rock.

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

35. And as the mind remains in the aloofness of living liberated men, all its imageries are wiped off from it; as its impressions or reminiscences of past lives, are lost and effaced upon its rebirth.

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

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



38. When you attain to such greatness, your mind will no more dive into worldly affairs; as the big elephant will not be engulfed in the hole made by the bullock's hoof.
39. But the base and debased mind, will plunge itself in mean and vile matters of the world; as the contemptible gnat is drowned in a drop of water in a little hole.
40. Little minds are led by their greediness, to dive in to dirty affairs, like insects moving about in the dirt; and their miserliness makes them covet all outward things.
41. But great minds avoid to take notice of outward things, in order that they may behold the pure light of Supreme Soul shining in themselves.
42. The ore is cleared and washed, until pure gold is obtained from it; and so long is spiritual knowledge to be cultivated by men, until spiritual light fills their souls.
43. See always all things of all sorts with a universal view in all places; and with an utter indifference to the varieties of their outward forms and figures; behold all with the eye of your soul fixed to one Universal Soul pervading the whole.
44. Until you are freed from your view of all particular specialities, you can have no sight of the Universal Spirit, it is after the disappearance of all particularities, that there remains the catholicity of the transcendental spirit.
45. Until you get rid of all individualities, it is impossible for you to come to the knowledge of universality; and much more so, to comprehend the all-comprehending soul of all.
46. When one endeavours to know the Supreme Soul, with all his heart and soul, and sacrifices all other objects to that end; it is then only possible for him, to know the Divine Soul in its fulness, and not otherwise.
47. Therefore forsake to seek anything for your own soul; and it is only by your leaving all other things, that you come to the sight of the best of things.
48. All these visible objects which appear to be linked together, by the concatenation of causes and their effects, are the creation of the mind; which combines them together, as the string ties together a necklace of pearls. That which remains after expunging the mind and its created bodies, is the sole soul, and this is that Supreme Soul.

#### CHAPTER LIX. TRANQUILITY OF SURAGHU.

1. Vasishtha continued:--O progeny of Raghu! after the sage Mándavya had advised the Kiráta king in the said manner, he retired to his solitary abode, suited for holy saints and sages.
2. After the sage had gone, the prince also retired to a lonely place; and there began to reflect on the nature of his soul, and the manner of his existence.
3. He said:--I am not in this mountain, nor are they mine; I am not the cosmos, nor is this world myself.
4. This habitation of the Kirátas, does not belong to me nor do I belong to it; it is the consent of the people that has made me the ruler of the place.
5. Without this election I am nobody here, nor is this place anything to me; though this city and this place are to last forever.
6. The city so magnificent with its highflying flags, its gardens and gardens and groups of my servants, and the long retinue of horse, elephants and soldiers, is, alas! nothing to myself.
7. All this was nothing to me before my election, and will not be mine after my disposal; and all these possessions, enjoyments and consorts, do neither belong to me nor I to them.
8. Thus this government with all its force and officers in the city, is nothing to me, nor am I aught to it in reality, except mere adscititious compliments to one another.
9. I think myself to be this body of mine, composed of my legs, hands, and feet, and believe myself to be placed in the midst of these.
10. But I perceive my body to be composed of flesh and bones; and not constituting my rational self; which like the lotus flower rises amidst the waters, without bearing any relation with that element.
11. I find the flesh of my body, to be dull and gross matter which do not make my soul; and I find too my rational part to be not this gross flesh at all. So do I find my bones likewise to be insensible substances, and consequently forming no part of my sentient soul.
12. I am none of the organs of action, nor do these organs compose myself. All organic bodies are composed of gross matter, and do not consequently constitute the animated soul.

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

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

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

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

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

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

19. As Indra and the gods reside and are resolved in Brahman, so the spirit of God pervades through all material bodies, as the string of the necklace, passes through the poles of all the pearls of which it is composed.

20. The power of the soul known as intellect, is pure and not stained in its nature; it is devoid of the dirt of thinkable objects, and fills the infinite space with its immense and stupendous figure.

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

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

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

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

25. The course of human happiness and misery, is a false representation of the understanding; and the varieties of representations in the mind, are mere operations of the soul and its attribute of the Intellect.

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

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

28. But this mind and this body and all diversities are nothing in reality; they are all destroyed by the cruel hand of death, and not a trace of them remains behind.

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

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

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

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

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

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

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

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

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

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

#### CHAPTER LX. EXTINCTION OF SURAGHU.

1. Vasishtha continued:--Thus the lord of Hemajata, attained the state of his perfect joy; and it was by means of his ratiocination, that he found his liberation in Brahman like the son of Gádhi.

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

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

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

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

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

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

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

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

10. He continued for a full hundred years to rule over his kingdom with his mind unattached to state affairs; and with his unimpaired body and intellect.

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

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

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

## CHAPTER LXI. MEETING OF SURAGHU AND PARIGHA.

1. Vasishtha said:--O lotus-eyed Rághava! do you likewise act in the manner as Suraghu, and rely yourself in the sole existence of the Supreme One, for cleansing your iniquities, and for your getting rid of all sorrow in this world.
2. The mind will no longer pant or sorrow, when it comes to have this universal sight in itself; as a child is no more afraid of dark, when it gets the light of a lamp in the room.
3. The discriminating mind of Suraghu found its rest in perfect tranquility; as a fool finds his security by laying hold of a big bundle of straws.
4. Having this holy sight in your view, and by your preaching this light to others, do you continue to enjoy this uniform indifference (Samadhi) in yourself, and shine forth as a bright-gem before the world.
5. Ráma said:--Tell me O chief of sages, what is this uniform indifference, and set my mind at rest, which is now fluttering like the plumes of a peacock disarranged by the winds.
6. Vasishtha replied:--Attend therefore, O Ráma! to the marvelous story of that enlightened and sagely king Suraghu, and how he conducted himself by subsisting on the leaves of trees.
7. I will relate to you also the communication which went on between two princes, both of whom were equally enlightened in their souls, and situated in the same sort of uniform quietism.
8. There was a mighty king of the Persians known by the name of Parigha; who was a victor of his enemies, and also the support of his kingdom, as the axle is the support of a carriage.
9. He was joined in true friendship with Suraghu, and was closely allied to him as the god of love with the spring spring.
10. It happened at one time, that a great drought occurred in the land of Suraghu, and it was attended by a famine, resembling the final desolation of the earth, brought on by the sins of men.
11. It destroyed a great number of his people, who were exhausted by hunger and debility; as a conflagration destroys the unnumbered living animals of the forest.
12. Seeing this great disaster of his people, Parigha was overwhelmed in grief; and he left his capital in despair, as a traveller leaves a city burnt down to the ground.
13. He was so sorely soul-sick at his inability to remove this unavertible calamity of his subjects, that he went to a forest to devote himself to penance like Jíva the chief of the devout.
14. He entered a deep wood unseen by and unknown to his people, and there passed his time in his disgust with the world, and afar and away from mankind.
15. He employed himself in his austere penance in the cavern of a mountain, and remained sober-minded, with his subsistence upon dry and withered leaves of trees.
16. It was by his subsisting on dry leaves for a long time, as fire devours them always, that he obtained the surname of the leaf-eater among the assembled devotees on that spot.
17. It was thenceforward that the good and royal sage passed under his title of the leaf-eater among the holy sages in all parts of Jambúdvípa (Asia).
18. Having thus conducted himself with his most rigid austerities for many years, he attained the divine knowledge by his long practice of self-purification, and by grace of the Supreme Soul.
19. He obtained his self-liberation by his avoidance of hatred and the passions and affections of anger, pity and other feelings and desires; and by his attainment of mental calmness and an enlightened understanding.
20. He wandered at his pleasure all about the temple of the triple world; and mixed in the company of the Siddhas and Sádhyas, as the bees mix with the company of swans about the lotus beds.
21. His wanderings led him at one time, to visit the city of Hemajata, which was built with shining stones, and shone as brightly as a peak of the mount Meru.

22. Here he met with his old friend the king of that city, and saluted each other with mutual fondness. They were both delivered from the darkness of ignorance, and were perfect in their knowledge of the knowable.
23. They approached mutually with saying, "O! It is by virtue of our good fortune that we come to meet one another".
24. They embraced each other in their arms and with joyous countenances, and then sat on the one and same seat, as when the sun and moon are in conjunction.
25. Parigha said:--My heart rejoices to see you with full satisfaction; and my mind receives a coolness as if it immersed in the cooling orb of the moon.
26. Sincere friendship like true love, shoots forth in a hundred branches in our separation from each other; as a tree growing by the side of a pool, stretches its boughs all around, until it is washed away with its roots by the current.
27. The remembrance of the confidential talks, merry sports and idle plays of our early days awakes in me, O my good friend! those innocent joys afresh in me.
28. I know well, O sinless friend, that the divine knowledge which I have gained by my long and painful devotion and by the grace of God, is already known to you from the preachings of the wise sage Mándavya to you.
29. But let me ask, are you not placed beyond the reach of sorrow, and set in your rest and tranquility; and are you situated in the supreme cause of all, and as firmly as if you were seated upon the unshaken rock of Meru?
30. Do you ever feel that auspicious self gratifying grace in your soul, which purifies the fountain of your mind, as the autumnal sky clears the springs of water on earth?
31. Do you, O ruler of your people, perform all your acts, with a complacent air and steady mind, as you were discharging your duties for the good of mankind?
32. Do the people in your kingdom live in safety, to enjoy their prosperity and competence, and are they all free from disease, danger and anxieties of life?
33. Is this land plentiful in its harvests, and are the trees here bending down with their fruitage; and do the people here enjoy the fruit of their labor and the objects of their desire?
34. Is your good fame spread about in all quarters, like the clear and cooling beams of the full moon; and does it cover the face of this land, like a sheet of snowfall on the ground?
35. Is the space of all quarters of the sky, filled with the renown of your virtues, as to leave no gap in it; and as the roots and stalks of lotus bushes overspread the tank, and choke and check the course of its waters?
36. Do the young minds and virgins of your villages, street and walk about pleasantly over the plains and fields hereabouts; and do they loudly singing your praises in their merry songs?
37. Does all welfare attend on you, with respect to your prosperity, wealth and possessions and the produce of your fields; and do your family, children and dependents fare well in this city?
38. Do you enjoy your health free from all disease and complaint; and reap the reward of your meritorious acts done for this life and the next?
39. Are you indifferent in your mind with regard to temporary enjoyments, which appear pleasant for a moment, but prove to be our deadly enemies at last?
40. O! it is after a very long separation, that we come to meet again; it is my good fortune that rejoins me to you, as the spring revisits the valleys with verdure.
41. There are no such joys here, nor such sorrows even in this world, which do not happen to the lot of the living in their union with, and separation from one another.
42. We are quite altered in our circumstances, during our long separation; and yet how we happened to meet each other in the same unchanged state of our minds, by a wonderful accident of destiny.
43. Suraghu replied:--Yes, sage, the course of destiny is as crooked as that of a serpent; nor is there any man that can penetrate into the depth of the mysterious nature of destiny.
44. There is nothing impossible to destiny, which has after the lapse of so long a time, reunited us in one place, from the vast distance of the two countries asunder.
45. O great sage! we are all in good health and prosperity in this place, and have been supremely blessed by your graciousness unto us.

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

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

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

#### CHAPTER LXII. ON THE NATURE OF QUIETISM AND QUIETUS.

1. Vasishtha related:--The king Parigha then resumed his confidential speech, expressive of the affection he formerly bore to Suraghu and added:--

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

3. Do you rely, sage, in that state of perfect rest which is free from desire; and do you rest in that state of supineness--samadhi, which is styled transcendental coma or trance?

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

5. Tell me, O high minded sage, how can that man be called unentranced, who is enrapt in his supreme intelligence, and at the same time is attendant to his worldly concerns?

6. Men of enlightened understandings, however, they are employed in the observance of their usual worldly affairs, are yet said to be enblissd with their knowledge of the singleness of the Supreme Soul.

7. But how can one be said to be endowed with supreme bliss, whose mind is unsubdued and whose nature is indomitable; although he may keep his position in the posture of padmasana with his folded palms?

8. The knowledge of truth which burns away all worldly desires as straws, is termed the true trance (samádhi) of the soul; rather than the staying in one place and silence observed by secluded devotees.

9. The knowledge which is attended with continued rest and self-content, and gives an insight into the nature of things, is called the always gathered, and repose (samadhi) of the soul by the wise.

10. Immobility of the mind by pride and hatred, is known by the term samádhi or quietness to the wise; when the mind is as unmoved as the fixed rock against the howling winds of the passions.

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

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

13. But this pause of samadhi being stretched too far to a standstill, is liable to break down by itself; as the fibre of a lotus-stalk upon its being drawn too long by the hand of a boy. Dead and dormant quiescence is the opposite extreme of sensible quietism.

14. As the sun does not cease from giving his light to the other hemisphere, after he sets from dispensing the day over this part, so does our intelligence continue to glow, even after it has run its course in this life.

15. As the course of a stream is never at a stop, notwithstanding the constant gliding of its currents; so the course of our thoughts hath no suspension from its knowing of further truths.

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

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

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

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

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

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

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

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

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

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

#### CHAPTER LXIII. THE CONCLUSION OF THE ABOVE.

1. Parigha said:--Sage, I find you to be truly wise and enlightened in your beatitude; and dost shine as the fullmoon with your inward coolness.

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

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

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

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

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

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

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

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

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

11. The idea of the meanness of the most part of worldly things, and that of the greatness of others on particular occasions, are both weakened and obliterated from my mind.

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

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

14. But the world abounding in its woods and seas, and mountains and living animals, presents us nothing that is to be desired for our lasting and substantial good.

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

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

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

#### CHAPTER LXIV. SERMON ON SELF-KNOWLEDGE.

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

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

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

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

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

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

7. Though the spiritual man is engaged in worldly affairs, and is subject to passions and affections; yet he is unstained by them in his heart, as the lotus bud is not stained by the water under which it is sub-merged.

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

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

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

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

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

13. The knowledge of our ignorance is the best healer of ignorance, as the knowledge of one's dreaming removes his trust in the objects of his dream.

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

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

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

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



18. A man passing over the pool of his ignorance, and betaking himself to the contemplation of his soul; enjoys a coolness within him, as the cooling moon enjoys by the cold nectarious juice contained in her orb.
19. They are our true friends, and those are the best scriptures; and those days are well spent, which have passed with them (the scriptures), in discourse on dispassionateness, and when we felt the rise of the intellect within us.
20. How lamentable is their case, who are born to perish like ferns in their native forests; and who are immersed in their sinfulness, by their neglect to look into their souls.
21. Our lives are interwoven with a hundred threads of hopes and fears, and we are as greedy as bulls of their fodder of straws. We are at last over taken by old age and decrepitude, and are carried away with sorrow and sighs.
22. The dullheaded are made to bear, like heavy laden bullocks, great loads of distress on their backs in their native soil.
23. They are bitten and disturbed by the gnats of their passions, and are made to plough the ground under the halter of their greed; they are shut in the cribs of their masters, and are bound by the bonds of their kindred.
24. Thus we are harassed in the supportance of our wives and children, and weakened by age and infirmity, and like beasts of burden we have to wade in dirt and mire, and to be dragged to long journeys, and be broken under heavy loads, without halting a while under the toil and fatigue.
25. Bending under our heavy loads, we are tired with our long journeys across the deserts, where we are burnt under the burning sunbeams, without having a cool shade, to shelter our heads for a while.
26. We are big bodied like bulls with poor souls in us; we are oppressed at every limb, and labor under our destiny by being tied as the ringing bell, about the necks of bullocks; and the scourge of our sins lashing us on both sides.
27. We toil like bulls laboring under the poles of the carts which they draw along; and traverse through dreary deserts, without laying down our bodies to rest for a moment.
28. We are always prone to and plunged in our own evils, and move on like heavy laden bullocks with trolling and groaning all the way long.
29. Rāma! try your best to reconsider by all means, this bullock of your living soul, from the pool of this world; and take the best measures, to restore it to its form of pristine purity.
30. The animal soul that is released from the ocean of this world, and becomes purified in its mind by the light of truth; is no more liable to roll in the mud, like some beasts after they are cleansed.
31. It is in the society of high-minded men, that the living soul receives the instruction, for its salvation in this ocean of the world; just as a passenger easily gets a boat from the ferryman to go across a river.
32. That country is a desert where there are not learned and good people, resembling the green trees of the land. The wise must not dwell in the land, where the trees yield neither fruits nor afford cooling shades.
33. Good men are as the flowering Champa trees of the land; their cooling words resemble the shady leaves of the tree, and their gentle smiles its blooming flowers. Let men therefore resort to the shade of such champaka covered shelters.
34. For want of such men, the world is a desert, burning under the darkening heat of ignorance, where no wise man should allow himself to rest in peace and quiet.
35. It is the self that is the true friend to one's self, therefore support yourself upon your self only; nor obscure the brightness of your soul, under your darkness of the bodily pride, to bury your life in the skin of ignorance.
36. Let the learned ponder in themselves, "what is this body and how came it to existence, what is its origin and to what is it reduced? Thus let the wise consider with diligence, the miseries to which this body is subject.
37. Neither riches nor friends, nor learning nor relatives, serve to reconsider the drowning soul. It must be one's own mind to buy its own redemption, by resigning itself to its source and cause.

38. The mind is the constant companion and true friend to the soul; and therefore it is by consultation with the mind, that one should seek to reconsider himself.
39. It is by a constant habit of dispassionateness and self deliberation, that one can ford the ocean of this world, riding on the raft of true knowledge.
40. It is pitiable to see the inward torments of the evil minded, that neglect to release their souls from all worldly vexations,
41. Release the elephant of your living soul--jīva, from the chains of its egoism, its bonds of greed and the ebriety of its mind; and deliver it from the muddy pit of its birth place, and retire to your solitude.
42. It is by these means, O Rāma, that the soul has its salvation; therefore cast away your ignorance, and wipe off your egoism.
43. This is the best way that leaves the soul to its purity, that makes you disentangle your self from the snare of your mind, and disengage your soul from the trap of egoism.
44. It is by this means, that the lord of gods; the Supreme Soul is saw by us; and the corporeal body is regarded as a clod of earth, or a block of wood, and not better than these.
45. The sunlight of the intellect comes to view, after dispersion of the cloud of egoism by which it is hidden; and it is after this that you attain the state of supreme joy.
46. As the light of the day is seen, after withdrawal of the dark veil of night; so you come to see the light of the soul, after removal of the curtain of your egoism.
47. That blissful state of the soul, which remains after dispersion of the darkness of egoism; the same is the state of divine fulness, and is to be adored with all diligence.
48. This state of the vast ocean-like and perfect fulness of soul, which no words can express nor any eye can behold, is beyond all comparison, and every color of human attribution.
49. It is but a particle of the pure intellectual light, which gains its stability in the devout spirit, and is then comparable with nothing besides the light of divinity, which shines before the internal sight of the holy.
50. Though it is beyond all comparison, yet it is saw by us to be in the state of our sound sleep--susupta, it is the state of immensity, and is as extended as the vast extent of the firmament.
51. After extinction of egoism and the mental powers, and subsidence of all the feelings in oneself; there arises a transcendent ecstasy in the soul, which is styled the form of the divine or perfect joy and blissness.
52. This blissful is attainable only by yoga meditation, and in the hypnotism of sound sleep. It is not utterable by speech, O Rāma, but to be perceived only in the heart.
53. The totality of the Divinity is perceived only by the perception of the mind, and by no categorical distinction of the divine essence; without this intuitive percipience, we can have no conception of the soul.
54. The knowledge of the soul, comprehends in itself the whole totality and infinity together; and resides in the unchanging steadiness of the mind. It is by the shutting out the internal and external from the senses and the mind, that the lord of lords, the Divine Soul appears to our intelligence.
55. Hence follows the extinction of our desire of sensible objects, and hence we derive the light of our supreme joy; that we have an even minded composure in all circumstances, which leads the souls of the magnanimous, to revert to that inscrutable identity.

#### CHAPTER LXV. STORY OF BHÁSHA AND VILASA.

1. Vasishtha continued:--As long as one does not come to perceive his soul, by breaking down his mind of his own accord; and so long, lotus-eyed Rāma, one does not get rid of his egoism and selfishness.
2. There is no end of his worldly misery, as there is no setting of the painted sun; and his adversity becomes as extended, as the vast ocean itself.
3. His misfortunes are as interminable, as the succession of the waves in the sea; and the appearance of the world is as gloomy to him, as the face of the sky, covered by the dark clouds of the rainy season.
4. Here will I recite an old story, containing a discourse between two friends Bhásha and Vilása, in some region of the Sahya mountain.

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

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

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

8. Here a hill was full of flowers, and there another filled with minerals; there were lakes with flowering water plants on one side, and shining stones lying on another with nothing beside the light of the divinity, which shines before the internal sight of the holy.

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

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

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

12. It appeared as the abode of the triple world, having the seats of the gods on its top, the residence of men at its foot, and the holes of snakes under its bottom.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

28. The aged parents then left their infirm bodies, and went to heaven like a pair of birds quitting their broken nest.

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

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

31. After performance of the funeral rites, they were so overpowered by their grief and sorrow; that they continued to wail over their memory with piteous cries and tears. They sat silent and inactive as pictures in a painting, with their melancholy countenances and hearts heavy with sobs and sighs.

#### CHAPTER LXVI. TRANSITORINESS OF LIFE & FLEETINGNESS OF WORLD.

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

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

3. They passed their days and nights, and months and years in this manner; until both of them were worn out by age, like two withered trees in a valley:

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

5. Vilasa said:--O Bhása, that are the best fruit of the tree of my life, that has your seat in the recess of my heart, and art a sea of ambrosia to me, I welcome you, O my best friend in this world.

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

7. Tell me whether your mind is freed from anxieties, and whether you are in possession of your self. Say, have you obtained the reward of your learning, and have you after all, got your peace and quiet?

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

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

10. How can I have my rest so long, as the turbulent passions are not subdued in my breast; and until I can know the knowable; and till I can get across this sea of the world?

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

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

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

14. The poisonous plant of worldliness, sprouts forth in our childhood; it shoots out in its leaves in our youth, it flowers in our old age, and never fructifies before our death.

15. The body decays as a withered tree, and our relatives flutter as bees over it; old age overtakes us with its blossoming grey hairs, and produces the fruit of death.
16. We have to reap the bitter fruits of our actions of bygone times, which are laid up in store, and fructify in their seasons; and thus years upon years glide upon us, in the same monotonous rotation of business, and the sad course of thought of our minds.
17. This tall body of ours, rising as a thief on the ground, has all its inner cells and caves, filled with the thorns of our cravings: it is the abode of the serpentine retinue of our actions, emitting the poison of continuous sorrow in our repeated transmigrations in new bodies.
18. See how our days and nights are rolling on, in their circuit of continued misery and misfortune, which are misconstrued by men for transient joy and good fortune.
19. See how our lives are spent, in useless pursuits after objects of our vain wishes; and how we misspend our time with trifles, that are of no good to us.
20. The furious elephant of the ungoverned mind, breaks loose from its chains of good sense; and then joining with the elephants of wild desire, ranges at large without rest or sleep.
21. The bawling tongue sets on screaming, as a vulture in the hollow of the tree of human body; and fosters itself by feeding on the gems of thought, lying hidden in it.
22. The slackened limbs of the old and withered body, drop down like the dry leaves of trees; and there is nothing to prop up the drooping spirit, from its decay and decline day by day.
23. The brightness of the body flies away in old age, and the mind dejected at the disregard of everybody, becomes as pale and withered, as the lotus flower fades away under the frost.
24. As the channel of the body dries up in old age and the water of youth is drained out of it; so the swan of life flies away far from it, and there is nothing to retard its flight.
25. The old and time worn tree of the aged body, is overpowered by the force of the blasts of time; which blast its leaves and flowers below, and then buries them all underneath the ground.
26. As the serpent of desire lies dormant in the heart; it is content like the croaking frog, to hold its complaints in the mouth; and the mind like a monster, hides itself in the pool of dark despondence.
27. Our desires with their various wishes, are as the multicolored flags of temples, furling and fluttering in all directions, till they are hurled down by the hurricane old age.
28. The world is a long linked chain, lying in the depth of eternity; wherein the rat of death is always busy in gnawing down the knot of life at the root.
29. The stream of life glides muddily on, with the foam and froth of cares and anxieties; there are the whirlpools of repeated transmigrations, and the waves of youthful frivolities, which are as noisy as they are dangerous.
30. The stream of our actions on earth, flows on interminably, with the waves of our worldly duties, and the various arts of life, all leading to the abyss of destruction.
31. The current of our friends and relations, and the concourse of people, glide on constantly to the deep and boundless ocean of eternity; from whose boundary nobody ever returns to life.
32. The body is a valuable instrument, for the discharge of our worldly duties; but it is soon lost under the mud of this ocean of the world, and nobody knows where it is buried in its repeated births.
33. The mind is bound to the wheel of its anxieties, and put to the rack for its misleads; it revolves all along as a straw, in the whirling current of this ocean of the world.
34. The mind dances and floats, over the waves of the endless duties of life; it has not a moment's respite from its thoughts, but continues to oscillate with the action of the body, and rise and fall according to the course of events.
35. The mind like a bewildered bird, flutters between its various thoughts, of what it has done, what it is doing and what it is about to do; and is thus caught in the trap of its own fancies for evermore.

36. The thoughts that this one is my friend, and the other one is my foe, are our greatest enemies in this world; and these tear my heart strings like the rough wind, that tears the tender lotus leaves and fibres.

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

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

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

#### CHAPTER LXVII. ABANDONMENT OF INTRINSIC RELATIONS.

1. Vasishtha continued:--Having thus approached and welcomed each other, the two brothers applied themselves to the acquisition of divine knowledge; and gained thereby their liberation in the living state.

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

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

4. The great soul is without and lies beyond the body. It is situated in its own intellect, and looks on the body from a distance, as a spectator beholds a concourse of people.

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

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

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

8. Tell me, O fortunate Ráma! what correlation is there between a rock and the sea? The rock truly puts no obstruction to the internal current of the sea; so none of these worlds can stop the course of the Divine Mind.

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

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

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

12. As the reflections of things in a mirror or watery glass, and in the swelling waves of the sea, are neither real nor unreal; so the reflections in the soul, are neither substantial nor unsubstantial.

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

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

15. But these impressions have no relation either with the pure and simple soul, nor with the gross body. All these are but the delusions of our false knowledge, at the absence of which we have the transparent intellect only.

16. As one has no notion of the manner of connection, between the wood and the water; so nobody has any knowledge, how the body is united with the soul.

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

18. They that are devoid of their internal perception of moisture in wood and stone, resemble the worldly minded materialist, having the knowledge of external objects only.
19. As those devoid of their intuitive knowledge, find no difference in the wood and water; so they believe the body and the soul to be the same thing, and do not know their irrelation and unconnection with one another.
20. As the relation of wood and water, is imperceptible to them that have no reasoning; so are they unacquainted with the irrelation between the soul and body, owing to their want of intuition.
21. The soul is purely conscious of itself in all places, and without any objective knowledge of anything at all; nor is it liable to the false knowledge of a duality also.
22. The bliss of the soul is converted to misery, by its false apprehension of unrealities; as when one comes in sight of an apparition, by his false imagination of a ghost.
23. Things quite irrelevant become relevant, by our internal conviction of their relevancy; as our sight and apprehension of thieves in our dreams, and the appearance of a demoniac apparition in a block of wood.
24. As the relation between the wood and water is altogether unreal; so the correlation between the soul and body, is wholly false and unsubstantial.
25. As the water is not troubled, without the falling of the tree into it; so the soul is not disturbed, without its thoughts of the body: and the soul freed from its connection with the body, is free from all the maladies and miseries, which the flesh is heir to.
26. The misconception of the body as the soul, makes the soul subject to all the imperfections and infirmities of the body; as the clear water of the lake is soiled, by the leaves and twigs, that are seen to float upon it.
27. Absence of the intrinsic relation of external things with the internal soul, liberates it from all the casualties in the course of things; but the presence of extraneous associations, makes the internal soul as turbid water, by reason of the mess of the leaves and foul things and fruit and flowers, continually falling upon it.
28. The soul freed from its innate knowledge of the objective, is wholly absolved from misery; while the knowledge of its connection with the body, senses and the mind, is the mainspring of all its sorrows.
29. The internal connection of the externals, is the seed of all the evils of men in this world, and brings forth all the pain and sorrow and errors of mankind.
30. The man that is internally connected with the externals, sinks deep under the load of his connections in the depth of this earth, but he who is aloof from his internal relations, floats above the surface of this sea, and rises aloft in air as an aerial being.
31. The mind with its internal bearings, is as a tree with the hundred ramifications; but the mind with its wants of internal relations, is said to have faded and grown extinct.
32. The mind unattached to the world is as a pure crystal, without any shade of color in it; but the mind that is attached to the world, is as a prismatic glass with all the colors of the rainbow.
33. The unattached and untinged mind is said to be set at liberty, though it is set at work in the world; but the mind which though it is attached to the world, is said to be unattached, if it is thoughtless of it, though it is practiced to austerities.
34. The mind attached to the world, is said to be bound to it; but that which is detached from it, is said to be set free from it. It is the internal attachment and detachment of the mind, that are the causes of its bondage and liberation.
35. The unworldly minded persons, are not tied down to the earth by their worldly actions; it remains aloof from all its actions, as a floating vessel remains aloft of the sweet and salt waters of the lake beneath it.
36. It is the tendency of the mind, that makes a man master of an action, which he has not actually done; as the delusion of the mind in dreaming, makes one feel the pleasure and pain of his pleasing and unpleasing dreams.
37. The activity of the mind gives activity to the body also, as the action of the mind in dreaming, gives motion to the inert body of the sleeping man.
38. Inactivity of the mind, causes the inaction of the body; and though it should act by its physical force, yet the insane mind is not sensible of the action.

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

40. The mind unattending to an action of the body, is never considered as its agent. No reward of any action ever accrues to one, that is not engaged in the doing of that action.

41. The man not intentionally employed in the sacrifice of a horse or slaughter of a Brahman, neither reaps the good of the one, nor incurs the guilt of the other; and so the minds of distracted lovers are never aware of the results of their own deeds.

42. One free from his intrinsic relation (or interest) with anything, is most agreeable to all by his elevated behavior; and whether he acts and neglects his part, he remains indifferent and neutral to both.

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

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

44. Therefore, avoid your internal concern for anything, that you know to be but externally related to you; and release yourself from the mortification of the loss to all external relations.

45. The mind being cleared of the foulness of its internal relation with the externals, acquires the transparentness of the cloudless firmament; and after clearance of all dirt and waste from within, the mind becomes one with the soul like a bright gem shining with double effulgence with the luster of a luminary, or like a blue streamlet, receiving the cerulean color of the azure sky.

#### CHAPTER LXVIII. INQUIRY INTO NATURE OF INTERNAL & EXTERNAL.

1. Rama said:--Tell me, sage, what are those connections which become the bondages of men, and how are they to be avoided; as also what is that connection that leads to their emancipation here?

2. Vasishtha answered:--The division of unity into the duality of the body and soul; and the rejection of the latter part, the soul, produce the misbelief in the body only, and is called the association of bondage.

3. Again the consideration of the infinite soul as a finite being, and confined in the limited confines of the body, leads to the bondage of the soul.

4. But the conviction "that this whole, cosmos is the identical soul, and therefore we have nothing to choose or reject in it beside the very soul", is termed the unrelated condition of the mind, which is settled in the Supreme Self only, and this state is known under the title of living liberation.

5. The unattached and self-liberated man thus speaks in himself that:--"Neither do I exist nor are these others in existence: let aught of good or evil, pleasure or pain befall unto me, but I am not to be changed in any condition of life."

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

7. The self-devoted man, whose mind is not subject to the feelings of joy and sorrow, and is indifferent to worldly matters, is truly said to be liberated in his lifetime.

8. He whose mind is not solicitous about the results of his actions, but takes them lightly as they come to pass upon him; such a man is said to be lacking vigor and lukewarm in his mind.

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

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



11. It is the effect of worldly attachment, which drives silly men to labor under their heavy burdens; as the dastardly donkeys are dragged by their nose-strings, to trudge and drudge under their loads, in their long and lonesome journeys.
12. It is one's attachment to his home and country, that makes him stand like an immovable tree on the spot; and endure all the rigours of heat and cold, of winds and rains without shrinking.
13. See the reptiles confined in the caves of earth, with their weak bodies and tortuous movements; to be the instances of earthly attachment, and passing their time in pain and agony, and in a state of continual helplessness.
14. See the poor birds resting on the tops of trees, and whining their while with cries of their empty stomachs, and constant fear (of hunters), as instances of worldly attachment.
15. Observe the frightened fawn of the lawn, crazing on the tender blades of grass, and dreading the darts of the huntsman, to serve as another instance of earthly leaning.
16. The transformation of men to worms and insects in their repeated transmigrations; and the congregation of all these animals of all kinds in all places, are but instances of their earthly fondness.
17. The multitudes of animal beings, that you see to rise and fall like the waves of the sea, are all the effects of their worldly attachment.
18. The self-moving man becomes immovable, and turns to the state of fixed trees and plants; and thus grows and dies by turns, in consequence of his worldly propensities.
19. The grass, the shrubs and the creepers, which grow on earth from the moisture of the earth; are all products of the cause of their addictedness to the world.
20. These endless retinues of beings, that are carried away in this running stream of the world, and are buffeting in their ever-increasing difficulties, are all the sports of their earthly inclinations.
21. Worldly affections are of two kinds, the praiseworthy and the fruitless ones; those of the wise and learned men, belong to the former kind; but the tendencies of the ignorant, are of the latter or unfruitful kind.
22. Any tendency to this world, which springs from the base bodily and mental affections, and does not proceed from or bears its relation with spiritual motives and purposes, are said to be quite fruitless of any good result.
23. But that tendency, which has its origin in spiritual knowledge, and in true and right discrimination, and bears no relation to anything that is of this world, but leads to one's future and spiritual welfare, is the truly praiseworthy one.
24. The god Vishnu holding the symbols of the conch-shell, his discus and the club, had various inclinations of this better kind, whereby he became the support of the three worlds.
25. It is by means of this good tendency, that the glorious sun makes his daily course, in the unsupported path of heaven for ever more.
26. The god Brahmá, that now shines in his fiery form, had for a whole Kalpa age, to foster his project of creation; and it was owing to this praiseworthy purpose of his, that he became the creator of the world.
27. It was because of this kind of praiseworthy purpose, that the god Siva acquired his two part body of the androgyne, graced by the female form of Umá, linked with his as its other half.
28. The Siddhas and other heavenly and aerial beings, and the rulers of the skies, that move in their spiritual spheres of intelligence, have all attained their high positions by means of their praiseworthy tendencies.
29. They bear their bodies of heavenly growth; and have set themselves beyond the reach of disease, decay and death, by means of their praiseworthy inclinations.
30. The fruitless desire, expects to derive pleasure from unworthy objects, and causes the mind to pounce like a vulture on a bit of flesh.
31. It is the force of habit, that makes the winds to blow in their habitual course, and causes the five elements to continue in their usual states, in support of the order of nature.
32. This force of habit constitutes the constitution of the system of nature; which is composed of the heavens, earth and infernal regions; peopled by gods, men, demons etc., who are like gnats fluttering about the fruit of the mundane fig tree.

33. Here are seen numberless orders of beings; to be born and rise and fall and die away; like the ceaseless waves of the sea; rising for falling.
34. The results of worldly leanings rise and fall by turns, until they disappear all at once. They are as bitter as the drops of waterfalls are to taste.
35. It is mere worldliness, which makes these crowds of men devour one another like sharks and fishes; and they are so infatuated by their ignorance, that they have been flying about like stray leaves of trees in the air.
36. It is this which makes men wander about, like revolving stars in their courses in the sky; and flutter about as flights of gnats upon Fig trees; or to lie low like the whirling waters of whirling currents underneath the ground.
37. Men are tossed as the play balls of children, by the hands of fate and death; and are worn out like these toys, by their constant rise and fall and rolling upon the ground; yet these worrying wanderings, do not abate the force of their habitual motion, as the repeated waste and wane of the ever changing moon, makes no change in the blackish spot marked upon her disc.
38. The mind is hardened by seeing the miseries of the repeated revolutions of ages, resembling the rotations of fragments of wood in whirlpools; and yet the gods will not consent to heal the stiff boil of the mind, by any operation in their power.
39. Behold, O Ráma! this wonderful frame of the universe, to be the production of the desire of the Divine Mind only.
40. It is the pleasure of association, that presents this view of the triple world, in the empty sphere of the mind; for know the wonderful world to be a creation of the mind only, and nothing in reality.
41. The greed of worldly men eats up their bodies, as the flame of fire feeds upon dry fuel.
42. Yet the bodies of worldly minded men, are as countless as the sands of the sea; and these again are as unnumbered as the atoms of earth which nobody can count.
43. It may be possible to count the white foams of Gangá, and the pearly froths of sea waves; it is likewise possible to measure the height of mount Meru, from its foot to the top and its peaks; but not so to number the desires in the minds of worldly minded men.
44. These rows of inner apartments, which are built for the abode of the worldly minded, are as the lines of Kála Sutra and the spires of hell-fire.
45. Know these worldly men to be as dry fuel, heaped up to light the piles of hell-fire.
46. Know all things in this world, to be full of pain and misery; and are stored up not for enjoyment but torments of the worldly minded.
47. The minds of all worldly men, are the receptacles of all sorrow and misery; as the great sea is the recess of the outpourings of all rivers.
48. The mind which is attached to the world, and the body which is bent down under its laborious loads; are both of them the fields for the exercise of Ignorance, which elevates and depresses them by turns.
49. Want of attachment to worldly enjoyments, is productive of ease and prosperity; and it expands the capacity of the mind, as the rains increase the extent of rivers.
50. Inward attachment of the mind to worldly objects, is the burning flame of the outer body; but want of this internal attachment, is the healing balm of the whole frame.
51. Inward attachment burns the outward body, as the hidden poisonous plant infects the creepers, which recline on it for their support.
52. The mind which is unattached to everything in all places, is like the lofty sky aloof from all things; and by having no desire in it, it is always clear and bright, and enjoys its joy forever.
53. As the light of knowledge rises before the sight of the mind, the darkness of ignorance which veiled all objects, wastes away of itself and is put to flight. The man who is devoid of all sorts of worldly attachments, and lives in communion with his own mind, is truly liberated in his life.

#### CHAPTER LXIX. FREEDOM FROM ATTACHMENT ROAD TO TRANQUILITY.

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

2. It is not to be engaged in cares of this world, nor employed in thoughts or things relating to this life; It is not to be fixed in the sky above or the earth below; nor let to wander about over the objects on all sides.
3. It must not roam over the extensive field of outward enjoyments, nor dwell on the objects and actions of the senses. It must not look internally, nor be fixed to the breathing, the palate and crown of the head.
4. It must not be attached to the eye brows, the tip of the nose, the mouth or the pupil of the eye; nor should it look into the light or darkness, or into the cavity of the heart.
5. It must not think of its waking or dreaming states, nor those of its sound sleep or internal clearness of sight; nor should it take any color as white, red, black or yellow for the object of its thought or sight.
6. It must not be fixed on any moving or unmoving substance, nor set in the beginning, middle or end of any object. It must not take a distant or adjacent object either before or inside itself.
7. It must not reflect on any tangible or audible object, nor on the states of joy and insensibility. It must not think of the fleetness or fastness nor the measurement of time, by the measure and number of its thoughts.
8. Let it rest on the intellect only, with a slight intelligence of itself; and taste of no joy except that of its self-delight.
9. Being in this state of mind, and devoid at all attachment to anything, the living man becomes as a dead body; when he is at liberty to pursue his worldly callings or not.
10. The living being that is attached to the thought of itself, is said to be doing and acting though it refrains from doing anything; and it is then as free from the consequence of acts, as the sky is free from the shade of the clouds that hang below it.
11. Or it may forsake its intelligential part, and become one with the mass of the Intellect itself. The living soul thus becomes calm and quiet in itself and shines with as serene a light, as a bright gem in the mine or quarry.
12. The soul being thus extinct in itself, is said to rise in the sphere of the Intellect; and the animal soul continuing in its acts with an unwilling mind, is not subjected to results of the actions in its embodied state.

#### CHAPTER LXX. PERFECT BLISS OF LIVING LIBERATION.

1. Vasishtha continued:--Men whose souls are expanded and contented with the delight of their habitual unattachment to worldliness; have set themselves above the reach of internal sorrow and fear, notwithstanding their engagement in worldly affairs.
2. And though overtaken by inward sorrow; yet their countenances are unchanged owing to the uninterrupted retinue of their meditation; and the fulness of their hearts with holy delight, is manifest in the moonlike luster of their faces.
3. He whose mind is freed from the feverishness of the world, by his reliance in the intellect, and remaining apart from the objects of reasoning; throws a luster over his associates, as the clearing kata fruit, purifies the water wherein it is put.
4. The wise man, though he may be moving about in busy affairs, is yet ever quiet in the abstraction of his soul from them. He may be attacked by outward sorrow, yet his inward soul shines as an image of the sun.
5. Men of great souls, who are awakened and enlightened by knowledge, and raised high above the rest of mankind, are wavering on their outside as a peacock's feather; but inwardly they are as firm as mountainous rocks.
6. The mind being subjected to the soul, is no more susceptible of the feelings of pain and pleasure, than as a piece of painted glass, to receive the shadow of any other color.
7. The man of elevated mind, who has known the nature of superior and inferior souls; is not affected by the sight of the visibles, anymore than the lotus leaf, by the color of its encompassing waters.
8. It is impossible to evade the impressions of the outer world, until and unless the mind is strengthened in itself. It becomes strong by its knowledge of the Supreme Spirit, removing the foulness of its fancied objects, and by meditation and enjoyment of the light of the soul, even when the mind is not in its meditative mood.

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

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

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

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

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

14. Whatever actions are done by the waking man, in his hypnotic state in this world, they do not recur to him with their good or evil results, anymore than a dancing puppet, to have the sense of any pleasure or pain in it.

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

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

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

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

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

20. As the baby lying in the cradle, moves its limbs to no other purpose than its mere pleasure; so Ráma, do your duties for pleasure's sake, and not for reward.

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

22. The wise man, who obtains the state of trance (saupta) and has his mind free from desires; gets a calm coolness within himself, which is equal to the cooling moisture of the humid moon.

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

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

25. The samadhi trance of the mind, purifies the body of all its impurity; and it is the same whether such a person perishes sooner or later, or lasts forever as a rock.

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

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

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

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

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

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

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

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

#### CHAPTER LXXI. A DISCOURSE ON THE BODY, MIND AND SOUL.

1. Vasishtha continued:--The consideration of the fourth stage, is attended with the knowledge of monoity or oneness of all; and this is the province of the living liberated man according to the statements of the Veda.

2. Rising above this to the turiya or above the fourth state, in which one sees nothing but an empty vacuity. This is the state of disembodied spirits, that are lost in infinity, and of whom the scriptures can say nothing.

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

4. After a man has forgotten the existence of the world, for sometime in his state of sound sleep; he gains the fourth state of turiya, which is full of joy and bliss.

5. The manner in which the spiritualists have come to know the nonduality state (turiya), should also be followed by you, O Ráma, in order to understand that unparalleled state of joy which attends upon it.

6. Remain, O Ráma, in your state of trance (susupta), and continue in your course of worldly duties even in that state; so as your mind like the moon in painting may not be subject to its waning phases, nor be seized by any alarm.

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

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

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

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

11. Your mind has got its self possession, and does not lower itself to meaner things; it has become as perfect as those, that are accomplished in their meditation, so that you would not consent to stoop to earth from that higher sphere.

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

13. This Divine Intellect is attributed with the imaginary title of *Átmá* (or self) for general use; or else there is no occasion of the distinction of names and forms, with that being who is quite distinct from all.
14. As the sea is a vast body of water, with its waves of the same element, and no way different from it; so is all this fullness composed of the pure soul, and this earth and water are no other than itself.
15. As you see nothing in the ocean, except the vast body of water; so you find nothing in the sphere of the universe, except the one Universal Soul.
16. Say O intelligent man, what is it to which you apply the terms yourself, itself and the like; what is it that you call yourself and to belong to you, and what is that other which is not yourself, nor belongs to you.
17. There being no duality beside the only soul, there can be no material body at all; nor is there any relation between this and that, than there is between the light of the sun and the gloom of night.
18. Supposing the existence of a duality, yet I will tell you, O *Ráma*, that the existence of material bodies, bears no relation with the spiritual soul.
19. As light and shade and darkness and sunshine, bear no relation to one another; so the embodied soul has no connection with the body (in which it is thought to reside).
20. As the two contraries—cold and hot can never combine together, so the body and soul can never join with one another.
21. As the two opposites can have no relation between them, so is it with the body and soul, the one being dull matter, and the other an intelligent principle.
22. The dictum of the connection of the body, with the pure intellect of the soul; is as improbable as the subsistence of a sea in a conflagration.
23. The sight of truth, removes every false appearance; as the knowledge of light in the sandy desert, displaces the mirage of the ocean in the sunbeams.
24. The intellectual soul is immortal and undecaying, and perfectly pure and shining by itself; while the body is perishable and impure, and cannot therefore be related with the spirit.
25. The body is moved by the vital breath, and is fattened by solid aliments; and cannot therefore be related with the self-moving soul, which is without its increase or decrease.
26. The duality of the body being acknowledged, does not prove its relation with the soul; and the dualism of material bodies being disproved, the theory of its relativity, falls at once to the ground.
27. Knowing thus the essence of the soul, you must rely on its subjective in-being within yourself; and then you will be free both from your bondage and liberation, in all places and at all times.
28. Believe all nature to be quiet and full of its quiescent soul; and let this be your firm belief, in whatever you see within and without yourself.
29. The thoughts that I am happy or miserable, or wise or ignorant, proceed from our false (or comparative view of things); and you will always remain miserable, as long as you continue to believe in the substantiality of outward things.
30. As there lies the wide difference, between a rock and a heap of hay; and between a silk-pod and a stone; the same applies in the comparison of the pure soul and the gross body.
31. As light and darkness bear no relation nor comparison between themselves, such is the case also, O *Ráma*! between the body and soul, which are quite different from one another.
32. As we never hear of the union of cold and hot even in story, nor of the junction of light and darkness in any place; such is the want of union between the soul and body, which are never joined together.
33. All bodies are moved by the air, and the human body moves to and fro by its breath; it is sonant by means of its breath, and the machinery of its wind pipes.
34. The human body utters its articulate sounds, combined with the letters of the alphabet; and by means of its internal breathings. Its mechanism is the same as that of sounding bambu pipe.

35. So it is the internal air, which moves the pupils and the eyelids; it is the same air that gives motion to the limbs of the body; but it is the intellect which moves the soul, and gives movement to its consciousness.
36. The soul is present in all places, whether in heaven above or in the worlds beneath; and its image is seen in the mind as its mirror.
37. You will have some notion of the soul in your mind by thinking that it flies like a bird from the cage of its body, and wanders about at random, being led by its desires and fancies.
38. As the knowledge of the flower, is accompanied with that of its odour; so the knowledge of the soul is inseparable from that of the mind.
39. As the all pervading sky, is partly seen in a mirror; so the omnipresent soul, is partially seen in the mirror of the mind.
40. As water seeks the lowest level for its reservoir; so it is the mind, which the soul makes the receptacle of its knowledge.
41. The knowledge of the reality or unreality of the world, which is reflected upon the internal organ of the mind; is all the working of the conscious soul, as light is the production of solar rays.
42. This internal organ (the mind), is regarded as the actual cause of all (Hiranyagarbha); while the soul which is the prime cause of causes, is regarded as no cause at all, owing to its transcendent nature.
43. Men of great minds, have given the name of fallacy, misjudgement and ignorance to this internal or causal mind; which is the source of the creation of worlds.
44. It is error and want of full investigation; that make us mistake the mind for a distinct entity; it is the seed of all our ignorance, which casts us in darkness from the sunlight of reason.
45. It is by means of the true knowledge of the soul, Ráma! that the mind becomes a nihility, as the darkness becomes a zero before the light of the lamp.
46. It is ignorance (of true knowledge), that mistakes the mind for the cause of creation, and recognizes it under its various denominations; such as of jiva or the living soul, the internal organ, the mind, the thinking principle and the thought.
47. Ráma said:--Tell me sage, why are so many different names, heaped upon the only one thing of the mind, and deliver me from the confusion, which is caused by them in my mind.
48. Vasishtha answered:--All these are but the various modes of the single substance of the soul, whose intellect displays these modalities; as the same substance of water, displays itself into the variety of its waves.
49. The soul is a fluctuating principle, which inheres in all its modifications; as the fluidity of water, is inherent in the moving waves of the sea.
50. The Supreme Soul is sometimes without its vibration, and remains stationary in all immovable things; as the water which presents its fluidity in the loose waves, shows also its inelasticity in the liquids which are at rest.
51. Hence the stones and other immovable substances, remain at rest with their inherent spirit; but men and all animated nature, are as the foaming froths of the distilled liquor of the Universal Soul.
52. The almighty power resides in all bodies, with the inertia of his spirit; which is known as the insensibility, dullness or ignorance of inert bodies.
53. The infinite soul being involved in that ignorance, takes the name of the living or animal soul; which is confined as an elephant, in the prison house of the delusion of this world.
54. It is called jíva or living from its animation, and also as the ego from its egoism; it is termed the understanding from its power of discernment, and as the mind from its will or volition.
55. It is called dull nature from its natural dullness, and also as body from its being embodied with many elementary principles; it is inert in its natural state, and sensible also from the essence of the soul inborn in it.

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

57. This is the essential nature of the animating soul ( jíva), as given in the Brihadáranyaka and other Upanishads; and there are many other definitions of it to be found, in the other works of Vedanta.

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

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

60. It happens many times, that the destruction of either the container or contained, causes the annihilation of both; so it is the case with the receptacle of the body and its content the soul, that the removal of the one leads to the dissolution of both.

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

62. So the body being wasted, there is no waste of the embodied soul; which is carried to live in banishment from its former abode, and reside in the region of empty air or in the reservoir of the Universal Spirit.

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

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

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

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

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

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

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

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

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

72. Válmíki said:--As the sage had said thus far, the sun sank down and bade the day to observe its evening rites. The assembly broke with mutual salutations, and all of them proceeded to their evening ablutions, until they met again after dispersion of the gloom of night, by the rising rays of the eastern sun.

#### CHAPTER LXXII. A LECTURE ON THE NATURE OF LIBERATION.

1. Vasishtha continued:--You are not born with the birth of your body, nor are you dead with its death. You are the immaculate spirit in your soul, and your body is nobody to you.

2. The analogy of the plum on a plate, and of vacuum in the pot, which is adduced to prove the loss of the one upon loss of the other, is a false reasoning; since neither the plum nor the vacuum is lost, by the breaking of the plate or pot.

3. Whoever having a body, thinks that he will perish with his perishable frame, and is sorry for it; is truly blinded in his mind, and is to be pitied for his mental blindness.



4. As there is no relationship between the reins of a horse, and the riding chariot; so there is no relation between the organs of the body and the intellect.
5. As there is no mutual relationship, between the mud and clear water of a tank; so O Rághava! there is no correlation between the members of the body and the soul.
6. As the traveller retains no love nor sorrow for the path he has passed over, and the journey he has made already; so the soul bears no affection nor disaffection, towards the body with which it sojourned and which it has left behind.
7. As the imaginary ghost and fairy, strike fear and love in some persons; so the ideal world inspires pleasure and pain, in the mind of the idealist.
8. It is the assemblage of the five elementary bodies, that has framed all these different forms of beings in the world; as it is the same wood, whereof various images are carved and made.
9. As you see nothing but the woody substance in all timbers, so you find nothing except the assemblage of the five elements in all tangible bodies.
10. Why therefore, O Ráma! should you rejoice or regret at anything, seeing that the fivefold elements are wont to have their own course, in joining and disjoining themselves, in the formation and dissolution of bodies?
11. Why should one be so fond of female forms, and the forms of all other beautiful things on earth? seeing that men run after them like flies, and then falling in fire only to consume themselves.
12. Good features and goodly shapes and figures, are delightful to the ignorant; but to the wise they present their real figures of the combination of the five elements and no more.
13. Two statues cut from the same stone, and two figures carved of the identical wood, bear no affection or relationship to one another, however they may be placed near to each other; so it is the case with the body and mind.
14. As dolls made of clay and placed together in a basket, form no friendship by their long association with one another; so the understanding, the organs of sense, the soul and mind, though so closely united in the same body, bear no relation with one another.
15. The marble statues though so fair and closely kept in a mason house, contract no acquaintance nor friendship with one another; so the organs of sense, the life, the soul and mind, though they are so sensible ones, and reside in the same body, have yet no alliance with one another.
16. As things growing apart from one another, come to be joined together for an instant by some accident, like the reeds and rushes carried by the waves of the sea; so are all beings, as men and their bodily senses and mind and the soul, brought to meet together for a time only, in order to be separated forever.
17. As reeds and rushes are joined in heaps, and again separated from one another by the current of the river; so the course of time joins the elements, the mind and soul in gross bodies, for their separation only.
18. The soul in the form of the mind, unites the component parts of the body together; as the sea in the form of its whirling currents, rolls the reeds and rushes with its whirling waters up and down.
19. The soul being awakened to its knowledge of itself, relinquishes its knowledge of objects, and becomes purely subjective in itself; as the water by its own motion, throws away its dirt and becomes as pure as crystal.
20. The soul being released of its objective knowledge of the world, looks upon its own body, as celestial deities look upon this speck of earth below the region of air.
21. Seeing the elemental particles quite unconnected with the soul, it becomes disembodied as a pure spirit, and then shines forth in full brightness, like the blazing sun at mid-day.
22. It then comes to itself by itself, as it were without any check or bounds set to it; and being then set free from the giddiness of the objective, it sees itself subjectively in its own consciousness.
23. It is the soul which agitates the world, rising of its own essence; as the agitation of the particles of water, raises the waves raging all over the wide extent of the sea.

24. Thus the dispassionate and sinless men of great understanding, who have obtained their self-liberation in this life, move about as freely, as the waves in the great ocean of the all-comprehending soul.
25. As the waves move freely in the sea, and pour the gems and pearls which they bear over distant shores; so the best of men wander everywhere free of all desire, but enriching mankind with the treasure of their knowledge.
26. As the sea is not soiled by the floating woods it carries from the shore, nor the face of the sky by the flying dust of the earth; so men of great minds and souls, are not perverted by their conduct with the world.
27. Those that are masters of themselves, are not moved to love or hatred, in their behaviour with their comers or goers; or with those that are steady or unsteady in their friendship, and with such as are vicious and ignorant.
28. Because they know, that whatever passes in the mind relating to worldly matters; are all its vagaries and reveries of thought, which are but airy nothing.
29. The knowledge of one's self and of other things, belonging to the past, present and future times; and the relation of the visibles with the sense of vision, are all the workings of the mind.
30. The visibles depending upon sight only, may be false from the fallacy or deception of our vision; and our vision of them likening an apparition in darkness, it is in vain that we are glad or sorry at their sight or disappearance.
31. What is unreal is always unreal; and what is real is ever the same; but that which is real and unreal at the same or different times, must be a false appearance, and not deserving our rejoicing or sorrowing at their presence or absence.
32. Refrain from a partial view of things, and employ yourself to the full knowledge of objects; and know that the learned man of vast knowledge, never falls into the false conceptions of things.
33. I have fully expounded the relation of the visibles and their vision, and shown the spiritual pleasure which is derivable from the contemplation, of the abstract relation subsisting between them.
34. The abstract meditation of things is said to be a divine attribute, and our consciousness of the relations of vision and visibles, afford the highest delight to the soul.
35. The consideration of the relation of the visibles and vision, affords the physical delight of knowing the material world to the ignorant; and it gives also the spiritual joy of liberation to the wise.
36. Hence the attachment of our mind to the visibles, is called its bondage; and its detachment from them, is said to be its freedom; the former is pleasant to the sensuous body, and the latter is delightful to the conscious soul.
37. The mind having the concepts of the relations of things before it, and freed from the thoughts of its loss and gain in this world, is said to enjoy its freedom.
38. Abstaining from the sight of the visibles, constitutes the trance (deep sleep perception) vision of the soul, which is enlarged and illumined by its inward vision within itself.
39. Release from the bondage of the visibles, and restraining the mind to its inward workings, constitute its turiya or fourth stage of perfection, which is also termed its liberation.
40. The knowledge of the relations of the visibles in the conscious soul, neither makes it stout or lean, nor more manifest nor obscure in its nature.
41. It is neither intelligent nor inert, nor a being nor not being; it is neither the ego nor nonego, nor a unit nor many in one.
42. It is not near nor even far from us, nor is it an entity nor nonentity either; it is neither within nor without our reach; it is in all yet not the all and nothing at all.
43. It is none of the categories nor no category, nor is it the fivefold elements nor composed of anyone of them; it is not the well known mind, which is reckoned as the sixth organ of sense.
44. That which is beyond all things, is nothing at all of this world; but it is something as it is known and seen in the hearts of the wise.

45. All the world is full of the soul, and there is nothing which is without and beyond it. It is in all that is solid or soft or liquid, and in all motions which proceed from it.

46. The soul is all in all things, which are composed of the five elements of earth, water, air, fire and vacuum; and there is nothing, O Ráma! that has its existence without the essence of the soul.

47. This single soul is diffused in all the worlds and throughout all the parts of space and time, there is no fragment of anything without the soul; therefore keep your mind fixed in the Universal Soul, if you will have a great soul in you.

#### CHAPTER LXXIII. INQUIRY INTO THE NATURE OF THE SOUL.

1. Vasishtha continued:--It is by reasoning in this manner, and renouncing the knowledge of duality, that the gnostic comes to know the nature of his soul; as the gods know the Divine nature which is the gem of their meditation.

2. Now hear about this surpassing sight, which is the soul or in-being of all visible beings; and by sight of which you will have the keen clear vision of the gods, to get into the sight of the Divinity.

3. Think yourself as the light of sun, and vacuum (endless sky) with all its ten sides and the upper and lower regions of space; and that your soul is the soul of gods and demigods, and the light of all luminous bodies.

4. Know yourself as darkness and the clouds, the earth and seas; and the air and fire and dust of the earth, and as the whole world, to be combined in you.

5. That you are everywhere in all the three worlds together with the soul abiding in them; and that you are no other than the unity itself; nor is there any duality of anybody, apart from the unity which pervades the whole.

6. Being certain of this truth, you will see the innumerable worlds situated in your internal soul; and by this means you will escape from being subjected to, or overcome by the joys and sorrows of life.

7. Say, O lotus-eyed Ráma! how can you call one as connected with or separate from you, when you know the whole world together with yourself, to be contained in the all-containing Universal Soul?

8. Say, do the wise live outside that being, that they should give way to joy or grief, which are the two phases of the Universal Soul?

9. There are two kinds of egoisms growing out of the knowledge of truth, and both of these are good and pure in their natures, and productive of spirituality and liberation of men.

10. The one is the ego of the form of a minute particle, transcending all things in its minuteness; and the other is the ego of one's self. The first is that the one ego is all, and the second is the knowledge, that my or your ego is the same one.

11. There is a third sort of egoism amounting to the non-ego, which takes the body for the ego, and thus becomes subject to misery, and finds no rest in this life nor in the next.

12. Now leaving all these three kinds of subjective, objective and non egoisms; he who holds fast the fourth sort non-ego, sees the sole intellect beyond these three.

13. This essence being above all and beyond the reach of all existence, is still the manifesting soul of the unreal world.

14. Look into it in your notion of it, and you shall find yourself assimilated to it; and then get rid of all your desires and ties of your heart herein, and become full of divine knowledge.

15. The soul is neither known by any logical inference, nor from the light the revelations of the Vedas; it is always best and most fully known to be present with us by our notion of it.

16. All the sensations and vibrations that we have in our bodies, and all the thoughts we are conscious of in our minds, are all affections of the soverule soul, which is beyond our vision and the visibles.

17. This Lord is no real substance, nor an unreal non-entity. He is not a minutiae nor a vast massiveness neither. He is not in the midst of these dimensions, nor is he this or that, but is always as he is.

18. It is improper to tell him such and such, or that he is otherwise than this or that; know him therefore as the inexpressible and undefinable one.

19. To say this is the soul and not the soul, is only a verbal difference of what no words can express or differentiate; it is the omnipresent power to which the soul is attributed.
20. It is present in all places, and comprehends the three times of the past, present and future in itself; and is yet invisible and incomprehensible to us, owing to its extreme rarity and immensity.
21. The soul residing in the infinity of substances, reflects itself as the living soul in animated bodies, as the sun-light reflects its rays in a prismatic glass.
22. It is owing to the animating power of the soul, that we have some notion of the soul. The soul though pervading all things, is most manifest in living bodies, as the air which surrounds all bodies everywhere, circulates only in the open etherial space.
23. The intellectual soul is all pervading and everywhere, and never stationary in any place. The spirit of the Lord is having the same boundaries with the vast range of his creation.
24. But the animating soul of living beings, does not breathe in minerals but in animals only; as the light enlightens the eye only, and the dust flies with the winds.
25. When the animating principle resides in the soul, it bursts forth with all its desires; as people pursue their callings when the sun has risen above the horizon.
26. But as it is nothing to the sun, if people should cease from their activities, when he is shining above their heads; so it is nothing to the intellect, whether men be without their desires and actions, while it resides in the soul.
27. If the soul is existent by the inherence of the Lord (Intellect) in it, it suffers no loss by the absence of the frail body from it.
28. The soul is not born nor does it die, it neither receives nor desires anything; it is not restrained nor liberated; but it is the soul of all at all times.
29. The soul is awakened by its enlightenment, or else the soul is supposed in what is no soul for our misery only; as the supposition of a snake in a rope, leads to our error and fear.
30. Being without its beginning, it is never born, and being unborn it is never destroyed; it seeks nothing save itself for lack of anything besides.
31. The soul being unbounded by time and space, is never confined in any place; and being always unconfined, it requires no liberation.
32. Such, O Ráma! are the qualities of the souls of all persons; and yet the ignorant deplore for its loss from their want of reason.
33. Look thoroughly, O Ráma! into the course of all things in the world; and do not lament for anything like senseless men.
34. Abandon the thoughts of both your imaginary confinement and liberation; and behave yourself as wise men like a dumb selfmoving machine.
35. Liberation is a thing neither confined in this earth or in heaven above or pátála below; but resides in the hearts of the wise, in their pure souls and enlightened understandings.
36. The tenuity of the mind, by its expurgation from gross desires, is said to be its liberation by them that know the truth, and look into the workings of their souls.
37. As long as the pure light of the intellect, does not shine forth in the sphere of the mind, so long does it long for liberation as it's chief good. Liberation or freedom from all feelings, is less meritorious than the knowledge of all things. Here the sage gives preference, to knowledge above liberation.
38. After the mind has got the fulness of its intellectual powers, and the intellect has been fully enlightened; it would not care for all the tenfold blessings of liberation, and far less desire its salvation also.
39. Cease O Ráma, to think about the distinctions of the bondage and liberation of the soul; and believe its essence to be exempted from both.
40. So be freed from your thoughts of the duality, and remain steadfast to your duty of ruling the earth to its utmost limit of the sea, dug by the sons of Sagara.
- CHAPTER LXXIV. LECTURE ON APATHY OR DETACHMENT.
1. Vasishtha Continued:--It is a pleasure to look at the outer world, and painful to turn the sight to the inner soul; as it is pleasant to see the delightful prospects abroad, and bitterness of the heart to be without them.

2. It is by the fascination of these delightful objects, that we are subjected to all our errors and blunders; as the taste of spirituous liquors, fills the brain with giddiness.
3. It is this intoxication, that drives the knowledge of sober truth from our minds, and introduces the delirium of the phenomenal world in its stead; as the heat of the sun produces the false mirage in the desert.
4. It is then that the deep ocean of the soul, boils in its various aspects of the mind, understanding, egoism, sensation and volition; as the sea when moved by the hot winds, bursts in the forms of foaming froths, waves and surges.
5. The duality of the mind and its egoism, is only a verbal distinction and not distinct in reality; for egoism is but a thought chitta, and the thought is no other than the wind or manas.
6. As it is in vain to conceive the snow apart from its whiteness, so it is false to suppose the mind as distinct from egoism.
7. There is no difference of the ego from the mind, as the destruction of the one is attended with the loss of the other also; just as the removal of the cloth, is accompanied with the absence of its color also.
8. Avoid both your desire of liberation, as also your eagerness for worldly bondage; but strive to enfeeble your mind by lessening its egoism, by the two means of your indifference to and discrimination of worldly objects.
9. The thought of getting liberation, growing big in the mind, disturbs its peace and rest, and injures the body also (by austerities).
10. The soul being either apart from all things, or intimately connected with all, can neither have its liberation nor bondage also.
11. When the air circulates in the body, by its natural property of motion, it gives movement to the members of the body, and moves the rolling tongue, like the flitting leaf of a tree.
12. As the restless wind, gives motion to the leaves and twigs of trees; so the vital airs add their force to the movement of the members of the body.
13. But the soul which pervades the whole, never moves like the wind, nor is it moved as any part of the body; it does not move of itself, but remains unshaken as a rock at the motion of the winds, and like the Lord of all, it is unmoved by the breeze.
14. The soul shows by its reflection, all things that are hid in it; as the lamp discovers by its light, whatever lay concealed in the darkness of the room.
15. It being so (but a counterfeit copy), why should you fall into the painful error, of conceiving like the ignorant and senseless men, that these members of your body and these things belong to you?
16. Thus infatuated by ignorance, men think the frail body as lasting, and attribute knowledge and agency of action to it.
17. It is gross error only, that makes us believe the body as an automaton, or self acting machine of its motions, actions and passions; and it is our sanguine wishes only, that present so many false views before us, as the solar heat, raises the mirage of water in the sandy desert.
18. It is this ignorance of truth, which makes the mind to pant after the pleasures of sense; and drags it along like a thirsty doe, to perish in the aqueous mirage of the parching shore.
19. But untruth being detected from truth, it flies from the mind, as a Chandala woman when once known she comes to be as such, flies a far from the society of Brahmans.
20. So when error comes to be found out, it can no more deceive the mind; than the mirage when it is discovered as such fails to attract the thirsty to it.
21. Ráma! as truth is known and rooted in the mind, the seeds of earthly desires are uprooted from it, as thick darkness is dispelled by the light of a lamp.
22. As the mind arrives to certain truths, by the light of the scriptures and reason; so its errors fastly fade away like icicles, melting under the heat of the solar rays.
23. The certainty of the moral truth, that 'it is useless to foster and fatten this frail frame of the body,' is as powerful to break down the net of worldly desires, as the robust lion is capable to break down the iron bars of his prison.

24. The mind of man being freed from the bonds of its desires, becomes as brilliant as the moonlight night, with the pure beams of disinterested delight.
25. The contented mind gets a coolness like that of a heated rock, after it is washed by a shower of rain; and it finds a satisfaction equal to that of a pauper, by his getting the riches of a king and his whole kingdom.
26. The countenance of the contented man, shines as clear as the face of the autumnal sky; and his soul overflows with delight, like the deluvial waters of the deep at the end of the Kalpa.
27. The contented man is as silent, as the mute cloud after the rain; and his soul remains as composed with its consciousness, as the profound sea is tranquil with its fulness.
28. He has his patience and steadiness like those of a rock, and he glistens as quietly in himself, as the glowing fire glitters after its fuel is burnt out.
29. He is extinct in himself as the extinguished lamp; and has his inward satisfaction as one who has feasted on ambrosia.
30. He shines with his inward light like a lantern with its lighted lamp; and as fire with its internal luster, which can never be put out.
31. He sees his soul, as identical with the universal and all pervading soul; which is the lord and master of all, and which abides in all forms in its formless state.
32. He smiles at everything, by his setting himself above and beyond all mortal and frail things; his days glide away sweetly and softly with him; and he laughs at those men, whose unsteady minds are made the marks of Kama's arrows.
33. His holy mind is isolated from the society of men, and from all their amusements; and rests secluded from all company and concern, with the fulness of its spiritual bliss within itself.
34. It gets clear of the muddy and turbulent ocean of this world, and is quite cleared of the dirt of worldly desires; it is loosened from the chains of its error, and set free from the fear of dualism.
35. The man being thus released, attains the highest state of humanity, and rests in that supreme joy, which is desired by all and found by few, and from which nobody returns to revisit the earth.
36. This height of human ambition being arrived at, there is nothing else to wish for; and this great gratification being once gained, there is no other joy which can delight us more.
37. The self contented man, neither gives to nor receives anything from anybody; he neither praises nor dispraises anyone, nor does he rejoice or grieve at anything, nor is he ever elated nor depressed at any occurrence.
38. He is said to be liberated in his lifetime, for his taking no title on himself, and withholding from all business; as also for his being free from desires.
39. Abstain from wishing anything in your heart, and told your tongue in unspoken silence; and remain as dumb as a cloud after it has poured down all its waters.
40. Even the embrace of a fairy fails to afford such delight to the body, as the cooling beams of contentment gladdens the mind.
41. Though decked with the disc of the moon, dangling as a breast plate from the neck, one does not derive such coolness, as he feels in himself from the frigidity of contentment..
42. The flowery shrub decorated with the blooming small flowers of the spring season, is not so refreshing to sight; as the smiling countenance of one, filled with the magnanimity of his soul, and want of strong desire in his mind.
43. Neither the frost of the snowy mountain, nor the coldness of a string of pearls; not even the frigidness of the forest of the plantain trees or sandal paste, or the refreshing beams of the lightsome moon, can afford that internal coolness, as the want of desire produces in the mind.
44. Contentedness of everything, is more charming than the pleasurable of royal dignity and heavenly joy, and the pleasantness of moonlight and spring delights. It is more charming than the enchanting graces of a beauty.
45. Renunciation of desire is the source of that complete self-sufficiency, to which the riches of the three worlds can make no addition.

46. Self-complacency strikes the axe at the root of the thorny difficulties of the world; and decorates its possessor with blessings like the blossoms of a flowery tree.
47. The man decorated with undesire (self sufficiency), has all in himself though possessed of nothing. He spurns the deep earth as a cave, and the big mountain as the trifling trunk of a tree. He looks on all the sides of air as mere caskets, and regards the worlds as straws.
48. The best of men that are devoid of desire, laughs to scorn at the busy affairs of the world, and at men taking from one and giving to another, or storing or squandering their riches.
49. That man is beyond all comparison, who allows no desire to take root in his heart, and does not care a fig or a straw for the world.
50. Wherewith is that man to be compared, whose mind is never employed in the thoughts of craving something and avoiding another, and who is ever master of himself?
51. O you wise and intelligent men! rely on the want of cravings of your heart, which is your greatest good fortune, by setting you to the bliss of safety and security, and beyond the reach of the dangers and difficulties of the world.
52. Ráma! you have nothing to desire in this world, nor are you led away by worldly desires, like one who is borne in a car, and thinks that his side-views are receding back from him.
53. O intelligent Ráma! why do you fall into the error of ignorant men, by taking this thing to be yours and that as another's by the delusion of your mind?
54. The whole world is the identical spirit, and all its variety is in perfect uniformity with the Supreme Soul; the learned know that the world is eternally the same and unvaried in itself, and do not grieve at the apparent changes of things and changing fortunes of times.
55. Seeing all things in their true light, to be a manifestation of the divine essence; all intelligent men place their dependance in Him, and do not desire for anything else.
56. Rely therefore on that unchanging state of things, which is free from the conditions of existence and nonexistence and of beginning and end.
57. This illusive enchantment of the world, flies afar before the indifference of strongminded men; as the timid fawn flies of or at the sight of the ferocious lion.
58. Men of subdued passions and calm minds, regard the graces of fairy forms, to be no more than the loveliness of wild creepers, or the fading beauty of dilapidated statues of stone.
59. No pleasures gladden their hearts nor dangers depress their spirits; no outward good or bad can make any effect on their minds, which are as inflexible as the firm rocks against the violence of winds.
60. The mind of the magnanimous sage, is as impregnable as a rock, which baffles the allurements of youthful damsels, and breaks the darts of love to pieces, and falling down as pulverised atoms of dust and ashes.
61. One knowing his self, is not carried away by his fondness or aversion of any person or thing; because the heart which has no vibration in it, is insensible of all feelings.
62. The dispassionate man who looks on all things with an equal eye, is as insensible as a stone of the charms of blooming maids; and is as averse to destructive pleasures as a traveller is to the sandy desert.
63. All things necessary for life, are obtained with little labor of those, who are indifferently minded about their gain; and the wise get the free gifts of nature, with as much ease as the eye sight gets the solar light.
64. The gifts of nature, which are allotted by fortune to the share of every one, are tasted by the wise without their rejoicing or murmur.
65. Neither rejoicing nor bewilderment, can overtake the mind of the way-farer, who well knows his way; but he stands firm as the Mandáva mountain, amidst the turbulent waves of the sea.
66. He looks indifferently on the pains and pleasures of the world, with his usual patience, silence and want of anxiety; and relies his trust in that spirit, which resides in the interior of everybody.

67. Though beset by anxious cares, he remains without the anxiety of his mind; and stands steadfast with his confidence in the Supreme Soul, like Brahmá in his hurry of the creation of the world.
68. Though overtaken by the accidents of the times, places and circumstances of life, yet he is not overpowered by the influence of their pain or pleasure; but stands erect as the sturdy oak against the influence of the seasons.
69. The wise may fail in the action of their bodily organs, and falter in their speech also; but their strong and unconcerned minds never fail in their operations, nor despond under the pressure of outward circumstances.
70. The gold becomes impure by its inward alloy, and not by its outward soil; so a man becomes unholy by the impurity of heart and foulness of his mind, and not on account of the dust or dirt on his body.
71. The learned understand the wise man apart from his body; because the mutilated body does not take away anything from the wisdom of a man.
72. The pure and luminous soul being once known, is never to be lost sight of, as a friend being once known, is never thought to be a foe.
73. The fallacy of the snake in the rope, being once removed, it is no more looked upon as a snake; as the river receiving its torrents from the waterfall of a hill in the rainy season, retains no more its current after the rains have passed.
74. Gold though purified by fire, does not retain its purity for ever; for it becomes dirty by being thrown into the mud and mire.
75. After the heart string has been broken, it can never be joined anymore; as the first that has fallen down from its stalk, can be stuck to it no more.
76. As no analysis can distinguish the gem from the ore, when they are both broken to pieces; so there is no reasoning to show the soul which is lost with body.
77. Who that knows what error is, will be so great a fool as to fall to it again? As no Brahmin that has known another to be a Chandala, will ever like to mix in their company.
78. As the mistake of milk in water, passes away upon examination of the liquid; so the error of worldly desires, vanishes upon knowledge of their vanity.
79. Even learned Brahmans may fall into the error, of drinking some liquor for pure water; until they come to detect their mistake of the same.
80. Those who are acquainted with truth, look upon fairy forms and features in no better light, than as paintings and pictures with respect to their outward bodies.
81. The dark locks and crimson lips of the fairy, are portrayed as in black and red in a picture; so there is no difference of the figure in its living form or in painting.
82. The idea of sweetness which is accompanied with that of jaggery, is not to be separated in the mind even by its separation from the body; in the same manner the idea of bliss is inseparably accompanied with that of the soul, which is indestructible by the destruction of the body.
83. Spiritual joy may be enjoyed in this corporeal body, in the same manner, as one enjoys the pleasure of imagination, while he is occupied with his bodily functions.
84. Thus a man who is steadfast in his spiritual meditation, and intent upon the Supreme Soul, is not to be turned away from it by the power of the gods, or by the jealousy of Indra.
85. As there is no lover of a unchaste woman, that can turn her heart from the dearest object of her love; so there is nothing in the world that can alienate the unsteady mind, from its love of spiritual joy,
86. There is no such joy in the whole world, which is able to divert the mind of the magnanimous philosopher, from its reliance on the delight of intellectual light.
87. As a married woman who is subject to all domestic toils and privations, and is constantly employed in her household drudgeries, and subjected to maltreatment under the subjection of her husband and father-in-law:--
88. Has still the comfort of thinking on her sweet heart, and dissipate her sorrows with the thought of her favourite lover; such is the mystic love of spiritualists.
89. So the man who is bound to the cares of worldly affairs, has the consolation of his soul and spiritual bliss, by freeing his mind from ignorance, and conducting himself in the right way, by his comprehensive spiritual view of all things.



90. He does not break under his bodily torture, nor does he wail with his bleeding heart and weeping eyes; he is not burnt by the flame of his martyrdom, nor does he die when perishing under the scourge of the stake and stock of persecution.

91. The mind is free from the pain and pleasure which befall to the lot of humanity, and is unmoved amidst all the mishaps of fortune. The devotee rejoices in the region of his spiritual bliss, whether he remains in his hermitage in the forest, or wanders about in deserts, or ranges wide over mountains.

#### CHAPTER LXXV ON MANCIPATION AND EMANCIPATION.

1. Vasishtha continued:--See, Janaka the king employed in the government of his kingdom, and yet liberated in his lifetime from his bondage in the world; by means of his mental release from all its cares and anxieties.

2. Remember your grandsire Dilípa, who though deeply engaged in his state affairs, had yet enjoyed his long and peaceful rule, owing to the dispassionateness of his disposition.

3. Think of Buddha who ruled over his people, freed from all his passions and affections; and bring to your mind, how Manu ruled over in peace, his kingdom and who was an example of liberation in his lifetime.

4. Remember bow the monarch Mándhátá, had obtained the blessed state of liberation; though he was constantly engaged in various warfares and state affairs.

5. Think of Bali, who while he was confined in the infernal region, conducted himself in his virtuous course, and became liberated in his lifetime, by his unbounded generosity and want of attachment to the world.

6. Namuchi the lord of Danavas, who carried continued wars and contentions against the gods; was notwithstanding cool and quiet in his mind.

7. Vritra the Asura who fell in his battle with the god Indra, was however, of a great and calmly quiet mind, as long as he fought with him.

8. Prahlada the prince of the Daityas, dwelling in the demoniac world underneath the ground, dispensed his administrations to them, with an unruffled and gladsome mind.

9. Sambara the demon, who was a sorcerer in warfare, was cool blooded as water in his heart; whereby he was delivered from the sorcery of the world, as a fleet deer flying from the dart.

10. The demon Kusala also, whose mind was not bound to the world, waged an unprofitable war against Vishnu; from whom he obtained his spiritual knowledge, and his deliverance from this temporary scene.

11. Look at fire how free and uncompressed it is, while it answers for the mouth of gods, and serves to permit to enter for them the oblations that are offered to it, and perform the endless works of fusion for them.

12. See the gods drinking the juice of Soma plants, and presiding over the endless functions of the world; are ever as free as air.

13. Brihaspati the leader of the gods, and Moon the pursuer of his wife ROini, have been continually performing their revolutions, without changing their places in heaven; and so the other planets also.

14. Sukra the learned teacher of the Asura demons, shines in the same manner in the heavenly sphere, and runs in his unvaried course, of protecting the interests of the Asuras.

15. See also the winds to be flying freely at all times, and through all the worlds, with their charge of enlivening and giving motion to all bodies.

16. See Brahmá continuing in the same unchangeable state of his mind, and giving life and velocity to all beings, which have been thereby continually moving about in the world.

17. The lord Hari, though ever liberated from every bond, has been continually employed in his contests and combats with the Asuras as if in sport.

18. The three-eyed god Siva, though ever freed from all concerns, is joined in one body with his dearer half the beautiful Gaurí in the manner of a lover enamoured of his beloved one.

19. The fair Hara, though ever free, is bound to the embrace of his fair Gaurí, and wears a crescent of the fair moon, or as a lace of pure pearls about her neck.

20. The heroic Skanda who was of vast understanding, and like a sea of the gems of his learning, and perfectly free, made war with Taraka of his free will.

21. Mark how Bhringi the attendant of Siva, was absorbed in his meditation, and thinking himself to be freed from the burden of his body, made a free offering of his blood and flesh to his goddess Gaurí.
22. The sage Nárada, who was of a liberated nature from his very birth, and resigned the world and all its concerns altogether, was still engaged in many affairs with his cool understanding.
23. The honourable Viswámitra who is now present here, is liberated in his lifetime, and yet he does not neglect to preside at sacrifices, solemnized according to the ritual of the sacred Veda.
24. The infernal snake bears the earth on its head, and the sun makes the day by turns; the god of death is ever employed in his act of destruction, and still they are all free agents of their acts.
25. There are many others among the Yakkas, Suras, and Asuras of the world, who are all liberated in their lifetime, and still employed in their respective employments.
26. What numbers of them are employed in worldly affairs and how many more are engaged in different courses of life; and still they are cold blooded and cool headed within themselves, and as still and quiet as cold stones without.
27. Some attaining the acme of their understanding, have retired to solitude, to pass their lives in abstract meditation; and among these are the venerable Bhrigu and Bharadvája, Sukra and Viswamitra.
28. Many among mankind were rulers of their kingdoms, and held the exalted canopy and chowrie and other emblems of royalty on their heads, and were not less distinguished for the piety and spirituality at the same time. Among these, the conduct of the royal personages Janaka, Saryali, and Mándhatrí, stand preeminent above the rest.
29. Some among the living liberated, are situated in the planetary spheres, and are thence adored by their devotees for their blessings on the world. Of these Brihaspati and Sukra, Surya and Chandra, are the deities of gods, demons and human kind.
30. Some among the deities, are seated in their heavenly vehicles, and continually ministering to the wants of all created beings, as the rulers of fire, air, water and death and Tumbura and Nárada.
31. Some situated in the secluded regions of Pátála, are equally distinguished both for their holiness and piety; such as Bali, Subotra, Andha, Prahláda and others.
32. Among beasts of the field and fowls of the air, and inferior animals, you will find many intelligent beings, as the bird Garuda, and the monkey Hanumána, Jambubána etc.; and among the demigods there are some that are wise, and others as muddle headed as beasts.
33. Thus it is possible for the Universal Soul that resides everywhere, and is at all times the same, to show itself in any form in any being according to its will.
34. It is the multiform law of His eternal decree, and the manifold display of His infinite power, that invests all things with multiple shapes and diverse capacities, as they appear to us.
35. This law of divine decree is the lord of all, and embodies in itself the creative, preservative and destructive powers under the titles of Brahmá, Vishnu, and Siva. These names are indicative of the intelligent faculties of the Universal Soul.
36. It is not impossible for the Supreme Soul, to reside in all bodies in any manners it likes; it presides sometimes in the manner of the grains of pure gold, amidst worthless sands and dust; and at others as the mixture of some base metal in pure gold.
37. Seeing some good connected with or resulting from evil, our inclinations would lead us even to the evil; were it not for fear of the sinfulness of the act and its consequent punishment, that we are deterred from doing it.
38. We see sometimes something substantial arising from the unsubstantial, as we arrive to the substantial good of divine presence, by means of the unsubstantial meditation of his negative attributes.
39. What never existed before, comes to existence at sometime or place unknown to us, as the horns of a rabbit which are never to be seen in nature, are shown to us in magic play, and by the black art of sorcery.

40. Those which are seen to exist firm and solid as a diamond, become null and void and disperse in air; as the sun and moon, the earth and mountains, and the godlike people of the world before the great flood..

41. Seeing these changes in the state of things, you must give up, O mighty armed Ráma! your joy and grief on any occasion, and preserve the equanimity of your mind at all times.

42. The unreal (material existence) seems as real, and the sober reality (of spiritual essence), appears as a nonentity in nature; resign therefore your reliance in this deceitful world, and preserve the equanimity of your mind under all circumstances.

43. It is true that you gain nothing by your resignation of the world; and it is equally true on the other hand, that you lose nothing by your getting rid of its unrealities by yourself.

44. But it is true, O Ráma! that you gain a certain good by your getting rid of this world; and it is your riddance from the manifold evils and misfortune, which are unavoidable accompaniments with this life.

45. Again you obtain the certain gain of your salvation, by your resignation of the world, which you can never earn by your attachment to it. Therefore strive for your liberation by purging your mind from its attachments to the world.

46. He who wishes for his liberation, must take the pains to have an insight of his soul; because a single glimpse of the soul, is sure to cut off all the pains and pangs of the world from their root.

47. There are many dispassionate and disconnected men, even in the present age; who are liberated in their lifetime, like the sacrificial king Janaka and others.

48. So you too are liberated for life, for your having an unpassionate and unprejudiced mind, and may manage to conduct yourself with your tolerant spirit, like the patient earth, stone and moveless metals.

49. There are two kinds of liberation for living beings, viz: one in their present life and body, and the other after separation of life from the body, both of which admit of some varieties as you will bear afterwards.

50. First of all the peace of mind, from its unconcernedness with everything is termed its liberation; and it is possible to be had by the sinless man either in this life or in the next.

51. Lessening of affections is filled with the bliss of singleness, and it is possible to become impassible both in the embodied as well as disembodied states of life.

52. He who lives in perfect apathy and without his affection for anybody, is called the living liberated man; but the life which is bound by its affections is said to be in bondage, or else it is free as air.

53. It is possible to obtain liberation, by means of diligent inquiry and reasoning; or else it is as difficult to come to it, as it is hard for a lame man to leap over a hole, though as small as the footmark of a cow.

54. For know, O Ráma of great soul, that the soul; should not be cast into misery by your neglect of it, or by subjecting it through ignorance to its affection for others.

55. He who relies on his patience, and employs his mind, and meditates upon the Supreme Soul in his own soul, for the attainment of his consummation; finds the deep abyss of the world, as a small chink in his vast comprehension.

56. The high station to which Buddha had attained by his patience, and from which the Arhata prince fell to scepticism by his impatience; and that supreme good which is reached at by great minds, is the fruit of the tree of diligent inquiry, which like the Kalpa tree, yields all what is desired of it.

#### CHAPTER LXXVI. THE WORLD COMPARED WITH THE OCEAN.

1. Vasishtha continued:--These worlds which have sprung from Brahmá the creator, are upheld by ignorance, and become extinct before right reason.

2. The worlds are like revolving circles of water, and whirlpools in the ocean of Brahmán. They are as numerous as the particles of light, and as innumerable as the small particles that fly in the sunbeams.

3. It is the imperfect knowledge of the world that is the cause of its existence; but full knowledge of it makes it vanish into nothing.

4. The world is a dreadful ocean unbounded and unfordable; and there is no means of getting over it, save by the raft of right investigation and diligent scrutiny.

5. This ocean is full with the water of ignorance, and its vast basin is filled with fatal whirlpools and overwhelming waves of discord and dangers.
6. Here goodness and good actions float on the surface, as its froth and foams; but they hide the deadly latent heat of hellfire underneath. Here roll the constant waves of greed, and there snores the huge whale, and the great leviathan of the mind.
7. It is the reservoir of the endless channels and streams of life, running as its streams and currents; and it is the depository of innumerable treasures of brilliant gems hidden under its depth. It is infested by the serpents of diseases, and the horrid sharks of the senses.
8. See Ráma, the playful women, resembling the shaking waves of this ocean; and are able to attract and pierce the hearts of the wise, with the hooks and horns of their looks.
9. Their lips are as red as rubies, and their eyes are as black as blue lotuses; their teeth are as the unblown blossoms of fruits and flowers, and their sweet smiles are as the white froth of the sea.
10. The curled locks of their hairs are as the curled creepers of blue lotuses, and their twisted eyebrows are as the slanting of little waves; their backsides are as protruded little islands, and their throats and necks are lined over like conchshells.
11. Their foreheads are as plates of gold, and their graces as the sharks of the sea; their loose glances are as the splashing waves, and their complexions are gold colored like the sands on the seashore.
12. Such is this ocean-like world, with its tremendous surges and rolling waves; and it is the role of the Mahatma to cross over it by heroic exertions, in order to save one's self from sinking under them.
13. Fie for that man! who having good sense for his vessel, and reason for his helmsman, does not conduct himself across the wide expanse of this worldly ocean.
14. He is reckoned the most valiant man, who measures the immeasurable expanse of this ocean (by his knowledge of the Infinite soul).
15. Considering well about this world with the learned, and looking into all its hazards with the eye of the mind, he who relies his trust in the Lord, becomes blessed forever.
16. You are truly blessed, O Ráma! that are employed from your early youth to scrutinize about this world.
17. Men who consider the world, and take it in the same light of a dangerous ocean as you do, are not likely to be drowned in it, when they steer their ship in it after due consideration.
18. The enjoyments of the world are to be duly considered by self inquiry, before one dares to come to the enjoyment of them; and like the ambrosia, before they feed on any other fare like Garuda enjoying the serpents as food.
19. He who considers beforehand the employment he should engage in, and the enjoyments he ought to share in this world, fares well in his present and future life; or else he falls to danger like the inconsiderate man.
20. The judicious and forewarned man, prospers in his fame and fortune, and rises in his power and understanding in his life; as the trees come to flower and fructify in spring.
21. Ráma! you will shine with the elegance of the bright and cooling moonbeams, and with the beauty of perpetual prosperity, if you will but begin your worldly career with full knowledge, of all that is to be known respecting the world before hand.

#### CHAPTER LXXVII. ON LIVING LIBERATION.

1. Rama rejoined:--O sage! nobody is fully satisfied with all that you say, but most learn more and more from you; therefore say in short the substance of the present subject, which is as grand as it is wonderful to hear.
2. Vasishttha replied:--I have already given you many interpretations of living liberation, and here are some more for your satisfaction and close attention.
3. With their visual organs they view this world, as a hazy maze in their state of sound sleep; and they consider it as an unreality in their spiritual light, when their minds are fixed in the Supreme Soul only.
4. He who has got his disengagement, has his mind as still as in sleep; and he that sees the soul, is seized with joy at the sight.

5. He takes nothing that is within his reach, nor retains what is within his grasp; but keeps his mind looking within himself as having everything there.
6. He sees the bustle of the tumultuous crowd with the eye of his mind, and smiles in himself at the hurry and commotion of the world.
7. He does not live in future expectation, nor does he rely in his present possession; he does not live on the pleasure of his past memory, but lives without any inclination.
8. Sleeping he is awake, in his vision of heavenly light, and waking he is plunged in the deep sleep of his mental reveries; he does all his works with his external body; but he does nothing with his inward mind (which is fixed in his God).
9. In his mind he has renounced the thoughts of all things, and renounced his care also for anything; he does his outward actions, and remains as even as if he has done nothing.
10. He pursues the course of duties of his caste and family, as they have descended to him from the custom of his forefathers.
11. He does all that is required and expected of him with a willing mind, and without the error of believing himself as their actor.
12. He remains indifferent and unconcerned, of all that he does by routine and habit, and neither longs for, nor dislikes nor rejoices nor grieves at anything.
13. He takes no notice of the friendship or hatred of others to him, and is devoted to them that are devoted to him; but cunning with such as deal in craftiness with him.
14. He deals as a boy with children, and as a veteran with old people; he is youthful in the society of young men, and is grave in the company of the aged and wise. He is not without sympathy with the sorrows of others.
15. He opens his mouth in uplifting speeches, and never betrays his privation in any way; he is always calm in his mind, and ever of a cheerful complexion.
16. He is wise and deep, yet open and sweet; he is ever free from pain and misery.
17. He is magnanimous in his disposition, and as sweet as a sea of delight; he is cool and cooling the pains of others, and as refreshing as the full moonbeams to mankind.
18. He has meritorious deeds for his object, nor is any action or worldly good of any purpose to him; neither does he gain anything by his abandonment of pleasures or riches or friends, nor by their disappearance from him.
19. Neither action nor inaction, nor labor nor ease; neither bondage or release, or heaven or hell, can add to or take away anything from his inner contentment.
20. He sees everything and everywhere in the same uniform light, nor is his mind afraid of bondage or eager for its release.
21. He whose doubts are wholly removed by the light of his knowledge, has his mind towering upwards as the fearless eagle of the sky.
22. He whose mind is freed from error, and is settled in its equanimity, does neither rise nor fall like any heavenly body, but remains unaltered as the high heaven itself.
23. He does his outward actions, by the mere movement of the outer members of his body, and without the application of his mind to them; as a baby sleeping in a cradle, has the spontaneous play of his limbs, without any purpose of his mind.
24. So the drunken and delirious man, does many acts in his state of unsound mind; and as he never does them with the application or attention of his mind, he retains no trace of them in his remembrance.
25. And as children lay hold of or reject everything, without knowing whether it is good or bad for them; so do men do their actions or refrain from them, without their deliberate choice or aversion of them.
26. So a man doing his duty by habit or compulsion, is not sensible of any pain or pleasure that he derives from it.
27. An act done by the outer body without its intention in the inner mind, is reckoned as no act of the actor, nor does it confer upon him its good or bad result.
28. He neither shrinks from misery, nor does he rejoice in his good fortune; he is neither elated at his success, nor depressed by his failure.
29. He is not dismayed at seeing the sun growing cool, and the moon shining warmly over his head; he is not disconcerted by the flame of fire bending downwards, nor at the course of waters rising upwards.

30. He is not frightened nor astonished, at any wonderful occurrence in nature; because he knows all the phenomena of nature, to be the wonderful appearances of the omnipotent and all-intelligent soul.

31. He expresses no need nor want of his, nor is in need of other's favour or kindness; nor has he recourse to wiliness or cunning; he undertakes no shameful act as begging and the like, nor betrays his shamelessness by doing an unworthy action.

32. He is never mean-spirited nor arrogant in his spirit, he is neither elated nor depressed in his mind, nor is he sad or sorry or joyous at anytime.

33. No passions rise in his pure heart, which is as clear as the autumnal sky; and as the clear firmament which gives no growth to thorns or thistles.

34. Seeing the constant births and deaths of living beings in the course of this world, who is it whom you may call to be ever happy or unhappy?

35. Froth as the foaming bubble bursts in the water, so our lives flash to fly out into eternity; whom therefore do you call to be happy anywhere, and what is that state of continued pleasure or pain?

36. In this world of endless entrances and exits, what being is there that lasts or is lost for ever; it is our sight that produces the view, as our failing sight takes it out of view.

37. The sights of these worlds are no more, than the transitory view of spectacles in our nightly dreams; which are unforeseen appearances of momentary duration, and sudden disappearance.

38. What cause can there be of joy or sorrow in this wretched world, which is a scene of constant advents and departures?

39. It is the loss of some good, that is attended with sorrow to the sufferer; but what sorrow can assail the self-liberated man, who sees nothing as positive good in the ever-changing state of things herein?

40. Of what use is prosperity or the enjoyment of any pleasure to one, when it is succeeded by adversity and pain the next moment, which embitters life by its harmful effects.

41. It is deliverance from the states of pleasure and pain, of choice and dislike, of the desirable and displeasing, and of prosperity and adversity, that contributes to the true joy of man.

42. After your abandonment of pleasing and unpleasing objects, and renunciation of your desire for enjoyments, you get a cold renunciation, which will melt your mind like frost.

43. The mind being weakened, its desires will be wasted also; as the sesame seeds being burnt, will leave no oil behind.

44. By thinking existence as non-existent, the great souled man gets rid of all his desires, and sets himself aloof as in the air; and with his joyous spirits that know no change, the wise man sits and sleeps and lives always content with himself.

#### CHAPTER LXXVIII. MANNER OF CONDUCTING THE YOGA, HYPNOTISM.

1. Vasishtha continued:--As the rotation of a firebrand, describes a circle of sparkling fires; so the revolving of the mind, depicts the apparent circumference to the sky, as the real circle of the universe.

2. In like manner the rolling of waters makes curves in the sea, appearing something other than water; so the revolution of the mind forms many ideal worlds, seeming to be bodies beside itself.

3. And as you come to see strings of pearls in the sky, by the twinklings of your eyes fixed in it; so these false worlds present themselves to your view, by the pulsation of your mind.

4. Ráma said:--Tell me sage, whereby the mind has its vibration and how it is repressed, that I may thence learn how to control the same?

5. Vasishtha answered:--Know Ráma, as whiteness is accompanied with snow, and oil is associated with sesame seeds; and fragrance is attendant upon flowers and the flame is coexistent with fire.

6. So Ráma, the mind is accompanied by its fluctuations hand in hand, and they are virtually the one and the everything, though passing under different names by fiction.

7. Of the two categories of the mind and its pulsation, if either of these comes to be extinct, the other also has its extinction, as the properties of a thing being lost, their subject likewise ceases to exist; and there is no doubt of this.

8. There are two ways of extinguishing the mind, the yoga or trance and spiritual knowledge; of these the yoga is the suppression of mental powers, and knowledge is the thorough investigation of all things.
9. Ráma asked:--How is it possible sage, to suppress the vital airs, and to attain thereby to that state of tranquility, which is filled with endless joy?
10. Vasishtha replied:--There is a circulating air breathing through the lungs and arteries of the body, as the water flows through the veins and pores of the earth, and which is called the vital breath or life.
11. It is the fluctuation of this air, that impels and gives force to the internal organs of the body, and which is designated by the various names of prána, apána etc., according to their positions and motions.
12. As fragrance resides in flowers and whiteness in the frost, so is motion the flavor of the mind, and is one and the same with its receptacle (the mind).
13. Now the vibration of this vital breath, excites the perception of certain desires and feelings in the heart; and the cognitive principle of these perceptions is called the mind.
14. The vibration of vital air gives pulsation to the heart strings, causing their cognition in the mind; in the same manner as the motion of the waters, gives rise to the waves rolling and beating on the shore.
15. The mind (chitta) is said to be the movement of the vital breath (prana) by the learned in the Vedas, and this (prana) being suppressed or controlled quiets the mind also.
16. The action of the mind being stopped, the perception of the existence of the world becomes extinct. It is like the extinction of worldly affairs at sunset.
17. Ráma asked:--How is it possible to stop the course of the winds (prana), perpetually circulating through the cells of the body, like the unnumbered birds flying in the air to their nests.
18. Vasishtha replied:--It is possible by study of the scriptures and association with the good and wise, by habitual dispassionateness, by the practice of Yoga, and by removal of reliance in every transaction of the world.
19. Meditation of the desired object, and keeping in view that single object, and firm reliance on one particular object, are the best means of suppressing the vital breath.
20. Next, it is by suppression of breath in the acts of inspiration and respiration, in such manner as it may be unattended with pain, together with fixed meditation, it is possible to suppress the vital air.
21. The utterance of the syllable Om, and reflecting upon the significations of that word, and dormancy of the perceptive senses, are means of the suppression of breath.
22. The practice of rechaka or breathing out, serves to purge out the impurities of the body, and by leaving the nostrils untouched, the vital breath is suppressed altogether.
23. The practice of puraka or breathing in tends to fill the inside as the clouds fill the sky; and then the breathing being stopped, its vibrations are stopped also.
24. Then the practice of kumbhaka or holding of the breath, the air is shut up in a closed vessel and this serves to stop the course of breathing.
25. Afterwards the tongue being carried to the opening of the roof of the mouth, and the tip of the tongue being attached to the guttural bulb at the beginning of the throat, will prevent the vibration of the breathing.
26. Again the mind getting rid of the flights of fancy, and becoming as vacant as empty air, prevents the course of breathing by its fixed meditation of itself (samádhi).
27. Again as the vital breath ranges within the space of twelve inches about the tip of the nose, this region should be closely watched by the eyesight in order to prevent the going out and coming in of breath.
28. Moreover the practice of stretching the tongue to the distance of twelve inches above the roof of the mouth, and sticking the tip of the tongue to the cavity called Brahmarandhra, serves to make one unconscious of himself, and stop his breathing.
29. The eyesight being lifted upwards and fixed in the cavity between the eyebrows, exhibits the light of the intellect, and stops the vibrations of breath.
30. No soon does the spiritual light dawn over the soul, and the mind is steadfastly fixed to it, without any intermixture of dualism, there is an utter stop of breathing.

31. The livelong practice of seeing a simple vacuity within one's self, and freeing the mind from all its thoughts and desired objects, serves to stop the fluctuation of breath.
32. Ráma rejoined:--Sage, what is this thing which they call the human heart, which receives the reflections of all things as a large reflector or mirror?
33. Vasishtha replied:--Hear my good Ráma; the hearts of all animals in this world, are of two kinds, namely: the superior and inferior, and learn their difference.
34. That which has a certain dimension, and is placed as a piece of flesh inside the breast, is called an inferior heart, and forms a part of the body.
35. The other is of the nature of consciousness, and is called the superior--mind; because it is both in the inside and outside of the body, and yet it is situated in no part of it.
36. That is the superior part, wherein all this world is situated, which is the great reflector of all things, and receptacle of all goods.
37. The consciousness of all living creatures, is also called their heart; though it is no part of the animal body, nor is a dull inert substance as a pebble or stone.
38. Now this conscious or sensitive heart, being purified of its internal desires, and joined perforce with the chitta or thinking mind, the vibrations of vital breath are put to a stand.
39. These as well as many other methods, which have been adopted by others, and dictated by the mouths of many sages, equally serve to suppress the breathing.
40. These methods which are adapted to the process of yoga meditation, are to be slowly adopted by continued practice, for the redemption of the good from this world; or else their hasty adoption of it may prove detrimental to life.
41. As it is long practice, that perfects a man to the rank of a monastic and hermit, so the gradual suppression of respiration, is attended with equal success; as repression of desires, is accompanied by many happy results.
42. It is by continued practice, that the breath is compressed within the confines of twelve inches about the cavities of the brows, nostrils and palate, as the floodgate is confined within the limit of a body of water.
43. It is repeated practice also, that the tip of the tongue should be brought to a contact with the gullet of the throat, through which the breath doth pass both in and out.
44. These are the various modes which by their constant practice, lead to samádhi, when the mind has its fullest tranquility, and its union with the Supreme Soul.
45. It is by practice of these methods, that a man is freed from sorrow, and is filled with internal bliss, and becomes enrapt in the Supreme Soul.
46. The vibrations of the vital air, being suppressed by continued practice, the mind gets a tranquility, which is akin to its extinction.
47. Human life is wrapt in desires, and liberation is the release of the mind from these; and breathing is the operation of life, and its suppression is the path to its extinction or nirvána.
48. The vibration of breath is the action of the mind, producing the error of the existence of the world; and this being brought under subjection, dispels this error.
49. The knowledge of duality being removed, shows the existence of the unity only; which no words can express, except by attributes that are ascribed to it.
50. In whom and from whom is all, and who is all in every place; yet who is not this world, nor there abides such a world as this in him, nor has the world come out from him.
51. Owing to its perishableness and its situation in time and space, and limitation by them, this material world cannot be a part of identical with that immaterial spirit, which has no attribute nor its likeness.
52. It is the moisture of all vegetables and the flavor of all eatables; it is the light of lights and the source of all desires rising in the heart, like moonbeams coming from the lunar disc.
53. It is the Kalpa tree yielding all earthly fruitions as its fruits, which are constantly carried aloft only to fall down with their juicy flavor of various tastes.
54. The high minded man that depends on that boundless spirit, and rests secure in its bosom, is truly called the wise and liberated in his lifetime.
55. He is the best of men, whose mind is freed from all desires and cravings; and who has found his rest from the thoughts of his fancied good and evil. He remains without any inclination amidst all the cares and concerns of this life.



## CHAPTER LXXIX. DESCRIPTION OF SPIRITUAL KNOWLEDGE.

1. Ráma said:--Sage, as you have related to me the methods of suspending the mind to a trance, by means of yoga practices; I hope you will kindly tell me now, the manner in which it is brought to stand still, by means of perfect knowledge.

2. Vasishtha replied:--By perfect knowledge is meant the firm belief of a man, in the existence of one self manifest or Supreme Soul, that is without its beginning and end. This is what the wise mean by the term "full or perfect knowledge."

3. Its fulness consists in viewing all these visible forms as these pots and these pictures, and all these hundreds of beings, to be manifest in the fullness of that spirit and not distinct from it.

4. It is imperfect knowledge that causes our birth and pain, and perfect knowledge that liberates us from these; as it is our defective sight, which shows us the snake in the rope, while our complete view of it removes the error.

5. The knowledge which is free from imagination, and its belief of the objective, and relies only on its conscious subjectivity, leads only to the liberation of men, which nothing else can do.

6. The knowledge of the purely subjective, is identical with that of the Supreme Spirit; but this pureness being intermingled with the impure objective matter, is termed avidyá or ignorance.

7. Consciousness itself is the thing it is conscious of, knowledge is identical with the known; and there is no difference between them. The soul knows only itself as there is no other beside itself.

8. "Seeing the soul alone in its true light in all the three worlds," is equivalent to the expression "all this world is the soul itself" in the Sruti, and the knowledge of this truth constitutes the perfection of man.

9. The whole being the soul, why talk of an entity or a nonbeing; and what meaning can there be in bondage or liberation (which belong to the same soul)?

10. The mind is no other than its perceptions, which are manifested by God himself; and the whole being an infinite vacuum, there is no bondage nor liberation of anyone.

11. All this is the immense Brahman, extending in the form of this vast immensity; so you may enlarge your invisible soul by yourself, and by means of the knowledge of yourself.

12. By this comprehensive view of Brahman as all in all you can find no difference between a piece of wood or stone and your cloth. Why then are you so fond of making these distinctions?

13. Know the soul as the only indestructible substance, which remains quiescent from first to the last; and know this to be the nature of your soul also.

14. Know this boundless universe with all the fixed and moving bodies it contains, to be a transcendent void; where there is no room for your joy or sorrow whatever.

15. The shapes of death and disease and of unity and duality, rise constantly in the soul, in the form of interminable waves in the sea.

16. He that remains in the close embrace of his soul, with his inward understanding, is never tempted to fall a prey to the trap of worldly enjoyments.

17. He that has a clear head for right judgment, is never moved by the force of earthly delights; but remains as unshaken as a rock against the gentle winds of the air.

18. The ignorant, unreasonable and stupid men, that are guided by their desires only; are preyed upon by continued misery, as the fishes of a dried tank are eaten mercilessly by cranes.

19. Knowing the world to be full of the spirit, and without the matter of ignorance, close your eyes against its visible phenomena, and remain firm with your spiritual essence.

20. Plurality of things is the creation of imagination, without their existence in reality. It is like the multifarious forms of the waves in the sea, which are in reality its water only. The man therefore, that relies on his firm faith in the unity, is said to be truly liberated and perfect in his knowledge.

## CHAPTER LXXX. INVESTIGATION OF THE PHENOMENALS.

1. Vasishtha continued:--I will now describe to you that pensive mental examination, which keeps the reasoning mind, from attending to objects placed in its presence.

2. The eyes are for seeing only, and the living soul is for bearing the burden of pain and pleasure alone; they are like the eyes and bodies of a beast, or like bull of burden, which sees and carries a load of food, without being able to taste it.
3. The eyes being confined to the visible phenomena, can do no harm to the soul residing in the body; as an ass fallen into a pit, is but a slight loss to its owner.
4. Do not O base man, entertain your eyes, with the dirty stuff of the sight of visibles; which perish of themselves in the twinkling of an eye, and put you to peril.
5. The acts which are judged as one's own deeds and beings, and whereby the acutely intelligent man thinks himself to be living, and by which he counts the duration of his lifetime; these very acts, turn at last, against him, for his accountableness of them.
6. Do not rely your eyes on visible objects, which are unreal in their nature, and are produced to perish soon after, and to please your sight for a moment only. Know them as destroyers of your otherwise indestructible soul.
7. O my eyes! that are but witnesses of the forms, which are situated in the soul; it is in vain that ye flash only to consume yourselves, like the burning lamps after a short while.
8. The vision of our eyes is as the fluctuation of waters, and its objects are as the small particles that fill the sunbeams in the sky. Whether these sights be good or bad, they are of no matter to our minds.
9. Again there is that little bit of egoism beating in our minds, like a small shrimp stirring amidst the waters; let it throb as it may, but why should we attribute it with the titles of "I, you, or he or this or that"?
10. All inert bodies and their light appear together to the eye, the one as the container of the other; but they do not affect the mind, and therefore do not deserve our notice.
11. The sight of objects and the thoughts of the mind, have no connection with one another. And yet they seem to be related to each other, as our faces and their reflections in the mirror.
12. Such is their inseparably reciprocal relation in the minds of the ignorant; but the wise who are freed from their ignorance, remain aloof from the visibles with their mental meditations alone.
13. But the minds of the vulgar are as closely connected with the visibles, as the sacrificial wood with the flammable lac.
14. It is by diligent study, that the chain of mental thoughts are severed from the visibles; in the like manner, as our wrong notions are removed by means of right reasoning.
15. After dispersion of ignorance, and the connection of the visibles from the mind, there will be no more a blending of forms and figures and their reflections and thoughts in it.
16. The sensible impressions which have taken possession of the inner mind, are to be rooted out from it as they drive out a demon from the house.
17. O my mind! says the intelligent man, it is in vain that you delude me, who have known your first and last as nothing; and if you are so mean in your nature, you must be so as nothing even at present.
18. Why do you display yourself in your five fold form of the five senses unto me? Go make your display before him who acknowledges and owns you as his.
19. Your grand display of the universe yields me no satisfaction, since I am convinced, O vile mind, all this to be no better than a magic play.
20. Whether you abide in me or not it is of no matter to me; because I consider you as dead to me as you are dead to reason.
21. You are a dull unessential thing, false and deceitful and always reckoned as dead, the ignorant alone are misled by you and not the reasonable.
22. It was so long through our ignorance, that we had been ignorant of you; it is now by the light of reason, that we find you as dead as darkness, under the light of a lamp. There is always an impenetrable darkness under the lighted lamp.
23. You have long taken possession of this house of my body, and prevented me, O wily mind, from associating with the good and wise.
24. You lie as dull as dead body at the door of this bodily house, against the entrance of my worshipped guests (of good virtues) to it.

25. O the gigantic monster of the world! which has its existence in no time. Are you not ashamed, O my mind, to assume to yourself this deceitful form the world, and appear before me in this hideous shape?
26. Go out of this abode of my body, O demonic mind, with the retinue of your female fiends of greed and her companions, and the whole host of your devilish comrades of rage, wrath and the like.
27. Seeing the advance of reason to the temple of the body, the demon of the mind flies from it, as the savage wolf leaves its den at the approach of the hunter.
28. O pity for these foolish folks! that are so subdued by this dull and deceitful mind, as the unwary people are spellbound by the magic wand.
29. What is your boast and might in subduing the ignorant rabble, exercise your power upon me, that defy your power to prevail over the unity of my belief.
30. I need not try to defeat the power of my foolish mind, after I have already frustrated its attempts against me, and laid it to dust.
31. I had before long taken you for a living thing, and passed many a whole life, and day and night, with your company in this dreary world.
32. I have now come to know the nothingness of the mind, and that it is put to death by my power; I have hence given up my concern with it, and taken to my reliance in the ever existent soul only.
33. It is by good luck, that the living liberated men come to know the death of their minds; and cease to spend their lives under the illusion of its existence.
34. Having driven away the deceitful demon of the mind, from the house of my body; I am situated at rest without any troublesome thought or turbulent passion in me.
35. I smile to think in myself the many follies, to which I was led for a long time under the influence of my demoniac mind.
36. It is by my good fortune, that the gigantic demon of my mind, is at last defeated by the sword of my reason, and driven out of the house of my body.
37. It is by my good fortune also, that my heart is after all purified from its evil inclination, by the suppression of my demoniac mind; and that my soul now rests alone in peace, in the abode of my body.
38. With the death of the mind, there is an end of my egoism and all my troublesome thoughts and cares; and the expulsion of the monsters of evil passions from my heart, by the breath or mantra of reason, has made it a place of rest for my soul.
39. What is this mind with its egoism and eager expectations to me, than a family of intractable inmates, of whom I have fortunately got rid by their wholesale deaths.
40. I hail that pure and ever prosperous soul which is identical with my inward soul, and identical with the immutable intellect.
41. I hail that Ego in me, which is yet not myself nor I nor any other person, nor is it subject to sorrow or error.
42. I hail that Ego in me, which has no action nor agency, nor any desire nor worldly affair of its own. It has nobody nor does it eat or sleep.
43. This Ego is not myself nor any other, and there is nothing as I or anybody else. The ego is all in all, and I bow down to that being.
44. The Ego is the first cause and support of all, it is the intellect and the soul of all worlds. It is the whole without parts; I therefore bow down to that Ego.
45. I prostrate to the identical Ego of all, which is eternal and immutable, which is the sole immense soul and without its parts. It is all, in all and abides at all times.
46. It is without any form or designation, and is manifest as the immense spirit. It abides in itself, and I bow down to that Ego.
47. It is the same in all things in its too minute form, and is the manifester of the universe. It is the essence of my existence and abiding in me, in which state I bow down to it.
48. It is the earth and ocean with all their hills and rivers, which are not the ego, nor they are the ego itself. I bow to the same Ego which comprises the world with all its contents.
49. I bow to that undecaying and indestructible lord which is beyond thought, and is ever charming and ever the same. Who manifests the endless universe with all its worlds and

many more yet invisible and unformed bodies. He is unborn and undecaying, and his body is beyond all attributes and dimensions.

#### CHAPTER LXXXI. UNSUBSTANTIALITY OF THE MIND.

1. Vasishttha resumed:--Having thus considered and known the mind in themselves; and in the aforesaid manner; it is the business of the wise knowers of truth, O mighty Rama, to enquire into the nature of the soul, as far as it is knowable.

2. And knowing the world to be purely the soul, it is to be enquired, whence arose the phantom of mind which is nothing in reality.

3. It is ignorance, error and illusion, which exhibit the vacant and visionary mind to view, as it is our false imagination, which forms an illusionary sky-tree in the vacant air.

4. As the objects standing on the shore, seem to be moving to ignorant children passing in a boat; so the calm soul appears to be in motion (like the mind) to the unintelligent.

5. After removal of our ignorance and error, we have no perception of the fluctuation of our minds; as we no more think the mountains to be in motion, after the velocity of air car is put to a stop.

6. I have given up the thoughts of all internal and external things, knowing them as the creation of my airy mind only. Thus the mind and its actions being null and void, I see all things to exist in the spirit of Brahman alone.

7. I am freed from my doubts, and sit quiet devoid of all care; I sit as Siva without a desire stirring in me.

8. The mind being wanting, there is an end of its youthful desires and other properties also; and my soul being in the light of the Supreme Spirit, has lost its sight of all other colors and forms presented to the eyes.

9. The mind being dead, its desires also die with it, and its cage of the body is broken down without it. The enlightened man being no more under the subjection of his mind, is liberated from the bondage of his egoism also. Such is the state of the soul, after its separation from the body and mind, when it remains in its spiritual state in this and the next world.

10. The world is one calm and quiescent unity of Brahman, and its plurality or multifariousness is as false as a dream. What then shall we think or talk of it, which is nothing in reality.

11. My soul by advancing to the state of divine holiness, becomes as rarefied and all-pervasive as the eternal spirit of God, in which it is situated forever.

12. That which is, and what is not, as the soul and the mind the substantial and the unsubstantial, is the counterpart of the something, which is rarer than air, calm and quiet, eternal and intangible; and yet all pervading and extended through all.

13. Let there be a mind in us, or let it remain or perish for ever; yet I have nothing to discuss about it, when I see everything to be situated in the soul.

14. I considered myself as a limited and embodied being, as long as I was unable to reason about these abstruse subjects; and now I have come to know my unlimited form of the spirit; but what is this that I call "myself" is what I have not yet been able to know, since the whole is full with the one Supreme Spirit.

15. But the mind being granted as dead, it is useless to doubt about it; and we gain nothing by bringing the demon of the mind to life again.

16. I at once repudiate the mind, the source of false desires and fancies; and take myself to the meditation of the mystic syllable "Om" with the quietness of my soul, resting quiescent in the Divine Spirit.

17. With my best intelligence, I continue always to inquire of my God, both when I am eating or sleeping or sitting or walking about.

18. So do the saints conduct their temporal affairs, with a calm and careless mind, meditating all along on the Divine Soul in their calmed spirits.

19. So do all great minded men gladly pass their lives, in the discharge of their respective duties, without being elated by pride or the giddiness of vanity; but manage themselves with a cheerfulness resembling the gentle beams of the autumnal moon.

## CHAPTER LXXXII. INVESTIGATION INTO NATURE OF THE SENSUOUS MIND.

1. Vasishtha continued:--It was in this manner that the learned Samvarta, who had the knowledge of the soul reasoned with himself, and which he communicated to me on the Vindhyan mountain.
2. Shut out the world, said he, from your sight, and employ your understanding to abstract reasoning, in order to get over the vast ocean of this world.
3. Hear me tell you Ráma of another view of things, whereby the great sage Vítahavya gave up the practice of making his offerings to fire, and remained firmly established in his spiritualistic faith.
4. The illustrious Vítahavya wandered about the forests in former times, and then resided in a cave of the Vindhya mountains, which was spacious as a cave of Meru under the sun's passage.
5. He grew in course of time dissatisfied with the ritual acts, which serve only to bewilder men, and are causes of diseases and difficulties to man.
6. He fixed his aim to the highest object of unalterable ecstasy, and abandoned his cares for the rotten world, in the course of his conduct in life.
7. He built a hut of leaves with the branches of plantain trees; strewed it with black stones, and perfumed it with fragrant earth.
8. He spread in it his seat of deer's skin, serving as a pure mattress for holy saints; and sat still upon it as a rainless cloud in the clear firmament.
9. He sat there in the posture of padmāsana with his legs crossed upon one another, and held his heels with the fingers of both his hands, and remained with his uplifted head, like the fast and fixed peak of a mountain summit.
10. He closed his eyesight from looking upon the surrounding objects, and confined his mind in his heart, as the descending sun confines his beams in the hollow caves of Meru.
11. Then having stopped the course of his internal and external senses, he thus revolved in his mind, which was free from sin and deceit.
12. How is it that though I have restrained my outer organs, I cannot with all my force stop the course of my mind, which is ever as unsteady as a leaflet, floating on and dancing over the waves.
13. It impels the external organs, and is propelled by them in turn to their different objects, as a juggler tosses about and flings up and down his play balls.
14. Though I refrain from the exercise of my external faculties, yet it pursues them with eagerness, and runs towards the objects from which I try to stop its course.
15. It turns from this object to that, as they say from the pot to the picture and from that to the chariot. And in this manner the mind wanders about the objects of sense, as a monkey leaps from branch to branch of a tree.
16. Let me now consider the courses of the five external senses and their organs, which serve as so many passages for the mind.
17. O my wicked and wretched senses, how shall I counsel to call you to your good sense, when you are so senseless as to roll on restlessly like the waves of waters in the sea.
18. Do not now disturb me anymore with your unsteadyness, for I well remember to what retinues of difficulties I have been all along exposed by your inconstancy.
19. What are you O my organs, but passages to the inner mind, and are dull and base of yourselves, and no better than the waves of the sea and the water in the mirage.
20. O senses that are unsubstantial in your forms, and without any spiritual light in you; your efforts are as those of blind men only to fall into the pit.
21. It is the intellectual soul only, that witnesses the objects of sense, it is in vain that you are busy without the soul.
22. It is in vain for the organs of sense, to display themselves to view, like the twirling of a firebrand and the appearance of a snake in the rope; since they have no essence of their own, and are of no use without the soul.
23. The all knowing soul knows well the eyes and ears, though none of these organs knows the internal soul, and is as far from it, as the heaven and hell apart.

24. As the wayfarer is afraid of snakes, and the twice born Brahmins are in dread of demoniac savages; so the intellect fears and avoids the company of the senses for its safety, and remains retired from them for its security.
25. Yet the unseen intellect directs the organs of sense, to their various duties from a distance; as the distant sun directs the discharge, of the daily duties of men on earth, from his situation in heaven.
26. O my mind! that are wandering all about like a mendicant, in order to fill the belly with food; and acts as a Chárváka Materialist, to make a god of your body, and to enslave yourself to its service; do not thus wander about the world in the vain search of your harmony.
27. It is a false allegation of yours, to think yourself to be as intelligent as an intelligence or as the intellect itself; you two are too different in your natures, and cannot agree together.
28. It is your vain boast also, to think yourself to be living, and to be the life and the ego likewise; because these things belong to the soul, and you are entirely devoid of the same.
29. Egoism produces the knowledge of "I am the Ego" which you are not; and neither are you anything except a creature of false imagination, which it is good for you to give up at once.
30. It is the conscious intellect, which exists without its beginning and end, and nothing else is existent beside this: what are you then in this body, that takes the name of the mind.
31. The impression of the activity and passivity of the mind is as wrong, as the belief of poison and nectar to be the one and same thing; since the two opposites can never meet together.
32. Do not, therefore O fool, expose yourself to ridicule; by thinking yourself as both the active and passive agent, which you are not; but a mere dull thing as it is known to all.
33. What is your relation with enjoyments or theirs with you, that you wish to have them come to you? You are a dull thing and without your soul, can have no friend or foe to you.
34. The unreal has no existence, and the existence of the mind, is an unreality as the redness of a crystal. Knowledge, action, and passion belong to the soul only, and are not attributable to the mind.
35. If you be the Eternal Mind, then you are identical with the eternal soul; but the painful mutability of your nature, speaks you to be not the same (imperishable soul).
36. Now as you have come to be acquainted, with the falsity of your action and passion; hear now how I am cleansed of these impressions, by my own reasoning as follows.
37. That you are an inert unreality, said I, is a truth beyond all doubt; and that the activity of an inactive nothingness is as false, as the dancing of the ideal demon or of inert stones.
38. Therefore are you dependant on the Supreme Spirit for your movement: and it is in vain for you to think yourself as living or doing anything by yourself.
39. Whatever is done by the power of another, is ascribed to that other; as the harvest which is reaped by the sickle of the husband man, is said to be the act of the reaper and not of the instrument.
40. He who kills one by the instrumentality of another, is considered the slayer, and not the intermediate means of slaughter; for nobody censures the passive sword with guilt, by the pardoning of the perpetrator.
41. He who eats and drinks, is said to be the eater and drinker; and not the plate or cup, which hold the eatables or the drinkables.
42. You are entirely inactive in your nature, and art moved by the all wise Intellect; therefore it is the soul only that perceives everything by itself, and not you O ignorant mind.
43. It is the Supreme Soul, that awakens and informs the mind without intermission; as the ignorant people require to be constantly guided by their superiors by repeated admonitions.
44. The essence of the soul is manifest to all in its form of intelligence, from which the mind derives its power and name for its existence.
45. Thus the ignorant mind is produced by some power of the soul, and remains all along with its ignorance; until it comes to melt away like snow, under the sunshine of its spiritual knowledge.

46. Therefore, O my ignorant mind! that are now dead under the influence of my knowledge of the soul; do not boast anymore of your being a particle of your spiritual origin for your sorrow only.
47. The conception of the entity of the unreal mind, is as false as the production of a plant by the light of a magic lantern; there is only that true knowledge which proceeds directly from the Great God.
48. Know Ráma, these worlds to be no manifestations of divine power, but as illusive representation of His intellect, like the glittering waves of waters in the sea.
49. O ignorant mind, if you are full of intelligence as the Intellect, then there would be no difference of you from the Supreme One, nor would you have any cause of sorrow.
50. The Divine Mind is all knowing and omnipresent and omniform at all times; and by the attainment of which one obtains everything.
51. There is no such thing as you or he, except the great Brahman, who is always manifest everywhere; we have conceptions of ourselves without any exertion on our parts.
52. If you are the soul, then it is the soul that is everywhere here and nothing besides; but if You are anything other than the soul, then you are nothing, because all nature is the body of the Universal Soul.
53. The triple world is composed of the Divine Soul, beside which there is no existence; therefore if you are anything you must be the soul, or otherwise you are nothing.
54. I am now this (as a boy), and then another (as an old man), and that these things are mine and those another's, are thoughts that vainly chase upon the mind; for you are nothing positive here, and Positivism is as false a theory as the horns of a rabbit on earth.
55. We have no idea of a third thing between the intellect and the body, to which we can refer the mind, as we have no idea of an intermediate state between sunlight and shade.
56. It is that something then, which we get by our sight of truth, after the veil of darkness has been removed from our eyes. It is our consciousness that we term the mind.
57. Hence, O foolish mind; you are no active nor passive agent of action, but are the calm self-consciousness of Brahman. Now therefore cast off your ignorance, and know yourself as a condition of the very soul.
58. Truly the mind is represented as an organ of the sense of perception and action, and the internal instrument of knowing the soul, and not the soul itself; but this is only by way of explaining the knowable by something familiar and better known to us, and serving as its synonym.
59. The mind being an unreal instrumentality, can have no existence without its support; nor can it have any action of its own, without the agency of an actor. Hence it is false to attribute activity or sensibility to it.
60. Without the agency of an actor, the instrument of the mind has no power nor activity of its own; as the passive sickle has no power of cutting the harvest, without the agency of the reaper.
61. The sword has the power of slaying men, but by means of the agency of the swordsman; otherwise the dull instrument has no power in any part of its body, to inflict a wound on another.
62. So my friend, you have no power nor agency of your own, to do your actions to trouble yourself in vain. It is unworthy of you to toil for your worldliness like the base worldling, unless it were for your spiritual welfare.
63. The Lord is not to be pitied like you that are subjected to labor, because his works are all as unaccountable as those he has not yet done.
64. Your boast of serving the soul, proceeds from your ignorance only and your fellowship with the insensible organs of sense, is quite unworthy of you.
65. You are wrong to pursue the objects of sense, for the sake of your maker and master; because the Lord is independent of all desire, being full and satisfied in himself forever.
66. It is by his self-manifestation, and not by act of his exertion of creation, that the omnipresent and omniscient God, fills the whole with his unity, which admits of no duality even in imagination.

67. The one God that manifests himself as many, and that is all by himself, and that comprises the whole within himself, has nothing to want or seek, beside and apart from himself.

68. All this is the magnificence of God, and yet the foolish mind craves after them in vain; as a miserable man longs to have the princely pomp of another, which is displayed before him.

69. You may try to derive the divine blessings, by being intimate with the Divine Soul; but there will be no more intimacy between the soul and the mind, than there is between the flower and its fruit.

70. That is called the intimate relation of two things, when the one agrees in all its properties with the other; which is here wanting in the case of the soul and mind; the first being immortal, calm and quiet, and the second a mortal and restless thing.

71. O my mind! You are not of the same kind with the soul, owing to your changing appearances and ever changeful occupations, and promptness for multifarious inventions. Your states of happiness and misery, moreover speak plainly to be of a different nature.

72. The relationship of the homogeneous (as of the liquid and curdled milk), as well as of the heterogeneous (as between the milk and water), are quite apparent to sight; but there is no relation between the contraries.

73. It is true that there are many things, having the qualities of other things, or an assemblage of properties common to others; yet everything has a special identity of its own; and therefore I do beseech you, not to lose the consciousness of your identity with that of the soul, whereby you expose yourself to misery.

74. Therefore employ yourself with intense application to the meditation of the soul; or else You are doomed to misery, for your ruminating on the objects of the visible world, in your internal recesses.

75. Sliding from consciousness of yourself, and running after the imaginary objects of your desire, are calculated for your misery only; therefore forget yourself O man! to associate with your mind and the bodily organs, in order to find your rest in the soul or samádhi.

76. Whence is this activity, since the mind is proved to be a nothingness as a skyflower, and to be utterly extinct, with the extinction of its thoughts and desires.

77. The soul also is as void of activity, as the sky is devoid of its parts. It is only the Divine Spirit that exhibits itself in various shapes within itself.

78. It bursts forth in the form of oceans with its own waters, and foams in froths by the waves of its own breathing. It shines in the luster at all things, by its own light in itself.

79. There is no other active principle anywhere else, as there is no burning fire brand to be found in the sea; and the inert body, mind and soul have no active force in anyone of them.

80. There is nothing essential or more perspicuous, than what we are conscious of in our consciousness; and there is no such thing as this is another or this no other, or this is good or bad, beside the self-evident one.

81. It is no unreal ideal, as that of the Nandana gardens in in the sky; it is the subjective consciousness samvid, and no objective object of consciousness samvedya, that extends all around us.

82. Why then entertain the suppositions of "this is I and that is another," in this un-suppositious existence? There can be no distinction whatever of this or that in one unlimited, all extending and undefinable expanse of the soul; and the ascription of any attribute to it, is as the supposition of water in the mirage, or of a writing in the sky.

83. O my honest mind! if you can by the purity of your nature, get yourself freed from the unrealities of the world; and become enlightened with the light of the soul, that fills the whole with its essence, and is the inbeing of all beings, you shall truly set me at rest from the uneasiness of my ignorance, and the miseries of this world and this miserable life.

#### CHAPTER LXXXIII. AVOIDING CARES&ABIDE IN INTELLECTUAL DELIGHTS

1. Vasishtha continued:--Hear now Ráma, how that great sage (Vitahavya) of enlightened understanding, remonstrated in silence with his unmanageable senses.

2. I will tell you the same openly what he admonished in secret to his senses; and by hearing these exhortations of him, you will be set above the reach of misery.



3. O my senses, said he, I know your special essences to be for our misery only; and therefore I pray you, to give up your intrinsic natures for the sake of my happiness.
4. My admonitions will serve to annihilate your false actualities, which are no more than the creatures of ignorance.
5. The amusement of the mind with the springing up of its sensitivity, is the cause of its fury and fever heat, as the lightings of fire is for burning one's self or others in its flame.
6. The mind being disturbed and bewildered, makes the restless feelings and sensations, flow and fall to it, with the fierceness of boisterous rivers falling into the sea, which it breaks out and runs in the form of many a frith and firth into the land.
7. The sensitive minds burst forth in the passions of their pride and egoism, clashing against one another like the conflicting clouds; and fall in showers of hailstorms on the heads of others.
8. The cares (anxieties) of prosperity and adversity, are the tormenting sores in their breasts, and they pierce and perforate the hearts to such a degree, as they are intent upon uprooting them from their innermost recesses.
9. They are attended with hiccoughs and hard breathings in the chest, with groaning and sobbing in the lungs, like hooting owls in the hollow of withered trees; whether covered with tufts of moss on their tops, or resembling the hoary haired heads on the dried trunks of old and decayed bodies.
10. The cavities of the heart inside the body, are perplexed with crooked cares resembling the folds of snakes, white hairs likening hoar frost over hanging the head, and the apish wishes lurk about in the caves within the heart.
11. Greed is as a dancing stork, clattering her pair of sharp bills (to entice men towards her); and then pull off their eyes from their decayed frames, as also the intestinal cords of the body.
12. Impure lust and lawless desire, symbolized as the filthy cock, scratches the heart as his dunghill, and sounds as shrill on this side and that.
13. During the long and gloomy nights of our ignorance we are disturbed by the fits of frenzy, bursting as the hooting owl from the hollow of our hearts; and infested by the passions barking in our bosoms like the Vetala demons in the charnel domes and funeral grounds.
14. These and many other anxieties, and sensual desires disturb our rest at nights, like the horrible Pisácha monsters appearing in the dark.
15. But the virtuous man who has got rid of his gloom of ignorance, beholds everything in its clear light, and exults like the blooming lotus in the dawning light of the day.
16. His heart being cleared of the cloud of ignorance, glows as the clear sky unclogged by fogs and mists; and a pure light envelopes it, after the flying dust of doubts has been driven from it.
17. When the doubts have ceased to disturb the mind with the gusts of dubiety and uncertainty; it becomes as calm and still as the dome of the sky, and the face of a city after the conflicting winds have stopped to blow.
18. Mutual friendship or brotherly love, purifies and cheers the heart of everybody; and grows the graceful trees of concord and cordiality, as the plants bring forth their beautiful blossoms and stamens in spring.
19. The minds of ignorant and unskilful men, are as insubstantial as a barren waste; and are shriveled with cares and anxieties, as the lotus bed is withered under the shivering cold and ice.
20. After the fog and frost of ignorance, is dissipated from the atmosphere of the mind; it gains its glaring luster, as the sky gets the sunshine, after the dispersion of clouds in autumn.
21. The soul having its equanimity, is as clear and cheerful and as deep and undisturbed, as the deep and wide ocean, which regains its calm and serenity, after the fury of a storm has passed over it.
22. The mind is full within it with the ambrosial nectar of everlasting happiness, as the roof of heaven is filled with the nectarous moonbeams at night.

23. The mind becomes conscious of the soul, after the dispersion of its ignorance; and then it views the whole world in its consciousness, as if it were situated in itself.
24. The contented mind finds its body to be full of heavenly delight, which is never perceived by those living souls which are ensnared by their desires of worldly enjoyments.
25. As trees burnt by a wildfire, regain their greenness with the return of spring; so do people tormented by the troubles of the world, and wasted by age and burden of life, find their freshness in holy asceticism.
26. The hermits resorting to the woods, are freed from their fear of transmigration; and are attended by many joys which are beyond all description.
27. Think, O unsatisfiable man! either your soul to be dead to your carnal desires or your desires to be dead in your soul; in both cases, you are happy, whether in possession or extinction of your mind.
28. Delay not to chose whatever you think is more blissful for yourself; but better it is to be in possession of your mind and kill your cares and desires, than kill your mind with your troublesome desires and anxieties.
29. Mind the nothingness of that which is painful to you, because it is foolishness to part with what is pleasant to yourself; and if you have your inward understanding at all, remain true to yourself by avoiding the false cares of the world.
30. Life is a precious treasure, and its loss is liked by nobody; but I tell you, in truth this life is a dream, and you are nothing in reality.
31. Yet be not sorry that you live in vain, because you have lived such a nothingness from before, and your existence is but a delusion.
32. It is unreasonable to think yourself as so and so, because the delusion of self-existence of one's self, is now exploded by right reason.
33. Reason points the uniform entity of the identical Being at all times; it is sheer irrationality that tells you of your existence, at it is the want of true light that exhibits this darkness unto you.
34. Reason will disprove your entity as light removes the darkness; and it was in your irrationality, my friend, that you have passed all this time in vain idea of your separate existence.
35. It is because of this irrationality of yours, that your gross ignorance has grown so great, as to be sad because of your disasters only; and your delusive desires have subjected you to the devil, as children are caught by their fancied demons and ghosts.
36. After one has got rid of his former states of pain and pleasure, and his transitory desires in this temporary world; he comes to feel the delight of his soul, under the province of his right reason.
37. It is your reason that has wakened you from your dulness, and enlightened your soul and mind with the light of truth; therefore should we bow down to reason above all others, as the only enlightener of our hearts and souls.
38. After the desires are cleared from your heart, you shall find yourself as the great lord of all; and you shall rejoice in yourself, under the pure and pristine light of your soul.
39. Being freed from your desires, you are set on the footing of the soverule lord of all; and the unreasonableness of desires growing in your ignorance, will do away under the domain of reason.
40. And whether you like it or not, your desires will fly from your mind under the dominion of your reason; as the deep darkness of night, flies at the advance of day light.
41. The thorough extinction of your desires, is attended with your perfect bliss; therefore rely on the conclusion of your nothingness by every mode of reasoning.
42. When you have lorded over your mind and your organs, and think yourself extinct at all times, you have secured to your spirit every joy forever.
43. If your mind is freed from its disquiet, and is set at rest, and becomes extinct in your present state, it will not be revived in future; when you shall have your trance forever.
44. When I remain in my spiritual state, I seem to be in the fourth (turiya) or highest heaven in myself; hence I discard my mind with its creation of the mental world from me forever.

45. The soul only is the self-existent being, beside which there is nothing else in existence; I feel myself to be this very soul, and that there is nothing else beside myself.

46. I find myself to be ever present everywhere with my intelligent soul, and beaming forth with its intellectual light. This we regard as the Supreme Soul, which is so situated in the translucent sphere of our inward hearts.

47. This soul which is without its counter-part, is beyond our imagination and description; therefore I think myself as this soul, not in the form of an image of it, but as a wave of the water of that profound and unlimited ocean of the Divine Soul.

48. When I rest in silence in that soul within myself, which is beyond the knowables, and is identical with my consciousness itself; I find also all my desires and passions, together with my vitality and sensibility, to be quite defunct in me.

#### CHAPTER LXXXIV. THE MENTAL OR IMAGINARY WORLD OF THE SAGE.

1. Vasishtha continued:--The sage Vítahavya having thus reflected in his mind, renounced all his worldly desires, and sat in his hypnotic trance in a cave of the Vindhyan mountains.

2. His body became motionless and devoid of its pulsations, and his soul shot forth with its intellectual delight; then with his calm and quiet mind, he sat in his penance, as the still ocean in its calmness.

3. His heart was cold and his breathings were stopped; and he remained as an extinguished fire, after its burning flame had consumed the fuel.

4. His mind being withdrawn from all sensible objects, and intensely fixed in the object of his meditation; his eyesight was closed under the slight pulsations of his eyelids.

5. His slight and acute eyesight was fixed on the top of his nose, and had the appearance of the half opening bud of the lotus.

6. The erect structure of the head and neck and body of the meditative sage, gave him the appearance of a statue carved upon a rock (in bas relief).

7. Sitting in this posture with his close attention to the Supreme Soul in the Vindhyan cave; he passed there the period of three hundred years as half a moment.

8. The sage did not perceive the flight of this length of time, owing to the fixedness of his mind in his soul; and having obtained his liberation in his listless state, he did not lose his life in his obstipated devotion.

9. Nothing could rouse him all this time from his profound samadhi trance, nay not even the loud roar of the rainy clouds, could break his entranced meditation yoga-nidra.

10. The loud shouts and shots of the soldiers and huntsmen on the borders, and the cries and shrieks of beasts and birds, and the growling and snarling of the tigers and elephants on the hills could not break his sound samadi.

11. The loud roaring of lions, and the tremendous dashing of the water falls; the dreadful noise of thunder-claps, and the swelling clamour of the people about him could not shake his firmness.

12. The deep howling of furious Sarabhas, and the violent crackling of earthquakes; the harsh cracking of the woods in conflagration, and the dashing of waves and splashing of torrents upon the shore could not move him from his seat.

13. The rush of waters falling on rocky-shores, and the clashing off the torrents dashing on each other; and the noise and heat of wild fires, did not disturb his samádhi.

14. He continued only to breathe at his will to no purpose, as the course of time flows for ever to no good to itself; and was washed over on all sides of his cave by currents of rainwater, resembling the waves of the ocean.

15. In the course of a short time he was submerged under the mud; which was carried upon him by the floods of rainwater in the mountain cave of his penance.

16. Yet he continued to keep his seat amidst that dreary cell, buried as he was by the mud up to his shoulders.

17. The long period of three hundred years passed over him in this way, when his soul was awakened to light under the pain of the rains of his mountain cell.

18. The oppressed body then assumed its intellectual or spiritual form lingadeha; which was a living subtle body as air or light but without its acts of breathing the vital air.

19. This body growing by degrees to its rarefied form by its imagination, became of the form of the inner mind, which was felt to reside within the heart.

20. It thought in itself of having become a pure and living liberated seer or sage, in which state it seemed to pass a hundred years under the shade of a Kadamba tree, in the romantic grove of the Kailasa mountain.
21. It seemed of taking the form of a Vidyadhara for a century of years, in which state it was quite free from the diseases of humanity. It next thought of becoming the great Indra who is served by the celestials, and passing full five Yuga ages in that form.
22. Rama said:--Let me ask you, Sage, how could the mind of the sage conceive itself as the Indra and Vidyadhara, whom it had never seen, and how could it have the ideas of the extensive Kailasa and of the many ages in its small space of the cell, which is impossible in nature.
23. Vasishtha replied.—The Intellect is all comprehending and all pervading, and wherever it exerts its power in any form, it immediately assumes the same by its own nature. Thus the undivided intellect exhibits itself in various forms throughout the whole creation.
24. It is the nature of the intellect to exhibit itself in any form, as it represents itself in the understanding; and it is its nature to become whatever it pleases to be at any place or time.
25. So the impersonal sage saw himself in various forms and personalities in all the worlds, in the ample sphere of his consciousness within the narrow space of his heart.
26. The man of perfect understanding, has transformed his desires to indifference; and the desires of men like seeds of trees, being burnt by the fire of intelligence; are productive of no germ of acts.
27. He thought to be an attendant on the god Siva, bearing the crescent of the moon on his forehead, and became acquainted with all sciences, and the knowledge of all things past, present and future.
28. Every one sees everything in the same manner on his outside as it is firmly imprest in his inward mind; but this sage being freed from the impression of his personality in his lifetime, was at liberty to take upon him whatever personality he chose for himself.
29. Ráma said:--I believe, O chief of sages! that the living liberated man who sits in this manner, obtains the emancipation of his soul, even though he is confined in the prison house of his body; and such was the case of the self-liberated sage Vítahavya.
30. Vasishtha answered:--How can Ram! the living liberated souls, have the confinement of the body, when they remain in the form of Brahma in the outward temple of his creation, which is pure and tranquil as air.
31. Wherever the empty and airy consciousness represents itself in any form, it finds itself to be spread out there in that form.
32. So there appears many ideal worlds to be present before us, which are full with the presence of the all pervading spirit of God.
33. Thus Vítahavya, who was confined in the cave and submerged under the mud; saw in the intellect of his great soul, multitudes of worlds and countless unformed and ideal creations.
34. And he having thought himself at first as the celestial Indra, conceived himself afterwards as an earthly ruler, and preparing to go on a hunting excursion to some forest.
35. This sage who supposed himself as the swan of Brahmá at one time, now became a chief among the Dása huntsmen in the forests of Kailása.
36. He who thought himself once as a prince in the land of Surástra, had now become as a forester in a village of the Andhras in Madras.
37. Ráma said:--If the sage enjoyed heavenly bliss in his mind, what need had he of assuming these ideal forms to himself?
38. Vasishtha replied:--Why do you ask this question, Rama, when you have been repeatedly told that this world is a false creation of the Divine Mind, and so were the creations of the sage's mind also?
39. The universe which is the creation of the Divine Intellect, is as unsubstantial as empty air; and so the ideal world of the human mind, being but a delusion, they are both alike.
40. In truth, O Ráma! neither is that world nor is this other anything in reality; nor have I or you any essentiality in this nonessential world, which is filled only with the essence of God.

41. The one is as the other at all times, whether past, present or future; all this visible world is the fabric of the mind which is again but an copy of the Intellect.

42. Such is the whole creation, though appearing as otherwise; it is no other than the transcendental vacuum, although it seems to be as firm as a diamond.

43. It is its ignorance that the mind exhibits itself in the forms of the production, growth and extinction of things; all which are like the rise and swinging and sinking of waves, in the ocean of eternal vacuity.

44. All things are situated in the vacuous sphere of the intellect, and are perceived by its representative of the mind, in the form of the firm and extended cosmos, though it has no extension in reality.

#### CHAPTER LXXXV. SAGE'S SAMADHI OR ABSORPTION IN DIVINE SPIRIT.

1. Rama said:--Now tell me sage, what became of this sage in his house of the cavern; how he lifted his body from it, and what did he accomplish by his austere and intense devotion?

2. Vasishtha said:--At last the mind of the sage was extended as the Divine Mind, and he saw the Divine Soul in its full glory in his own soul.

3. He saw the primeval or dawning light of the intellect in his meditation, which exhibited to his remembrance the scenes of his former states of existence.

4. He then saw the various forms of the bodies, through which he had passed in his former lives; as also those things which had passed and gone and those living with his present body in the cell.

5. He found his living body lying in the cave as an insect, and had a mind to raise it above the surrounding mud and mire.

6. This body of Vitahavya which was confined in the cave, was covered over with the dirt, carried by the rainwaters and collected over its back.

7. He saw his body pent up in the prison house of the cave, with loads of clay on its back, and fettered in its limbs by the shrubs, carried into it by the torrents of rain.

8. He thought in his clear understanding, of raising his incarcerated body out of the cave; and made repeated efforts by force of his breathings, to extricate it from its confinement.

9. With all his efforts, he found it impossible for his bodily powers, to eliminate himself and walk upon the ground; whereupon he exerted his spiritual power to raise his spirit to the orb of the sun.

10. He thought either of being raised upward by the golden rays of the sun, or of obtaining his disembodied liberation, by the disengagement of his soul from the bondage of his body.

11. He thought in his elevated mind; "I lose nothing by the loss of my bodily exertions and exercise; but rather loosened myself from my bonds, and repairing to my state of blessedness."

12. Then remaining for some time in his thoughtful mood on earth, he said; "neither is the leaving or having of this body, of any good or loss to me."

13. For as we forsake one body, so we take to another: the difference consisting on the size and bulk of the one, and the minuteness and lightness of the other.

14. Let me then mount on this golden ray (pingala) of the sun and fly in the open air; and carried by the vehicle of light, I will enter into the body of the sun.

15. I will enter in the form of my shadow in the ethereal mirror of the sun, and this my aerial breath will conduct me to that orb.

16. He ascended with his subtle and spiritual body upon the air, as the heat of fire passes out through the hollow of a pair of bellows; and the mindful Sun god saw a great sage in this state within his heart.

17. On seeing the sage in this state, the high minded Sun god, called to his mind the former acts of his penance, and remembered his body lying in the cell of the Vindyan region.

18. The Sun god traversing amidst the ethereal regions, came to know the actions of the sage; and saw his body lying insensible in the cave, covered under the grass and stones.

19. He ordered his chief attendant to lift up the body of the sage, whose soul had now assumed its spiritual form.

20. The aerial form of the sage, now saluted the adorable Sun god with his reverential mind; and was then recognized and received by him with due honour.

21. He entered into the body of the solar attendant (Pingala), who was now proceeding from heaven to the cell amidst the delightful gardens of the Vindhyan range.
22. Pingala entered the Vindhyan grove in the form of a cloud, which assuming the shape of a big elephant, removed the earth from the surface of the cave, with the long nails of his toes.
23. He then brought out the body of the sage with his trunk, as a stork pulls up a lotus stalk from amidst the mud; and then the spiritual body of the muni, fled from the form of Pingala to his own.
24. The sage after his long wanderings in the regions of ether, like a bird in the sky; found at last his own body, into which it entered as its nest, and took his leave of Pingala with mutual salutations.
25. They then hurried to their respective callings with their refulgent forms; the one fled into the air, and the other repaired to a lake to cleanse his body.
26. It shone as a star in the clear lake, and as sun beams under the water; and then it appeared above it, as a full blown lotus on the surface of waters.
27. He rose out of the water as a young elephant, after its sport in some dirty pool; and then offered his adoration to the Sun god, who had restored his body and mind to their luminous states.
28. Afterwards the sage passed sometime on the bank of the Vindhyan lake, filled with the virtues of universal benevolence, fellow feeling and kindness, and joined with the qualities of his peace and tranquility, his wisdom and internal bliss, and above all his seclusion and retirement from society, and unconcernedness with the concerns of the world.

#### CHAPTER LXXXVI. GOVERNMENT OF BODILY ORGANS.

1. Vasishtha resumed:--The muni thought again to resume his accustomed meditation, and entered a spacious cave in the Vindhya at the end of the day.
2. He continued in the investigation of the soul, with his command over the sensible organs, and he reflected on the reality and unreality of things in his mind.
3. I find, said he, these organs of sense which were under my subjection before, are now set at liberty in the exercise of their various functions.
4. I will now cease to think concerning the existence and nonexistence of substances, and will recline solely with my steady posture on that Being.
5. I will remain wakeful inwardly, appearing as I were dead and asleep outwardly; and yet sensible in my insensibility, as the quiet and living soul, and thus continue both with the vigilance and inactiveness of my spirit in the state of my quietism.
6. Waking as if asleep and sleeping as awake, I will remain in my mental inactivity state of turíya, which is neither dead nor quick.
7. I will remain retired as a rock from all things, and even apart from my mind, and dwell in the embrace of the all pervading soul; I will abide with the Universal Spirit in my tranquility, and having ease from all disease.
8. Having mused in this manner, he sat at his meditation for six days and nights; after which he was roused as a passenger wakes after his short nap on the way.
9. Then this great tapas yogi having obtained the consummation of his penance, passed his long life in the state of his living liberation.
10. He took delight in nothing nor hated anything; he felt no sorrow for anything nor any pleasure in nothing.
11. Whether walking or sitting, he was thoughtless of everything; his heart was void of cares, and he conversed with his mind alone at pleasure.
12. Behold! he said to his mind, O lord of my senses! the not stained and undecaying joy that you do enjoy in the tranquility; and say if there is a greater joy than this to be found on earth.
13. Therefore O my mind! that are the fleetest of all things, repress your flight and excitability; and rely on your cool composure for your lasting happiness.
14. O my mischievous senses, and O you my perverted organs, you have nothing to do with me.

15. The stiffness of the outer organs, is the cause of their failure; and the will of the mind, is the cause of its disappointment; and neither of these have the power to protect me from evil.

16. Those that believe the senses, as same with the soul, are as deluded as they that mistake the rope for a snake.

17. To take what is not the self for self, is equal to the taking of an unreality for reality; want of reason produces this mistake, but right reason removes the fallacy.

18. You my senses and you my mind, and my living soul, are different things, and quite separate from the unity of Brahma. The mind is the active principle, and the intellect is passive, and so no one related to the other.

19. But it is their union, that serves to produce the same effect, as the wood that grows in the forest, the rope that is made of flax or hide, the axe made of iron, and the carpenter that works for wages, do all combine in the building of a house.

20. Such is the accidental conjunction of different things that becomes the efficient cause of producing certain effects, which could never result alone, as in the case of house building just mentioned.

21. So also in the causation of the various acts of the body, as speech and all other works; which are effected by the accidental and simultaneous union of the different organs of the body and mind, without the waste or impairing of any of them.

22. Thus when the forgetfulness of death and sleep, are buried in oblivion, and reminiscence is awakened upon renewal and waking, the inactualities are again brought to the position of actuality.

23. In this manner that great devotee, went on with his reflections for many years, in that solitary cell of Vindhya mountain.

24. Freed from ignorance and afar from temptation, he remained there in perfect joy, and ever contemplating on the means of preventing the transmigration of his soul.

25. Seeing the natures of things in their true light, he avoided all that presented a false appearance; and for fear of being misled by appearances, he resorted to the shelter of meditation.

26. Having his option of choosing what he liked from whatever he disliked, he was indifferent to both of them, and his impassive mind was elevated from all that is desirable or detestable in life.

27. And having renounced the world, and all its connections and the society of mankind; and setting himself beyond the bonds of repeated births and actions of life, he became one with the incorporeal unity, and drank the ambrosial nectar of spiritual delight.

28. He seemed to sit in his lonely abstraction, in the golden cave of the Sahya mountain; and looked on the entangled paths of the world below, without any desire of walking in it, or mixing in its perfidious society.

29. Then sitting in his erect posture, he said to himself: "Be passionless, O my impassioned heart, and rest at peace my intolerant spirit."

30. I bid you farewell, O you enjoyments of the world, that have tempted me to taste your bitter pleasures in innumerable births and transmigrations.

31. You pleasures that have deluded me so long like the indulgences of children; behold me now placed above your reach, by the absence of desire in my state of holy and heaven-born nirvána trance.

32. I hail you, O spiritual delight, that made me forget my past pleasures; and I thank you pains! that have led me to the inquiry of the soul with so much intense enthusiasm.

33. It is by you, O sour misery! that this blissful state is revealed to me; and you are to be thanked for bringing me under the cooling shade of heavenly delight.

34. I thank you, O adversity! that has revealed to me the joy of my soul; and I bless you, my friend! for your making the vanity of worldly life known unto me.

35. O my body! that are so intimately united with myself, I see your union to be but a temporary one; and like the short lived amity of interested men, who forsake their beneficent friends in a moment.

36. Thus am I forsaken by all my bodies, in my various by gone births; and so hath my soul, forsaken them all, in its repeated transmigrations in different forms of living bodies.

37. Even in my present state, my body brings its own ruin on itself; by its being slighted by the soul, upon its advancement in spiritual knowledge.
38. It is no fault of mine, that the body is discontented at my contentment; or that it should be impaired by my abstinence, and broken down by my poverty.
39. Grieve not my mean greed, that I have grown averse to gain; and you must pardon me, O my fond desires, that I have become so devoid of my wishes, and taken myself to the virtue of Vairāgya or renunciation.
40. I have now taken myself to my indifference, and want to thrive therein; and pray of you, O you restless desire! to have no more any concern with me.
41. And I bid my last farewell to you, O you deity of piety and pious deeds! that I may no more engage myself to the performance of acts.
42. I am lifted from the pit of hell and placed in heaven, and bid farewell to the tree of pleasures, growing in the soil of wicked acts, and bearing as its fruits the torments of hell.
43. I bid farewell to the tree of sin, bearing the flowers of our punishment, whereby I was doomed to repeated transmigrations in lower births.
44. I bow down to that unseen form of delusion, which uttered the sweet voice of a sounding bamboo, and covered itself with a garment of leaves.
45. I bow to you my holy cell that are my associate in this devout devotion; and are the only refuge of this weak body of mine, after its weary journey in the rugged paths of the world.
46. You were my kind companion, and remover of all my desires; and have been my only shelter, after I fled from all the dangers and difficulties of the world.
47. You are my pilgrim's staff, that was the support of my aged body and arm. I have found my best friend in you, for your relieving my fatigue, and guiding my footsteps in this dangerous and cavernous retreat.
48. I thank you also, O my aged body! that are the support of my life, even in this old age of yours; when you are reduced to your ribs, covering your bloodless entrails, and your shrivelled veins and arteries.
49. Depart now my dilapidated body, with the core and foundation that there yet remain in you; and away you excrements that were in need of my repeated ablutions and purifications.
50. I bid farewell to all my acts and dealings in the world, which had been the destined causes and my connate companions, in all my transmigrations in this world.
51. I next bid you farewell, O my vital airs! who kept company with me through all my various births, and from whom I ( my soul) will soon fly away.
52. How often have I passed with you to forule parts, and reposed in the valleys and gardens of mountainous tracts; how long have we sported about the cities, and how often have we dwelt in mountain retreats.
53. How many times have we run to different directions, and were engaged in various works of life. In fact there was no time and place in the space of the universe, when and where we did not live together.
54. In truth I have never done nor seen, nor given nor taken anything apart from you; and now I bid you farewell my friend, as I must soon part from you.
55. All things in the world have their growth and decay, and are destined to rise and fall by turns; and so also are the union and separation of things, the unavoidable course of nature.
56. Let this light which is visible to sight, reenter in the sun whence it proceeds, and let these sweet scents which come to my smelling, mix with the flowers from which they are breathed and blown.
57. Let my vital breath and vibration, join with the ethereal air; and let all the sounds I hear, return from my ears to the vacuous sphere.
58. Let my taste, revert to the orb of the moon whence it has sprung; and let me be as quiet as the sea after its churning by the Mandara mount; and as the cool hour of the evening after the sun has set.
59. Let me be as silent as the dumb cloud in autumn, and as still as the creation, after the great deluge at the end of a Kalpa; let me remain thoughtless, as when the mind is concentrated in the dot of om or on, and when my soul rests in Supreme Soul. Let me be as



cold as when the fire is reduced to ashes, and as extinct as the extinguished and oilless lamp.

60. Here I sit devoid of all actions, and removed from the sight of all living beings; I am freed from the thoughts of worldly things, and am resting in the peace of my soul, which is seated in my cranium (brahmarandhra hole at the top of the head).

CHAPTER LXXXVII. TERM. THE one IN VARIOUS TERM.

1. Vasishtha continued:--Then repeating aloud the sacred syllable Om, and reflecting on the Universe contained in it; the sage Vitahavya obtained his internal peace, after he had got rid of his thoughts (by meditating on Om) and was freed from his desires.

2. He meditated on the several mátrás or its parts, which compose the utterance of that mystic Om syllable; but leaving aside all its attributes, he meditated only on the reality of the pure and imperishable one.

3. He abstracted his mind from his internal and external organs, as also from his grosser and finer feelings and the sensibilities of his heart and body. He dismissed of whatever there is in the three worlds and converted all his desires to indifference.

4. He remained unmoved in his body, and as the thoughtful touchstone, rapt in his abstraction; He was full in himself as the full moon, and as still as the mount Mandara after its churning was over.

5. He was the motionless wheel of the potter's mill, and as the calm ocean undisturbed by waves and winds.

6. His mind was the clear firmament, without its sun shine and darkness; and his heart was bright, without the light of the sun, moon and stars. His intellect was unclouded by the fumes, dust and cloud of ignorance, and his soul was clear as the autumnal sky.

7. Then raising his voice from the stomach (anahata), to the topmost pranava in the cranium (brahmarandhra) of his head; his mind transcended the region of the sensations, as the wind oversteps the area of fragrance.

8. His mental darkness then fled from his mind, as the gloom of night is dispelled by the dawning light of morn, and as the perception of wisdom, puts down and extinguishes the sparks of anger in the heart.

9. He then saw the reflection of a flood of light within himself, which he found to be ceaseless in its brightness; and unlike the light of the luminaries, which is repeatedly succeeded by darkness.

10. Having attained to that state of ineffable light, and inextinguishable effulgence; he found his mental powers to be quickly burnt down by its glare as the straws are consumed by the touch of fire.

11. In a short time he lost his consciousness of that light, as a new born child loses in no time, its knowledge of whatever it perceives by any of its sensible organs.

12. It was in a twinkling or half of that time, that this calm sage stopped the course of his thought, as the current wind stops its motion in a moment.

13. He then remained as fixed as a rock, with his inattentive and mute gaze on what passed before him; and retained his vitality like a motionless dreamer in his sleep.

14. He was next lost in his susupta-trance, as in the insensibility of his profound sleep; and thereby attained his ultimate joy of turíya, in the retention of his absolute joy only.

15. He was joyous in his joylessness, and was alive without his liveliness; he remained as something in his nothingness, and was blazing amidst obscurity.

16. He was intelligent in his spirit, without the intelligence of the senses; and was the Sruti says, neither this nor that nor the one or the other. He therefore became that which no words can express.

17. He became that transparent substance, which is transcendently pure and purifying; and was that all pervasive something, which is corporate with nothing.

18. He was the vacuum of Vacuists, and the Brahman of the Brahmists; he was the Knowledge of gnostics, and omniscience of scientists.

19. He became like the Purusha or spirit of the Sankhya materialists, and the Iswara of Yoga philosophers; he was alike the Siva of the Saivites, bearing the mark of the crescent moon on their foreheads, and as the Time of Timeists.

20. He was the same with the soul of souls of the Psychologists, and as no soul of Physicists; he was similar to the Middle Way of the Mádhyamikas, and the All of the even-minded Pantheists.

21. He was identified with the main truth of every religion, and the essence of all creeds; and was identical with the all essential and Universal Reality.

22. He was identical with the supremet and unimpaired light, which is seen in all luminous bodies; and was one with the inward light, which he perceived to be glowing within himself.

23. He became the very thing which is one and many, and which is all yet nothing. Which is simple and combined with all, and which is that which is (Tat Sat).

24. In short he remained as the one undecaying and without its beginning, which is one and many, and simple without its parts. Which is purer than the pure ether, and which is the Lord God of all.

#### CHAPTER LXXXVIII. A DISCOURSE ON YOGA MEDITATION.

1. Vasishtha Continued:--After Vítahavya had passed beyond the bounds of nature, and crossed over this ocean of misery; he pacified also the fluctuations of his mind.

2. Being thus calmed, and brought to the state of perfect inertness; he was absorbed in his ultimate mental impassiveness, as a drop of rainwater and the particles of waves, mix in the main ocean.

3. Sitting continually in his mental inactivity state; his body became thin and lean, without its food and functions, and it decayed fastly like the fading lotus in winter, without the supply of its proper moisture of water.

4. His vital breaths fled from the tree of his body, and entered into the cavity of the heart, like birds let loose from the net, and flying to their nests.

5. His corporeal body which was composed of flesh and bones and the organs of sense, remained of course beneath the shady branches of the woodland retreat; but his spirit roved beyond the bounds of the elemental worlds above.

6. His individual intellect, was absorbed in the ocean of the Universal Intellect; as the particles of metallic substances are fused together in the same metal. So the soul of the sage found its rest in its intrinsic nature of the Supreme Soul.

7. Thus have I related to you, O Ráma! regarding the rest of the sage in his torpid quietism; all this is full of instruction, and you must consider well the hidden meaning which is contained therein.

8. And know, O Ráma, that by your good gifts of these things, and perfections, you will be able to attain to that state of beatitude.

9. Consider well, O Ráma! all that I have told you already, and what I will at present and in future expound to you.

10. As I have myself known and well considered all these things in my long life, and by my experience of the past, and my knowledge of present and future events, so will you be also.

11. Therefore have the clear sight or clairvoyance of the sage, as I have shown to you, and know that it is by means of your transcendental knowledge alone, that you can have your emancipation in both worlds.

12. The light of knowledge dispels the darkness of ignorance, and destroys the mist of false fears and sorrows; and knowledge alone is the cause of that consummation, which nothing else can bring about.

13. See how the sage Vítahavya destroyed all his desires, by means of his knowledge; and how he cleared the mountain of his mind, from all its poisonous plants of worldliness.

14. Again his conscious knowledge or clairvoyance of other spheres, led the seer to penetrate into the solar orb of his desire on the wings of his rays; and thence return (by his reminiscence) to reconsider his buried body from cave of earth.

15. This sage was the personification of the mind, and it is the mind which is personified in the sensible or visible forms of I, you, he and this other. The mind is also this world which consists in it, and without which it is not known to subsist.

16. By knowing this transcendent truth, and being freed from the faults of passions and feelings, and far removed from the faults and frailties of the world; the silent sage followed

the dictates of his mind, and attained thereby the endless blissfulness of his soul:--the supreme good of human life.

CHAPTER LXXXIX. A LECTURE ON RATIONALISTIC MEDITATION.

1. Vasishtha said:--Ráma! you must have to imitate this sage, in order to know the nature of the soul, and all that is knowable and worth knowing. And in order to know these things, you must be passionless, and without the emotions of fear and disturbance of your spirit at all times.

2. As this sage seemed to pass the course of many millions of years, in his cheerful meditation; so you shall have to habituate yourself to your silent contemplation, without the discontentedness of your mind.

3. There have been many more sages of great minds in their times and places, who have had their perfection in the same way; and who are worthy of your imitation for the consummation of your object.

4. Knowing the soul to be inaccessible by pain and pleasure at all times, and as everlasting and everywhere in all places; no one, O mighty prince! has any cause to be sorry for it.

5. There are many persons living in this world, who are well acquainted about the nature of the soul; but nobody is so sorry for the misery of human souls like yourself.

6. Remain quiet and in good cheer, with the magnanimity and equanimity of your mind; and know yourself to be imperishable, and without any change or regeneration.

7. No living liberated man like yourself, is ever subject to sorrow or joy at the changing fortunes of life; as the brave lion is never moved from his calmness like the changeful peacock.

8. Ráma said:--Sage, this discourse of yours, gives rise to a doubt in me, which I want you to disperse like an autumnal cloud.

9. Tell me sage, that are best acquainted with spiritual knowledge, why the bodies of living liberated persons, are not to be seen to mount to the skies?

10. Vasishtha replied:--Know Ráma, the powers of mounting to the sky and flying in the air, belong naturally to wing flying bodies (as the fowls and flies of the air).

11. All the various motions that are seen to act in different directions, are according to the natural tendencies of bodies, and are never desired by the spiritualist.

12. Volitation is no way desirable to the living liberated soul, when the flying power is easily acquired by the unspiritual and unliberated ignorant people, by many physical and artificial powers, derived by application of proper means, mantras and other practices.

13. The power of flying is no business of the knower of the Self, who is concerned with his knowledge of the soul only; he is content with his spiritual knowledge and union with the Supreme Soul, and does not meddle with the practices of the ignorant practitioners of false yoga.

14. Know all earthly contrivances to be the offspring of worldliness, and the progeny of spiritual ignorance. Say then what wise knower of the Self is there, that will be so foolish as to plunge himself in this gross ignorance.

15. He who pursues the path of spiritual ignorance, by his meditations and contrivances for his temporal welfare; must be blind to the future welfare of his soul, against the course of the holy sage and saint.

16. It is possible for the wise as well as the unwise, to acquire the power of his flying in the air, by the continued practice of yoga, or some other of the aforesaid arts and expedients of mantras and the like.

17. But the spiritual man remains quite aloof and afar from these, and has no desire for any such thing; he is content with himself, and finds his rest in the Supreme Soul, beside which he has nothing in view.

18. He has neither the aerial journey, nor any supernatural power or worldly enjoyment for his object; and neither is earthly glory or honour in his view, nor does he desire to live nor fear to die.

19. He is ever content and quiet in his soul, and is devoid of desires and affections in his mind; he is of the form of empty air, and remains with his spiritual knowledge as the idol of his soul.

20. He is unapprehensive of adversity or calamity, and unaffected by feelings of pleasure and pain; he has full satiety in his privation of everything, and is unconcerned about his life and death, by remaining himself as the living dead.
21. He remains unmoved at all evens and odds, as the Ocean is at a stand still with all the outpourings of the rivers; and he continues to meditate on, and adore the Divine Spirit in his own spirit.
22. He has no need of acquiring or amassing any wealth for himself, nor is he in need of asking anything of anybody for his support.
23. The unspiritual man who aims at the acquisition of supernatural powers, must sacrifice the means of his consummation to the acquirement of such powers.
24. All things are accomplished by application of their proper means, and what is thus ordained to take place, can not be undone even by the three-eyed god Siva himself.
25. Thus power of flying depends on the application of proper means, and not on one's act of willing only; and nothing can alter the nature of things, as that of the coolness of moonbeams.
26. Whether one is all-knowing or much-knowing, and all-powerful or much powerful as a Hari or Hara; yet there is nobody that has the power of setting aside the destined law of nature.
27. Thus it depends on the nature of things, Rama! and the combination of times and circumstances, as also the application at proper means and mantras, that causes a mortal to fly in the air, and an immortal to descend on earth.
28. So it is the property of some drugs, gems and mantras, to destroy the destructive power of poison; and of wine to intoxicate the wine-drinker; and so of vomiting agents to cause vomiting.
29. Thus all things have naturally the power of producing some effect, according to its proper application and the mode and manner of it.
30. Hence no one that is unacquainted with these things, is able to effect his flight in the air; and he that is filled with his spiritual knowledge, has no need of these practices.
31. All knowledge relating to the properties of things, and their application in proper mode and manner for the bringing on of certain ends, is of no good to the knower of the Self for his attaining to spiritual wisdom.
32. He who wishes to have supernatural powers, may gain them by his long practice; but what need has the sage (yogi) of these practices or powers for himself?
33. It is after his freedom from the net of his desires that the sage (yogi) attains to his spiritual state; how then can he entertain any desire which is opposed to it?
34. Every one endeavours to present in the course, to which he is led by the desires rising in his heart; and whether he is learned or not, he reaps the reward of his endeavours in due time.
35. Vítahavya never endeavoured to acquire any supernatural power; all his endeavours aspired to the gaining of spiritual perfection, which he obtained by his devotion in the forest.
36. It is not impossible or hard, to effect the acquisition of supernatural powers; should one persist in the course of practicing and applying the proper means to those ends.
37. The success which attends on anybody in the consummation of his object, is entirely owing to his personal exertion, and may be called the fruit of the tree of his own labor.
38. But these successes and consummations, are of no use to those great minded men, who have known the Knowable One in himself: and who have made an end of their worldly desires.
39. Ráma said: Sage I have yet another question for your explanation and it is this, why did not the hungry beasts of the desert, devour the deadlike body of the devoted sage, and why did it not moulder under the earth, by which it was covered?
40. And again how did the bodiless and liberated soul of the sage, which was absorbed in the sunlight, return to resume its dilapidated body, which was buried in the mountain cave?
41. Vasishthá replied:--The conscious soul that believes itself to be embodied with its mortal body, and beset by the ropes of its desires and the bonds of its affections, is here subjected both to the feeling of pleasure and the pangs of pain.

42. But the intelligent soul which relies on its pure consciousness, and is freed from the net of its desires, remains only with its subtle spiritual body.
43. Hear now, Ráma, the reason why the body of the Yogi, is not subject to the accidents of disjunction or corruption for many hundreds of years.
44. Whenever the mind is occupied with the thought of anything, it is immediately assimilated into the nature of that object, and assumes the same form on itself.
45. Thus upon seeing or thinking of an enemy, the mind turns to hatred, at the very sight or thought of its foe; as it assumes the nature of friendliness, on the visit and remembrance of a friend.
46. So on seeing a hill or tree or passenger that bears no hatred or friendship to it, the mind remains equally indifferent towards the same, and without any change in its disposition as it is perceived by us.
47. Again the mind is sweetened (pleased) on tasting the sweets, and embittered by tasting the bitter. It becomes fond of the sweet, and averse to whatever is sour and bitter and unpalatable.
48. So when a hungry beast comes in the sight of a dispassionate Yogi, its envious nature is changed to dispassionateness, and it desists from doing him any injury.
49. The malicious being freed from his malice, in the company of the even minded sage, desists from the doing of any harm, to anyone; as the indifferent wayfarer has no business to break the straggling branches and trees growing on the way side, which the rude rustics are apt to chop off and cut down; (for the making of their fuel).
50. But the savage beast being removed from the side of the Yogi, resumes its hungry nature again, in the company of the devouring and wild beasts of the forest.
51. Hence it was that the envious beasts of the forest, the tigers, lions and bears; as also the reptiles and creeping insects of earth, did not molest the calm body of the sage, so long as they lurked and crept about it.
52. The reason why the body was not reduced to the dust of the earth is, because the silent conscience that there dwells in common, in all existent bodies of animals, vegetables and minerals, and abides in them as in the person of a dumb creature; would not allow them to injure the innocent body of the sage lying flat on the ground.
53. The spiritualised body of the Yogi, is seen to move about on earth, like the shadow of something floating on the water.
54. Therefore the spiritual body of the sage, which was rarefied above the elemental bodies by virtue of his spiritual knowledge, became quite incorruptible in its nature.
55. Hear me tell you another reason, Ráma! that it is the want of vibration which is the cause of destruction, as it is the vibration or breathing of the heart which is the cause of life.
56. It is the breathing of vital breaths, which causes the vibration of the arteries, and this being stopped, the body becomes as still as a stone.
57. He who has lost the pulsations of his heart and vital breaths, has lost also both his vitality and mortality, and becomes as stones.
58. When the internal and external pulsations of the body are at a stop, know, O well-informed Ráma! the intestinal parts are not liable to any change.
59. The motion of the body being stopped, and the action of the heart having ceased; the humours of the body become as stiff and inert, as the solid mountain of Meru.
60. So the want of fluctuation, is seen to cause the steadiness of all things in the world; and hence the bodies of sages are known to be as quiet, as the blocks of wood and stone.
61. The bodies of Yogis therefore, remain entire for thousands of years; and like clouds in the sky and stones underneath the water, are neither soiled nor rotten at anytime.
62. It was in this manner that this sage, who knew the truth, and was best acquainted with the knowledge of the knowable, left his earyour body, in order to find the rest of his soul in the Supreme Spirit.
63. Those men of great minds who are dispassionate, and know what is chiefly to be known above all others; pass beyond the bounds of this earth and even of their bodies, to assume an independent form of their own.

64. They are then perfect masters of themselves, whose minds are well governed by their right understanding; and are not affected by the influence of their destiny or the acts of their past lives, nor moved by their desires of any kind.

65. The minds of complete Yogis, are of the nature of destiny; because they can easily effect whatever they think upon, as if they were the acts of chance as in Kákatáliya Sanyoga.

66. So it was with this sage Vitahavya, who no sooner thought of the renovation of his body, than he found it presented before his sight, as if it were an act of chance.

67. When the soul forsakes its earthly frame, after the fruition of the fruits of its passed actions is over; it assumes a spiritual form, which is the state of its disembodied liberation, and when it enjoys its perfect liberty in its independent state.

68. The mind being freed from its desires, is released from all its bonds, and assumes the spiritual form of the pure soul; it then effects instantly all that it wishes to do, and becomes all powerful as the great Lord of all.

#### CHAPTER LXXX. ADMONITION ON MIND AND ITS YOGA MEDITATION.

1. Vasishtha said:--After the sage Vítahavya, had subdued his heart and mind by his self inquiry and rationality, there arose in him the qualities of universal benevolence and generosity (for want of his selfishness).

2. Rama asked:--How do you say, Sage, that the quality of benevolence sprang in the mind of the sage, after it had been wholly absorbed in itself by its rationality?

3. Tell me sage, that are the best of speakers, how can the feelings of universal love and friendliness, arise in the heart which is wholly cold and quiet, or in the mind which is entranced in the Divine Spirit?

4. Vasishtha replied:--There are two kinds of mental numbness, the one being its coma in the living body; and the other its deadliness after the material body is dead and gone.

5. The possession of the mind is the cause of grief, and its extinction is the spring of happiness; therefore one should practise the grinding of the essence of his mind (or personality); in order to arrive to its utter extinction.

6. The mind that is beset by the net of the vain desires of the world, is subject to repeated births, which are the sources of endless grief.

7. He is considered as a miserable being, who thinks much of his person, and esteems his body, as the product of the good deserts of his past lives; and who accounts his foolish and blinded mind as a great gift to him.

8. How can we expect the decrease of our distress, as long as the mind is the mistress of the body? It is upon the setting down of the mind, that the world appears to disappear before us.

9. Know the mind to be the root of all the miseries of life, and its desires as the sprouts of the forest of our disasters.

10. Ráma asked:--Who is it, Sage, whose mind is extinct, and what is the manner of this extinction; say also how its extinction is brought on, and what is the nature of its annihilation?

11. Vasishtha replied:--O support of Raghu's race! I have told you before of the nature of the mind; and you will hear now, O best of inquirers! the manner of extinguishing its impulses.

12. Know that mind to be paralysed and dead, which is unmoved from its steadiness by pleasure and pain; and remains unshaken as a rock at the gentle breath of our breathing.

13. Know also that mind, to be as dull as dead, which is devoid of the sense of its individuality from others; and which is not degraded from the loftiness of its universality, to the meanness of its personality.

14. Know that mind also, to be dead and cold, which is not moved by difficulties and dangers; nor excited by pride and giddiness, nor elated by festivity nor depressed by poverty and penury; and in short which does not lose its serene temperament at any reverse of fortune.

15. Know, gentle Ráma! this is what is meant by the death of the mind, and the numbness of the heart; and this is the inseparable property of living liberation.

16. Know mindfulness to be foolishness, and unmindedness is true wisdom; and it is upon the extinction of mental affections, that the pure essence of the mind appears to light.

17. This display of the intrinsic quality of the mind, after the extinction of its emotions; and this temperament of the mind of the living liberated persons, is said by some to be the true nature of the mind.

18. The mind that is filled with the benevolent qualities, has its best wishes for all living beings in nature; it is freed from the pains of repeated births in this world of grief, and is called the living liberated mind.

19. The nature of the living liberated mind is said to be its intrinsic essence, which is full with its holy wishes, and exempted from the doom of transmigration.

20. The Swarupa or personal mind, is what has the notion of its personality as distinct from its body; and this is the nature of the mind of those, that are liberated in their lifetime.

21. But when the living liberated person, loses the individuality of his mind; and becomes as gladsome as moonbeams within himself, by virtue of his universal benevolence; it then becomes as expanded and extended, as it appears to be present everywhere at all times.

22. The living liberated person being mindless of himself, becomes as cold hearted as a plant growing in a frigid climate, where it blooms with its mild virtues, likening the blossoms of the winter plant.

23. The Arúpa or impersonal mind of what I have told you before, is the coolness of the disembodied soul, that is altogether liberated from the consciousness of its personality.

24. All the excellent virtues and qualities, which reside in the embodied soul, are utterly lost and drowned in the disembodied soul, upon its liberation from the knowledge of its personality.

25. In the case of disembodied liberation, the consciousness of self personality being lost, the mind also loses its formal existence in Virupa or formlessness, when there remains nothing of it.

26. There remains no more any merit or demerit of it, nor its beauty or deformity; it neither shines nor sets anymore, nor is there any consciousness of pain or pleasure in it.

27. It has no sense of light or darkness, nor the perception of day and night; it has no knowledge of space and sky, nor of the sides, altitude or depth of the firmament.

28. Its desires and efforts are lost with its essence, and there remains no trace of its entity or nothingness whatever.

29. It is neither dark nor lightsome, nor transparent as the sky; it does not twinkle as a star, nor shines forth as the solar and lunar lights. And there is nothing to which it may resemble in its transparency.

30. Those minds that have freed themselves from all worldly cares, and got rid from the province of their thoughts also; are the minds that rove in this state of freedom, as the winds wander freely in the region of vacuum.

31. The intelligent souls that are numb and sleepy, and are set in perfect bliss beyond the trouble of rajas and tamas; and which have assumed the forms of vacuous bodies, find their rest in the supreme joy, in which they are dissolved in the unity of the deity.

#### CHAPTER LXXXI. ON ORIGIN OF HUMAN BODY AND CONSCIOUSNESS.

1. Rama said:--I see the stupendous rock (Brahma) filling the infinite dome of vacuum, and bearing the countless worlds as its vast forests, with the starry frame for its flowers and the gods and demigods for its birds and fowls.

2. The flashing of lightnings are its blooming blossoms, and the blue clouds are the leaves of the forest trees; the seasons and the sun and moon fructify these trees with good looking fruits.

3. The seven seas are the aqueducts at the foot of this forest, and the flowing rivers are its channels; and the fourteen worlds are so many regions of it, peopled with various kinds of beings.

4. This wilderness of the world, is beset by the wide spreading net of desire; which has overspread on the minds of people, as the creeping vine fills the vineyard ground.

5. Disease and death form the two branches of the tree of the world, yielding plentifully the fruits of our happiness and grief; while our ignorance serves to water and nourish this tree to its full growth.

6. Now tell me, sage, what is seed that produced this tree, and what is the seed of that seed also. Thus tell me what is the original seed of the production of the mundane tree of the world (samsara)?
7. Explain to me all this in short, for the edification of my understanding; and also for my acquirement of the true knowledge with which you are best acquainted.
8. Vasishtha answered:--Know Ráma! the corporeal body to be the seed or cause of this tree of the world (samsara). This seed is the desire which is concealed in the heart of the body, and shoots forth luxuriantly, in the sprouts of good and bad acts and deeds.
9. It is full of boughs and branches, and luxuriant in the growth of its fruits and flowers; and it thrives as thickly and fastly, as the paddy fields flourish in autumn.
10. The mind which is the seed of the body, is subject to and slave of all its desires. Its treasure house consists of alternate plenty and poverty, and its casket contains the gems of pleasure and pain.
11. It is the mind which spreads this network of reality and unreality; as it projects the ornaments of truth and falsehood in dreams and visions.
12. As the dying man sees in his imagination, the messengers of death appearing before him; so does the mind, present the figure of the unreal body as a reality.
13. All these forms and figures, which appear to our view in these worlds, are the formations of the mind, as the pots and toys are the works of clay.
14. There are two kinds of seeds again which give rise to the tree of the mind, which is entwined by the creepers of its faculties; one kind of these is the breathing of the vital breath, and the other is thinking or the retinue of its thoughts.
15. When the vital air vibrates through the lungs and arteries, the mind then has the consciousness of its existence.
16. When the vital breath ceases to circulate through the lungs and wind pipes, there ensues the insensibility of the mind and the circulation of the heart-blood is put to a stop.
17. It is by means of the vibrations of breath and the action of the heart, that the mind perceives the existence of the world which is as false as the appearance of the blue sky, in the empty space of vacuum.
18. But when these vibrations and actions fail to rouse the sleeping mind, it is then said to enjoy its peace and quiet; otherwise they merely move the body and mind, as the wires move the dolls in the puppet show.
19. When the body has its sensibility, caused by the breathing of the vital air, it begins to move about like a doll dancing in its giddy circle in the court yard, by artifice of the puppet player.
20. The vibrations of breath awaken also our self-consciousness, which is minuter than the minutest atom; and yet all pervasive in its nature, as the fragrance of flowers, which is blown afar in the air by the breath of the wind.
21. It is of great good, O Ráma! to confine one's consciousness in one's self; and it is effected by stopping the breathing by means of the practice of pránáyámá or suppression of breath.
22. By restraining our self-consciousness we in ourselves succeed to refrain from our consciousness of all other things because the knowledge of endless objects is attended with infinite trouble to the mind.
23. When the mind comes to understand itself, after it is roused from its dormancy of self-forgetfulness, (addiction to thoughts of external objects); it gains what is known to be the best of gains, and the purest and the holiest state of life.
24. If with the vacillation of your vital breaths, and the fluctuation of your wishes, you do not disturb the even course of action your consciousness, like the giddy part of mankind, then you are likened to the great Brahma himself.
25. The mind without its self-consciousness or conscience, is a barren waste; and the life of man with its knowledge of truth, is as a maze-like path, troubled with traps and snares of errors and dangers.
26. The meditative yogi is practised to the suppression of his breath for the peace of his mind, and conducts his pránáyáma or restraint of respiration, and his dhyana or intense



meditation, according to the directions of his spiritual guide and the precepts of the scriptures.

27. Restraint of breath is accompanied by the peace of mind, causing the evenness of its temperament; and it is attended with health and prosperity and capacity of reflection to its practiser.

28. Learn Ráma, another cause of the activity of the mind, which is considered by the wise as the source of its perpetual restlessness; and this is its restless and unsatisfiable desire.

29. Now this desire is defined as the fixed desire of the mind, for the possession of something, without consideration of its prior and ultimate conditions.

30. It is the intensity of one's thought of getting something that produces it before him; in utter disregard of the other objects of its remembrance.

31. The man being infatuated by his present desire, believes himself as it depicts him to be; and takes his present form for real, by his forgetfulness of the past and absent reality.

32. It is the current of our desire that carries us away from the reality; as the drunkard sees everything whirling about him in his intoxication.

33. Men of imperfect knowledge are led to like errors by their desires, as a man is driven to madness by the impulse of passions.

34. Such is the nature of the mind, that it leads to the imperfect knowledge of things, so as to view the unreal as real, and the unspiritual as spiritual.

35. It is the eager expectation of getting a thing, which is fixed and rooted in the heart, that impels the restless mind to seek its desired object, in repeated births and transmigrations.

36. When the mind has nothing desirable or disgusting to seek or shun, and remains apart from both, it is no more bound to regeneration in any form of existence.

37. When the mind is thoughtless about anything, owing to its want of desire of the same; it enjoys its perfect composure, owing to its unmindfulness of it and all other things.

38. When there is no shadow of anything, covering the clear face of consciousness, like a cloud obscuring the face of the sky; it is then that the mind is said to be extinct in a person, and is lost like a lotus-flower, which is never seen to grow in the expanse of the sky.

39. The mind can have no field for its action, when the sphere of the intellect is drained and devoided of all its notions of worldly objects.

40. Thus far have I related to you, Ráma, about the form and features of the mind; that it is only the entertaining of the thought of something with the fond desire of the heart.

41. There can be no action of the mind, when the sphere of the intellect is as clear as the empty sky, and without the thought of any imaginary or visible object moving before it as the speck of a cloud.

42. It is called unmindedness also, when the mind is practised to its Yoga, or thoughtlessness of all external objects, and remains transfixed in its vision of the sole essence of God.

43. When the mind has renounced the thought of everything within itself, and remains in its perfect coolness of cold-heartedness of yogis; such a mind, though exercising its powers and faculties, it is said to be nil and extinct.

44. He whose want of desires, has chilled his intense desire for anything, and made him impassionate, is said to have become extinct, and reduced like a rag to ashes.

45. He who has no desire of gain to cause his repeated birth and death is called the living liberated; though he may move about in his busy career like a (insensible) potter's wheel.

46. They are also styled the living liberated, who do not taste the pleasure of desire; but remain like fried seeds, without regenerating into the sprouts of new and repeated births.

47. Men attaining to spiritual knowledge in their earthly lives are said to have become mindless in this world, and to be reduced to vacuity (supreme good of Vacuists) in the next.

48. There are, O Rama! two other seeds or sources of the mind, namely, the vital breath and desire; and though they are of different natures, yet the death of either occasions the extinction of both.

49. Both of these are causes of the regeneration of the mind, as the pond and the pot are the joint causes of water supply.

50. The gross desires of men are the causes of their repeated births, as the seeds are causes of the repeated growth of trees; and the germ of regeneration is contained in the desire, as the future plant is contained in the seed, and the oily juice is innate in the sesame seed.
51. The conscious mind is the cause of all things in the course of time, and the source of all its pleasure and pain, which rise and fall in itself, and never grow without it.
52. As the union of the breath of life with the organs, produces the sensations; so these being united with desire, are productive of the mind.
53. As the flower and its fragrance, and the sesame seed and its oil are united together; so is animal life inseparably connected with its desire.
54. The desire being the active principle of man, and subversive of his passive consciousness; it tends to unfold the seed of the mind, as moisture serves to expand the sprouts of vegetable seeds.
55. The pulsation of the vital breath, awakens the senses to their action, and the vibrations of sensation touching the heart strings, move the mind to its perception of them.
56. The infant mind being thus produced by the fluctuating desires, and the fluctuations of vital breaths, becomes conscious of itself, as separate and independent of its causes.
57. But the extinction of either of these two sources of the mind, is attended with the dissolution of the mind; and also of its pains and pleasures, which resemble the two fruits of the tree of the mind.
58. The body resembles a branching tree, attacked by the creepers of its acts; our greed is as a huge serpent coiling about it, and our passions and diseases are as birds nestling in it.
59. It is beset by our false senses, resembling the ignorant birds setting upon it; and our desires are the sores, that are continually corroding our hearts and minds.
60. The shafts of death are felling down the trees of our minds and bodies; as the blasts of wind toss the fruits of trees upon the ground; and the flying dusts of our desires have filled all sides, and hidden the sights of things from our view.
61. The loose and thick clouds of ignorance overhang on our heads, and the pillars of our bodies, are wrapped around by the flying straws of our loose desires.
62. The small ship of our body, gliding slowly along in quest of pleasure, falls into the whirling current of despair; and so everybody falls into utter gloom, without looking to the bright light that shines within himself.
63. As the flying dust is relieved by the setting down of the winds, so does the dust of the mind subside, by existing of the force of our vital airs and desires.
64. Again it is intelligence which is the seed or root of both of these; and there being this intelligence within us, we have both our vitality and our desires also.
65. This intelligence springs from consciousness; by forsaking its universality and retaining its individuality; and then it becomes the seed both of vitality and slight wish.
66. Know then your intelligence as the same with your consciousness, and resembles the seed of the mind and its desires, both of which quickly die away with their root, like a rootless or uprooted plant and tree.
67. The intelligence never exists without consciousness, and is ever accompanied with it, as the mustard seed and its oil.
68. The wakeful conscience gets its intelligence from its desire, as the waking consciousness of men, views their death and departure to distant lands in dream, from their thoughts of of the same.
69. It is owing to our curiosity only, that our consciousness has its intelligence of that which is capable of being understood only by the intellect (God); as it is the desire of knowing anything that leads the conscious soul to the knowledge of it.
70. This world is no more than a network of our imagination, as the children imagine a demon to be hidden in the dark.
71. It is as the stump of a tree, appearing as a man in the dark; and like the streaks and particles of sunbeams and moonlight, issuing through the chink of a window or wall, appear as fire; and so are all the knowables of our thinking.
72. The objects of our knowledge are as deceptive, as the appearance of a moving mountain, to a passenger in a boat. All appearances are the presentations of our error or ignorance, and disappear at the sight of right knowledge.

73. As the fallacy of the snake in the rope, and the appearance of two moons in the sky, vanish before the keen clear vision of the observer; so the representation of the triple world, disappears in like manner, from before the penetrating understanding.

74. The inward certitude of the illusion of the world is what is called the perfection of knowledge by the wise; and the knowledge of all things whether seen before or not, is equally a delusion of the mind.

75. It is therefore right, to rub out the impressions of consciousness with diligence; because the preservation of those visible signs, is the cause of our bondage in the world.

76. The erasure of these marks from the mind, is equivalent to our liberation; because the consciousness of these impressions, is the painful cause of repeated transmigrations in this world of grief.

77. The not inactive consciousness, which is unconscious of the outward world, but preserves the consciousness of the self, is attended both with present joy and want of future regeneration also. Be therefore unconscious of the externals and conscious of the internal bliss of your soul; because the wakeful soul that is insensible of the externals, is blessed with the sensibility of its inward blissfulness.

78. Ráma asked:--How is it possible sage, to be both unconscious and yet not inactive; and how can unconsciousness be freed from and get rid of its unavoidable mental inactivity?

79. Vasishtha replied:--That is called the sensible unconsciousness, which having its existence, dwells on nothing beside itself; and which though it is living, is insensible of everything else, (and yet quite sensible of its own existence).

80. He is called both the unconscious and yet not inactive, who has no visible object in his consciousness; and who discharges his duties and all the affairs of his life, without attaching his mind to them.

81. He is said to be not sleeping and yet unconscious, whose mind is insensible of the sensible objects of perception; but yet clear with the impressions of the knowable objects of intellectuality: and such a person is said to be the living liberated also.

82. When the indifferent soul thinks of nothing in itself, but remains with its calm and quiet composure, like a young child or a deaf and dumb person, in possession of his internal consciousness:--

83. It becomes then possessed of its wisdom, and rests in full knowledge of itself without its dullness; and is no more liable to the troubles of this life, nor to the doom of future births.

84. When the yogit rests in his state of calm mental tranquility, by forsaking all his desires; he perceives a calm delight to pervade his inmost soul, as the blueness spreading over the sky.

85. The unconscious yogi remains with the consciousness of his unity with that Spirit; which has no beginning nor end; and in which he finds himself to be utterly absorbed and lost.

86. Whether moving or sitting, or feeling or smelling, he seems to abide always, and do everything in the Holy spirit; and with his self-consciousness and unconsciousness of aught besides, he is dissolved in his internal delight.

87. Shut out these worldly sights from your mind, with your utmost endeavours and painstaking; and go across this world of grief, resembling a perilous ocean, on the firm bark of your virtues.

88. As a minute seed produces a large tree, stretching wide in the sky; so does the minute mind produce these ideal worlds, which fill the empty space of the universe, and appear as real ones to sight.

89. When the conscious soul entertains the idea of some figure in itself, by its imagination, reminiscence or hope; the same becomes the seed of its reproduction, or its being born in the very form which the soul has in its view.

90. So the soul brings forth itself, and falls into its deception by its own choice; and thus loses the consciousness of its freedom, by the subjection to the bondage of life.

91. Whatever form it dotes upon with fondness, the same form it assumes to itself; and cannot get rid of it, as long it cherishes its affection for the same; nor return to its original purity, until it is freed from its impure passions.

92. The soul is no god or demigod, nor either a Yaksha nor Raksha, nor even a man or Kinnara; it is by reason of its original delusion--máya, that it plays the part of a player on the stage of the world.

93. As the player represents himself in various shapes, and then resumes and returns to his original form; and as the silkworm binds itself in the cocoon of its own making, and then breaks out of it by itself; so does the soul resume its primal purity, by virtue of its self-consciousness.

94. Our consciousness is as the water in the great deep of the universe, encompassing all the four quarters of the world, and the huge mountains within it.

95. The universal ocean of consciousness, teems with the heaven and earth, the air and the sky, the hills and mountains and the seas and rivers, and all things encompassed by the sides of the compass; as its surges, waves and whirling currents.

96. It is our consciousness that comprises the world, which is no other beside itself; because the all comprehensive consciousness comprehends all things in itself.

97. When our consciousness has its slight pulsation and not its quick vibration, it is then said to rest in itself; and is not moved by the action of outward objects upon it.

98. The seed or source of our consciousness, is the Divine Spirit, which is the inbeing of all beings; and which produces our consciousness, as the solar heat produces the light, and as the fire emits its sparks.

99. This In-being (Pure Existence) in us exhibits itself in two forms within ourselves; the one is our self-consciousness, and the other is our consciousness of many things lying without us. The former is uniform and the latter is of mutable form.

100. This two fold division of the one and same soul, is as the difference of the pot and painting, and like that of I and you, which are essentially the same thing, and have no difference in their in-being.

101. Now do away with this difference, and know the true entity to be a pure unity, which is the positive reality remaining in common with all objects.

102. Forsake the particulars only, and seek the universal one which is the same and in common with all existence. Know this unity as the totality of beings, and the only adorable One.

103. The variety of external forms, does not indicate any variation in the internal substance; change of outward form, makes a thing unknowable to us as to its former state; but outward and formal differences, make no difference in the real essence.

104. Whatever preserves its uniform and unchanging appearance at all times, know that to be the true and everlasting inner essence of the thing.

105. Ráma! Renounce the doctrines which maintain the eternal subsistence of time and space, of atoms and generalities and the like categories; and rely in the universal category of the one Being in which all others are reducible.

106. Though the endless duration of time, approximates to the nature of the Infinite Existence; yet its divisions into the present, past and future, makes it an ununiform and unreal entity.

107. That which admits of divisibility, and presents its various divisions; and what is seen to diverge to many, cannot be the uniform cause of all.

108. Think all bodies as belonging to one common essence, and enjoy your full bliss by thinking yourself as the same, and filling all space.

109. He who is the ultimate end of all existence in common, know, O wise Ráma! that Being to be the source and seed of the whole universe, which has sprung from Him.

110. He who is the utmost limit of all things in common, and is beyond description and imagination; He is the first and beginning of all, without any beginning of his own, and having no source or seed of himself.

111. He in whom all finite existences are dissolved, and who remains without any change in himself; knowing Him in one's self, no man is subjected to trouble, but enjoys his full bliss in Him.

112. He is the cause of all, without any cause of his own. He is the optimum or best of all, without having anything better than himself.

113. All things are seen in the mirror of his intellect, as the shadow of the trees on the border of a river, is reflected in the clear stream below.

114. All beings taste their delight in him, as in a reservoir of sweet water; and anything delicious which the tongue doth taste, is supplied from that pure fountain.

115. The intellectual sphere of the mind, which is clearer than the mundane sphere, has its existence from his essence; which abounds with the purest delight, than all sweet things in the world can afford.

116. All these creatures in the world, rise and live in him; they are nourished and supported by him, and they die and are dissolved in him.

117. He is the heaviest of the heavy and the lightest of all light bodies. He is the most ponderous of all bulky things, and the minutest of the most minute.

118. He is the remotest of the most remote, and the nearest of whatever is most propinqueous to us; He is the eldest of the oldest and the youngest of the most young.

119. He is brighter far than the brightest, and obscurer than the darkest things; He is the substratum of all substances, and farthest from all the sides of the compass.

120. That being is some thing as nothing, and exists as if he were non-existent. He is manifest in all, yet invisible to view; and that is what I am, and yet as I am not the same.

121. Ráma! Try your best to get your rest, in that supreme state of joy; than which there is no higher state for man to desire.

122. It is the knowledge of that holy and unchangeable Spirit, which brings rest and peace to the mind; know then that all-pervasive soul, and be identified with the pure Intellect, for your liberation from all restraint.

#### CHAPTER LXXXII. MEANS OF OBTAINING THE DIVINE PRESENCE.

1. Rama said:--Of all, the seeds which you have spoken, say sage, which of these is the most essential one to lead us to the attainment of the supreme Brahman?

2. Vasishtha replied:--It is by the gradual demolition of the seeds and sources of grief, which I have mentioned one after the other, that one is enabled to attain his consummation in a short time.

3. You can relinquish by your courageous fortitude, your desire for temporal objects; and endeavour to seek that which is the first and best of beings:--

4. And if you remain in your exclusive and intense meditation on the Supreme Being, you are sure to see that very moment the divine light, shining in full blaze in and before you,

5. If it is possible for you to think of all things in general, in your well developed understanding; you can have no difficulty to elevate your mind a little higher, to think of the Universal Soul of all.

6. O sinless Ráma! If you can remain quietly with meditating on your conscious soul, you can find no difficulty in the contemplation of the Supreme Soul, by a little more exertion of your intellect.

7. It is not possible, O Ráma! to know the knowable Spirit at once in your understanding, unless you think of it continually in your consciousness.

8 Whatever you think and wherever you go and do remain, is all known to you in your consciousness; and so it is the conscious soul which is the seat of God, and wherein He is to be sought and seen.

9. If you will but strive, Ráma, to renounce your earthly desires; you will get yourself loosened from all its bonds and diseases and dangers.

10. Of all others which have been said before, it is the most difficult task to get rid of one's earthly desires; and it is impossible to root them out of the mind, as it is to uproot the mount Meru from its basis.

11. As long as you do not subdue the mind, you cannot get rid of your desires; and unless you suppress your desires, you can not control your restless mind.

12. Until you know the truth, you cannot have the peace of your mind; and so long as you are a stranger to your mental tranquility, you are barred from knowing the truth.

13. As long you do not shun your desires, you cannot come to the light of truth; nor can you come to know the truth, unless you disown your earthly desires.

14. Hence the knowledge of truth, subjection of the mind, and abandonment of desires, are the joint causes of spiritual bliss; which is otherwise unattainable by the practice of anyone of them singly.

15. Therefore, O Ráma! the wise man should take himself, to the practice of all these triple virtues at once; and abandon his desire of worldly enjoyments, with the utmost of his courageous efforts.

16. Unless you become a complete yogi, in the practice of this triple morality; it is impossible for you to attain to the state of divine perfection, by your mere devotion during a whole century.

17. Know you, O high-minded Muni! that it is the simultaneous attainment of divine knowledge, in combination with the subjection of the mind and its desires, that is attended with the effectiveness of divine presence.

18. The practice of anyone of these, in separation from the others, is as fruitless as curses of one's death or derangement of understanding.

19. Though the yogi may be long accustomed in the practice of these virtues; yet none of them will help him singly to approach to the Supreme; as no single soldier or regiment can dare advance before the adverse host.

20. These virtues being brought under the practice of the wise man, by his undivided attention and vigilance; will break down every obstacle on his way, like the current of a confluence of three streams, carrying away a rock from the coast.

21. Accustom yourself with diligence, to destroy the force of your mind and its desires and feelings; and habituate your intellect to the acquisition of knowledge with equal ardour, and you will escape from every evil and error of the world.

22. Having mastered these triple virtues; you will cut asunder your heartstrings of worldly affections; as the breaking of the lotus-stalk severs its interior fibres.

23. The reminiscence of worldliness, which is inherited and strengthened in the long course of a hundred lives, is hard to be removed with the constant practice of these triple virtues.

24. Continue to practice these at all times of your life; whether when you sit quiet or move about; or talk or listen to, another or when you are awake or asleep; and it will contribute to your greatest good.

25. The restraining of respirations also, is equivalent to the restraint put upon your desires; then you must practise this likewise, according to the directions of the wise.

26. By renunciation of desire, the mind is reduced to an insensible and dead block; but by restraining your breathing, you can do whatever you like. By the practice of pránayáma, the yogi identifies himself with the Supreme, and can do all things as the Deity.

27. By the protracted practice of restraining the breathing, according to the directions given by the guru; and by keeping the erect posture, and observing the rules of diet etc.. one must restrain his respiration.

28. By right observation of the nature of things, we can have no desires for anything; and there is nothing which is the same or remains unchanged from first to last, except the unchangeable nature of the deity, which must be the only desirable object.

29. It is the sight and knowledge of God, that serve to weaken our worldly desires; and so will our avoidance of society and worldly thoughts.

30. Seeing the dissolution of human bodies, we cease to desire our worldly goods; and so also the loss of desired objects, puts a check to our desiring them anymore.

31. As the flying dust is set on the ground, after the gust of the wind is over; so the flying thoughts of the mind are stopped, when our breathings are put to a stop; they being the one and the same thing.

32. From this correspondence of the motion of thoughts with the vibrations of breath, there is thrown up a large mass of worldly thoughts resembling heaps of dust on earth. Let therefore the intelligent men try their utmost to suppress their breath.

33. Or do away with this process of the Hathá Yogis (if it be hard for you), and sit quietly to suppress your fleeting thoughts only at all times.

34. If you want to keep your control over the mind, you will be able to do so in the course of a long time; because it is not possible to subdue the mind without the discipline of strict reason.

35. As it is impossible to restrain the infuriated elephant without its goading; so it is not possible for you to curb your unmanageable mind, without the help of spiritual knowledge, and association with the wise and good.

36. The abandonment of desires and suppression of breathing, in the manner as hereinafter taught, are the most efficient means of subduing the mind.

37. There are milder means of pacifying the mind, as the cooling showers of rain set down the dust of the earth; and yet the Hathá-Yoga, attempts to restrain it by stopping the breath, as it were to prevent the rising of dust, by means of a breathless calm.

38. Ignorant men who want to subdue the mind, by prescriptions of the Hathá-Yoga or bodily restraints; are like those silly folks, who want to dispel the darkness by black ink instead of a lighted lamp.

39. Those who attempt to subdue the mind by bodily contortions, strive as vainly as they, who wish to bind the mad elephant with a rope of grass or straws.

40. Those rules which prescribe bodily practices, instead of mental reasoning and precepts, are known as the methods of Hathá-Yoga, and misleading men to dangers and difficulties.

41. Wretched men like beasts have no rest from their labor, but wander in valleys and woods, in quest of herbs and fruits for their food.

42. Ignorant men who are infatuated in their understandings, are timid cowards like frightened male deer; and are both dull-headed and weak-bodied, and weak in their limbs.

43. They have no place of confidence anywhere, but stagger as the distrustful deer in the village; their minds are ever wavering between hopes and fears, as the sea water rising and falling in waves.

44. They are carried away like leaves fallen from a tree, by the current of the cascade gliding below a water-fall; and pass their time in the errors of sacrificial rites and religious gifts and austerities, and in pilgrimages and adoration of idols.

45. They are subject to continued fears, like the timid deer in the forest, and there are few among them, who happen by chance to come to the knowledge of the soul.

46. Being scorched by outward misery and internal passions, they are rarely sensible of their real state; and are subjected to repeated births and deaths, and their temporary habitation in heaven or hell.

47. They are tossed up and down like play balls in this world, some rising up to heaven, and others falling to hell torments while they are even here.

48. These men roll on like the constant waves of the sea; therefore leave off the exterior view of the exoteric, and sink deep into the spiritual knowledge for your everlasting rest.

49. Remain quiet and calm, with your firm faith in your inward consciousness; and know that knowledge is power, and the knowing man is the strongest being on earth; therefore be wise in all respects.

50. Ráma! renounce the perception of the knowable objects, and depend on the abstract knowledge of all things in your subjective consciousness; remain firm in full possession of your inner soul, and think yourself as no actor of your acts. Then forsaking all inventions of men as falsehoods (kalaná and kalpaná), shine with the effulgence of your spiritual light.

#### CHAPTER LXXXIII. UNIVERSAL INDIFFERENCE.

1. Vasishtha continued:--Ráma! He who is possessed of little reason, and tries to subdue his mind as well as he can; succeeds to reap the fruit (object) of his life (salvation).

2. The small particle of reason that is implanted in the mind, becomes by culture a big tree in time, projecting into a hundred branches in all departments of knowledge.

3. A little development of reason, serves to destroy the unruly passions of the human breast, and then fill it with the good and pure virtues; as the roes of a fish fill the tank with fishes.

4. The rational man who becomes wise by his vast observation of the past and present, is never tempted by the influence of the ignorant, who value their wealth above their knowledge.

5. Of what good are great possessions and worldly honours to him, and of what evil are the diseases and difficulties onto the man, who looks upon them with an indifferent eye.
6. As it is impossible to stop the impetuous hurricane, or to grasp the flashing lightning, or hold the rolling clouds in the hand:--
7. As it is impossible to put the moon like a brilliant moon-stone, in a box of jewels; and as it is not possible for a beautiful lady to wear the crescent of the moon like a moon flower on her forehead.
8. As it is impossible also for the buzzing gnats, to put to flight the infuriated elephant, with the swarm of bees sucking his frontal ichor, and the lotus bushes gracing his forehead:--
9. As it is impossible too for a herd of timid male deers, to withstand in fighting the brave lion, bloodstained with the slaughtered elephant's head in his bloody chase:--
10. As it is impossible likewise for a young frog, to devour a huge and hungry snake, which like the poisonous tree, attracts other animals to it by its poison, and then swallows them entire:--
11. So it is impossible for the robbers of outward senses, to overpower the man of reason, who is acquainted with the grounds of Knowledge, and knows the knowable Brahman.
12. But the sensible objects and the organs of sense, destroy the imperfect reason; as the violence of the wind, breaks off the stalks of tender plants.
13. Yet the wicked passions and desires, have no power to destroy the perfected understanding; as the lesser gales of minor deluges, are not strong enough to remove the mountain.
14. Unless the flowery tree of reason, takes its deep root in the ground of the human mind, it is liable to be shaken at every blast of the conflicting thoughts; because the unstable soul can have no stability; nor the uncertain mind can have any certainty.
15. He whose mind does not stick to strict reasoning, either when he is sitting or walking, or waking or sleeping; is said to be dead to reason.
16. Therefore think always within yourself, and in the society of good people, about what is all this, what is this world, and what is this body in a spiritual light.
17. Reason displays the darkness of ignorance, and shows the state of the Supreme as clearly, as when the light of the lamp shows everything clearly in the room.
18. The light of knowledge dispels the gloom of sorrow, as the solar light puts to flight the shadow of night.
19. Upon appearance of the light of knowledge, the knowable comes to appear of itself; as the appearance of sunlight in the sky, shows every object on earth below.
20. That science which brings to the knowledge of Divine Truth, the same knowledge is known as identical with the knowable truth itself.
21. Spiritual knowledge is the result of reason, and is reckoned as the only true knowledge by the wise; it includes the knowledge of the knowable soul, as the water contains its sweetness within itself.
22. The man knowing all knowledge, becomes full of knowledge; as the strong drinker is constantly intoxicated.
23. They then come to know the knowable, Supreme Spirit as immaculate as their own souls; and it is only through the knowledge of the Supreme Spirit, that this bliss imparts its grace to the soul.
24. The man filled with perfect knowledge, is full of his unflinching bliss within himself, and is liberated in his life; and being freed from all connections, rules supreme in the empire of his mind.
25. The wise man remains indifferent to the sweet sound of songs, and to the music of the lute and flute; he is not humored by the songstresses, and by the allurements of their persons and the enticement of their fowl association.
26. He sits unaffected amidst the hum of buzzing bees, fluttering joyfully over the spring flowers; and amidst the blooming blossoms of the rainy weather, and under the growling noise of the roaring clouds.



27. He remains unexcited by the loud screams of the peacock, and the joyous shrill of storks at the sight of fragments of dark clouds; and by the rolling and rumbling of the gloomy clouds in humid sky.

28. He is not elated by the sound of musical instruments, as that of the jarring cymbal or ringing bell held in the hands; and the deep bellowing drum beaten by the rod; nor the wind, wired or skinned instruments can act upon his mind.

29. He turns his mind to nothing that is sweet or bitter to taste, but delights in his own thoughts; as the moon sheds her light upon the spreading lotus-bud in the lake.

30. The wise man is indifferent to the attractions of beauties and celestial nymphs; who are as graceful in their stature and attire, like the young shoot of the plantain tree with its spreading foliage.

31. His mind is attached to nothing that is even his own, but remains indifferent to everything; as a swan exposed to a barren spot.

32. The wise have no taste in delicious fruits, nor do they hunger after dainty food of any kind.

33. He does not thirst after delicious drinks such as milk, curd, butter, ghee and honey. Nor does he like to taste the sweet liquors at all. He is not fond of wines and liquors of any kind, nor of beverages and drinks of any sort for his sensual delight.

34. He is not fond of the four kinds of food which are either chewed or licked or sucked or drunk; nor of the six flavors as sweet, sour, bitter, pungent etc., to sharpen his appetite. He longs for no sort of vegetable or meat food.

35. Quite content in his countenance, and unattached to everything in his mind, the wise Brahmin does not bind his heart either to the pleasures of taste, or tending to the gracefulness of his person.

36. The wise is not observant of the adoration paid to Yama, sun, moon, Indra, and Rudras and Marutas (in the Vedas); nor does he observe the sanctity of the Meru, Mandara and Kailasa Mountains, and of the table lands of the Sahya and Dardura hills.

37. He takes no delight in the bright moonbeams, which covers the earth as with a silken garment. Nor does he like to wander about the gardens of the Kalpa trees for refreshment of his body and mind.

38. He does not resort to houses rich with jewels and gold, and with the splendor of gems and pearls; nor does he show fondness upon Apsara beauties with their fairy forms of celestials nymphs, as an Urvasí, Menaka, Rambhá, and a Tilottamá.

39. His graceful person and unenticed mind, does not yearn for whatever is pleasant to sight; but remain about everything with his indifference, and the sense of his satisfaction and the fulness of his mind, and with his stern silence and inflexibility even among his enemies.

40. His cold mind is not attracted by the beauty and fragrance of the fine flowers of lotuses, and lilies and the rose and jasmine.

41. He is not tempted by the taste of the luscious fruits, as apples and Mango, Jamb etc., nor by the sight of the Asoka and Kinsuka flowers.

42. He is not drawn over by the fragrance of the sweet scenting Sandalwood, Agulochum, Camphor, and of the Clove and Cardamom trees.

43. Preserving an even course of action his mind, he does not incline his heart to anything; he holds the perfumes in loathing, as a Brahman holds the wine in abhorrence; and his even mindedness is neither moved by pleasure nor shaken by any fear or pain.

44. His mind is not agitated by fear, at hearing the hoarse sound of the sounding ocean, or the tremendous thunder-clap in the sky, or the uproaring clouds on mountain tops. And the roaring lions below, do not intimidate his dauntless soul.

45. He is not terrified at the loud trumpet of warfare nor the deep drum of the battlefield; the clattering arms of the warriors and the cracking clubs of the combatants, bear no terror to his mind. And the most terrific of all that is terrible (God) is familiar to his soul.

46. He does not tremble at the stride of the infuriated elephant, nor at the loud uproar of Vetala demons. His heart does not thrill at the color and cry of Pisácha cannibals, nor at the alarm of Yakshas and Rakshas.

47. The meditative mind is not moved by the loud thunder clap or the cracking of rocks and mountains. And the loud clanging sound of Indra and Airāvana can not stir the Yogi from his intense reverie.
48. The rigid sage does not slide from his self-possession at the harsh noise of the crashing saw and the clanking of the burnished sword striking upon one another. He is not shaken by the twanging of the bow, or the flying and falling of deadly arrows around.
49. He does not rejoice in pleasant gardens , nor suffers in parched deserts; because the fleeting joys and sorrows of life, find no place in his inevitable mind.
50. He is neither intolerant of the burning sands of the sandy desert, resembling the cinders of living fire; nor is he charmed in shady woodlands, filled with flowery and cooling trees.
51. His mind is unchanged, whether when he is exposed on a bed of thorns, or reposing in a bed of flowers; and whether he is lifted on the height of a mountain, or flung in to the bottom of a fountain; his mind is always meek.
52. It is all the same with himself, whether he wanders on rough and rugged rocks, or moves under the hot sunbeams of the south, or walks in a temperate or mild atmosphere. He remains unchanged in prosperity and adversity, and alike both under the favour and frown of fortune.
53. He is neither sad nor sorrow in his wanderings over the world, nor joyous and of good cheer in his rest and quiet. He joys on doing his duty with the lightness of his heart, like a porter bearing his light burden with an unburdened mind.
54. Whether his body is cut upon the guillotine or broken under the wheel; whether impaled in the charnel ground, or exiled in a desert land; or whether pierced by a spear or battered by a cudgel, the believer in the true God remain inflexible.
55. He is neither afraid at any fright nor humiliates himself nor loses his usual composure in any wise; but remains with his even temper and well composed mind as firm as a fixed rock.
56. He has no aversion to impure food, but takes the unpalatable and dirty and rotten food with zest; and digests the poisonous substances at it were his pure and clean diet.
57. The deadly poisonous herb is tasted with as good a zest by the impassive yogi, as any milky and saccharine food, and the juice of hemlock is as harmless to him as the juice of the sugarcane.
58. Whether you give him the sparkling cup of liquor or the red hot bowl of blood; or whether you serve him with a dish of flesh or dry bones; he is neither pleased with the one nor annoyed at the other.
59. He is equally complacent at the sight of his deadly enemy, as also of his benevolent benefactor.
60. He is neither gladdened nor saddened at the sight of any lasting or perishable thing; nor is he pleased or displeased at any pleasant or unpleasant thing, that is offered to his impassive nature.
61. By his knowledge of the knowable, and by the dispassionateness of his mind, as also by the unconcerned nature of his soul, and by his knowledge of the unreliableness of mortal things, he does not have faith on the stability of the world.
62. The wise man never fixes his eye on any object of his sight, seeing them to be momentary sights and perishable in their nature.
63. But the restless people, who are blind to truth and ignorant of their souls, are constantly pressed upon by their sensual desires, as the leaves of trees are eaten by the deer.
64. They are tossed about in the ocean of the world, by the dashing waves of their desires; and are swallowed by the sharks of their sense, with the loss of their lives and souls.
65. The growing desires and fleeting fancies of the mind, can not overpower the reasonable soul, and the orderly and mannerly man; that have found their security in peace and tranquility, as the great body of torrents has no power to overflow upon the mountain.
66. Those who have passed the circuit of their longings, and found their rest in the Supreme Being; have really come to the knowledge of their true selves, and look upon the mountain as it were a speck.

67. The vast world seems as a bit of straw to the wise; and the deadly poison is taken for ambrosia, and a millennium is passed as a moment, by the man of an even and expanded mind.

68. Knowing the world to consist in consciousness, the mind of the wise is enrapt with the thought of his universality; and the wise man wanders freely everywhere with his consciousness, of the great cosmos in himself.

69. Thus the whole world appearing in its full light in the cosmic consciousness within one's self, there is nothing which a man may choose for or reject from his all including mind.

70. Know your consciousness to be all in all, and reject everything as false which appears to be otherwise. Again as everything is embodied in your consciousness, there is nothing for you to own or disown us, yours, and not yours.

71. Just as the ground grows the shoots of plants and their leaves and branches, so it is in the same manner that our consciousness brings forth the shoots of all things that can be affirmed (tatwas) which are inherent in it.

72. That which is a nonentity at first and last, is so also even at present; and it is by an error of our consciousness that we become conscious of its existence at anytime.

73. Knowing this for certain, abandon your knowledge of reality and unreality; transcend over the knowledge of existence, and transform yourself to the nature of your consciousness; and then remain unconcerned with everything besides.

74. The man who is employed in his business with his body and mind, or sits idle with himself and his limbs, he is not stained by anything, if this soul is unattached to any object.

75. He is not stained by the action which he does with an unconcerned mind; nor he also who is neither elated nor dejected at the changing fortunes of his fortune, and the success or failure of his undertakings.

76. He whose mind is heedless of the actions of his body is never stained with the taint of joy or grief, at the changes of his fortune, or the speed or defeat of his attempts.

77. The heedless mind takes no notice of a thing that is set before the eyes of the beholder; but being intent on some other object within itself, is absent from the object present before its sight. This case of the absence of mind is known even to children.

78. The absent minded man does not see the objects he actually sees, nor hears what he hears, nor feels what he touches.

79. So is he who watches over a thing as if he winks at it; and smells a thing as if he has no smell of the same; and while his senses are engaged with their respective objects, his soul and mind are quite aloof from them.

80. This absence of mind is well known to persons sitting at their homes, and thinking of their lodging in another land; and this case of the wandering attention, is known even to children and to ignorant people also.

81. It is attention which is the cause of the perception of sensible objects, and it is the attachment of the mind which is the cause of human society; it is mental concern that causes our desires, and it is this concernedness of ours about other things that is the cause of all our grief.

82. It is the abandonment of connections, which is called liberation, and it is the forsaking of earthly attachments, which releases us from being reborn in it; but it is freedom from worldly thoughts that makes us emancipate in this life.

83. Rāma said:--Tell me briefly my lord, that does like a gale blow away the mist of my doubts; what are these connections that we are to get rid of, in order to be freed both in this life and in the next?

84. Vasishtha answered:--that impure desire of the pure soul, for the presence or absence of something which tends to our pleasure or pain, is called our attachment to the same.

85. Those who are liberated in their lifetime, foster the pure desire which is unattended by joy or grief; and is not followed by future regeneration.

86. Thus the pure desire being unconnected with any worldly object, is styled unworldly and is apart from the world; it continues through life, and whatever actions are done by it, they do not tend to the bondage of the soul, nor lead it to future transmigrations.

87. The ignorant men that are not liberated, in their present state of existence in this world, entertain impure desires causing their pleasure and pain in this life, and conducing to their bondage to repeated transmigrations in future.

88. This impure desire is expressed also by the term attachment, which leads its captive soul to repeated births; and whatsoever actions are done by it, they tend to the faster bondage of the miserable soul.

89. Abandon therefore your desire for, and your attachment to anything of this kind, which is at best but to the trouble of the soul; and your freedom from them will keep your mind pure, although you may continue to discharge your duties of life, with a willing mind and unenslaved soul.

90. If you can remain unaffected by joy or grief, or pleasure or pain, and unsubjected by passions, and unsubdued by fear and anger; you become impassible and indifferent.

91. If you do not suffer in your pain, or exult in your joy, and if you are not elated by hope, nor depressed by despair; you are truly unconcerned about them.

92. If you conduct your affairs with equanimity, both in your prosperity and adversity; and do not lose your temper in any circumstance of life, you are truly insensible and regardless of them.

93. When you can know the soul, and by knowing it you can see the same in yourself; and manage yourself with evenness, under any circumstance as it may happen to you; you are then unconscious of them.

94. Rely Ráma, in your easily obtainable indifference and stick firmly to your liberation in this life; be passionless and even tempered, and rest in your peace forever.

95. That man is honourable, who is free from the feverish passions of pride, giddiness and envy in his mind; and possessing his liberation, silence and full mastery over his organs of sense.

96. So is he who retains his equanimity and meekness of mind, in all things which are presented before him; and never deviates from the connate duties of his caste, to do others which bear no relation with him.

97. One who attends to his hereditary duties, which are natural with him, and discharges them with a mind freed from all concern and expectation, is truly happy in himself.

98. Whether under the trial of troubles and tribulations, or under the temptations of rank and prosperity; the great minded man, does not transgress his intrinsic nature, as the Milky Ocean does not tarnish its whiteness, though perturbed under the charming Mandara mountain.

99. Whether gaining the soverulety of the earth, or elevated to the dignity of the lord of gods; or degraded to grovel upon the earth, or lowered to a creeping worm underneath the ground; the great minded man remains unchanged at his rise and fall, as the bright sun remains the same, both in his elevation and culmination.

100. Freed from turmoils and differences of faith, and exempted from pursuits for different results, employ your great mind, O Ráma! to the highest duty of investigation into the nature of the soul, and securing your ultimate liberation by it.

101. Live by the clear stream of your investigation, and you will come to rely in the undecaying and not stained state of the pure soul; and then by coming to the knowledge and sight of the Supreme Spirit, by the light of your understanding; you will no more be bound to the bonds of future births upon this earth.