

YOGA-VASISHTHA MAHARAMAYANA OF VALMIKI
EDITED BY JAY MAZO

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BOOK VI. NIRVÁNA PRAKARANA--ON ULTIMATE EXTINCTION

PURVÁDHA.

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BOOK VI. NIRVANA PRAKARANA--PÚRVÁDHA FIRST HALF

CHAPTER I. DESCRIPTION OF THE EVENING AND BREAKING OF ASSEMBLY.

1. Válmiki said:--You have heard the narration of the subject of detachment or composure of the soul. Attend now to that of Nirvána, which will teach you how to attain the final liberation of yourselves.

2. As the chief of sages was saying his grand speech in this manner, and the princes remained mute with their intense attention to the captivating oration of the sage,

3. The assembled chiefs remained there as silent and motionless portraits, and forgot their devotions and duties, by being impressed in their minds with the sense and words of the sage's speech.

4. The assemblage of saints, was reverently reflecting upon the deep sense of the words of the sage, with their curled brows and signs of their index fingers, (indicating their wonder).

5. The ladies in the harem were lost in wonder, and turned upward their wondering eyes, resembling a cluster of black bees, sucking intently the nectarious honey of the new blown flowers (of the sage's speech).

6. The glorious sun sank down in the sky, at the fourth or last watch of the day; and was divested of his radiant beams as he was setting in the west.

7. The winds blew softly at the eve of the day, as if to listen to the sermon of the sage, and blew about the sweets of his moving speech, like the fragrance of the gently shaking mandara flowers.

8. All other sounds were drowned in the deep meditation of the audience, as when the humming of the bumble bees, is pushed in their repose, amidst the cell of blooming flowers at night.

9. The bubbling waters of the pearly lakes, sparkled unmoved amidst their enclosed beds; as if they were intently attentive to listen to the words of the sage, which dropped as strings of pearls from his fluent lips.

10. The pencil of the declining ray penetrating the windows of the palace, spoke the halting of the departing sun, under the cooling shade of the royal canopy, after his weary journey all along the entire day.

11. The pearly rays of the parting day, being covered by the dust and mist of the dusk, it seemed to be smeared as the body of an ascetic with dust and ashes; and had gained its coolness after its journey under the burning sun.

12. The chiefs of men with their heads and hands decorated with flowers, were so entertained with the sweet speech of the sage, that they altogether remained in bliss in their senses and minds.

13. The ladies listening to the sage were now roused by the cries of their infants and the birds in their cages, to get up from the place and to give them their suck and food.

14. Now the dust flung by the wings of fluttering bees, covered the petals of the night blooming Kumuda flowers; and the flapping chowrie fans were now at rest, with the trembling eyelids of the princes.

15. The rays of the sun, fearing to be attacked by the dark night shade, which had now got loose from the dark mountain caves, fled through the windows to the inner apartment of the palace.

16. The time watches of the royal palace, knowing it to be passed the fourth watch of the day, sounded aloud their drums and trumpets, mixed with the sound of conch-shells, loudly resounding on all sides.

17. The high-sounding speech of the sage, was drowned under the loud sound of the jarring instruments; as the sonorous sound of the peacock is hushed under the uproar of roaring clouds.

18. The birds in the cages began to quake and shake their wings with fear; and the leaves and branches of the lofty palm trees, shook in the gardens, as by a tremendous earthquake.
19. The babes sleeping on the breasts of their nurses, trembled with fear at the loud uproar; and they cried as the smoking clouds of the rainy season, resounding between the two mountain crags resembling the breasts.
20. This noise made the helmets of the chieftains shed the dust of their decorating flowers all about the hall; as the moving waves of the lake, sprinkle the drops of water upon the land.
21. Thus the palace of Dasharatha being full of apprehension at the close of the day, regained its quiet at the gradual fall of the fanfare of sounding conch shells, and the noisy confusion of drum beatings at the advance of night.
22. The sage put a stop to his present discourse, and addressed Ráma then sitting in the midst of the assembly, in a sweet voice and graceful language.
23. Vasishtha said:--O Rághava! I have already spread before you the long net of my verbiology; do you entrap your flying mind in the same way, and bring it to your heart and under your subjection.
24. Take the meaning of my discourse in such manner, as to leave out what is unintelligible and lay hold on its substance; as the swan separates and sucks the milk which is mixed with water.
25. Reflect upon it repeatedly, and consider it well in your mind, and go on in this way to conduct yourself in life.
26. By going on in this manner, you are sure to evade all dangers; or else you must fall before long like the heavy elephant, in some pitfall of the Vindhya mountain.
27. If you do not receive my words with attention, and act accordingly, you are sure to fall into the pit like a blind man left to go alone in the dark; and to be blown away like a lighted lamp, exposed in the open air.
28. In order to derive the benefit of my lectures, you must continue in the discharge of your usual duties with indifference, and knowing detachment to be the right dictum of the scriptures, be you regardless of everything besides.
29. Now I bid you, O mighty monarch, and you princes and chiefs, and all you present in this place, to get up and attend to the evening services of your daily ritual.
30. Let all attend to this much at present, as the day is drawing to its close; and we shall consider the rest, on our meeting in the next morning.
31. Válmíki related:--After the sage had said so far, the assembly broke, off; and the assembled chiefs and princes rose up, with their faces blooming as the full blown lotuses at the end of the day.
32. The chiefs having paid their obeisance to the monarch, and made their salutation to Ráma, they did their reverence to the sage, and departed to their respective abodes.
33. Vasishtha rose up from his seat with the royal sage Viswámíttra, and they were saluted on their departure by the aerial spirits, who had attended the audience all along.
34. The sages were followed closely by the king and chieftains a long way, and they parted after approaching them, according to their rank and dignity on the way.
35. The celestials took their leave of the sage, and took to their heavenward journey; and the munis repaired to their hermitages in the woods, when some of the saints turned about the palace, like bees flying in about the lotus bush.
36. The king having offered handfuls of fresh flowers at the feet of Vasishtha entered the royal seraglio with his royal consorts.
37. But Ráma and his brother princes kept company with the sage to his hermitage; and having prostrated themselves at his feet, they returned to their princely houses.
38. The hearers of the sage having arrived at their houses made their ablutions; then worshipped the gods, and offered their offerings to the manes of their ancestors. They then treated their guests and gave alms to beggars.
39. Then they took their meals with their Brahman guests, and members of the family; and their dependants and servants were fed one after the other, according to the rules and customs of their order and caste.
40. After the sun had set down, with the daily duties of men, there rose the bright moon on high, with impositions of many nightly duties on mankind.

41. At last the great king and the princes, and chiefs of men and the munis, together with the sages and saints, and all other terrestrial beings, took themselves to their several beds, with silken bedspreads and bed cloths of various kinds.

42. They lay thinking intensely in themselves, on the teachings of the sage Vasishtha; on the mode of their passing over the boisterous gulf of this world, by means of this spiritual knowledge.

43. Then they slept and lay with their closed eyelids, for one watch of the night only; and then opened their eyes, like the opening buds of lotuses, to see the light of the day.

44. Ráma and his brother princes, passed full three watches of the night in waking; and pondering over the deep sense of the lectures, of their spiritual guide (Vasishtha).

45. They slept only one and half watch of the night, with their closed eye lids; and then they shook off the dullness of their sleep, after driving the fatigue of their bodies by a short nap.

46. Now the minds of these, being full of good will, raised by the rising reason in their souls, and knowledge of truth; they felt the crescent of spiritual light lightening their dark bosoms, as the crescent of the moon, illumines the gloom of night; which afterwards disappeared at the approach of daylight, and the gathering heat of daytime.

CHAPTER II. ON THE PERFECT CALM AND COMPOSURE OF THE MIND.

1. Válmíki related. Then the shade of night, with her face as dark as that of the darkened moon, began to waste and wane away; as the darkness of ignorance and the mists of human wishes, vanish before the light of reason.

2. Now the rising sun showed his crown of golden rays, on the top of the eastern mountain, by leaving his rival darkness to take its rest, beyond the western or his setting mount of Astáchala.

3. Now the morning breeze began to blow, being moistened by the moonbeams, and bearing the particles of ice, as if to wash the face and eyes of the rising sun.

4. Now rose Ráma and Lakshmana, with their attendants also, from their beds and couches; and after discharging their morning services, they repaired to the holy hermitage of Vasishtha.

5. There they saw the sage coming out of his closet, after discharge of his morning devotion; and worshipped his feet with offerings of Arghya.

6. In a moment afterwards, the hermitage of the sage was thronged by munis and Brahmans, and the other princes and chiefs, whose vehicles and cars and horses and elephants, blocked the pathways altogether.

7. Then the sage being accompanied by these, and attended by their suite and armies; and followed by Ráma and his brothers, was escorted to the palace of the sovereign king Dasaratha.

8. The king who had discharged his morning service, hastened to receive the sage before hand; and walked a great way to welcome him, and do him honour and pay his homage.

9. They entered the court hall, which was adorned with flowers and strings of gems and pearls; and there they seated themselves on the rich sofas and seats, which were set in rows for their reception.

10. In a short time the whole audience of the last day, composed both of the earthly men and celestial spirits, were all assembled at the spot, and seated in their respective seats of honor.

11. All these entered that graceful hall, and saluted one another with respect; and then the royal court shone as brilliant as a bed of blooming lotuses, gently moved by the fanning breeze.

12. The mixed assemblage of the munis and rishis or the saints and sages, and the Vipras and Rájas or the Brahmans and Kshatriyas, sat in proper order, on seats appropriated for all of them.

13. The soft sounds of their mutual greetings and welcomes, gradually faded away; and the sweet voice of the eulogists and praisers, sitting in a corner of the hall, was all hushed and lulled to silence.

14. The sunbeams appearing through the chinks in the windows seemed to be waiting in order to join the audience, and to listen to the lectures of the sage.

15. The jingling sound of bracelets caused by the shaking of hands of the visitors in the hall; was likely to lull it to sleep the hearers of the sage.
16. Then as Kumara looked reverently on the countenance of his father Siva, and as Kacha looked with veneration upon the face of the teacher of the gods or Brihaspati; and as Prahlada gazed upon the face of Sukra—the teacher of demons and as Garuda viewed the face of Vishnu.
17. So did Rama gaze upon the countenance of Vasishtha, and his eye-balls rolled upon it, like the black bees fluttering about a full blown lotus.
18. The sage resumed the link of his last lecture, and delivered his eloquent speech to Rama, who was well versed in eloquence also.
19. Vasishtha said—do you remember Rama! the lecture that I gave yesterday, which was filled with deep sense and knowledge of transcendental truth?
20. I will now tell you of some other things for your instruction, and you shall have to hear it with attention, for consummation of your spiritual wisdom.
21. Whereas it is the habit of dispassionateness, and the knowledge of truth; whereby we are enabled to cross over the boisterous ocean of the world, you must learn therefore, O Rama! to practice and gain these in good time.
22. Your full knowledge of all truth will drive away your bias in untruth; and your riddance from all desire, will save you from all sorrow.
23. There exists but one Brahman, unbounded by space and time. He is never limited by either of them; and is the world himself, though it appears to be a distinct duality beside Him.
24. Brahman abides in all infinity and eternity, and is not limited in anything. He is tranquil and shines with equal effulgence on all bodies. He cannot be any particular thing, beside his nature of universality.
25. Knowing the nature of Brahman as such, be you freed from the knowledge of your egoism (personality); and knowing yourself as the same with him, think yourself as bodiless and as great as he; and thus enjoy the tranquility and joy of your soul.
26. There is neither the mind nor the ignorance, nor the living principle, as distinct things in reality; they are all fictitious terms, (for the one and same nameless Brahman himself).
27. It is the same Brahman that exhibits himself in the forms of our enjoyments, in the faculties of enjoying them, in our desires and desires for the same, and in the mind also for their perception. The great Brahman that is without beginning and end underlies them all, as the great ocean surrounds the earth.
28. The same Brahman is seen in the form of his intellect (or wisdom) in heavens, on earth and in the infernal regions, as also in the vegetable and animal creations; and there is nothing else beside him.
29. The same Brahma, who has no beginning nor end, spreads himself like the boundless and unfathomable ocean, under all bodies and things; and in whatever we consider as favorable and unfavorable to us, as our friends and our enemies.
30. The fiction of the mind, like that of a serpent, continues so long, as we are subject to the error and ignorance of taking these words for real things; and are unacquainted with the knowledge of Brahman; (as pervading all existence).
31. The error of the mind and its perceptibles, continues as long as one believes his personality to consist in his body; and understands the phenomenal world as a reality; and has the selfishness to think such and such things to be his.
32. So long as you do not raise yourself, by the counsel and in the society of the wise and good; and as long as you do not get rid of your ignorance; you cannot escape from the meanness of your belief in the mind.
33. So long as you do not get loose of your worldly thoughts, and have the light of the Universal Spirit before your view; you cannot get rid of the contracted thoughts of your mind, yourself and the world.
34. As long as there is the blindness of ignorance, and one's subjection to worldly desires; so long there is the delusion of falsehood also, and the fictions of the delusive mind.
35. As long as the exhalation of yearnings infest the forest of the heart, the Chakora or parrot of reason will never resort to it; but fly far away from the infected air.

36. The errors of thought disappear from that mind, which is unattached to sensual enjoyments; which is cool with its pure indesire, and which has broken loose from its net of greed.
37. He who has got rid of his thirst and delusion of wealth, and who is conscious of the inward coolness of his soul, and who possesses the tranquility of his mind; such a person is said to have fled from the province of his anxious thought.
38. He who looks upon unsubstantial things, as unworthy of his regard and reliance; and who looks upon his body as extraneous to himself; is never misled by the thoughts of his mind.
39. He who meditates on the Infinite Mind, and sees all forms of things as copies of the Universal Soul; and who views the world absorbed in himself; is never misled by the false conception of the living principle.
40. The partial view of a distinct mind and a living principle, serves but to mislead a man; all which vanish away, at the sight of the rising sun of the one Universal Soul.
41. Want of the partial view of the mind, gives the full view of one undivided soul; which consumes the particulars, as the vivid fire burns away the dry leaves of trees, and as the sacrificial fire consumes the oblations of ghee or clarified butter.
42. Those men of great souls, who have known the supreme one, and are self-liberated in their lifetime; have their minds without their essences, and which are therefore called *asatwas* or nonentities.
43. The body of the living liberated man, has a mind employed in its duties, but freed from its desires; such minds are not active agents, but mere passive objects. They are no more self-willing free agents, but are acted upon by their paramount duties.
44. They that know the truth are mindless and unmindful of everything save their duty; they wander about at pleasure and discharge their duties by memory and practice, in order any object to gain.
45. They are calm and cold with all their actions and in all their dealings; they have the members of their bodies and their senses under full control, and know no desire or duality.
46. The saint having his sight fixed upon his inner soul sees the world burnt down as straws by the fire of his intellect; and finds his false conceptions of the mind, to fly far away from it, like flitting flies from a conflagration.
47. The mind which is purified by reason, is called the *sattwa* as said above, and does not give rise to error; as the fried paddy seed, is not productive of the plant.
48. The word *Sattwa* means the contrary of *Chitta*, which latter is used in lexicons to mean the mind that has the quality of being reborn on account of its actions and desires.
49. You have to attain the attainable *Sattwa* or true calm state of your mind, and to have the seed of your active mind or *chitta*, singed by the blaze of your spiritual mind or *sattwa*.
50. The minds of the learned, which are lighted by reason, are melted down at once to liquidity; but those of the ignorant which are hardened by their worldly desires, will not yield to the force of fire and steel; but continue still to sprout up as the grass, the more they are mowed and put on fire.
51. Brahman is vast expanse, and such being the vastness of the universe too there is no difference between them; and the intellect of Brahman is as full as the fulness of his essence.
52. The Divine Intellect contains the three worlds, as the pepper has its pungency within itself. Therefore the triple world is not a distinct thing from Brahman, and its existence and nonexistence.
53. It is the use of popular language, to speak of existence and non-existence as different things; but they are never so in reality to the right understanding. Since whatever is or not in being, is ever present in the Divine Mind. This being a voidness contains all things in their empty state. God as the absolute, eternal, and spiritual substance, is as void as thought.
54. If you disbelieve in the intellectual, you can have no belief in your spirituality also; then why fear to die for fear of future retribution, when you leave your body behind to turn to dust. Tell me Ráma! how can you imagine the existence of the world in absence of the intellectual principle.

55. But if you find by the reasoning of your mind, all things to be mere reasonings of the intellect at all times; then say why do you rely on the substantiality of your body.

56. Remember Ráma, your transparent intellectual and spiritual form, which has no limit nor part of it, but is an unlimited and undivided whole; and mistake not yourself for a limited being by forgetting your true nature.

57. Thinking yourself as such, take all the discrete parts of the universe as forming one concrete whole; and this is the substantial intellect of Brahman.

58. You abide in the womb of your intellect, and are neither this nor that nor any of the many discrete things interspersed in the universe. You are as you are and last as the End and Nothing! in your obvious and yet your hidden appearances.

59. You are contained under no particular category, nor is there any predicable which may be predicated of you. Yet you are the substance of every predicament in your form of the solid, ponderous and calm intellect; and I salute you in that form of yours.

60. You are without beginning and end, and abide with your body of solid intellect, amidst the crystal sphere of your creation, and shining as the pure and transparent sky. You are calm and quiet, and yet display the wonderful world, as the seed vessel shows the wooden of vegetation.

CHAPTER III. ON THE UNITY AND UNIVERSALITY OF BRAHMA.

1. Vasishtha continued:--As the countless waves, which are continually rising and falling in the sea, are no other than its water assuming temporary forms to view; so the intellect exhibits the forms of endless worlds heaving in itself; and know, O sinless Ráma! this intellect (Chidátmá or the Intellectual soul) to be your very self or soul.

2. Say O Rama that has the intellectual soul, what relation does your immaterial soul bear to the material world, and being freed from your earthly cares, how can you entertain any earthly desire or affection in it?

3. It is the Intellect which manifests itself in the forms of living soul or jíva, mind and its desires, and the world and all things; say then what else can it be, to which all these properties are to be attributed.

4. The intellect of the Supreme Spirit, is as a profound sea with its huge surges; and yet, O Ráma! it is as calm and cool at your soul, and as bright and clear, as the transparent firmament.

5. As the heat is not separate from fire, and the fragrance not apart from the flower; and as blackness is inseparable from collyrium, and whiteness from the ice; and as sweet is inborn in the sugarcane, so is reasoning inherent in, and unseparated from the intellect.

6. As the light is nothing distinct from the sunbeams, so is reasoning no other than the intellect itself. And as the waves are no way distinct from the water; so the universe is in nowise different or disjoined from the nature of the intellect which contains the universe.

7. The ideas are not apart from the intellect, nor is the ego distinct from the idea of it. The mind is not different from the ego, nor is the living soul any other than the mind.

8. The senses are not separate from the mind, and the body is not unconnected with the senses; the world is the same as the body, and there is nothing apart from the world.

9. Thus the great sphere of universe is no other than the unbounded sphere of intellect. And they are nothing now done or made, or ever created before.

10. Our knowledge of everything, is but our reminiscence of the same. And this is to continue for evermore, in the manner of all partial spaces, being contained in infinity, without distinction of their particular localities.

11. As all spaces are contained in the endless voidness, so the vastness of Brahman is contained in the immensity of Brahman; and as truth resides in verity, so in this fullness of space contained is the fullness of the Divine Mind.

12. Seeing the forms of outward things, the intelligent man never takes them to his mind; it is the ignorant only that set their minds to the worthless things of this world.

13. They are glad to long after what they approve of, for their trouble only in this world; but he who takes these things as nothing, remains free from the pleasure and pain of having or not having them.

14. The apparent difference of the world and the soul of the world is as false in reality, as the meaning of the words sky and skies, which though taken in their singular and plural senses, still denote the same uniform voidness.

15. He who remains with the internal purity of his vacant mind, although he observes the customary differences of external things, remains yet as unaffected by the feelings of pain and pleasure, as the insensible block of wood and stone.

16. He who sees his blood-thirsty enemy in the light of a true friend is the person that sees rightly into the nature of things.

17. As the river uproots the big trees on both its sides, by its rapid currents and deluge; so does the dispassionate man destroy the feelings of his joy and grief to their very roots.

18. The sage that knows not the nature of the passions and affections, and does not guard himself from their impulse and emotions, is unworthy of the respect which awaits upon the character of saints and sages.

19. He who has not the sense of his egoism, and whose mind is not attached to this world; saves his soul from death and confinement, after his departure from this world.

20. The belief in one's personality is as false as one's faith in an unreality, which does not exist. And this wrong notion of its existence is removed only by one's knowledge of the error, and his riddance from it.

21. He who has extinguished the ardent desire of his mind, like the flame of an oilless lamp. And he who remains unshaken under all circumstances, stands as the image of a mighty conqueror of his enemies in painting or statue.

22. O Ráma! that man is said to be truly liberated, who is unmoved under all circumstances, and has nothing to gain or lose in his prosperity or adversity, nor anything to elate or depress him in either state.

CHAPTER IV.

1. Vasishtha continued:--Ráma! knowing your mind, understanding, egoism and all your senses, to be insensible of themselves, and deriving their sensibility from the intellect; say how can your living soul and the vital breaths, have any sensation of their own.

2. It is the one great soul that infuses its power to those different organs; as the one bright sun dispenses his light, to all the various objects in their diverse colors.

3. As the pangs of the poisonous thirst after worldly enjoyments come to an end; so the insensibility of ignorance flies away like darkness at the end of the night.

4. It is the incantation of spiritual knowledge only that is able to heal the pain of harmful greed; as it is in the power of autumn only to dispel the clouds of the rainy-season.

5. It is the dissipation of ignorance, which washes the mind of its attendant desires; as it is the disappearance of the rainy whether which scatters the clouds in the sky.

6. The mind being weakened to unmindfulness loses the chain of its desires from it; as a necklace of pearls being loosened from its broken string tosses the precious gems all about the ground.

7. Ráma! they that are unmindful of the scriptures, and mind to undermine them; resemble the worms and insects, that mine the ground wherein they remain.

8. The unsteady eye-sight of the idle and curious gazer on all things becomes motionless after their ignorant curiosity is over and has ceased to stir; as the shaking lotus of the lake becomes steady after the gusts of wind have passed away and stopped.

9. You have got rid, O Ráma! of your thought of all entities and non-entities, and found your steadiness in the ever-steady unity of God; as the restless winds mix at last with the calm vacuum.

10. I believe you have been awakened to sense by these series of my sermons to you, as kings are awakened from their nightly sleep by the sound of their eulogists and the music of tambourines.

11. Seeing that common people of low understandings are impressed by the preachings of their family teacher; I have every reason to believe that my sermons must have made their impression upon the good understanding of Ráma.

12. As you are in the habit of considering well, the good counsel of others in your mind; so I doubt not that my counsel will penetrate your mind as the cool rainwater enters into the parched ground of the earth.

13. Knowing me as your family priest and my family as the spiritual guides of Raghus race forever; you must receive with regard my good advices to you and set my words as a garland of precious words in your heart.

CHAPTER V.

1. Rama said:--O my venerable guide! My contemplation and remembering of your sermons has set my mind to perfect rest, and I flee the traps and turmoils of this world before me with a quite indifferent and quietened mind.
2. My soul has found its perfect tranquility in the Supreme Spirit, is as the parched ground is cooled by a snow or of rainfall after a long and painful dryness.
3. I am as cool as coldness itself, and feel the joy of an entire unity in myself; and my mind has become as tranquil and transparent, as the clear lake that is undisturbed by elephants.
4. I see the Brahman as the whole fullness of the universe, O sage! in its pristine pure light; and as clear as the face of the wide extended firmament, without the dimness of frost or mist.
5. I am now freed from my doubts, and exempted from the mirage of the world; I am equally aloof from affections, and have become as pure and serene, as the lake and sky in autumn.
6. I have found that boundless bliss in my inmost soul, which knows no bound nor decay; and have the enjoyment of that taste, which defies the taste of the ambrosial nectar of the gods.
7. I am now set in the truth of actual existence, and my repose in the joyous rest of my soul. I have become the delight of mankind and my own joy in myself, which makes me thank my blissful self, and you also for giving me this blessing.
8. My heart has become as expanded and pure, as the expanse of clear lakes in autumn; and my mind hath become as cold and serene, as the clear and humid sky in the season of autumn.
9. Those doubts and coinings of imagination, which mislead the blind, have now fled afar from me; as the fear of ghosts appearing in the dark, disappear at the light of daybreak.
10. How can there be the spot of impurity, in the pure and enlightened soul; and how can the doubts of the objective nature, arise in the subjective mind? All these errors vanish to nothing, like darkness before moon light.
11. All these appearances appearing in various forms are but the diverse manifestations of the identical soul; it is therefore a fallacy to suppose, this is one thing and that another, by our misjudgment of them.
12. I smile to think in myself, the miserable slave of my desires that I had been before; that am now so well satisfied without them.
13. I remember now how my single and solitary self, is one and all with the Universal Soul of the world; since I received my bath with the ambrosial shower of your words.
14. O the highest and holiest station, which I have now attained to; and from where I behold the sphere of the sun, to be situated as low as the infernal region.
15. I have arrived at the world of sober reality and existence, from that of unreality and seeming existence. I therefore thank my soul, that has become so elevated and adorable with its fullness of the deity.
16. O venerable sage:--I am now situated in everlasting joy, and far removed from the region of sorrow; by the sweet sound of the honeyed words, which have crept like humming bees, into the core of my lotus-like heart.

CHAPTER VI.

1. Vasishtha continued—Hear me moreover to tell you, my dear Rama, some excellent sayings for your good, and also for the benefit of everyone of my audience here.
2. Though you are unlike others, in the greater enlightenment of your understanding; yet my lecture will equally edify your knowledge, as that of the less enlightened men than yourself.
3. He who is so senseless as to take his body for the soul, is soon found to be upset by his unruly senses; as a charioteer is thrown down by his head-strong and restive horses.
4. But the wise man who knows the bodiless soul and relies therein, has all his senses under the subjection of his soul; and they do not overthrow him, as obstinate horses do their riders.
5. He who praises no object of enjoyment, but rather finds fault with all of them, and discerns well their evils; enjoys the health of his body without any complaint.

6. The soul has no relation with the body, nor is the body related with the soul; they are as unrelated to each other as the light and shade.
7. The distinct soul is different from concrete matter, and free from material properties and accidents; the soul is ever shining and does not rise or set as the material sun and moon.
8. The body is a dull mass of vile matter, it is ignorant of itself and its own welfare; it is quite ungrateful to the soul, that makes it sensible; therefore it well deserves its fate of diseases and final dissolution.
9. How can the body be considered an intelligent thing, when the knowledge of the one (soul) as intelligence, proves the other (body) to be but a dull mass.
10. But how is it then that they mutually reciprocate their feelings of pain and pleasure to one another, unless they are the one and the same thing, and participating of the same properties?
11. It is impossible Rama, for the reciprocation of their feelings that never agree in their natures; the gross body has no connection with the subtle soul, nor has the rarefied soul any relation with the solid body.
12. The presence of the one, nullifies the existence of the opposite other; as in the cases of day and night, of darkness and light, and of knowledge and ignorance.
13. The un-bodied soul presides over all bodies, without its adherence to any; as the omnipresent spirit of Brahman, pervades throughout all nature, without uniting with any visible object.
14. The embodied soul is as unattached to the body, as the dew drop on the lotus leaf is disjoined with the leaf; and as the Divine Spirit is quite unconnected with everything, which it fills and supports.
15. The Soul residing in the body, is as unaffected by its affections, as the sky remains unmoved, by the motion of the winds raging in its bosom.
16. Knowing your soul to be no part of your body, rest quietly in it to eternity; but believing yourself as the body, be subject to repeated transmigrations of it in endless forms.
17. The visibles are viewed as the rising and falling waves, in the boundless ocean of the Divine Soul; but reliance in the Supreme Soul, will show the light of the soul only.
18. This bodily frame is the product of the Divine Soul, as the wave is produced of the water of the sea; and though the bodies are seen to move about as waves, yet their receptacle the soul is ever as steady as the sea;--the reservoir of the moving waves.
19. The body is the image of the soul, as the sun seen in the waves is the reflection of that luminary; and though the body like the reflected sun, is seen to be moving and waving, yet its archetype—the soul, is ever as steady as the fixed and unfluctuating sun in the sky.
20. The error of the substantiality and stability of the body is put to flight, no sooner the light of the permanent and spiritual substratum of the soul, comes to shine over our inward sight.
21. The body appears to be in the act of constant motion and rotation like a wheel, to the partial and nonspiritual observers of materialism; and it is believed by them to be perpetually subject to birth and death, like the succession of light and darkness.
22. These unspiritual men that are unconscious of their souls; are as shallow and empty minded, as Arjuna trees; which grow without any pulp and core within them.
23. Dull headed men that are devoid of intelligence are as contemptible as the grass on the ground; and they move their limbs like the blades of grass, which are moved by force of the passing wind. Those that are unacquainted with the intelligent soul resemble the senseless and hollow bamboos, which shake and whistle by breath of the winds alone.
24. The unintelligent body and limbs, are actuated to perform and display their several acts, by action of the vital breath; as the vacillation of the insensible trees and leaves, is caused by the motion of the breeze; and both of them cease to move, no sooner the current airs cease to agitate them.
25. These dull bodies are as the boisterous waves of the sea, heaving with huge shapes with tremendous noise; and appearing to sight as the figures of drunken men, staggering with drinks of the luscious juice of the vine.
26. These foolish men resemble the rapid currents of rivers, which without a jot of sense in them keep up on their continual motion, to no good to themselves or others.

27. It is from their want of wit, that they are reduced to utmost meanness and misery; which make them groan and sigh like the blowing bellows of the blacksmith.
28. Their continued motion is of no real good to themselves, but brings on their quietus like the calm after the storm; they clash and clang like the twang of the bowstring, without the dart to hit at the mark.
29. The life of the unintelligent man is only for its extinction or death; and its desire of fruition is as false, as the fruit of an unfruitful tree in the woody forest.
30. Seeking friendliness in unintelligent men is as wishing to rest or sleep on a burning mountain; and the society of the unintellectual, is associating with the headless trunks of trees in a forest
31. Doing any service to the ignorant and foolish men goes for nothing; and is as vain as beating the bush or empty air with a stick: and anything given to the senseless, is as something thrown into the mud.
32. Talking with the ignorant, is as calling the dogs from a distance. Ignorance is the seat of evils, which never befall the sensible and the wise.
33. The wise pass over all errors in their course amidst the world; but the ignorant are exposed to constant troubles, in their ceaseless intense effort to thrive in the pleasures of life.
34. As the carriage wheel revolves constantly, about the axle to which it is fixed; so the body of man turns continually about the wealthy family, to which the foolish mind is fixed for gain.
35. The ignorant fool can never get rid of his misery, so long as he is fast bound to the belief of taking his body as his soul, and knowing no spiritual soul besides.
36. How is it possible for the infatuated, to be freed from their delusion; when their minds are darkened by illusion, and their eyes are blind-folded, by the hood-wink of unreal appearance?
37. The seeing man or looker on sights, that entertains his eyes with the sight of unrealities; is at last deluded by them, as a man is moonstruck by fixing his eyes on the moon, and becomes giddy with the profuse fragrance of flowers.
38. As the watering of the ground, tends to the growth of grass and thorns and thistles; so the fostering of the body, breeds the desires in the heart, as thick as reptiles grow in the hollow of trees; and they strengthen the mind in the form of a rampant lion or elephant.
39. The ignorant foster their hopes of heaven on the death of their bodies; as the farmer expects a plenteous harvest, from his well cultivated fields.
40. The greedy hell-hounds are glad to look upon the ignorant, that are fast-bound in the coils of their serpentine desires; as the thirsty peacocks are pleased to gaze on the black clouds that rise before their eyes in the rainy season.
41. These beauties with their glancing eyes, resembling the fluttering bees of summer, and with lips blooming as the new blown leaves of flowers; are making a showy appearance to catch hold of ignorant men; as poisonous plants are displayed, to lay hold on ignorant flies.
42. The plant of desire, which shoots out of the good soil of ignorant minds, shelters the flying passions under its shady foliage; as the coral plants foster the coral insects in them.
43. Hatred is like a wild fire, it consumes the tree of the body, and lets out the smoke through the orifice of the mouth in the desert land of the heart, and exhibits the rose of the heath as the burning cinders.
44. The mind of the ignorant is as a lake of envy, covered with the leaves of spite and calumny. Jjealousy is its lotus-bed, and the anxious thoughts are as the bees continually fluttering thereupon.
45. The ignorant man that is subjected to repeated births, and is rising and falling as waves in the tumultuous ocean of this world, is exposed also to repeated deaths; and the burning fire which engulphs his dead body, is as in the undersea fire of this sea.
46. The ignorant are exposed to repeated births, attended by the changing fortunes of childhood, youth, manhood and old age, and followed at last by a painful death and cremation of the beloved body on the funeral pile.
47. The ignorant body is like a diving bucket, tied by the rope of transmigration to the hydraulic machine of acts; to be plunged and lifted over again, in and over the dirty pool of this world.

48. This world which is a plane pavement and but narrow hole to the wise, by their unconsciousness of it; appears as a boundless and unfathomable sea to the ignorant, owing to their great concern about it.

49. The ignorant are devoid of their eyesight, to look out beyond their limited circle; as the birds long confined in their cages, have no mind to fly out of them.

50. The revolution of repeated births is like the constant rotation of the wheel of a chariot; and there is nobody that is able to stop their motion, by restraining his earthly desires; which are ever turning as the spokes affixed to the nave of the heart.

51. The ignorant wander at large, about the wide extended earth; as huntsmen rove amidst the forest, in search of their prey; until they become a prey at the hand of death, and make the members of their bodies as morsels, to the vultures of their sensual desires.

52. The sights of these mountainous bodies, and of these material forms made of earthly flesh, are mistaken by the ignorant for realities; as they mistake the figures in painting for real persons.

53. How flourishing is the tree of this delusion, which is filled with the endless objects of our false imagination; and hath stretched out these innumerable worlds from our ignorance of them.

54. How flourishing is the Kalpa tree or all fruitful tree of delusion; which is ever filled with endless objects of our imaginary desire, and stretches out the infinite worlds to our false conception as its leaves.

55. Here our restless craving minds like birds of variegated colors, rest and remain and sit and sport, in and all about this tree.

56. Our acts are the roots of our repeated births as the stem of the tree is of its shoots; our posterity and properties are the flowers of this tree, and our virtues and vices are as its fruits of good and evil.

57. Our wives are as the tender plants that thrive best under the moon-light of delusion; and are the most beautiful things to behold in this desert land of the earth.

58. As the darkness of ignorance prevails over the mind, soon after the setting of the sunlight of reason; there rises the full moon of errors in the empty mind, with all her changing phases of repeated births.

59. It is under the influence of the cooling moon-light of ignorance; that our minds foster the fond desire of worldly enjoyments; and like the Chakora birds of night, drink their fill of delight as ambrosial moonbeams.

60. It is under this delusion that men view their beloved ones as buds of roses and lotuses, and their loose glancing eyes, as the black bees fluttering at random; they see the black clouds in the braids and locks of their hair, and a glistening fire in their glowing bosoms and breasts.

61. It is delusion, O Ráma! that depicts the damsels with the beams of fair moonlight nights; though they are viewed by the wise, in their true light of being as foul as the darkest midnight.

62. Know Ráma, the pleasures of the world, to be as the destructive fruits of ignorance; which are pleasant to taste at first, but prove to be full of bitter gall at last. It is therefore better to destroy this harmful tree, than to lose the life and soul by the mortal taste of its fruits.

CHAPTER VII.

1. Vasishtha continued. These young ladies that are so decorated with precious gems and jewels, and embellished with the strings of brilliant pearls, are as the playful waves in the Milky Ocean of the moonbeams of our fond desires.

2. The sidelong looks of the beautiful eyes in their faces look like a cluster of black bees, setting on the pericarp of a full blown lotus.

3. These beauties appear as charming, to the enslaved minds of deluded men; and as the spring flowers which are scattered upon the ground in forest lands.

4. Their attractive persons which are compared with the moon, the lotus flower, and sandal paste for their coolness by fascinated minds; are viewed as indifferently by the wise, as by the insensible beasts which make a prey of them.

5. Their swollen breasts which are compared with lotus-buds, ripe pomegranates and cups of gold, are viewed by the wise as a lump of flesh and blood and nauseous liquor.

6. Their fleshy lips, distilling the impure saliva and spittle, are said to exude with ambrosial honey, and to bear resemblance with the ruby and Coral and Bimba fruits.
7. Their arms with the crooked joints of the wrists and loins, and composed of hard bones in the inside, are compared with creeping plants, by their infatuated admirers and erotic poets.
8. Their thick thighs are like the stems of thick plantain trees, and the decorations of their protruberant breasts, are resembled to the strings of flowers, hung upon the towers of temples.
9. Women are pleasant at first, but become quarrelsome afterwards; and then fly away in haste, like Lakshmi the goddess of fortune; and yet they are desired by the ignorant.
10. The minds of the ignorant, are subject to many pains and pleasures in this life; and the forest of their misdeeds, shoots forth in a thousand branches, bearing the sorrowful fruits of misery only.
11. The ignorant are fast bound in the net of their folly, and their ritual functions are the ropes, that lead them to the prison-house of the world. The words of their lips, like the mantras and musical words of their mouths, are the more for their bewilderment.
12. The spreading over mist of ignorance stretches out a maze of ceremonial rites, and envelopes the minds of common people in utter darkness; as the river Yamuná overflows its banks with its dark waters.
13. The lives of the ignorant, which are so pleasant with their tender affections, turn out as bitter as the juice of Hemloc when the affections are cut off by the strong hand of death.
14. The senseless mob are driven and carried away, like the withered and shattered leaves of trees, by the ever blowing winds of their pursuits; which scatter them all about as the sediments of earth, and splash them with the dirt and dust of their sins.
15. All the world is as a ripe fruit in the mouth of death, whose hungry belly is never filled with all its devastations, for millions and millions of Kalpa ages.
16. Men are as the cold bodies and creeping reptiles of the earth, and they crawl and creep continually in their crooked course, by breathing the vital air, as the snakes live upon the current air.
17. The time of youth passes as a dark night, without the moon-light of reason; and is infested by the ghosts of wicked thoughts and evil desires.
18. The talkative tongue within the mouth, becomes faint with cringing flattery; as the pistil rising from the seed vessel, becomes weak under the freezing frost.
19. Poverty branches out like the thorny Sál mali tree, in a thousand branches of misery, distress, sorrow, sickness, and all kinds of grief to human beings.
20. Concealed covetousness like the unseen bird of night is hidden within the hollow cavity of the human heart, resembling the stunted chaitya trees of mendicants; and then it shrieks and hoots out from there, during the dark night of delusion which has overspread the sphere of the mind.
21. Old age lays hold on youth by the ears, as the old cat seizes on the mouse, and devours its prey after sporting with it for a long while.
22. The accumulation of unsubstantial materials, which causes the formation of the stupendous world, is taken for real substantiality by the unwise; as the foaming froths and icebergs in the sea, are thought to be solid rocks by the ignorant sailor.
23. The world appears as a beautiful tree, glowing with the blooming blossoms of divine light; which is displayed over it; and the belief of its reality, is the plant which is filled with the fruitage of all our actions and duties.
24. The great buiding of the world, is supported by the pillars of its mountains, under its root of the great dome of heaven; and the sun and moon are the great gateways to this pavilion.
25. The world resembles a large lake, over which the vital breaths are flying as swarms of bees on the lotus-beds of the living body; and exhaling the sweets which are stored in the cell of the heart.
26. The blue roof of heaven appears as a spacious and elevated dome to the ignorant who think it to contain all the worlds, which are enlightened by the light of the sun situated in the midst. But it is an empty sphere, and so the other worlds beyond the solar system, to which the solar light doth never reach.

27. All worldly minded men, are as old birds tied down on earth by the strong strings of their desires; and their heart moves about the confines of their bodies, and their heart strings throb with hopes in the confines of their bodies, as birds in cages in the hope of getting there release.
28. The lives of living beings are continually dropping down, like the withered leaves of trees, from the fading trees of their decayed bodies, by the constant breathing of their breath of life.
29. The respectable men, that are joyous of their worldly grandeur for a short time, are entirely forgetful of the severe torments of hell awaiting on them afterwards.
30. But the godly people enjoy their heavenly delights as gods, in the cooling orb of the moon; or range freely under the azure sky, like heavenly cranes about the clear lakes.
31. There they taste the sweet fruits of their virtuous deeds on earth; and inhale the fragrance of their various desires, as the bees sip the sweets of the opening lotus.
32. All worldly men are as little fishes swimming on the surface of this pool of the earth; while the sly and decrepit death pounces upon them as a kite, and bears them away as his prey without any respite or remorse.
33. The changeful events of the world are passing on every day, like the gliding waves and the foaming froths of the sea, and the ever changing digits of the moon.
34. Time like a potter, continually turns his wheel, and makes an immense number of living beings as his pots; and breaks them every moment, as the fragile play-things of his own whim.
35. Innumerable kalpa ages have been constantly rolling on, over the shady quiescence of eternity; and multitudes of created worlds have been burnt down, like thick woods and forests, by the all desolating conflagrations of desolation.
36. All worldly things are undergoing constant changes, by their appearance and disappearance by turns; and the changing fortunes of our states and circumstances, from these of pleasure and prosperity to the state of pain and misery and the vice versa, in endless succession.
37. Notwithstanding the instability of nature, the ignorant are fast bound by the chain of their desire, which is not to be broken even by the thunder bolt of heaven.
38. Human desire bears the invulnerable body of the god Indra, which being wounded on all sides by the demons of disappointment, resumed fresh vigor at every stroke.
39. All created beings are as particles of dust in the air, and are flying with the current wind into the mouth of the serpent-like death, who draws all things to his bowels by the breath of his mouth.
40. As all the impure matter of the earth, and its raw fruits and vegetables, together with the froth of the sea and other marine productions, are carried by the currents to be consumed by the undersea heat, so all existence is carried to the devouring fire of death to be dissolved into nothing.
41. It is by a fortuitous combination of qualities, that all things present themselves unto us with their various properties; and it is the nature of these which exhibits them with those forms as they present to us; as she gives the property of vibration to the elementary bodies, which show themselves in the forms of water and air unto us.
42. Death like a ferocious lion devours the mighty and opulent men; as the lion kills the big elephant with his frontal pearls.
43. Ambitious men are as greedy birds of air upon earth, who like the hungry vultures on the tops of high hills, are born to live and die in their aerial exploits, as on the wings of clouds in search of their prey.
44. Their minds liken painter's paintings on the canvas of their intellects, showing all the variegated scenes of the world, with the various pictures of things perceptible by the five senses.
45. But all these moving and changeful scenes, are breaking up and falling to pieces at every moment; and producing our vain sorrow and griefs upon their loss, in this passing and aerial city of the world.

46. The animal creations and the vegetable world are standing as passive spectators, to witness and meditate in themselves the marvelous acts of time, in sparing them from among his destruction of others.
47. How these moving creatures are subject every moment, to the recurrent emotions of passions and affections, and to the alterations of affluence and want; and how they are constantly decaying under age and infirmity, disease and death from which their souls are entirely free.
48. So the reptiles and insects on the surface of the earth are continually subjected to their tortuous motions by their fate, owing to their want of quiet inaction, of which they are capable in their underground cells.
49. But all these living bodies are eaten every moment, by the all destructive time in the form of death; which like the deadly and hungry serpent lies hidden in his dark den.
50. The trees however are not affected by any of these accidents, because they stand firm on their roots, and though suffering under heat and cold and the blasts of heaven, yet they yield their sweet fruits and flowers for the supportance and delight of all living creatures.
51. The meek Yogis that dwell in their secluded and humble cells are seen also to move about the earth, and imparting the fruits of their knowledge to others; as the bees residing in the cells of lotuses, distribute their stores of honey after the rains are over.
52. They preach about the lectures as the bees chant their buzzing chime sounds all about, saying; that the earth which is as a big port; it supplies the wants of the needy, for making them a morsel in the mouth of the goddess of death.
53. The dreaded goddess Káli wearing the veil of darkness over her face, and eying all with her eyeballs, as bright as the orbs of the sun and moon, gives to all beings all their wants, in order to grasp and gorge them in herself.
54. Her protuberant and exuberant breasts are as bountiful as the bounty of God, to suckle the gods and men and all beings on earth and hills and in the waters below.
55. It is the energy of the Divine Intellect, which is the mater of all, and assumes the forms of density and thinness and also of motion and mobility; the clusters of stars are the rows of her teeth, and the morning and evening twilights, are the redness of her two lips.
56. Her palms are as red as the petals of lotuses, and her countenance is as bright as the paradise of Indra; she is decorated with the pearls of all the seas, and clad with an blue covering all over her body.
57. The Jambudwipa or Asia forms her naval or midmost spot, and the woods and forests form the hairs of her body. She appears in many shapes and again disappears from view, and plays her part as the most veteran sorceress in all the three worlds.
58. She dies repeatedly and is reborn again, and then passes into endless transformations, she is now immersed in the great ocean or bosom of Kála or Death her consort, and rises up to assume other shapes and forms again.
59. The great Kalpa ages are as transitory moments in the infinite duration of Eternity, and the mundane eggs (or planetary bodies in the universe); are as passing bubbles upon the unfathomable ocean of infinity; they rise and last and are lost by turns.
60. It is at the will of God, that the creative powers rise and fly about as birds in the air; and it is by his will also, that the uprisen creation becomes extinct like the burning flash of the lightning.
61. It is in the sunshine of the Divine Intellect, and under the canopy of everlasting time, that the creations are continually rising and falling like the fog owls of forestlands, flying up and down under the mist of an all encompassing cloud of ignorance.
62. As the tall palm tree lets to fall its ripened fruits constantly upon the ground; so the over topping tree of time drops down the created worlds and the lords of gods perpetually into the abyss of destruction.
63. The gods also are dying away like the twinklings of their eyes, and old time is wearing away with all its ages, by its perpetual tickings.
64. There are many Rudras existing in the essence of Brahman, and they depend on the twinkling of that deity for their existence.
65. Such is Brahman the lord of gods; under whom these endless acts of evolutions and involutions are for ever taking place, in the infinite space of his eternal Intellect and omnipotent will.

66. What wonderous powers are there that cannot possibly reside in the Supreme Spirit, whose undecaying will gives rise to all positive and possible existences? It is ignorance therefore to imagine the world as a reality of itself.

67. All these therefore is the display of the deep darkness of ignorance, that appears to you as the changing fortunes of prosperity and adversity, and as the changes of childhood, youth, old-age and death; as also the occurrences of pain and pleasure and of sorrow and grief.

CHAPTER VIII. ALLEGORY OF THE SPREADING TREE OF IGNORANCE.

1. Vasishtha continued. Hear me now relate to you Ráma, how this poisonous tree of ignorance has come to grow in this forest of the world, and to be situated by the side of the intellect, and how and when it came to blossom and bloom.

2. This plant encompasses all the three worlds, and has the whole creation for its rind, and the mountains for its joints

3. It is filled with its leaves and roots, and its flowers and fruits, by the continuous births and lives and pleasures and pains and the knowledge and error of mankind.

4. Prosperity gives rise to our ignorance of desiring to be more prosperous in this or in our next lives, which are productive of future welfare also. So does adversity lead us to greater error of practising many malpractices to get rid of it; but which on the contrary expose us to greater misfortunes.

5. One birth gives rise to another and that leads to others without end; hence it is foolishness in us to wish to be reborn again.

6. Ignorance produces greater ignorance, and brings on unconsciousness as its effect: so knowledge leads on to higher knowledge, and produces self-consciousness as its result.

7. The creeping plant of ignorance, has the passion for its leaves, and the desires for its odors; and it is continually shaking and shuffling with the leafy garment on its body.

8. This plant falls sometimes in its course, on the way of the elephant of Reason; it then shakes with fear, and the dust which covers its body, is all blown away by the breath of the elephant's trunk; but yet the creeper continues to creep on by the byways according to its accustomed habit.

9. The days are its blossoms, and the nights are the swarms of black bees that overshadow its flowers; and the continued shaking of its boughs throws down the dust of living bodies from it, both by day and night.

10. It is overgrown with its leaves of relatives, and overloaded with the shooting buds of its offspring; it bears the blossoms of all seasons, and yields the fruits of all kinds of flowers.

11. All its joints are full of the reptiles of diseases, and its stem is perforated by the seabirds of destruction; yet it yields the luscious juice of delight to those that are deprived of their reason and good sense.

12. Its flowers are the radiant planets that shine with the sun and moon every day in the sky; the vacuum is the medium of their light, and the rapid winds are vehicles, that bear their rays as odors unto us.

12a. Ignorance blossoms every day in the clusters of the bright planetary bodies that shine with the sun and moon by day and night; and the winds playing in the air, bear their light like perfumes to us.

12b. Ignorance blossoms in the clusters of stars and planets, shining about the sun and moon every day; and breathes in the breezes blowing at random amidst the empty firmament.

13. These innumerable stars that you see scattered in the dome of heaven, O son of Raghu's race! are the blooming blossoms of this tree of ignorance.

14. The beams of the sun and moon, and the flames of fire, which are scattered about us like the crimson dust of flowers; resemble the red paint on the fair body of ignorance, with which this delusive lady attracts our minds to her.

15. The wild elephant of the mind ranges at large under the tree of ignorance; and the birds of our desires, are continually hovering and warbling upon it; while the serpents of sensual desires, are infesting its stem, and greed settles as a huge snake at the root.

16. It stretches with its head to the blue dome of the sky, forming as a canopy of black tree of black Tamala trees over it. The earth supports its trunk, and sky overtops its top; and it makes a garden of the universe.

17. It is deeply rooted underneath the ground, and is watered with milk and curds, in the canals of the milky and other oceans, which are dug around its trunk.
18. The rituals of the three Vedas, are fluttering like the bees over the tree, blooming with the blossoms of beautiful women, and shaking with the turnings of the mind; while it is corroded in the inside by the soring worms of cares and actions.
19. The tree of ignorance, blossoming like the flowers of the garden of paradise, exhales the sweet odors of pleasure around; and the serpent of vice twining round it, leads the living souls perpetually to evil deeds, for the supportance of their lives.
20. It blooms with various flowers, to attract the hearts of wise; and it is filled with various fruits, distilling their sweets all around.
21. With the aqueducts about, it, invites the birds of the air to drink of them; and being besmeared with the dust of its flowers, it appears to stand as a rock of red earth or granite to sight.
22. It shoots out with buds of mistakes, and is beset by the briars of error; it grows luxuriant in hilly districts, with exuberance of its leafy branches.
23. It grows and dies and grows again, and being cut down it springs out again; so there is no end of it.
24. Though past and gone, yet it is present before us, and though it is all hollow within, it appears as thick and sound to sight. It is an ever fading and ever green tree, and the more it is lopped and cropt, the more it grows and expands itself.
25. It is a poisonous tree, whose very touch benumbs the senses in a moment; but being pressed down by reasoning, it dies away in a trice.
26. All distinctions of different objects are dissolved in the crucible of the reasoning mind; but they remain undissolved in their crude forms in the minds of the ignorant, who are employed in differentiating the various natures of men and brutes, and of terrene and aquatic animals.
27. They distinguish the one as the nether world, and the other as the upper sky; and make distinctions between the solar and lunar planets, and the fixed starry bodies.
28. Here there is light, and there is darkness on the other side, and this is empty space and that is the solid ground; these are the scriptures and these are the Vedas, are distinctions unknown to the wise.
29. It is the same spirit that flies upward in the bodies of birds, or remains above in the form of gods; the same spirit remains fixed in the forms of fixed rocks or moves in continued motion with the flying winds.
30. Sometimes it resides in the infernal regions, and at others it dwells in the heavens above; some times it is exalted to the dignity of gods, and somewhere it remains in the state of mean insects and worms.
31. In one place it appears as glorious as the god Vishnu, and in another it shows itself in the forms of Brahma and Siva. Now it shines in the sun, and then it brightens in the moon; here it blows in the blowing winds, and there it sways in the all-subduing Yama.
32. Whatever appears as great and glorious, and all that is seen as mean and ignoble in their form, from the biggest and bright sun down to the most contemptible grass and straw; are all pervaded by the Universal Spirit. It is ignorance that dwells upon the external forms; but knowledge that looks into the inner soul, obtains its sight up the present state.

CHAPTER IX. ASCERTAINMENT OF TRUE KNOWLEDGE.

1. Rama said, You said sage, that all formal bodies are representations of illusion or ignorance; but how do you account for the pure bodies of Hari, Hara and other divinities, and godheads who are of pure essence in their embodied forms, and which cannot be the creation of our error or delusion. Please, sage, explain these clearly to me and remove my doubts and difficulties on the subject.
2. Vasishtha replied,--The perceptible world represents the manifestation of the one quiescent and all inherent soul, and exhibits the glory of the essential intellect (sach-chit), which is beyond conception or thought divine.
3. This gives rise to the shape of a partial aspect or essence, or there arises of itself constitutive principles, resembling the rolling fragment of a cloud appearing as a watery substance or filled with water.

4. This constitutive fragment is also conceived in its three different lights or phases, of rarity, density and rigidity or grossness, resembling the twilight, midday light, and darkness of the solar light. The first of these is called the mind or creative will, the second styled the Brahma Hiranyagarbha or the creative power, and the third is known as Virat, the framer of the material frame, and as identical with creation itself.

5. These are again denominated the three qualities (trigunas), according to their different states, and these are the qualities of reality, brightness and darkness satva, rajas and tamas, which are designated also as the triple nature of things or their swabhávas or prakriti.

6. Know all nature to be characterised by ignorance of the triple states of the positive and comparative and superlative degrees; these are inbred in all living beings, except the Being that is beyond them, and which is the supreme one.

7. Again the three qualities of satva, rajas, and tamas or the positive, comparative and superlative, which are mentioned in this piece, have each of them its subdivisions also into three kinds of the same name.

8. Thus the original Ignorance becomes of nine kinds by difference of its several qualities; and whatever is seen or known here below, is included under one or of the various kinds.

9. Now Ráma, know the positive or satwika quality of ignorance, to comprise the several passes of living beings known as the Rishis, Munis, the Siddhas and Nagas, the Vidyadhars and Suras.

10. Again this quality of positive goodness comprises the Suras or gods Hara and others of the first class that are purely and truly good. The sages and Siddhas forming the second or intermediate class are endued with a less share of goodness in them, while Nágas or Vidyadharas making the last class possesses it in the least degree.

11. The gods being born with the pure essence of goodness, and remaining unmixed with the properties of other natures, have attained the state of purity like the divine Hari, Hara and others.

12. Ráma! whoever is filled with the quality of goodness in his nature, and acquainted with divine knowledge in his mind, such a one is said to be liberated in this life, and freed from further transmigration.

13. It is for this reason, O high minded Ráma! that the gods Rudra and others who possess the properties of goodness in them, are said to continue in their liberated state to the final end of the world.

14. Great souls remain liberated, as long as they continue to live in their mortal bodies; and after the dropping of their frail bodies, they become free as their disembodied spirits; and they reside in the Supreme Spirit.

15. It is the part of ignorance to lead men to the performance of acts, which after their death, become the roots of producing other acts also in all successive states of transmigration.

16. Ignorance rises from knowledge, as the hollow bubble bursts out of the level of liquid water; and it sets and sinks in knowledge likewise, as the bubble subsides to rest in the same water.

17. And as there is no such thing as a wave; but a word coined to denote the heaving of water; so there is nothing as ignorance but a word fabricated to express the want of knowledge.

18. As the water and waves are identical in their true sense, and there is no material difference between them; so both knowledge and ignorance relating to the same thing, and expressing either its presence or absence, there can be no essential difference in their significance.

19. Leaving aside the sights of knowledge and ignorance, there remains that which always exists of itself. It is only the contradiction of adverse parties that has introduced these words.

20. The sights of knowledge and ignorance are nothing; therefore be firm in what is beyond these, and which can neither be known nor ignored by imagination of it.

21. There is some thing which is not anything, except that it exists in the manner of the intellect and consciousness, and this again has no representation of it, and therefore that ens or sat is said to be inevident avidya the unknowable.

22. That one existant being known as this or such, is said to be the destroyer of ignorance; whereas it is want of this knowledge that gives rise to the false conception of ignorance.
23. When knowledge and ignorance are both lost in oblivion within one in the intellect as when both the sunshine and its shadow are lost in shade of night.
24. Then there remains the one only that is to be gained and known, and thus it is, that the loss of ignorance tends to the dissipation of selfknowledge likewise; just as the want of oil extinguishes the lamp.
25. That what remains afterwards, is either nothingness or the whole fullness of space, in which all these things appear to exist, or it is nothing at all.
26. As the minute grain of the Indian Fig-tree contains within it the future tree and its undeveloped state, so the almighty power of omnipotence is lodged in the minute receptacle of the spirit before its expansion into immensity.
27. The Divine Spirit is more rarefied than the subtle air, and yet is not a voidness having the chit or intellect in itself. It is as the sun-stone with its inherent fire and the milk with the latent butter unborn in it.
28. All space and time reside in that spirit for their development, as the spark proceeds from the fire and light issues from the sun in which they are contained.
29. So all things are settled in the Supreme Intellect, and show themselves unto us as the waves of the sea and as the radiance of gems; and so our understandings also are reflections of the same.
30. The Divine Intellect is the store-house of all things, and the reservoir of all consciousness. It is the divine essence which pervades the inside and outside of everything.
31. The Divine Soul is as imperishable as the air within a pot which is not destroyed by breaking of the vessel, but mixes and continues forever with the common and its surrounding air. Know also the lives and actions of living beings to be dependant upon the will of the God, as the mobility of the iron depends upon the attraction of the load-stone.
32. The action of the inactive or quiescent spirit of God is to be understood in the same manner, as the motion of the lead is attributed to the causality of magnetic attraction, which moves the immovable iron. So the inert bodies of living beings are moved by force of the intellectual soul.
33. The world is situated in that mundane seed of the universe, which is known under the name of intellect attributed to it by the wise. It is as void and formless as empty air, it is nothing nor has anything in it except itself, and represents all and everything by itself, like the playful waves of the boundless ocean.

CHAPTER X. REMOVAL OF IGNORANCE.

1. Vasishtha continued:--Therefore this world with all its moving and unmoving beings is nothing. There is nothing that has its real being or entity, except the one true Being that you must know.
2. Seek him O Ráma! who is beyond our thought and imagination, and comprises all entity and non-entity in himself, and cease to seek any living being or anything in existence.
3. I would not have my heart to be enticed and deceived by the false attachments and affections of this world; all which are as delusive, as our misconception of a snake in a rope.
4. Ignorance of the soul is the cause of our error of conceiving the distinctions of things; but the knowledge of the identical soul puts an end to all distinctions of knowledge of the reality of things, distinctive knowledge of existences—bheda jnána is false; but their generalization leads to right reasoning.
5. They call it ignorance avidya, when the intellect is weakened by its reasoning of the intelligibles, but the intelligibles being left out, it comes to know the soul which is free from all attributes.
6. The understanding only is the embodied soul purusha, which is lost upon the loss of the understanding; but the soul is said to last as long as there is understanding in the body, like the ghatambare or air in the pot lasts with the lasting of the pot, and vanishes upon the loss or breaking of the vessel.
7. The wandering intellect sees the soul to be wandering, and the calm understanding thinks, it to be stationary, as one perceives his breath of life to be slow or quick, according

as he sits still or runs about. In this manner the bewildered understanding finds the soul to be distracted also.

8. The mind wraps the inward soul with the cover of its various desires, as the silkworm twines the thin thread of its desires round about itself; which its wants of reason prevent it from understanding.

9. Ráma said I see sage, that when our ignorance becomes too gross and solid, it becomes as dull and solid as stone; but tell me O venerable sage, how it becomes as a fixed tree or any other immovable substance.

10. Vasishtha replied:--The human intellect not having attained its perfect state of mindlessness, wherein it may have its supreme happiness and yet falling from its state of mindfulness, remains in the midmost position of a living and immovable plant or of an insensible material substance.

11. It is impossible for them to have their liberation, whose organs of the eight senses lie as dormant and dumb and blind and inert in them as in any dull and dirt matter: and if they have any perception, it is that pain only.

12. Ráma rejoined:--O sage, that best knows the knowables! that the intellect which remains as unshaken as a fixed tree, with its reliance in the unity and without its knowledge of duality, approximates its perfection and approaches very near to its liberation.

13. Vasishtha replied: Ráma! we call that to be the perpetual liberation of the soul, which follows persuasion of one common entity, after its rational investigation into the natures of all other things and their false appearances.

14. A man is then only said to have reached to his state of singleness (kaivalya), when he understands the dwelling of all existence in the unity, and forsakes his desire for this thing and that.

15. One is then said to rest in Brahman who is inclined to his spiritual contemplation, after his investigation of divine knowledge in the scriptures, and his discussion on the subject in the company of the learned sages.

16. One who is dormant in his mind and has the seed of his desire lying latent in his heart, resembles an unmoving tree, bearing the vegetative seed of future transmigrations within its bosom.

17. All those men are called blocks who liken the blocks of wood and stone, and to be lack brains who lack their brain work, and whose desires are gone to the rack. These men possessing the property of dulness as of dull matter are subject to the pains of repeated births, recurring like the repetends of their remaining desires.

18. All stationary and immovable things, which are endowed with the property of dull matter, are subject to repeated reproductions.

19. Know O pure hearted Ráma! the seed of desire is as inbred in the heart of plants, as the flowers are inborn in the seeds and the earthenwares are contained in the clay.

20. The heart that contains the fruitful seed of desire in it, can never have its rest or consummation even in its dormant state; but this seed being burnt and fried to its unproductiveness, it becomes productive of sanctity, though it may be in its full activity.

21. The heart that preserves the slightest remnant of any desire in it, it again filled with its full growth to luxuriance; as the little remainder of fire or the enemy, and of a debt and disease, and also of love and hatred, is enough to involve one in his ruin as a single drop of poison kills a man.

22. He who has burnt away the seed of his desire from anything, and looks upon the world with an even eye of indifference, is said to be perfectly liberated both in his embodied state in this earth, as also in his disembodied or spiritual form of the next world, and is no more subjected to any trouble.

23. The intellectual power which enveloped by the seed of mental desire, supplies it with moisture for its germinating both in the forms of animals and vegetables everywhere.

24. This inherent power resides in the manner of productive power in the seeds of living beings, and in that of inertness in dull material bodies. It is of the nature of hardness in all solid substances, and that of tenuity in soft and liquid things.

25. It exhibits the ash color in ashes, and shows the particles in the dust of the earth; it shows the darkness of all swarthy things, and flashes in the whiteness of the glittering blade.
26. It is the spiritual power which assumes the communal form and figure, in which it resides in the community of material things, as a picture, a pot and the like.
27. It is in this manner that the Divine Spirit fills the whole phenomenal world, in its universally common nature, as spreading over cloud, fills the whole firmament in the rainy season.
28. I have thus expounded to you the true nature (swarupa) of the unknown almighty power, according to my best understanding, and as far as it had been ascertained by the reasoning of the wise: that it fills all and is not the all itself, and is the true entity appearing as no entity at all.
29. It is our want of the sight of this invisible spiritual power, that leads us to false conception of the entity of the external world, but a slight sight of this Almighty Being, removes all our pains in this scene of vanity.
30. It is our dimclear vision of Almighty power, which is styled our blindness or ignorance by the wise. It is this ignorance which give rise to the belief of the existence of the world, and thereby produces all our errors and misery.
31. Who is so freed from this ignorance and beholds the glorious light of God full in his view; he finds his darkness disappear from his sight, as the icicles of night melt away at the appearance of solar light.
32. The ignorance of a man flies off like his dream, after he wakes from his sleep, and wishes to recall his past vision of the night.
33. Again when a man takes himself to ponder well the properties of the object before him, his ignorance flies away from before his face, as darkness flies at the approach of light.
34. As darkness recedes from a man, that advances to explore into it with a lamp in his hand, and as butter is melted down by application of heat, so is one's ignorance dispelled and dissolved by application of the light and the rise of reason.
35. As one pursuing after darkness sees a lighted torch in his hand, sees but a blaze of light before, and no shadow of darkness about him; so the inquirer after truth perceives the light of truth, shining to his face and no trace of untruth left behind him.
36. In this manner does ignorance fly away and disappear at the sight of the light of reason; and although an unreal nothing, she appears as something real, wherever there is the want of reason.
37. As the great mass of thick darkness, disappears into nothing at the advance of light; it is in the same manner that the substantiality of gross ignorance, is dissolved into unsubstantiality at the advancement of knowledge.
38. Unless one condescends to examine in a thing, it is impossible for him to distinguish it from another; but upon his due examination of it, he comes to detect the fallacy of his prejudgment.
39. He who stoops to consider whether the flesh or blood or bones of his bodily frame, constitutes his personality, will at once perceive that he is none of these, and all these are distinct from himself.
40. And as nothing belonging to the person makes the persons, but something beyond it that forms one's personality; so nothing in the world from its first to last is that spirit, but some thing which has neither its beginning nor end, is the eternal and Infinite Spirit.
41. Thus ignorance being got over there remains nothing whatever, except the one eternal soul which is the adorable Brahman and substantial whole.
42. The unreality of ignorance is evident from the negative term of negation and ignoring of its essentiality, and requires no other proof to disprove its essence; as the taste of a thing is best proved by the tongue and no other organ of sense.
43. There is no ignorance or inexistence except the intelligence and existence of God, who pervade over all visible and invisible natures, which are attributed with the names of existence and inexistence.
44. So far about avidya, which is not the knowledge but ignorance of Brahman; and it is the dispersion of this ignorance which brings us to the knowledgte of God.

45. The belief of this, that and all other things in the world, are distant and distinct from Brahman, is what is called ignorance of him; but the belief that all things visible in the world, is the manifestation of omnipresence, causes the removal of ignorance, by presenting us to the presence of God.

CHAPTER XI. ASCERTAINMENT OF LIVING LIBERATION.

1. Vasishtha said:--I tell you again and repeatedly O pious Ráma! for your understanding, that you can never know the spirit without your constant habit, of contemplating on it in your self-reflection.

2. It is gross ignorance which is known as nescience, and it becomes compact by the accumulated false knowledge of previous births and past life.

3. The perceptions of the external and internal senses of body, both in the states of sensibility and insensibility, are also the causes of great errors or ignorance crasse of embodied beings.

4. Spiritual knowledge is far beyond the perception of the senses, and is only to be arrived at after subjection of the five external organs of sense, as also of the mind which is the sixth organ of sensation.

5. How then is it possible to have a sensible knowledge of the spirit, whose essence is beyond the reach of our faculties of sense, and whose powers transcend those of all our sensible organs?

6. You must cut off this creeper of ignorance, which has grown up in the hollow of the tree of your heart, with the sharp sword of your knowledge, if you should have your consummation as an adept in divine wisdom.

7. Conduct yourself Ráma! in the same manner in the practice of your spiritual knowledge, as the king Janaka does with his full knowledge of all that is knowable to man.

8. He is quite confident in his certain knowledge of the main truth, both when he is employed in his active duties, in his waking state as well as when he remains quiet at his leisure.

9. It was by his reliance on this certain truth, that Hari was led to the performance of his various acts in his repeated births or incarnations.

10. May you, Ráma! be certain of the main truth, which conducted the three eyed god Siva in the company of his fair consort; and which led the dispassionate Brahmá to the act of creation.

11. It was the assurance of this eternal truth which led the teachers of the gods and demons, even Brihaspati and Bhargava, in their duties; and which guide the sun and moon in their courses, and even directs the elements of fire and air in the wonted ways.

12. This truth was well known to the host of Rishis, including Narada and Pulastya, Angira and Pracheta, and Bhrigu Krutu, Atri and Suka, as it is known to me also.

13. This is the certainty which has been arrived at by all other learned Brahmans and sages, and this is the firm belief of everybody that has been liberated in his lifetime.

14. Ráma said:--Tell me truly, O venerable sage, the true nature of the truth on which the great gods and wisest sages, have grounded their belief, and became freed from their sorrow and grief.

15. Vasishtha replied:--Hear me tell you! O worthy prince that are great in arms as in your knowledge of all things, the plain truth in reply to your question, and the certitude arrived at by all of them.

16. All these spacious worlds, that you behold to be spread all about you, they are all that One or on, and are situated in the immensity of Brahman.

17. Brahman is the intellect, and the same is this world and all its animate and inanimate creatures also; myself and Brahma and so are you yourself, and such are all our friends and foes beside us.

18. Brahman is the triple time of the past, present, and future, all which are comprehended in his eternity; in the manner of the continuity of waves, waves and surges, contained in the immensity of the ocean.

19. It is thus the same Brahman that appears to us in all the various forms of our perception, and in the different shapes of the actor, action and its act, as those of the feeder, feeding and the food, and of the receiver, reception and the thing received.
20. Brahman expands in himself by his power of evolution, or unfolding himself by his expansion power. Hence he would be our enemy if he would do anything unfavorable into us.
21. Thus Brahman being situated and employed with himself, does nothing either of good or evil to any other. The attribution of passions to him, is as the planting of a tree in empty air.
22. How very delighted are they that are dead to their desires, to reflect on this truth, that they are continually living and moving in the all pervading Brahman.
23. All things are full of Brahma, and there is nothing of pleasure or pain herein. Brahman resides in his identical all and is pleased with all in himself.
24. The Lord is manifest in his Lordship, and I am no other person beside himself; this pot and that painting and I myself, are full with the identical Brahman.
25. Hence it is in vain to speak of our attachment or aversion to worldliness, since we bear our bodies and dare to die in Brahman only
26. Our bodies being the abodes of Brahman, it is as false to think to our bodily pains, as also of our pleasure in bodily enjoyments, as to take a rope for a serpent.
27. How say you that this or that is your doing, when you have the power of doing nothing. The fluctuation of the waves on the surface of the sea, cannot agitate the waters of the deep below.
28. Myself, yourself and himself, and all others, are but the breaths of the Universal Spirit; and they heave and then subside to rest as waves of the sea; but the spirit of God, like the water of the deep, neither rises nor falls as ourselves or the fleeting waves at anytime.
29. All persons returning to Brahman after their death have their bodies also reduced into Him and retain their personal identity in Him in the same manner, as the moving and unmoving waters rest alike in the sea.
30. All moving and unmoving souls and bodies, rest alike in the supreme Brahman; as the jiva and its form reside in God, and the whirling and still waters remain in the same sea.
31. The soul and the body are the two states of the likeness and unlikeness of Brahman, the one is the living soul of bodies, and the other is the gross body itself.
32. Irrational souls, that are ignorant of this truth, are truly subject to delusion; but the rational souls are not so, but enjoy their full bliss on earth, while the other is ever doomed to misery.
33. The blind behold the world all dark, while the clear eyesighted find it fully bright and shining; so the wise are blessed with the knowledge of the one soul of the whole, while the ignorant are immersed in misery, by their want of such knowledge.
34. As the darkness of the night, presents its demons and ghosts, to the sight of children only, and not those of the grown up and adult; so the world presents its delusions to ignorant and never to the wise, who behold one Brahma only in all things before them.
35. There is nothing here that lives of itself, nor dies away to nothing; all equally exist in God at all time and nothing is doomed to be born or perish herein to happiness or misery.
36. All beings are situated in the Universal Soul as the waves in the vast expanse of the ocean. Therefore it is false to say the one reside in the spirit, and another to be beside it.
37. As there is an inborn light in the crystal, which is capable of reflecting a variety of rays, so the spirit of God dwells in his own spirit in the form of the universe, showing various shapes to view by the inner light of the spirit.
38. As the particles of water flying from the waves, fall into the sea and mix with its body of water; so the bodies of dying people, fall into the body of Brahman, wherein they existed in their lifetime.
39. There is nobody nor being beside the being of Brahman, as there is no wave nor foam or froth of the sea beside the water of the deep.
40. As the waves and waves, the surges and whirling currents, and their froths and foams, and bubbles and minute particles, are all formations of water in the great body of waters; so are all beings but productions of the spirit in the Infinite Spirit.

41. All bodies with their various modes, and organs of sense and their several functions, and all visible objects and their growth and decay, together with everything conducing to our happiness and misery, and all other energies and their gains, are the works of Brahma in himself.
42. The production of these various beings in existence is from the essence of Brahman; as the formation of different ornaments, is from the substance of gold. There is no other formal cause or formation distinct from Brahma, and the distinction of the cause and its creation, is the false conception of the ignorant.
43. The mind, understanding, egoism, and the elemental atoms, and the organs of sense, are all the various forms of Brahman; wherefore there is cause of our joy or grief.
44. The words I, you, he, and this and that, as also the terms of the mind and matter, are all significant of the identical Brahman, in the same manner as the roaring of a cloud in the hills, resounds in a hundred echoes through their caverns.
45. Brahman appears as an unknown stranger to us, through our ignorance of him, as the visions seen in a dream by our mind itself, appear futile to us.
46. Ignorance of Brahman as Brahman or what he is, makes men to reject divine knowledge altogether; as our ignorance of the quality of gold causes us to cast it off as waste matter.
47. Brahman is known as the Supreme Spirit and sole lord, by those who are acquainted with divine knowledge; but he is said to be unknown and involved in ignorance by them that are ignorant of Him.
48. Brahman being known as Brahman, becomes manifested such in a moment; just as gold when known such, is taken in due esteem.
49. Those who are versed in divine knowledge, know Brahman as without a cause and causing nothing by himself, and that he is free from decay, and is the Supreme Spirit and sole Lord of all.
50. He who can meditate in himself, on the omnipotence of Supreme Spirit of Brahman; comes to behold him as such in a short time, even without a leader to guide him in his spiritual knowledge.
51. The want of divine knowledge, that is called the ignorance of the ignorant; whereas it is the knowledge of God that constitutes the true knowledge which removes the ignorance.
52. As an unknown friend is no friend at all, until he is recognized as such, after removal of one's forgetfulness; so God is no god to one, as long he continues in ignorance of Him.
53. We can then only know God, when the mind comes to perceive the soul unconnected with the body; and whereby it alienates itself from all worldly connections in disgust.
54. It is then that we come to know the one true God, when the mind is freed from its knowledge of duality; and by its distaste of dualism, it abandons its attachment to the world.
55. We then come to the knowledge of God, when we come to know ourselves to be other than our persons; and when by getting rid of our personal egoism, we forsake our affection for this unkindred world.
56. It is then that the thought of God rises in our minds, when we come to the true knowledge of thinking ourselves the same with Brahman; and when the mind is absorbed in the meditation of the divine truth in one's self.
57. God being known as the all of everything or comprising the whole fullness of space, we come to believe the same as Brahman; and losing our egoism and second person reference (you) in the same, we come to the knowledge of that entity only comprising the entire universe.
58. When I come to know this true and omniform Brahman, as all in all, and forming the entire whole; I become released from all my sorrow and grief, and am set free from all my delusion and desire, and the responsibility of my duties.
59. I am quite calm and at ease and without any sorrow or grief, by my knowledge of the truth, that I am no other than Brahman himself; I am as cool as the moon, without her spots and phases in me, and I am the all entire, without any disease, decay or diminution in me.
60. It is true that I am the all pervading Brahman, and therefore I can neither wish to have or leave anything from me; being of myself the blood, bones and flesh of my body.

61. It is true that I am Brahman the Universal Soul, and therefore the intellect, mind and sensibility also; I am the heaven and sky with their luminaries and quarters and the nether worlds also.
62. It is true that I am Brahman, composing this pot and painting, these bushes and brambles, these forests and their grass, as also the seas and their waves.
63. The unity of Brahman is a certain truth, and it is the ego which is manifest in the seas and mountains and all living beings; and in the qualities of reception and emission, and of extension and contraction in all material bodies.
64. All things of extended forms situated in the intellectual spirit of Brahman, who is the cause of the growth of creepers and plants, and of the germination of vegetative seeds.
65. The Supreme Brahman resides in his sheath of the intellectual soul, in the manner of flavor in the cup of the flower; and thence diffuses itself on all sides in the form of everything everywhere.
66. He that is known as only soul of all, and who is ascertained as the Supreme Spirit, and who is designated by the names of the intellectual soul, Brahman the great, the only entity and reality, the Truth and Intelligence and apart from all.
67. He is said to be the all- inherent element and Intelligence only without the intelligibles in it. He is the pure light that gives every being its consciousness of itself.
68. He appears to the spiritualist to be existent everywhere, as the tranquil and intelligent Brahman; and contains in himself the powers of all the faculties of the mind and body, such as the understanding and the organs of sense, so the scriptures say; "He is the, mind of the mind, the sight of the eye."
69. Give up the thought of your difference from Brahman by knowing yourself as the reflection of the intelligent soul; which is the cause of the causes of the existence of the world. Such as vacuum and others, which are causes of sound and are caused by empty spirit of God.
70. The intellect of Brahman is the transparent receptacle of all essences, and my ego is of the same essence, which exudes continually as a shower of rain, from the transparent spirit of God.
71. I am that light which shines in the souls of yogis, and I am that silent spirit which is supported by the ambrosial drops of Divine Intellect; which continually distils its nectarious juice into our souls, as we may feel in ourselves.
72. I am as a wheel or circle without having the beginning or end of myself, and by having the pure intellect of Brahman in me. I am quiet in my deep sleep of samadhi meditation, and I perceive holy light shining within me.
73. The thought that I am Brahman, affords a far greater delight to the soul, than the taste of any sweet meat, which gives but a momentary delight, so the scriptures say:--God is all sweetness.
74. One knowing his soul and intellect, knows the indestructible Brahman and himself as identical with the same; as one whose mind is possessed with the image of his beloved, beholds her bright countenance in the shining orb of the moon.
75. As the sights of earthly people are fixed in the etherial moon, so the sight of intellectual beings is fixed in the supreme and indestructible soul, which he knows as identical with himself.
76. The intellectual power which is situated in the voidness of the heart is truly the truth of the pure Brahman himself. Its pleasure and pain, and mutability and divisibility, are attributed to by ignorance only.
77. The soul that has known the truth, knows himself as the Supreme Intellect, as the pilgrim on the way sees only his saint before him, and no intermediate object besides.
78. The belief that I am the pure and all pervading intellect, is attended with the purity and holiness of the soul, and the knowledge of the divine power as the cause of the union of earth, air and water in the production of the germ of creation, is the main creed of all creeds.
79. I am that intellect of Brahma which is inherent in all things as their productive power; and I am that soul which causes the sweetness of the beal and bitterness of Nimba fruits.

80. I am that Divine Intellect which inheres alike in all flavors, which is devoid of pain and pleasure and which I perceived in my mind by my consciousness.

81. I am the undecaying intellect of Brahman, and consider my gain and loss in equal light of indifference; while I view this earth and sky, and the sun and moon displayed before my eyes in all their glory.

82. I am that pure and serenely bright Brahman, whose glory is displayed alike in all of these, and which I behold to shine vividly before me, whether when I am awake or asleep or whenever I am in the state of dreaming or profound sleep.

83. I am that Brahman who is without beginning and end who is known by his four fold hypostases, and is ever indestructible and undecaying. He resides in the souls of men in the form of sweetness in the sugarcane through all their transmigrations.

84. I am that intellect of Brahman, which like the sunshine pervades equally in the form of transparent light in and above all created beings.

85. I am that all pervasive intellect of Brahman, which like the charming moon light fills the whole universe: and which we feel and taste in our hearts, as the delicious drink of nectar.

86. I am that intellect of Brahman, which extends undivided over the whole and all parts of the universe, and which embraces all existence as the moving clouds of heaven encompasses the firmament.

CHAPTER XII.

1. Vasishtha said:--Great minded men that are certain of these truths, are purified from their sins, and finding their tranquility in the reliance on truth, enjoy the delight of the even equanimity of their souls, both in their prosperity and adversity.

2. So the wise men of perfect understandings, being evenly dispassionate in their minds; feel themselves neither glad nor sad, either in the enjoyment or deprivation of their lives.

3. They remain as unseen and marvelously mighty, as the arms of Vishnu; and as straight and firm and yet as low and fragile as the body and broken rocks of mount Meru on earth.

4. They roam about at pleasure in woodlands and over islands and amidst cities also, and like the gods of paradise they wander about the beautiful gardens and sceneries of nature.

5. They roved in flowery gardens shaken by the playful breezes, and also in the romantic forests on the skirts and tops of mountains.

6. They conquer also their enemies, and rule in their kingdoms with the chouri and umbrella symbols of their royalty; they enjoy the various produce and wealth of their kingdom, and observe the various customs and usages of their country.

7. They follow all the rules and rites, established by the laws of their countries; and inculcated as duties for the observance of all.

8. They do not disdain to taste the pleasures, that would make the beauties smile at; nor are they averse to the enjoyment of luxuries, that they can rightly use and enjoy.

9. They smell the fragrance of Mandara-flowers, and taste the sweet juice of mango-fruits; they regale themselves with the sweet songs of Apsaras, and revel in the trees of Nandara pleasure garden.

10. They never disregard the duties that bind all mankind to them; nor neglect to perform the sacrifices and observe the ordinances that are imperative on domestic life.

11. But they are saved from falling into dangers and evils of all kinds, and escape the danger of falling under the feet of murderous elephants, and avoid the uproar of trumpets and the imminent death in battlefields.

12. They abide with those that are afflicted in their hearts, as among the marauding plunderers of the country; they dwell among the oppressed cowardly people, as also amongst their oppressors. Thus they are conversant with the practices of all opposing parties, without mixing with anyone of them.

13. But their minds are clear of doubts and free from errors unaffected by passions and affections, and unattached to any person or thing. They are quite discrete and disengaged, free and liberated, tranquil and serene, inclined to goodness reclining and resting in Supreme Spirit.

14. They are never immersed in great dangers, nor are they ever involved in very great difficulties. But remain as the boundary mountains, remaining unimmersed amidst the water of of a surrounding lake.

15. They are never elated with joy, at the fluctuating favors of fond and fascinating fortune; nor are they swollen, like the sea at the increasing digits of the moon.
16. They do not fade away under sorrow or sickness, like plants under the scorching sun beams, nor are they refreshed by refreshments, like medicinal plants under the refreshing dews of night.
17. They are employed calmly and without anxiety in the discharge of their duties and in the acts of fruition, and neither long for nor relinquish the fruition, which is attendant upon them.
18. They are neither elated with the success of their undertakings, nor are they depressed by the mishap of their efforts, they are not joyous at their joy and exultation, nor do they under danger and difficulty.
19. They do not droop down under despondence, nor are they dejected in despair, they are not merry in their prosperity, nor do they wail and weep in their adversity.
20. They discharge their customary duties as prescribed by law and usage, but their minds remain as firm and unmoved, as a mountain at all the efforts of the body.
21. Now Ráma! Remove your sight for your own egoism, and keep it fixed on the True Ego which is a destroyer of all sins; and then go on with your ordinary course of conduct as you may like.
22. Look at these creations and their various creatures, as they have existed in their successive stages and phases; but do you remain as firm as rock and as deep as the sea, and get rid of your errors.
23. Know this grand hole as the reflection of one sole Intellect, beside which there is nothing as a reality or unreality, or as some thing or nothing.
24. Ráma! have your greatness as the great Brahman, and preserve the dignity of human nature about you; reject all whatever as unworthy of you, and with an unattached heart to everything, manage yourself with gentleness everywhere, and thus pass the days here.
25. Why do you weep with your heart full of sorrow and grief, and why do you lament like the deluded, and why wander with your wandering mind, like a swimming straw to the whistling whirling current.
26. Ráma replied—Truly sage, the arrow of my doubts is now rubbed out of my mind, and my heart is awakened to its good senses by your kindness, as the lotus is enlivened by your rising sunlight.
27. My errors are dispersed as the morning fog in autumn; and my doubts are set down by your lectures; which I will always adhere to.
28. I am now set free from the follies of pride, vanity, envy and insensibility; and I feel lasting spiritual joy rising within me after the subsidence of all my sorrows. And now if you are not tired, please deliver your lectures with your clear understanding, and I will follow and practice them without fear or hesitation.

CHAPTER XIII. THE TWO YOGAS OF KNOWLEDGE AND REASONING.

1. Rama said:--I am truly calmed and set at ease, O Brahman! by renouncing all my desires, from my full knowledge of their impropriety; and by my being staid in the state of the liberated, even in this my present life.
2. But tell me, sage, how a man can have his liberation, by restraining his respirations for a time; and how the restraint of one's breathings, can put a restriction to his desires, which reside and rise from the mind; while it belongs to the body and comes in and out of the heart and lungs.
3. Vasishtha said:--The means of fording over the ocean of this earth is known, O Ráma! by the word Yoga or union, which is composed of the quality of pacifying the mind in either of the two ways or processes.
4. The one is the acquisition of religious instruction, leading to the knowledge of the soul and of the Supreme Soul, and the other is the restraining of respiration, which you will learn from the lecture that I am about to deliver.
5. Here Rama interrupted and said:--Tell me, sage, which of the two is more delectable, owing to its facility and unpainfulness; and the knowledge or practice whereof, releases us from all fear and trouble whatsoever?

6. Vasishtha replied:--Rama! although I have mentioned here of two kinds of Yoga, yet the common acceptation of the term, restricts it to the restriction of breathing.
7. The true Yoga is the concentration of the mind in God, which is the only means of our salvation in this world; and this is achieved in either way of the regulation of breathing, or perfection in learning, both of which tend to the one and same effect, of fixing the attention in divine meditation.
8. The practical yoga by the regulation of respiration appears as too arduous a task to some persons, while proficiency in knowledge seems to be too difficult of attainment to others. But to my understanding the ascertainment of truth by theoretical knowledge seems to be far better than practice.
9. Ignorance is ever ignorant of truth, which does not lend its light to us in either our walking or sleeping states. So the ignorant practiser is always in ignorance both when he is in his meditative or otherwise; but knowledge is always knowing, both when the knower is awake or asleep.
10. The practical yoga which stands in need of fixed attention, painful postures, and proper times and places, is impossible to be practiced, owing to the difficulty of getting all these advantages at all times.
11. I have thus described to you, O Ráma! both the two kinds of yoga propounded in the scriptures, and the superiority of the pure knowledge, which fills the intellect with its unfading light.
12. The regulation of the breathings, the firmness of the body and dwelling in sequestered cells, are all I believe as pregnant of consummation; but say, which of these is capable of giving knowledge to the understanding, which is the greatest perfection in human nature.
13. Now Ráma! if you think it possible for you, to sit quiet with utter suppression of your breaths and thoughts; then can you attempt to sit in your calm posture of meditation without uttering a single word.

CHAPTER XIV. NARRATIVE OF BHUSUNDA AND DESCRIPTION OF MERU.

1. Vasishtha related:--The vast universe, O Ráma! is but an evolution of the will of the Infinite Brahman, just as the various representations in the mirage, are but eversions of solar rays.
2. Here the divine Brahmá that is born of the lotus-form navel of Vishnu, takes the title of the creator and preserver of all, that has been produced by the Supreme Spirit; and is called also the great father of all, for his producing the prime progenitors of mankind.
3. This divine being brought me forth from his mind, where fore I am called the mánasaputra or progeny of the mind, of the mind of this holy personage. He made me settle first in the fixed polar circle of the starry frame, I viewed the revolutions of the planetary spheres, and the successive Manvantaras before me.
4. Residing once in the imperial court of the lord of gods (Indra), I heard the accounts of many long living persons and people, from the mouths of Narada and other messengers of the gods.
5. There was once on a time the sage Sálatapá among them; who was a person of great understanding, a man of honor and restrained in his speech; and said by way of conversation:--
6. That there was in the north east summit of mount Meru, a spot full of sparkling gems, where there was a Kalpa tree of the Chuta or Mango kind, which yielded its fruits in all seasons of the year.
7. The tree was covered all over with fresh and beautiful creepers, and a branch of it extending towards the south, had a large hollow in its top, containing the nest of birds of various kinds.
8. Among them there was a crow's nest, belonging to one old crow by name of Bhusunda, who lived quite happy with himself; as the god Brahmá dwells content in his lotus-bed.
9. There is no one in the womb of this world so long lived as he, nor even the gods in heaven, can boast a greater longevity than he among the feathered group; and it is doubtful whether there may be another as old as he in times to come.
10. This crouny crow was beauteous even in old age, and had become passionless and great-minded by his long experience. He remained quiet with the tranquility of his mind, and was graceful as he was full of knowledge of all times.

11. If anyone may have the long life of this crow, his life becomes meritorious, and his old age is crowned with wisdom.
 12. In this manner, he related the virtues of the bird in full, at the request of the gods in heaven; and did not utter anything more or less, before the assembly of the deities who knew all things.
 13. After the gods had been satisfied with the narration of the veteran crow, I felt a great curiosity in me, to see and know more of this old aged bird.
 14. With this desire, I hastened to the spot, where the crow was said to rest in his happy nest; and I reached in a short time, to the summit of Meru, which was shining with its precious stones.
 15. The peak of the mountain was flaming as fire, with the glare of its gems and red earth, and these painted the upper sky, with the bright color of flowery honey and sparkling wine.
 16. The mountain shone as brightly as it were burning with the blaze of the last conflagration, and the sky was reddened by their reflection with shades of clouds; appearing as the smoke of fire or the blue luster of sapphire.
 17. The mountain appeared to be formed by a collection of all kinds of colors on earth, which gave it the appearance of the variegated sky in west at the time of the setting sun.
 18. The flame of fire proceeding from its crater, and emitted through the crevice on its top, seemed as the digestive fire of the Yogi, carried up from his bowels to the cranium in Yoga.
 19. The reddish peaks and heights of Sumeru, resembled his arms and fingers painted with lac-dye; in order to lay hold on his consort the fair moon by way of sport.
 20. The lurid flame of wild fire on this mountain, seemed as the burning blaze of sacrificial fires, which are fed with clarified butter were rising to heaven.
 21. The mount with its elevated summit seemed to kiss the face of the sky, and to raise its fingers in the form of its peaks and heights, with their blazing gems resembling the nails of the fingers, in order to count the scattered stars.
 22. The clouds were roaring on one side of it with the loud noise of the drums, and the young plants and creepers were dancing in the happy trees on another, clusters of flowers were smiling as blooming beauties on this side, and the swarms of humming bees were hovering on them on that.
 23. Here the lofty palm trees seemed to be smiling with shewing their teeth in their denticulated leaves, on seeing the giddy groups of Apsaras, swinging and strolling about loosely in their amorous dalliances under their shade.
 24. There the celestials were resorting in pairs to their caves in the mountain, in order to relieve themselves to their trouble of trudging over the rugged paths of the craggy mountain; and they were clothed in the white vest of the open, and having the stream of Ganges falling from high for their sacred thread.
 25. The white mountain stood as a grey headed hermit, holding the reeds as canes in his hand; and the celestial inhabitants of the mount, rested in the coverts of the creepers, being lulled by to sleep by gurgling sound of the waters falling from precipice to precipice.
 26. The mountain king was crowned by the full blown lotuses that grow on its top, and was regaled by the sweet fragrance; which the fragrant breezes bore from them. It was decorated with the gems of the starry frame on its crown, and charmed with the sweet songs of the Gandharvas playing their tunes on it.
 27. His hoary head pierced the silvery region of heaven, and was one with it in being the abode of the gods.
 28. The many colored tops of Meru, emitting the various colors of the red, white, black, blue, yellow, and gray stones that are embodied in its body, lent the sky its variegated colors in the morning and evening, while the various color blossoms on its tops, invited the Heavenly nymphs to their rambles and sports over them.
- CHAPTER XV. VASISHTHA'S VISIT TO BHUSANDA.
1. Vasishtha continued:--I saw the Kalpa tree on the top of one of these peaks, which was girt by its branches on all sides; and covered with flowers appearing as tufts of hairs on its head.

2. This tree was covered with the dust of its flowers, which shrouded it as a thick mist or cloud; and its flowers shown as bright as brilliant gems upon it; its great height reaching to the sky, made it appear as a steeple or height standing upon the peak.
3. Its flowers were twice as much as the number of stars in heaven, and its leaves redoubled the clouds in their bulk and thickness. Its filaments were more shining than the flash of lightnings, and the pollen of the flowers were brighter far than the surrounding beams of the radiant sun.
4. The songs of the Gandharvas dwelling on the branches of this tree, resounded to the buzz of the humming bees, and the nimble feet and waving palms of the Apsaras in their sportive dance on every leaflet, reduplicated the number of the leaves as much again.
5. The spirits of the aerial Siddhas and Gandharvas hovering on this tree, far out-numbered the number of birds that flocked and fluttered about it; and the greyish frost which wrapped it as a shining covering, outshone the glossy rind which served for its raiment of fine linen.
6. The top of this tree touches the lunar sphere, and by deriving its moisture from that humid planet, yields its fruits of larger size than the orb of the moon itself. And the clouds gathering about its trunk have doubled the size of its joints.
7. The gods rested on the trunk of this tree, and the Kinnaras reposed themselves on its leaves, the clouds covered its trees, and the Asuras slept under its branches.
8. The Apsaras repelled their mates by the sound of their bracelets, as the bees put the beetles to flight by their busy buzzing, and sucked the honey from the flowercup to their fill.
9. The tree of desire extends on all sides of the sky, and fills the space of the whole world, by embodying the gods and demigods and men and all kinds of living beings in it.
10. It was full of its blooming buds and blossoms, and was covered with its tender leaves and leaflets. It was filled with its flourishing flowers, and had graced the forest all around.
11. It flushed with its filaments, and abounded with its shining small flowers; it was full with its radiant coverings and ornamented trappings, to afford to the wants of its votaries, and it was ever in a flurry with sportive dance of the tender plants and creepers all around it.
12. It was full laden with flowers on all aides, and was abundant with its fruits on all its branches, and being filled with the copious flower dust of its flowers, which it lavished and scattered on all its sides, it became charming and attractive of all hearts towards it.
13. I saw flock of the feathered birds fluttering about the happy covered shelters, or resting about the broad branches of the tree; some of these were reposing in the coverings of the leafy tree, and others pecking the flowers and fruits with their bills.
14. I saw the storks and swans which are the vehicles of Brahmá, feeding on fragments of lotus-stalks, resembling the digits of the bright moon in whiteness; and picking the bulbous roots of the Arjuna and lotus plants in the lakes.
15. The swans of the geese of Brahmá, muttered the omkára, the initial syllable of the Vedas, as they were addicted in it by their teacher the gods, Brahmá himself.
16. I saw the parrots with their blue wings resembling the blue clouds of heaven, and saw their red dusk beaks shining as the flash of lightnings, and uttering their shrill sound in the manner of the swáhá of the Veda.
17. I saw also the green parrots of the god of fire, scattered all about like the green kusa grass lying scattered on the sacrificial altar of the gods; and I saw the young peacocks with their crests glowing as the glistening flames of fire.
18. I saw there the groups of peacocks fostered by the goddess Gauri, as also the big peacocks belonging to the god Kumára; I saw likewise the vehicle of Skanda, which are versed in knowledge.
19. I saw there many heavy and huge bodied birds, that are born to live and breed and die away in their natal air, and never descend down on the nether ground. These were as white as the clouds of autumn and nestles with their mates in air, and are commonly known under the name of Aerial Birds.
20. I saw the goslings of the breed of Brahma's geese, and the younglings of the brood of Agni's parrots. I saw the peacocks forming the vehicles of war god Skanda.

21. I saw the Bharadwája and I saw there many other kinds of big Charui birds. I saw also Kalavinca sparrows, the little cranes and pelicans and cuckoos and vultures likewise and cranes and cocks.

22. I saw likewise a great variety of other birds as the Bhushus, Chushus and partridges of many kinds, whose numbers are no less than all the living animals of this earth taken together.

23. I then began to pray from my etherial seat, and through the thickening leaves of the tree to the nest of the bird; amidst the hollows of far distant branches towards the south.

24. After some time I came to spy out at a distance a body of crows, sitting in rows like leaves of the branches, and resembling the streaks of dark clouds on either sides of the Lokáloka horizon.

25. Here I saw awhile afterwards, a lonely branch with a spacious hollow in it. It was scattered over with various flowers and smelling with a variety of perfumes.

26. It was the happy abode of virtuous women in heaven, which are perfumed with sweet scenting clusters of flowers, and there the crows were sitting in rows, as they were perfectly freed from all cares and sorrows.

27. Their great group appeared as the big body of a cloud, separated from the tumultuous air of the lower atmosphere and resting on the calm firmament of the upper sky; and the venerable Bhusunda was seen sitting quietly with his exalted body.

28. He sat there as an entire sapphire shining prominent amongst fragments of glass, and seemed to be of a bravet heart and mind, and of a dignified and graceful appearance.

29. Being heedful of the rule of the restriction of his respiration and suppression of his voice, he was quite happy with his long longevity, and was renowned everywhere as a long lived seer.

30. He witnessed the course of ages and periods, and marked their advent and exodus in repeated succession; and was thereby known as the time worn Bhusunda in this world, and a being of stout and unflinching mind.

31. He was weary with counting the revolutions of the Kalpa cycles, and with recounting the returns of the preserving divinities of the world; such as the Sivas, Indras, the gods of the winds and others.

32. He was the chronicler of all antiquity, and the recorder of the wars of the gods and demons, and the hurling of the high hills in heaven; and yet he was of a clear countenance and profound mind; he was complacent to all, and his words are as sweet as honey.

33. This old seer related distinctly all that was unknown and indistinct to other, he was wanting in his egotism and selfishness, and was the lord over all his friends and children, and his servants and their seniors and he was the true narrator of all things at all times.

34. His speech was clear and graceful, sweet and pleasing, and his heart was tender as the cooling lake, and as soft as the lotus-flower; he was acquainted with all usages and customs and the depth and profoundness of his knowledge, ever the serenity of his appearance.

.CHAPTER XVI. CONVERSATION OF VASISHTHA AND BHUSUNDA.

1. Vasishtha continued:--I then alighted before the veteran crow with my brilliant etherial body, as a bright meteor falling from the sky on the top of a mountain; and this my sudden appearance startled the assembly, as if they were disturbed by my intrusion.

2. The assembly of the black birds trembled like the lotuses of the lake, at the shaking of the gentle breeze; and the agitation of the air at my slow descent, troubles them as much as an earthquake troubles the waters of the deep.

3. But Bhusunda who was a seer of the three times, was at not all disturbed at my arrival; but know me as Vasishtha, now in attendance upon him.

4. He then rose from his leafy seat, and advancing slowly before me, he said with sweet sounds distilling as honey. I welcome you great sage to my humble cell.

5. Then he stretched both hands to me, holding clusters of flowers that he had at his will and then scattered them in hand-full upon me, as a cloud scatters the dewdrops over the ground.

6. Take this seat said he, and stretched with his hand a newly shorn rind of the Kalpa tree; this he had plucked with his own hand, nor needed the help of his attendant crows in this gladsome task.

7. On the rising of Bhusunda, the menials also arose from their seats, and then on seeing the sage seated on his seat, they looked to and took themselves to their respective seats and posts.

8. Then having refreshed myself with the sweet scent of the Kalpa creepers all about me, I was surrounded by all the birds that gathered round me, and had their chief sitting face to face in front of me.

9. Having offered me the water and honey for my refreshment, together with the honorarium worthy of me, the high minded Bhusunda felt the cheer of his mind, and then approached me with a pleasing disposition and in words sweet as honey.

10. Bhusunda said:--O lord! you have after long favored us with your kind visit, which has by its ambrosial influence resuscitated our tree and ourselves.

11. I ween, O great Muni! that are honoured of the honourable, that it is by virtue of my long earned virtues that you are now brought to this place, and want to be informed from where your course is bent to my humble abode.

12. You sage, that have long wandered amidst the great gloom of this world, and know its errors by your infallible experience, must have at last in the peace of your mind.

13. What is it that makes you take this trouble on yourself today, is what we wished to be informed at present; and your answer to those that are expectant of it, will be considered as a great favor by them.

14. It is by the sight of your holy feet, O venerable sage! that we are put to the knowledge of everything; and yet our obligation at this uncalled for call of yours here, emboldens us to ask this farther favor of yours.

15. We know that it is your remembrance of us among the long living, that has directed your attention towards us, and made you holy to sanctify this place by your gratuitous visit to us.

16. Though thus we know this as the cause of your calling into us; yet it is our desire of satisfying ourselves with the sweetness of your nectarious words, that has prompted to propose this query to you at present.

17. In this manner did the long-lived crow, that was clear sighted with his knowledge of the three times, deliver his inquiry by way of formality.

18. Vasishtha answered—Yes, O king of birds! it is true as you say, that I have come here thus to see your long lasting self.

19. You are truly very fortunate with your serenity, and your wisdom has fortunately saved you from falling into the dangerous snares of this world.

20. Now sage, consent to remove my doubt regarding to your anility, and tell me truly of what family you are born, and how you come to know what is worth knowing.

21. Tell me sage, if you remember the length of life that you have passed, and if you recollect by your long clear vision how you came to be settled in this lodging.

22. Bhusunda replied, I will relate to you all, O great sage! that you ask of me, and your great soul shall have to hear it attentively without any inadvertence of your mind.

23. It is certain, O venerable sage! that the topics, which deserve the attention of great minded souls like yourselves; will prove effective of destroying the evils of the world, as the influence of the clouds and their propitious rains remove the heat of the sun.

CHAPTER XVII. DESCRIPTION OF BHUSUNDA'S PERSON.

1. Vasishtha said:--Now Ráma, know this Bhusunda, who was of a complexion as black as that of a cloud heavy with water in the rainy season; to have a countenance which neither merry nor sorry, and a mind free from deceit and cunning.

2. His voice was grave and mild, and his words were accompanied by a gentle smile, and he spoke of the three worlds, as if he balanced three beal fruits in his hands.

3. He looked on all things as they were mere straws before him, and weighted the lives of men in proportion to their enjoyments, and by the ratio of their rations on earth, he had the knowledge of the knowables and the unknowable one.

4. He was big bodied grave and quiet, and calm as the mount Mandara; and his mind was full and clear as the calm ocean after a storm.
5. His mind was perfectly tranquil and quite at ease; and full of joy within itself; and acquainted with the appearance and disappearance of all beings born in this world.
6. His countenance was delightsome with his inward delight, and his voice was sweet as the melody of a sweet song; he seemed to have taken a new born form on himself, and his joyfulness dispelled the fears of men.
7. After he had respectfully received and approached me, with his pure and dulciate words; he began to recite to me his own narration, as the rumbling of a rainy cloud, delights the hearts of the thirsty world.

CHAPTER XVIII. MANNERS OF THE MATRIKA GODDESSES.

1. Bhusanda related:--There is in this world, the god of gods Hara by name; who is the chief among the celestials, and honoured by all the divinities of heaven.
2. He had his consort Gauri constituting the better half of his body, and by whom he is embraced in the manner of an ivy clasping the young Amra tree. Her bosom resembled a cluster of blooming blossom, and her eyes resembled the lines of black bees fluttering in the summer sky.
3. The hoary locks of hair on the braided head of Hara, were entwined as with a white lace, by the snow white stream of ganges, whose waves and waves as clusters of flowers on the hair-band.
4. The crown of his head was decorated with the shining milk-white disc of the moon, which sprung from the bosom of the Milky Ocean; and spread her bright radiance and ambrosialdews about his person.
5. The constant flowing of ambrosial nectar, from the disc of the moon on his crest, has made him immortal by reducing the heat of the deadly poison which he swallowed, and has marked his throat with the bluish color of the sapphire or lapis lazuli, whence he named the blue throated Nilakantha.
6. The god is besmeared with powdered ashes on his body, as emblematical of the particles of dust, to which the world was reduced by the flame of his all destructive conflagration; while the stream of water flowing from the ganges on his head, is typical of the current of his clear knowledge of all things.
7. His body is decorated with strings of blanched bones, which are brighter far than the silvery beams of fair moon, and these serve as necklaces of argent and pearly gems about his person.
8. His vest is the open sky with its plates of folded clouds, which are washed by the milk white beam of the moon, and studded with the variegated spots of the stars.
9. He is beset by the prowling jackals, devouring the burnt carcasses on funeral grounds, and holds his abode beyond the habitations of men, in cemeteries and mortuaries in the outskirts of cities.
10. The god is accompanied by the Mother goddesses (Matris), who are decorated with strings of human skulls about their necks, and girt with the threads of their entrails on their bodies; while the fat and flesh of dead bodies, and the blood and moisture of putrid carcasses, form their delectable food and drink.
11. Their bodies are soft and shining as gold, and moving about with sparkling gem on their heads and bracelets of snakes curled round their wrists.
12. The acts of this god are dreadful to relate, and strike terror in hearts of the gods and demons, and all beings beside. One glance of his eye is enough to set the mountains in a blaze, and his hunger grasps the whole world in one morsel.
13. The perpetual rest of his meditative mind in holy samadhi trance, has restored the world to rest; and the movement of his arms at intervals, is attended with the destruction of demons.
14. His forms of the elements are intently bent on their fixed purposes, without being deterred from them by the impulses of his anger, hatred or affection; and the wind of his breath makes the mountains to tremble, and turn the humid earth to arid ground.
15. His playmates are the devils with their heads and faces, resembling those of bears and camels, goats and serpents; and such as have their heads for hoofs, and their hoofs as their

hands, and whose hands serve as their teeth, and who have their faces and mouths set upon their bellies and breasts.

16. His face shone brightly with the rays of his three eyes; and the mátris were dependant on him as his dependant demoniac bands-gana-devatás.

17. The Mother goddesses (Matris) joined with the bands of demons, dance about him lowly at his bedding, and feed upon the living bodies, that are born and dead in all the fourteen regions of creation.

18 The Mother goddesses (Matris) having their faces as those of asses and camels, passed at great distances from him; and are fond of feeding on the flesh and fat, and drinking the red hot blood of bodies as their wine. They have the fragments and members of dead bodies, hanging about their persons as strings of pearls.

19. They reside in the hollows of hills, in the open sky and in other regions also; they dwell also in the holes underneath the grounds, and like to abide in cemeteries and in the holes and pores of human and brute bodies.

20. There are the Goddesses known under the names of Jayá and Vijayá, Jayanti and Aparajitá; and again Sidha Raktá and Alambusha, and also another bearing the name of Utpatá.

21. These eight are denominated the Nayikai of leaders, of the whole body of Mátrikas; the others are subordinate to these, and there are others again subordinate to them.

22. Among all these venerable Mátrikas, there one by name of Alambusha, that is the source of my birth; and this I have revealed to you on account of your great favor to me, by your kind call to my cell.

23. She had the crow by name of Chanda for her vehicle, which had its bones and bills as strong as the bolts of Indra's thunder; it was dark as a mountain of blackjet or blue agate, and served her Goddess as Garuda served the consort of Vishnu.

24. This group of eight Mátri Goddesses were once assembled together, and bent their course in the ethereal firmament on some of their malevolent purposes.

25. They made their merry makings and religious revels in the air, and then turned their course to the left side where they halted at the shrine of Tumburu, which was sacred to Siva.

26. They there worshipped the forms of Tumburu and Bhairava, which are adored in all the worlds; and then entertained themselves with a variety of discourses, seasoned with drinking and singing.

27. Then they look up the topic among other subjects of their conversation, as to whether they were slighted and disliked by their paramour—the spouse of Umá, who is taken to share one half of his body.

28. We shall now show him our prowess, that he may never think of despising our great powers even by a contemptuous look, for though the god feigns to be single and naked, yet we know he is divided in two parts with his consorts Umá forming his better half.

29. Thus determined the goddesses overpowered Umá by some potent charm of theirs, and by sprinkling a little water upon her, as they do to captivate a beast, which they are going to sacrifice before the altar, and by this spell they succeeded both to change the fine features of Durga, as also to enervate her frame.

30. They succeeded also by their power of enchantment, to detach Umá from the body of Hara, and set her before them, with an imprecation of converting her fair form to their dark form.

31. They made great rejoicings on the day of their cursing of Párvati; when they all joined in dancing and singing, and making their giddy revelries before her.

32. The shouts of their great joy and loud laughter resounded in the sky, and the jumping and hopping of their big bodies, laid open their backs and bellies to sight.

33. Some laughed as loudly with the deafening clappings of their palms that they rebounded in the sky as the roarings of lions and clouds. They showed the gestures of their bodies in their warlike dance, and the sound of their singing rang through the forests and reached in the mountains.

34. Others sang as loud as it rang through the mountain caves, and ran to the depth of the ocean; which reswelling waveed with its surges as at the time of the full-moon tide.

35. Others drank their bowels, and daubed their bodies from head to foot with liquor; and muttered their drunken chatters, that chattered in the sky.

36. They drank over and sang louder and louder. They turned about as tops, and uttered and muttered as drunkards. They laughed and sipped and chopped and fell down and rolled and prattled aloud. Thus they reeled in fits, and bit the bits of their flesh meats, till these drunken dancing goddesses did all their orgies in their giddy revels.

CHAPTER XIX. BHUSUNDA'S NATIVITY AND HABITATION.

1. Bhusunda continued. Thus while the goddesses were in the acts of their merriment, their attractive vehicles or carrier birds also caught the infection, and indulged themselves in their giddy jigs and giggles, and in drinking the red blood of their victims for their liquor.

2. Then giddy with their drink the chattering swans, that were fit vehicles for Brahma's consorts, danced and frolicked in the air, in company with the crow Chanda the carrying bird of Alambusha.

3. Then as the swans darted down, and kept dancing and drinking and chattering on the banks of streams, they felt impassioned and inflamed by lust: because the borders of waters are excitants of desire.

4. Thus the swans being each and all excited by their carnal desire, dallied with that crow in their state of giddiness, which is often the cause of unnatural desires.

5. Thus that single crow, Chanda by name, became spoused to seven swans at once on that bank; and cohabited one by one with everyone of them, according to their desire.

6. Thus the swans became pregnant after gratification of their lust, and the goddesses being satisfied by their merry dance, held their quiet and took to their rest.

7. Then these goddesses of great delusion, advanced towards their consort Siva, and presented unto him his favorite Umá for his food.

8. The god bearing the crescent moon on his forehead, and holding the trident in his hand; coming to know that they had offered his beloved one for his meat, became highly incensed on the Mother goddesses (Matris).

9. Then they brought out the parts of the body of Umá, which they had taken in as their food from their bodies; and presented her entire for her remarriage with the moon-headed deity,

10. At last the god Hara and his consorts being all reconciled to one another together with their dependants and vehicles, retired to their respective quarters with gladness of their minds.

11. The geese of Brahmá perceiving their pregnancy, repaired to the presence of their goddess, and represented to hear their case, as I have, O chief of sages! already related unto you.

12. The Devi on hearing their words, spake kindly unto them and said:--you my servants, cannot now be capable of bearing my car in the air as before; but must have the indulgence of moving about at your pleasure, until you have delivered of your burdens.

13. After the kind goddess had said these words to her swans, that were ailing under the load fetuses, she took herself to her accustomed meditation, and remained in her irreversible rest with the gladness of her mind.

14. The swans that were now big with the burden of their embryos, grazed in the lotus bed of Vishnu's navel, which had been the birth place of the great Brahmá before.

15. The swans then being matured in their pregnancy, by feeding upon the lotus-like navel of Vishnu, brought forth their tender eggs in time, as the calmly creepers shoot out in sprouts in the spring.

16. They laid twenty one eggs in their proper time, which afterwards split in twain, like so many mundane eggs in lake located in the navel cavity of Vishnu.

17. It was these eggs, O great sage! that gave birth to twenty one brethren of ours, all of whom are known under the name of the fraternity of Chanda crows.

18. These being born in the lotus bed of Vishnu's navel, were fostered and bred up in the same place, till they were fledged and enabled to fly and flutter in the air.

19. We then joined with our mother swans in the service of our Mâtri goddess, who after our long services unto her, was roused from her intense meditation at last.

20. Now sage, it was in course of time, that the goddess Brahmi inclined of her own complaisance, to receive us into her good grace, and favor us with the gift (of foresight), whereby we are quite liberated in this life.
21. Thought in ourselves of remaining in peace, and in the tranquility of our minds; and being determined to take ourselves to solitary contemplation, we went to our father the old crow Chanda for his advice.
22. We were received into the embraced of our father, and favored with the presence of his goddess Alumbusha; they looked on us with kindness, and allowed us to remain near them with our self restricted conduct.
23. Chanda said:--O by darlings! have you obtained your release from weaving the web of your desires? You are then set free from the snare of this world, which bend fast all beings in it.
24. If not so, then I will pray unto this goddess of mine, who is always propitious to her devoties, to confer on you the blessing on complete knowledge
25. The crows replied—O sir! we have known whatever is knowable, by the good grace of the Goddess Brahmá, it is only a good solitary place, which we now seek for the sake of undisturbed meditation.
26. Chanda returned—I will point it out to you, in the high mountain of Meru in the polar region; which is the seat of all the celestials, and the great receptable of all the treasures and gems on earth.
27. This mountain stands as the lofty pillar of gold, in the midst of the great dome of the universe; it is lightest by the luminous orbs of the sun and moon as its two lamps, and is the residence of all kinds of animals.
28. This lofty mountain stands as the lifted arm of this orb of the earth, with its shiningpeaks and heights resembling its fingers and their jewels, and having the moonbeam, as a golden canopy raised over its head, and the sounding main girding the islands for its bracelets.
29. The mount Meru is situated in the midst of the Jambudwipa (Asia) as its sole monarch, and is beset by the boundary mountains as its chieftains on all sides. With its two eye balls of the rolling sun and moon, it glances over the surrounding hillocks, as the king seated in the center, looks on the courtiers sitting all about him.
30. The clusters of stars in the sky, hangs as wreaths of málati flowers around his neck, and the bright moon that leads the retinue of stars, forms the crowning jewels over his head, the firmament on the ten sides girds him as his vest, and the Nagas of both kinds are warders at his gates.
31. The Apsaras of heaven are employed in fanning him with the breeze from all quarters, and flapping over him their chowries of the passing clouds, with their hands decorated with the variegated colors of heaven as their ornaments.
32. His huge body stretched over many yojanas, and his feet are rooted fast many fathoms underneath the earth; where they worshipped by the Nágas, Asuras and large serpents.
33. It has thousands of ridges and steeps, crags and cliffs, below its two eyes of sun and moon; and these are praised as celestial regions by the gods, Gandharvas and Kinnaras that inhabit in them.
34. There are fourteen kinds of superior beings, inhabiting the supernal sphere of this mountain; and these dwell there with their households and relatives, in their respective circles, without ever seeing the city or citadel of another.
35. There is a large ridge on the north east corner of this mount, with its shining summit rising as high and bright as the shining sun.
36. There stands a large Kalpa tree on the out side of that ridge, which is peopled with living beings of various kinds; and appears to present a picture of the whole world in miniature.
37. The southern stem of this tree has a protruding branch with its golden leaves, and its blossoms blooming as clusters of brilliant gems; and presenting its fruit as lucid and luscious to view, as the bright and cooling orb of the moon.
38. I had formerly built my nest on that branch, and decorated it with all sorts of shining gems; and there it was, O my offspring! that I sported and enjoyed myself, as long as my goddess sat in her meditative mood.

39. My nest was hid under the shining flowers, and stored with luscious fruits, and its door was fastened with bolts of precious gems.
40. It was full of young crows, who knew how to behave properly with one another; its inside was scattered over with flowers, and was cooling at all times and seasons.
41. Repair therefore, my children! to that nest, which is inaccessible even to the gods; because by remaining there, you will obtain both your livelihood and liberation without any molestation.
42. Saying so, our father kissed and embraced everyone of us; and presented to us the meat food, which he had got from his goddess.
43. After taking our repast, we prostrated ourselves at the feet of our father and his goddess, and then flew in the air, from the Vindhyan range which is sacred to the divinity of Alumbusha.
44. We passed over the nether sky, entered into the region of the clouds; then coming out of their hollow caves, we flew aloft on the wings of the winds to the empty void of the etherial gods to whom we paid our homage.
45. Having then passed the solar world, we arrived at another sphere of the fixed stars above, where we saw the heaven of the immortals and thence reached the highest heaven of Brahmà.
46. There we bowed down to the goddess Bráhmí, and our mother (the swan) which was her vehicle; and related in length to them the command of our father unto us.
47. They endeared and embraced us with kind affection, and then bade us to do as we were bid by our sire. At this we bowed down to them, and took our departure from the seat of Brahmà.
48. We then directed our flight to Meru where we found out this kalpa tree and our appointed nest in it. Here we line apart and remote from all, and hold our silence in all matters.
49. We passed the region of the rulers of the skies, which shone to a great distance with the blaze of solar rays; we fled through the empty air with the velocity of winds.
50. I have thus related to you in length in answer to your question, regarding the manner of our birth and how we are settled in this place; I have told you also how we came to the knowledge of truth, whereby we have come to this state of undisturbed peace and tranquility, now bid us, O great sage! what more can we relate to satisfy your curiosity about us.

CHAPTER XX. EXPLICATION OF MYSTERIOUS CHARACTER OF BHUSUNDA.

1. Bhusunda continued. This world has existed by the prior and past kalpa, in the very same state as it does at present, and there is no variation in the formation or location of anything in any wise.
2. Therefore O great sage! I am accustomed to look to the past and present with an equal eye, and will relate the events of my passed life and by gone ages for your information, as if they are existent with me even at present.
3. I find today, O great sage! the fruit of my pious acts of my passed life, that have rewarded me with your blessed presence in this my humble cell.
4. This nest of mine, this branch of the tree, this kalpa tree and this myself, are all blessed by your propitious presence in this place.
5. Consider sage, to accept of this seat and this honorarium, which are here offered to you by a suppliant bird; and having purified us by your kind acceptance of our poor offerings, please command what other service can we render unto you.
6. Vasishtha said.—Ráma! after Bhusunda had again presented the seat and honorarium to me, I offered to him another request in the following words.
7. I said, tell me, O you senior among birds, why don't I see here those brethren of yours, who must be equally senile and strong in their bodies and intellects, as you show yourself to be?
8. Bhusunda answered and said:--I am here destined to remain alone, O Muni! to witness the continuous course of time, and to count and recount the revolutions of ages, as they reckon the succession of days and nights.
9. During this length of time, I had the misfortune to witness all my juniors and younger brothers, to their mortal frames as trifling straws, and find there rest in the blessed state.

10. I saw, O great sage! the very long lived, and the very great indignity, the very strong and very wise, to be all gorged in the unconscious bowels of bodiless death.
11. Vasishtha said—Say, O venerable father! how you remained unmolested by the deluvian tempest, which outstripped the winds in its velocity, and bore the great bodies of the sun and moon and stars as jewels hanging about its neck.
12. Say, O primeval seer! how you escaped unscorched by the burning flame of solar rays, which metted down the uprising mountains, and consumed their woods in one all devouring conflagration.
13. Say, O venerable sagee, how you remained unfrozen under the cold moonbeams, that froze the clear waters to hard stone; and how you fled unhurt from the showers of hail, which were poured in profusion by the deluvian clouds.
14. Say, O ancient bird! why you were not crushed under the snows, which fell from the deluvian clouds as thickly as huge trees, when they are felled by axes from the tops of high hills.
15. Say, why this Kalpa tree which rises higher than all other forests, was not broken down, when all other trees on earth, were levelled to the ground by the universal tornado.
16. Bhusunda replied:--Our station, O Bráhmañ! in the open and empty air, is quite supportless and without any solid or fixed support. It is either unnoticed or looked upon with disregard and contempt by all, and our living and livelihood is the most despicable among all living beings.
17. Thus has the Lord of beings appointed these aerial beings, to remain free from disease and death in these forests, or fly about in the empty air in their aerial course.
18. How then, O venerable sage, can any sorrow or sickness befall us here, where we are born to be immortal, and rove freely in open air; and are free from those pains and sorrows, which take those birds that are bound in snares of their desires, and are subject to their hopes and fears?
19. We sage, have always placed our reliance on the peace and contentment of our souls, and never allow ourselves to fall into error, of taking the unsubstantial for substantial.
20. We are quite content with what simple nature requires and affords, and are entirely free from those cares and endeavours which are attended with pain. We live only to pass our time in this our own and lonely lodging.
21. We neither wish to entirely wallow in our bodily enjoyments nor desire death to avoid the retribution of our acts; but live as long as we have to live, and die when death comes upon us.
22. We have seen the changeful states of mankind, and witnessed many instances of the changing fortunes of human affairs, and have thereby banished all sorts of restlessness from our bodies and minds.
23. By the constant light of our internal spirit, we are kept from the sight of all sorrow and grief; and from our seat on the height of the Kalpa tree, we clearly see the course of the world and the changes of time.
24. Though we are wholly unacquainted with the changes of days and nights, on this high height of our heavenly mountain; yet we are not ignorant of the changing fortunes of the times and events, in the solar and sublunary worlds which roll constantly below us.
25. Though our habitation in the cell of this Kalpa tree, is ever illumined by the light of gems which are inlaid in it; yet we can know the course of time by the respirations of our breath, which as a chronometer informs us with the regular course of time.
26. Knowing what is real from all that is unreal, I have desisted from my pursuit after unrealities, and settled in my knowledge of the true reality; and by forsaking its natural unsteadyness, my mind is practised to rest at all times in its perfect peace and tranquility.
27. We are not led to the snare of false worldly affairs, nor frightened like earthly crows in our yearning after food by the hissings of men.
28. It is by the serene light of the supreme joy of our souls, and by the vertue of the unalterable patience of our minds, that we look into the errors and delusions of the world, with out falling in them ourselves,
29. Know great sage, that our minds remain calm, even under the shock of those dangers and perils, which ruffle the tempers and understandings of ordinary people; just as the pure crystal remains unstained by the blackest colors that environ it all around.

30. The course of the world, appears very smooth and pleasant in its first beginning; but upon mature consideration, it proves to be frail, unsteady and false, as one goes on in it.
31. Thus all living beings are seen to pass away, and whether to return here again or not, nobody can tell; what then is it that we must fear.
32. As the course of streams runs continually to the ocean, so the progress of life tends constantly to the depth of eternity; but we that stand on the border of the great ocean of eternity, have escaped from being carried away by the current of time.
33. We neither cling to our life nor fling it away, but bear it as well as we may, and remain as airy orchids, lightly touching and unattached to their supporting tree.
34. It is more over by the good of the best sort of men, who are beyond the reach of fear, sorrow and pain like yourself; that we have been set free from all sorts of malady.
35. From the examples of such persons, our minds have become cold, and unconcerned about the affairs of busy life; and are employed only in scanning truth and the true nature of things.
36. Our souls finding their rest in their unchangeable and unperturbed state have the fullness of their light and delight, as the sea has its flux of floodtide at the rising of the full and new moon upon its bosom.
37. Sage, we were as highly pleased at your presence here at this time, as the Milky Ocean was overflowed at its churning by the Mandara mountain.
38. Sage, we do not account anything as more precious and more favorable unto us, than that the holy saints that have nothing to desire, should take pains to pay their kind visit to our humble cell.
39. What do we gain from our enjoyments, which are pleasant for the time being, and lose their zest the next moment; it is the company of the great and good only, that gives the best gifts like the philosopher's stone.
40. You sage, who are cool and grave in your nature, and soft and sweet and slow in your speech, are like the beneficent bee, that sits and sips the juice from the flowers in the three worlds, and converts it to the sweet balm of honey.
41. I think, O spiritual sage! all my sins to be removed at your blessed sight, and the tree of my life to be blessed with its best fruit of spiritual bliss, which results from the society of the virtuous, and whose taste removes all diseases and dangers.

CHAPTER XXI. EXPLANATION OF THE CAUSE OF THE CROWS LONGIVITY.

1. Bhusunda continued. This Kalpa tree whereon we dwell remains firm and unshaken amidst the revolutions of ages and the blasts of all destroying cyclones and hurricanes.
2. This tree of desire is inaccessible to other people dwelling in all worlds; it is therefore that we reside here in perfect peace and delight, and without disturbance of any kind.
3. When Hiranyákha the gigantic demon of antideluvian race, strove to hurt this earth with all its septuple continents into the lowest abyss, even then did this tree remain firm on its roots, and on the summit of this mountains.
4. And then as this mountainous abode of the gods, stood trembling with all other mountains of this earth, even then did this tree remain unshaken on its firm basis.
5. When Náráyana supported this seat of the gods on his two arms, and uplifted the mandara mount on the other two, even then did this tree remain unshaken.
6. When the orbs of the sun and moon, shook with fear, at the tremendous warfare of the gods and demons, and the whole earth was in a state of commotion and confusion, even then did this tree stand firm on its root.
7. When the mountains were up-rooted by the hail-storms blowing with tremendous violence, and sweeping away the huge forest trees of this mount of Meru, even then was this tree unshaken by the blast.
8. When the mount Mandara rolled into the Milky Ocean, and gusts of wind filling its caverns, bore it afloat on the surface of the water; and the great masses of diluvian clouds rolled about in the dome of heaven, even then did this tree remain stead fast as a rock.
9. When this mount of Meru was under the grasp of Kalanemi and was going to crush by his gigantic might, even then this tree remained steady on its roots.

10. When the Siddhas were blown away by the flapping wings of Garuda, the king of birds, in their mutual warfare for this ambrosial food, even then this remained unmoved by the wind.
11. When the snake which upholds the earth, was attacked by Rudra in the form of Garuda, who shook the world by the blast of his wings, even then was this tree unshaken by the wind.
12. When the flame of the last conflagration, threatened to consume the world with the seas and mountains; and made the snake which supported the earth on his hoods, throw out living fire from all his many mouths, even then this tree was neither shaken nor burnt down by the gorgeous and all devouring fire.
13. Such being the stability of this tree, there is no danger O sage! that can take us here, as there is no evil than can ever befall the inhabitants of heaven. How can we, O great sage! be ever exposed to any danger, who are thus situated in this tree which defies all casualties. We are out of all fear and danger as those that are situated in heaven?
14. Vasishtha rejoined: But tell me, O sagely bird! that has borne with the blasts of dissolution, how could you remain unhurt and unimpaired, when many a sun and moon and stars have fallen and faded away?
15. Bhusunda said: When at the end of a Kalpa period, the order of the world and laws of nature are broken and dissolved; we are then compelled to forsake our nest as an ungrateful man alienates his best friend.
16. We then remain in the air freed from our fancies, the members of the body become defunct of their natural functions, and the mind is released from its acts of willing.
17. When the zodiacal suns shine in their full vigor, and melt down the mountains by there intense heat, I then remain with my understanding; under the influence of Varuna's mantra or power.
18. When the doomsday flood winds blow with full force, and shatter and scatter the huge mountains all around, it is then by remembering the Párvati mantra that I remain as fixed as a rock.
19. When the earth with its mountains is dissolved into water, and presents the face of an universal ocean over its surface; it is then by virtue of the Váyu mantra or my flying power, that I keep myself aloft in the air.
20. I then convey myself across this visible world, and rest in the holy state of the spotless spirit; and remain in a state of profound sleep, without any agitation of the body and mind.
21. I remain in this mentally tranquil state, until the lotus-born Brahmá is again employed in his work of creation, and then I reenter into the limits of the recreated world, where I settled again on this tree of desire.
22. Vasishtha said: Tell me, O lord of birds, why the other Yogis do not remain as steady as you do by your dháraná or fixed attention?
23. Bhusunda replied, O venerable sage! It is because of the inseparable and overruling power of destiny, which nobody can prevent or set aside; that I am doomed to live in this wise and others in their particular modes of life.
24. None can oppose or remodel what must come to pass on him; it is nature's law that all things must be as they are ordained to be.
25. It is because of my firm desire that things are so fixed and allotted to my share, that they must so come to pass to my lot at each kalpa and over again, and that this tree must grow on the summit of this mountain, and I must have my nest in its hollow.
26. Vasishtha said: You sage, are as long-lived as our salvation is lasting, and are able to guide us in the paths of truth; because you are wise in true wisdom, and calm in your purpose of Yoga or deep meditation.
27. Sage, you have seen the many changes of the world, and have been experienced in all things in the repeated course of creations; must be best able to tell me the wonders that you have witnessed during the revolution of ages.
28. Bhusunda replied—I remember, O great sage! the earth beneath this mount of Meru to have been once a desolate land, and having no hill or rock, nor trees, plants or even grass upon it.

29. I remember also the earth under me, to have been full of ashes for a period of numberless and centuries of years.
30. I remember a time when the lord of day--the sun was unproduced, and when the orb of the moon was not yet known, and when the earth under me was not divided by day and light, but was lighted by the light of this mount of Meru.
31. I remember this mountain throwing the light of its gems on one side of the valley below it, and leaving the other in utter darkness; and resembling the Lokáloka mount presenting its light and dark side to the people on either side of the horizon.
32. I remember to have seen the war rasing high between the gods and demons, and the flight and slaughter of people on all sides of the earth.
33. I remember to have witnessed the revolution of the four Yuga ages of the world, and the revolt of the haughty and giddy asuras all along; I have also seen the Daitya demons driven back to the wall.
34. I remember the spot of the earth, which was carried away beyond the boundaries of the universal flood; and recollect the cottage of the world, to have only the uncreated three (Brahma, Vishnu, and Siva) left in it.
35. I remember to have seen no other creature on earth, except the vegetable creation for the long duration of one half of the four yuga ages.
36. I also remember this earth to be full of mountains and mountainous tracts, for the space of full four Yugas; when there were no men peopled on earth, or their customs and usages got their ground in it.
37. I remember to have seen this earth filled with the bones of dead Daityas and other fossil remains, rising in heaps like mountains, and continuing in their dilapidated and crumbling state for myriads of years.
38. I remember that formless state of the world, when darkness prevailed over the face of the deep, when the serpentine support of the earth fled for fear, and the celestials left their etherial courses; and the sky presented neither a bird or the top of a tree in it.
39. I remember the time when the northern and southern divisions (of India), were both included under the one boundary mountain (of Himalaya); and I remember also when the proud Vindhyan contended to equal the great Meru.
40. I remember these and many other events, which will be too long to relate; but what is the use of long narrations, if you will but attend to my telling you the main substance in brief.
41. I have saw innumerable Munis and manwantaras pass away before me, and I have known hundreds of the quadruple yugas glide away one after the other, all of which were full of great deeds and events; but which are now buried in oblivion.
42. I remember the creation of one sole body named Virát in this world, when it was entirely devoid of men and Asuras in it.
43. I remember that age of the world, when the Brahmans were addicted to wine and drunkenness, when the Sudras were out casted by the Suras; and when women had the privilege of polyandry.
44. When the surface of the earth presented the sight of one great sheet of water (after the deluge), and entirely devoid of any vegetable produce upon it; and when men were produced without cohabitation of man and woman, I remember that time also.
45. I remember that age of the world, when the world was a void, and there was no earth or sky nor any of their inhabitants in it, neither men nor mountains were in existence, nor were there the sun and moon to divide the days and nights.
46. I remember the sphere of heaven shrouded under a sheet of darkness, and when there was no Indra nor king to rule in heaven or earth, which had not yet its high and low and middle classes of men.
47. It was after that, the Brahmá thought of creating the worlds, and divided them into the three spheres of the upper, lower and the intermediate regions. He then settled the boundary mountains and distinguished the Jambu Dvipa from the rest.
48. Then the earth was not divided into different countries and provinces, nor was there, the distinctions of caste and creed, nor institutions for the various orders of its people.

There was then no name for the starry frame, nor any denomination for the polar star or its circle.

49. It was then that the sun and moon had their birth, and the gods Indra and Upendra had their dominions. After this occurred the slaughter of Hiranya-Kasipu, and the restoration of the earth by the great Varaha or boar like incarnation of Vishnu.

50. Then there was the establishment of kings over the peoples on earth, and the revelation of the Vedas given to mankind; after this the Mandara mountain was uprooted from the earth, and the ocean was churned by the gods and giant races of men.

51. I have seen the birth of the Garuda bird of heaven, that bore Vishnu on his back; and I have seen the seas breaking in bays and gulfs. All these events are remembered by me as the latest occurrences in the course of the world, and must be in the memory of my youngsters and yourself likewise.

52. I have known in former ages the god Vishnu with his vehicle of Garuda, to have become Brahmá with his vehicle of the swan, and the same transformed to Siva having the bull for his bearer and so the vice-versa.

CHAPTER XXII. ACCOUNT OF PAST AGES.

1. Bhusunda continued:--Moreover I will tell you sage, many other things that I remember to have occurred in the course of the world and under the flight of bygone times. I remember the births of the seers Bharadwája, Pulasta, Atri, Nárada, Indra, the Maríchis and yourselves also.

2. I bear in my mind the venerable Pulaha, Uddálaka, Kratu, Bhrigu, Angiras and Sanatkumara, Bhringi and Ganesa, and Skanda and others in their retinue, who were known as Siddharshis or complete sages of yore.

3. I retain the memory of Guarí, Sarasvatí, Lakshmi, Gayatrí and many more famous females, who are reckoned as female personifications of divine attributes. I have seen the mountains Meru, Mandara, Kailása, the Himalayas and the Dardura hills.

4. I carry in my memory the exploits of the demons Hiranyáksha, Kálanimí, Hayagríva, Hiranya Kasipu, Vati and Prahlada and many others of the Dánava or Demoniak race.

5. I keep in my mind the remembrance of the renowned Sibi, Nyanku, Prithu, Vainya, Nala, Nábhága, Mandháta, Sagara, Dilipa and Nahusa kings of men and rulers of earth.

6. I know by heart the names of Atriya, Vyasa, Válmika, Sukadeva, Vátsyayana and other sages, and know by memory the names of Upamanyu, Manimanki, Bhagiratha and other pious princes of old.

7. So there are many things of remote past times, and others of later ages and some relating to the present age; all of which are imprinted in the memory, wherefore it is needless to recount them over again.

8. O sagely son of Brahmá! I remember your eight births, in the eight different epochs of the world, and this is truly your eight births in which you have become a guest to my nest.

9. You are at one time born of air, and at another of heavenly fire; you are some time produced from water, and at others from empty voidness or of the solid rock.

10. The constitution of created bodies conforms us with the nature of the principle elements of which they are formed; and the positions of heavenly bodies, have a great influence on their production. I have witnessed three such formations of the world composed of fiery, aquatic and earthly substances at different times.

11. I remember ten repeated creations, in which the usages of people were uniform and alike; and the gods were settled in their abodes. They were contemporary with the Asuras whom they braved in battle, and were located in their homestead.

12. I saw the earth sinking five times under, and lifted up as many times by the divine Kurma Manvantara, or incarnation of Vishnu in the form of the tortoise, from below the overflowing ocean.

13. I witnessed the great battle of Suras and Asuras or the gods and demigods, in uprooting and uplifting the Mandara Mountain, for churning out the last ambrosia from underneath the ocean for twelve times over.

14. Thrice have seen the tyrant Hiranyáksha, that levied his tax upon the gods in heaven, hurling the fruitful earth with all her healing and medicinal plants underneath the ocean.

15. I saw Hari to have come down six times in the shape of Renuka's son or Parashuráma, and extirpate the Kshetriya race at the intervals of very long periods.
16. I remember, O sage! the return of a hundred Kaliyuga ages, and a hundred incarnations of Hari in the form of Buddha, and as the son of royal Suka or Suddhadana in the land of Kirata.
17. I bear in my remembrance the overthrow of Tripura thirty times by Siva, and the discomfiture of Dakhas' ceremony for more than once by the irritated Hara; and I recall to my mind the downfall of ten Indras by the offending God, who bears the crescent moon on his forehead.
18. I recollect the battle that has been fought eight times between Hari and Hara, and the first appearance of Vishnu and Siva, Jvaras or the cold typhoid fevers in these conflicts.
19. I remember O silent sage! the difference in the intellects of men at every succeeding age, and the various readings of Vedas at the ceremonial observances of mankind.
20. O sinless saint! The Puranas also though they agree in the main substance, are so full of interpolations, that they have been greatly multiplied in successive ages.
21. I remember also many historical works, which have been composed by authors learned in the Vedas in the succeeding ages.
22. I have the recollection of the other wonderful composition of legendary accounts, under the title of the Mahárámáyana a work comprising one hundred thousand slokas or tetra stichs, and full with sound wisdom.
23. This work presents the conduct of Ráma for the imitation of the men, and sets the misbehaviour of Rávana to the reproach of mankind. This teaching contains the essence of all wisdom, and serves as the luscious fruit of the tree of knowledge, placed in the palm of all people.
24. This work is composed by Valmíki, who will compose some others also in time; and these you will come to know, when they will be presented to world in time.
25. This work whether it is a composition of Valmiki, or the composition of some other person, is published for the twelve times, and is now going to be almost forgotten by men.
26. The other work of like importance is known under the name of Bhárata; I remember it to have been written by Vyása at first, but is becoming obsolete at present.
27. Whether it is the composition of person known by the name of Vyása, or a compilation of some other person, it has up to this time undergone its seventh edition, and is now going fastly to be forgotten.
28. I remember also, O chief of sages! many tales and novels and other scriptures, composed in every age and Yuga; which have been written in a variety of styles and diction.
29. O good sage! I remember to have seen also many new productions and inventions following one another in succeeding age; and it is impossible to enumerate this innumerable series of things.
30. I remember the Lord Vishnu descending many times on earth, for the destruction of ferocious Ráksasa, and is now to appear here the eleventh time under the name of Ráma.
31. I know the lord Hari to have thrice come down in his form of Nrisinha or leonine man, and thrashed the demon Hiranyakasipu as many times, as a lion kills an elephant.
32. Vishnu is yet to be born in his sixteenth incarnation at Vasudeva's abode, for the purpose of rescuing the earth from the burden of the oppression of its tyrannic lords and despots.
33. This cosmic phenomenon is no reality, nor it is even in existence; it is but a temporary illusion, and appears as bubble of water to disappear in next moment.
34. This temporary illusion of the phenomenals, rises and sets in the conscious soul of its own accord; as the boisterous waves rise up and subside themselves in the bosom of the waters.
35. I have known the world to be sometimes uniform in its course and in the state of things, at others there is a partial difference in their nature and order, and again total change has also been observed to take place in the constitution of things.

36. I remember the former nature and state of things, and the manner and actions of former people and the usages of those times; I saw them give room to others in their turn and those again to be displaced by others.
37. Every Manvantara or revolution of time; is attended O Brahman! with a reversion in the course of the world; and a new generation is born to supplant the old men of renown.
38. I have then a new set of friends and a new retinue of relatives; I get a new batch of servants, and a new habitation for my dwelling.
39. I had to remain same times in my solitary retreat by the side of the Vindhyan range, and some times on the ridge of the Sahya Mountain. I had at other times my residence on the Dardura Hills, and so my lodging is ever shifting from one place to another and never fixed in any spot forever.
40. I have often been a resident of the Himalayas, and of the Malaya Mountain in the South of India, and then led by destiny as described before I have found my last abode on this mount of Meru.
41. By getting to it, I built my nest on the branch of an Amra or mango tree, and continued to live there, O chief of the Munis! for ages and time without end.
42. It is by my pristine destiny that this tree has grown here for my residence, therefore, O sage! I can have no release from this body of mine to come to my desirable end.
43. It is by appointment of the predestination, that the same tree has grown here in the form of the Kalpa tree, which preserves the beauty even now, as it did at the time when my father Chanda had been living.
44. Being thus preordained by destiny I was settled in this place, when there had been no distinction of the quarters of heaven as the north or east, nor of the sky or mountain.
45. Then the north was on another side, and this Meru was in another place; I was then one and alone, and devoid of any form or body, and was bright as the essence, which is never shrouded by the darkness of night.
46. After awaking from the insensibility of my trance, I saw and recognized all the objects of creation; and knew the situations of the Meru and other hills and valleys from the positions of the stars, and the motions of heavenly bodies.
47. The site of the polar circle of Meru and the course of the planets being changed in different creations, there follows an alteration of the points of the compass, and a difference in the sides of the quarters; therefore there is nothing as a positive truth, except our conception of it such and such.
48. It is the vibration of the soul that displays these wonderful conceptions in the mind; and excites the various phenomena in nature. It converts a son to a father and makes a son of the father, and represents a friend as a foe and again shows a foe in the light of a friend.
49. I remember many men to become effeminate, and many women also to grow quite masculine; and I have seen the good manners of the Satya golden age to prevail in Kali, and those of the Kali iron age gaining ground in its preceding ages.
50. I have seen also many men in the Tretá and Dwápara Yugas ages of the world that were ignorant of the Vedas and unacquainted with their precepts; and followed the fictions of their own invention which led them to heterodoxy.
51. I remember also O Brahman! the laxity of manners and morals among the gods, demi gods and men since the beginning of the world.
52. I remember after the lapse of a thousand cycles of the four Yuga ages, that Brahma created from his mind some aerial beings of unearthly forms; and these spiritual beings occupied a space extending over ten cycles of creations.
53. I remember likewise the varying positions and boundaries of countries, and also the very changing and diversified actions and occupations of their people. I remember too the various costumes and fashions and amusements of men, during the ceaseless course of days and nights in the endless duration of time.

CHAPTER XXIII. DESIRE OF TRANQUILITY AND QUIESCENCE OF THE MIND.

1. Vasishtha rejoined:--I then besought the chief of the crows that was stationed on one end of a branch of the Kalpa tree to tell me how he was not liable to fall into the hands of death when all other animals moving about the expanse of the world, are doomed to be crushed under its all devouring jaws.

2. Bhusunda replied, You sage, that know all things and would yet ask me to tell that you know full well. Such bidding of my master emboldens your servant to speak out where he should otherwise hold his tongue.
3. Yet when you desire me to tell, I must do it as well as I can because it is considered to be the duty of a dependant, to carry out the commands of their kind masters.
4. Death will not demolish the man, who does not wear on his chest the pearl-necklace of his vicious desires; as a robber does not kill a traveller that has not the destructive chain of gold hanging on his breast.
5. Death will not destroy the man whose heart is not broken down by sorrows, whose breast is not sawed as a timber by the friction of his sighs, and whose body is not worsted by toil like a tree by sore worms.
6. Death will not overtake the man, whose body is not beset by cares like a tree by poisonous snakes lifting their hoods above its head; and whose heart is not burnt by its anxieties, like a wood by its enraging fire.
7. Death will not prey upon the person, who is not weakened by the poison of anger and hatred, and cavity of whose heart does not foster the serpent of greed in its darkness and whose heart is not corroded by the sore of cares.
8. He is not carried away by the cruel hand of death, whose body is not already fried by the fire of his resentment, which like hidden heat of the undersea fire, sucks up the waters of reason in the reservoir of the mind.
9. Death will not kill the person whose body is not inflamed by the fiery passion of love; which like the wild fire consumes the hoarded corn of good sense, and as a pair of sharp scissors rives the heart strings of reason.
10. Death does not approach the man who puts his trust in the one pure and purifying spirit of God, and has the rest of his soul in the refuge of the Supreme Soul.
11. Death does not lay hold on the person that is firm and calm in the same posture and position, and does not wander like a monkey from one tree to another, and whose mind is a foruleer to unsteadyness.
12. Thus then the mind being settled in unalterable state of calm repose in its Maker, it is no more possible for the evils and diseases of this world, to overtake it at anytime.
13. The fixed and tranquil mind is never overtaken by the sorrows and diseases of the world; nor is it liable to fall into the errors and dangers, which befall the restless mob here below.
14. The well composed mind has neither its rising nor setting, nor its recollection nor forgetfulness at anytime or other. It has not its sleeping or waking state, but has its heavenly revery which is quite distinct from dreaming.
15. The distressing thought which take their rise from weakened desire and feelings of resentment and other passions, and darken the region of the heart and mind, can never disturb the serenity of those souls which have their repose in the Supreme Spirit.
16. He whose mind is absorbed in holy meditation, neither gives away to nor receives anything from others, nor does he seek or forsake whatever he has or has not at anytime. He does his duties always by rote as he ought without expectation of their reward or merit.
17. He whose mind has found its repose in holy meditation has no cause of his repentance, for doing any misdeed for his gain or pleasure at anytime.
18. He has enough of his gain and an excess of his delight and a good deal of every good, whose mind has met with the grace of God.
19. Therefore employ your mind, to what is attended with your ultimate good and lasting welfare; and wherein there is nothing of doubt or difficulty, and which is exempt from false expectation.
20. Exalt your mind above the multiplicities of worldly possessions, which the impure and unseen demon of evil presents for the allurements of your heart, and settle it in the unity of the Divinity.
21. Set your heart to that supreme joy which is pleasant both in the beginning and end, and even delectable to taste; that is pleasant to sight, sweet to taste, and is wholesome in its effect.

22. Fix your mind to what is sought by all the good and godly people, which is the eternal truth and the best diet of the soul, from its beginning and during its course in the middle and end and throughout its immortality.
23. Apply your mind to what is beyond your comprehension, which is the holy light, which is the root and source of all, and wherein consists all our best fortune and the ambrosial food for our souls.
24. There is no other thing so very permanent or auspicious among immortals or mortals, and among the gods, demigods, Asuras, Gandharvas, Kinnaras, and Vidyádharas, nor among the heavenly Apsara nymphs, as the spiritual bliss of the soul.
25. There is nothing so very graceful or lasting, to be found in cities and mountains and in the vegetable creation, nor among mankind and their king, nor anywhere in earth or heaven as this spiritual joy.
26. There is nothing steady or graceful, among the Nága-snake or Asura races and their females, and in the whole circles of infernal region.
27. There is nothing so lovely and lasting in the regions above, below, all around us, and in the spheres of all other worlds, as the lasting peace of mind.
28. There is nothing that is blissful or persistent in this world, amidst all its sorrows and sicknesses and troubles which encompass all about. All our actions are for trivial matters and all our gains are but trifles at best.
29. There is nothing of any lasting good, in all those thoughts which employ the minds of men and gladden their hearts, and which serve at best to delude the wise to the unsteadyness of their spirits.
30. No permanent good is derived from the ever busy thoughts and volitions and nolitions of mankind, which tend at best to trouble their minds, as the Mandara mountain disturbed the waters of the deep, at the time of its churning by the gods and demons.
31. No lasting good results to anybody from his continuous exertions, and various efforts about his gain and loss even at the edge of the sword.
32. Neither is the sovereignty of the whole earth so great a boon, nor is one's elevation to the rank of a deity in heaven so great a blessing; nor even is the exaltation of one to the position of the world supporting serpent so great a gain, as the sweet peace of mind of the good.
33. It is of no good to trouble the mind, with its attention to all the branches of learning, nor is it of any advantage to one to employ his wits and enslave his mind to the service of another, nor of any use to anybody, to learn the histories of other people, when he is ignorant of himself and his own welfare.
34. It is of no good to live long, under the trouble of disease and the sorrow of life. Neither is life or death, nor learning nor ignorance, nor heaven or hell any advantage or disadvantage to anybody, until there is an end of his desires within himself.
35. Thus these various states of the world and all worldly things, may appear freely to the ignorant vulgar, but they afford no pleasure to the learned who knows their instability.

CHAPTER XXIV. INVESTIGATION OF THE LIVING PRINCIPLE.

1. Bhusunda continued:--All things being thus unstable, unprofitable and unpleasant to man, there is one reality only in the view of the wise, which is beyond all error and imperishable, and which though present in all things and all places, transcends the knowledge of all.
2. This essence is the soul or self, and its meditation is the remover of all sorrow and affliction. It is also the destroyer of the false vision of the world, which has passed every man, and biased his understanding by his long habit of thinking this phantom of his dream as a sober reality.
3. Spiritual contemplation dawns in the clear atmosphere of the unpolluted mind, and traverses amidst its whole area like the solar light, and it destroys the darkness of all sorrows and false thought which over spreads it.
4. Divine meditation being unaccompanied by any desire or selfish view, penetrates like the moonbeams through the darkness of the night of ignorance.
5. This spiritual light is easily obtainable by sages like you, and too difficult to be retained by brutes like ourselves. Because it is beyond all imaginable resemblance, and is known by the spiritually seized sages as the transcendent light.

6. How can a man of common understanding come to the knowledge of that thing, which is an associate to the clear understanding of the meditative sage?
7. There is a little resemblance of this spiritual light, with the intellectual light of philosophers, whose minds are enlightened by the cooling moonbeams of philosophy, as those of the inspired saints are illumed with spiritual light.
8. Among the associates of spiritual knowledge, there is one particularly friend by to me, which alleviates all my sorrows, and advances my prosperity, and thus relates to the investigation of the vital breath which is the cause of life.
9. Vasishtha said: After speaking in this manner the sagely bird Bhusunda held his silence, when I calmly joined my rejoinder, and adduced my question to him by way of amusement, though I was full well acquainted with the subject.
10. I addressed him saying, O you long living bird, and remover of all my doubts, tell me truly, my good friend, what you mean by meditation of the vital breath.
11. Bhusunda replied: You sage, who are learned in the knowledge of Vedanta, and sure remover of all doubts in spiritual science, are now by way of joke only, putting this question to me who am but a brute bird and an ignorant crow.
12. Or it may be to sound my shallow knowledge of the subject, and to instruct me the rest in which I am imperfect, that you like to have my answer to the question, wherein I can lay no objection.
13. Hear me tell you some thing relating to meditation on vital breath, which has the cause of Bhusunda's longevity and the giver of Bhusunda's spiritual knowledge.
14. You see sage, this beautiful fabric of the body, supported upon the tree strong pillars or posts of the three humours; and having nine doorways about it.
15. This abode is occupied by its owner or the haughty house holder (egoism), who dwells in it with his favorite consort Puryashtaká, and his dependants of the Tanmátras at all times.
16. You well know the inside of this house which I need not describe, its two ears are as its two upper storied rooms, the two eyes are as its two windows, and the hairs on the head are as its thatched covering on the top of the house.
17. The opening of the mouth is the great door way to the house, the two arms are as its two wings; and the two sets of teeth answer the strings of flowers, which are hung on the gate way for its decoration.
18. The organs of sense are the porters to this house, and convey the sights and sounds, flavors and feelings of things in to it. These are enclosed by the great wall of the body, and the two pupils keep watch on tower of this edifice.
19. The blood, fat and flesh form the plaster of this wall, and the veins and arteries answer the strings to bind the bamboos of the bones together, and the thick bones are the big posts that uphold this fabric.
20. There are two tender nerves called Idá and Pingalá, which lie and stretch along the two sides of this building.
21. There are three pairs of lotus like organs formed of soft flesh and bones, and these stretch up and down vertically in the body, and are attached to one stalk like artery connecting them with one another.
22. Then the etherial air which is inhaled through the nostrils, supplies these lotiform organs with moisture, as if it poured water at their roots, and makes them shoot out in soft leaflets, shaking gently at the breath of air, passing constantly through the lungs and nostrils.
23. The shaking leaves agitate the vital air, as the moving leaves of the trees in the forest, increase the force of the current air in the firmament.
24. The inflated vital air then passes in many ways, through the holes of the entrails inside the body, and extends to and fills all the pores and canals of the frame from top to bottom.
25. These then receive different names, according to their course through the several, and are denominated as the five fold vital airs of prána, apána, samána, udána, and vyána; by them that are skilled in pranayama science of the vital air.
26. All the vital powers reside in the triple lotus-form organ of the heart, and thence extend up and down and on all sides like beams from the lunar disc.

27. These vital powers are employed in passing in and out, in taking in and letting out, in rising and falling, and also in moving throughout the body.
28. The prána or air of life is said by the learned to be situated in the lotus formed organ of the heart, which has also the power of moving the eyelids in their twinklings.
29. This power some times assumes the form of touch or the feeling of perception, and at others it takes the shape of breath by blowing through the nostrils. Sometimes it is seated in the stomach for digestive action, and often it gives utterance to speech.
30. What more shall I say, than that it is our lord the air, that moves the whole machine of the body, as a mechanic models everything by means of his machinery.
31. Among these there are two principal airs, by name of prána and apána, which take their two different courses upward and downward, the one is the breath of life and the other is the weakened which is let out.
32. It is by watching the course of these airs that I remain quiet at this place, and undergo the changing fortunes of heat and cold, as it is destined to the lot of the feathered tribe.
33. The body is a great machine, and the two airs are its indefatigable mover. It has the sun and moon or the fire and moonlight, shining in the midst of its heart.
34. The body is a city and the mind is its ruler, the two airs are as the car and wheel of the body; while egoism is the monarch of this city, and the eight members are as so many horses attached to the car of the body.
35. Thus by watching the motion of those airs; I find the course of my life to be as interminable, as that of the continuity of my breathings.
36. The airs serve the body alike in all its states of waking, dreaming, and sound sleep, and his days glide on imperceptibly who remains in his state of profound sleep.
37. These breaths being divided into a thousand threads, according as they pass through the many canals of the body, are as imperceptible as the white fibres passing inside the stalks of lotus plants.
38. By watching the constant course of vital airs, as also by attending to the continued course of time, and thinking in one self of the interminable course of his respirations, and the moments of time and retinue of his thoughts, as also by attempting to restrain their course by the habit and practice of pranáyama, that he is sure to lengthen the duration of his life in this world; and attain to his eternal life in the next.

CHAPTER XXV. ON SAMADHI.

1. Vasishtha said:--Hear Ráma, when the bird had said so far, I interrupted him and said, tell me, O ancient seer, how and what is the nature of the course of vital airs.
2. Bhusunda replied:--How is it, O sage! that you who know everything, should propose this question to me as if it were in jest, but as you ask as this of me, I must tell you all I know about it?
3. The vital breath. O Brahman! is a moving force by its nature, and is always in its own motion, and pervades both in the inside and outside of bodies which it animates.
4. The apána or the emitting air also is a self motive power, and in its constant motion; and is both within and without the living body, in its downward or receding direction.
5. It is good for livings being to restrain these vitals breaths both in their waking and sleeping states. Now hear me tell you, O learned sage, how it is to be effected for their best gain.
6. The internal vital air (prána), extends from the lotus like heart to the crevice in the cranium, its effort to come out (by the mouth and nostrils), is termed by the wise as rechaka or exhaled air.
7. The meeting of breaths at the distance of twelve inches from and below the nostrils is called puraka or inhaling breath.
8. It is also called Puraka, when the breath passes from without, and enters within the inner apána without any effort, and fills the inside from the heart to the cerebrum.
9. When the apána air has subsided in the heart, and prána breath does not circulate in the breast, it is called the Kumbhaka state, and is known to the yogis only.
10. All these three sorts of breaths are perceived at the place from where the apána takes its rise. This is at a distance of twelve inches below on the outside of the tip of the nose.
11. Hear now, O great minded sage! what the clear minded adepts have said, respecting the natures of the ever continuative and effortless.

12. Know O sage that the air which is inhaled from the distance of twelve inches on the out side of the tip of the nose, the same receives of its own nature the name of puraka.
13. As the outer part of a pot planted in the earth appears to sight, so the apána breath stretching to the distance of twelve inches just opposite to the tip of the nose in the air on the out side, is perceptible to the yogi, and is called kumbhaka by the learned.
14. The exhaling air which rises from the heart, and extends to the tip of the nose, is styled the primary and external puraka breath by the adepts in Yoga practice.
15. There is another (or secondary) external puraka air known to the wise, which takes its rise from the tip of the nose, and extends to the distance of twelve inches outside of it.
16. After the prána breath sets outside the nostrils, and before the apána breath has yet its rise, this interval of the entire suspension of both, is known as the state of perfect equalization, and termed the external kumbhaka.
17. The air which breathes out in the heart or pulsates within it, and without the rising of the apána breath; is styled the external rechaka in the Yoga system; and its reflection confers perfect liberation to man.
18. And this rising at the distance of twelve inches, in another kind of it and called the strong rechaka.
19. There is another kind of puraka, which is on the outside of the apána; and when it stretches to the inside of the navel within, it is known under the names of kumbhaka etc..
20. The intelligent man who meditates by day and night on the eight fold nature, and course of the prána and apána or the inhaling and exhaling airs, is not doomed to be reborn anymore in this miserable earth.
21. I have thus related to you the various courses of the bodily airs, a restraint of which in the waking and sleeping states of man, as also in his states of sitting and waking, is productive of his liberation.
22. Though these are very fleeting in their natures, yet they are restrained by the good understanding of man, even when he is employed in his work or is in his act of eating.
23. The man that practises the kumbhaka or suppression of his breathing within himself, cannot be employed in any action; but must remain calmly in this act of suppression, by giving all external thoughts and actions.
24. A few days practice of this Yoga, by abnegation of all outward objects from the mind, enables a man to attain to the state of his singleness, or his unity with the sole entity of the deity.
25. Intelligent men have no fondness for worldly things, but bear an aversion to them as a holy Brahmán has against the sweet milk contained in a flask of skin. They remain regardless of visible objects, with his eyes closed against them, as a blind man takes no heed of outward appearances.
26. They are in possession of all, which is the sum total of what is to be had as the best gain; and whether when they are awake or asleep or walking or sitting, they never lose sight of that true light which leads them to the other world.
27. Those who have obtained the knowledge of the course of his breathings have got rid of all delusion and rest in quiet within themselves.
28. And whether the intelligent people are employed in busy life, or sit inactive at home; they are always quiet and at rest by following the course of their respiration.
29. I know, O Brahman! the exhaling breath, to rise from its source of the lotus like heart, and stretch to the distance of twelve inches out of it, where it sets or stops.
30. The apána of inhaling breath is taking in from the same distance of twelve inches, and is deposited in the cup of the lotus situated in the human heart.
31. As the prána respiration is exhaled out in the air, to the distance of twelve inches from the heart, so the inhaled air of apána is taken into the heart, from the same distance of the open sky.
32. The prána or exhaling breath runs towards the open air, in the form of a flame of fire, and the inhaled breath turns inward to the region of the heart, and goes downward like a current of water.
33. The apána or inhaled breath is like the cooling moon light, and refreshes the body from without; while prána respiration resembling the sunshine or a flame of fire, warms the inside of the body.

34. The prána breath warms every moment the region of the heart, as the sunshine inflames the region of the sky; and then it burns the atmosphere before it, by the exhalation of breath through the mouth.
35. The apána air in as the moonlight before the moon, and being inhaled inward, it washes the sphere of the heart as by a deluge; then it refreshes the whole inside in a moment,
36. When the last digit of the moon like apána or inhaling breath is swallowed by the sun of the prána or exhaling breath; it meets with the sight of the Supreme Spirit, and has no more any cause of affliction.
37. So also when the last portion of the sunlike prána or exhaling breath, is swallowed by the moonlike apána or inhaling breath; then there follows the same visit of Brahman in the inside, and the soul is emancipated from further transmigration in this world.
38. The prána or exhaling breath assumes the nature of the solar heat, both in the inside and outside of the body; and afterwards it becomes and remains as the cooling moonlight.
39. The prána expiration forsakes its nature of the cooling moon, and turns in a moment to assume the nature of the hot sun, that dries and sucks up everything before it.
40. As long as the prána exhalation is not converted to the nature of the moon, after forsaking its solarity, it is so long considered as unconditioned by time and place, and freed from pain and grief.
41. He who sees the seat of his soul in the mind situated within his heart and at the confluence of the sol-luni prána and apána breathings in the kumbhaka or retained breath, is no more subjected to be reborn and die.
- 41a. He who feels the sun and moon of his prána and apána breaths, ever rising and setting in the kumbhaka or retained breath with his heart, truly sees the seat of his mind and soul placed at their confluence, and is freed from further birth and death.
42. He truly sees the soul in its full light, who beholds this bright sun (prana) shining in the sphere of his heart, in conjunction with the rising and setting moonbeams apána in his mind.
43. This light never fades nor grows faint at anytime, but dispels the darkness of the heart, and produces the completion and perfection of the meditative mind.
44. As the dispersion of outward darkness presents the world to view, so the disappearance of inward obscurity gives out the light of the spirit before the mental sight.
45. The removal of intellectual darkness, produces the liberation of the soul, and shows the rising and setting sun of the vital breath vividly to view.
46. When the moon of the apána or inspired breath, sets in the cavity of the heart, the sun of the prána or expiratory breathing, rises immediately to flow out of the same.
47. The apána or inhaling breath having set in the cell of the lotus like heart, the exhaling breath of prána rises at the very moment to come out of it, as the shadow of the night being dispersed from sight, the bright sun of the day ushers his light.
48. As the prána expiration expires in the open air, the inhaling breath rises and rushes in a moment; just as the light having fled from the horizon, is succeeded immediately by deep darkness.
49. Know you intelligent men, that the apána breath becomes extinct, where the prána comes to be born; and the prána respiration is lost, where the apána takes its rise.
50. When the prána breathing has ceased and the apána has its rise, it is then that one supports himself upon the kumbhaka retained air, and does not depend on two other passing breaths.
51. On the extinction of apána, and the rise of the prána breath, one relying on the kumbhaka air which is deposited within himself is exempted from his pain and sorrow.
52. By depending on the rechaka breath and practicing the suppression of kumbhaka breath, at the great distance of sixteen inches from the apána; a man has no more to be sorry for anything.
53. By making the apána a receptacle of rechaka, and filling the prána in the inside, and finding himself filled with the puraka all within his body, a man has no more to be born on earth.
54. When a man finds the perfect tranquility of his soul, by subsidence of both the prána and apána within himself; he has no longer to sorrow for anything whatever.

55. When a man reflects his prāna breath to be eaten by the apāna air both within as well as without himself, and loses his thoughts of time and space, he has no more any cause for sorrow.

56. He who sees his prāna breath devouring the apāna air, both within and without himself, together with his sense of space and time, has no more his mind to be reborn on earth.

57. When the prāna is swallowed up by the apāna, or the apāna by the prāna, both in the inside and outside of the adept; together with his thoughts of time and place;

58. At this moment the Yogi finds his prāna to set down, and his apāna to rise no more, and the interval between the two, is common to all animals though it is known to Yogis alone.

59. The kumbhaka taking place of itself on the outside is known as the divine state, but when it happens to occur in the in-side, and without any efforts on the part of the adept, it is said to be the state of the most supreme.

60. This is the nature of the Divine Soul, and this is the state of the Supreme Intellect, this is the representation of the eternal spirit, and one attaining to this state, is never subject to sorrow.

61. Like fragrance in the flower, there is an essence indwelling within the vital breath also, and this is neither the prāna nor apāna, but the intellectual soul which I adore.

62. As taste indwells in the water, so is there an essence immanent in the apāna; and is neither the apāna nor the not apāna, but the intelligent soul which I adore.

63. There is at the end of the extinction of prāna, and beyond the limit of the exhaustion of apāna, and situated in the interval between the extremities of both of these, which I ever adore.

64. That which forms the breathing of breath, and is the life of life, what is the support and bearer of the body, is the intellectual spirit which I ever adore.

65. That which causes the thinking of the mind, and the reflection of the understanding; as also the egotism of egoism, is the intellectual soul, which I have learnt to adore.

66. That which contains and produces all things, which is all, as everything is evolved from itself; and what is changed to all at all times, is that mind which I adore forever.

67. What is the light of lights, what is holiness and the holy of holies, and what is unchangeable in its nature, is the intellect which I adore.

68. I adore that pencil of pure intellectual light, which rises at the juncture of the setting of the apāna and springing up of the prāna breath.

68a. I adore that intellect which moves around on the tip of the nose, at the point where the prāna sets in, and the apāna has not yet taken its rise.

69. I adore the intellect which rises at the time when both the prāna and apāna breaths have stopped, and when neither of them has taken its rise.

70. I adore that intellect which appears before the yogi, and supports him at the point which he has reached unto upon the setting of the prāna and apāna breaths, both within and without himself.

71. I adore that intellect which is force of all forces, and rides in the car of prāna and apāna breaths, and when both of them are compressed in the heart of the yogi.

72. I adore the lord intellect, which is the kumbhaka breath in the heart, and the apāna kumbhaka on the outside; and a part of the puraka left behind.

73. I adore the essence of that intellect, which is attainable by reflection of the breathings, and which is the formless cause of our intelligence of the natures of the prāna and apāna breaths, as also the motive principle of their actions.

74. I adore the essence of that intellect, which is the cause of the causes, and the main spring of the vibrations of vital airs, and giver of the joy derived from the vibrations of breath.

75. I adore that prime and Supreme Being Brahman who is worshipped by the gods bowing down before him, who makes himself known to us by his own power, and who is, by the particles of vital breaths, under the name of Spirit.

CHAPTER XXVI. RELATION OF THE CAUSE OF LONGEVITY.

1. Bhusunda continued. This is the tranquility of the mind, which I have attained by degrees, by means of my meditation of the nature and course of the vital breath in myself.

2. I sit quiet at all times, with view fixed at the movement of my breath; and never stir a moment from my meditative mood, though the mount Meru may shake under me.
3. Whether I am awake or asleep, or move about or remain unmoved in my seat, I am never at a loss of this meditation even in dream, nor does it slide a moment from my steadfast mind.
4. I am always calm and quiet and ever steady and calm, in this ever varying and unsteady world; I remain always with my face turned inward in myself, and fixed firmly in the object (soul) I have at heart.
5. The breeze may cease to blow, and the waters may stop to flow but nothing can prevent my breathing and meditation of them, nor do I remember ever to live without them.
6. By attending to the course of my inhaling and exhaling breaths of life, I have come to the sight of the soul (which is their life), and have thereby become freed from sorrow by seeing the prime soul of all souls.
7. The earth has been sinking and rising repeatedly since the great deluge, and I have been witnessing the submersion and immersion of things, and the destruction and reproduction of beings, without any change of the calmness of my soul and mind.
8. I never think of the past and future, my sight is fixed only on the present, and my mind sees the remote past and future as ever present before it.
9. I am employed in the business that presents itself to me, and never care for their toil nor care for their reward. I live as one in sleep and solely with myself.
10. I examine all what is and is not, and what we have or have not, and consider likewise all our desires and their objects; and finding them to be but frailties and vanities, I refrain from their pursuit and remain unvexed by their cares forever.
11. I watch the course of my inspiration and expiration, and behold the presence of the super excellent (Brahman) at their coming together; whereby I rest satisfied in myself, and enjoy my long life without any sorrow or sickness.
12. This boon have I gained this day, and that better one shall I have on another, are the ruinous thoughts of mortal men, and unknown to me whereby I have so long been living and unailing.
13. I never praise or disparage any act of myself or others, and this indifference of mine to all concerns; hath brought me to this happy state of carefree longevity.
14. My mind is neither elated by success, nor is it depressed by adversity, but preserves its equanimity at all times, and is what has brought this happy state on me.
15. I have resorted to my religious renunciation of the world, and to my apathy to all things at all times. I have also abandoned the desire of sensuous life and sensible objects, and these have set me free from death and disease.
16. I have freed my mind, O great muni! from its faults of unsteadyness and curiosity, and have set it above sorrow and anxiety, it has become deliberate calm and quiet, and this has made me long lived and unsickly.
17. I see all things in an equal light, whether it be a beauty or a ghost, a piece of wood or stone, a straw or a rock, or whether it is the air, water or fire, and it is this equanimity of mine, that has made me sane and sound in every state of life.
18. I do not think about what I have done today, and what I shall have to do tomorrow, nor do I ail under the fever of vain thoughts regarding the past and future, and this has kept me forever sound and sane.
19. I am neither afraid of death, disease or old age, nor am I elated with the idea of getting a kingdom in my possession; and this indifference of mine to aught of good or evil, is the cause of my length of my life and the soundness of my body and mind.
20. I do not regard, O Brahman! anyone either in the light of a friend or foe to me; and this equality of my knowledge of all persons, is the cause of my long life and want of my complaint.
21. I regard all existence as the reflection of the self-existent one, who is all in all and without his beginning and end; I know myself as the very intellect, and this is the cause of my diuturnity and want of disease and decay.
22. Whether when I get or give away anything, or when I walk or sit, or rise and breathe, or am asleep or awake; I never think myself as the gross body but its pure intelligence, and this made me long lasting and durable forever.

23. I think myself as quite asleep, and believe this world with all its bustle to be nothing in reality; and this has made long-lived and undecaying.
24. I take the good and bad accidents of life, occurring at their stated times, to be all alike to me, like my two arms both of which are serviceable to me; and has made me longeval and imperishable.
25. With my fixed attention, and the cool clearness of my mental vision, I see all things in their favorable light; I see all things as even and equal, and this view of them in the same light, has made me lasting and wasteless.
26. This material body of mine to which I bear my portion, is never viewed by me in the light of my ego; and this has made me undying and undecaying.
27. Whatever I do and take to my food, I never take them to my heart; my mind is freed from the acts of my body, and this freedom of myself from action, has caused my undecaying longevity.
28. Whenever, O sage, I come to know the truth, I never feel proud of my knowledge, but desire to learn more about it; and this increasing desire of knowledge, has increased my life without its accompanied infirmity.
29. Though possessed of power, I never use it to do wrong or injure to another; and though wronged by anyone, I am never sorry for the same; and though ever so poor, I never crave anything of anybody; this hath prolonged my life and kept safe and sound.
30. I see in these visible forms the intellect that abides all bodies, and as I behold all these existent bodies in an equal light, I enjoy an undecaying longevity.
31. I am so composed in my mind, that I never allow its faculties, to be entangled in the snare of worldly desires and expectations; nor do I allow these to touch even my heart, and this conferred on me the bliss of my unfading longevity.
32. I examine both worlds as two globes placed in my hands, and I find the nonexistence of the visible world as it appears to a sleeping man; while the spiritual and invisible world appear full open to my view, as it does to a waking person, and this sight of mine has made me as immortal as the world of immortality.
33. I behold the past, present and future as set before me; and I see all that is dead and decayed, and all that is gone and forgotten, as presented anew in my presence. This prospect of all keeps me alive and afresh to them alike.
34. I feel myself happy at the happiness of others, and am sorry to see the misery of other people; and this universal fellow feeling of mine with the welfare and grief of my fellow creatures, has kept me alive and afresh at all times.
35. I remain unmoved as a rock in my adversity, and am friendly to everyone in my prosperity. I am never moved by want or affluence, and this steadiness of mine is the cause of my undecayed longevity.
36. That I am neither related to nor belong to anybody, nor that anyone is either related or belongeth to me; is the firm conviction that has laid hold of my mind, and made me live long without feeling sick or sorry for another.
37. It is my belief that I am the one Ego with the world, and with all its space and time also, and that I am the same with the living soul and all its actions; and this faith of mine has made me longeval and undecaying.
38. It is my belief that I am the same Intelligence, which shows itself in the pot and picture; and which dwells in the sky above and in the woods below. What all this is full of intelligence is my firm reliance, and this has made me long abiding and free from decay.
39. It is thus, O great sage! that I reside amidst the receptacle of the three worlds, as a bee abides in the cell of a lotus flower, and am renowned in the world as the everlasting crow Bhusunda by name.
40. I am destined to dwell here forever in order to behold the visible world, rising and falling in tumultuous confusion, in the infinite ocean of the immense Brahman, and assuming their various forms like the waves of the sea at their alternate rise and fall for all eternity.

CHAPTER XXVII. CONCLUSION OF THE NARRATIVE OF BHUSUNDA.

1. Bhusunda added:--I have thus far related to you, O sage! what I am and how I am situated at this place. It was by your command only, that I was lead to the arrogance of speaking so far to one of superior intelligence.

2. Vasishtha replied:--O sage, it is a wonderful relation that you have given of yourself; O excellent! it is a jewel to my ears and fills me with admiration.
3. Blessed are those great souls, that have the good fortune to behold your most venerable person, which in respect of antiquity is next to none, expect the great grandfather of the gods the lotus born Brahmá himself.
4. Blessed are my eyes that are blessed this day with the sight of your holy person, and thrice blessed are my ears that are filled with the full recital of your sacred knowledge and all purifying sermon.
5. I have in my wanderings all about the world, witnessed the dignity and grandeur of the great knowledg of gods and learned men; but have never come to see anywhere, so holy a seer as yourself.
6. It may be possible by long travel and search, to meet with a great soul somewhere or other; but it is hard to find a holy soul like yourself anywhere.
7. We rarely come to find the grain of a precious pearl in the hollow of a lonely bamboo tree, but it is rarer still to come across a holy personage, like yourself in any part of this world.
8. I have truly achieved an act of great piety and of sanctity also at the same time that I have paid a visit to your holy shrine, and seen your sacred person and liberated soul this very day.
9. Now please to enter your cell, and go you well in this place; it is now the time of midday devotion, and the duties of my noontide service, call my presence to my heavenly seat.
10. Hearing this Bhusunda rose from his tree-like seat, and held out a golden twig of the tree with his two fictitious hands.
11. The full knowing crow made a vessel with his beak and hands, and filled it with the snow-white leaves, and flowers and pistils of the Kalpa plant, and put a brilliant pearl in it to be offered as an honorarium (arghya) worthy of the divine sage.
12. The prime-born (ancient) bird then took the arghya with some water and flowers; and sprinkled and scattered them over me even from my head to foot, in as great a veneration, as when they adore the three eyed god Siva.
13. Then said I, it is enough, and you need not take the pains to walk after me. So saying I rose from my seat and made a lift, as when a bird puts to its wings for its aerial flight.
14. Yet the bird followed me a few miles (yojana) in the air, when I hindered his proceeding farther by compelling him to return after shaking our hands.
15. The chief of birds looked up for some time, as I soared upward in my ethereal journey, and then he returned with reluctance, because it is difficult to part from the company of the good (or of good people).
16. Then both of us lost the sight of one another in the intermediate air, as the sight of the waves is lost after they sink down in the sea; and I full with the thoughts of the bird and his sayings, proceeded upward to meet the munis there. I arrived at last at the sphere of the seven stars of the Pleiades (Saptarshi), where I was honorably received by Arundhatí my wife.
17. It was in the beginning of the golden age (satya yuga) before, and after two hundred years of it had passed away that I had been at Bhusundas, and sat with him upon the tree on the summit of Sumeru.
18. Now, O Ráma! that golden age has gone by, and the Tretá or silver age has taken its place; and it is now the middle of this age, that you are born to subdue your enemies.
19. It is now only eight years past that I met with him again on the same mountain, and found him as sound and same as I had seen him long before.
20. Now I have related unto you the whole of the exemplary character of Bhusunda; and as you have heard it with patience, so should you consider it with diligence, and act according to his sayings.
21. Válmíki says:--The man of pure heart, that considers well the narrative of the virtuous Bhusunda, will undoubtedly pass over the unstable gulf of this world, which is full of formidable dangers on all sides.

CHAPTER XXVIII. LECTURE ON THEOPATHY OR SPIRITUAL MEDITATION.

1. Vasishtha said:--I have thus far related to you, O sinless Ráma! the narrative of Bhusunda; who had passed over the perilous sea of delusion, by means of his intelligence and wisdom.
2. Keeping this instance in view, and following his practice of pránáyáma or regulation of breath; you will also, O mighty armed Ráma! pass over the wide ocean of this hazardous ocean.
3. As Bhusunda has obtained the obtainable one by means of his knowledge and by virtue of his continued practice of yoga; so do you strive to gain the same by imitation of his example.
4. Men of uninfatuated understanding may attain the stability of Bhusunda, and their reliance in the transcendental truth like him by their attending to the practice of pránáyáma or restraining of their breath.
5. Thus you have heard me relate to you many things, relating to true knowledge; it now depends on your own understanding to do as you may like to choose for yourself.
6. Ráma replied:--you sage, that are the luminous sun of spiritual light on earth, have dispelled the thick gloom of unspiritual knowledge from my mind at once.
7. I am fully awake to and joyous in my divine knowledge, and have entered into my state of spirituality; I have known the knowable, and am seated in my divine state like yourself.
8. The wonderful memoir of Bhusunda that you have narrated fills me with admiration, and it is instructive of the highest wisdom.
9. In the account that you have given of Bhusunda, you have said that the body is the abode of the soul, and is composed of flesh and blood, and of the inner bones and outer skin, (as its materials).
10. Please tell me sage, who made this house (body) and how it came to be formed; how it is made to last, and who abides therein?
11. Vasishtha answered: Listen now Ráma, to what I will relate to you for the instruction of the supreme knowledge, as also for removal of the evils which have taken root instead of true knowledge.
12. This dwelling of the body, Ráma! which has the bones for its posts, and the blood and flesh for its mortar, and the nine holes for so many windows, is built by no one.
13. It is a mere reflection, and reflects itself so to our vision; as the appearance of two moons in the sky by illusion, is both real as well as unreal.
14. It may be right to speak of two moons from their double appearance to our sight, but in reality there is but one moon and the other its reflection.
15. The belief of the existence of body makes it a reality, the unreal seems as real, and therefore it is said to be both real and unreal at the same time.
16. Anything seen in a dream is true as a dream, and appears to be so in the state of dreaming, but afterwards it proves to be untrue, so a bubble of water is true as a bubble, which comes to be known afterwards to be false in reality.
17. The body seems to be substantiality in the doing of bodily actions, but it proves otherwise when we view the essentiality of the spirit only; so the reflection of the sun on the sandy desert, makes the mirage appear as water, whose reality proves to be unreal the next moment.
18. The body existing as a reflection disappears the next moment. It is no more than a reflection, and so it reflects itself.
19. It is your error to think that you are the material body which is made of flesh and bones. It is the inward thought of your mind that is situated in the body, and makes you to think yourself as so and so and such a one.
20. Forsake therefore the body that you build for yourself at your own will, and be not like them, who while they are sleeping on their pleasant beds, transport themselves to various countries with their dreaming bodies.
21. See, O Ráma! how you transport yourself to the kingdom of heaven even in your waking state, in the fanciful reverie of your mind; say then where is your body situated.
22. Say Ráma, where is your body situated, when your mind wanders on the Meru in your dream, and when you dream to ramble with your body about the skirts of this earth.

23. Think Ráma, how you seem to aimlessly walk about about the rich domains in the fancied kingdom of your mind, and tell me whether you are then and there accompanied with your body, or is it left behind.
24. Tell me, where is that body of yours situated; when you think of doing many of your bodily and worldly acts without your body, in the fancied kingdom of your mind.
25. Tell me, O strong armed Ráma! where are those members of your body situated; with which you think to flirt with and caress your loving courtesans in the court of your painful mind?
26. Where is that body of yours, with which you seem to enjoy anything; the enjoyment belongs to the mind and not to the body, and both of them are real as well as unreal, owing to their presence at one time and absence at another.
27. The body and the mind are known to be present together simultaneously with their actions, and they participate with one another in their mutual acts. Therefore it is false to say that, I am this body and am situated here, and these things are mine, all which are illusory and caused by illusion.
28. All this is the manifestation of the will or energy of the mind, and you must know it either as a long dream or lengthened fallacy of the mind.
29. Know this world, O son of Raghu's race, to be a display of the vast kingdom of your imagination, and will vanish into nothing when you will come to a good understanding by the grace of your God.
30. You will then see the whole as clearly as in the light of the rising sun, and know this would to be like a creation of your dream or will.
31. So this world is a display of the will of the lotus-born Brahmá, as I have said before in length in the book of creation.
32. There rises of itself a willful creation within the mind and out of its own accord as if it were so ordained by destiny. And the mind being fully possessed of the great variety of forms, is lost at last into the error of taking them for true.
33. It is a creation of the will only and a display of it in the same manner, as the fancied mental fabrication of Brahmanship had possessed the minds of the sons of Indu.
34. After the soul has passed from its former frame, it receives the same form which it has in view before it after the fancy of the mind, which is either of the kind, to which it has been long used and accustomed, or what it fondly longs in the mind.
35. The body shows itself in the form as it is shaped by the prior acts of a person, and is also convertible to the intellect by the courageous exertions of some.
36. He that thinks himself as another is transformed to the nature of that air ; and the thought that you are this or that, and have this thing or others for yourself, is what actually makes you so in this world.
37. Whatever is thought upon keenly and firmly, the same comes to take place accordingly; and whatever is thought of with intense and great force of thought, the same must occur in a short time.
38. We see every day the objects of our desire, presenting their fair forms to our view, like the comely faces of our beloved ones present before our sight, in the same manner as the sights in a dream and distant objects, are recalled to the mind of men; with their closed and half-shut eyes.
39. This world is said to be a creation of the thoughts of men, and appears to sight from habitual reflection of it, in the same manner as the sights in a dream, appear to the mind of a man in the daytime.
40. The temporary world appears to be as lasting, as the river which appears in the sky under the burning sunshine.
41. This nonexistent earth also appears as existent in our thought, as there appears bundles of peacock's feathers in the sky to the weakened eye lacking insight.
42. It is only the weakened understanding that dwells upon the beauties of creation, as the weakened eye sight looks upon the various colors in the sky. But to the clear sighted understanding the one is as fleeting, as the other is to the clear sighted eye.
43. The sharp sighted man is never led away by the display of worldly grandeur, as even the most timid man is never afraid of a tiger in his imagination.

43a. This great show of worldly grandeur can never mislead the penetrating sight of the wise, as a monstrous creature of imagination cannot terrify even the most timid.

44. The wise man is never afraid of his imaginary world, which he knows to be the production of his own mind, from its nature of self-evolution.

45. He that has stood in the path of this world needs not fear for anything in it, and he that is afraid of it for fear of falling into its errors, should learn to purify his understanding from all its impurity and impurity.

46. Know Ráma that the soul is free from the false conception of the world, and from the errors which pervade all over it. Look well into these things, and you will have a nature as pure as your inward soul.

47. The soul is not soiled by impurity, as a pure gold is not spoiled by dirt; and though it may sometimes appear to be tarnished as copper, yet it soon resumes its color after its dirt is cleansed or burnt away. Thus the world being a reflection of the omnipresent Brahma, is neither an entity nor a nonentity of its own nature.

48. Thus the abandonment of all other thoughts, besides that of the Universal Soul or Brahman, is called the true discernment of the mind; which derives the thoughts of life and death, heaven and hell into nothing, and proves all knowledge to be ignorance alone.

49. The knowledge of the nothingness of everything, except its being a reflection of the Intellect, is called the individuality and right discernment of the mind, which removes the thought of the separate and independent existence of the ego and you and also of this world and its ten sides.

50. That all things are but reflections of the soul, is what is known as the true and right discernment of the mind; and is derived from its observation of true nature of things in this real and unreal world.

51. That nothing rises or sets or appears or disappears in this world, is what the mind perceives by its right discernment of things; and by its investigation into the true and apparent natures of all.

52. Right discernment gives the mind its peace and tranquility, and its freedom from all desires; and makes it indifferent to joy and grief, and indifferent to all praise and censure.

53. The mind comes to find this truth as the cooling balsam of the heart, that we are all doomed to die one day or other, with all our friends and relations in this world of mortality.

54. Why therefore should we lament at the death of our friends, when it is certain that we must die one day sooner or later.

55. Thus when we are destined to die ourselves also, without having any power in us to prevent the same; why then should we be sorry for others when we can never prevent also.

56. It is certain that anyone who has come to be born herein, must have some state and property for his supportance here; but what is the cause of rejoicing in it.

57. All men dealing in worldly affairs, gain wealth with labor and pain for their trouble and danger only; what is the reason therefore for yearning at its want, or lamenting at its loss.

58. These spheres of worlds enlarge, expand and rise to our view, like bubbles of water in the sea which swell and float and shine for a time, and then burst and subside in the water of eternity.

59. The nature of reality is real at all times, and the condition of the unreal world is unsubstantial forever, and can never be otherwise or real, though it may appear as such for a time. Why then sorrow for what is nothing and unreal?

60. I am not of this body nor was I in it, nor shall I remain in it; nor is it anything, even at present, except a picture of the imagination. Why then lament at its loss.

61. If I am something else beside this body, that is a reflection of the pure intellect; then tell me of what avail are these states of reality and unreality to me, and wherefore shall I rejoice or regret.

62. The sage who is fully conscious of the certainty of this truth in himself does not feel any rise or fall of his spirits at his life or death, nor doth he rejoice or wail at either in having or losing his life.

63. Because he gains after the loss of his gross body, his residence in the transcendental state of Brahman or spiritual existence; as the little bird tittera builds its nest of tender blades, after its grassy habitation is broken down or blown away.

64. Therefore we should never rely in our frail and fragile bodies, but bind our souls to the firm rock of Brahman by the strong rope of our faith, as they bind a bull to the post with a strong cord.
65. Having thus ascertained the certitude of this truth, rely your faith on the reality of your spiritual essence, and by giving up your reliance on your frail body, manage yourself with indifference in this unreal world.
66. Adhere to what is your duty here, and avoid whatever is prohibited to you; and thus proceed in your course with an even course of action your mind, without minding at all about your reliance on the one and miscreance of the other.
67. He gets a cool composure of his mind; like the coolness at the close of a hot summer day, who shuts out from his view the reflections of all worldly objects.
68. Look on this universe, O sinless Ráma, as one common display of Divine light, like the appearance of day light which is common to all; it is the mind which colors it with various forms, as the sunbeams are reflected in diverse pieces by objects.
69. Therefore forsake all reflections, and be without any impression in your mind, be of the form of pure intellectual light, which passes through all without being contaminated by any.
70. You will be quite stainless by your dismissal of all colors and appearances from your mind, and by your thinking yourself as nothing and having no true enjoyment in this world.
71. That these phenomena are nothing in reality, but they show themselves unto us for our delusion only; and that yourself also are nothing will appear to you, by your thinking the whole as a display of the Divine Intellect.
72. Again the thought that these phenomena are not false, nor do they lead to our illusion since they are the manifestation of the Supreme Intellect, is also very true and leads to your consummation.
73. It is well Ráma, and for your good also if you know either of these; because both of these views will tend equally to your joy.
74. Conduct yourself in this manner, O blessed Ráma! and lessen gradually all your affection and dislike to this world and all worldly things.
75. Whatever there exists in this earth, sky and heaven, is all obtainable by you, by means of the renunciation of your eager desire and hatred.
76. Whatever a man endeavours to do, with his mind freed from his fondness for or hatred to it, the same comes shortly, to take place, contrary to the attempts of the ignorant.
77. No good quality can have its abode in the heart that is troubled by the waves of faults; as no male deer will set its foot on the ground heated by burning sands and wild fires.
78. What acquisitions does he not make, in whose heart there grows the Kalpa tree of desire, and which is not infested by the snakes of ardent desire or dislike.
79. Those men who are wise and discreet, learned and attentive to their duties, and at the same time influenced by the feelings of love and hatred, are no better than jackals in human shape, and are accursed with all their qualifications.
80. Look at the effects of these passions in men, who lament both at the use of their wealth by others, as also in leaving their hard earned money one behind them.
81. All our riches, relatives and friends, are as transitory as the passing winds: why then should a wise man rejoice or lament at their gain or loss.
82. All our gains and wants and enjoyments in life, are mere illusion or máya, which is spread as a net by divine power, all over the works of creation, and entraps all the worldlings in it.
83. There is no wealth, nor any person, that is real or lasting to anyone in this temporary world; it is all frail and fleeting, and stretched out as a fake magic show to sight.
84. What wise man is there that will place his attachment on anything, which is an unreality both in its beginning and end, and is quite unsteady in the midst. No one has any faith in the tree of his imagination or aerial castle.
85. As one fancies he sees a fairy in a passing cloud, and is pleased with the sight of what he can never enjoy, but passes from his view to the sight of distant peoples; so is this passing world, which passes from the sight of some to that of others, without its being fully enjoyed or long retained in the possession of anyone.

86. The bustle of these fleeting bodies in the world resembles the commotion of an aerial castle, and the appearance of a city in an fleeting dream and fancy.

87. I see the world as a city in my protracted dream, with all its movables and immovable things, lying as quiet and still as in profound sleep.

88. Ráma you are wandering in this world, as one rolling in his bed of indolence, and lulled to the long sleep of ignorance; which lends you from one error to another, as if dragged by a chain of continuous dreaming.

89. Now Ráma, break off your long chain of lazy ignorance, forsake the idol of your errors, and lay hold on the inestimable gem of your spiritual and divine knowledge.

90. Return to your right understanding, and behold your soul in its clear light as a manifestation of the unchangeable luminary of the Intellect; in the same manner as the unfolding lotus beholds the rising sun.

91. I urge you repeatedly, O Ráma! to wake from your drowsiness, and by remaining ever wakeful to your spiritual concerns; see the undecaying and undecaying sun of your soul at all times.

92. I have roused you from your lazy state of rest, and awakened you to the light of your understanding, by the cooling breeze of spiritual knowledge, and the refreshing showers of my elegant diction.

93. Delay not Ráma, to enlighten your understanding even now, and attain your highest wisdom in the knowledge of the Supreme Being, to come to the light of truth and shun the errors of the delusive world.

94. You will not be subject to anymore birth or pain, nor will you be exposed to any error or evil, if you will but remain steady in your soul, by forsaking all your worldly desires.

95. Remain steadfast, O high minded Ráma, in your trust in the tranquil and all soul of Brahman, for attainment of the purity and holiness of your own soul, and you will thereby be freed from the snare of your earthly desires, and get a clear sight of that true reality, wherein you will rest in perfect security, as were in profound sleep.

CHAPTER XXIX. PANTHEISM. OF WORLD AS FULL WITH SUPREME SOUL.

1. Valmiki relates:--Hearing this discourse of the sage,

Ráma remained calm with the unconsciousness of his mind, his spirits were tranquil, and his soul was full of bliss.

2. The whole audience also that was present at the place, being all quiet, calm and silent, the sage withheld his speech for fear of disturbing their spiritual repose.

3. The sage stopped from distilling the drops of his ambrosial speech anymore, after the hearts of the audience were lulled to rest by their draughts, as the clouds cease to raindrops, having penetrated into the hearts of ripened grains.

4. As Ráma came to be rose from their mental inactivity after a while; the eloquent Vasishtha resumed his discourse in explanation of his former lecture.

5. Vasishtha said:--Ráma! you are now fully awakened to light, and have come to and obtained the knowledge of yourself; remain hence forward fixed to the only true object, wherein you must rely your faith, and never set your feet on the field of the false phenomenal world.

6. The wheel of the world is continually revolving round the center of desire. Put a peg to its axis, and it will stop from turning about its pole.

7. If you be slack to fasten the hub of your mind, by your heroic efforts; it will be hard for you to stop the wheel of the world, which runs faster as you slacken your mind.

8. Exert your heroic strength (courage), with the aid of your mental powers and wisdom, stop the motion of your heart, which is the center of the wheeling course of the world.

9. Know, that everything is obtainable by means of courageous exertion, joined with good sense and good nature, and assisted by a knowledge of the scriptures; and whatever is not obtained by these, is to be had nowhere by any other.

10. Relinquish your reliance on destiny which is a coinage of childish imagination; and by relying on your own exertions, govern your heart and mind for your lasting good.

11. The unsubstantial mind which appears as a substantiality, has had its rise since the creation of Brahmá; and taken a wrong and false course of its own.

12. The unreal and false mind weaves and stretches out a lengthening web of its equally unreal and false conceptions, which it is led afterwards to mistake for the substantial world.

13. All these bodies that are seen to move about us, are the products of the fancies and fond desires of the mind; and though these frail and false bodies cease to exist forever, yet the mind and its wishes are imperishable; and either show themselves in their reproduction in various forms, or they become altogether extinct in their total absorption in the Supreme Spirit.

14. The wise man must not understand the pain or pleasure of the soul from the face of man, that a sorrowful and weeping countenance is the indication of pain; and a cheerful and tearless face is the sign of pleasure.

15. You see a man in two ways, the one with his body and the other in his representation in a picture or statues, of these the former kind is more frail than the latter; because the embodied man is beset by troubles and diseases in his fading and mouldering, decaying and dying body, whereby the other is not.

16. The fleshy body is assuredly doomed to die, notwithstanding all our efforts for its preservation; but a body in the portrait being taken good care of, lasts for ages with its undiminished beauty.

17. As the living body is sure to die in despite of all your care for it, the pictured body must be considered far better, than the false and fancied fleshy body, produced by will of the mind.

18. The quality and stability which abide in a pictured body are not to be found in the body of the mind; wherefore the living body of flesh, is more insignificant than its semblance in a picture or statue.

19. Think now, O sinless Ráma, what reliance is there in this body of flesh; which is a production of your long fostered desire, and a creature of your brain.

20. This body of flesh is more contemptible than those ideal forms, which our dreams and desires produce in our sleeping and waking states; because the creature of a momentary desire is never attended with a long or lasting happiness or misery.

21. The bodies that are produced by our long desire, continue for a longer time, and are subjected to a longer series of miseries in this world.

22. The body is a creature of our fancy, and is neither a reality or unreality in itself; and yet are the ignorant people fondly attached to it, for the prolongation of their misery only.

23. As the destruction of the portrait of a man, does no harm to his person; and as the loss of a fancied city is no loss to the city, so the loss of the much desired body of anyone, is no loss to his personality in any wise.

24. Again as the disappearance of the secondary moon (halo), is no deprivation of the primary satellite (moon), and as the fleetingness of the visionary world, is no annihilation of the external world.

25. As the disappearance of water in the sunny banks of rivers, is no deprivation of the river's water; so the creations of fancy which are no negative in their nature, cannot be destructive of what is positive, nor any damage done to the machine of the body, can ever injure the disembodied soul.

26. The body is a piece of work created by the architect of the mind, in its dreaming sleep walking over the sleeping world; wherefore its decoration or disfigurement is of no essential advantage or disadvantage to inward soul.

27. There is no end of the Intellect in its extent, nor any motion of the soul from its place; there is no change in the Divine Spirit of Brahman, nor do any of these decay with the decline of the body.

28. As the inner and smaller wheel, makes the outer and larger wheel to turn about it, so the inner core of the mind, sees in its delirium spheres over spheres revolving in empty air.

29. The mind views by its primitive and causeless error, the constant rotation of bodies both in the inside and out side of it; and some as moving forward and others as falling down, and many as dropped below.

30. Seeing the rise and fall of these rotatory bodies, the wise man must rely on the firmness of his mind, and not himself to be led away by these rotations in repeated succession.

31. Fancy forms the body and it is error that makes the unreal appear as real; but the formation of fancy, and the fabrications of untruth, cannot have any truth or reality in them.

32. The unreal body appearing as real is like the appearance of a snake in a rope; and so are all the affairs of the world quite untrue and false, and appearing as true for the time being.
33. Whatever is done by an insensible being, is never accounted as its action (or doing); hence all what is done by the senseless bodies (of man), is not recounted as done by it.
34. It is the will which is the active agent of its actions, and this being so, neither the inactive body nor the unchanging soul is the actor of any action.
35. The inert body being without any effort is never the doer of any act, which is desired by its presiding soul; it is only a viewer of the soul, which witnesses it also.
36. As the lamp burns unshaken and with its unflickering flame, in the breathless air and in itself only; so does the silent and steady soul dwell as a witness, in all things and of all acts existing and going on in the world.
37. As the celestial and luminous orb of the day, regulates the daily works of the living world from his seat on high, so do you, O Ráma, administer the affairs of your state from your elevated seat on the royal throne.
38. The knowledge of one's being or egoism in the unsubstantial abode of his body, is like the sight of a spirit by children in the empty space of a house or in empty air.
39. Whence comes this unsubstantial egoism in the manner of an empty ghost, and takes possession of the inner body under the name of the mind, is what the learned are at a loss to explain.
40. Never enslave yourself, O wise Ráma! to this apparition of your egoism, which like the eginis fatuus leads you with limbo lake or bog of hell.
41. The mad and giddy mind accompanied with its capricious desires and whims, plays its foolish pranks in its abode of the body, like a hideous demon dancing in a dreary desert.
42. The demoniac mind having made its way, into the hollow heart of the human body; plays its fantastic parts in so odd a manner, that wise men shut their eyes against the sight, and sit in their silent contemplation of the secluded soul.
43. After the demon of the mind, is driven out of the abode of the body, there is no more any fear for anyone to dwell in it in peace; as nobody is afraid of living in a deserted and desolate city.
44. It is astonishing that men should place any reliance in their bodies, and consider them as their own, when they had had thousands of such bodies in their repeated births before, and when they were invariably infested by the demon of the mind.
45. They that die in the grasp and under the clutches of the cannibal of the mind have their minds like those of the Pisácha cannibals in their future births, and never of any other kind of being.
46. The body which is taken possession of by the demon of egoism, is being consumed by the burning fires of the triple afflictions; occurring from local, natural and accidental evils, and is not to be relied upon as a safe and lasting abode of anybody.
47. Do you therefore desist to dance your attendance on, and follow the dictates of your egoism (or selfishness). Be of an extended and elevated mind, and by forgetting your egotism in your magnanimity, rely only on the Supreme Spirit.
48. Those hellish people that are seized and possessed by the devils of egotism, are blinded in their self-delusion and giddiness; and are unbefriended by their fellows and friends, as they are unfriendly to others in this world.
49. Whatever action is done by one bewitched by egoism in his mind, the same grows up as a poisonous plant, and produces the fatal fruit of death.
50. The ignorant man that is elated by his egoistic pride is lost both to his reason and patience; and one who is attached to the former by his neglect of the latter, is to be known as approaching fast to his destruction.
51. The simpleton that is seized by the devil of egoism, is made as fuel to the fire of hell.
52. When the snake of egoism hisses hard in the hollow heart of the tree of the body, it is sure to be cut down by the relentless hand of death, who fells the harmful tree like a wood cutter to the ground.
53. O Ráma! that are the greatest among the great, never look at the demon of egoism, whether it may reside in your body or not; because the very look of it, is sure to delude anyone.

54. If you disregard, deride or drive away the demon of egoism, from the recess of your mind, there is no damage or danger that it can ever bring upon you in any wise.
55. Ráma! what though the demon of egoism may play all its freaks in its abode of the body, it can in noway affect the soul which is quite aloof of it.
56. Egoism brings a great many evils, upon them that have their minds weakened by its influence, and it requires hundreds of years, to count and recount their harmful effects.
57. Know Ráma, that it is the despotic power of egoism, that makes men to grown under its bondage, and constantly uttering the piteous exclamations, "We are dying and burning and such other bitter cries."
58. The soul is everywhere and free to wander everywhere, without its having any connection with the ego of anybody; just as the ubiquity of the all pervading sky, is unconnected with everything in the world.
59. Whatever is done or taken in by the body, in its connection with the airy thread of life; know Ráma, all this to be the doing of egoism, which empties and impels the body to all its various actions.
60. Know thus quiescent soul impels also, to be the cause of all the exertions of the mind or mental operations, as the inactive vacuum is the material cause of the growth of trees.
61. It is owing to the presence of the soul, that the mind developes itself in the form of the body and all its members; as it is the presence of the light that makes the room display its contained objects to sight.
62. Think now Ráma, on the relation between the ever unconnected soul and mind, to resemble the irrelation existing between the disconnected earth and sky, and between light and darkness and between the intellect and gross bodies.
63. Those that are ignorant of the soul, view the quiet mind as such, after its motion and fluctuation are stopped by the pranayama restraint of respiration.
64. But the soul is self-luminous and eve lasting, omnipresent and supereminent, while the mind is deceptive and egoism. It is situated in the heart with too much of its pride and vanity.
65. You are in reality the all-knowing soul, and not the ignorant and deluded mind; therefore drive afar your delusive mind from the seat of the soul, as they can never meet nor agree together.
66. Ráma! the mind has also like a demon, taken possession of the empty house of the body, and has like an evil spirit, silenced and overpowered upon the intangible soul in it.
67. Whatever you are, remain but quiet in yourself, by driving away the demon of your mind from yourself; because it robs you of your best treasure of patience, and loads all kinds of evils upon you.
68. The man that is seized by the hungry yaksha of his own mind, has no change of his release from his grasp, either by the lessons of the scriptures or by the advice of his friends, relatives and teachers.
69. The man who has appeased the demon of his mind is capable of being released from its clutches, by means of the dictates of scriptures, and the admonitions of his friends, as it is possible to liberate a deer from a shallow quagmire.
70. All things that are seen to be stored in this vacant city, of the empty world, are all of them polluted by the cravingness of the mind, licking at them from inside the house of its body.
71. Say who is not afraid in this dreary wilderness of the world, which is infested in every corner of it by the demoniac mind.
72. There are some wise men in this city of the world who enjoy the abodes of their bodies in peace, having tranquilized the demon of their minds in them.
73. Ráma! All the countries that we hear of in any part of the world are found to be full of senseless bodies, in which the giddy demon of delusion are residing in the cemetery ground that is the body.
74. Let people rely on their patience, and reconsider their souls by their own exertions; which are otherwise seen to be wandering about in the forest of this world, like lost and stray children.

75. Men are wandering in this world, as herds of male deer are wandering in burning deserts. But take care Ráma, never to live contented with a grazing on the sapless grass, like a young and helpless deer.
76. Foolish men are seen to graze as a young male deer, in their pastures amidst the wilderness of this world. But you Ráma must stir yourself to kill the great elephant of ignorance, and pursue the courageous course of subduing everything in your way.
77. Do not allow yourself, O Ráma, to ramble about like other men, who wander like senseless beasts in their native forests of the Jambudwipa.
78. Do not sink yourself like the foolish bullocks in the quicksand of your relatives and friends; it appears to you as a cold bath for a while, but daubs you with its mud and mire afterwards.
79. Drive away your desire of bodily enjoyments from you, and follow the steps of respectable men; and having well considered your sole object of the soul, attend to yourself or soul only.
80. It is not proper that you should plunge yourself, into a sea of intolerable cares and troubles, for the sake of your impure and frail body, which is but a trifle in comparison with the inestimable soul.
81. The body which is the production of one thing, and is possessed by another; which puts another one to the pain of its support, and affords its enjoyment to a fourth one, as a complicated machinery of many powers to the ignorant.
82. As solidity is the only property of the stone, so the soul has the single property of its entity alone; and its existence being common in all objects, it is impossible for anything else to exist beside it.
83. As thickness is the property of stone, so are the mind and others but properties of the soul; and there being nothing which is distinct from the common entity of the soul, it is impossible for anything to have a separate existence,
84. As density relates to the stone and dimension bears its relation to the pot; so the mind and other are not distinct from one common existence of the soul.
85. Hear now of another view of spiritual light, for dispelling the darkness of delusion; as it was revealed to me in a cavern of mount Kailása.
86. There is a mountain peak, bright as the collected mass of moonbeams, and penetrating the dome of heaven, where the god with the semi-circular moon on his forehead, delivered this doctrine to me for appeasing the miseries of the world.
87. This mountain peak is famed by the name of Kailása, on which the god Hara, the consort of Gauri, wearing the crescent moon on his head, holds his residence.
88. It was to worship this great god, that I had once dwelt on that mountain long ago; and constructed my hermit-cell on the bank of the holy stream of Ganges.
89. I remained there in the practice of ascetic austerities, for the performance of my holy devotion; and was beset by bodies of adepts, discoursing on subjects of the sacred scriptures.
90. I made baskets for filling them with flowers for my worship, and for keeping the collection of my books in them; and was employed in such other sacred tasks, in the forest gardens of the Kailása mountain.
91. While thus I had been passing my time, in discharging the austerities of my penance; it happened to turn out once on the eighth day of the dark side of the moon of the month of Srávana.
92. And after its evening twilight was over, and the sunlight had faded in the face of the four quarters of the sky, that all objects became invisible to sight, and stood rapt in their saint like silence.
93. It was then after half of the first watch of the night had fled away, there spread a thick darkness over the gardens and wood lands, and required a sharp sword to sever it.
94. My intense meditation was broken at this instant, and my trance gave way to the sight of outward objects, which I kept looking upon for sometime; when I observed a flaming fire suddenly rising in the forest to my view.
95. It was bright as a big white cloud, and as brilliant as the shining orb of the moon; It illumed the gardens on all sides, and struck with amazement at the vision.

96. As I viewed it by the sight of my understanding, or the mental vision which was glowing in my mind; I came to see the god Siva with the crescent of the moon on his forehead, standing on the tableland and manifest to view.

97. With his hand clasping the hand of Gaurí, he was led onward by his attendant Nandí walking before him; when I after informing my pupils about it, proceeded forward with the due offering in my hand.

98. Led by the sight, I came to the presence of the god with a gladsome mind; and then I offered handfuls of flowers to the three-eyed god from a distance, in token of my reverence to him.

99. After giving the offering (Arghya), which was worthy of him, I bowed down before the god, and approached him; when he cast his kind look upon me, from his moon-bright and clear sighted eyes.

100. Being blessed by his gracious look, which took away all my pain and sin from me; I did my homage to the god that was seated on the flowery level land, and viewed the three worlds lying open before him.

101. Then advancing forward, I offered unto him the honorarium, flowers and water that I had with me, and scattered before him heaps of Mandára flowers, that grew there abouts.

102. I then worshipped the god with repeated obeisances and various eulogiums; and next adored the goddess Gauri with the same kind of homage together with her attendant goddesses and demigods.

103. After my adoration was over, the god having the crescent moon on his head, spoke to me that was seated by him, with his speech as mild as the cooling beams of the full-moon.

104. Say O Brahman, whether your affections are at peace within yourself, and have found their rest in the Supreme Spirit, and whether your blissful feelings are settled in the true object of divine essence.

105. Whether your devotion is going on unobstructed by the demons of your passions, and whether joy attends on you.

106. Have you obtained the obtainable one, that is alone to be obtained, and are you set above the fears, that constantly hunt after all mankind?

107. After the lord of gods and the sole cause of all created beings, had spoken in this manner; I replied to him submissively in the following words.

108. O Lord! there is nothing unattainable, nor is there anything to be feared by anyone, who remembers the three eyed god at all times in his mind; and whose hearts are filled with bliss by their constant remembrance of you.

109. There is no one in the womb of this world, in any country or quarter, or in the mountains or forests, that does not bow down his head before you.

110. Those whose minds are entirely devoted to their remembrance of you get the rewards of the meritorious acts of their past lives; and water the trees of their present lives, in order to produce their manifold fruit in future births and lives.

111. Lord! your remembrance expands the seed of our desire. You are the jar of the nectar of our knowledge, and you are the reservoir of patience, as the moon is the receptacle of cooling beams.

112. Your remembrance, Lord! is the gate way to the city of salvation, and it is your remembrance which I consider as the invaluable gem of my thoughts.

113. O Lord of creation! your remembrance sets its foot on the head of all our disasters.

114. I said thus far, and then bowing down lowly before the pleasing deity, I addressed him, O Ráma, in the manner as you shall hear from me.

115. Lord! it is by your favor that I have the fulness of my heart's content on every side; yet as there is one doubt lurking in my mind, I will request you to explain it fully to me.

116. Say with your clear understanding without hesitation and weariness, regarding the manner of the adoration of gods, which removes all our sins and confers all good to us.

117. The god replied:--Hear me, O Brahman, that are best acquainted with the knowledge of Brahma; tell you about the best mode of worshipping the gods, and the performance of which is sure to set the worshipper free.

118. Tell me first, O great armed Brahman, if you know at all who is that god, whom you make the object of your worship, if it be not the lotus-eyed Vishnu or the three-eyed Siva neither.

119. It is not the god born of the lotus Brahmá, nor he who is the lord of the thirteen classes of God, the great Indra himself; it is not the god of winds--Pavana, nor the god of fire--Agni, nor the rulers of the Sun and Moon.

120. The Brahman (called an earthly god Bhudeva) is no god at all, nor the king called the shadow of God, is any god likewise, neither I the ego or you (subjective self and objective unself) are gods; nor the body or any embodied being, or the mind or any conception or creation of the mind is the true god also.

121. Neither Lakshmi the goddess of fortune, nor Sarasvatí the goddess of intelligence are true goddesses, nor is there anyone that may be called a god, except the one unfictitious god, who is without beginning and end, that is the true god.

122. How can a body measured by a form and its dimensions, or having a definite measure be the immeasurable deity! it is the unartificial and unlimited Intellect, that is known as the Siva or the blissful one.

123. It is that which is meant by the word god (deva), and that is the object of adoration; that is the only existent being, out of which all other beings have proceeded, and in which they have their existence, and wherein they exist with their formal parts.

124. Those unacquainted with the true nature of the blissful Siva, worship the formal idols and images; as a weary traveller thinks the distance of a mile, to be as long as the length of a league.

125. It is possible to have the reward of one's adoration of the Rudras and other gods; but the reward of the meditation of the true god, is the unbounded joy of the soul.

126. He who forsakes the reward of true joy, for that of fictitious pleasures; is like one who quits a garden of Mandara flower, and repairs to a shrub of thorny Karanja plants.

127. The true worshippers know the purely intellectual and blissful Siva, to be the the only adorable god; to whom the understanding and tranquility and equanimity of the soul are, the most acceptable offerings than wreaths of flowers.

128. Know that to be the true worship of God, when the deity of the spirit is worshipped with the flowers of the understanding and tranquility of the spirit.

129. The soul is of the form of consciousness, by forsaking the adoration of idols. Those that are devoted to any form of fictitious cult are subject to endless misery.

130. Those knowing the knowable one are called as saints; but those who slighting the meditation of the soul, take themselves to the adoration of idols, are said to liken little children playing with their dolls.

131. The Lord Siva is the spiritual god, and the supreme cause of all. He is to be worshipped always and without fail, with the understanding only.

132. You should know the soul as the intellectual and living spirit, undecaying as the very nature herself; there is no other that is to be worshipped, the true puja is the worship of the spirit.

133. Vasishtha said:--The soul being of the nature of intellectual void, as this world is an empty void also; please tell me, my lord, how the Intellect could become the living soul etc., as you have declared.

134. The god replied:--There being an only empty Intellect in existence, which is beyond all limit; it is impossible for an intelligible object to exist anywhere which may continue to all eternity.

135. That which shines of itself, is the self-shining Being; and it is the self or spontaneous agitation of that Being, which has stretched out the universe.

136. Thus the world appears as a city in dream before the intellectual soul, and this soul is only a form of the empty intellect, and this world is but a baseless fabric.

137. It is altogether impossible for anything of the thinkables and visibles, to exist anywhere except in the empty sphere of the intellect, and whatever shone forth in the beginning in the plenitude of the Divine Intellect, the same is called its creation or the world from the first.

138. Therefore this world which shows itself in the form of a fairy land in dream is only an appearance in the empty sphere of the intellect; and cannot be any other in reality.

139. The Intellect is the human speech and the firmament that supports the world. The intellect becomes the soul and the living principle, and it is this which forms the chain of created beings.

140. Tell me, what other thing is there that could know all things in the beginning and before creation of the universe, except it were the Intellect which saw and exhibited everything, in heaven and earth as contained in itself.

141. The words sky, firmament, and the vacuum of Brahman and the world, are all applicable to the Intellect, as the words tree and tree are but synonymous expressions for the same thing.

142. And as both our dreams and desires arise in us by our delusion, so it is our illusion only which makes us perceive the existence of the outer world; in the empty space of the intellect.

143. And as it is our empty consciousness, that shows the sight of the external world in our dream; so it is that very thing that shows us the same, in the waking dream of ourselves.

144. As it is not possible for the city in a dream, to be represented anywhere except in the hollow space of our intellect; so it is impossible for the waking dream of the world, to be shown elsewhere except in the emptiness of the same.

145. As it is not possible for anything that is thinkable to exist anywhere except in the thinking mind, so it is impossible for this thinkable world to exist any other place beside the Divine Mind.

146. The triple world rose of itself at the will and in the empty space of the Supreme Intellect, as it was a dream rising and setting in the self same mind, and not as anything other than it, or a duality beside itself.

147. As one sees the diverse appearances of pots and painting in his dream, and all lying within the hollowness of his mind; so the world appears of itself, in the voidness of the Divine Intellect, at the beginning of creation.

147a. As there is no substantiality of anything in the fairy land of one's dream, except his pure consciousness of the objects; so there is no substantiality of the things which are seen in this triple world, except our consciousness of them.

148. What ever is visible to sight, and all that is existent and nonexistent, in the three times of the present, past and future; and all space, time and mind, are no other than appearances of empty intellect (of Brahman).

149. He is truly the god of whom I have told you, who is supreme in its transcendental sense. Who is all and unbounded and includes me, you and the endless world in Himself.

150. The bodies of all created beings, of yours, mine, and others, and of all in this world, are all full with the intellectuality of the Supreme Soul and no other.

151. As there is nothing, O sage, except the bodies that are produced from the empty intellect or intellectual voidness of Brahman, and resembling the images produced in the fairy land of one's dream; so there is no form or figure in this world, other than what was made in the beginning of creation.

CHAPTER XXX. INQUIRY INTO THE NATURE OF THE INTELLECT.

1. The god said—Thus the Intellect is all this fullness of space, it is the sole Supreme Soul; it is Brahman the Immense and the transcendent vacuum, and it said to be the Supreme God.

2. Therefore its worship is of the greatest good, and confers all blessings to men; it is source of creation, and all this world is situated on it.

3. It is unmade and uncreated, and without its beginning and end; it is boundless and without a second, it is to be served without external service, and all joy is obtained thereby.

4. You are enlightened, O chief of sages! and there I tell you this; that the worship of gods is not worthy to the wise, and offering of flowers and frankincense is of no use to them.

5. Those who are unlearned, and have their minds as simple as those of children; are the persons that are mostly addicted to false worship, and devoted to the adoration of gods.

6. These being devoid of the quietness of their understandings, are led to ceremonious observances, and to the false attribution of a soul, to the images of their own making.

7. It is for children only to remain contented with their act of offering flowers and incense to gods, whom they honour in the modes of worship, which they have adopted of their own choice.

8. It is in vain that men worship the gods for gaining the objects of their desire, for nothing that is false of itself; can ever give the required fruit.
9. Adoration with flowers and incense, is inculcated to childish understandings I will tell you now, the worship that is worthy of men enlightened like yourself.
10. Know, O most intelligent sage, that the god whom we adore is the true god, who is the receptacle of the three worlds, the Supreme Spirit and no other.
11. He is Siva-the joy, who is above the ranks of all other gods, and beyond all fictions and fictitious images of men. He is accompanied with all desires, and is neither the enjoyer of all or any part of the production of his will. He is full with the imaginations of all things, but is neither the all or anyone of the objects in his mind.
12. He encompasses all space and time, and is neither divided nor circumscribed by either of them. He is the manifester of all events and things, and is nothing except the image of pure Intellect Himself.
13. He is consciousness without parts, and situated in the heart of everything. He is the producer of everything, and their absorber also in himself.
14. Know Brahman to be situated between existence and inexistence and it is He who styled the god, the Supreme Soul, the transcendental, the Tat Sat(That is), and the syllable Om or (existent Being).
15. By his nature of immensity, he spreads alike in all space, and being the great Intellect himself, he is said to be transcendent and Supreme Being.
16. He remains as all in all places, as the sap circulates through the bodies of plants; thus the great soul of the Supreme Being extends alike as the common entity of all things.
17. It is He who abides in the heart of your spouse Arundhati as in your's, the same also dwells in the heart of Párvatí as in those of her attendants.
18. That reasoning (universal mind) which is one and in everyone in all the three worlds is truly the god, by the best knowing among philosophers.
19. Tell me O Brahman! how they (idols and images) may be called as gods, who having their hands and feet, are yet devoid of their consciousness; which is the core of the body.
20. The Intellect is the core and foundation of the world, and contains the sap which it supplies to everything in it. It is the one and all-ego-sarvahm and therefore all things are obtained from it.
21. He is not situated at a distance, O Brahman! nor is He unobtainable by anybody. He resides always in all bodies, and abides alike in all places, as also in all empty space and sky.
22. He does, he eats, he supports all, and moves everywhere. He breathes and feels and knows every member of the body.
23. Know him, O chief of sages! to be seated in the city of the body; and directing the various functions that are manifest by it, under his direct appointment.
24. He is the lord of the cavity of the heart, and the several hidden sheaths (koshas), which are contained within the cavity of the body; which is made by his moving abodes and moves as he pleases to move it.
25. The pure soul is beyond the essence and actions of the mind, and the six organs of sense; it is for our use and understanding only, the word chit-intellect is applied to him.
26. That intellectual spirit is too minute and subtle, pure and all-pervading; and it is his choice and will, to manifest this visible representation of himself or not.
27. This intellect is too fine and pure, and yet manages the whole machinery for beautifying the world, as the subtle and intelligent season of spring, beautifies the vegetable world with freshness and moisture.
28. The beautiful and wonderful properties that reside in the Divine Intellect are astonishing to behold in their display into the various form as the sky.
29. Some of these take the name of the living soul, and some others assume the title of the mind. Some take the general name of space, and others are known as its parts and divisions.
30. Some of these pass under the name of substance, and others of their action; and some under the different categories of mode and condition, genus, species and adjuncts.
31. Some of them shine as light, and others stand as mountains and hills; some brighten as the sun and moon and the gods above, and others are as the dark yakshas below.

32. All these continue in their own states, without any option on their parts; and they evolve of their own nature, and causation of the Divine Spirit, as the sprouts of trees grow of their own accord, under the influence of the spring season.
33. It is the intellect alone which extends over all the works of nature, and fills all bodies which spreads over the vast ocean of the world, as the aquatic plants swim over the surface of waters.
34. The deluded mind wanders like a wandering bee, and collects the sweets of its desire from the lotus of the body, and the intellect sitting as its mistress, tastes their essence from within.
35. The world with all the gods and Gandharvas, and the seas and hills that are situated in it; rolls about in the circuit of the Intellect, as the waters whirl in a whirlpool.
36. Human minds resembling the spokes of a wheel are bound to the axles of their worldly affairs; and turn about in the rotatory wheel of the ever revolving world, within the circumference of the Intellect.
37. It was the Intellect which in the form of the four-armed Vishnu, destroys the whole host of the demoniac asuras; as the rainy season dispels the solar heat, with its thundering clouds and rainbows.
38. It is the Intellect, which in the form of the three-eyed Siva, accompanied by his symbols of the bull and the crescent of the moon, continues to show affection like a fond bee, on the lotus like lovely face of his consort Gauri.
39. It was the intellect which was born as a bee in the lotus like navel of Vishnu in the form of Brahmá, and was settled in his meditation upon the lotus of the triple Vedas.
40. In this manner the Intellect appears in various forms, like the unnumbered leaves of trees, and the different kind of ornaments made of the same metal of gold.
41. The Intellect assumes of its own pleasure, the paramount dignity of Indra; who is the crown jewel over the three worlds, and whose feet are honoured by the whole body of gods.
42. The Intellect expands, rises and falls, and circulated everywhere in the womb of the triple world; as the waters of the deep overflow and recede and move about in itself.
43. The full moonbeams of intellect, scatter their wide spread brightness on all sides; and display to the full view the lotus lake of all created beings in the world.
44. The translucent brightness of the mirror of the Intellect, shows the reflections of the world in it, and receives benignantly the images of all things in its bosom; as if it were pregnant with them.
45. The Intellect gives existence to the circles of the fourteen great regions (of creation) above and below; and it plants them in the watery expanse of the sea on earth, and in the etherial expanse of the waters in heaven.
46. Intellect spreads itself like a creeper in the vacous field of air, and became fruitful with multitudes of created beings; it blossomed in the variety of the different peoples; and shoot forth in the leaves of its dense desires.
47. These throngs of living beings are its flower dust flying about and their desires are as the juice which gives them their different colors; their understandings are their covering skins and the efforts of their minds are buds that unfold with flowers and fruits of their desire.
48. The graceful pistils of these small flowers are countless in the three worlds, and their constant quivering in the air, expressed their gay dance with the sweet smiling of the opening buds.
49. It is the Intellect which stretches out all these real and unreal bodies, which expand like the gentle and good looking flowers for a time, but never endure forever.
50. It produces men like moon bright flowers in all places, and these flush and blush, and sing and dance about, considering themselves as real bodies.
51. It is by the power of this great Intellect, that the sun and other luminous bodies shining over the sky as the two bodies in a couple, are attracted to one another to taste the fruit of their enjoyment as that of gross bodies.
52. All other visible bodies that are seen to move about in this phenomenal world are as flakes of dust dancing about on whirling current.

53. The Intellect is like luminary of the universe, and manifests unto us all the phenomena of the three worlds, as the flame of a lamp shows us the various colors of things.
54. All worldly things exhibit their beauty to our sight, by their being immersed in the light of the Intellect, as the dark spot on the disc of the moon, becomes fully apparent to view by its immersion in the lunar beams.
55. It is by receiving the gilding of the Intellect, that all material bodies are tintured in their various colors; as the different trees receive their freshness, foliage and fruitage from the influence of the rainy whether.
56. It is the shadow which causes the dullness of an object; and all bodies are inanimate without it, as a house becomes dark in absence of light or a lamp.
57. If the wonderful powers of the intellect are wanting in anything; it becomes a shapeless thing, and cannot possibly have any form or figure in the world, over its dull materiality.
58. The intellect is as the skylight, wherein its active power or energy resembling its consort, resides with her offspring of desire in the abode of the body, and is ever restless and busy in her actions.
59. Without the presence of the Intellect, it is no way possible for anyone to perceive the taste of any flavor though it is set on the tip of his tongue, or see it with his eyes?
60. Hear me and say, how can this tree garden of the body subsist, with its branching arms and hairy filaments, without being supplied with the sap of the intellect.
61. Know hence the intellect to be the cause of all moving and immovable things in nature, by its growing and feeding and supporting them all; and know also that the intellect is the only thing in existence, and all else is nonexistent without it.
62. Vasishtha said;--Ráma! after the moon-bright and three-eyed god had spoken to me in his clear intelligible speech, I asked again the moon-bright god in a clear and audible voice and said.
63. O lord! If the intellect alone is all pervading and the soul of all, then I have not yet been able to know this visible earth in its true light.
64. Say why is it that people call a living person, to be endowed with intellect so long as he is alive, and why they say him to be devoid of intellect, when he is layed down as a dead and lifeless mass?
65. The god replied—Hear me tell you all: O Brahman, about what you have asked me; it is a question of great importance, and requires, O greatest of devotees a long explication.
66. The intellect resides in everybody, as also in all things as their inherent soul; the one is viewed as the individual and active spirit, and the other is known as unchanging and Universal Soul.
67. The mind that is misled by its desires, views the inward spirit as another or the living soul, as the cupidinous person takes his consort for another, in the state of sleep or dreaming.
68. And as the same man seems to be changed to another, during his fit of anger; so the sober intellect is transformed to a changeable spirit, by one's mistake of its true nature.
69. The intellect being attributed with many variable qualities and desires, is made to lose its state of purity; and by thinking constantly of it gross nature, it is at last converted to the very gross object of thought.
70. Then the subjective intellect chit, becomes itself the chetya or object of thought, and having assumed the subtle form of a minute ethereal atom, becomes the element of sound; and is afterwards transformed to the rudimental particle of air.
71. This aerial particle then bearing relation to the parts of time and place, becomes the vital principle; which next turns to the understanding and finally to the mind.
72. The intellect being thus transformed into the mind, dwells on its thoughts of the world, and is then amalgamated with it, in the same manner as a Brahman is changed to Chandala, by constantly thinking himself as such.
73. Thus the Divine Intellect forgets its universality by its thoughts of particulars; and assumes the gross forms of the objects of its thoughts and desires.
74. The Intellect being thus full with its endless thoughts and desires grows as dull as the gross objects it dwells upon; till at last the subtle intellect grows as stony dull, as the pure water is converted to massive stones and hails.

75. So the impassive intellect takes the names of the mind and sense, and becomes subject to ignorance and illusion; by contracting a gross impassivity restrained from its flight upwards, and have to grovel forever in the regions of sense.
76. Being subjected to ignorance at first, it is fast bound to the fetters of its desire afterwards, and then being pinched by its yearnings and angry sufferings, it is tormented alike by the pleasure of affluence and the pains of privation.
77. By forsaking the endless joy (of spirituality), it is subjected to the constant changing fortunes of mortality, it now sets dejected in despair, and lamenting over its griefs and sorrow, and then burns amidst the conflagration of its sorrows and misery.
78. See how it is harassed with the vain thought of its personality that I am such a one; and look at the miseries to which it is exposed, by its reliance on the frail and false body.
79. See how it is worried by its being hushed to and fro in the alternate swinging beds of prosperity and adversity; and see how it is plunged in the deep and muddy puddle of misery, like an worn out elephant sinking in the mud.
80. Look at this deep and unfordable ocean of the world, all hollow within and rolling with the eventful waves of casualties; it emits the undersea fire from within its bosom, as the human heart flashes forth with its hidden fire of passions and affections.
81. Human heart staggers between hope and fear, like a stray deer in the forest; and is alternately cheered and depressed at the prospects of affluence and want.
82. The mind that is led by its desire is always apprehensive of disappointment; and it coils back for feat of a reverse, as a frightened girl flies afar from the sight of a apparition.
83. Man encounters all pains for a certain pleasure in prospect, as the camel browses the thorny shrub in expectation of honey at a honey comb in it. But happening to slip from his intermediate stand point, he is hurled head long to the bottom.
84. One meeting with a reverse falls from one danger to another; and so he meets with fresh disasters, as if one evil invited or was the bringer of the other.
85. The mind that is captivated by its desires and led onward by its exertions, meets with one difficulty after another, and has cause to repent and grieve at every step.
86. As a man advances in life, so he improves in his learning; but alas! all his worldly knowledge serves at best, but to bind down the soul fast to the earth.
87. Cowards are in constant fear of everything, until they die away in their fear; as the little shrimp being afraid of the waterfall, falls on dryland, and there perishes with struggling.
88. The helplessness of childhood, the anxieties of manhood the miserableness of old age; are preliminaries to sad death of men engaged in busy life.
89. The propensities of past life cause some to be born as celestial nymphs in heaven, and other as venomous serpents in underground cells; while some become as fierce demons, and many are reborn as men and women on earth.
90. The past actions of men make to be born again as Rákshas among savages, and others as monkeys in forests; while some become as Kinnaras on mountains, and many as lions on mountain tops.
91. The Vidyádhara of the Devagiri mountains, and the Nagas of the forest caves, and the fowls of air, the woodland animals with four feet, the trees and plants of forests, and the bushes on hills and orchids on trees; (are all but transformation of the perverted intellect).
92. It is self same intellect which causes Náráyana to float on the surface of the sea, and makes the lotus born Brahmá to remain in his meditation. It keeps Hara in the company of his consort Uma, and places Hari over the gods in heaven.
93. It is this which makes the sun to make the day and the clouds to give the rain. It makes the sea to breathe out in waves, and the volcanic mountains to blow out in fire and flame.
94. It makes the wheel of time to revolve continually in the circle of the seasons; and causes the day and night to rotate in their cycles of light and darkness.
95. Here it causes the seeds to vegetate with the juice contained in them; and there it makes the stones and minerals lie down in mute silence.
96. Sometimes it blooms in fruits ripened by the solar heat, and at others matured by the burning fuel; somewhere it gives us the cold and icy water; and at others the spring water which cannot be lasted.
97. Here it glows in luminous bodies, and there it shows itself of impenetrable thickets and in accessible rocks. It shines as bright and white in one place, and is as dark and blue in

another. It sparkles in the fire and dwindles in the earth. It blows in the air and spreads in the water.

98. Being the all-pervading, omnipresent and omnipotent power itself, it is the one in all and the whole fullness of space. It is therefore more subtle and transparent, than the rarefied and translucent air.

99. As the intellect spreads out and contracts itself, in any manner in any place or time; so it conceives and produces the same within and without itself, as the agitation of waters produces both the little waves and huge surges of the sea.

100. The intellect stretches itself in the various forms of ducks and geese, of cranes and crows, of storks, wolves and horses also; it becomes the heron and partridge, the parrot, the dog, the male deer, the monkey, and Kinnara likewise.

101. It is the abstract quality of the understanding, beauty and modesty, and of love and affections also. It is the power of illusion and the shadow and brightness of night and of moonlight likewise.

102. It stretches itself in these and all other forms of bodies, and is born and reborn in all kinds and species of things. It wanders and rolls all about the revolving world in the manner of a straw whirling in a whirlpool.

103. It is afraid of its own desires, as the she-ass is seen to shudder at its own brayings; and it has no one like itself.

104. I have told you already, O great sage! how this principle of the living spirit, becomes weakened by its animal propensities and is later debased to the nature and condition of brute creatures.

105. The Supreme Soul receiving the name of the living soul or principle of action, becomes a pitiable object, when it becomes subject to error and illusion, and is subjected to endless pains and miseries.

106. The deluded soul is then overpowered by its past actions which causes it to choose the wrong unreality for itself, which being frail and perishable makes the active soul to perish and undergo countless troubles. Just as the husk which is born with the rice grain, this consciousness also carries impurity with it.

107. The soul being thus degraded from its state of endless joy, to the miserable condition of mortal life, laments over its fallen state, as a widow wails over her fate.

108. Look on the deplorable condition of intellect (chit); which having forgotten its original state of purity, is subjected to the impotent ignorance, which has been casting it to the miseries of degradation, as they cast a bucket in the well by a string, which lowers it lower and lower till it sinks in the bottom of the pit.

CHAPTER XXXI. IDENTITY OF THE MIND AND LIVING SOUL.

1. The god continued—When the intellect (takes the vanities of the world to itself, and thinks to be a miserable being; it is said to have fallen into error, (by forgetting its true nature). It then resembles a man that is deluded to think himself for another, in his dream or intoxication.

2. Though immortal yet it is deceived to believe itself as mortal, by its infatuated understanding; as a sick man weeps to think himself dead when he is still alive.

3. As the ignorant man views the revolving spheres to be at a stand still, so the deluded intellect sees the world and thinks its personality as sober realities.

4. The mind alone is said to be the cause of the perception of the exterior world in the intellect; but the mind can be no such cause of it, from the impossibility of its, separate existence independent of the intellect.

5. Thus there being no causality of the mind, there cannot be its causations of the thinkable world also. Therefore the intellect only is the cause of thought, and neither the mind nor the thinkable world.)

6. There is no spectacle, spectator of anything anywhere, unless it be a delusion, as that which appears oiliness in a stone; and there is no matter, making or work of any kind; unless it be a mistake like that of blackness in the moon.

7. The terms measure, measurer, and measurable are as negative in nature, as the privation of forest plants in the sky; and the words intellect, reasoning and intellegible are as meaningless in themselves, as the absence of thorns and thistles in the Nandana garden of paradise.

8. The personalities of I, you, and it are as false as mountains in the firmament. And the difference of persons, is as untrue as to find whiteness in ink.
9. The Divine Spirit is neither the same nor different in all bodies; because it is as impossible for the Universal Soul to be confined in anybody, as it is impracticable for the mount Meru to be contained in an atom of dust. And it is as impossible to express it in words and their senses as it is incapable for the sandy soil to grow the tender herbs.
10. The saying not this not that is as untrue as the belief of the darkness of night existing in company with the day light: and substantiality and unsubstantiality are both as wanting in the Supreme Spirit, as heat is wanting in ice.
11. It is as wrong to call it either as empty or solid, as it is to say a tree growing in the womb of a stone to call it either the one or the other; is to have it for the infinite vacuum or the full plenum.
12. It is the sole unity that remains in its state of pure transparency forever; and being unborn from the thought or mind of anybody, it is not subject to the misrepresentation of anybody.
13. It is however attributed with many faults and failings, in the thoughts and owings of men; but all these imputations and false attributes, vanish before one knowing its true nature.
14. The learned devoid of indifference, are employed in many other thoughts and things; though not a straw of all this vast world, is under the command of anybody.
15. It is in the power of everybody to get rid of his thoughts, but very difficult to get the object of his thought. How then is it possible for one to have, what it is impracticable for him to try for?
16. The one sole and immutable Intellect which pervades all nature, is the supreme one and without an equal, and is more transparent than the translucent light of a lamp and all other lights.
17. It is this intellectual light which enlightens everything, it is everywhere and ever translucent; it is ever shining without a shade, and immutable in its nature and mind.
18. It is situated everywhere and in all things, as in pots and pictures, in trees and huts, and houses in four-footed animals, demons and devils, in men and beasts, in the sea, earth and air.
19. It remains as the all witnessing spirit, without any vibration or motion of its own to any place; and enlightens all objects, without flickering or doing any action by itself.
20. It remains not stained with by its connection with the impure body, and continues unchangeable in its relation with the changeful mind. It does not become dull by being joined with the dull body, and is never changed to anything by its extension over all things.
21. The extremely minute and immutable intellect, retains its consciousness in itself; and by rolling itself like a spool of thread, enters the body in the form of a particle of air.
22. It is then accompanied with the powers of vision and reflection, which are wakeful in the waking state and lie dormant in sleep; whence it is said to be existent and nonexistent by turns.
23. The clear and pure intellect, comes then to think of many things in its waking state, and is thus perverted from its purity; as an honest man turns to dishonesty in the company of the dishonest.
24. As the pure gold is converted to copper by its alloy, and is again restored to its purity by removal of the base metal; such is the case of the intellect owing to its contracting and distracting of vicious thoughts.
25. As a good looking glass being cleansed of its dirt, shows the countenance in a clear light; so the intellect being born in the human body, attains its divine nature by means of its good understanding.
26. Its want of the knowledge of itself as the all, presents the sight of the false world to it as a true reality; but upon coming to know its true nature, it attains the divine state.
27. When the mind thinks of itself of its difference (from the intellect), and the existence of the unrealities (in nature), it gets the sense of its egoism, and then it perishes though it is originally imperishable in its nature.
28. As a slight wind scatters the fruits of trees growing on the sides of mountain, so the consciousness of self, drops down at the gust of a slight disease, like a large tree.

29. The existence of the qualities of form and color and others, is owing to that of intellect; as the position of inferiors is dependent on the station of the superior. And the pure intellect--infinite and indefinite in itself, is designated as a unity, duality and plurality by want of right understanding.
30. It is from the essence of the intellect only, that the mind and senses derive their faculties of thinking and perception; as it is presence of day light, which gives rise to the routine of daily business.
31. It is the action of the vital air, which gives pulsation to the pupils of the eye, and whose light is called the sight, which is the instrument of perceiving the forms and colors of things that are placed without it, but the perception belongs to the power and action of the intellect.
32. The air and skin are both of them contemptible and insensible things, yet their union gives the perception of touch or feeling; the mind becomes conscious of that feeling, but its consciousness is dependent on and caused by the intellect.
33. The particles of scent being carried by the particles of air to the nostrils, give the sense of smelling to the mind; but it is intellect which has the consciousness of smelling.
34. The particles of sound are conveyed by the particles of air to the organ of hearing for the perception of the mind, and the intellect is conscious of this as in its sleep.
35. The mind is the volitive principle of action from some desire or to some end and aim of its own, and the thoughts of the mind are all mixed with foulness, while the nature of the intellectual soul is quite pure and simple.
36. The intellect is manifest by itself, and is situated of itself in itself; it contains the world within itself, as the crystalline stone retains the images of all things in its bosom.
37. It is the single and sole intellect which contains the whole, without dividing or transforming itself to parts or forms other than itself. It neither rises or sets, nor moves nor grows at any place or time.
38. It becomes the living soul by fostering its desires, and remains as the pure intellect by forsaking them forever; and then seated in itself, it reflects on its two gross and pure states.
39. The intellect has the living soul for its vehicle, and egoism is the vehicle of the living principle. The understanding is the car of egotism and the mind the seat of the understanding.
40. The mind again has the vital breath for its vehicle, and the senses are vehicles of the vital airs; the body is the carriage of the senses, and the organs of action are the wheels of the body.
41. The motion of these vehicles forms the course of this world; and the continued rotation of the body; until its old age and death, which is the dispensation of the almighty power.
42. The world is shown unto us as a optical illusion of the Supreme Soul, or as a scene in our dream; it is a reflection and wholly untrue as the water in a mirage.
43. Know, O sage, that the vital breath is called the vehicle of the mind by fiction only; because wherever there is the breath of vitality, there is also the process of thinking carried on along with it.
44. Wherever the breath of life circulates like a thread, and acts as spring, there the body is made to shake with it; as the forms and colors of bodies, present themselves to view at the appearance of light.
45. The mind being employed with its desires, perturbs the vital breath and body as a tempest shakes the forest; but being confined in the cavity of the heart, it stops their motion as when the winds are confined in the upper skies.
46. Again the confinement of the vital breath in the voidness of the heart, stops the course of the mind (thoughts); as the hiding of a light, removes the sight of the objects from view.
47. As the dusts cease to fly after the winds are over; so the mind (thought) ceases to move, when the breath is pent up in the heart.
48. As the carriage is driven wherever the driver wishes to drive it; so the mind being driven by the vital breath, runs from country to country in a moment.
49. As the stone flung from a fling is lost forever, so the thoughts of the mind are dispersed in the air, unless they are fixed upon some object. The thoughts are accompaniments of the mind and vitality, as fragrance is attendant on flowers and heat upon fire.

50. Wherever there is vital breath breathing (in any animal being), there is the principle of the mind with its retinue of thoughts likewise; as whenever the moon appears to view, it is accompanied with its beams also. Our consciousness is the result of the vibrations of the vital air, like our perception of the perceptibles; and this air is the sustainer of the body also, by supplying the juice of the food to all the nerves and arteries.

51. The mind and consciousness both belong to the body, the one residing in the hollow of the vital air, and the other is as clear as the intellect, and resides alike in all gross and subtle bodies, like the all pervading and transparent vacuum.

52. It remains in the form of conscious self-existence in dull inanimate bodies; and appears to be afraid of the vibrations of animal life.

53. The dull body being enlivened by the vital breath, is recognized by the mind as belonging to itself; and plays many parts and sports with it, as in its prior state of existence.

54. The mind vibrates no longer, after the extinction of breathing; and then, O sage! the pure intellect is reflected in the eight-fold receptacle of vacuum.

55. As it is the mirror only that can reflect an image, and no other stone; so it is the mind alone these as their eight-fold receptacle, and which is the agent of all actions, and is termed by different names according to the views of different spiritual teachers.

56. That which gives rise to the network of our imaginary visible world, and that in which it appears to be situated, and whereby the mind is made to revolve in various bodies, know that supreme substance to be the Immensity of Brahman, and source of all this world.

CHAPTER XXXII ON THE PRESERVATION AND DISSOLUTION OF THE BODY.

1. The god continued:--Hear me, holy sage! now relate to you, how the active and oscillating principle of the intellect, acts on the human body and actuates it to all its actions, whereby it receives the noble title of its active agent.

2. But the mind of man which is impelled by its former propensities, prevails over the intellect; and being hardened in its vicious deeds, pursues its changeful wishes and desires.

3. The mind being strengthened by illusion, the intellect becomes dumb and hardened as stone; and this power of delusion growing stronger by divine dispensation, displayed the universe to view.

4. It is by the good grace of this power that the intellect is allowed to perceive sometimes, the fallacy of the aerial city of this world, and at others to think it as a reality.

5. The body remains as dumb as stone, without the presence of the intellect, the mind and its egoism in it; and it moves about with their presence in it, as when a stone is flung in the air.

6. As the dull iron is made to move, by its close proximity to or attraction of the loadstone; so does the living soul act its parts, by the presence of the omnipresent soul in it.

7. It is by the power of the all pervading soul, that the living principle shoots out in infinity forever, as the germs of trees sprout forth the seed in all places. And as the recipient mirror receives the reflection of objects situated at a distance from it, so the living soul gets the reflex or image of the distant Supreme Spirit in itself.

8. It is by forgetfulness of its own and real nature, that the living soul contracts its foul gross object, as a legitimate twice born man, mistakes himself for a Sudra by forgetting his birth by such error or illusion.

9. It is by unmindfulness of its own essence, that the intellect is transformed to the sensuous mind; as some great souls are deceived to believe their miserableness in the distractedness of their intellect perception.

10. It is the intellect which moves the dull and inert body, as the force of the winds shakes the waters of the deep to roll and range about in chains and retinues of waves.

11. The active mind which is always prone to action, leads the machine of the body together, with the passive and helpless living soul at random, as the winds drive about in different directions, together with the inert weights contained in it.

12. The body is the vehicle, and god has employed the mind and the vital breath, as the two horses or bullocks for driving it.

13. Others say, that the rarefied intellect assumes a compact form, which becomes the living soul; and this riding on the car of the mind, drives it by the vital airs as its racers.

14. Sometimes the intellect seems as something born and to be in being, as in its state of waking and witnessing the objects all around; at others it seems to be dead and lost as in

the state of its profound sleep. Again it appears as many, as in its dreaming state; and at last it comes to know itself as one and a unit, when it comes to the knowledge of truth and of its identity with the sole unity.

15. Sometimes it seems to be of a different form, without forsaking its own nature; as the milk becomes the butter and curd etc. and as the water appears in the shape of a wave or of its foam.

16. As all things depend upon light, to show their different forms and colors to view, so the mental powers and faculties, do all of them depend upon the intellectual soul for their several actions.

17. Again the Supreme Spirit being situated in the mind within the body, the animal soul has its life and action; as all things appear to sight, while the lighted lamp shines inside the room.

18. The ungoverned mind gives rise to all diseases and difficulties that rise as fastly and thickly, as the perturbed waters rise in waves, which foam out with thickening froth.

19. The living soul dwelling like the bee in the lotus-bed of the body, is also subject to diseases and difficulties as the bee to the rains and flood; and it is as disturbed by the casualties of life, as the calm sea-water are perturbed to waves by the blowing winds.

20. The doubt that, "the Divine Soul is omnipotent, and the living soul is impotent and limited in its powers; and therefore the human soul is not the same with the divine"; is the cause of our grief, and serves to darken the understanding; as the clouds raised by the sunlight, serve to obscure the solar disc.

21. The sentient soul passes under many transmigrations in its insensibility, and in utter want of its self consciousness; like one subdued to dull obtuseness by some sleeping drug, which makes him insensible of the pain inflicted upon his own person.

22. But as it comes to know itself afterwards by some means or other, it recovers from its dull insensibility, and regains its state of original purity; as a drunken or deluded person turns to his duty, after he comes to remember himself.

23. The sentient soul that fills the body, and is employed in enlivening all its members, does not strive to know the cause of its consciousness; as a leper never attempts to make use of any part of his body, which he is incapable to raise.

24. When the soul is devoid of its consciousness, it does not enable the tube of the lotus-like heart to beat and vibrate with the breath of respiration; but makes it as motionless as a sacrificial vessel unhandled by the priest.

25. The action of the lotus-form heart having ceased, the motion of the vital breaths is stopped also; as the fanning of the palmleaf fan being over, there is no more the current of the outer air.

26. The cessation of the vital air in the body, and its flight to some other form, sets the life to silence and sink in the original soul; just as the suspension of the blowing winds, sets the flying dusts to rest on the ground.

27. At this time, O sage, the mind alone remains on its not stained state and without its support; until it gets another body, wherein it rests as the embryonic seed lies in the earth and water.

28. Thus the causes of life being deranged on all sides, and the eight principles of the body inert and extinct; the body droops down and becomes defunct and motionless.

29. Forgetfulness of the intellect, the intelligible (truth) and intelligence, produces the desires of them to vibrate; these give to remembrances of the past, and their want buries them to oblivion.

30. The expansion of the lotus-like heart causes the puryashtaka body to expand also; but when the organ of the heart ceases to blow and breathe, the body ceases to move.

31. As long as the puryashtaka elements remain in the body, so long it lives and breathes; but these elementary powers being quiet and still, the body becomes inert and is said to be dead.

32. When the contrary humours, the feelings and passions and sensible perceptions, and the outward wounds and strokes, cause the inward action of the organic heart to stop:--

33. Then the eight-fold material body forces are pent up in the cavity of the heart, as the force of the blowing winds, is lost in the hollow of a pair of blowing bellows.

34. When a living body has its inward consciousness, and becomes inert and motionless in its outer parts and members, it is still alive by the action of breathing in the inner organ of the heart.
35. Those whose pure and holy desires never forsake their hearts, they live in one quiet and even state of life, and are known as the living liberated and long living seers.
36. When the action of the lotus like machine of the heart has ceased, and the breath ceases to circulate in the body, it loses its steadiness, and falls unsupported on the ground as a block of wood or stone.
37. As the eightfold body mixes with the air in the vacuum of the sky, so is the mind also absorbed in it at the same time.
38. But being accompanied with the thoughts, to which it has been long accustomed, it continues to wander about in the air, and amidst the regions of heaven and hell, which it has long believed to await on its exit from the body.
39. The body becomes a dead corpse, after the mind has fled from it in the air; and it remains as an empty house, after its occupant has departed from it.
40. The all pervading intellect, becomes by its power of reasoning both the living soul as well as the mind; and after passing from its embodied form, it assumes its spiritual nature afterwards.
41. It fosters in its heart the quintessence of the subtle elemental mind, which assumes a grosser form afterwards, as the thoughts of things appear in dream.
42. Then as the intensity of its thoughts makes the unreal world and all its unrealities, appear as real before it, it comes to forget and forsake its spiritual nature, and transform itself to a gross body.
43. It thinks by mistake the unreal body as substantial, and believes the unreal as real and the real as unreal.
44. It is but a particle of the all pervading Intellect that makes the living soul, which reflects itself afterwards in the form of the intelligent mind. The mind then ascends on the vehicle of the eight-fold body, and surveys the phenomenal world as a sober reality.
45. The intellect is the prime mobile power, that gives force to the eight-fold material body to move itself; and the action of the breath in the heart which is called life, resembles the spiritual force of a ghost raising an inert body.
46. When the aerial mind flies into the empty air, after the material frame is weakened and worn out; then the lifeless body remains as a block of wood or stone, and is called a dead mass by those that are living.
47. As the living soul forgets its spiritual nature, and becomes decayed in course of time and according to the frail nature of material things; so it fades and falls away in the manner of the withered leaves of trees.
48. When the vital power forsakes the body, and the action of the heart muscles is stopped; the breath of life becomes extinct, and the animated being is said to die away.
49. As all beings that are born and have come to life, fade away in time like all created things in the world; so do human bodies also fade and fall away in time, like the withered leaves of trees.
50. The bodies of all embodied beings, are equally doomed to be born and die also in their time; as the leaves of trees are seen to be constantly growing and falling off at all seasons. Why then should we lament at the loss of what is surely to be lost?
51. Look at these chains of living bodies, which are indiscriminately and constantly rising and falling like bubbles and waves, in the vast ocean of the Divine Intellect, and there is no difference of anyone of them from another. Why then should the wise make any distinction between objects that are equally frail in their nature, and proceed from and return to the same source?
52. The all-pervading intellect reflects itself only in the mind of man, and nowhere else; as it is the mirror only that receives the reflections of objects, and no other opaque substance besides.
53. The acts and fates of men are all imprinted in the spacious and clear page of the Divine Intellect, and yet are all embodied beings loud in their cries and complaints against the decrees of Heaven which is owing to their ignorance, and tending to their bitter grief and vain lamentation.

CHAPTER XXXIII. RESOLUTION OF DUALITY INTO UNITY.

1. Vasishtha said:--Tell me, my lord, that bears the crescent of the moon on your forehead, how the pure and simple essence of the intellect, which is an infinite unity and ever uniform and immutable in its nature, is transmuted to the finite dualities of the variable and impure soul and mind?

2. Tell me, O great god! how this uncaused prime cause, becomes diffused in endless Varieties, and how can we get rid of the plurality of our creeds by our wisdom, for putting an end to our miseries?

3. The god replied—When the omnipotent God, remains as one unity of immensity; it is then of course absurd, to speak of his duality or plurality, and of the manifestation of a part of himself.

4. Taking the monad for a duad, is to ascribe duality to unity. And the ascribing of dualism to the simple intellect, is wholly futile from its nature of indivisibility.

5. The want of the number one, causes the absence both of unity, duality; because there can be no dual without the singular, or a single one unless there be the number two above it.

6. The cause and its effect being of one nature, they are both of the same kind, as the fruit and the seed contained in it. The difference which is attributed to them from the change of one thing to the other, is a mere fiction of imagination.

7. The mind itself evolves in its thoughts at its own will; the changes occurring in itself, are no way different from its own nature; as the mutual productions of seed and fruit, are of the same nature. The same fruit produces the same seeds, and these again bring forth the same fruits etc.

8. Many modifications constantly rise in the infinite mind of the almighty Maker as its eternal will, and these taking place in actuality in positive existences, and substantive forms bear the relation of causes and their effects in this world.

9. These productions are like the waves of waters in the sea, and mirage to the progeny of a barren woman, and the horns of a rabbit, all which are nothing and not in being. They are all as negative as the water on the mountaintop, and as the barley corn growing on the head of a hare.

10. Herein enquiring into the real truth, we must refrain from word disputes; and find that though all things tend to stablish the unity, yet it is difficult even in thought to do away with the difference of things, as that of words and their senses.

11. The essence of divine omnipotence is not divisible into portions or their fractions, like the waves of the sea that are broken into bubbles and particles of waters.

12. As the leaves and stalks and branches and flowers of trees, are no other than the same substance; so unity and duality, I and you and the objectivity of the phenomenal world, are not different from the essence of the subjective intellect, which contains and puts forth itself in all these forms.

13. All time and place and variety of figures and forms, being but modifications of the intellect, it is improper for us to question the reality of those, and assert the certainty of this intellect.

14. The entities of time and space, and the powers of action and destiny, are all derived from and directed by the intellect and bear their intellectual natures also.

15. As the power of thinking, the thought and its object, jointly compose the principle of mind; so the whole universe and everything that bears a name, are all included under the term chit or intellect; as the water and its rise and fall, are all included under the word wave.

16. The thoughts which continually rise and fall, in the great ocean of the intellect; are like the waves which heave and set down, on the surface of the loud noisy sea.

17. It is this Supreme Intellect which is known by the various names of the Lord, God, Truth, Siva and others; as also by the various names of vacuum, unity and the Supreme Spirit.

18. Such is the nature of God, whom no words can express; and who is styled the ego or the subjective “I am that I am” and whom it is beyond the power of speech to describe.

19. All that is seen all around are but the leaves, fruits, flowers and branches of the all creeping plant of the intellect; which being diffused in all, leaves nothing that is different from it.

20. The Divine Intellect (chit) being omniscient has the great ignorance underlying it. And then looking at this side of itself it takes the name of the living soul, and beholds this shadowy world stretched outside the Divine Mind, as we see another moon in the reflection of that luminary, cast upon a nebular circle beyond it.
21. Then thinking itself as another or a living being, and other wise than what it is; it becomes just of the same nature, as it thinks and forms itself by its own will.
22. Being thus transformed from its perfect and immaculate state, to that of an imperfect and impure nature; it is made to wade amidst the stream of this world, without ever thinking.
23. The intellectual form being then assimilated with the elemental (puryashtaka) body, receives its vital or mortal life and living soul which lives by reflection of the essence of the Supreme Intellect.
24. The spiritual body is also transformed to the frail living body, which being joined with quintessence of fivefold elements, comes to know itself as material substance.
25. This substance being next infused with the vital breath, receives soon after its vigor and strength like the seed of a plant; and then it feels itself to be endued with life, and to be conceived in the uterus in its own conception.
26. The same false conception of its gross materiality misleads to the belief of its own egoism and personality. It conceives also its state of a moving or unmoving being, and this conception of it converts it instantly into the like form.
27. Again the simultaneous meeting of former reminiscence with the later desire of a person, changes its former habitual and meaner form, to that of a larger and grosser kind.
28. The difference and duality of one from its identity and unity, are results of one's thinking himself other wise than what he really is; as a man becomes a devil by thinking himself possessed by a ghost.
29. The thought of the duality of one identical soul, in its two aspects of the supreme and human souls; is driven away by the persuasion that I do nothing, and the agency of all actions rests in the great God himself.
30. The unity is considered as a duality, by the dualistic owings of men; while on the other hand the belief in unity, destroys the conviction of dualism and plurality from the minds of men.
31. There is no duality or secondary being in the soul, which may be regarded as the Supreme Soul, because there is but one soul only, which is unchangeable and unperishable at all times and everywhere.
32. All works of imagination are dispersed, with the dispersion of the fumes of fancy; as one's aerial castle and the fairy city, vanish after the flight of the phrenzy and the imaginary dream.
33. It is painful to raise a fabric of imagination, but there is no pain whatever in breaking it down; because the mental fabrication of imagination is well skilled in building the aerial cities, and not in demolishing them.
34. If the fullness of one's desires and fancies, is filled with the pains and troubles of life, it must be the want of such wishes and views, that will serve to set him free from these pains forever.
35. If even a slight desire is enough to expose a man to many cares in life, then its utter privation must afford him complete rest and quiet, in his transient state of being.
36. When your mind has got loose, from the manifold folds of your serpentine desires; you will then come to enjoy the sweets of the garden of paradise.
37. Drive away and disperse the clouds of your desire, by the breeze of your reason; and come and enjoy your rest, under the calm and clear autumnal sky of your indifference.
38. Dry the impetuous current of your rapid desires, by the charms of amulets and mantras; and then restrain yourself from being carried away by the flood, and restrict your mind to its dead inaction.
39. Rely your trust in the intellectual soul chítátmá, seated in the cavity of your heart, and look on mankind driven to and fro by the gusts of their desire, like fragments of straw flying it at random in the perturbed air.

40. Wash out the dirt of your desires from your mind, by the pure water of your spiritual knowledge; and after securing the perfect tranquility of your soul continue to enjoy the highest bliss of a holy life.

41. God is all powerful and omnipresent, and displays himself in all forms everywhere.

42. It is the thought or imagination, that makes the false world appear as true; and it depends upon the thought also, that the world vanishes into nothing.

43. It is the network of our thoughts and desires that is interwoven with the threads of our repeated births; but the winds of our apathy and indifference blow off this web and settle us in the state of supreme joy.

44. Greed is a thorny plant, that has taken deep root in the human heart; it is fostered under the shade of the tree of desire, root out this tree of desire, and the thorny bush of greed will fade away of itself.

45. The world is a shadow and a reflection, and rises to view and disappears by turns. It is an error of the brain that presents the sight of the course of nature, like that of the fairy land presented to us in a dream.

46. The king that forgets his nature of the Lord, mistakes himself for a prince, or that he is born or become the ruler of the land. This concept of his which springs from ignorance of his divine nature, vanishes soon after he comes to the real knowledge of himself.

47. The king in possession of his present royalty has no reminiscence of his past and former state; as we do not recollect the foulness of the past rainy whether, in the serenity of the present autumn.

48. The thought that is predominant in the mind, naturally prevails over the fainter and weaker ones, as the highest pitch in music suppresses the bass tones, and takes possession of the ear.

49. Think in yourself that you are one, and that you are the; keep this single reflection before you, and holding fast to it, you will become the object of your meditation.

50. Such is the spiritual meditation of spiritualists like yourself, who aspire to the highest joy of the Supreme Being; while the external form of worship is fit only for ungoverned minds that hold only for their temporal welfare. In formular worship composed of the worshipper, the formularies of the ritual and the articles of offerings are symbolical of ignorant minds and too insignificant to the wise.

CHAPTER XXXIV. SERMON OF SIVA ON THE SAME SUBJECT.

1. The god continued—such is the constitution of this world, composed of reality and unreality, and bearing the stamp of the almighty. It is composed both of unity and duality, and yet it is free from both.

2. It is the disfigurement of the intellect by foul ignorance that views the outer world as distinct from its maker; but to the clear sighted there is no separate outer world, but both blend together in the unity.

3. The perverted intellect which considers itself as the body is truly confined in it. But when it considers itself to be a particle of and identical with the divine, it is liberated from its confinement.

4. The intellect loses its entity, by considering the duality of its form and sense; and be combined with pleasure and pain, it retains no longer its real essence.

5. Its true nature is free from all designation and application of any significant term or its sense to it. And the words pure, undivided, real or unreal, bear no relation to what is an all pervasive voidness.

6. Brahman the all and full, who is perfect tranquility, and without a second, equal or comparison, expands himself by his own power as the infinite and empty air; and stretched his mind in three different directions of the three threefold functions. (1. creation, preservation, and destruction, 2. waking, sleeping, and dreaming, and 3. supernal, natural, and material agencies.)

7. The mind being curbed with all its senses and organs in the great soul, there appears a dazzling light before it, and the false world flies away from it, as the shade of night disappears before the sunlight.

8. The imaginary world recedes from view, and falls down like a withered leaf. And the living soul remains like a fried grain without its power of vegetation or reproduction.

9. The intellect being cleared from the cloud of illusion, overhanging the deluded mind, shines as clearly as the dome of the autumnal sky. And is then called pashyanti or seeing from its sight of the supernatural and also from its renunciation of all worldly impressions.
10. The Intellect being settled in its original, pure and calm state, after it has passed under the commotions of worldly thoughts; and when it views all things in an equal and indifferent light, it is said to have crossed over the ocean of the world.
11. When the intellect is strong in its knowledge of perfect susupti (sleep) over worldly matters; it is said to have obtained its rest in the state of supreme joy, and to be freed from the doom of transmigration in future births.
12. I have now told you, O great Brahman, all about the curbing and weakening of the mind, which is the first step towards the beatification of the soul by yoga. Now attend to me to tell you concerning the second step of the edification and strengthening of the intellect.
13. That is called the unrestricted power of the intellect, which is filled with perfect peace and tranquility; which is full of light, clear of the darkness of ignorance, and as wide stretched as the clear dome of heaven.
14. It is as deep as our consciousness in profound sleep, as hidden as a mark in the heart of a stone; as sweet as the flavor in salt, and as the breath of wind after a storm.
15. When the living principle comes to its end at any place, in course of time; the intellect takes it flight like some invisible force in open air, and mixes with the transcendent vacuum.
16. It gets freed from all its thoughts and thinkables, as when the calm sea is freed from its fluctuation. It becomes as calm as when the winds are still, and as imperceptible as when the flower-cup emits its fragrance.
17. It is liberated from the bonds and ideas of time and place. It is freed from the thought of its belonging to or being a part of anything in the world. It is neither a gross or subtle substance and becomes a nameless essence.
18. It is not limited by time and space, and is of the nature of the unlimited essence of God. It is a form and fragment of the fourfold state of Brahma or Virat, and is without any stain, disease or decay.
19. It is some thing witnessing all things with its far seeing sight, it is the all at all times and places, it is full light in itself, and sweeter far than the sweetest thing in the world.
20. This is what I told you the second stage of yoga meditation, attend now, O sage! that are true to your vows, and dost well understand the process of yoga, to what I will relate to you regarding its third stage.
21. This sight of intellect is without a name, because it contains like the Divine Intellect all the thinkables within its ample sphere, as the great ocean of the world, grasps all parts of the globe within its spacious circumference. It extends beyond the meaning of the word Brahmátma or the ample spirit of the god Brahmá in its extension without limit.
22. It is by great enduring patience, that the soul attains in course of a long time, this steady and not stained state of its perfection purushártha. And it is after passing this and the fourth stage, that the soul reaches to its supreme and ultimate state of joy.
23. After passing the successive grades and until reaching the ultimate state, one must practice his yoga in the manner of Siva the greatest of the yogis; and then he will obtain in himself the unremitting holy composure of the third stage.
24. By long continuance in this course, the pilgrim is led to a great distance, which transcends all my description, but may be felt by the holy devotee who advances in his course.
25. I have told you already of the state, which is beyond these three stages; and do you, O divine sage! ever remain in that state, if you wish to arrive to the state of the eternal God.
26. This world which seems as material will appear to be infused with the spirit of God when it is viewed in its spiritual light, but upon right observation of it, it is neither the one nor the other (but a reflection of Divine Mind).
27. This what neither springs into being nor ceases to exist; but is ever calm and quiet and of one uniform luster, and swells and extends as the embryo in the womb.

28. The undualistic unity of God, his motionlessness and the solidity of his intelligence, together with the unchangeableness of his nature, prove the eternity of the world, although appearing as instantaneous and fleeting.

29. The solidity of the intellect produces the worlds in the manner as the congealed water causes the hail-stones, and there is no difference between the existent and nonexistent, since all things are ever existent in the Divine Mind.

30. All is good and quiet, and perfect beyond the power of description. The syllable Om is the symbol of the whole, and its components compose the four stages for our salvation.

CHAPTER XXXV. ADORATION OF THE GREAT GOD MAHA-DEVA.

1. Vasishtha said—Then Hara, who is the lake of the lotus of Gauri, being desirous of my enlightenment, glanced on me for a minute, and gave utterance to his lecture.

2. His eyes flashed with light under his heavenly forehead, and were as two caskets of his understanding, which scattered its rays about us.

3. The god said—O sage, call your thoughts home, and employ them soon to think of your own essence; and to bring about your ends, as the breezes of heaven convey the fragrance to the nostrils.

4. When the object long sought for is got in one's possession, what else there for one to desire anymore. I who have known and come to the truth, have nothing to expect as desirable nor anything to reject as despicable.

5. When you have got your mastery over yourself, both in the states of your peace and disquiet; you should apply yourself to the investigation of yourself or soul, without attending to anything besides.

6. You may at first depend on your observations of the phenomenal, which you will now learn from my lecture, if you will attend to it with diligence.

7. After saying in this manner, the holder of the trident told me, not to rely on my knowledge of the externals, but to attend to the internal breathings, which move this abode of the body, as the physical forces move a machine.

8. The lifeless body being without its breathing becomes dull and dumb as a block; its power of movement being derived from the air of breath, but its powers of thought and knowledge are attributed to the intellect.

9. This intellect has a form more rare and transparent than the empty air, it is a being which is the cause of all entities; and is not destroyed by destruction of the living body for want of vital breath.

10. The intellectual is more rarefied and translucent than the ethereal air, and never perishes with the body; because it remains as the power of reasoning, in the mental (perceiver) and living body.

11. As the clear shining mirror, receives the reflection of external things. So the mind of God reflects all images from within itself and from nothing situated without.

12. As the soiled glass receives no reflection of outward things, so the lifeless body has no reflection of anything, though it is preserved to our view.

13. The all-pervasive intellect, though it is formless itself, is yet prone towards the movement of sensible objects owing to its sensuous perceptions. But coming to the pure understanding of its spiritual nature, it becomes the supreme Siva again.

14. The sages then cultivate this immaculate intellect by the several names of Hari, Siva, Brahma, and Indra, who are the givers of the objects of desire to all living beings.

15. It is also styled the fire and air, the sun and moon, and the supreme lord. And it is this which is known as the everywhere soul and the intellect, which is the mine of all intelligence.

16. It is the lord of gods, the source of celestials, the Brahmá, the lord of gods, and the lord of heaven. Anybody who feels the influence of this great intellect in himself is never subject to illusion.

17. Those great souls that are known in this world, under the names of Brahmá, Vishnu, Hara and others, are all but offspring of the Supreme Intellect, and endowed with a greater portion of it.

18. They are all as sparks of hot iron, and as particles of water in the immense ocean of creation. So all those that are mistaken for gods, have sprung from the source of the Supreme Intellect.

19. As long as there exist the seeds of error, and the sources of endless networks of imagination; so long the tree of gross illusion does not cease, to sprout in endless ramifications.
20. The Vedas, its exposition and the Vedic literature, are but tufts of the tree of ignorance for the bondage of men; and these again produce many other clumps, to hold men fast in their ignorance.
21. Who can describe the productions of nature in the course of time and place? The gods Hari, Hara, and Brahmá are among the number, and have all their origin in the Supreme Being--their common father.
22. Mahadeva the great god is the root of all, as the seed is the source of the branches of trees. He is called the All, because He is the essence of all things and the sole cause of our knowledge of all existence.
23. He is the giver of strength to all beings, he is self manifest in all, and is adorable and hallowed by all. He is the object of perception to them that know him, and is ever present in all places.
24. There is no need of addressing invocatory mantras unto the Lord, who being omniscient and omnipresent, knows and sees all things as present before him at all places and times.
25. But being always invoked in the mind, this god who resides in everything is attainable by us in every place; and in whatever form does one's intellect appear to him, it is all for his good.
26. He takes upon him the visible form, according to the thought in the mind of the worshipper, and this form is to be worshipped first of all with proper homage, as the most adorable Lord of gods.
27. Know this as the ultimum of the knowables of the greatest minds; and whoever has saw this identical soul, is freed from the fears and sorrows of old age, and is released from future transmigration, like a fried grain which vegetates no more.
28. By worshipping this well known and unborn first cause in one's self and at ease; everyone is freed from his fears, and attains his supreme joy. Why then do you bewilder yourselves amidst the visible vanities of the world?

CHAPTER XXXVI. DESCRIPTION OF THE SUPREME DEITY PARAMESWARA.

1. The god added:--Know now the lord god Rudra, who in the form of one identical intellect, is situated within every form of being, as is of the nature of self-conscious in everyone.
2. He is the seed of seeds, and the core and foundation of the course of nature. Know it also as the agent of all actions and the pure gist of the intellect also.
3. He is the pure cause of all causes, without any cause of himself; he is the producer and sustainer of all, without being produced or supported himself by another.
4. He is the sensation of all sensible beings, and the sense of all sensitive things. He is the sensibility of all sensuous objects, and the highest object of our sensuousness, and the source of endless varieties.
5. He is the pure light of all lights, and yet invisible by all of them. He is the uncreated and supernatural light, the source of all sources of light and the great mass of the light of Intellect.
6. He is no positive (material) existence, but the real entity; he is all quiet and beyond the common acceptations of reality and unreality. And among the positive ideas of the great entity etc., know him as the Intellect alone and no other.
7. He becomes the color, coloring and colorer. He becomes as high as the lofty sky, and as low as the lowly hut.
8. There are in the expanded mind of this Intellect millions of worlds like sands in the desert, like wise many of these like blossoms of trees, have blown away, others are full blown, and many more will come to blow here after.
9. It is ever burning, as an inextinguishable flame by its own inherent fire; and though it is ever emitting innumerable sparks of its essence all about, yet there is no end of its light and heat and fire.
10. It contains in its inner parts the great mountains, likening the particles of dust; it covers also the highest mountains, as the lofty sky hides the dusts on earth.

11. It comprehends the great Mahákalpa, like a twinkling of the eye; and is also contained in a Kalpa age, in its quick motion of a twinkling.
12. Though minuter than the point of a hair, yet it encompasses the whole earth; and the seven oceans that encircle the earth with their cloth, cannot encircle the great Infinity.
13. He is called the great creator of the universe, though he creates nothing; and though he does all actions, yet he remains calmly as doing nothing.
14. Though the deity is included under the category of substance, yet he is no substance at all. And though there be no substantiality in him, yet his spirit is the substratum of all things (body of the universe--Viswarupa).
15. He is today and tomorrow, and though the past and future, yet he is always present. Wherefore he is neither now or then, but everlasting and forever.
16. He is not in the babbling and prattling of babes and children, nor in the crying of beasts and brutes, nor in the jargon of savages; but equally understood by all in their peculiar modes of speech.
17. These words are meaningless and are yet true, like the obsolete words occurring in the Vedas. Therefore no words can truly express what is God, because they are not what he is.
18. I bow down to him who is all, in whom all reside and from whom they all proceed, and who is in all place and time, and who is diffused through all and called the one and all.
19. In this excessive use of obscure words, there will be found some fully expressive of the meaning, as in a forest of thick wood we happen to fragrant flowers, which we pluck and bear with us in handfuls.

CHAPTER XXXVII. THE STAGE PLAY AND DANCE OF DESTINY.

1. The god joined:--The beauty of the words said before is tangible, and their senses all allude to the truth, that the Lord of all is the rich chest of gems of all things in existence.
2. How very bright are the rays of the gems contained in the receptacle of the Supreme Intellect that shines forth with the collected light of all the luminous worlds in it.
3. The essence of the intellect flies in the air in the form of the granular dust powder, and becomes the embryotic cell; which in the manner of the vegetable seed, sprouts forth into the germ in its proper time, soil, moisture and temperature.
4. This power of the intellect moves in the forms of froth and foam, and whirling currents and whirl pools in the sea; and rolls its waters against the hard stones of the beach.
5. It is settled in the form of flavor in the clusters of flowers; it makes them full blown, and carries their fragrance to the nostrils.
6. Seated on bodies of stone, it makes them produce unstone-like substances; (trees and flowers); and makes the mountains to support the earth without their actually upholding it.
7. The intellect takes the form of the air, which is the source of all vibrations, and touches the organ of touch; with as much tenderness as a father touches the body of his child.
8. As the divine power extends itself in everything, so it contracts the essences of all things in a mass within itself; and having absorbed the whole in the divine entity, makes all nature a empty nothingness.
9. It casts the reflection of its own clear image, in the transparent mirror of vacuum; and takes upon itself the transparent body of eternity, containing all divisions of time.
10. Then there issues the power of Destiny, which predominates over the five principal divinities; and determines the ultimate fate of all that "this is to be so, and this other wise."
11. It is in the presence of the bright light of the all witnessing eye of the great god, that the picture of the universe presents itself to our sight; as the presence of the lighted lamp in the room, shows us the lights of the things contained in it.
12. The universal vacuum contains the great theatre of the universe, wherein the divine powers and energies are continually playing their parts, and the spirit of God is the witness there of.
13. Vasishtha asked—What are the powers of that Siva, my lord! who are they and where are they situated; what is number, and how are they employed and who is their witness'?"
14. The god replied—The god Siva is the gracious, incomprehensible and tranquil Supreme Soul. He is gracious and formless and of the nature of the pure intellect only.
15. His essences are volition, voidness, duration and destiny; and also the qualities of infinity and fulness.

16. Beside these he has the properties of intelligence and action, as also of causality and quietude; and there are many other powers in the spirit of Siva, of which there is no reckoning or end.

17. Vasishtha rejoined: Whence came these powers to him and how had they their variety and plurality; tell me, my lord? Whence they arose and how your were separated?

18. The god replied: The god Siva who is intellect only of himself, has endless forms also, and the powers that I have said to belong to him, are little and no way different essentially.

19. It is the discrimination of the powers of intelligence, action, passion, vision and others; that the powers of God are said to be many and different from one another, like the waves of the sea.

20. Thus do those different powers act their several parts forever, in the grand stage of the universe; as the ages, years, months and weeks and days, play their parts under direction of time, the manager of the stage.

21. That power which appears as the one or another is called the divine powers of destiny; and is distinguished by the several names of action, energy or will of God, or the dispensation of his Time.

22. That power which determines the states of gods, and those of the great Rudras so and so, and what regulates the conduct of all things from a mean straw to the great Brahmá is called the predominant destiny.

23. This destiny continues to dance about the great arena of the universe, until the mind is cleared of her imaginary source of fear and freed from anxiety by the knowledge of truth.

24. The play of destiny is very pleasing to behold, owing to the variety of its characters and contrivances, and the quick changes of the scenes, and the repeated entrances and exits of its players and actors. It is conducted all along with the music of the drums and trumpets of the roaring clouds of the Kalpánta-doomsday.

25. The dome of heaven is the canopy over this stage, the season flowers are its decorations, and the showers of rain serve for the sprinkling of rose waters in it.

26. The dark clouds hang about the heavens are the blue hanging screens around this stage, and the seven oceans of the earth with the shining gems in their womb, serve for the ornamented pits and galleries of this playhouse.

27. The shining sky with its sight of the days and watches, and its eyes of the twinkling stars; is witnessing the continual rise and fall of all beings, and the plunging and up heaving of mountaintops at the great deluge.

28. The revolving luminaries of the sun and moon, and the rolling currents of the Ganges, appear as the pearly jewels on the person of this actress, and the luster of the twilight seems as the red red-dye of her palms.

29. The constant motion of the upper and nether worlds with the continued jingling of their peoples; resemble the footsteps of this dancing destiny with the ringing trinkets and anklets fastened to her feet.

30. The sunshine and moonbeams represent the luster of her smiling face; and the twinkling stars in the sky resemble the drops of sweat trickling on her face.

31. These very many worlds are supposed as so many apartments of this great theatre. The beings of the three worlds, who are oppressed by the evil forces, are her flowing robes.

32. The two states of pleasure and pain or joy and grief which are destined to the lot of all living beings show the different dramas of comic and tragic representations.

33. The changing scenes that are always seen to take place in the play of destiny at the great stage of this world; are continually witnessed by the great God himself who is neither distant or distinct from this, nor is this so from that.

CHAPTER XXXVIII. ON THE EXTERNAL WORSHIP OF THE DEITY.

1. The god continued—This god who is the supreme Lord, is the adorable one of the wise; in the form of the intellect and conscious soul, and as all pervading and support of all.

2. He is situated alike in the pot and painting, in the tree and hut, in the vehicle and in all men and brute animals; under the several names of Siva, Hara, and Hari, as also of Brahmá, Indra, Agni, and Yama.

3. He is in the inside and outside of all as the Universal Soul, and always dwells in spirit and in the soul of every wise person. This Lord is worshipped in various forms by different people in the many modes as described below.

4. Hear me first relate to you, O great sage! how this god is worshipped in the outward form and formulas; and you will next hear me relate unto you the inward form in which he is worshipped in spirit.
5. In all forms of worship you must cease to think of your body and separate your mind from your person, however purified it may be. You must then apply your mind diligently to think of the pure and bodiless soul which witnesses the operations of the body from its inside.
6. His worship consists in his inward meditation only, and in no other mode of outward worshipping. Therefore apply your mind in the adoration of the Universal Soul in its meditation in your soul only.
7. He is of the form of the intellect, the source of all light and glorious as millions of suns. He is the light of the inward intellect and the receptacle (origin) of I (egoism) and you.
8. His head and shoulders reach above the heaven of heavens and lotus like feet descend far below the lowest abyss of voidness.
9. His arms extend to the endless bounds of all sides and space; and hold in them the many worlds in the infinite firmament as their wielding weapons and arms.
10. The worlds rolling over one another rest in a corner of his spacious chest. His effulgence passes beyond the limit of the unlimited vacuum, and his person stretches beyond all imaginable bounds.
11. Above, below, in all four quarters and in all sides of the compass, he extends unspent and without end; and is surrounded on all sides by the host of gods, Brahmá, Rudra, Hari, and Indra, and the demigods also.
12. These series of creatures are to be considered as the rows of hairs on his body; and the different courses of their actions, are as the strings binding the machines of the world together.
13. His will and destiny are powers proceeding from his person, as his active agencies in nature. Such is the Lord, the supreme one, who is always to be worshipped by the best of men.
14. He is the intellect only and the conscious soul, the all pervading and the all supporting spirit; and resides alike in the pot and painting, as in the moving car as also in living animals.
15. He is Siva, Hari, and Hara, Brahmá, Indra, Fire, and Yama. He is the receptacle of endless beings, and the aggregate body of all essences or the sole entity of entities.
16. He contains this mundane sphere, together with all the worlds with their mountains and all other contents in himself; and the all powerful time which hurls them ever onward, is the warder at the doorway of his eternity.
17. The great god Mahadeva is to be thought upon as dwelling in some part of this body of eternity and infinity, with his body and its members, and with a thousand ears and eyes.
18. This figure has moreover a thousand heads and a thousand hands with their decorations. It has many eyes all over its body with their powers of sight and so many ears also with their power of hearing.
19. It has the powers of feeling or touch and taste all over its person, as also, the power of hearing in the whole body, and that of thinking in its mind within.
20. It is however wholly beyond all conception, and is perfectly good and gracious to all. It is always the doer of all things that are done, and the bestower of every blessing on all beings.
21. It is always situated in the inside of all beings; and is the giver of strength and energy to all. Having thought upon the Lord of gods in this manner, the devotee is to worship him in the usual method of the ritual.
22. Now hear me tell you that are best acquainted with Brahma, of the mode of worshipping him in spirit; which consists only in adoring him in the conscious soul, and not in presenting offerings unto him.
23. It requires no illumination or fumigation of incense. It has no need of flowers or decorations, nor does require the oblations of rice or sprinkling of perfumes or sandal paste.
24. It needs no exhalation of saffron or camphor, nor any painting or other things; nor has it any need of pouring the water which is easily obtainable everywhere.

25. It is only by the pouring of the nectarous juice of the understanding, that the god is worshipped; and this is styled the best kind of meditation and adoration of deity by the wise.
26. The pure intellect which is known to be always present within one's self, is to be constantly looked into and sought after, heard about, and felt both when one is sleeping or sitting or moving about.
27. By constantly talking on the subject, and resuming the inquiry after leaving it off, one becomes fully conscious of himself; and then he should worship his lord as the identical soul in his meditation of it.
28. The offering of the heart in meditation of the Lord, is more delectable to him than the sweetest articles of food offered with the choices and most fragrant flowers.
29. Meditation joined with self-consciousness or penitence of soul, is the best pádyá and arghya water and offering that is worthy of the Lord; because the best meditation is that which is accompanied with the flower of self offering to the Lord.
30. Without this kind of meditation, it is impossible to please the Supreme Soul in one's self; and therefore spiritual meditation is said to abound with the grace of God and the greatest enjoyment of happiness and prosperity.
31. As the animal or irrational soul enjoys all its pleasures in the abode of its body; so the rational and spiritual soul derives all its happiness from meditation.
32. The ignorant man that meditates on the Lord, for a hundred twinklings of the eye; obtains in reward thereof the merit of making the gift of a milch-cow to a Brahman.
33. The man who worships the Lord in his soul, for half an hour in this manner; reaps the reward of making a horse sacrifice.
34. He who meditates on the Lord in spirit and in his own spirit, and presents the offering of his reflections unto him, is entitled to the merit of making a thousand horse sacrifices.
35. Whoever worships the Lord in this manner for a full hour, receives the reward of making the Rajsuyas sacrifice. By worshipping him in this form in the midday; he obtains the merit of making many thousands sacrifices of such kind.
36. The man who worships him in this way for a whole day, settles in the abode of the deity.
37. This is called the superior yoga meditation, and the best service of the Lord, as also the external adoration of the soul.
38. This mode of holy adoration destroys all sins; and whoever practices it for a minute with a steady mind, he is certainly entitled to the veneration of gods and demigods, and placed in the rank of emancipated spirits like myself.

CHAPTER XXXIX. MODE OF THE INTERNAL WORSHIP OF THE DEITY.

1. The god resumed:--I will now relate to you, the form of the inward worship of the spirit in spirit; which is reckoned as the holy of holies, and dispeller of all darkness.
2. This mode of worship depends also on mental meditation, and is conducted in every state of life, whether when one is sitting or walking, or waking or sleeping.
3. It requires the supreme Siva, who is always situated in the body of man; and who is the cause of the perception of all things, to be worshipped in spirit and in the spirit of man.
4. Whether you think him, as sleeping or rising, walking or sitting; or whether conceive him touching or intangible contact with anything, or quite unconnected and aloof from everything about him.
5. Or whether you take him as enjoying the gross objects, or shunning them all by his spiritual nature; or as the maker of all outward objects, and the ordainer of all forms of action.—
6. Or whether you consider him as remaining quiescent in all material bodies, or that he is quite apart from all substantial forms; you may worship him in whatever form your understanding presents him to you, or what you can best conceive of him in your consciousness.
7. Whoever has fallen in and is carried away by the current of his desires and who is purified from his worldliness by the sacred ablution of his good sense; should worship the Siva Llinga as the emblem of understanding with the offering of his knowledge of it.
8. He may be contemplated in the form of the sun, shining brightly in the sky; as also in that of the moon, which cools the sky with its benign moonbeams.

9. He is always conscious in himself of all sensible objects, which are ever brought under his awareness by means of his senses, as the breath brings fragrance to the nostrils.
10. He gives flavor to all sweets, and enjoys the sweetness of his joy in himself; and employs the breathings as his horses, and carried in the car of respiration, sleeps in the cave of the heart.
11. Siva is the witness of all sights, and actor of all actions; he enjoys all enjoyments, and remembers all what is known.
12. He is well acquainted with all the members of his body, and knows all that is in existence and inexistence; he is brighter than all luminous objects, and is to be thought upon as the all-pervading spirit.
13. He is without parts and the totality of all parts, and being situated in the body, he resides in the voidness of the heart; he is colorless himself and yet paints all things in their variegated colors, and is the sensation of every member of the body.
14. He dwells in the faculty of the mind, and breathes in the respirations of the beings; he resides within the heart, throat and palate of the mouth, and has his seat amidst the eyebrows and nostrils (as intelligence and breath of life).
15. He is situated beyond the limit of the thirty six categories of the Saiva scriptures, as also of the ten saktis that are known to the Saktas; he moves the heart and gives articulation to sounds, and makes the mind to fly about as a bird of the air.
16. He resides both in equivocal and alterative words, and is situated in all things as the oil in sesame seeds.
17. He is without the blemish of parts, and is compact with all the parts of the world taken together. He is situated alike in a part of the lotus-like heart of the wise, as well as in all bodies in general.
18. He is as clear as the pure and spotless intellect, and the imputation of parts to him is the work of mere imagination only. He is as palpably seen in everything at all places, as he is perceptible to us in our inward perception of him.
19. Though originally of the nature of universal intelligence yet he appears in the form of the individual soul according to the desire of men; and residing in every individual, he is divided into endless dualities.
20. Then this god thinks himself as an embodied being, endued with hands and legs, and the other parts and members of the body, with its hairs, nails, and teeth.
21. He thinks of being possessed of manifold and various powers and faculties, and is employed in a variety of actions according to the desires of the mind. He feels glad on being served by his wives and servants: (and thinking himself as their master).
22. He thinks the mind as a porter at the gate, and conductor of the information of the three worlds unto him; and his thoughts are as the chambermaids, waiting at his door with their pure clothes.
23. He believes his knowledge of egoism as his greatest power and consort, and his power of action as his mistress; he thinks his knowledge of various lores to be his decorations only.
24. He knows his organs of sense and action to be the doors of the abode of his body, and is conscious of his being the infinite soul and inseparable from the same.
25. He knows himself to be full of the Universal Spirit; filled by and filling others with the same; and bears his admirable figure of the body, by his dependance on the Divine Spirit.
26. That he is filled with the Godhead within him, and is therefore no contemptible soul himself. He never rises nor sets nor is he glad or displeased at anytime.
27. He never feels himself fully satisfied or hungry, nor longs after nor forsakes anything; he is ever the same and of an even course of action, temper and conduct and form at all times.
28. He retains the gracefulness of his person, the clearness of his mind, and the calmness of his views at all times; he is ever the same since his birth, and the equanimity of his soul never forsakes him at anytime.
29. He is devoted to the adoration of his god, for tediously long days and nights, and the mind abstracted from his body, becomes the object of his worship.

30. This god is worshipped with whatever offerings are available by the devotee, and with all the powers of the understanding, employed in the adoration of the sole Intellectual Spirit,
31. He is to be worshipped with all things agreeably to the received ritual, and no attempt is to be made to make any offering, which was never made at anytime before.
32. Man being endued with the body, should worship the Lord with his bodily actions and with all things that lead to bodily enjoyment.
33. So is Siva to be worshipped with eatables and provisions, food and drink of the best and richest kind; and with beddings and seats and vehicles as one may afford to offer.
34. Men must also entertain their souls, which are the abodes of the Divine Spirit in their bodies; with all kinds of things that they think pleasurable to themselves; such as excellent food and drink and all things affording enjoyment and pleasure.
35. They must diligently serve the Supreme Soul in their souls, under any calamity, difficulty, danger or disease that may befall on them, as also when they are overtaken by illusions of their understandings.
36. The ends of all the attempts of mankind in this world, being no more than life, death and sleep, they are all to be employed in the service of the soul of nature.
37. Whether reduced to poverty or elevated to royalty, or carried by the currents of casualty; men must always serve their souls, with the flowers of their best endeavours.
38. Whether overwhelmed by conflicts and confusions, or buffeting in the waves of mishaps, whether undergoing the troubles or enjoying the comforts of domestic life, men must serve their souls at all times.
39. When the gentle beams of fellow feeling, overspread the breast of kind hearted men, and when the sweet influence of sympathy melts the heart, it is then must meet to serve the soul seated in it.
40. When a man has restrained the turbulent passions of his heart, by the power of his right judgment; and spread the vest of soft tenderness and sweet content over his heart and mind; let him then worship in its serene aspect within himself.
41. Let men worship the soul, on the sudden changes of their fortunes; both when they come to the possession, or loss of their enjoyments.
42. The soul should be adhered to and adored, both when you lose or abandon your legal or illegal possession and enjoyment, of anything on earth.
43. Isha, the lord of wealth is to be worshipped with renunciation of all wealth, which one may have got by his own exertion or otherwise.
44. Regret not for what is lost, and make use of what you have got; and adore the Supreme Soul without any inconstancy in your mind and soul.
45. Retain your constancy amidst the scene of the wicked pursuits of men, and maintain your vow of the holy devotion of the Supreme Spirit at all times.
46. Everything appears as good in the sight of the godly, who view all things in God; and they all seem to be mixed with good and evil to the worshipper of God and Material Wealth. Therefore look on all things as situated in the Divine Spirit, and continue in your vow of the adoration of the Supreme Soul.
47. Things which appear as pleasant or unpleasant at first sight, are all to be taken in an equal light, by those that are firm in their vow of the adoration of the one Universal Soul.
48. Give up thinking yourself as such or not such a one, forsake all particularities, and knowing that all is the universal one, continue in your vow of adoring the Supreme Soul.
49. Worship the Supreme Spirit as it always resides in all things, in their various forms and multifarious changes, and that it is all and all in their modifications also.
50. Forsake both your pursuit after or avoidance of anything, and remaining in your indifference of both extremes, continue in your adoration of the soul at all times.
51. Neither seek nor forsake anything, but receive what comes to you of itself or by your own lot; and enjoy all things as the sea does the streams of water, which fall to it of their own accord.
52. Placed in this wide world of misery, man should take no heed of the lesser or greater sights of grief, that constantly present themselves to his view. They are as the fleeting tincts and colors that paint the empty dome of the skies, and soon vanish into nothing.

53. All good and evil befall us by turns at the junction of their proper time, place and action; therefore take them with unconcern to you, and serve your own soul.
54. Whatever things are mentioned as fit offerings of the service of the Supreme Spirit, it is the equanimity of your soul which is considered the best and fittest offering.
55. Things of different tastes, as the sour, bitter, acid, sharp and pungent, are useless in the service of the spirit; it is the calm and sweet composure of the soul, which is delectable to the holy spirit.
56. Equanimity is sweet to taste, and has the supernatural power of transforming everything to ambrosia.
57. Whatever a man thinks upon with the ambrosial sweetness of his disposition, the same is immediately changed to ambrosia, as the nectarious dew drops under the moonbeams.
58. Equanimity expands the soul, and gladdens the minds, as the sunlight fills the dome of heaven; and it is the unchangeable calmness of the mind, which is reckoned as the highest devotion.
59. The mind of man must shine with an even luster, as the bright moonbeams in their fullness, and it must blaze with the transparent light of the intellect, as a bright crystal in the sunlight.
60. He who is employed in his outward actions of life, with his mind as bright as the clear sky; and which is freed from the mist of worldly affections, is said to be the full knowing devotee.
61. The true devotee shines as brightly, as the clear autumnal sky, when the worldly impressions are quite effaced from the heart, and are not seen even in dream, when the cloud of ignorance is cleared away, and the fog of egoism is utterly scattered.
62. Let your mind be as clear as the moon, and as spotless as the blazing sun. Let it hide the thoughts, of the measurer and measured in it; let it have the simple consciousness of itself, like a newborn child; and perceiving only the steady light of the intellect the seed of all intelligence; you will then come to attain the state of highest perfection in your lifetime.
63. Living amidst the fluctuations of pain and pleasure, attending on the lot of all living beings, and occurring at their fixed times and places and actions of man, do you remain in the steady service of your soul--the leader of your body, by tranquilizing all the passions and desires of your heart and mind.

CHAPTER XXXX. INQUIRY INTO THE NATURE OF THE DEITY.

1. The god continued:--It is of no consequence, whether the devotee observes formal adoration in its proper time and manner or not; it is enough if he adore Siva in his form of the intellect within himself, which is equivalent to the worship of the atma or soul.
2. This is attended with a delight, which becomes manifest within himself; and thus full of spiritual light and delight, the devotee is assimilated to and self same with his god.
3. The meanings of the words affection and hatred, do not belong to the holy soul as separate properties of it; but they blend together and die in it as sparks in fire.
4. The knowledge that the dignity and poverty of men, as also the happiness and misery of one's self or others, proceed from God, is considered as the worship of the Supreme Spirit, which ordains them all.
5. The consciousness of the world as manifestation of the Divine Spirit, is reckoned as his devotion also, as a pot or other token for the spirit of God, owing to its residence in it, forms his worship also.
6. The quiet and lightless spirit of Siva, being manifest in his works of creation, the whole sensible world is believed to be the form of the Supreme Spirit.
7. It is astonishing that every soul should forget its own nature, and think itself as a living soul residing in the body, as they believe the Supreme Soul to be confined in a pot or painting.
8. It is astonishing also, how they should attribute false ideas of worship, worshipper and the worshipped to the god Siva, who is the infinite soul of all and a pure spirit.
9. The ritual of worship and adoration, which applies to the finite forms of gods (idols); cannot be applied to the worship of the infinite spirit of God.
10. The pure spirit of the eternal, infinite and all powerful, cannot be the object of ritualistic worship, which relates to finite gods or idols.

11. Know, O Brahman! that the spirit of God, which pervades the three worlds, and is of the nature of pure intellect, is not to be circumscribed by any form or figure (idol).

12. Know, O wisest of the wise! that those that have their god, as circumscribed by time and place, are not regarded by us among the wise.

13. Therefore O sage; retract your sight from idols and idolatrous worship, and adopt your view to spiritual adoration; and be of an even, cool and clear mind, be dispassionate and freed from decay and disease.

14. Do you continue to worship the Supreme Spirit with an unshaken mind, by making him offerings of your desires, and all the good and evil that occur to you at anytime.

15. O sage, that are acquainted with the sole unity, in the one uniform even course of your soul and mind, you are thereby set above the reach of the miseries attending this frail life, as the pure crystal is clear of the shade and impurities of all worldly things.

CHAPTER XXXXI. VANITY OF WORLD AND WORLDLY THINGS.

1. Vasishtha asked:--What is called the god Siva, and is meant by Supreme Brahman; and what is the meaning of soul, and what is its difference from the Supreme Soul?

2. That the all existent is the true entity, and all else is non entity; what is vacuum that is nothing, and what is philosophy that knows everything. Explain to me these differences, for you Lord knows them all.

3. The god replied—There exists one real being in itself, which is without beginning and end; and without any appearance, or reflection of its own; and this entity appears as a non entity, owing to its imperceptibility by the senses.

4. Vasishtha rejoined—If this entity, Lord! is not perceptible by the organs of sense, and unknowable by the understanding, how then, O Isána! is it to be known at all?

5. The god replied—The man that desires his salvation, and yet sticks to his ignorance, is a sage by name only; and such men are subjected to greater ignorance, by the scriptures they are guided by.

6. Let one ignorance removes another, as washerman cleanses one dirt by another.

7. When the error of ignorance is removed by the opposition to each other; it is then that the soul appears of itself to view as a matter of course.

8. As a child daubs his fingers by rubbing one piece of coat against another; but gets them cleansed by washing off his hands from both of them.

9. As they examine both sides of a question in a learned discussion, and the truth comes out from amidst them both, so the knowledge of the soul, appears from midst of the mist of ignorance.

10. When the soul perceives the soul, and scans it by itself; and as it comes to know it in itself, it is said to get rid of its ignorance, which is then said to be utterly destroyed.

11. The paths of learning and the lectures of a teacher, are not the proper means to the knowledge of the soul, until one comes to know the unity of this thing by his own intuition.

12. All the teachers of scriptures, place the soul amidst the bodily senses; but Brahma is situated beyond the senses, and is known after subjection of sensible organs. So the thing which is obtainable in absence of something, is never to be had in the presence of that thing.

13. It is seen however, that many things are used as causes of what they are no causes at all; as they make use of the lectures of the teacher and the like, as means for the attainment of spiritual knowledge.

14. A course of lectures is of course calculated, to throw light on the student's knowledge of the knowables; but in matters of abstract knowledge and invisible soul, it is the soul itself that must throw its own light.

15. No explanation of the scriptures, nor the lectures of the teacher, are calculated to give light on spiritual knowledge, unless it is understood by the intuitive knowledge of the spirit itself.

16. Again the soul is never to be known without learning and lectures, and therefore both of them must combine with our inquiry to bring us to the light of the soul.

17. It is therefore the combination of bookish knowledge with the instruction of the teacher, joined with the investigation of the inquirer, that is calculated to enlighten us on spiritual knowledge, as the appearance of the day with the rising sun and waking world, gives an impetus to the rise of duties of the rising world.

18. After subsidence of the senses and actions of bodily organs, together with the imperceptibility of our sensations of pain and pleasure; that we come to the knowledge of Siva, other wise known as the soul, the Tat Sat, He that is, and under many other designations.
19. When there was not this plenum of the world, or it existed in its spiritual or ideal forms; it is since then that this infinite entity has existed, in its empty form which is rarer than the ether.
20. Who is continually meditated upon by the nice discernment of the seekers of salvation, and is variously represented by the pure minded and those of weakened minds.
21. There are others who are situated in the sight of, and not far from the path of living liberation, who are employed in leading others to salvation, and in the exposition of the scriptures in their works.
22. There have been many thinking and learned men, who have used the words Brahmá, Indra, Rudra, and the names of the rulers of worlds (for God), in order to justify the doctrines of the Puranas, Vedas, and Siddhantas.
23. Others have applied the fictitious titles of chit or intellect, Brahma, Siva, Atma the soul or spirit, Isha-the Lord, the Supreme Spirit and Isvara-god, to the nameless Godhead that is apart and aloof from all.
24. Such is the truth of nature and of yourself also, which is styled Siva the blissful; and which always confers all joy to the world and to yourself also.
25. The words Siva, soul, supreme Brahman and some others, have been coined by the ancients to express the Supreme Being; and though they differ in sound, there is no difference of them in sense and signification.
26. Know, O chief of sages! that wise men always adore this god whom we serve also, and unto when we return as the best and ultimate states of all.
27. Vasishtha said.—Please Lord! explain to me in short, how the ever existent deity remains as nonexistent, and could come into existence from its prior state of nonexistence?
28. The god replied.—Know the meaning of the words Brahma etc., to bear relation to our consciousness only, and this though it is as clear as the sky, and as minute as an atom, has the great bulk of the mount Meru contained in it.
29. Although this is unintelligible to us, and far beyond our conception and comprehension of it; yet it becomes intelligible to us when we take it the form of our intellect.
30. By taking it objectively, it becomes intelligible to us in the manner of our egoism; and by thinking on its personality we have the same idea of it, as one has of a wild elephant from its sight in a dream.
31. These ideas of its egoism and personality, being limited by time and space, give rise to many aerial forms as attendants upon it.
32. Accompanied with these, there proceeds the entity called the jiva or living spirit, which is conversant with its vibration and respiration, in the form of a pencil of air.
33. After the power of vitality is established and has come into force; there follows the faculty of understanding; which remains in utter ignorance at first.
34. It is followed by the faculties of bearing, action and perceptions; all of which operate inward by without their development in outward organs.
35. All these powers uniting together, lead to the excitement of memory, which exhibits itself soon in the form of the mind; which is the tree of desires.
36. Hear now what is called the spiritual body by the learned, it is the inward power of God of the form of the conscious soul, and seeing the Divine Soul in itself.
37. There rise afterwards the following powers in the mind; which develop themselves in the outer organs, although their powers may be wanting in them.
38. These are the essences of air and motion, and of feeling also, together with the senses of touch and heat emitted by the eyes.
39. There are the essences of color, water and taste also, and likewise the essences of smell and flavor too.
40. There are the essences of earth and gold, and the essences of thick mass; and also the essences of time and space, all of which are without form and shape.
41. The spiritual body contains all these essences in itself as its component parts, as the seed of a fruit contains the leaves and germ of the future tree in its cell.

42. Know this to spiritual body, and containing the eight elementary senses, wherefore it is called the puryashtaka also; and these are developed afterwards in the organs of sense.
43. The primary or spiritual body which is formed in this manner, is actually nobody at all; since it is devoid of understanding, intellect, senses and sensibility.
44. It is the Supreme Being only, which contains the essence of the soul, as it is the sea which contains the clear waters.
45. The soul is that which is possessed of its consciousness and knowledge, all besides this is dull and insensible matter; and which is viewed by the soul, as the sight of a fairy land in the dream.
46. It is therefore by consciousness and knowledge that Siva can be known, and what is not to be known by these can be nothing at all.
47. The Supreme Soul sees all things within itself, as parts of itself; and beholds particles of his atomic self, formed into innumerable bodies.
48. These soon increased in bulk and became big bodies, and bore the marks of the organs upon them.
49. Then it became of the form of a man, from his thought of being so; and this soon grew up in its size of a full grown man.
50. So do our bodies appear to us in our living state, as the fairyland appears to one in his dream.
51. Vasishtha said:--I see the appearance of the human body, to resemble the vision of the fairyland in the dream; and I see also the miseries awaiting on human life in this world. Now tell me, my Lord! how all this misery is to be removed from it.
52. The god replied—All human sorrow is owing to their desires, and belief of the reality of the world; but it must be known to be all as unreal, as waves of water seen in a sea in the mirage.
53. There why such desire, and for what good and use, and why should the dreaming man be deluded to drink the show of water in the mirage?
54. The viewer of truth, who is freed from his views of egoism and objectivism, and has left off from the deluded and its delusive thoughts, does truly behold the true entity of God in his presence, in the utter absence of all worldly thoughts from his mind.
55. Where there is no desirer or desire or the desired object, but the only thought of the one unity, there is an end of all error and misery.
56. He whose mind is freed from the true and false imaginary demons of common and imaginary error, and is settled in the thought of one unity alone, sees nothing but the unity before him.
57. The desires of the mind, rise as demons in the midway sky; and the thoughts of the world wander about the sphere of the mind, as the numerous worlds revolve in the sky hence there is no peace of the soul, unless these subside to rest.
58. It is useless to advise the man to wisdom, who is elated by his egoism, and is deluded by the waters of the mirage of this fleeting world.
59. Wise men should advise the prudent only, and throw away their instruction to children that are wandering in error, and are shunned by good people. To give good counsel to the ignorant, is as offering a fair daughter in marriage to the apparition of a man seen in a dream.

CHAPTER XXXXII. THE SUPREME SOUL AND ITS PHASES AND NAMES

1. Vasishtha said:--Tell me Lord! what is the state of the living soul, after its situation in the open air, and its observation of the vanity of the elemental and material body on its first creation?
2. The god replied—The living soul having sprung from the Supreme, and being situated in the open firmament, views the body formed in the aforesaid manner, as a man sees a vision in his dream.
3. The living soul being everywhere, enters and acts in every part of this body, according to the command of the embodied intellect, as a sleeping man acts his parts in a dream, and bears his body still.
4. It was the indiscrete infinite soul before, and then became the discrete spirit called the first male, and this spirit was the primary cause of creation in itself.

5. Thus this animated spirit became as Siva, at the beginning of the first creation; it was called Vishnu in another, and became the lotus born Brahmá or the great patriarch in the other.
6. This great progenitor of one creation, became the intellect in another, this became the volitive male agent of creation afterwards, and at last look upon it a male form according to its volition.
7. The primary volition of ideal creation becoming compact in time, it takes the form of the mind; which feels itself able to effect in act, whatsoever it wills in itself.
8. This creation of the world by Brahmá is mere imagination, as the sight of a apparition in the air or in a dream; but it appears as a positive reality, to the false sight of the realist.
9. The prime male agent that becomes the beholder of his creation, retains in him the power of exhibiting himself in the empty air every moment, or to retract them in himself into time.
10. To him a Kalpa or great Kalpa age, is a mere twinkling of his eye; and it is by the expansion or contraction of himself, that the world makes its appearance or disappearance.
11. Worlds come to appear and disappear at his will, at each moment of time, in each particle of matter, and in every pore of space, and there is no end of these successions in all eternity.
12. Many things are seen to occur one after another, in conformity with the course of our desires; but we never find anything to take place, in concurrence with our sight of the holy spirit.
13. All things are created (and vanish) with this creation, which do not occur to the unchanging Siva; and these are like the shadowy appearances in empty air, which rise of themselves and disappear in air.
14. All real and unreal appearances vanish of themselves, like mountains appearing in dreams; all these creations have no command over their causality, space or time.
15. Therefore all these phenomenals are neither real, potential or imaginary or temporary appearances; nor is there anything, that is produced or destroyed at anytime.
16. All these are the wonderful phenomena of our ideas and wishes, exhibited by the intellect in itself; and this world is like the appearance of an aerial castle in the dream, and subject to its rise and fall by turns.
17. The visible which appears to be moving about in time and space, has actually no motion whatever in either; but remains as fixed as an ideal rock in the mind forever.
18. So also the extension of the unreal world, is no extension at all; as the magnitude of an ideal rock has no dimension whatever.
19. The situation and duration of the unreal world, conform exactly with the ideas of its time and place, which exist in the mind of the Maker of all.
20. It is in this manner that he is instantly changed to a worm (from his idea of it), and so are all the four orders of living beings born in this world.
21. Thus the creative power becomes all things, from the great Rudras down to the mean straws in a minute (from his ideas of these); and even such as are as minute as atoms and particles of matter.
22. This is the course of the production of the past and present creations, and it is the reminiscence of the past, which is the cause of the delusion of taking the world for a real existence.
23. After giving away the thought of the difference between the creator and the created, and by the habit of thinking all as the unity, one becomes Siva in a minute, and by thinking so for a longer period, one is assimilated to the nature of the Supreme Intellect.
24. The intellect proceeds from the original intellect (of God), and rises without occupying any place. It is of the nature of understanding, and resides in the soul in the manner of empty air in the midst of a stone.
25. The soul which is of the manner of eternal light, is known under the denomination of Brahma and the intellect which seated in this (soul), becomes weakened as the creative power increase, and strengthens in it.
26. Next the particles of time and place, join together in the formation of minute atoms; which by forming the elementary bodies, have the living principle added to them.

27. These then become vegetables and insects, and beasts, brutes and the forms of gods and demigods; and these being stretched out in endless series, remain as a long chain of being, connected by the strong and lengthening line of the soul (sútrátmá).

28. Thus the great God that pervades over all his works in the world, connects all things in being and not being, as pearls in a necklace by the thread of his soul. He is neither near us nor even far from us; nor is he above or below anything whatever. He is neither the first nor last but everlasting. He is neither the reality or unreality, nor is he in the midst of these.

29. He is beyond all alternatives and antitheses, and is not to be known beyond our imaginary ideas of him. He has no measure or dimension, nor any likeness, form or form to represent him. Whatever greatness and majesty are attributed to him by men, they are all extinguished in his glory as the fire is cooled in the water.

30. Now, I have related to you all what you asked me about, and will now proceed to my desired place. Be you happy, O sage, and go your way; and rise, O Párvatí and let us take our way.

31. Vasishtha said:--When the god with his blue throat had spoken in this manner, I honoured him with throwing handfuls of flower upon him. He then rose with his attendants, and pierced into the voidness of heaven.

32. After departure of the lord of Umá, and master of the three worlds, I remained for some time reflecting on all I had heard from the god, and then having received the new doctrine with the purity of my heart, I gave up the external form of my worshipping the deity.

CHAPTER XXXXIII. ON REST AND TRANQUILITY.

1. Vasishtha said:--I well understand what the god said, and you too, O Ráma! know very well the course of the world.

2. When the false world appears in a false light to the false understanding of man, and all proves to be but vanity of vanities, say what thing is there that may be called true and good and what as untrue and bad.

3. As the alternative of something is not that thing itself, so the optional form of the soul, though not the soul itself, yet it serves to convey some idea of the soul.

4. As fluidity is the nature of liquids, and fluctuation is that of the winds, and as voidness is the state of the sky, so is creation the condition of the spirit or Divine Soul.

5. I have ever since (hearing the lecture of Siva), taken myself to the worship of the spirit in spirit; and have since then, given up my eagerness for the outward adoration of gods.

6. It is by this rule that I have passed these days of my life, though I am peacefully employed in the observance of the prescribed and popular ritual.

7. I have worshipped the Divine Spirit, in all modes and forms and offering of flowers, as they presented of themselves to me; and notwithstanding the interruptions, I have uninterruptedly adored my god at all times, both by day and night.

8. All people in general, are concerned in making their offerings acceptable to their receiver (God), but it is the meditation of the yogi, which is the true adoration of the spirit.

9. Having known this, O lord of Raghu's race, do you abandon the society of men in your heart, and walk in your lonely path amidst the wilderness of the world, and thereby remain without sorrow and remorse.

10. And when exposed or reduced to distress, or aggrieved at the loss or separation of friends, rely on this truth, and think on the vanity of the world.

11. We should neither rejoice nor regret, at the acquisition or loss of friends and relations; because all things almost are so frail and unstable, in this transitory world.

12. You well know, Ráma! the precarious state of worldly possessions and their destructive effects also; they come and go away of their own accord, but overpower on the man in both states (of prosperity and adversity).

13. So uncertain are the favors of friends and fortune, and so unforeseen is their loss also, that it is noway possible for anybody to account for them.

14. O sinless Ráma! such is the course of the world, that you have no command over it nor is it ever subject to you; if the world is so insubordinate to you, why is it then that you should be sorry for so unmanageable a thing?

15. Ráma! mind your spiritual nature, and know yourself as an expanded form of your intellect. See how you are pent up in your earthly frame, and forsake your joy and grief at the repeated reiterations and exits of your corporeal body.

16. Know my boy, that you are of the form of your intellect only, and inherent through out all nature; therefore there is nothing that you can resume to or reject from you in the world.

17. What cause of joy or grief is there in the changing fortunes of things in the world, which are occasioned by the revolutions of the mind on the pivot of the intellect; and resemble the whirling waters of the sea, caused by a whirling current or vortex in it.

18. Do you, O Ráma! take yourself to the fourth stage of susupta or deep sleep trance hence forth, as the even course of action the intellect, is attended by its trance of samadhi at the end.

19. Be you as cold and composed with your peaceful countenance and expanded mind, as the quiet spirit of God is diffused and displayed through out all nature; and remain as full as the vast ocean, in the contemplation of that soul, whose fulness fills the whole.

20. You have heard all this already, Ráma! and are filled with the fulness of your understanding, now if you have anything else to ask with regard to your former question, you can propose the same.

21. Ráma said—Sage, my former doubts are all dispersed at present, and I have no thing more to ask you regarding the same.

22. I have known all that is to be known, and felt a heart felt satisfaction at this, and now I am free from the foulness of the objective, and of dualism and fictions.

23. The foulness of the soul, proceeds from ignorance of the soul; and this ignorance, which had darkened my soul, is now removed by the light of spirituality.

24. I was under the error, which I have now come to understand, is neither foul matter, nor is it born or dies at anytime.

25. I am now confirmed in my belief, that all this is Brahman diffused through out nature (in his all pervasive form vivarta-rupa); and I have ceased from all doubts and questions on the subject, nor have I the desire of knowing anything more about it.

26. My mind is now as pure, as the purified water of filtering machine; and am no more in need of learning anything, from the preachings and moral lessons of the wise.

27. I am unconcerned with all worldly affairs, as the mount Sumeru is insensible of the golden metals in its bosom and having all things about me, I am quite indifferent to them; because I have not what I expect to have, nor do I possess the object of my fond desire.

28. I expect nothing that is desirable, nor reject anything which is exceptionable; nor is there a mean in the interim of the two in this world, because there is nothing that is really acceptable or avoidable in it, nor anything which is truly good or bad herein.

29. Thus, O sage, the false thought of these contraries, is entirely dispelled from me; wherefore I neither care for a seat in heaven, nor fear the terrors of the infernal regions.

30. I am as fixed in the identical spirit, as the mount Mandara is firmly seated amidst the sea, and which scatters its particles throughout the three worlds, as that mountain splashed the particles of water in its state of churning the ocean,

31. I am as firm as the fixed Mandara, while others are wandering in their errors of discriminating the positive and negative and the true and false, in their wrong estimation.

32. The heart of that man must be entangled with the weeds of doubts, who thinks in his mind the world to be one thing, and the Divine Spirit as another.

33. He that seeks for his real good in anything in this world, never finds the same in the unsubstantial material world, which is full of the confused waves of the eternity.

34. It is by your favor, O venerable sage, that I have got over the loud noisy ocean of this world; and having the limits of its perilous coasts, have come to the shore of safety and found the path of my future prosperity.

35. I am no more wanting in that supreme joy, which is the supreme good of all things; and am full in myself as the lord of all. And I am quite incapable of being subdued by anybody, since I have defeated the wild elephant of my covetousness.

36. Being loosened from the chain of desire, and freed from the fetters of choice, I am rich and blessed with the best of all things and this is the internal satisfaction of my soul and mind, which gives me a cheerful appearance in all the triple world.

CHAPTER XXXIV. INQUIRY INTO THE ESSENCE OF THE MIND.

1. Vasishttha said:--Ráma! whatever acts you do with your organs of action, and without application of the mind to the work in hand, know such work to be no doing of yours.

2. Who does not feel a pleasure at the time of his achieving an action, which he did not feel a moment before, nor is likely to perceive the next moment after he has done the work.
3. The pleasure of a thing is accompanied only with the desire of its passion, and not either before or after to the same; therefore it is childish and not manliness to take any delight in a momentary pleasure.
4. Whatever is pleasant during its desire, has that desire only for the cause of its pleasantness; hence the pleasurable of a thing lasting till its unpleasurableness is no real pleasure; wherefore this frail pleasure must be forsaken together with its temporary cause of desire by the wise.
5. If you have arrived to that high state; then be careful for the future, and merge yourself no more in the narrow pit of your personality.
6. You who have now found your rest and repose, in being seated in the highest height of spiritual knowledge; must not allow your soul anymore, to plunge in the deep and dark cave of your egoistic individuality.
7. Thus seated on the peak of your knowledge, as on the top of the Meru mountain; and remembering the glorious prospect all around you; you cannot choose to fall down into the hellpit of this earth, and to be reborn in the darksome cave of a mother's womb.
8. It appears to me, O Ráma! that you are of an even temperament, and have the quality of truth full in your nature; I understand you have weakened your desires, and have entirely got over your ignorance.
9. You appear to be settled in your nature of purity, and the temperament of your mind appears to me to be as calm and quiet as the sea, when it is full and untroubled by the rude and rough winds of heaven.
10. May your expectations set at ease, and your wants end in contentment, let your madness turn to right-mindedness, and live unconnected with and aloof from all.
11. Whatever objects you come to see placed before you, know the same as full of the Divine Intellect, which is consolidated and extended through all, as their common essence.
12. One ignorant of the soul, is fast bound to his ignorance; and one acquainted with the soul, is liberated from his bondage. Hence, O Ráma! learn to meditate constantly and intensely, the Supreme Soul in your own soul.
13. It is indifference which wants to enjoy nothing, nor yet refuses the enjoyment of whatever presents of itself to anybody; and know indelire to consist in the cool calmness of the mind, resembling the serenity of the sky.
14. Preserve the cold indifference of your mind, and discharge your duties with the cool application of your organs of action; and this detachment of your mind, will render you as steady as the sky at all accidents of life.
15. If you can combine the knower, knowable and the knowledge in your soul alone; you will then feel the tranquility of your spirit and shall have no more to feel the troubles of earthly life.
16. It is the expansion and contraction of the mind, that causes the display and dissolution of the world; try therefore to stop the action of your mind, by restraining the breaths of your desire in yourself.
17. So it is the breath of life, which conducts and stops the business of the world, by its respiration and rest; restrain therefore the breathing of the vital air, by your practice of the regulation of your breathing.
18. So also it is the act of ignorance to give rise to ceremonious works, as it is that of knowledge to repress them. Do you therefore boldly put them down by your own forbearance, and the instructions you derive from the scriptures and your teachers.
19. As the winds flying with dust, darken the fair face of the sky; so the intellect being daubed with the intelligibles, obscure the clear face of the soul.
20. The action of the relation between the vision and visibles, causes the appearance of the world and its course; as the relation that there exists between the solar rays and formations of things, makes them appear in various colors to the eye.
21. But the want of this relativity removes the phenomenals from sight, as the want of light takes away the colors of things.
22. The fluctuation of the mind causes the illusions, as the throbbing of the heart raises the affections, and they are all at a stop at the suspension of the actions of these organs. So the

waves raised by motion of waters and action of the winds, subside in the deep, by cessation of the actions of these elements.

23. The abandonment of every jot of desire, the suspension of respiration, and the exercise of reasoning, will contract the actions of the heart and mind, and thereby prevent the rise of the passions and affections and of illusions also.

24. The unconsciousness which follows the inaction of the heart and mind, in consequence of the suspension of the vital breath is the highest perfection.

25. There is a pleasure in respect to the vision of visibles, which is common to all living being; but this being felt spiritually, amounts to holy pleasure. But the sight of God in one's consciousness, which is beyond the province of the mind; transcends the mental pleasure, and affords a divine ecstasy, called the Brahmananda.

26. The mind being dormant and insensible, affords the true bliss of the soul; and such as it is not to be had even in heaven, as it is not possible to have a cooling bath in the sandy desert.

27. The inertness of the heart and mind is attended with a delight, which is felt in the inmost soul and cannot be uttered in words; it is an everlasting joy that has neither its rise nor fall, nor its increase or decrease.

28. Right understanding weakens the sensuous mind, but wrong understanding serves to increase its irrational sensuousness only. It then sees the thickening mists of error, rising as ghosts and apparitions before the sight of children.

29. Though the sensational mind is existent in us, yet it seems as quite nonexistent and extinct before the light of our rationality, as the substance of copper appears to disappear by being melted with gold.

30. The mind of the wise is not the sensuous mind, because the wise mind is an essence of purity by itself; thus the sensible mind is changed in its name and nature to that of the understanding, as the copper is converted to the name and nature of gold.

31. But it is not possible for the mind to be absorbed at once in the intellect, its errors only are moved by right understanding, but its essence is never annihilated.

32. Things taken as symbols of the soul, are all unsubstantial as the mind and vital principle; all which are as unreal as the horns of a rabbit. They are but reflections of the soul, and vanish from view after the soul is known.

33. The mind has its being for a short time only, during its continuance in the world; but after it has passed its fourth stage of insensibility, it arrives to the state of mental inactivity (turiya) which is beyond the fourth stage.

34. Brahman is all even and one, though appearing as many amidst the errors that rule over the world. He is the soul of all and has no partial or particular form of any kind. He is not the mind or anything else, nor is He situated in the heart (as a finite being).

CHAPTER XXXV. STORY OF THE VILVA OR BELFRUIT.

1. Vasishtha said:--Attend now, O Ráma! to a pleasant story, which was never told before, and which I will briefly narrate to you for your instruction and wonderful amusement.

2. There is a big and beautiful Bilva or Bel fruit, as large as the distance of many thousands of miles, and as solid as not to ripen or rot in the course of as many many ages.

3. It bears a lasting flavor as that of sweet honey or celestial ambrosia; and though grown old yet it increases day by day like the crescent new moon, with its fresh and beautiful foliage.

4. This tree is situated in the midst of the universe, as the great Meru is placed in the middle of the earth; it is as firm and fixed as the Mandara mountain, and is immovable even by the force of the diluvian winds.

5. Its root is the basis of the world, and it stretches to the distance of immeasurable extent on all sides.

6. There were millions of worlds all within this fruit as its uncountable seeds; and they were as minute in respect to the great bulk of the fruit, that they appeared as particles of dust at foot of a mountain.

7. It is filled and filled with all kinds of delicacies, that are tasteful and delicious to the six organs of sense; and there is not one even of the six kinds tasty articles, that is wanting in this fruit.

8. The fruit is never found in its green or unripe state, nor is it ever known to fall down over ripened on the ground; it is ever ripe of itself, and is never rotten or dried or decayed at anytime by age or accident.
9. The gods Brahmá, Vishnu, and Rudra, are not everlasting with this tree in their age, nor do they know aught of the origin and root of this tree, nor anything about its extent and dimensions.
10. None knows the germ and sprout of this tree, and its buds and flowers are invisible to all. There is no stem or trunk or bough or branch, of the tree that bears this great fruit.
11. This fruit is a solid mass of great bulk, and there is nobody that has seen its growth, change or fall.
12. This is the best and largest of all fruits, and having no central core nor seed, is always sound and unsoiled.
13. It is as dense as the inside of a stone in its fullness, and as outflowing of bliss as the disc of the moon, drizzling with its cooling beams; it is full of flavor and distils its ambrosial nectar to the conscious souls of men.
14. It is source of delight in all beings, and it is the cause of the cooling moonbeams by its own brightness. It is the solid rock of all security, the stupendous body of joy, and contains the core and foundation that support and sustain all living souls, which are the fruits of the prior acts of people.
15. Therefore that transcendent central core which is the wonder of souls, is contained in the infinite spirit of God, and deposited and preserved in that auspicious fruit, the Bel or wood apple.
16. It is deposited with its wonderful power in that small Bel fruit, which represents the human as well as the Divine Soul, without losing its properties of thinness and thickness and freshness forever.
17. The thought that 'I am this', clothes the unreality with a gross form; and though it is absurd to attribute differences to nullities, yet the mind makes them of itself and then believes its fictitious creatures as real ones.
18. The Divine Ego contains in itself the essential parts of all things set in their proper order, as the voidness of the sky is filled with the minute atoms, out of which the three worlds did burst forth with all their varieties.
19. In this manner there grew the power of consciousness in its proper form, and yet the essence of the soul retains its former state without exhausting itself.
20. The power of consciousness being thus stretched about, makes it perceive the fabric of the world and its great bustle in its tranquil self.
21. It views the great vacuum on all sides, and counts the parts of time as they pass away; it conceives a destiny which directs all things, and comes to know what is action by its operation.
22. It finds the world stretching as the wish of one, and the sides of heaven extending as far as the desires of men; it comes to know the feelings of love and hatred, and the objects of its liking and dislike.
23. It understands its egoism and non-egoism or objectiveness, or the subjective and objective and views itself in an objective light, by forgetting its subjectivity. It views the worlds above and being itself as high as anyone of them, finds itself far below them.
24. It perceives one thing to be placed before, and another to be situated beside it; it finds some thing to be behind, and others to be near or afar from it; and then it comes to know some things as present and others as past or yet to come before it.
25. Thus the whole world is seen to be situated as a play house in it, with various imaginary figures brightening as lotuses in a lake.
26. Our consciousness is seated in the pericarp of the lotus of our hearts, with the knowledge of our endless desires budding about it, and viewing the countless worlds turning round like a rosary of lotus seeds.
27. Its hollow cell like the firmaments is filled with the great Rudras, who wander about in the distant paths of the midway sky, like comets falling from above with their flaming tails.
28. It has the great mount of Meru situated in its midst, like the bright core amidst the cell of the lotus flower. The moon capt summit of this mount is visited by the immortals, who

wander about it like wanton bees in quest of the ambrosial honey distilled by the moonbeams on high.

29. Here is the tree of the Nandana garden of paradise with its clusters of beautiful flowers, diffusing their fragrance all around; and there is the deadly tree of the old world, scattering its destructive flower dust for choosing us to death and hell.

30. Here the stars are shining, like the bright filaments of flowery trees, growing on the banks of the wide ocean of Brahman; and there is the pleasant lake of the milky path, in the boundless space of voidness.

31. Here roll the uncontrolled waves of the ceremonial acts, filled with frightful sharks in their midst, and there are the dreadful whirlpools of worldly acts, that whirl mankind in endless births for ever more.

32. Here runs the lake of time in its meandering course forever, with the broad expanse of heaven for its blooming blossom; and having the moments and ages for its leaves and petals, and the luminaries of sun, moon and stars for its bright pistils and filaments.

33. Here it sees the bodies of living beings filled with health and disease, and teeming with old age, decay and the torments of death; and there it beholds the jarring expositions of the scriptures, some delighting in their knowledge of spiritual Wisdom, and others rambling in the gloom of Ignorance.

34. In this manner does our inner consciousness, represent the wonders contained in the pulp of the Bilva fruit; which is full of the unsubstantial substance of our desires and wishes, and the coreless essence of our false imagination.

35. It sees many that are tranquil, calm, cool and dispassionate, and who are free from their restraints and desires; they are heedless of both their activity and inactivity, and do not care for works whether done or left undone by them.

36. Thus this single consciousness presents her various aspects, though she is neither alone nor many of herself, except that she is what she is. She has in reality but one form of peaceful tranquility; though she is possessed of the vast capacity of conceiving in herself all the manifold forms of things at liberty.

CHAPTER XXXXVI. PARABLE OF THE STONY SHEATH OF THE SOUL.

1. Rama said—Venerable sage, that knows the substance of all truths; I understand the parable of bel fruit which you have just related to me to bear relation to the essence of the compact intellect, which is the only unit and identical with itself.

2. The whole totality of existence together with the personalities of I, you, this and that form the fullness, of the intellect; and there is not the least difference between them, as this is one thing and that another.

3. Vasishtha answered—As this mundane egg or universe is similar to a Gourd fruit, containing the mountains and all other things as its inner substance; so does the intellect resemble the Bel fruit or the grand substratum, that contains even the universe as the kernel inside it.

4. But though the world has no other receptacle beside the Divine Intellect, yet it is not literally the kernel inside that crust.

5. The intellect resembles the hard coating of the Pepper seed, containing the soft substance of its central core inside it, and is similar also to a block of stone, bearing the sculptured figures peacefully sleeping in it.

6. Here me relate to you, O moon faced Ráma! another pleasant story in this place which will appear equally charming as well as wonderful to you.

7. There is a huge block of stone somewhere, which is as big as it is thick and solid. It is bright and glossy, and cold and smooth to touch; it never wastes or wears out, nor becomes dark and dim.

8. There are many full blown lotuses, and unnumbered buds of water lilies, growing amidst the clear lake of water, contained within the bosom of this wonderful stone.

9. There are many other plants growing also in that lake, some with their long and broad caves and others with their alternate and joint thin layers likewise.

10. There are many flowers with their up lifted and down cast heads, and others with their petals hanging before them; some having a combined or common footstalk, and others growing separate and apart from one another; some are concealed and others manifest to view.

11. Some have their roots formed of the fibres of the outer layer, and some have their outer layers growing upon the roots, some have their roots on the tops and others at the foot of trees, while there are many without their roots at all.

12. There are a great many conchshells about these, and unnumbered diseases also scattered all about.

13. Rāma said:--All this is true, and I have seen this large stone of Sālgrāma in my travels; and I remember it to be placed in the shrine of Vishnu, amidst a bed of lotus flowers.

14. Vasishtha replied:--You say truly, that you have seen that great stone and know its inside also; but do you know the unperforated and hollowless stone of the Divine Mind, that contains the universe in its hollow receptacle, and is the life of all living beings.

15. The stone of which I have been speaking to you, is of a marvelous and supernatural kind; and contains in its voidless bosom all things as nothing.

16. It is the stone like intellect of which I have spoken to you, and which contains all these massive worlds within its spacious sphere. It is figuratively called a stone from its solidity, cohesive impenetrability and indivisibility like those of a block.

17. This solid substance of the intellect, notwithstanding its density and unporousness, contains all the worlds in itself, as the infinite space of heaven is filled with the subtle and atmospheric air.

18. The mind is occupied with all its various thoughts, as the world is filled by the earth and sky, the air and atmosphere, and the mountains and rivers on all sides, there is not hole or hollow, which is not occupied by some thing or other in it.

19. The solid soul of God which resembles this massive stone, contains in it all these worlds which are displayed, as so many beds of lotuses in their blooming beauty; and yet there is nothing so very pure and not stained as this solid crystalline soul.

20. As it is the practice of men to paint blocks of stones, with the figures of lotuses, conch shells and the like images; so it is the tendency of the fanciful mind, to picture many fantastic of all times in the solid rock of the soul.

21. All things in the world appear to be situated exactly in the same state, as the various figures carved on the breast of a stone, seem to be separate though they are bellied in the same relief.

22. As the carved lotus is not distinct from the body of the stone, so no part of existence is set apart from the substantiality of the Divine Intellect; which represents its subtle Ideas in their condensed forms.

23. This formal creation is as inseparable from the formless intellect of God, as the circular forms of lotus flowers which are carved in a stone, are not separate from the great body of the shapeless stone.

24. These endless chains of worlds, are all linked up in the boundless intellect of the deity; in the same manner as the clusters of lotus flowers are carved together in a stone; and as a great many seeds, are set together in the inside of a long pepper.

25. These revolving worlds have neither their rise nor fall in the sphere of the Infinite Intellect, but they remain as firm as the kernel of a Bel fruit, and as fixed as the fidelity of a faithful wife.

26. The revolution of worlds and their changing scenes, that are seen to take place in their situation in the Divine Intellect, do not prove the changeableness of the all containing Infinite Mind, because its contents of finite things are so changeable in their nature.

27. All these changes and varieties subside at last in the Divine Intellect, as the waves and drops of water sink down in the sea; and the only change which is observable in the Supreme Intellect, is its absorption of all finite changes into its infinity.

28. The word that has produced this all, causes their changes and dissolutions also in itself. Know then that Brahman from whom this divine command and these changes have sprung, and all these being accompanied with Brahman and the original divine command, the word change is altogether meaningless.

29. Brahman being both the mainspring as well as the main stay of all changes in nature; He is neither excluded from or included under any change, which occur in the sphere of his immensity.

30. And know this in one or other of the two senses, that the change of the Divine Spirit in the works of creation, resembles the change or development of the seed into its stem, fruits

and flowers and other parts; or that it is a display of delusion like the appearance of water in the mirage.

31. As the substance of seed goes on gradually transforming itself into the various states of its development, so the density of the Divine Intellect condenses itself the more and more in its production of solid and compact world, and this is the course of the formation of the cosmos by slow degrees.

32. The union of the seed with the process of its development forms the duality, that is destroyed by the loss of either of these. It is imagination only that paints the world as a dull material thing, when there is no such grossness in the pure intellect.

33. The intellect and dull matter cannot both combine together, nor can the one be included under the other, therefore the ideal world resembles the marks inscribed in the stone and no way different in their natures.

34. As the core and foundation of a fruit, is no other than the fruit itself; so the cosmos forms the gist of the solid intellect, and no way separable from the same; which is like a thick stone containing marks, undermarks, underlined under one another.

35. So we see the three worlds lying under one another, in the womb of the unity of God; as we behold the sleeping and silent marks of lotuses and conch shells, inscribed in the hollow of a stone.

36. There is no rising nor setting, of the course of the world; but everything is as fixed and immovable in it, as the inscription carved in a stone.

37. It is the core and foundation of the Divine Intellect, that causes the creative power and the act of creation; as it is the substance of the stone, that produces and reduces the figures in the stone.

38. As the figures in the stone, have no action or motion of their own; so the agents of the world have no action of theirs, nor is this world ever created or destroyed at anytime.

39. Everything stands as fixed in the mind of God, as if they were the firm and immovable rocks; and all have their forms and positions in the same manner as they are ordained and situated in the Divine Mind.

40. All things are filled with the essence of God, and remain in a state of near sleep in the Divine Mind; the various changes and conditions of things that appear to us in this world, are the mere aimless digressions of our false fancy; for everything is as fixed and unchanged in the mind of God, as the dormant images on a stone.

41. All actions and motions of things are as motionless in mind of God, as the carved lie asleep in the hollow of a stone. It is the wrong irrelevant view of things, that presents to us all these varieties and changes; but considered in the true and spiritual light, there is body nor any change that presents itself to our sight.

CHAPTER XXXXVII. LECTURE ON THE DENSITY OF THE INTELLECT.

1. Vasishttha continued:--The great category of the Intellect which is compared with the Belfruit or wood apple, contains the universe as its own matter and marrow within itself; and it broods upon the same: as in its dream.

2. All space and time and action and motion being but forms of itself, there can be no distinction of them in the intellect.

3. All words and their senses, and all acts of volition, imagination and perception, being actions of the intellect, they can not be unrealities in any respect.

4. As the substance contained in a fruit, passes under the several names of the kernel, core and foundation and seeds; so the core and foundation of the solid intellect being but one and the same thing, takes many names according to their multifarious forms.

5. A thing though the same, has yet different names according to its different states and changes of form; and as it is with the contents of a fruit, so it is with the subjects included under the intellect.

6. The intellect reflects its image in the mirror of the world, as these culptured images are express in a slab of stone.

7. The brilliant gem of the Supreme Intellect produces numberless of worlds in itself; as the gem of your mind casts the reflection of every object of our desire and imagination.

8. The casket of the intellect contains the spacious world, which is set in it as a big pearl of vast size; it is but a part of the other, though appearing as distinct and different from the other.

9. The intellect is situated as the shining sun, to illumine all things in the world; it brings on the days and nights by turns, to show and hide them to and from our view.
10. As the waters of an whirling current rotate and hurl down into the turbulent center of the sea, so do these worlds roll and revolve in the cavity of the intellect; and though its contents are of the same kind, yet they appear as different from one another as the pulps and seeds of fruits.
11. The body of the stone like intellect contains the marks of whatever is existent in present creation; as also of all that is nonexistent at present.
12. All real essence is the substance of the apple-like Intellect, whether it is in being or not being and all objects whether in being or not being, obtain their form and figure according to the core and foundation of that intellectual fruit.
13. As the lotus loses its own and separate entity by its being embodied in the stone, so do all these varieties of existence lose their difference by their being engrossed into the unity of the intellectual substance.
14. As the diversity of the lotus changes to the identity of the stone, by its union with and entrance into its cavity; so the varieties of creation, become all one in the solid mass of the Divine Intellect.
15. As the mirage appears to be a sheet of water to the thirsty deer, while it is known to the intelligents to be the reflection of the solar rays on the sandy desert; so does the reality appear as unreal and the unreal as real to the ignorant; while in truth there is neither the one nor the other here, except the images of the Divine Mind.
16. As the body of waters fluctuates itself; so is there vibration in the solidity of the Divine Intellect.
17. The lotuses and conch-shells are of the same substance, as the stone in which they are carved and engraved; but the world and all its contents that contained in the intellect are neither of the same substance nor of the same nature.
18. Again the big block of stone which serves for the comparison of the Divine Intellect, is itself contained in the same; and while the figures of the former are carved out of its body, those of the latter are eternally inherent in it.
19. This creation of God is as bright as the autumnal sky and it is as fair as the liquid beams of the moon.
20. The world is eternally situated in God, as the figures in the stone which are never erased; the world is as inseparably connected with the deity, as the godhead of God with himself
21. There is no difference of these, as there is none between the tree and its plant; all the worlds that are seen all abouts, are not disjoined from Divine Intellect.
22. These as well as the Intellect have neither their production nor destruction at anytime, because of their existence in the spirit of God, which shows them in their various forms, as the heat of the sun exhibits a sheet of water in the sandy desert.
23. The world with all its solid rocks, trees and plants, dissolves into the Divine Intellect at the sight of the intelligent, as the hard hail stones are seen to melt into the liquid and pure water.
24. As the water vanishes into the air, and that again into vacuum, so do all things pass away to the Supreme Spirit; and again it is the consolidation of the Intellect (mind of God), that forms the solid substances of hills, plants and all tangible things.
25. The central core that is hidden in the minute substance, becomes the inmost essence in its enlarged state; so the flavor of things which is concealed in the atoms, becomes perceptible in their density with their growth.
26. The power of God resides in the same manner in all corporeal things, as the properties of flavors and moisture are inherent in the vegetable creation.
27. The same power of God manifests itself in many forms in things, as the self same light of the sun shows itself in variegated colors of things, according to the constitution of their component particles.
28. The Supreme Soul shows itself in various ways in the substance and properties of things, as the Divine Intellect represents the forms of mountains and all other things in the changeful mind.

29. As the soft and liquid yolk of the egg of a peahen, contains in it the toughness and various colors of the future quills and feathers; so there are varieties of all kinds inhering in the Divine Intellect, and requiring to be developed in time.

30. As the multicolored feathers of a peacock's retinue, are contained in the moisture within the egg; so the diversity of creation is ingrained in the Divine Mind.

31. The judicious observer will find the one self same Brahman, to be present everywhere before his sight; and will perceive his unity amidst all diversity, as in the yolk of the female peafowl.

32. The knowledge of the unity and duality of God, and that of his containing the world in himself; is also as false as the belief in the entity and nonentity of things. Therefore all these are to be considered as the one and same thing and identical with one another.

33. Know him as the supreme, who is the source of all entity and nonentity, and on whose entity they depend; whose unity comprises all varieties, which appear as virtual and are no real existences.

34. Know the world to be compressed under the category of the Intellect, as the Intellect also is assimilated with the works of creation; in the same manner as is the relation of the feather and moisture, the one being the production and the other the producer of one another.

35. The mundane egg resembles the peahen's egg, and the spirit of God is as the yolk of that egg; it abounds with many things like the variegated feathers of the peacocks, all which serve but to mislead us to error. Know therefore there is no difference in outward form and internal spirit of the world, as there is none in the outer peacock and the inner-yolk.

CHAPTER XXXXVIII. ON UNITY AND IDENTITY OF BRAHMA AND WORLD.

1. Vasishtha continued:--That which contains this wide extended universe within itself, and without manifesting its form unto us, is very like the egg of the peahen and contains all space and individual bodies in its yolk.

2. That which has nothing in reality in it, appears yet to contain everything in itself; as the spotless mirror reflects the image of the moon, and the hollow egg bears the figure of the future peacock.

3. It is in this manner that the gods and sages, saints and holy men, the Siddhas and great Rishis, meditate on the true and self existent form of God, as find themselves seated in their fourth state of bliss above the third heaven.

4. These devout personages set with their half shut eyes, and without the twinkling of their eyelids; and continue to view in their inward souls, the visible glory of God shining in its full light.

5. Thus enrapt in their conscious presence of God, they are unconscious of any other thought in their minds; though when employed in the acts of life, remain without the respiration of their vital breath.

6. They sit quiet as figures in painting, without respiration of their breath, and remain as silent as sculptured statues, without the action of their minds.

7. They remain in their state of holy bliss, without the employment of their minds in their fleeting thoughts, and whenever they have any agitation they can effect anything, as the Lord God works all thing at the slightest nod.

8. Even when their minds are employed in meditative thoughts, they are usually attended with a charming gladness, like that of the charming moonbeams falling on and making glad the leafy branches of trees.

9. The soul is as delighted with the view of the holy light of God, as the mind is delighted at the sight of the cooling moonbeams, emitted afar from the lunar disc.

10. The aspect of pure conscience is as clear, as the fair face of the bright moon; it is neither visible nor in need of admonition, nor is it too near nor far from us.

11. It is by one's self cogitation alone that the pure intellect can be known, and not by the bodily organs, or living spirit or mind, or by our desire of knowing it.

12. It is not the living soul nor its consciousness, nor the vibrations of the body, mind, or breath. It is not the world nor its reality or unreality, or its voidness or solidity, or the center of anything.

13. It is not time or space or any substance at all, nor is it a god or any other being, whatever is quite free from all these and unconfined in the heart or any of the sheaths inside the body.

14. That is called the soul in which all things are moving, and which is neither the beginning nor end of anything, but exists from eternity to eternity, and is not characterised by any of the elementary bodies of air and the rest.

15. The soul is an entity that is never annihilated in this or the next world, though the sentient bodies may be born and die away a thousand times like earthen pots here below.

16. There is no removal of this empty spirit from its seat, both in the inside and out side of everybody; for know, O you best of spiritualists, all bodies to be equally situated in the all pervading spirit.

17. It is the imperfection of our understanding, that creates the difference between the spirit and the body; but it shows the perfection of our judgement, when we believe the Universal Soul, to be diffused throughout the universe.

18. Though warmly engaged in business, yet remain unaddicted to worldliness by your indifference to the world, and to all moving and unmoving things that there exists on earth.

19. Know all those as the great Brahman, the pure soul, that is without the properties and attributes of mortal beings; it is without change and beginning and end, and is always tranquil and in the same state.

20. Now Ráma! as you have known by your spiritual vision, all things including time and action, and all causality, causation and its effect, together with the production, preservation, and dissolution of all, to be composed of the spirit of God, you are freed from your wanderings in the world in your bodily form.

CHAPTER XXXIX. CONTEMPLATION OF THE COURSE OF THE WORLD.

1. Rama said:--Sage, if there is no change in the immutable spirit of God; say how do these various changes constantly appear to occur in the state of things in this world?

2. Vasishtha replied:--Hear Ráma! that it is the alteration of a thing that does not revert to its former state, that is called its change, as it occurs in the instance of milk, and its conversion to curd and butter, which never become the pure milk again.

3. The milk is converted to curd, but the curd never reverts to its former state of milk, such is the nature of change in the state of things; but it can never affect the great God, who remains alike all along the first, intermediate and last states of things.

4. There is no such change as that of milk or any other things in the immutable Brahman, who having no beginning nor end, can neither have any age or stage of life assigned to him.

5. The states of beginning and end which are attributed to eternal god, are the false imputations of ignorance and error, as there can be no change of changeless one.

6. Brahman is not our consciousness, nor the object of our consciousness. He is as unconnected with us as our soul and intellect, and is only known to us by the word.

7. A thing is said to be the same, with what it is in the beginning and end; the difference that takes place in the form is only a mist of error, and is taken into no account by the wise.

8. It is the soul only that remains self same with itself, both in the beginning, middle and end of it, and in all places and times, and never changes with the change of the body or mind and therefore forms the identity of the person.

9. The soul which is formless and identical with itself, forms the personality and individuality of a being, and because it is not subject to any modality or mutation at anytime, it constitutes the essential identity of everybody.

10. Ráma rejoined.—If the Divine Soul is always the same and perfectly pure in itself, when proceeds our error of its changeableness, and what is the cause of the ignorance that shows these changes unto us?

11. Vasishtha replied.—The concept of Brahman implies that, He is all what is, what was, and what will be in future; that he is without change and without beginning and end, and there is no ignorance in him.

12. The signification that is meant to be expressed by the significant term Brahman, does not include any other thing as what is nonexistent, or the negative idea of ignorance under it

13. Yourself and myself, this earth and sky, the world and all its sides, together with the elementary of fire and others, are all the everlasting and infinite Brahman, and there is not the least misunderstanding in it.
14. Avidya or Ignorance is a mere name and Error, and is but another word for unreality; nor can you Ráma, ever call that a reality, which is never existent of itself.
15. Ráma said:--Why sage, you have said yourself of Ignorance in the chapter on Upasama or Tranquility, and told me to know all these as products of error.
16. Vasishtha answered:--Ráma! you had been all this time immersed in your ignorance, and have at last come to your right understanding by your own reasoning.
17. It is the practice of pundits and men of learning, to adopt the use of the word ignorance, living soul and the like, for awakening the unenlightened to their enlightenment only.
18. So long as the mind is not awakened to the knowledge of truth, it remains in the darkness of error for ever; and is not to its right understanding; even by its traversing a hundred miles.
19. When the living soul is awakened to its right sense by the force of reason, it learns to unite itself to the Supreme Soul, but being led without the guidance of reason, it is successful in nothing with all its endeavours.
20. He who tells the unenlightened vile man, that all this world is the great Brahman himself, does no more than communicate his sorrows to the headless trunk of a tree.
21. The fool is brought to sense by reasoning, and the wise man knows the truth from the nature of the subject; but the ignorant never learn wisdom, without the persuasion of reason.
22. You had been unwise so long as you depended on your own reasoning (judgment); but being guided by me, you are now awakened to truth.
23. That I am Brahman, you are Brahman, and so the visible world is Brahman himself; know this truth and nothing otherwise, and do as you please.
24. Inconceivable is the conception of God, and the visible world is all that is known of him; know him as one, and the infinite, and you will not be misled into error.
25. Ráma, think in yourself whether when you are sitting or walking, or waking or sleeping, that you are this Supreme Spirit, which is of the form of light and intelligence, and pervades all things.
26. Ráma! if you are without your egoism and meism or selfishness, and if you are intelligent and honest, then be as omniversal and tranquil as Brahman himself, who is equally situated in all things.
27. Know your self as the pure consciousness, which is situated as one in all; which is without beginning and end, and is the essence of light and the most transcendent of all being.
28. What you call, Brahman the Universal Soul and the fourth or transcendent state; know the same to be matter and nature also. It is the inseparable one in all, as the mud is the essential substance of a thousand water pots.
29. Nature is not different from the nature of the soul, as the clay is no other than the pot itself. The divine essence is as the intrinsic clay, and the Divine Spirit extends as the inward matter of all things.
30. The soul has its pulsation like the whirling of the whirlpool, and this is termed Prakriti force or matter, which is no other than an effort of the spirit.
31. As pulsation and ventilation, mean the same thing under different names; so the soul and nature express the same substance, which are not different in their essence.
32. It is mere ignorance which makes their difference, and which is removed by their knowledge; as it is sheer ignorance which represents a snake in the rope, and which is soon removed by knowledge of their nature.
33. As the seed of imagination falls in the field of the intellect, it shoots forth in the sprout of the mind, which becomes the germ of the wide spreading tree of the universe.
34. The seed of false imagination, being scorched by the flames of spiritual knowledge; will be able to vegetate no more, though it is sprinkled with the water of fond desire.
35. If you do not sow the seed of imagination in the soil of your intellect, you will stop the germination of the plants of pain and pleasure in the field of your mind.

36. Ráma! as you have come to know the truth, you must forsake your false conception of such a thing as ignorance or error existing in the world; and know that there is no duality in the unity of God. Being thus full with the knowledge of one Supreme Soul, you must repudiate your ideas of pain and pleasure in anything here below. Pain turns to pleasure, and pleasure to pain, know them both as unreal, as they are vain.

CHAPTER L. ON SENSATIONS AND THE OBJECTS OF SENSES.

1. Rama said.—Sage, I have known whatever is to be known, and seen all that is to be seen; I am filled with the ambrosial nectar of divine knowledge, which you have kindly imparted to me.

2. I see the world full with the fulness of Brahman, I know the fullness of God that has produced this complete creation; it is the fullness of God that fills the universe, and all its size depends on the fullness of the all pervading deity.

3. It is now with much fondness that I like to propose to you another question, for the improvement of my understanding; and hope you will not be enraged at it, but communicate to me the instruction as a kind father does to his fondling boy.

4. We see the organs of sense, as the ears, nose, eyes, mouth and touch, existing alike in all animals.

5. Why is it then that the dead do not perceive the objects of their sense, as well as the living who know the objects in their right manner?

6. How is it that the dull organs perceive the outward objects, as a pot and other objects of sense which are imperceptible to the inward heart, notwithstanding its natural sensibility and sensitiveness?

7. The relation between outward objects and the organs, is as that of the magnet and iron, which attract one another without their coming in contact together. But how is it that the small cavities of the organs could let into the mind such prodigious objects that surround us on all sides?

8. If you well know these secrets of nature, then please to communicate them to me in a hundred ways, in order to satisfy my curiosity regarding them.

9. Vasishtha answered—Now Ráma, I tell you in short, that neither the organs nor the heart and mind, nor the pots and pictures, are the things in reality; because it is impossible for anything to exist apart and independent of the pure and intelligent spirit of God.

10. The Divine Intellect which is purer than air, takes the form of the mind by itself; which then assumes its elemental form of the organic body, and exhibits all things agreeably to the ideas which are engraven in the mind.

11. The same elements being afterwards stretched out into matter and nature, exhibit the whole universe as its ensemble, and the organs and their objects as its parts.

12. The mind which takes the elemental form of its own nature, reflects itself in all the parts of nature in the forms of pots and all the rest of things.

13. Ráma rejoined—Tell me sage, what is the form of that elementary body, which reflects itself in a thousand shapes on the face of the eightfold elemental world, as it were on the surface of a mirror.

14. Vasishtha replied—This elementary body which is the seed of the world, is the undecaying Brahman, who is without beginning and end, and of the form of pure light and intellect and devoid of parts and attributes.

15. The same being disposed to its desires, becomes the living soul; and this being desirous of collecting all its desires and the parts of the body together, becomes the beating heart in the midst of it.

16. It becomes the ego from its thought of its egoism, and is called the mind from its minding of many things in itself; it takes the name of buddhi or understanding from its bodha or understanding and ascertainment of things, and that of sense also from its sensation of external objects.

17. It thinks of taking a body and becomes the very body, as a potter having the idea of a pot forms it in the same manner. Such being the nature of the soul of being and doing all what it likes, it is thence styled or manifest in its said eight different forms.

18. The Intellect is also called the eightfold soul, from its presiding over the eightfold functions of a person; as those of perception, action and passion and inspection or

witnessing of all things and the like; as also from its inward consciousness and the power of vitality.

19. The living soul takes upon it different forms at different times, according as it is employed in anyone of these eightfold functions; and also as it is moved by the various desires, that rise in it by turns.

20. The eightfold nature of the soul causes it to put forth itself, in the same form, as it is led to by its varying desire at anytime; in the same manner as a seed shoots forth in its leaves, according to the quantity of water with which it is watered.

21. The soul forgets its intellectual nature, and thinks it is a mortal and material being, embodied in the form of a living creature or some inanimate being, and ever remains insensible of itself under the influence of its false belief.

22. Thus the living soul wanders about in the world, as it is dragged to and fro by the rope of desire tied about its neck; now it soars high and then it plunges below like a plank, rising up and sinking below the waves and currents of the sea.

23. There is some one, who after being released from his imprisonment in this world, comes to know the Supreme Soul, and attains to that state which has neither its beginning nor end.

24. There are others also, who being weary and worried by their transmigrations in multitudinous births, come after the lapse of a long period to their knowledge of the soul, and obtain thereby their state of final bliss at last.

25. It is in this manner, O intelligent Rāma, that the living soul passes through many bodily forms, and you shall hear now, how it comes to perceive the outward objects of the pots etc.. by means of the external organs of perception (the vision and others).

26. After the intellect has taken the form of the living soul, and the same has received its vitality; the action of the heart sends its feelings to the mind, which forms the sixth organ of the body.

27. As the living soul passes into the air, through the organs of the body it comes in contact with the external objects of the senses; and then joining with the intellect it perceives the external sensations within itself.

28. It is the union of the living soul with the outward objects, that causes and carries the sensations to the mind, but the soul being defunct and the mind being dormant, there is no more any perception of the externals.

29. Whatever outward object which is set in the open air, casts its reflection on the subtle senses of living beings, the same comes in tact with the living soul which feels the sensation; but the soul being departed, the dead body has neither its life nor feeling of aught in existence.

30. When the form of the outward object, comes in contact with the shining eyesight of a person; it casts its picture on the same, which is instantly conveyed to the inward soul.

31. The image that is cast on the retina of the eye, is reflected thence to the clearer mirror of the soul, which perceives it by contact with the same; and it is thus that outer things come to the knowledge of the living soul.

32. Even babes can know whatever comes in touch with them, and so do brutes and vegetables have the power of feeling the objects of their touch; how then it is possible for the sensuous soul to be ignorant of its tangible objects.

33. The clear rays of the eyesight which surround the soul, present to it the pictures of visible objects which they bear in their mind's consciousness, and whereby the soul comes to know him.

34. There is the same relation of sensuous contact, between the perceptive soul and the perceptible objects of the other senses also; the taste, smell, sound, the touch of things, are all the effects of their contact with the soul.

35. The sound remaining in its receptacle of the air, passes in a moment in the cavity of the ear; and thence entering into the hollow space of the soul, gives it the sensation of its nature.

36. Rāma said: I see that the reflections of things are cast in the mirror of mind, like the images of things carved on wooden tablets and slabs of stone; but tell me sage, how the reflection of the image of God is cast on the mirror of the mind.

37. Vasishtha replied:--know, O best of gnostics that know the knowable, that the gross images of the universal and particular souls, which are reflected in the mirror of the mind, are as false as the images of God and deities which are carved in stones and wood.

38. Never rely, O Ráma, in the substantiality of this false world; know it as a great vortex of whirling waters, and ourselves as the waves rolling upon it.

39. There is no limitation of space or time or any action, in the boundless ocean of the infinity and eternity of the deity; and you must know your soul to be identical with the Supreme, which is everywhere and omnipresent.

40. Remain always with a calm and quiet mind, unaddicted to anything in this world; know the vanity of worldly pleasures and pains, and go on with a contented mind where ever you will.

CHAPTER LI. ON THE PERCEPTION OF THE SENSIBLE OBJECTS.

1. Vasishtha resumed:--Ráma, you have heard me relate unto you that, even the lotus-born Brahmá who was born long before you, had been without his organs of sense at first.

2. As Brahmá, the collective agent of creation was endued only with his consciousness for the performance of all his functions; so are all individual personalities endowed with their self-consciousness only, for the discharge of all their necessary duties.

3. Know that as the living soul, dwelling in its body in the mother's womb, comes to reflect on the actions of the senses, it finds their proper organ supplied to its body immediately.

4. Know the senses and the organs of sense to be the forms of consciousness itself, and this I have fully explained to you in the case of Brahma, who represents the collective body of all individual souls.

5. At first there was the pure consciousness in its collective form in the Divine Intellect, and this afterwards came to be diffused in millions of individual souls from its sense of egoism. At first was the Divine Soul "the I am all that I am" and afterwards became many as expressed in the Vedic text "aham bahusyam".

6. It is no stain to the pure universal, undivided and subjective Divine Spirit, to be divided into the infinity of individual and objective souls; since the universal and subjective unity comprises in it the innumerable objective individualities which it evolves of itself.

7. The objectivity of God does not imply his becoming either the thinking mind or the living soul; nor his assuming upon him the organic body or any elemental form.

8. He does not become the intelligible or unintelligible, and is ever existent as appearing nonexistent to the ignorant; this is called the Supreme Soul, which is beyond the comprehension of the mind and apprehension of the senses.

9. From Him rises the living soul as well as the thinking mind; which are resembled for the instruction of mankind, as sparks emitted from fire.

10. From whatever source ignorance may have sprung, you have no need of inquiring into the cause thereof; but taking ignorance as a malady, you should seek the remedy of reasoning for its removal.

11. After all forms of things and the false knowledge of particulars, are removed from your mind; there remains that knowledge of the unity, in which the whole firmament is lost, as a mountain is concealed in an atom.

12. That in which all the actions and commotions of the world, remain still and motionless; if they were buried in dead silence and nihilism; is the surest rock of your rest and resort, after feeling from the bustle of all worldly business.

13. The unreal or negative idea of ignorance, has also a form, as insubstantial as it is nothing; look at her and she becomes a nothingness, touch her and she perishes and vanishes from sight.

14. Seek after her, and what can you find but her nothingness; and if by your endeavour you can get anything of her, it is as the water in the mirage.

15. As it is ignorance alone that creates her reality, her unreality appears as a reality, and destroys the seeming reality at once.

16. Agnosticism imputes false attributes to the nature of the deity, and it is the doctrine of the agnostics to misrepresent the Universal Spirit, under the forms of the living soul and the perishable body.

17. Now hear me attentively to tell you the scriptures that they have invented, in order to propagate their agnostic religion or belief in this ignorance, by setting up the living soul and others instead of the Supreme Spirit.

18. Being fond of representing the Divine Intellect in a visible form, they have stained the pure spirit with many gross forms, such as the elemental and organic body, which is enlivened by the vital spirit dwelling in it.

19. Whatever they think a thing to be, they believe in the same; they make truth of an untruth, and its reverse likewise; as children make a devil of a doll, and afterwards break it to nothing.

20. They take the frail body formed of the five elements as a reality, and believe its holes of the organs as the seats of the sensuous soul.

21. They employ these fivefold organs in the perception of the fivefold objects of the senses; which serve at best to represent their objects in different light than what they are, as the germ of a seed produces its leaves of various colors.

22. They reckon some as the internal senses, as the faculties of the mind and the feelings of the heart, and others as external, as the outward organs of action and sensation; and place their belief in whatever their souls and minds suggest to them either as false or true.

23. They believe the moonlight to be hot or cold, according as they feel by their outward perception.

24. The pungency of the pepper and the emptiness of the firmament, are all according to one's knowledge and perception of them, and do not belong to the nature of things. For sweet is sour to some, and sour is sweet to others; and the firmament is thought to be a void by many, but is found to be full of air by others, who assert the dogma of nature's abhorrence of vacuum.

25. They have also ascertained certain actions and rituals, which are in common practice, as the articles of their creed, and built their faith of a future heaven, on the observance of those usages.

26. The living soul which is full of its desires, is led by two different principles of action through life; the one is its natural tendency to some particular action, and the other is the direction of some particular law or other. It is however the natural propensity of one, that gets the better of the other.

27. It is the soul which has produced all the objective duality from the subjective unity only; as it is the sweet sap of the sugarcane that produces the sugarcandy; and the serum of the earth, that forms and fashions the water pot.

28. In these as well as in all other cases, the changes that take place in the forms of things, are all the results of time and place and other circumstances; but none of these has any relation in the nature of God, in his production of the universe.

29. As the sugarcane produces its leaves and flowers from its own sap, so the living soul produces the dualities from the essence of its own unity, which is the Supreme Soul itself.

30. It is the God that is seated in all souls, that views the dualities of a pot, picture, a cot and its egoism in itself; and so they appear to every individual soul in the world.

31. The living soul appears to assume to itself, the different forms of childhood, youth, and age at different times; as a cloud in the sky appears as an exhalation, a watery cloud and the sap of the earth and all its plants, at the different times of the hot and rainy seasons of the year.

32. The living soul perceives all these changes, as they are exhibited before it by the Supreme Soul in which they are all present; and there is no being in the world, that is able to alter this order of nature.

33. Even the sky which is as clear as the looking glass, and is spread all about and within everybody, is not able to represent unto us, all the various forms which are presented to the soul by the great soul of souls.

34. The soul which is situated in the Universal Soul of Brahman, shines as the living soul of living beings; but it amounts to a duality, to impute even an incorporeal idea of Ignorance to it; because the nature of God is pure Intelligence, and cannot admit an ignorant spirit in it.

35. Whatever thing is ordained to manifest itself in any manner, the same is its nature and stamp (swabháva); and though such appearance is no reality, yet you can never undo what is ordained from the beginning.
36. As a golden ornament presents to you the joint features of its reality and unreality at the same time; so are all things but combinations of the real and unreal, in their substantial essence and outward appearance. But both of these dissolve at last to the Divine Spirit, as the gold ornament is melted down to liquid gold in the crucible.
37. The Divine Intellect being all pervasive by reason of its intellectuality, it diffuses also over the human mind; as the gold of the jewel settles and remains dull in the crucible.
38. The heart having the passive nature of dull intellectuality, receives the fleeting impressions of the active mind, and takes upon it the form that it feels strongly impressed upon it at anytime.
39. The soul also assumes many shapes to itself at different times, according to the ever changing prospects, which various desires always present before it.
40. The body likewise takes different forms upon it, according to its inward thoughts and feelings; as a city seen in a dream varies considerably from what is seen with naked eyes. So we shape our future forms by the even course of our minds.
41. As a dream presents us the shadows of things that disappear on our waking, so these living bodies that we see all about, must vanish into nothing upon their death.
42. What is unreal is doomed to perish, and those that die are destined to be born again, and the living soul takes another form in another body, as it sees itself in its dream.
43. This body does not become otherwise, though it may change from youth to age in course of time; because the natural form of a person, retains its identity in every stage of life through which it has to pass.
44. A man sees in his dream all that he has seen or heard or thought of at anytime, and the whole world being comprised in the state of dreaming, the living soul becomes the knower of all that is knowable in his dream.
45. That which is not seen in the sight of a waking man, but is known to him only by name; can never be seen in dream also, as the pure soul and the intellect of God.
46. As the living soul sees in its dream the objects that it has seen before, so the intellectual part of the soul sees also many things, which were unknown to it.
47. Subdue your former desires and propensities, by your courageous efforts at present; and exert your utmost to change your habitual misconduct to your good behaviour for the future.
48. You can never subdue your senses, nor prevent your transmigrations, without gaining your liberation; but must continue to rise and plunge in the stream of life forever more and in all places.
49. The imagination of your mind, causes the body to grasp your soul as a shark, and the desire of your soul is as a ghost, that lays hold on children in the dark.
50. It is the mind, the understanding and egoism, joined with the five elements, that form the body composed of the eight fold subtle properties.
51. The bodiless or intellectual soul, is finer than the empty air; the air is its great tree, and the body is as its mountain.
52. One devoid of his passions and affections, and exempt from all the conditions of life, is entitled to his liberation; he remains in a state of profound deep sleep (liberation), wherein the gross objects and desires of life, lie wiped out and buried forever.
53. The state of dreaming is one, in which the dreamer is conscious of his body and self-existence; and has to wander about or remain fixed in some place, until his attainment of final liberation. Such is the state of living beings and vegetables.
54. Some times the sleeping and often the dreaming person, have both to bear and carry with them their ativáhika or movable bodies, until they obtain their final emancipation from life.
55. When the sleeping soul does not rise of itself, but is raised from the mental inactivity of its sleep by some ominous dream, it then wakes to the fire of a conflagration from its misery only.
56. The state of the unmoving minerals, including even that of the fixed bower of the Kalpa tree, exhibits no sign of intelligence except gross dullness.

57. The dull sleep of susupta being dispelled by some dream, leads the waker to the miseries of life in this world; but he that awakes from his trance with full intelligence, finds the perfect joy of the fourth (turiya) states open fully to his view.

58. The living soul finds liberation by means of its intelligence, and it is by this means that it gets its spirituality also; just as copper being cleansed of its rust by some acid, assumes the brightness of pure gold.

59. The liberation that the living soul has by means of its intelligence, is again of two kinds, namely;--the one is termed emancipation from life, and the other is known as the release from the burden of the body. or deha mukta.

60. Emancipation from life means the attainment of the fourth state of perfection, and intelligence signifies the enlightenment of the soul, and this is obtainable by cultivation of the understanding.

61. The soul that is acquainted with scriptures, and knows the Supreme Spirit in itself, becomes full of the deity; but the unintelligent soul sees only horrors rising before it, like ghosts of his troublesome dreams.

62. The horrors rising in the heart of man, serve only to disturb the rest of the breast; or else there is nothing in the heart of man, except a particle of the Divine Intellect.

63. Men are truly subjected to misery, by looking at the deity in any other light, than the divine light which shines in the soul of man, and beside which there is no other light in it.

64. Look at the world whenever you will, and you will find it full of illusion everywhere; as you find nothing in a pot full of foul water except the sediments of dirt.

65. In the same manner you see the atoms of human souls, full with the vanities of this world; it is by the chains of its worldly desires, and gets its release by the breaking off those bonds of its desire.

66. The soul sleeps under the spell of its desires, and sees those objects in its dream, it wakes after their dispersion to the state of turiya joy. The spell of gross desire, extends over all animate as well as in-animate creation.

67. The desire of superior beings is of a pure nature, and that of intermediate natures is of less pure form. The desires of inferior beings are of a gross nature, and there are others without them as the pots and blocks.

68. The living soul becomes united with the outward object, when the one becomes the percipient and the other the object of its percipience; and then the entity of both of these, namely of the inward soul and the outward object being pervaded by the all pervasive Intellect of God, they both become one and the same with the common receptacle of all.

69. Hence the belief of the receiver, received and reception, are as false as the water in the mirage; and there is nothing that we can shun or lay hold upon as desirable or disgusting, when they are all the same in the sight of God.

70. All things whether internal or external, are manifested to us as parts of the one universal and intellectual soul; and all the worlds being but manifestations of the Divine Intellect, it is in vain to attribute any difference to them. All of us are displayed in the Intellect, which contains the inner and outer worlds forever.

71. As the ocean is an even expanse of water, after the subsidence of all its various waves and waves, and shows itself as clear as sky with its pure watery expanse to view; so the whole universe appears as the reflection of one glorious and everlasting deity, after we lose sight of the diversities that are presented to our superficial view.

CHAPTER LII. STORY OF ARJUNA, AS INCARNATION OF NARA-NARAYANA.

1. Vasishtha said:--Know Ráma, this world to be as a dream, which is common to all living beings, and is filled with many agreeable scenes, so as to form the daily romance of their lives, which is neither true nor entirely false.

2. But as it is not likely that the living souls of men should be always asleep; therefore their waking state is to be accounted as one of dreaming also.

3. Life is a longer dream than the short lived ones in our sleep; and know it, intelligent Ráma, to be as untrue as it is unsubstantial and airy in its nature.

4. The living souls of the living world, continually pass from dream to dream, and they view the unrealities of the world as positive realities in their nature.

5. They ascribe solidity to the subtle, and subtilty to what is solid; they see the unreal as real, and think the unliving as living in their ignorance.
6. They consider the revolution of all worlds, to be confined in the solar system; and wander about like somnambulists and fleeting bees about the living soul, which they differentiate from the supreme.
7. They consider and meditate in their minds, the living soul as a separate reality, owing to its omnipresence and immortality, and as the source of their own lives.
8. Hear me to relate to you the best lesson of indifference, which, the lotus-eyed lord Krishna taught to Arjuna, and whereby that sagely prince became liberated in lifetime.
9. Thus Arjuna the son of Pandu will happily pass his life, and which I hope you will imitate, if you want to pass your days without any grief or sorrow.
10. Ráma said—Tell me sage, when will this Arjuna the son of Pandu, will come to be born on earth, and who is this Hari of his, that is to deliver this lesson of indifference to the world to him.
11. Vasishtha replied—There is only the entity of one soul, to whom this name is applied by fiction only. He remains in himself from time without beginning and end, as the sky is situated in vacuum.
12. We behold in him the optical illusion of this extended world, as we see the different ornaments in gold, and the waves and waves in the sea.
13. The fourteen kinds of created beings display themselves in him; and in him is the network of this universe, wherein all these worlds are suspended, as birds hanging in the net in which they are caught.
14. In him reside the deities Indra and Yama and the sun and moon, who are renowned and hallowed in the scriptures; and in him abide the five elemental creation, and they that have become the rulers.
15. That the one thing is virtue and therefore expedient, and the other is vice and therefore improper, are both placed in him as his ordinances (laws); and depending on the free agency of men, to accept or reject the one or the other for good or evil.
16. It is obedience to the divine ordinance, that the gods are still employed in their fixed charges with their steady minds.
17. The lord Yama is accustomed to make his penance, at the end of every four Yugas, on account of his greatness in destruction of the creatures of God.
18. Sometimes he sat in penance for eight years, and all others for a dozen of years, often times he made his penance for five or seven years, and many times for full sixteen years.
19. On a certain occasion as Yama sat observant of his austerity, and indifferent to his duty, death ceased to hunt after living beings in all the worlds.
20. Hence the multitude of living beings filled the surface of the earth, and made ground pathless and impassable by others. They multiplied like the filth born gnats in the rainy whether, that obstruct the passage of elephants.
21. Then the gods sat together in council, and after various deliberations came to determine the extermination of all living beings, for relieving the overburdened earth.
22. In this way many ages have passed away, and many changes have taken place in the usages of the people, and unnumbered living beings have passed and gone with the revolutions of the worlds.
23. Now it will come to pass, that this Yama the son of the Sun god Surya and the lord of the regions of the dead; will again perform his penance in the aforesaid manner after the expiration of many ages to come.
24. He will again resume his penance for a dozen of years, for the atonement of his sin of destroying the living; when he will abstain from his habitual conduct of destroying the lives of human beings.
25. At that time, will the earth be filled with deathless mortals, so as this wretched earth will be covered and overburdened with them, as with dense forest trees.
26. The earth groaning under her burden, and oppressed by tyranny and lawlessness, will have recourse to Hari for her redress, as when a virtuous wife resorts to her husband from the aggression of Dasyus.

27. For this reason, Hari will be incarnate in two bodies, joined with the powers of all the gods, and will appear on earth in two persons of Nara and Náráyana, the one a man and the other the lord Hari himself.
28. With one body Hari will become the son of Vasudeva, and will thence be called Vāsudeva; and with the other he will be the son of Pandu and will thereby be named the Pándava Arjuna or Arjuna the Pándava.
29. Pandu will have another son by name of Yudhisthira, who will adopt the title of the son of Dharma or righteousness, for his acquaintance with politics, and he will rule over the earth to its utmost limit of the ocean.
30. He will have his rival with Duryodhana his cousin by his paternal uncle, and there will be a dreadful war between them as between a snake and weasel.
31. The belligerent princes will wage a furious war for the possession of the earth, with forces of eighteen legions on both sides.
32. The god Vishnu will cause Arjuna to slay them all by his great bow of Gándiva, and thereby relieve the earth of her burden of riotous peoples.
33. The incarnation of Vishnu in the form of Arjuna, will comprise all the qualities incident to humanity; and will be filled with the feelings of joy and vengeance, which are connatural with mankind.
34. Seeing the battle array on both sides, and friends and kinsmen ready to meet their fate, pity and grief will seize the heart of Arjuna, and he will cease from engaging in the war.
35. Hari will then with his intelligent form of Krishna, persuade his ignorant person of Arjuna, to perform his part of a hero for crowning his valour with success.
36. He taught him the immortality of the soul by telling him that, the soul is never born nor does it die at anytime, nor had it a prior birth, nor is it new born to be born again on earth, it is unborn and ever lasting, and is indestructible with the destruction of the body.
37. He who thinks the soul to be the slayer of or slain by anybody, is equally ignorant of its nature, never kills nor is ever killed by anybody.
38. It is immortal and uniform with itself, and more rare and subtle than the air and voidness; the soul which is the form of the great god himself, is never and in no way destroyed by anybody.
39. O Ráma, that are conscious of yourself, know your soul to be immortal and unknown, and without its beginning, middle and end; it is of the form of consciousness and clear without any soil, so by thinking yourself as such, you become the unborn, eternal and undecaying soul yourself.

CHAPTER LIII. ADMONITION OF ARJUNA.

1. The Lord said:--Arjuna, you are not the killer (of any soul), it is a false conceit of yours which you must shun; the soul is ever lasting and free from death and decay.
2. He who has no egoism in him, and whose mind is not moved (by joy or grief), is neither the killer of nor killed by anybody, though he may kill everyone in the world.
3. Whatever is known in our consciousness, the same is felt within us; shun therefore your inward consciousness of egoism and meity, as this is I and these are mine, and these are others and theirs.
4. The thought that you are connected with such and such persons and things, and that of your being deprived of them, and the joy and grief to which you are subjected thereby, must affect your soul in a great measure.
5. He who does his works with the parts or members of his body, and connects the least attention of his soul there with; becomes infatuated by his egoism and believes himself as the doer of his action.
6. Let the eyes see, the ears hear, and your touch feel their objects, let your tongue also taste the taste of a thing, but why take them to your soul and where is your egoism situated these?
7. The minds of even the great, are truly employed in the works that they have undertaken to perform, but where is your egoism or soul in these, that you should be sorry for its pains.
8. Your assumption to yourself to any action, which has been done by the combination of many, amounts only to a conceit of your vanity, and exposes you not only to ridicule, but to frustrate the merit of your act.

9. The yogis and hermits do their ritual and ordinary actions with attention of their minds and senses, and often times with the application of the members and organs of their bodies only, in order to acquire and preserve the purity of their souls.
10. Those who have not subdued their bodies with the sleep of indifference, are employed in the repetition of their actions, without ever being healed of their disease (of anxiety).
11. No person is graceful whose mind is tinged with his selfishness, as no man however learned and wise is held in honour, whose conduct is blemished with unpoliteness and misbehaviours.
12. He who is devoid of his selfishness and egotism, and is alike patient both in prosperity and adversity, is neither affected nor dejected, whether he does his business or not.
13. Know this, O son of Pandu as the best field for your martial action; which is worthy of your great good, glory and ultimate happiness.
14. Though you reckon it as heinous on the one hand and unrighteous on the other; yet you must acknowledge the super excellence and imperative of the duties required of your martial race, so do your duty and immortalize yourself.
15. Seeing even the ignorant stick fast to the proper duties of their race, no intelligent person can neglect or set them at nothing; and the mind that is devoid of vanity, cannot be ashamed or dejected, even if one fails or falls in the discharge of his duty.
16. Do you duty, O Arjuna, with your yoga or fixed attention to it, and avoid all company. If you do your works as they come to you by yourself alone, you will never fail nor be foiled in any.
17. Be as quiet as the person of Brahman, and do your works as quietly as Brahman does leave his result to Brahman, and by doing so, assimilate yourself into the nature of Brahman.
18. Commit yourself and all your actions and objects to God, remain as unaltered as God himself, and know him as the soul of all, and be thus the decoration of the world.
19. If you can lay down all your desires, and become as even and cool mind as a muni--monk; if you can join your soul to the yoga of sannyasa or contemplative coldness, you can do all your actions with a mind unattached to any.
20. Arjuna said:--Please Lord, explain to me fully, what is meant by the renunciation of all connections, commitment of our actions to Brahman; dedication of ourselves to God and abdication of all concerns.
21. Tell me also about the acquisition of true knowledge and divisions of Yoga meditation, all which I require to know in their proper order, for the removal of my gross ignorance on those subjects.
22. The Lord replied:--The learned know that as the true form of Brahman, of which we can form no idea or conception, but which may be known after the restraining of our imagination, and the pacification of our desires.
23. Readiness of action after these things constitutes our wisdom or knowledge, and perseverance in these practices is what is called Yoga. Self dedication to Brahman rests on the belief that, Brahma is all this world and myself also.
24. As a stone statue is all hollow both in its inside and outside, so is Brahman as empty, tranquil and transparent as the sky, which is neither to be seen by us nor is it beyond our sight.
25. It then bulges out a little from itself, and appears as something, other than what it is. It is this reflection of the universe, but all as insubstantial as this empty voidness.
26. What is again this idea of your egoism, when everything is evolved out of the Supreme Intellect, of what account is the personality of anybody, which is but an infinitesimal part of the Universal Soul.
27. The egoism of the individual soul, is not apart from the Universal Spirit, although it seems to be separate from the same; because there is no possibility of exclusion or separation of anything from the omnipresent and all comprehensive soul of God, and therefore a distinct egoism is a nothingness.
28. As it is the case with our egoism, so is it with the individuality of a pot and of a monkey also. None of which is separate from the universal whole. All existences being as drops of water in the sea, it is absurd to presume an egoism to anybody.

29. Things appearing as different to the conscious soul, are to be considered as the various imageries represented in the identical soul.
30. So also is the knowledge of the particulars and species, lost in the idea of the general and the highest genus. Now by renunciation of the world is meant, the renunciation of the fruition of the fruits of our actions.
31. Unattachment signifies the renunciation of all our worldly desires, and the intense application of the mind to the one sole god of the multifarious creation, and the variety of his imaginary representations.
32. The want of all dualism in the belief of his self-existence as distinct from that of God, constitutes his dedication of himself to God; it is ignorance that creates the distinction, by applying various names and attributes to the one intellectual soul.
33. The meaning of the word Intelligent Soul, is undoubtedly that it is one with the universe; and that the Ego is the same with all space, and its contents of the worlds and their motions.
34. The Ego is the unity of Eternity, and the Ego is duality and plurality in the world, and the variety of its multifarious productions. Therefore be devoted to the sole Ego, and drown your own egoism in the universal Ego.
35. Arjuna said:--There being two forms of the deity, the one transcendent of spiritual and the other transparent or material; tell me to which of these I shall resort for my ultimate perfection.
36. The lord replied:--There are truly two forms of the all pervading Vishnu, the exoteric and the other esoteric; that having a body and hands holding the conch-shell, the discus, and the mace and lotus, is the common form for public worship.
37. The other is the esoteric or spiritual form, which is undefined and without its beginning and end; and is usually expressed by the term Brahman (great).
38. As long as you are unacquainted with the nature of the Supreme Soul, and are not awakened to the light of the spirit; so long should you continue to adore the form of the god with its four arms.
39. By this means you will be awakened to light, by your knowledge of the Supreme; and when you come to comprehend the Infinite in yourself, you shall have no more to be born in any mortal form.
40. When you are acquainted with the knowledge of the knowable soul, then will your soul find its refuge in eternal soul of Hari, who absorbs all souls in him.
41. When I tell you that this is I and I am that, mind that I mean to say that, this and that is the Ego of the Supreme Soul, which I assume to myself for your instruction.
42. I understand you to be enlightened to truth, and to rest in the state of supreme joy; and now that you are freed from all your temporal desires, I wish you to be one with the true and holy spirit.
43. View in yourself the soul of all beings and those beings themselves; think your own self or soul as the microcosm of the great universe, and be tolerant and broad sighted in your practice of Yoga.
44. He who worships the Universal Soul that resides in all beings, as the one identical and undivided spirit; is released from the doom of repeated births, whether he leads a secular or holy life in this world.
45. The meaning of the word "all" is unity (in its collective sense), and the meaning of the word "one" is the unity of the soul; as in the phrase "all is one" it is meant to say that the whole universe is collectively but one soul.
46. He who shines as light within the minds of all persons, and dwells in the inward consciousness or perception of every being, is no other than the very soul that dwells within myself also.
47. That which is settled in shape of taste in the waters all over the three worlds; and what gives flavor to the milk, curd and the butter of the cow kind, and dwells as taste in the marine salt and other saline substances, and imparts its sweetness to sugar sweet articles, the same is this savory soul, which gives a gust to our lives, and a good taste to all the objects of our enjoyment.

48. Know your soul to be that capacity to perceive, which is situated in the hearts of all corporeal beings, whose rarity eludes our perception of it, and which is quite removed from all perceptibles; and is therefore everywhere in everything and omnipresent everywhere.

49. As the butter is inbred in all kinds of milk, and the sap of all sappy substances is inborn in them, so the Supreme Soul is intrinsic and immanent in everything.

50. As all the gems and pearls of the sea, have a luster inherent in them, and which shines forth both in their inside and outside; so the soul shines in and out of everybody without being seated in any part of it, whether in or out or anywhere about it.

51. As the air pervades both in the inside and outside of all empty pots, so the spirit of God is diffused in and about all bodies in all the three worlds.

52. As hundreds of pearls are strung together by a thread in the necklace, so the soul of God extends through and connects these millions of beings, without its being known by any.

53. He who dwells in the hearts of everybody in the world, commencing from Brahma to the object grass that grows on the earth; the essence which is common in all of them, is the Brahman the unborn and undying.

54. Brahmá is a slightly developed form of Brahman, and resides in the spirit of the great Brahman, and the same dwelling in us, makes us conceive of our egoism by mistake of the true Ego.

55. The Divine Soul being manifest in the form of the world, say what can it be that destroys or is destroyed in it; and tell me, Arjuna, what can it be that is subject to or involved in pleasure or pain?

56. The Divine Soul is as a large mirror, showing the images of things upon its surface, like reflections on the glass; and though these reflections disappear and vanish in time, yet the mirror of the soul is never destroyed, but looks as it looked before.

57. When I say I am this and not the other, I am quite wrong and inconsistent with myself; so is it to say, that the human soul is the spirit or image of God, and not that of any other being, when the identical Divine Spirit is present and immanent in all.

58. The revolutions of creation, preservation and final dissolution, take place in an unvaried and unceasing course in the spirit of God, and so the feelings on surface of the waters of the sea.

59. As the stone is the constituent essence of rocks, the wood of trees and the water of waves; so is the soul the constituent element of all existence.

60. He who sees the soul in all substances, and every substance in the soul; and views both as the component of one another, sees the uncreated God as the reflector and reflection of Himself.

61. Know Arjuna, the soul to be the integral part of everything, and the constituent element of the different forms and changes of things; as the water is of the waves, and the gold is of jewellery.

62. As the loud noisy waves are let loose in the waters, and the jewels are made of gold; so are all things existent in and composed of the spirit of God.

63. All material beings of every species, are forms of the great Brahman himself; know this one as all, and there is nothing apart or distinct from him.

64. How can there be an independent existence, or voluntary change of anything in the world; where can they or the world be, except in the essence and omnipresence of God, and wherefore do you think of them in vain?

65. By knowing all this as I have told you, the saints live fearless in this world by reflecting on the Supreme Being in themselves; they move about as liberated in their lifetime, with the inner calmness of their souls.

66. The enlightened saints attain to their imperishable states, by being invincible to the errors of fiction, and unsubdued by the evils of worldly attachment; they remain always in their spiritual and holy states, by being freed from temporal desires, and the conflicts of jarring passions, doubts and dualities.

CHAPTER LIV. ADMONITION OF ARJUNA IN SPIRITUAL KNOWLEDGE.

1. The lord continued—Listen moreover, O mighty armed Arjuna, to the enlightening speech, which I am about to deliver unto you, for the sake of your lasting good and welfare.
2. Know O child of Kunti, that the perception of the senses, or the feelings conveyed to our minds by the organic sense, such as those of cold and heat and the like, are the causes of our bodily pleasure and pain; but as these are transitory, and come to us and pass away by turns, you must remain patient under them.
3. Knowing neither the one nor the other to be uniform and monotonous, what is it that you call as real pleasure or pain? A thing having no form or figure of its own, can have no increase or decrease in it.
4. Those who have suppressed the feelings of their senses, by knowing the illusory nature of sensible perceptions; are content to remain quiet with an even course of action their minds, both in their prosperity and adversity; are truly the men that are thought to taste the ambrosial nectar of immortality in their mortal state.
5. Knowing the soul to be the same in all states, and alike in all places and times; they view all differences and accidents of life with indifference, and being sure of the unreality of unrealities, they retain their endurance under all the varying circumstances of life.
6. Never can joy or grief take possession of the common soul, which being universal in its nature, can never be exceptional or otherwise.
7. The unreal has no existence, nor is the positive a negative at anytime; so there can be nothing as a positive joy or injoy either in any place, when God himself is present in his person everywhere.
8. Abandon the thoughts of joy or injoy of the world, and seeing there is no such difference in the mind of God, stick fast in this last state of indifference to both.
9. Though the intelligent soul, and the external phenomena, are closely situated in the inside and outside of the body; yet the internal soul is neither delighted nor depressed, by the pleasure or pain which envelop the external body.
10. All pleasure and pain relating the material body, touch the mind which is situated in it; but no bodily hurt or debility affects the soul, which is seated beyond it.
11. Should the soul be supposed to participate, in the pleasure or pain which affect the gross body, it is to be understood as caused by the error, rising from our ignorance only.
12. The gross is no reality, and its feelings of pain or pleasure are never real ones, as to touch the intangible soul; for who is so senseless, as not to perceive the wide separation of the soul from the body?
13. What I tell you here, O descendant of Bharata, will surely destroy the error arising from ignorance, by the full understanding of my lectures.
14. As knowledge removes the error and fear of the snake, arising from one's ignorance in a rope; so our misconception of the reality of our bodies and their pleasures and pains, is dispelled by our knowledge of truth.
15. Know the whole universe to be identical with uncreated Brahman, and is neither produced nor dissolved by itself, knowing this as a certain truth, believe in Brahman only, as the most supreme source of all true knowledge.
16. You are but a little swelling wave in the sea of Brahman's essence; you rise and roll for a little while, and then subside to rest. You foam and froth in the whirlpool of Brahman's existence, and art no other than a drop of water in the endless ocean of Brahman.
17. As long as we are in action under the command of our general, we act our parts like soldiers in the field; we all live and move in Brahman alone, and there is no mistake of right or wrong in this.
18. Abandon your pride and haughtiness, your sorrow and fear, and your desire of pain or pleasure; it is bad to have any duality or doubt in you, be good with your oneness or integrity at all times.
19. Think this in yourself from the destruction of these multitudes of forces under your arms, that all these are evolved out of Brahman, and you do more than evolve or reduce them to Brahman himself.

20. Do not care for your pleasure or pain, your gain or loss, and your victory or defeat; but resort only to the unity of Brahman, and know the world as the vast ocean of Brahman's existence.

21. Being alike in or unchanged by your loss or gain, and thinking yourself as nobody; and go on in your proper course of action, as a gust of wind takes its own course.

22. Whatever you do or take to your food, whatever sacrifices you make or any gift that you give to anyone, commit them all to Brahman, and remain quiet in yourself.

23. Whoever thinks in his mind, of becoming anything in earnest; he undoubtedly becomes the same in process of time; if therefore you wish to become as Brahman himself, learn soon to assimilate yourself to the nature of Brahman, in all your thoughts and deeds.

24. Let one who knows the great Brahman, be employed in doing his duties as occur unto him, without any expectation and any reward; and as God does his works without any aim, so should the godly do their works without any object.

25. He who sees the inactive God in all his active duties, and sees also all his works in the inactive Gods; that man is called the most intelligent among men, and he is said the readiest discharger of his deeds and duties.

26. Do not do your works in expectation of their rewards, nor engage yourself to do anything that is not your duty or improper for you. Go on doing your duties as in your yoga or fixed meditation, and not in connection with other's or their rewards.

27. Neither be addicted to active duties, nor recline in your inactivity either; never remain ignorant or negligent of your duties in life, but continue in your work with an even temper at all times.

28. That man though employed in business, is said to be doing nothing at all; who does not foster the hope of a reward of his acts, and is ever contented in himself, even without a patron or refuge.

29. It is the addictedness of one's mind to anything, that makes it his action, and not the action itself without such addiction; it is ignorance which is the cause of such tendency, therefore ignorance is to be avoided by all means.

30. The great soul that is settled in divine knowledge, and is freed from its wont or bent to anything, may be employed in all sorts of works, without being reckoned as the doer of any.

31. He who does nothing, is indifferent about its result, this indifference amounts to his equanimity, which leads to his endless joy, which is next to the state of Godhead.

32. By avoiding the dirt of duality and plurality of beliefs, take yourself to your belief in the unity of the Supreme Spirit, and then whether you do or not do your ceremonial acts, you will not be accounted as the doer.

33. He is called a wise man by the learned, whose acts in life are free from desire or some object of desire; and whose ceremonial acts are burnt away by the fire of spiritual knowledge.

34. He who remains with a peaceful, calm, quiet and tranquil equanimity of the soul, and without any desire or greed for anything in this world, may be doing his duties here, without any disturbance or anxiety of his mind.

35. The man who has no dispute with anyone, but is ever settled with calm and quiet rest of his soul; which is united with the Supreme Soul, without its Yoga or ceremonial observance, and is satisfied with whatever is obtained of itself; such a man is considered as a decoration of this earth.

36. They are called ignorant hypocrites, who having repressed their organs of actions, still indulge themselves in dwelling upon sensible pleasures, by recalling their thoughts in this mind.

37. He who has governed his outward and inward senses, by the power of his wise mind; and employs his organs of action, in the performance of his bodily functions and discharges of his ceremonial observances without his addictedness to them, is quite different from the one described before.

38. As the overflowing waters of rivers, fall into the profound and motionless body of waters in the sea; so the souls of holy men enter into the ocean of eternal God, where they are attended with a peaceful bliss, which is never to be obtained by greedy worldlings.

CHAPTER LV. LECTURE ON THE LIVING SOUL OR JIVATATWA.

1. The Lord said—Neither relinquish or abstain from your enjoyments, nor employ your minds about them or in the acquisition of the object thereof. Remain with an even course of action your mind, and be content with what comes to you.
2. Never be so intimately related to your body, that is not intimately related with you; but remain intimately connected with yourself, which is your uncreated and imperishable soul.
3. We suffer no loss by the loss of our bodies, but we lose everything, by the loss of our souls which last forever and never perish.
4. The soul is not weakened like the sentient mind, by the loss of the sensible objects of enjoyment, and constantly employed in action, yet it does nothing by itself.
5. It is one's addictedness to an action that makes it his act, and this even when one is no actor of the same; it is ignorance only that incites the mind to action, and therefore this ignorance is required to be removed from it by all means.
6. The great minded man that is acquainted with the superior knowledge of spirituality, forsakes his tendency to action, and does everything that comes to him without his being the actor thereof.
7. Know your soul to be without its beginning and end, and undecaying and imperishable in its nature; the ignorant think it perishable, and you must not fall into this sad error like them.
8. The best of men that are blessed with spiritual knowledge, do not look the soul in the same light as the ignorant vulgar; who either believe the soulless matter as the soul, or think themselves as incorporate souls by their egoistic vanity.
9. Arjuna said—If it is so, O Lord of worlds! then I believe that the loss of the body is attended with no loss or gain to the ignorant.
10. The lord replied—so it is, O mighty armed Arjuna! they lose nothing by the loss of the perishable body, but they know that the soul is imperishable, and its loss is the greatest of all losses.
11. How be it, I see no greater mistake of men in this world; than when they say, that they have lost anything or gained something that never belongs to them. It appears like the crying of a barren woman for her child, which she never had, nor is expected to have at anytime.
12. That it is axiomatic truth established by the learned, and well known to all men of common sense, though the ignorant may not perceive it truly, that an unreality can not come to reality, nor a reality go to nothing at anytime.
13. Now know that to be imperishable, that has spread out this perishable and frail world; and there is no one that can destroy the indestructible.
14. The finite bodies are said to be the abode of the infinite soul, and yet the destruction of the finite and frail, entails no loss upon the infinite and imperishable soul. Know therefore the difference between the two.
15. The soul is an unity without a duality, and there is no possibility of its nonexistence. The eternal and infinite reality of the soul, can never be destroyed with the destruction of the body.
16. Leaving aside the unity and duality, take that which remains, and know that state of tranquility which is situated between the reality and unreality, to be the state of the transcendental deity.
17. Arjuna rejoined—such being the nature of the soul, then tell me, O Lord, what is the cause of this certainty in man that he is dying, and what makes him think, that he is either going to heaven above or to the hell below?
18. The Lord replied—know Arjuna! There is a living soul dwelling in the body, and composed of the elements of earth, air, water, fire and vacuum, as also of the mind and understanding.
19. The embodied and living soul is led by its desire, as the young of a beast is carried about tied by a rope in its neck; and it dwells in the recess of the body, like a bird in the cage.
20. Then as the body is worn out and becomes infirm in course of time, the living soul leaves it like the moisture of a dried leaf, and flies to where it is led by its inborn desire.

21. It carries with it the senses of hearing, seeing, feeling, taste, touch and smell from its body, as the breeze blows upward the fragrance from the cells of flowers.
22. The body is the production of one's desire, and has no other assignable cause to it; it weakens by the weakening of its desire, and being altogether weak and wasted, it becomes extinct in its final absorption in the Godhead.
23. The greedy man, being stanch with his desire, passes through many wombs into many births; like a magician is skilled in leaping up and down in earth and air.
24. The parting soul carries with her the properties of the senses from the sensible organs of the body; just as the flying breeze bears with him the fragrance of flowers, in his flight through the sky.
25. The body becomes motionless, after the soul has fled from it; just as the leaves and branches of trees, remain unruffled after the winds are still.
26. When the body becomes inactive, and insensible to the incision and wounds that are inflicted upon it, it is then called to be dead, or to have become lifeless.
27. As this soul resides in any part of the sky, in its form of the vital air, it beholds the very same form of things manifested before it, as it was wont to desire when living.
28. The soul comes to find all these forms and bodies, to be as unreal as those it has left behind; and so must you reckon all bodies after they are destroyed, unless you be so profoundly asleep as to see and know nothing.
29. Brahmá, the lord of creation, has created all beings according to the images, that were impressed in his mind in the beginning. He sees them still to continue and die in the same forms.
30. Whatever form or body the soul finds on itself, on its first and instantaneous springing to life; the same is invariably impressed in its consciousness, until its last moment of death.
31. The original desire of a man, is the root of his present manliness, which becomes the cause of his future success. So also the present exertion of one, is able to correct and make up not only his past mistakes and deficits; but also to edify upon his rugged hut of old.
32. Whatever is pursued with ardent exertion and diligence for a while, the same in particular is gained among all other objects of one's former and future pursuit.
33. Whether a man is exposed on the barren rock of Vindhya, or blown and carried away by the winds, he is yet supported by his manhood; therefore the wise man should never decline to discharge the legal duties, that are required of him at all times.
34. Know the heaven and hell of which you ask, to be creatures of the old prejudices of men; they are the productions of human wish, and exist in the customary bias of the populace.
35. Arjuna said:--Tell me, O Lord of the world! what is that cause, which gave rise to the prejudice of a heaven and hell.
36. The Lord replied:--These prejudices are as false as airy dreams, and have their rise from our desire; which waxing strong by our constant habit of thinking them as true, make us believe them as such, as they mislead us to rely on the reality of the unreal world. Therefore we must shun our desires for our real good.
37. The Lord replied—Ignorance is the source of our desires, as it is the main spring of our error of taking the unself for the true self; it is the knowledge of the self therefore combined with right understanding, that can dispel the error of our desires.
38. You are best acquainted with the self, O Arjuna! and well know the truth also; therefore try to get off your error of yourself and not yourself, as this I and that another, as also of your desires for yourself and other.
39. Arjuna said—But I believe that the living soul dies away, with the death of its desires; because the desire is the support of the soul, which must languish and droop down for want of a desire.
40. Tell me more over, what thing is it that is subject to future births and deaths, after the living soul perishes with its body at anytime or place?
41. The Lord replied—Know the yearning soul, O intelligent Arjuna! to be of the form of the desire of the heart, as also of the form that anyone has framed for himself in his imagination.

42. The soul that is identical with itself, and unaltered in all circumstances; that is never subject to body or any desire on earth, but is freed from all desires by its own discretion, is said to be liberated in this life.

43. Living in this manner, you must always look to and be in search of truth; and being released from the snare of worldly cares, you are said to be liberated in this life.

44. The soul that is not freed from its desires, is said to be pent up as a bird in its cage; and though a man may be very learned, and observant of all his religious rites and duties, yet he is not said to be liberated, as long as he labours in the chains of his desires.

45. The man who sees the retinue of desires, glimmering in the recess of his heart and mind, is like a short-sighted man who sees the glittering colorful retinue of peacocks tail in the spotless sky. He is said to be liberated whose mind is not bound to the chain of desire, and it is one's release from this chain that is called his liberation in this life and in the next.

CHAPTER LVI. DESCRIPTION OF THE MIND.

1. The Lord continued:--Now Arjuna, forsake your sympathy for your friends, by the cold detachment that you have acquired from the abandonment of your desires and cares, and the liberation that you have attained to in this your living state.

2. Be dispassionate, O sinless Arjuna! by forsaking your fear of death and decay of the body; and be as clear as the unclouded sky in your mind, by driving away the clouds of your cares from it, and dispelling all your aims and attempts either of good or evil for yourself or others.

3. Discharge your duties as they come to you in the course of your life, and do well whatever is proper to be done, that no action of yours may go for nothing.

4. Whoever does any work that comes to him of itself in the course of his life, that man is called to be liberated in his lifetime; and the discharge of such deeds, belongs to the condition of living liberation.

5. That I will do this and not that, or accept of this one and refuse the other, are the conceits of foolishness; but they are all alike to the wise.

6. Those who do the works which occur to them, with the cool calmness of their minds, are said to be the living liberated; and they continue in their living state, as if they are in their profound sleep.

7. He who has contracted the members of his body, and curbed the organs of his senses in himself, from their respective outward objects, resembles a tortoise that rests in quiet by contracting its limbs within itself.

8. The universe resides in the Universal Soul, and continues therein in all the three present, past and future times, as the painting master of the mind, draws the picture of the world in the aerial canvas.

9. The multicolored picture of the world, which is drawn by the painter of the mind in the empty air, is as void as the vacant air itself, and yet appearing as prominent as a figure in relief, and as plain as a pike staff.

10. Though the formless world rests on the plane of voidness, yet the wonderous error of our imagination shows it as conspicuous to view; as a magician shows his aerial cottage to our deluded sight.

11. As there is no difference in the plane surface of the canvas, which shows the swelling and depression of the figures in the picture to our sight; so there is no convexity or concavity in the dead flat of the spirit, which presents the uneven world to view.

12. Know, O lotus-eyed Arjuna! the picture of the world in the empty vacuum is as void as the voidness itself; it rises and sets in the mind, as the temporary scenes which appear in imagination at the fit of a mentally disturbed person.

13. So is this world all hollow both in the inside and outside of it, though it appears as real as an air drawn city of our imagination, by our prejudice or long habit of thinking it so.

14. Without self reflection the truth appears as false, and the false as true as in a delirium; but by mental analysis of it, the truth comes to light, and the error or untruth vanishes in nubila.

15. As the autumnal sky, though it appears bright and clear to the naked eye, has yet the flimsy clouds flying over it, so the picture drawn over the plane of the empty mind, presents the figures of our fancied objects in it.

16. The baseless and unsubstantial world which appears on the outside, is but a phantasy and has no reality in it; and when there is nothing as you or I or anyone in real existence, say who can destroy one or be destroyed by another.
17. Drive away your false conception of the slayer and slain from your mind, and rest in the pure and bright sphere of the Divine Spirit; because there is no stir or motion in the intellectual sphere of God, which is ever calm and quiet. All commotions belong to the mental sphere, and the action of the restless mind.
18. Know the mind to contain everything in its clear sphere, such as time and space, the clear sky, and all actions and motions and positions of things; as the area of a map presents the sites of all places upon its surface.
19. Know the mind to be more empty and rarified than the empty air, and it is upon that basis the painter of the intellect, has drawn the picture of this immense universe.
20. But the infinite vacuum being wholly empty, it has not that diversity and divisibility in it, as they exhibit themselves in the mind, in the rearing up and breaking down of its aerial castle.
21. So the earthly mortals seem to be born and die away every moment, as the chargeful thoughts of the all-engrossing mind, are ever rising and existing in it.
22. Though the false thoughts of the mind, are so instantaneous and temporary; yet it has the power of stretching out the ideas of the length and duration of the world, as it has of producing a new idea of all things from nothing.
23. The mind has moreover the power of prolonging a moment to a Kalpa age; as of enlarging a minute speck to a mountain, and of increasing a little to a multitude.
24. It has the power also of producing a thing from nothing, and of converting one to another in a trice; it is this capacity of it, which gives rise to the false conception of the world, in the same manner, as it raises the airy castle and fairy lands of its own nature in a moment.
25. It has likewise brought this wonderful world into existence, which rose out in the twinkling of an eye, as a reflection and not creation of it.
26. All these are but ideal forms and shadowy shapes of imagination, though they appear as hard and solid as a diamond; they are the mistaken ideas of some unknown form and substance.
27. Whether you desire or dislike your worldly interests, show me where lies its solidity, both in your solicitude as well as indifference about it; the mind being itself situated in the intellect of the divine contriver, the picture of the world, can not have its place anywhere else.
28. O how very wonderfully bright is this prominent picture, which is drawn on no base or coating, and which is so conspicuous before us, in various pieces without any paint or color whereof it is made.
29. O how pleasant is this transparent picture of the world, and how very attractive to our sight. It was drawn on the inky coating of chaotic darkness, and exhibited to the full blaze of various lights.
30. It is furnished in diverse colors, and filled with various objects of our desire in all its different parts; it exhibits many shows which are pleasant to sight, and presents all things to view of which have the notions in our minds.
31. It presents many planets and stars before us, shining in their different shapes and spheres all about. The blue dome of heaven resembling a blue lake, brightens with the shining sun, moon and stars liking its blooming and blossoming lotuses.
32. There are the bodies of multicolored clouds, pendant as the many colored leaves of trees on the blue sky; and appearing as pictures of men, gods and demons, drawn over the domes of the three regions (earth, heaven, and hell).
33. The unsteady and playful painter of the mind, has sketched and stretched out the picture of the sky, as an arena for the exhibition of the three worlds, as its three different stages; where all deluded peoples are portrayed as joyful players, acting their parts under the encircling light of the Supreme Intellect.
34. Here is the actress with her calm body of golden color, and her thick braids of hair; her eyes glancing on the people with flashes of sunshine and moonbeams, the rising ground is

her back and her feet reaching the infernal regions; and being, clothed with the robe of the scriptures, she acts the plays of morality, opulence and the farce of enjoyments.

35. The gods Brahmá, Indra, Hari and Hara, form her four arms of action, the property of goodness is her bodice, and the two virtues of discretion and apathy, are her prominent breasts. The earth resting on the head of the nether world serpent Adishesha, is her lotus like foot-stool up held by its stalk. She is decorated on the face and forehead with the paints of mineral mountains, whose valleys and caves form belly and bowels.

36. The fleeting glances of her eyes dispelling the gloom of night, and the twinkling of stars are as the erection of hairs on her body; the two rows of her teeth emitted the rays of flashing lightnings, and all earthly beings are as the hairs on her person, and rising as piles about the bulb of a Kadamba flower.

37. This earth is filled with living souls, existing in the spacious vacuum of the Universal Soul, and appearing as figures in painting drawn in it. This the skilful artist of the mind, that has displayed this illusive actress of the universe, to show her various features as in a puppet show.

CHAPTER LVII. ABANDONMENT OF DESIRE AND RESULT OF TRANQUILITY.

1. The Lord said:--Look here, O Arjuna! The great wonder which is manifest in this subject; it is the appearance of the picture, prior to that of the plane of the plan upon which it is drawn.

2. The prominence of the painting and the nonappearance of its basis, must be as wonderful as the floating property of a block of stone, and the sinking down of Gourd shell as is shown in a magic play.

3. The universe resting in the voidness of the Divine Spirit, appears as a picture on the tablet of the mind; say then how does this egoism or self knowledge of your substantiality, arise from the bosom of the empty nothingness.

4. All these being the vacant production of vacuum, are swallowed up likewise in the empty womb of an infinite voidness; they are no more than hallow shadows of emptiness, and stretched out in empty air.

5. This empty air is spread over with the snare of our desires, stretching as wide as the sphere of these out stretched worlds; it is the band of our desire that encircles the worlds as their great belt.

6. The world is situated in Brahmán as a reflection in the mirror, and is not subject to partition or obliteration; owing to its inherence in its receptacle, and its identity with the same.

7. The indissoluble vacuum being the nature of Brahman, is inseparable from his essence; for nobody is ever able to divide the empty air in half or remove it from its place.

8. It is owing to your ignorance of this, that your desire has become agreeable with your nature; which it is hard for it to get rid of, notwithstanding its being filled with every virtue.

9. He who has planted the smallest seed of desire in the soul of his heart, is confined as a lion in the cage, though he may be very wise and learned in all things.

10. The desire which is habitual to one, grows as rank as a thick wood in his breast; unless it is burnt away in the seed by the knowledge of truth, when it cannot vegetate anymore.

11. This mind is no more inclined to anything, who has burnt away the seed of his desire at once; he remains untouched by pleasure and pain, like the lotus-leaf amidst the water.

12. Now therefore, O Arjuna! do you remain calm and quiet in your spirit, be brave and devoid of all desire in your mind. Melt down the mist of your mental delusion by the heat of your desireless devotion, and from all that you have learnt from my holy lecture to you, remain in perfect tranquility with your reliance in the Supreme Spirit.

CHAPTER LVIII. ARJUNA'S SATISFACTION AT THE SERMON.

1. Arjuna said:--Lord! it is by your kindness, that I am freed from my delusion, and have regained the remembrance of myself. I am now placed above all doubts, and will act as you have said.

2. The Lord replied: when you find the feelings and faculties of your heart and mind, to be fully pacified by means of your knowledge; then understand your soul to have attained its tranquility, and the property of goodness or purity of its nature.

3. In this state, the soul becomes insensible of all mental thoughts, and full of intelligence in itself; and being freed from all inward and outward perceptions, it perceives in itself the one Brahman who is all and everywhere.
4. No worldly being can observe this elevated state of the soul, as nobody can see the bird that has fled from the earth into the upper sky.
5. The pure soul which is devoid of desire, becomes full of intelligence and spiritual light; and it is not to be perceived by even the foresighted observer.
6. Nobody can perceive this transcendental and transparent state of the soul, without purifying his desires at first; it is a state as imperceptible to the impure, as the smallest particle of an atom, is unperceivable by the naked eye.
7. Attainment of this state drives away the knowledge of all sensible objects as of pots, plates, and others. What thing therefore is so desirable, as to be worth desiring before the Divine Presence?
8. As the frost and ice melt away before a volcanic mountain, so does our ignorance fly afar, from the knowledge of the intellectual soul.
9. What are these mean desires of us, that blown away like the dust of the earth, and what are our possessions and enjoyments but snares to entangle our souls?
10. So long does our ignorance displays herself in her various shapes, as we remain ignorant of the pure and modest nature of our inmost souls in ourselves.
11. All outward appearances fade away and faint, and appear in their transparent forms in the inmost soul, which grasps the whole in itself, as the vacuum contains the plenum in it.
12. That which shows all forms in it, without having or showing any form of itself; is that transcendent substance which is beyond description, and transcends our comprehension of it.
13. Now get rid of the poisonous and choleric pain of your desire of gain, as also of the permanence of your own existence; utter inwardly to yourself the mantra of your renunciation of desireables, and thus prosper in the world without fear for anything.
14. Vasishtha said:--After the Lord of the three worlds had spoken the words, Arjuna remained silent for a moment before him; and then like a bee sitting beside a blue lotus, uttered the following words to the dark bodied Krishna.
15. Arjuna said:--Lord! Your words have dispelled all grief from my heart, and the light of truth is rising in my mind; as when the sun rises to awaken the closed and sleeping lotus.
16. Vasishtha said:--After saying so, Arjuna being cleared of all his doubts, laid hold on his Gándiva bow, and rose with Hari for his charioteer, in order to proceed to his warlike exploits.
17. He will transform the face of the earth to a sea of blood, flowing out of the bodies of combatants, their charioteers and horses and elephants that will be wounded by him; the flights of his arrows and thickening darts, will hide the disc of the sun in the sky, and darken the face of the earth with flying dust.

CHAPTER LIX KNOWLEDGE OF THE LATENT AND INSCRUTABLE SOUL.

1. Vasishtha continued:--Keep this lesson in view, O Ráma! and know it as the purifier of all sins; remain in your renunciation of all attachments, and resign yourself to God.
2. Know the Supreme Soul, in which all things reside, from which everything has issued, and which is everything itself on all sides of us; it is changed through all, and is ever the same in itself.
3. It seems to be afar though it is nearest to us, it appears to be everywhere though ever situated in everything. It is by that essence thou livest, and it is undoubtedly what you are yourself.
4. Know that to be the highest state, which is above the knowables, and is knowledge or intelligence by itself; which is beyond our thoughts and thinkables, and is the thinking principle or intellect itself.
5. It is the highest consciousness and that supreme joy, and passing wonder of our sight; which surpasses the majesty of majesties, and is the most honored of venerables.
6. This thing is the soul and its cognition, it is vacuum which is the immensity of the supreme Brahman; it is the supreme good which is joy and tranquility itself; and it is full knowledge or omniscience, and the highest of all states.

7. The soul that abides in the intellect, and is of the form of the conception of all things; is that which feels and perceives everything, and remains by its own essence.
8. It is the soul of the universe, like the oil of the sesame seed; it is the central core of the tree of the world, its light and life of all its animal beings.
9. It is the thread connecting all beings together like pearls in a necklace, which is suspended on the breast of empty air. It is the flavor of all things like the pungency of pepper.
10. It is the essence of all substance and a truth which is the most excellent of all the truth of truths. It is the goodness of whatever is good, and the great or greatest good in itself.
11. Which by its omniscience becomes the all that is present in its knowledge, and which we take by our misjudgment for real entities in this world.
12. We take ourselves the world in mistake of the soul, but all these mistaken entities vanish away before the light of reason.
13. The vacuum of Brahman or the space occupied by the Divine Spirit, is without its beginning and end, and cannot be comprehended within the limited space of our souls; knowing this for certain, the wise are employed in their outward duties.
14. That man is freed from his ups and downs, who rests always in the calm tranquility of his soul, and whose mind is never elated nor dejected at any event, but ever retains the evenness of its course.
15. He whose mind is as vacant as the empty air, is called a Mahátmá or great soul, and his mind resting in the state of unity, remains with the body in a state of sound sleep.
16. The ideal high-souled man who preserves the evenness of his mind, remains as undisturbed under the press of his duties, as the reflection of one in a mirror. They are both the same, being but shadows of reality.
17. He who retains the impression in his mind, in their even and unvaried state, like images in a mirror, is himself as a reflection in the Divine Intellect.
18. So let a man discharge the customary duties of life as they occur to him, with the pure transparent of his mind; as all the creatures of God perform their several parts, like images imprinted in the Divine Intellect.
19. There is no unity nor duality in the Divine Intellect, the application of the words I and you to one or the other is all related to the same, and they have come to use from the instruction of our elders.
20. The intellect which of itself is tranquil in itself, acts its wonders in itself; it is the pulsation of intellect which displays the universe, as its development, and this pulsation is the omnipotence of God.
21. The pulsation of the Divine Intellect being put to a stop, there ensues a cessation of the course of the universe, and as it with the Supreme Intellect, so it is with its parts of individual intellects, whose action and inaction spread out and curb the sphere of their thoughts.
22. What is called consciousness or its action, is a non entity in nature; and that which is a mere vacuum, is said to be the subtle body of the Intellect.
23. The world appears as an entity, by our thinking it as such; but it vanishes upon our ceasing to think as such, like the disappearance of figures in a picture, when it is burnt down to ashes.
24. The world appears as one with the deity, to one who sees the unity only in himself. It is the vibration of the intellect only, that caused the revolution of worlds, as the turning of a potters wheel.
25. As the measure, shape and form of the ornament are not different from the gold, so the action of the intellect, is not separate from it; and it is this which forms the world, as the gold, becomes the ornament and the world and intellect are the same thing, as the ornament and its gold.
26. The mind is the pulsation of the intellect, and it is want of this knowledge that frames a separate world; as it is ignorance of the gold work, that makes the jewel appear as another thing.
27. The mind being wholly absorbed in the intellect, there remains this pure intellect alone; as the nature of one's self or soul being known, there is an end of worldly enjoyments.

28. Disregard of enjoyments is an education of the highest wisdom; hence no kind of enjoyments is acceptable to the wise.
29. Know this to be another indication of wisdom, that no man that has eaten to satisfaction has ever a craving for any bad food (sensual pleasure) that is offered to him.
30. Another sign of wisdom is our natural aversion, to enjoyments, and is the sense of one's perception of all pleasures, in the vibrations of his intellect.
31. He is known as a wise man, who has this good habit of his deeply rooted in his mind, and he is said to be an intelligent man, who refrains from enjoying whatever is enjoyable in this world.
32. Again whoever pursues after his perfection, in pursuance of the examples of others, does strike the air with a stick, or beat the bush in vain in search of the same, because it requires sincerity of purpose to be successful in anything.
33. Some times they emaciate and torture the body in order to have a full view of the inner soul; (thinking the body to be an envelope of the soul, and an obstruction to its full sight).
34. So long does the unconscious spirit flutter in its unsteadyness, and goes on wandering from one object to another; as the light of the understanding do not rise and shine within it.
35. But no sooner does the light of the tranquil intellect, appear in its brightness within the inward soul; than the flattering of the unsteady spirit is put to flight, like the flickering of a lamp after it is extinguished.
36. There is no such thing as vibration nor suspension of the tranquil spirit; because the quiescent soul neither moves forward or backward, nor has its motion in any direction.
37. The soul that is neither unconscious of itself, nor has any vibration in it, is said to be calm and quiet; and as it remains in the state of its indifference to vibrations, and gains its forms of pure transparence, it is no more liable to its bondage in life, nor seeks to know its liberation to set it free from rebirth.
38. The soul that is settled in itself (or the Supreme Soul), has no fear of bondage nor need of its liberation also; and the intellect being without its reasoning, or having no object to dwell upon, becomes unconscious both of its existence as well as extinction.
39. He that is full in himself with the spirit of God, is equally ignorant both of his bondage and liberation; because the desire of being liberated, indicates want of one's self sufficiency and perfection.
40. "Let me then have my equanimity and not my liberation," This desire is also a bondage in itself; and it is the unconsciousness of these, which is reckoned as our chief good. For know the supreme state to be that, which is pure intelligence and without a shadow.
41. The restoration of the intellect to its proper form consists in divesting it of all its intelligibles; and that form of it, is no more than the vibration of the great Intellect.
42. That only is subject to bondage and liberation, which is seen and destructible in its nature; and not the invisible soul, which take the name of ego, and has no position nor form or figure of itself.
43. We know not what thing it is, that is brought under or loosened from bondage by anyone. It is not the pure desire which the wise form for themselves, and does not affect the body.
44. It is therefore, that the wise practise the restraint of their respiring breath, in order to restraint their desires and actions; and being devoid of these, they become as the pure Intellect.
45. These being suppressed, the idea of the world is lost in the density of the intellect; because the thoughts of the mind, are caused by the vibration of the intellect only.
46. This realization of the truth that the world that is born of the vibrations of the Intellect also vanishes being destroyed by the knowledge of the light of the splendid Divine Consciousness.
47. Thus there remains nothing, nor any action of the body or mind, except the vibration of the intellect; and the phenomenal world is no other, than a protracted dream from one sight to another. The learned are not deluded by these appearances, which they know to be exhibitions of their own minds.
48. Know in your meditation within yourself that hidden soul, which gives rise to our consciousness of the essences of things, appearing constantly before us; and in which all

these fantasies of our brain, dissolve as dirt in the water; and in which all our perceptions and conceptions of the passing world are flowing on as in a perpetual stream.

CHAPTER LX. OF THE MAJESTY AND GRANDEUR OF GOD.

1. Vasishtha continued:--Such is the first great truth concerning the solidity or of the Divine Intellect, that contains the gigantic forms of Brahmá, Vishnu, and Siva in it.

2. It is by means of the greatness of God, that all people are as flashy as great princes in their several spheres; and are ever exulting in their power of floating and traversing in the regions of open air.

3. It is by their dwelling in the spirit of God, that the earth born mortals are as happy as the inhabitants of heaven.

4. Yes, they live in Him that have found him, and are not to be restrained by anybody; provided they have but taken their refuge under the spreading over shade of the Supreme Spirit.

5. He who meditates for a moment, on the universal essence of all; he becomes liberated in an instant, and lives as a liberal minded sage or muni on earth. He does what are his duties in this world, and never grieves in discharging them.

6. Ráma said:--How is it possible, Sage, to meditate on the Universal Soul in all things, when the sage has buried his mind, understanding and his egoism and himself in the unity of God? And how can the soul be viewed in the plurality, when all things have been absorbed in the unity?

7. Vashistha replied:--The god that dwells in all bodies, moves them to their actions, and receives their food and drink in himself, that produces all things and annihilates them at last, is of course unknowable to our consciousness.

8. Now it is this indwelling principle in everything, that is without beginning and end, and inherent in the nature of all; is called the common essence of all, because it constitutes the tattwa identity (essential nature) of everything in the world.

9. It dwells as voidness in the vacuum, and as the property of loudness in sound; it is situated as feeling in whatever is felt, and as taction in the objects of touch.

10. It is the taste of all tastables, and the tasting of the tongue; it is the light of all objects of sight, and vision of the organs of seeing.

11. It is the sense of smell in the act of smelling, and the odour in all odourous substance; it is the plumpness of the body, and the solidity and stability of the earth.

12. It is the fluidity of liquids and the flatulence of air; it is the flame and flash of fire, and the cogitation of the understanding.

13. It is the thinking principle of the thoughtful mind, and the ego of our egoism; it is the consciousness of the conscious soul, and the sensible heart.

14. It is the power of vegetation in vegetables, and the perspective in all pictures and paintings; it is the capacity of all pots and vessels, and the tallness of stately trees.

15. It is the immobility of immovables, and the mobility of movable bodies; it is the dull insensibility of stones and blocks, and the intelligence of intelligent beings.

16. It is the immortality and Godhead of the immortal gods, and humanity of human beings; it is the curviness of crooked beasts, and the supine proneness of crawling and creeping insects.

17. It is the current in the course of time, and the revolution and aspects of the seasons; it is the transitoriness of fleeting moments, and the endless duration of eternity.

18. It is the whiteness of whatever is white, and blackness of all that is black; it is activity in all actions, and it is stern fixity in the doings of destiny.

19. The Supreme Spirit is quiescent in all that is calm, and lasting and fleeting in whatever is passing and perishing; and he shows his productiveness in the production of things.

20. He is the childhood of children, and the youth of young men; he shows himself as fading in the decay and decline of beings, and as his extinction in their death and death.

21. Thus the all pervading soul is not apart from anything, as the waves and froths of the foaming sea, are no way distinct from its body of waters.

22. These multiformities of things are all unrealities, and taken for true in our ignorance of the unity; which multiplies itself in our imagination, as children create and produce false apparitions from their unsound understandings.

23. It is I, says the Lord, that am situated everywhere, and it is I that pervade the whole; and fill it with all varieties at pleasure; know therefore, O high minded Ráma! that all these varieties are but creatures of imagination in the mind of God, and are thence reflected into the mirror of our minds. Knowing this rest in the calm tranquility of your soul, and enjoy the undisturbed solace and happiness of your high mind.

24. Válmíki said:--As the sage was saying these things, the day passed away under its evening shade; the sun sank down in its evening devotion, and the assembly broke with mutual salutations to the performance of their evening ablutions, until they reassembled on the next morning.

CHAPTER LXI. DESCRIPTION OF THE WORLD AS A PASSING DREAM.

1. Ráma said:--As we are, O sage! a dream drawn house, the body of the lotus-born Brahmá, the first progenitor, is the same no doubt.

2. And if this world is a nonentity (asat), we must know our existence the same, then how is it possible to arise the firm faith over this entity (sat)?

3. Vasishtha responded:--We are shining here as a created being by the previous birth of Brahmá, but in fact, the reflection of soul shines for ever nothing besides.

4. Owing to the omnipresence of consciousness, all beings exist as reality everywhere, and if she rises from unreal knowledge, she as real knowledge destroys the unreal one.

5. Therefore whatever comes from these five elements is but transitory, but owing to the firm belief on ego, we enjoy a firm faith for the same.

6. In a dream, we see good many things as reality; but as soon the dream is over, we do not find the things dreamt of; so we see the reality of the world; as long we remain in ignorance.

7. O Ráma! as the dreaming man counts his dream as reality, owing to his faith on it; so this world appears a reality, like the supreme God who has no beginning and end.

8. That which is to be created by the dreaming man, is to be called his own; as we can say by guessing knowledge, what is in the seed, is in the fruit.

9. Whatever comes from non-entity is to be called nonentity; and that which is unreal though it can be workable, is not reasonable to think good.

10. As the thinking result of unreality is to be given up, so the firm faith which is arising by the dreaming man; is to be given up likewise.

11. Whatever soul creates in dream is our firm belief, but that remains only for a time being.

12. Brahmán's long drawn portion is this entity, hence we think also the same, but in fact, this entity is a moment to Brahman.

13. Consciousness is the creator of all elements, she creates everything according to her model, hence creator and creation are one and the same.

14. As the backward and forward whirling motion of water makes the deep to swell, and as also fairy comes near in a dream, so all these are in reality nothing.

15. So this entity with its change is nothing. In whatever manner we look at an object, that will appear in return in the same manner.

16. The rule of the false dream is not to reproduce as the production is not in the world, but owing to ignorance it appears so.

17. In the three worlds we see wonderful objects, as we see fire burning in the water like a undersea fire.

18. Good many cities exist in voidness, as birds and stars remain in the sky. We find lotus in a stone like trees growing without an earth.

19. One country gives every kind of object to the seeker, like a tree that gives all objects to the seeker and also we see in a stone and rows of jewels giving fruits like fruitful trees.

20. Life exists within a stone as frog exists. Stone gives water as moon-stone gives.

21. In a dream within a minute good many things can be made and unmade, which in fact, are unreal like one's death in a dream.

22. The natural water of the elements remains in the sky (cloud), when the heavenly river Mándákiní remains in voidness.

23. The heavy stone flies in the air, when the winged mountain does so. Everything is to be got in stone, when everything can be secured from the philosopher's stone.

24. In the garden of bliss of Indra every desired object is to be got, but in salvation such kind of desired object is wanting.
25. Even dull matter acts like a machine, hence every object acts like wonderful false magic.
26. By magical art we see even impossible objects such as two moons, Kavandhas, mantras, drugs, and Pishaka. All these are the works of wonderful false magic, which are in fact nothing.
27. We see impossibility as real as we see possibility, hence impossibility becomes real by our false ideas only.
28. The false dream though it appears as real is in fact unreal, as that which is not real does not exist, which is real does exist.
29. So this dreaming creation is looked by all worldly being here as real, as a dreamer takes his dream as a reality.
30. By passing from one error to another error, from one dream to another, one firm faithful being comes out.
31. As a stray deer falls into the pit repeatedly for green grass, so ignorant man repeatedly falls into the pit of this world, owing to his ignorance.

CHAPTER LXI. DESCRIPTION OF THE WORLD AS A PASSING DREAM.

1. Vasishtha resumed:--Hear me relate to you, Ráma, the story of a certain mendicant, who fostered some desire in his mind, and wandered through many migrations of his soul.
2. There lived a great mendicant at one time, who devoted his life to holy meditation, and passed his days in the observance of the rules of his mendicancy.
3. In the intensity of his meditation samadhi, his mind was cleansed of all its desires; and it became assimilated to the object of its meditation, as the sea water, is changed to the form of waves.
4. Once as he was sitting on his seat after termination of his meditation, and was intent upon discharging some sacred functions of his order, there chanced to pass a thought over his clear mind.
5. He looked into the reflection of the thought that rose of itself in his mind; that he should reflect for his pleasure, upon the various conditions of common people, and the different modes of their life.
6. All this thought his mind passed from the reflection of himself and his God, to that of another person; and he lost the calm composure of his mind, as when the quiet sea is disturbed by whirlpool or whirl wind.
7. Then he thought in himself to become an ideal man of his own accord, and became in an instant the imagined person Jivátá by name.
8. Jivátá, the ideal man, now wandered about like a dreaming person, through the walks of the imaginary city, which he had raised to himself, as a sleeping man, builds his aerial abodes in dream.
9. He drank his fill at pleasure, as a giddy bee sips the honey from lotus cups; he became plump and hearty with his sports, and enjoyed sound sleep from his want of care.
10. He saw himself in the form of a Brahman in his dream, who was pleased with his studies and the discharge of his religious duties; and as he reflected himself as such he was transformed to the same state, as a man is transplanted from one place to another at a thought.
11. The good Brahman who was observant of his daily ritual, fell asleep one day into a deep trance, and dreamt himself doing the duties of the day, as the seed hid in shell, performs inwardly its act of vegetation.
12. The same Brahman saw himself changed to a chieftain in his dream, and the same chief ate and drank and slept as any other man in general.
13. The chief again thought himself as a king in his dream, who ruled over the earth extending to the horizon; and was beset by all kinds of enjoyments, as a creeper is studded with flowers.
14. Once as this prince felt himself at ease, he fell into a sound sleep free from all cares, and saw the future consequences of his actions, as the effect is attached to the cause, or the flowers are the forth-comings of the tree.

15. He saw his soul assuming the form of a heavenly maid, as the central core of a plant puts forth itself in its flowers and fruits.
16. As this heavenly maid was lulled to sleep by her weariness and fatigue, she saw herself turn a deer, as the calm ocean finds itself disturbed into whirling currents and waves.
17. As this frightened fawn with her unsteady eyes, fell into a sound sleep at one time; she saw herself transformed to a creeping plant.
18. The crooked beasts of the field and the creeping plants of forest, have also their sleep and dream of their own nature; the dreams being caused by what they saw and heard and felt in their waking states.
19. This creeper came to be beautified in times, with its beautiful fruits, flowers and leaves, and formed a covered shelter for the seat of the floral goddess of the woods.
20. It hid in its heart the wishes that grew in it, in the same manner as the seed conceals in its embryo the germ of the would be tree; and at last saw itself in its inward consciousness, to be full of frailty and failings.
21. It had remained long in its sleep and rest, but being disgusted with its drowsy dullness, it thought of being the fleeting bee its constant guest, and found itself to be immediately changed to a fluttering bee.
22. The bee flew at pleasure over the tender and blossoming creepers in the forest, and landed on the petals of blooming lotuses, as a fond lover courts his mistresses.
23. It wandered about the blossoms, blooming as brightening pearls in the air; and drank the nectarious juice from the flower cups, as a lover sips the nectar from the red lips of the beloved.
24. He became captivated by the lotus of the lake, and sat silent upon its thorny stalk on the water; for such is the fondness of fools, even for what is painful to them.
25. The lake was often infested by elephants, who tore and trampled over the beds of lotus bushes; because it is a pleasure to the base, to lay waste the fair works of God.
26. The fond bee meets the fate of its fondled lotus, and is crushed under the tusk of the elephant, as the rice is ground under the teeth.
27. The little bee seeing the big body and might of the mighty elephant, took a fancy of being as such; and by his imagining himself as so, he was instantly converted to one of the like kind.
28. At last the elephant fell down into a hollow pit, which was deep and dry as the dried bed of a gulf; as a man falls into the profound and empty ocean of this world, which is overcast by an impenetrable darkness around.
29. The elephant was a favorite of the prince for his defeating the forces of his adversaries; and he routed about at random with his giddy might, as the lawless Daitya robbers wander about at night.
30. He fell afterwards under the sword of the enemy, and pierced all over his body by their deadly darts; as the haughty egoism of the living body, drops down in the soul under the wound of right reason.
31. The dying elephant having been accustomed to see swarms of bees, fluttering over the proboscis of elephants, and sipping the ichor exuding from them, had long cherished the desire of becoming a bee, which he now came to be in reality.
32. The bee rambled at large amidst the flowery creepers of the forest, and resorted again to the bed of lotuses in the lake; because it is hard for fools to get rid of their fond desire, though it is attended with danger and peril.
33. At last the sportive bee was trampled down and crashed under the feet of an elephant, and become a goose, by its long association with one in the lake.
34. The goose passed through many lives, till it became gander at last, and sported with the geese in the lake.
35. Here it came to bear, the name of the gander that served as the vehicle of Brahma, and thenceforth fostered the idea of his being so, as the yolk of an egg fosters a feathered fowl in it.
36. As it was fostering this strong desire in itself, it grew old and decayed by disease, as a piece of wood is eaten up by inbred worms; then as he died with his consciousness of being the bird of Brahma, he was born as the great stork of that god in his next birth.

37. The stork lived there in the company of the wise, he became enlightened from the views of worldly beings; he continued for ages in his disembodied liberation, and cared for nothing in the future.

CHAPTER LXIII. DREAM OF JÍVÁTA.

1. Vasishtha continued:--This bird that sported beside the stalk of the lotus seat of Brahma, once went to the city of Rudra with his god on his back, and there saw the god Rudra face to face.

2. Seeing the god Rudra he thought himself to be so, and the figure of the god was immediately imprest upon his mind, like the reflection of an outward object in the mirror.

3. Being full of Rudra in himself, he left his body of the bird, as the fragrance of a flower forsakes the its outer floral leaves, as it mixes with the breeze and flies in the open air.

4. He passed his time happily at that place, in the company with the attendants and different classes of the dependant divinities of Rudra.

5. This Rudra being then full of the best knowledge of divinity and spirituality; looked back in his understanding into the passed accounts of his prior lives that were almost incalculable.

6. Being then gifted with clear vision and clairvoyance, he was astonished at the view of naked truths, that appeared to him as sights in a dream, which he recounted to him as follows.

7. O! how wonderful is this over spreading illusion, which is stretched all about us, and fascinates the world by its magic wand. It exhibits the tangible untruth as positive truth, as the dreary desert presents the appearance of clear waters, in the sun beams spreading over its sterile sands.

8. I well remember my primary state of the pure intellect, and its conversion to the state of the mind; and how it was changed from its supremacy and omniscience, to the bondage of the limited body.

9. It was by its own desire that the living soul assumed to itself a material body, formed and fashioned agreeably to its fancy, like a picture drawn in a painting; and became a mendicant in my person in one of its prior births, when it was unattached to the objects exposed to view all around.

10. The same mendicant sat in his meditation, by controlling the actions of the members of his body, and began to reflect on outward objects, with great pleasure in his mind.

11. He buried all his former thoughts in oblivion, and thought only of the object that he was employed to reflect upon; and this thought so engrossed and worked upon his mind, that it prevented the rise of any other thought in it,

12. The phenomenon which appears in the mind, offers itself solely to the view also; as the brownness of fading autumn, supercedes the spring verdure of leaves and plants, so the man coming to his maturity, forgets the helpless state of his boyhood, and is thoughtless of his approaching decay and decline.

13. Thus the mendicant became the Brahman Jivátá by his fallible and unsteady desire, which laid him to wander from one body to another, as little ants enter into the holes of houses and things.

14. Being fond of Brahmahood and reverential to Brahmans in his mind, he became the wished for person in his own body; because the reality and unreality have the power of mutually displacing one another, according to the greater influence of either.

15. The Brahman next obtained the chieftainship, from his strong preference for the same; just as the tree becomes fruitful by its continuous suction of the moisture of earth.

16. Being desirous of dispensing justice, and discharging all legal affairs, the general wished for royalty, and had his wishes fulfilled by this becoming a prince; but as the prince was over fond of his courtesans, he was transformed to a heavenly nymph that he prized above all in his heart.

17. But as the celestial dame prized the trembling eye sight of the frightened deer, above her heavenly form and station; she was soon metamorphosed to an antelope in the woods, and destined to graze as a miserable beast for her foolish choice.

18. The fawn that was very fond of browsing the tender blades and leaves, became at last the very creeping plant, that had crept into the opening of her craving mind.

19. The creeper being long accustomed to dote on the bee, that used to be in its company; found in its consciousness to be that insect, after the destruction of its veritable form.
20. Though well aware of its being crushed under the elephant, together with the lotus flower in which it dwelt, yet it was foolish to take the form of the bee, for its pleasure of wandering about the world.
21. Being thus led into a hundred different forms, said he, I am at last become the identical Rudra; and it is because of the capriciousness of my erratic mind in this changeful world.
22. Thus have I wandered through the variegated paths of life, in this wilderness of the world; and I have roamed in many aerial regions, as if I trod on solid and substantial ground.
23. In some one of my several births under the name of Jivátá, and in another I became a great and respectable Brahman. I became quite another person again, and then found myself as a ruler and lord of the earth.
24. I had been a drake in the lotus-bush; and an elephant in the vales of Vindhya; I then became a stag in the form of my body, and fleetness of my limbs.
25. After I had deviated at first from my state of godliness, I was still settled in the state of a devotee with devotedness to divine knowledge; and practicing the rites befitting my position.
26. In this state I passed very many years and ages, and many a day and night and season and century, glided on imperceptibly in their courses over me.
27. But I deviated again and again from my habitual course, and was often subjected to new births and forms; until at last I was changed to Brahma's vehicle of the hansa or swan, and this was by virtue of my former good conduct and company.
28. The firm or accustomed habit of a living beings, must come out unobstructed by any hindrance whatsoever; and though it may be retarded in many intermediate births for even a millennium; yet it must come and lay hold on the person some time or other.
29. It is by accident only, that one has the blessing of some good company in his life; and then his inborn want may be restrained for a time, but it is sure to break out with violence in the end, in utter defiance of every check and rule.
30. But he who takes himself to good society only, and strives always for his edification in what is good and great, is able to destroy the evil propensities which are inbred in him; because the desire to be good, is what actually makes one so.
31. Whatever a man is accustomed to do or think upon constantly, in this life or in the next state of his being; the same appears as a reality to him in his waking state of day dream, as unreality appears as real in the sleeping or night dream of a man.
32. Now the thoughts that employ our minds, appoint our bodies also to do their wished for works; and as these works are attended with some temporary good as well as evil also; it is better therefore to restrain and repress the rise of those tumultuous thoughts, than cherish them for our pleasure or pain.
33. It is only the thought in our minds that makes us to take our bodies for ourselves or souls; and that stretches wide this world of unrealities, as the enclosed seed sprouts forth and spreads itself into a bush.
34. The world is but the thought in sight or a visible form of their visible thought, and nothing more in reality besides this phantasm of it, and an illusion of our sight.
35. The illusive appearance of the world, presents itself to our sight, like the variegated colors of the sky, it is therefore by our ignoring of it, that we may be enabled to wipe off those tinges from our minds.
36. It is an unreal appearance, displayed by the supreme essence; as a real existence at his pleasure only, and can not therefore do any harm to anybody.
37. I rise now and then to look into all these varieties in nature, for the sake of my pleasure and curiosity; but I have the true light of reason in me, whereby I discern the one unity quite apart from all varieties.
38. After all these recapitulations, the incarnate Rudra returned to his former state, and reflected on this condition of the mendicant, whose body was now lying as a dead corpse on the barren ground.

39. He awakened the mendicant and raised his prostrate body, by infusing his intelligence into it; when the resuscitated Bhikshu came to understand, that all his wanderings were but hallucinations of his mind.
40. The mendicant finding himself the same with Rudra standing in his presence, as also with the bygone ones that he recollected in his remembrance; wastonished to think how he could be one and so many, though it is no wonder to the intelligent, who well know that one man acts many parts in life.
41. Afterwards both Rudra and the mendicant got up from their seats, and proceeded to the abode of the Jivátá, situated in corner of the intellectual sphere.
42. They then passed over many continents, islands, provinces and districts, until they arrive at the abode of Jívata, where they found him lying down with a sword in hand.
43. They saw Jivata lying asleep and insensible as a dead body, where Rudra laid aside his bright celestial form, in order to enter into the earthly abode of the deceased.
44. They brought him back to life and intelligence, by imparting to him portion of their spirit and intellect; and thus was this one soul exhibited in the triple forms of Rudra, Jivata, and the mendicant.
45. They with all their intelligence, remained ignorant of one another, and they marvelled to look on each other in mute astonishment, as if they were the figures in painting.
46. Then the three went together in their aerial course, to the air built abode of the Brahman; who had erected his baseless fabric in empty air, and which resounded with empty sounds all around.
47. They passed through many aerial regions, and barren and populous tracts of air; until they found out at last the heavenly residence of the Brahman.
48. They saw him sleeping in his house; surrounded by the members of his family about him; while his Brahmaní folded her arms about his neck, as if unwilling to part with her deceased husband.
49. They awakened his drowsy intelligence, by means of their own intelligence, as a waking man raises a sleeping soul, by means of his own sensibility.
50. Thence they went on in their pleasant journey to the kingdoms of the chief and the prince mentioned before; and these were situated in the bright regions of their intellectual sphere, and illumined by their effulgence of the intellect.
51. Having arrived at that region and that very spot, they observed the haughty chief lying on his lotus like bed.
52. He lay with his gold colored body, in company with the partner of his bed of golden color; as the honey sucking bee lies in the lotus cell, enfolded in the embrace of his mate.
53. He was beset by his mistresses, hanging about him, like the tender stalks and tufts of flowers pendent upon a tree; and was encircled by a belt of lighted lamps, as when a golden plate is studded about by brilliant gems.
54. They awakened him shortly by infusing their own spirit and intelligence in his body and mind, and then they sat together marvelling at each other, as the identical man in so many forms.
55. They next went to the palace of the prince, and after awakening him with their intelligence, they all wandered about the different parts of the world.
56. They came at last to the Hansa swan of Brahmá, and being all transformed to that form in their minds; they all became the one Rudra personality in a hundred persons.
57. Thus the one intellect is represented in different forms and shapes, according to the various inclinations of their minds, like so many figures in a painting. Such is the unity of the deity represented as different personalities, according to the various tendencies of individual minds.
58. There a hundred Rudras, who are the forms of the uncovered intellect; and they are acquainted with the truths of all things in the world, and the secrets of all hearts.
59. There are a hundred and some hundreds of Rudras, who are known as very great beings in the world; among whom there are eleven only that are situated in so many worlds.
60. All living beings that are not awakened to reason, are ignorant of the identity of one another; and view them in different and not in the same light; they are not farsighted to see any other world, than which is the most proximate to them.

61. Wise men see the minds of others and all things to rise in their minds, like the wave rising in the sea; but unenlightened minds remain dormant in themselves, like the inert stones and blocks.

62. As the waves mix with themselves, by the fluidity of their waters; so the minds of wise unite with one another, by the solubility of their understandings, like elastic fluids and liquids.

63. Now in all these multitudes of living beings that are presented to our sight in this world; we find the one unchanging element of the intellect to be diffused in all of them, and making unreal appear as real ones to view.

64. This real but invisible entity of the Divine Intellect remains forever, after all the unreal but visible appearances disappear into nothing; as there remains an empty space or hollow voidness, after the removal of a thing from its place, and the excavation of the ground by digging it.

65. As you can well conceive the idea of existence, of the fivefold elemental principles in nature; so you can comprehend also the notion of the omnipresence of the Divine Intellect, which is the substratum of the elemental principles.

66. As you see various statues and images, carved in stone and woods, and set in the hollows of rocks and trees; so should you see all these figures in the hollow space of the universe, to be situated in the identical intellect of the Omnipresent Deity.

67. The knowledge of the known and the visible world, in the pure intellect of the unknown and invisible deity, resembles the view of the variegated skies, with their uncaused and insensible figures, in the causeless substratum of ever lasting and all pervading voidness.

68. The knowledge of the phenomenal, is the bondage of the soul, and the ignoring of this leads to its liberation; do therefore as you like; either towards this or that.

69. The knowledge and ignorance of the world, are the causes of the bondage and liberation of the soul, and these again are productive of the transmigration and final emancipation of the animal spirit. It is by your indifference to them that you can avoid them both, do therefore as you may best choose for yourself.

70. What is lost at its disappearance, is neither worth seeking or searching after, nor sorrowing for when it is lost and gone from us. That which is gained of itself in our calm and quiet without any anxiety or diligence on our part, is truly reckoned to be our best gain.

71. That which is no more than our knowledge of it, is no right knowledge but mere fallacy; the true knowledge is that of the subjective consciousness, which is always to be attended to.

72. As the wave is the agitation of the water, so is this creation but a vibration of the Divine Intellect; and this is the only difference between them, that the one is the production of the elements in nature, and the other is that of the Divine Will.

73. Again the surging of waves occurs, in conjunction with the existing elements at certain spots and times; but the production of the world is wholly without the junction of the elemental bodies, which were not in existence at its creation.

74. The shining worlds shine with the light of the Divine Intellect, in which they are situated as the thoughts in its consciousness. It transcends the power of speech to define what it is, and yet it is expressed in the Veda in the words that, "It is the Supreme Soul and perfect joy" (Siva Parátmá).

75. Thus the world is the form of its consciousness in the Divine Intellect, and they are not different from one another, as words are never separable from their senses. It is said that the world is the vibration of the Divine Spirit, and none but the ignorant protest against, by saying that the wave and water are two different things.

CHAPTER LXIV. ON ATTAINMENT OF ATTENDANTSHIP ON GOD RUDRA.

1. Rama said:--Tell me sage, what became of the many forms, which the mendicant saw in his dream; and whether the several forms of Jivata, the Brahman, the swan and others return to themselves, or remained as Rudras for ever more.

2. Vashishtha replied:--They all remained with Rudra, as parts and compositions of himself; and being enlightened by him, they wandered all about the world, and rested contented with themselves.

3. They all saw with Rudra, the magic scenes which were displayed before them; till at last they were dismissed from his company, to return to their own states and places.
4. Rudra said:--Go you now to your own places, and there enjoy your fill with your family; and return to me after some time, having completed the course of your enjoyments and sufferings in the world.
5. You will then become as parts of myself, and remain as my attendants to grace my residence; till at last we return to the supreme at the end of time, and be absorbed in the last ultimate state of all.
6. Vashishtha said:--So saying, the Lord Rudra vanished from their sight, and mixed in the midst of the Rudras, who viewed all the worlds in their enlightened intellects.
7. Then did Jivata and others return to their respective residences, where they have to share their shares of domestic joy in the company of their families, during their allotted times.
8. Having then wasted and shuffled off their mortal coil, at the end of their limited periods, they will be promoted to the rank of Rudras in heaven, and will appear as luminous stars in the firmament.
9. Ráma rejoined:--All those forms of Jivátá and others, being but creations of the empty imagination of the mendicant. I cannot understand, how they could be beings, as there is no substantiality in imaginary things.
10. Vasishtha replied:--The truth of the imagination lies partly in our consciousness, and partly in our representation of the image. Though the imagery or giving a false shape to anything, is as untrue as any nihilism in nature. But what we are conscious of must be true, because our consciousness comprehends everything in it.
11. Thus what is seen in the dream, and represented to us by imagination, are all impressed in our consciousness at all times and forever.
12. As a man when going or carried from one country to another, and there again to some other place, has no knowledge of the distance of his journey, unless he is conscious of its length and duration in space and time; so we are ignorant of the duration of our dream, and our passing from one dream to another, without our consciousness of it in our sleeping state.
13. Therefore it is our consciousness that contains all things that are represented to it by the intellect; and it is from our reasoning that we have the knowledge of everything, because the intellect is full of knowledge and pervades everywhere.
14. Imagination, desire and dream, are the one and same thing, the one producing the other and all lodged in the cell of the intellect. Their objects are obtained by our intense application to them. Desire produces imagination which is the cause of dream. They are the phenomena of mind, and their objects are the results of deep meditation.
15. Nothing is to be had without its practice and meditation of it, and men of enlightened minds gain the objects by their Yoga or meditation of them alone.
16. These adepts view the objects of their pursuit in all places, such as the god Siva and others of the Siddha Yogis. Such was my aim and attempt also, but it was not attended with success.
17. I was unsuccessful in want of my fixed resoluteness, but failed in both for my attending to both sides. It is only the firm resolution of one in one point that gives him success in any undertaking.
18. As one going in southerly direction, cannot arrive at his house in the north, so it is the case with the pursuers after their aims; which they well know to be unattainable without their firm determination in it.
19. Whoever is resolved to gain his desired objects, must fix his view on the object before him. The mind being fixed on the object in view, brings the desire into effect.
20. So the mendicant having the demigod Rudra, for the sole object in his view, became assimilated to the very form of his wish; because whoever is intent on one object, must remove all duality from before him.
21. The other imaginary forms of the mendicant were all different persons in their different spheres; and had obtained their several forms, according to their respective desires from one state to another.

22. They did not know or look on one another, but had all their thoughts and sights fixed on Rudra alone; because those that are awakened to their spiritual knowledge, have their sight fixed on their final liberation, while the unenlightened mortals are subjected to repeated births, by the repetition of their wishes.

23. It was accordingly to the will of Rudra, that he took this one form and many others upon him, such as he wills to become a Vidhadhara in one place and a Pandit scholar in another.

24. This instance of Rudra serves for an example, of the efficacy of intense thought and practice of all men; who may become one or another or many more, as also learned or ignorant, agreeably to their thought and conduct.

25. So one has his manhood and godhead also; by his courageous and godlike actions at different times and places; and to be both at the one and same time, requires much greater ability and energy both of the mind and body.

26. The living soul being one with the Divine, has all the powers of the same implanted in it; the infinite being grafted in the finite, It is of the same nature by innate nature.

27. The living soul has its expansion and contraction in its life and death, as the Divine Soul has its evolution and involution; in the acts of creation and dissolution; but the Divine Soul destroys no soul, because it is the soul of souls and the collection of all souls; therefore anyone that would be godly, must refrain from slaughter.

28. So the yogis and yoginis continue in the discharge of their sacred rites, as enjoin by law and usage, and either remain in this or wander about in other worlds at large at the free will and liberty.

29. A yogi is seen in several forms at once, both in this world and in the next, according to his desert and the merit of his actions; as the great yogi and warriors Karta Viryarjuna, became the terror of the world as if he were everywhere, while he remained quite at home.

30. So also does the god Vishnu appear in human forms on earth, while he sleeps at ease in the Milky Ocean; and the yoginis of heaven hover over animal sacrifices on earth, while they reside in their groups in the etherial sphere.

31. Indra also appears on earth, to receive the oblations of men, when he is sitting in his heavenly seat on high, and Náráyana takes the forms of a thousand Rámás upon him, in his conflict with the multitudes of Rakhasa legions.

32. So did one Krishna become a hundred, to receive the obeisance of his reverential princes; and he appears as a thousand in the company of many thousand monarchs in the Kuru assembly.

33. So the God became incarnate in many forms, with parts and particles of his own spirit for the preservation of the world; and the one Lord became many in the company of his mistresses in a moment.

34. In this manner did the forms of Jivata and others, which were the creatures of the mendicant's imagination, retire at the command of Rudra, to the particular abodes of their own and respective desires.

35. There they enjoyed all their delights for a long time, until they entered the abode of Rudra; where they became the attendants of the demigod, and remained in his retinue for a great length of time.

36. They remained in the company of Rudra, dwelling in the Nandana gardens of the evergreen and ever blossoming Kalpa creepers of paradise, blooming with clusters of their shining small flowers; and wandering at pleasure to different worlds, and to the celestial city of Siva on the Kailasa mountain, and sporting in the company of heavenly nymphs, and bearing the crowns of immortality on their heads.

CHAPTER LXV. RÁMA'S WONDER AT THE ERROR OF MEN.

1. Vasishtha continued:--As the mendicant saw this transient scene of error in his mind; so it is the case with all living beings, to look on their past lives and actions apart from themselves, and in the persons of other men.

2. The past lives, actions and death of all reflective souls are as fast imprinted in them, as any thought is preserved in the retentive mind and empty intellect.

3. Distant and separate things are mingled together, in the present sphere of one's soul; and all persons appear as distinct figures in the dream.

4. And the human soul, though it is a form of the divine, yet being enclosed in its frail and mortal body, is doomed to misery until its final liberation from birth and body. Thus I have related to you the fate of all living souls, in the state and tale of the mendicant Bhikshu.

5. Now know, O Ráma! that the souls of all of us like that of the mendicant, are vibrated and moved by the impulse of the Supreme Spirit; and are yet fallible in their nature, and falling from error to error every moment.

6. As a stone falling from a rock, falls lower and lower to the nether ground; so the living soul once fallen from its height of Supreme Spirit, descends lower and lower to the lowest pit.

7. Now it sees one dream, and then passes from it to another; and thus rolling for ever in its dreaming sleep, it never finds any substantiality whatsoever.

8. The soul thus hidden under the illusion of errors, happens some times to come to the light of truth, either by the guidance of some good instructor, or by the light of its own intuition; and then it is released from the wrong notion of its personality in the body, and comes to the true knowledge of itself.

9. Ráma said:--O! the impenetrable gloom of error that over spreads on the human soul, causes it to rely in the mist of its errors, as a sleeping man enjoys the scenery of his dreams.

10. It is shrouded by the thick darkness of the night of false knowledge, and falls into the pit of illusion which over spreads the world.

11. O! the remarkable error of taking a thing for our own, which in reality belongs to nobody but the lord and master of all.

12. It is necessary for you, sage, to explain to me, whence this error takes its rise, and how the mendicant with his share of good and right understanding, could fall into the error? Tell me also that knows all, whether he is still living or not?

13. Vasishtha replied:--I will explore into the regions of the three worlds in my samadhi meditation this night, and tell you tomorrow morning, whether the mendicant is living or not, and where he may be at present.

14. Válmiki said:--As the sage was saying in this manner, the royal garrison sounded the trumpet of the departing day with beat of drum; which filled the sky with the loud roar of doomsday diluvian clouds.

15. The princes and the citizens assembled in the court, threw handfuls of flowers at his feet, as the trees drop down their flowers in the ground, blown by the fragrant breeze.

16. They honoured the great sages also, and rose from their respective seats; and the assembly broke afterwards, with mutual salutations to one another.

17. Then all the residents of the earth and air, went to their respective residences with the setting sun; and discharged their duties of the departing day, in obedience to the ordinance of the scriptures.

18. They all performed their services as prescribed in their ceremonial observances, in which they placed their strong faith and veneration.

19. All the mortals and celestials, that formed the audience of "Vasishtha", began now to reflect on the lecture of the sage, and the night passed as short as a moment with some, and as long as an age with others.

20. As the morning rose with the returning duties of men, and employed all beings of heaven and earth to discharge their matin in services; the court reopened for the reception of the audience, who assembled there with mutual greetings and salutations to their superiors.

CHAPTER LXVI. THE WANDERINGS OF THE MENDICANT.

1. Válmiki related:--After the sages Vasishtha and Viswamitra had taken their seats in the court hall, there met the groups of celestials and Siddhas of air, and the monarch of earth and chiefs of men.

2. Then came Ráma and Lakshmana with their companions in the court; which shone as a clear lake of lotus-beds unshaken by the gentle breeze, and brightened by the moonbeams glistening amidst it.

3. The chief of sages opened his mouth unasked by anybody, and not waiting for the request of anyone; because wise men are always kind hearted, and ready to communicate their knowledge to others of their own accord.

4. Vasishtha said:--O. Ráma! that are the moon in the sphere of Raghu's family, I have last night came to see the mendicant, with the all seeing eye of my intellectual vision after a long time.
5. I revolved over in my mind, and wandered wide and afar to find out where that man was, and so I traversed through all the continents and islands, and passed over all the hills and mountains on earth.
6. I had my head running upon the search, but could not meet anywhere a mendicant of that description; because it is impossible to find in the outer world, the fictions of our air built castle.
7. I then ran in my mind at the last watch of the night, and passed over the regions on the north, as the fleet winds fly over the waves of the ocean.
8. There I saw the extensive and populous country of Jina lying beyond the utmost boundaries of Valmika; where there is a beautiful city, called as Vihara by the inhabitants.
9. There lives a mendicant, named Dirghadrusa or foresighted whose head was silvered over with age, and who continues in his close meditation confined in his homely and lovely cottage.
10. He is used to sit there in his meditative mood, for three weeks together at a time, and keep the door of his cell quite fast, for fear of being disturbed in his silent meditation, by the intrusion of outsiders.
11. His dependants are thus kept out of doors for the time that he is absorbed in meditation.
12. He thus passed his three weeks of deep meditation in seclusion, and it is now a thousand years, that has been sitting in this manner, in communion with his own mind only.
13. It was in olden times, that there had been a mendicant of his kind, as I have already related unto you; this is the living instance of that sort, and we know not where and when a third or another like this may be found to exist.
14. I was long in quest like a bee in search of flowers, to find such another, in the womb of this lotus like earth, with all possible inquiry on my part.
15. I passed beyond the limit of the present world, and pierced through the mist of future creations, and there I met with what I sought of the resemblance of the present one.
16. As I looked into the world lying in the womb of futurity, and deposited in the intellectual sphere of Brahma; I met with a third one resembling to Brahmá in his conduct.
17. So passing through many worlds one after another, I saw many things in futures, which are not in the present world.
18. There I saw the sages that are now sitting in this assembly, and many more Brahmans also, that are of the nature of these present, as also different from them.
19. There will be this Narada with his present course of life, as also differing from the same. So likewise there will be many others also, with their various modes of life.
20. So likewise there will appear this Vyása and this Suka; and these Saunaka, Pulaha and Krutu, will reappear in future creations, with their very same natures and characters.
21. The same Agastya, Pulastya, Bhrigu, and Angirasa, all of them and all others, will come into reexistence, with their very forms and traits of character.
22. They will be born and reborn sooner and later, so long as they are under the subjection of this delusion of regeneration and resuscitation; and will retain their similar births and modes of life, like all others to be reborn in this or the future world.
23. So the souls of men revolve repeatedly in the world, like waves rolling for ever in the waters of the sea; some of which retain their very same forms, while others are very nearly so in their reappearance.
24. Some are slightly altered in their figures, and others varying entirely in their forms, never regain their original likeness; so does this prevailing error of regeneration, delude even the wise to repeated births.
25. But what means the long meditation, of twenty days and nights of the mendicant, when a moment's thought of ours, and the results of our bodily actions, are productive of endless births and transformations.
26. Again where is the reality of these forms, which are mere conceptions of the mind; and these ideas and reflections, growing ripe with their recapitulation, appear as full blown

flowers to sight; and resemble the water lily at morn, beset by the busy murmur of humming bees.

27. The gross form is produced from pure thought; as a pile of flaming fire is lighted by a minute spark or a ray of sun beam. Such is the formation of the whole fabric of the world.

28. All things are manifest as particles of divine reflection, and each particle exhibiting in it a variety of parts; nor are these nor those together are nothing at all, but they all exist in the universal, which is the cause of all cause, and the source of all sources.

CHAPTER LXVII. UNITY OF GOD.

1. Dasaratha said:--O great sage, let these attendants of mine, repair immediately to the cell of the mendicant, and having roused him from his hypnotism, bring him here in my presence.

2. Vasishtha replied:--Great king! the body of that mendicant, is now lying lifeless on the ground. It is now pale and cold and covered with dirt, and has no bit of its vitality left in it.

3. His life has fled from his body, like odour from the lotus of the lake. He is now liberated from the bond of this life, and is no more subject to the cares of this world.

4. It is now a whole month that his servants have opened the latch of his door, and standing at a distance looking at his emaciated frame.

5. They will afterwards take out the body and immerse it in water, and then having anointed it, they will place it for their adoration, as they do a defied idol.

6. The mendicant being in this manner freed from his body, cannot be brought back to his senses, which have entirely left their functions in his mortal frame.

7. It is hard to evade the enchanting delusion of the world, so long as one labours under the darkness of his ignorance; but it is easily avoided by one's knowledge of truth at all times.

8. The fabrication of the world is untrue, as the making of ornaments from gold. It is the error of taking the form for the substance, that appears as the cause of creation.

9. This delusion of the world, appears to be so situated in the Supreme Soul, as the rows of waves are seen to roll upon the surface of the calm waters of the sea. So it is said in the very words of the Vedas, that the moving worlds are as the fluctuation of the Divine Soul.

10. The intelligent soul, taking the form of the living or human soul, sees the phenomenal world, as one sees one dream after another, but all these vanish away upon his waking to sense and right reason.

11. As every man of understanding sees the original in its image, so the man of reason views the original idea of the soul in its representation of the creation; while the ignorant man that sees the world as a thorny bush or confused jungle, can have no idea of the all designing framer of his frame work of the universe.

12. The world is represented to the view of every living being, as it was seen in the vision of the dreaming mendicant, in the form of the vibrations of the Supreme Spirit, like the fluctuation of waves on the surface of the sea.

13. As the world appeared to be presented at first in its visionary form, before the view of the universal or collective mind of the creative Brahmá; so does it rise in its shadowy form in the minds of all individual persons who lack illumination.

14. But to the clear mind this world appears as an fleeting dream, as it appeared to Brahmá at first; and the multitudes of worlds that are discovered one after the other, are no more than the successive scenes of passing dreams in the continuous sleep of ignorance.

15. So do all living beings in their various forms, are subject to the error of believing the unreal world as a reality, though they well know it in their minds, to be no better than a continuous dream or delusion.

16. The animal soul, though possessed of intellegence; is yet liable to transgress from its original nature; and thereby becomes subject to decay, disease and death and all kinds of owe.

17. The godly intellect frames the celestial and infernal regions in our dreams, by the slight vibration of the mind at its pleasure; and then takes a delight in rambling over and dwelling in them.

18. It is this Divine Intellect, which by its own motion, takes the form of living soul upon itself; and wanders from itself to ransack over the false objects of the deceptive senses.

19. The mind also is the Supreme Soul, and if it is not so it is nothing. The living and embodied is likewise a designation of the same, likening to the shadow of the substance.

20. So the Supreme Brahman is said to reside in the universal Brahmán, according to the distinct view of men, with regard to the one Brahman, in whom all these attributes unite, like the water with water and the sky with air.
21. Men residing in this mundane form of Brahman, and yet think it otherwise than a reflection of the deity; just as a child looking at its own shadow in a glass, startles to think it as an apparition standing before it.
22. It is the wavering understanding that causes these differences, which disappear of themselves, after the mind resumes its steadiness in the unity of the deity, wherein it is lost at last, as the oblation of butter is consumed in the sacred fire.
23. There is no more any vacillation or dogmatism, nor the unity or duality, after the true knowledge of the deity is gained; when all distinctions are dissolved in an indistinct intellect, which is as it is and all in all.
24. When it is known from the sum and substance of all reasoning, that it is the one Intellect, which is the subject of all names which are applied to it; there remains no more any difference of religious faith in the world.
25. Difference of faith, creates difference in men; but want of distinction in creed, destroys all difference, and brings on the union of all to one common faith in the Supreme Being.
26. Ráma, you see the variety from your want of understanding, and you will get rid of the same, as you come to your right understanding; ask this of anybody and you will find the truth of what I say and be fearless at any party feeling and hatred.
27. In that state of fearlessness, the Brahman knower finds no difference in the states of waking, dreaming, sound sleep or the fourth stage of meditation; nor in his earthly bondage or liberation from it, all which are equal to him.
28. Tranquility is another name of the universe, and God has given his peace to everything in the world; therefore all religious divisions are the false creations of ignorance, as none of them has ever seen the invisible God.
29. The action of the heart and the motion of the vital air, cannot move the contented mind to action; because the mind which is devoid of its desire, is indifferent about the vibrations of his breath and heart strings.
30. The intellect which is freed from the doubt of unity and duality, and got rid of its anxious cares and desires; has approached to a state, which is next to that of the deity.
31. But the pure desire which exists in the intellect, like the stain which sticks to the disc of the moon; is no speck upon it, but the solidification of the condensed intellect.
32. Do you, Ráma! ever remain in the state of your collected intellect, because it concentrates everything in itself, and leaves nothing beyond it. This is the most faultless undefective form of faith.
33. The moon like disc of the intellect, having the mark of undesire in it, is a vessel of ambrosia, a drink of which drowns the thoughts of all that is and is not into oblivion.
34. Refer your thoughts of whatever you have or want, to the region of your intellect; and taste your inward delight as much as you dost like.
35. Know Ráma, that the words vibration and inaction, desire and undesire and such others of the theological terms, serve only to burden and misled the mind to error. Do you therefore keep yourself from thinking on these, and take yourself to your peace and quiet, whether you attain to your perfection or otherwise.

CHAPTER LXVIII. ON THE ISSUE OF SILENCE.

1. Vasishtha said:--Ráma! remain as inwardly quiet as in your silent sleep, and shun at a distance the thinkings of your mind; get rid of the wanderings of your imagination, and remain firm in the state Brahman.
2. Ráma said:--I know what is meant by the restraint of speech, and the quietness of the organs, and the muteness of a block of wood. But tell me what is sleep like silence, which you well know by practice?
3. Vasishtha replied:--It is said to be of two kinds, by the mute like music and the reserved sages of old. The one practiced by the wood like statues of saints, and the other observed by those that are liberated in their lifetime.
4. The wood like devotee is that austere ascetic, who is not meditative in his mind, and is firmly employed in the discharge of the rigorous rites of religion. He practises the painful restraints of his bodily organs, and remains speechless as a wooden statue.

5. The other kind of living liberated Yogi is one, who looks at the world over as before with unconcern; who delights in his meditation of the soul, and passes as any ordinary man without any distinctive mark of his religious order or secular rank.
6. The condition of these two orders of saintly and holy men, which is the fixedness of their minds and calmness of their souls, is what passes under the title of silence and saintliness.
7. Thus the silent sages reckon four kinds of concealment, which they style severally by the names of reservedness in speech, restriction of the organs, woodlike speechlessness, and dead like silence as in one's sleep.
8. Oral silence consists in keeping one's mouth and lips close, and the closeness of the senses implies the keeping of the members of the body under strict control. The rigorous muteness means the abandonment of all efforts, and the sleepy silence is as silent as the grave.
9. There is a fifth kind of dead like silence, which occurs in the austere ascetic in his state of insensibility; in the profound meditation of the tranquil Yogi in trance, and in the mental abstraction of the living liberated.
10. All the three prior states of silence, occur in the austere devotee, and the sleepy or dead silence is what takes the living liberated only.
11. Though speechlessness is called silence, yet it does not constitute pure restraint in speech, in as much as the mute tongue may brood evil thoughts in the mind, which lead to the bondage of men.
12. The austere devotee continues in his restraint, without minding his own egoism, or seeing the visibles or listening to the speech of others; and seeing nothing beside him, he sees all in himself, like living fire covered under ashes.
13. The mind being busy in these three states of silence, and indulging its fancies and reveries at liberty; makes munis (silent sages) of course in outward appearance, but there is no one, who understands the nature of God.
14. There is nothing of that blessed divine knowledge in any of these, which is so very desirable to all mankind. I testify it freely that they are not knowers of God, be they angry at it or not as they may.
15. But this inactive or meditative silent sage, who is liberated from all bonds and cares in his lifetime, is never to be born in any shape in this world, and it is interesting to know much of them as I will recite to you.
16. He does not need to restrain his respiration, nor needs the triple restraint of his speech; he does not rejoice at his prosperity, nor is he depressed in adversity, but preserves his equanimity and the evenness of his sensibility at all times.
17. His mind is under the guidance of his reason, and is neither excited by nor restrained from its fancies, it is neither restless nor dormant, and exists as it is not in existence.
18. His attention is neither divided nor pent up, but fixed in the infinite and eternal one, and his mind cogitates unconfined the nature of things. Such a one is said to be the sleeping silent sage.
19. He who knows the world as it is, and is not led to error by its deluding varieties, and whoever scans everything as it is without being led to scepticism, is the man that is styled the sleeping silent sage.
20. He who relies his faith and trust, on the one endless and ever blissful Siva, as the collection of all knowledge, and the displayer of this universe, is the one who is known as the sleeping silent sage.
21. He who sees the vacuum as the fullness, and views this all as the nothing; and whose mind is even and tranquil, is the man who is called the sleeping silent sage.
22. Again he who views the universe as neither reality nor unreality either, but all an empty vacuum and without a substratum, but full of peace and divine wisdom, is said to be in the best state of his silence.
23. The mind that is unconscious of the effects, of the different states of its prosperity and adversity and of its plenty and wants, is said to rest in its highest state of rest and quiet.
24. That perfect equanimity of the mind and evenness of temper, which is not liable to change or fluctuation; with a clear conscience and unflinching self-consciousness, are the source of an unimpaired restraint.

25. The consciousness that I am nothing, nor is there anything besides; and that the mind and its thoughts, are no other in reality; is the real source of silence.
26. The knowledge that the Ego pervades this universe, which is the representation of the "one that is"; and whose essence is displayed equally in all things, is what is meant by the state of sleepy silence.
27. Now as it is the consciousness which constitutes all and everything, how can you conceive your distinction from others, who are moved by the same power, dwelling alike in all? It is this knowledge which is called the ever lasting sleep, and forms the ground work of every kind of silence.
28. This is the silence of profound sleep, and because it is an endless sleep in the ever wakeful God, this sleep is alike to waking. Know this as the fourth stage of yoga, or rather a stage above the same.
29. This profound trance is called the fourth state of entranced meditation; and the tranquility which is above this state, is to be had in one's waking state.
30. He that is situated in his fourth stage of yoga, has a clear conscience and quiet peace attending on him. This is practicable by the adept even in his waking state, and is obtainable by the righteous soul, both in its embodied as well as disembodied states.
31. Yes, O Ráma! Be you desirous to be settled in this state, and know that neither I or you nor any other person is any real being in this world, which exists only as a reflection of our mind, and therefore the wise man should rely only in the heart of the empty intellect, which comprehends all things in it.

CHAPTER LXIX. UNION OF THE MIND WITH THE BREATH OF LIFE.

1. Rama said:--Tell me, O chief of sages, how the Rudras came to be a hundred in their number, and whether the attendants of Rudra, are Rudras also or otherwise?
2. Vasishtha replied:--The mendicant saw himself in a hundred forms in a hundred dreams which he dreamt one after another; these I have told you on the whole before, though I have not specially mentioned them to you.
3. All the forms that he saw in the dream became so many Rudras, and all these hundred Rudras remained as so many attendants on the principal Rudra.
4. Ráma asked:--But how could the one mind of the mendicant, be divided into a hundred in so many bodies of the Rudras; or was it undivided like a lamp, that lightens a hundred lamps, without any diminution of its own light?
5. Vasishtha answered:--Know Ráma, that disembodied or spiritual beings of pure natures, are capable of assuming to themselves any form of their fancy, from the liquid-like nature of their souls.
6. The soul being omnipresent and all pervading; takes upon it any form whatever, and whenever and wherever it likes, by virtue of its intelligence.
7. Ráma rejoined:--But tell me sage, why does the Lord Siva wear the string of human skulls about his neck, smear his body with ashes, and being stark naked; and why does he dwell in funeral ground, and being lustful in the greatest degree?
8. Vasishtha replied:--The gods and perfect beings as the Siddhas etc. are not bound down by the laws, which the weak and ignorant men have devised for their own convenience.
9. The ignorant cannot go on without the guidance of law, on account of their uncontrollable minds; or else they are subject to every danger and fear, like poor fishes.
10. Intelligent people are not exposed to those evils in life, as the ignorant people of ungoverned minds and passions, meet with by their restless and vagrant habits.
11. Wise men discharge their business as they occur to them at times, and never undertake to do anything of their own accord, and are therefore exposed to no danger.
12. It was on the impulse of the occasion that the god Vishnu, engaged himself in action, and so did the god Siva with the three eyes, as also the lotus born god Brahma.
13. The acts of wise men are neither to be praised nor blamed nor are they praiseworthy or blameable; because they are never done from private or public motives.
14. As light and heat are the natural properties, of fire and sun shine; so are the actions of Siva and the gods, ordained as such from the beginning, as the caste customs of the twice born Dwijas.
15. Though the natures of all mankind are the same, as they are ordained in the beginning; yet the ignorant have created differences among them, by institution of the distinction of

castes and customs; and as their institutions are of their own making, they are subjected by them to the evils of future retribution and transmigration.

16. I have related to you, Ráma! the fourfold restraint of embodied beings, and have not as yet expounded the nature of the silence of disembodied souls.

17. Hear now how men are to obtain this chief good of theirs, by their knowledge of the intellectual souls in the clear sphere of their own intellect, which is clearer far than the ethereal sphere of the sky.

18. It is by the knowledge of all kinds of knowledge, and constant devotion to meditation; and by the study of the numerical philosophy of particulars in the Sankhya system, that men became renowned as Sankhya yogis or categorical philosophers.

19. The yoga consists in the meditation of Yogis, of the form of the eternal and undecaying one; by suppression of their breathings, and union with that state, which presents itself to their mind.

20. That unpretended and undisguised state of joy and tranquility, which is desired as the most desirable thing by all, is obtainable by some by means of the Sankhya Yoga, and by the Jnana wisdom Yoga by others.

21. The result of both these forms of yoga, is the same, and this is known to anybody that has felt the same; because the state arrived at by the one, is alike to that of the other also.

22. And this supreme state is one, in which the actions of the mental faculties and vital breath, are altogether imperceptible; and the network of desires is entirely dispersed.

23. The desire constitutes the mind, which again is the cause of creation. It is therefore by the destruction of both of these, that one becomes motionless and inactive.

24. The mind forgets its inward soul, and never looks towards it for a moment. It is solely occupied with its body, and looks at the phantom of the body, as a child looks at a ghost.

25. The mind itself is a false apparition and an unsubstantial appearance of our mistake; and shows itself as the death of some body in his dream, which is found to be false upon his waking.

26. The world is the production of the mind, else what am I and who is mine or my offspring; it is custom and our education that have caused the imaginary demons of our bondage and liberation, which are nothing in reality.

27. There is one thing however, on which is based the outlook of both systems; that it is the suppression of breath, and the restriction of mind, which form the sum and substance of what they call their liberation.

28. Ráma rejoined:--Now sage, if it is suppression which constitutes the liberation of these men; then I may as well say that all dead men are liberated, as well as all dead animals also.

29. Vasishtha replied:--Of the three practices of the restriction of the breath, body and mind, I believe the repression of the mind and its thoughts to be the best; because it is easily practicable and I will tell you how it is to be done to our good.

30. When the vital breaths of the liberated souls, quit this mortal frame; it perceives the same in itself, and flies in the shape of a particle in the open sky, and mixes at last with ethereal air.

31. The parting soul accompanies with its elementary principles; which comprise the desires of its mind, and which are closely united with breath, and nothing besides.

32. As the vital breath quits one body to enter into another, so it carries with it the desires of the heart, with which it was in the breast of man, as the winds of the air bear the fragrance of flowers. These are reproduced in the future body for its misery only.

33. As a water pot thrown in the sea, does not lose its water, so the vital breath mixing with the ethereal air, does not lose the desires of the mind, which it bears with it. They are as closely united with it, as the sunbeams with the sun.

34. The mind cannot be separated from the vital breath, without the aid of the knowledge; and as the bird Titterí cannot be removed from one nest without another.

35. Knowledge removes the desires, and the disappearance of desires destroys the mind; this produces the suppression of breath, and thence proceeds the tranquility of the soul.

36. Knowledge shows us the unreality of things, and the vanity of human desires. Hence know O Ráma, that the extinction of desires, brings on the destruction of both the mind and vitality.

37. The mind being with its desires, which form its soul and life, it can no more see the body in which it took so much delight; and then the tranquil soul attains its holiest state.
38. The mind is another name for desire, and this eradicated and lacking, the soul comes to the discrimination of truth, which leads to the knowledge of the supreme.
39. In this manner, O Ráma, we came to the end of our false knowledge of the world, as it is by means of our reason, that we come to detect our error of the snake in the rope.
40. Learn this one lesson that the restraining of the mind and suppression of breath, mean the one and same thing; and if you succeed in restraining the one, you succeed in the restraint of other also.
41. As the waving of the palm leaved fan being stopped, there is a stop of the ventilation of air in the room; so the respiration of the vital breath being put to a stop, there ensues a total stoppage of the succession of our thoughts.
42. The body being destroyed, the breath passes into the empty air; where it sees everything according to the desires, which it has blown along with it, from the cells of the heart and mind.
43. As the living souls find the bodies in which they are embodied, and act according to their different natures; so the departed and disembodied spirits, see many forms and figures presented before them, according to their several desires. They enter into the same, and act agreeably to the nature of that being.
44. As the fragrance of flowers ceases to be diffused in the air, when the breezes have ceased to blow; so the vital breath, ceases to breathe, when the action of the mind is at a stop.
45. Hence the course of the thoughts, and respiration of all animals, is known too closely united with one another; as the fragrance is inseparable from the flower, and the oil from the oily seeds.
46. The breath is vacillation of the mind, as the mind is the fluctuation of the breath; and these two go together forever, as the chariot and its charioteer.
47. These perish together without the building of one another, as the container and the contained are both lost at the loss of either. Therefore it is better to lose them for the liberation of the soul, than losing the soul for the sake of the body.
48. Keeping only one object or the unity in view will stop the course of the mind; and the mind being stopped, there will follow as a matter of course, an utter suppression of the breath as its consequence.
49. Investigate well into the truth of the immortality of your soul, and try to assimilate yourself into the eternal spirit of God; and having absorbed your mind in the Divine Mind, be one with the same.
50. Distinguish between your knowledge and ignorance, and lay hold on what is more suitable for you; settle yourself on what remains after disappearance of both, and live while you live relying on the Intellect alone.
51. Continue to meditate on the existence of all things in one firm and ever existent entity alone, until by your constant habit of thinking so, you find all outward existence disappear into nonexistence.
52. The minds of the abstinent, for want of food and enjoyments, are insensible with their bodies and vitality to worldly pleasures; and then there remains the consciousness of the transcendent one alone.
53. When the mind is of one even course, and is habituated to it by its constant practice; it will put an end to the thought of the endless varieties and particulars, which will naturally disappear of themselves.
54. There is an end of our ignorance and delusion, as we attempt to the words of wisdom and reason; we gain our best knowledge by learning, but it is by practice alone, that we can have the object of our knowledge.
55. The mirage of the world will cease to exist, after the mind has become calm and quiet in itself; as the darkness of the sky is dispersed, upon disappearance of the raining clouds.
56. Know your mind alone as the cause of your delusion, and strive therefore to weaken its force and action; but you must not Ráma! weaken it so much, as to lose the sight of the Supreme Spirit, which shines as the soul of the mind.

57. When the mind is settled with the Supreme Soul for a moment, know that to be the mature state of your mind, and will soon yield the sweets of its ripeness.

58. Whether you have your tranquility, by the Sankhya or Vedanta Yoga; it is both the same if you can reduce yourself to the Supreme Soul; and by doing so for a moment, you are no more to be reborn in this lower world.

59. The word divine essence means the mind devoid of its ignorance; and which like a fried seed is unable to reproduce the tree of the world, and has no interruption in its meditation of God.

60. The mind that is devoid of ignorance, and freed from its desires, and is settled in its pure essence; comes to see in an instant, a full blaze of light filling the sphere of the firmament in which it rests and which absorbs it completely.

61. The mind is said to be its pure essence, which is insensible of itself, and settled in the Supreme Soul. It never relapses into the foulness of its nature, as the copper which is mixed with gold, never becomes dirty again.

CHAPTER LXX. INTERROGATORIES OF VETALA.

1. Vasishtha resumed:--Life becomes no life, and the mind turns to no mind, immerses in the soul; no sooner is the cloud of ignorance dispersed by the bright sun beams of right reason. This is the state which is termed liberation by the wise.

2. The mind and its egoism (I) and you (subjectivity and objectivity), appear as water in the mirage, but all these unrealities vanish away, no sooner we come to our right reason.

3. Attend now to the questions of a Vetala, which I come to remember at present, concerning our false and dreaming conception of the phenomenal world, and which will serve to example by the subject of our last lecture.

4. There lived a gigantic Vetala in the vast wilderness of the Vindhya mountains, who happened to come out on an excursion to the adjoining districts in search of his prey of human beings.

5. He used to live before in the neighbourhood of a populous city, where he lived quite happy and well satisfied with the victims; which were daily offered to him by the good citizens.

6. He never killed a human being without some cause or harm, although he wandered through the city, afflicted by hunger and thirst. He walked in the ways of the honest and fair men in the place.

7. It came to pass in course of time that he went out of the city, to reside in his woody retreat; where he never killed any man, except when pressed by excessive hunger, and when he thought it was equitable for him to do so.

8. He happened to meet there once a ruler of the land, strolling about in his nightly round; to whom he cried out in a loud and appalling voice.

9. The Vetala exclaimed:--Where goest you, O prince, said he, you are now caught in the clutches of a hideous monster, you are now a dead man, and has become my ration of this day.

10. The ruler replied:--Beware, O night demon! That I will break your skull into a thousand pieces, if you will unjustly attempt to kill me by force at this spot, and make your ration of me.

11. The Vetala rejoined:--I do not tell you unjustly, and speak it rightly unto you; that as you are a ruler, it is your duty to attend to the petition of everybody.

12. I request you, O prince! to solve the questions that I propose to you; because I believe you are best able to give a full and satisfactory answer to everyone of them.

13. Who is that glorious sun, the particles of whose ray are seen to glitter in the surrounding worlds; and what is that wind, which blows these dusts of stars, in the infinite space of vacuum?

14. What is that identical thing, which passes from one dream to another, and assumes different forms by hundreds and thousands, and yet does not forsake its original form?

15. Tell me what is that core particle in bodies, which is enveloped under a hundred folds or sheaths, which are laid over and under one another, like the layers of a plantain tree?

16. What is that minute atom which is imperceptible to the eye, and yet produces this immeasurable universe, with its stupendous worlds and skies, and the prodigious planets on high and mountains below, which are the minutest of that minute particle?

17. What is that shapeless and formless thing atom, which remains as the core and foundation under the rocks of huge mountains, and which is the substratum of the triple world (of heaven, earth and infernal regions)?

18. If you, O sinful soul, fail to answer to these questions, then shalt thou be a killer of yourself, by your being made my food this moment. And know that at the end, I will devour all your people, as the regent of death destroys everybody in the world.

CHAPTER LXXI. PRINCE'S REPLY TO THE FIRST QUESTION OF THE VETALA.

1. Vasishtha related:--The Rájá smiled at hearing these questions of the Demon, and as he opened his mouth to give the reply, the luster of his pearly teeth, shed a brightness on the white dome of the sky.

2. This world was at first a undeveloped grain, and was afterwards covered by a dozen of elemental sheaths as its thin skin and bark.

3. The tree which bears thousands of such fruits, is very high also with its equally out stretching branches, and very long and broad leaves likewise.

4. This great tree is of a huge size and very astounding to sight; it has thousands of prodigious branches spreading wide on every side.

5. There are thousands of such trees, and a dense forest of many other large trees and plants in that person.

6. Thousands of such forests stretch over it, abounding in thousands of mountains with their elevated peaks.

7. The wide extended tracts which contain these mountains, have also very large valleys and valleys amidst in them.

8. These wide spread tracts contain also many countries, with their adjacent islands and lakes and rivers too.

9. These thousands of islands also contain many cities, with varieties of buildings and works of art.

10. These thousands tracts of lands, which are sketched out as so many continents, are as so many earths and worlds in their extent.

11. That which contains thousands of such worlds, as the mundane eggs, is as unlimited as the spacious womb of the firmament.

12. That which contains thousands of such eggs in its chest, bears also many thousands of seas and oceans resting calmly in its large heart.

13. That which displays the loud noisy waves of seas, is the lively and sportive soul, heaving as the clear waters of the ocean.

14. That which contains thousands of such oceans, with all their waters in his unconscious womb, is the god Vishnu who filled the universal ocean with his all pervasive spirit.

15. That which bears thousands of such gods, as a string of pearls about the neck, is the great god Rudra.

16. That which bears thousands of such great gods, Mahádevas, in the manner of the hairs on his person; is the supreme Lord God of all.

17. He is that great sun that he shines in a hundred such persons of the gods, all of whom are but frictions of the rays of that great source of light and life.

18. All things in the universe are but particles of that uncreated sun; and thus have I explained to you that Intellectual sun, who fills the world with his rays, and shows them light.

19. The all knowing soul is the supreme sun that enlightens the world, and fills all things in it with particles of its rays.

20. It is the omniscient soul, which is that surpassing sun, whose rays produce and show everything to light; and without which as in the absence of the solar light, nothing would grow nor be visible in the outer world.

21. All living beings who have their souls enlightened by the light of philosophy, behold the sphere of the universe to be a blaze of the shining sun of the intellect; and there is not the least tinge of the false conceptions of the material world in it. Know this and hold your peace.

CHAPTER LXXII. ANSWERS TO THE REMAINING QUESTIONS.

1. The Rájah replied:--The essences of time, vacuum and of force, are all of intellectual origin; it is the pure intellect which is the source of all, as the air is the receptacle of odors and dusts.
2. The Supreme Soul is as the universal air, which breathes out the particles contained in the intellect; as the etherial air bears the fragrance from the cells of flowers.
3. The great Brahman of the conscious soul, passing through the dreaming world, (from one scene to another without changing its form).
4. As the stem of the plantain tree, is a folding of its thin skin intertwined over one another, and having its central core hidden in the inside; so everything in the world presents its exterior coats to the view, while its substance of Brahma is deeply hid in the interior.
5. The words entity, soul, and Brahman by which God is designated, are not significant of his nature, who is devoid of all designations like the empty void, and indescribable in any word in use.
6. Whatever essence is perceived by one as the product of another, is like the upper fold of the plantain tree, produced by the inner one; and all such coating are but developements of the Divine Intellect lying at the bottom.
7. The Supreme Soul is said to be a minute atom, on account of the subtilty and imperceptibly of its nature; and it is said also to be the base of mountains and all other bodies, owing to the unboundedness of its extent.
8. The endless being though similar to a minute atom, is yet as large as to contain all these worlds as its minutest particles; which are as evident to us as the very many aerial scenes appearing in our minds in the state of dreaming.
9. This being is similar to an atom owing to its imperceptibleness, and is also represented as a mountain on account of its filling all space; though it is the figure of all formal existence, yet it is without any form or figure of its own.
10. The three worlds are as the fatty bulb of that concentrated intelligence; for know you righteous soul! that it is that Intelligence which dwells in and acts in all the worlds.
11. All these worlds are filled with design of Intelligence, which is quiet in its nature, and exhibits endless kinds of beautiful forms of its own, know, O young Vetala, that irresistible power, reflect this in yourself and keep your quiet.

CHAPTER LXXIII. END OF THE STORY OF THE VETALA DEMON.

1. Vasishtha resumed:--After hearing these words from the mouth of the prince, the Vetala held his peace and quiet, and remained reflecting on them in his mind, which was capable of reasoning.
2. Being then quite calm in his mind, he reflected on the pure doctrines of the prince; and being quite absorbed in his fixed meditation, he forgot at once his hunger and thirst.
3. I have thus related to you, Ráma, about the questions of the Vetala, and the manner in which these worlds are situated in the atom of the intellect and nowhere else.
4. The world residing in the cell of the atomic intellect, ceases to exist by itself upon right reasoning; so the body of a ghost exists in the fancy of children only, and there remains nothing at last except the everlasting one.
5. Curb and contract your thought and heart from everything, and enclose your inward soul in itself; do what you have to do at anytime, without desiring or attempting anything of your own will, and thus have the peace of your mind.
6. Employ your mind, O silent sage! to keep itself as clean as the clear firmament, remain in one even and peaceful even course of your soul, and view all things in one and the same light.
7. A steady and brave mind with its promptness in action, is successful in most difficult undertakings, as was the prince Bhagíratha with his steady perseverance.
8. It was by his perfectly peaceful and contented mind, and by the lasting joy of the equanimity of his soul, that this prince succeeded to bring down the heavenly Ganges on earth, and the princes of Sagar's line were enabled to perform the difficult task of digging the Bay of Bengal.

CHAPTER LXXIV. ACCOUNT AND ADMONITION OF BHAGÍRATHA.

1. Ráma said:--Please sage, to relate unto me, the wonderful narrative of prince Bhagíratha, how he succeeded to bring down the heavenly stream of Ganga on the earth below.

2. Vasishtha replied:--The prince Bhagíratha was a personage of outstanding virtues, and was distinguished as a crowning mark, over all countries of this earth and its seas.
3. All his suitors received their desired boons, even without their asking; and their hearts were as gladdened at the sight of his moon-bright countenance, as were it at the sight of a precious and brilliant gem.
4. His charities were always profusely lavished upon all good people, for their maintenance and supportance; while he carefully collected even things of small worth, and prized them as they were gems unto him.
5. He was bright in his person, as the blazing fire without its smoke, and was never weak even when he was tired in the discharge of his duties. He drove away poverty from the abodes of men, as the rising sun dispels the darkness of night from within their houses.
6. He spread all around him the effulgence of his valour, as the burning fire scatters about its sparks; and he burned as the blazing midday sun, among all his hostile bands.
7. Yet he was gentle and soft in the society of wise men, and cooled their hearts with his cooling speech. He shone amidst the learned, as the moon-stone glistens under the moon light.
8. He decorated the world with its triple cord of the sacrificial thread, by stretching out the three streams of the Ganges, along the three regions of heaven, earth, and hell.
9. He filled the ocean that had been dried up by the sage Agastya, with the waters of Ganges; as the bounteous man fills the greedy beggar with his unbounded generosity.
10. This benefactor of mankind, took up his ancestral kinsmen from the infernal region; and led them to the heaven of Brahmá, by the passage of the sacred Gangá.
11. He overcame by his resolute perseverance, all his manifold obstacles and troubles, in his alternate propitiations of the god Bráhma and Siva and the sage Jahnu, for their discharging the course of the stream.
12. Though he was yet in the vigor of his youth, he seemed even then to feel the decay of age, coming fastly upon him, at his constant thoughts on the miseries of human life.
13. His mental reflections of the vanities of the world, produced in him a philosophical apathy to them; and this sang froid or cold heartedness of his in the prime of his youth, was like the shooting forth of a tender sprout on a sudden in a barren desert.
14. The prince thought in his retired moments on the impropriety of his worldly conduct, and made the following reflections, on the daily duties of life in his silent monologue.
15. I see the return of day and night, in endless succession after one another; and I find the repetition of the same acts of giving and taking, and lasting the same enjoyments, to have grown tiresome and tasteless to me.
16. I think that only to be worth my seeking and doing, which being obtained and done, there is nothing else to desire or do in this transitory life of troubles and cares.
17. Is it not shameful for a sensible being, to be employed in the same round of business every day, and is it not laughable to be doing and undoing the same thing, like silly children day by day?
18. Being thus troubled with the world, and afraid of the consequence of his worldly course, Bhagíratha repaired in silence to the solitary cell of his teacher Tritala, and spoke to him in the following manner.
19. Bhagíratha said:--My Lord! I am entirely tired and disgusted with the long course of my worldly career, which I find to be all hollow and empty within it, and presenting a vast wilderness without.
20. Tell me lord, how can I get over the miseries of this world, and get freed from my fear of death and disease and from the chains of errors and passions, to which I am so fast bound.
21. Tritala replied:--It is to be effected by means of the continued evenness of one's disposition; the uninterrupted joyousness of his soul; by his knowledge of the knowable true one, and by his self sufficiency in everything .
22. By these means the man is released from misery, his worldly bonds are relaxed, his doubts are dispelled, and all his actions tend to his well being in both worlds.
23. That which is called the knowable, is the pure soul of the nature of intelligence; it is always present in everything in all places and is eternal.

24. Bhagíratha rejoined:--I know, O great sage! the pure intelligent soul to be perfectly calm and tranquil, undecaying and devoid of all attributes and qualities; and neither the embodied spirit, nor the animal soul, nor the indwelling principle of material bodies.

25. I cannot understand sage, how I can be that intelligence, when I am so full of errors, or if I be the identical soul, why is it not so manifest in me as the pure Divine Soul itself.

26. Tritala replied:--It is by means of knowledge only, that the mind can know the truly knowable one in the sphere of one's own intellect, and then the animal soul finding itself as the all-pervading spirit, is released from future birth and transmigration.

27. It is our unattachment to earthly relations, and unaccompaniment of our wives, children and other domestic concerns, together with the equanimity of our minds, in whatsoever is either advantageous or disadvantageous to us, that serve to widen the sphere of our souls and cause their universality.

28. It is also the union of our souls with the Supreme Spirit, and our continual communion with God; as also our seclusion from society and remaining in retirement that widen the scope of our souls.

29. It is the continued knowledge of spirituality, and insight into the sense of the unity and identity of God, which are said to constitute our true knowledge; all besides is mere ignorance and false knowledge.

30. It is the abatement of our love and hatred that is the only remedy for our sickness of worldliness; and it is the extinction of our egoistic feelings that leads to the knowledge of truth.

31. Bhagíratha responded:--Tell me, O reverend sage, how is it possible for anybody to get rid of his egoism, which is deep root in our nature, and has grown as big with our bodies as lofty trees on mountain tops.

32. Tritala replied:--All egoistic feelings subside of themselves under the abandonment of worldly desires, which is to be done by the very great efforts of fortitude, in our exercise of the virtues of self-abnegation and self-command, and by the expansion of our souls to universal benevolence.

33. We are so long subjected to the rule of our egoism, as we have not the courage to break down the painful prison house of shame at our poverty, and the fear at our exposure to the indignity of others.

34. If you can therefore renounce all your worldly possessions and remain unmoved in your mind; you may then get rid of your egoism, and attain to the state of supreme bliss.

35. Deprived of all titular honors and titles, and freed from the fear of falling into poverty; being devoid of every endeavour of rising, and remaining as poor and powerless among invidious enemies; and rather living in contemptible beggary among them, without the egoistic pride of mind and vanity of the body; if you can thus remain in utter destitution of all, you are then greater than the greatest.

CHAPTER LXXV. NIRVANA OF BHAGÍRATHA

1. Vasishtha related:--Having heard these admonitions from the mouth of his religious teacher, he determined in his mind what he was about to do, and set about the execution of his purpose.

2. He passed a few days in devising his project, and then commenced his Agnishtoma sacrifice to the sacred fire, for consecrating his all to it, for the sake of obtaining his sole spiritual object.

3. He gave away his cattle and lands, his horses and jewels, and his monies without number, to the twice born classes of men and his relatives, without distinction of their merit or demerit.

4. During three days he gave away profusely all what he had, till at last he had nothing for himself, except his life and flesh and bones.

5. When his exhaustless treasures were all exhausted, he gave up his great kingdom like a straw to his neighbouring enemies, to the great mortification of his subjects and citizens.

6. As the enemy overran his territories and kingdom, and seized his royal palace and properties; he clothed himself in only his loincloth, and went away beyond the limits of his kingdom.

7. He wandered afar through distant villages and desert lands, till at last he settled himself where he was quite unknown to all, and nobody knew his person or face or his name and title.

8. Remaining there retired for some time, he became quite composed and blunt to all feelings from within and without himself; and he obtained his rest and repose in the serene tranquility of his soul.

9. He then wandered about different countries and went to distant islands; till at last he turned unawares to his native land and city, which was in the grasp of his enemies.

10. There while he was wandering from door to door, as he was led about by the current of time; he was observed by the citizens and ministers to be begging their alms.

11. All the citizens and ministers recognized their ex-king Bhagírátha, whom they honoured with their due homage, and whom they were very sorry to behold in that miserable plight.

12. His enemy came out to meet him, and implored him to receive back his neglected property and self-abandoned kingdom; but he slighted all their offers as worthless straws, except taking his slender repast at their hands.

13. He passed a few days there and then bent his course to another way, when the people loudly lamented at his sad condition saying: "Ah! what has become of the unfortunate Bhagírátha".

14. Then the prince walked about with the calmness of his soul, and with his contented mind and placid countenance; and he amused himself with his wandering habits and thoughts, until he came to meet his teacher Tritala on the way.

15. They welcomed one another, and then joining together, they both began to wander about the localities of men, and to pass over hills and deserts in their holy wanderings.

16. Once on a time as both the dispassionate pupil and his teacher, were sitting together in the cool calmness of their dispositions, their conversations turned on the interesting subject of human life.

17. What good is there in our bearing the frail body, and what do we lose by our loss of it. Since neither reap nor lose any real advantage, either by our having or losing of it at anytime, yet we should bear with it as it is, in the discharge of the duties that have come down unto us by the custom of the country.

18. They remained quiet with this conclusion, and passed their time in passing from one forest to another; without feeling any joy above their inward bliss, or knowing any sorrow or the intermediate state of joy and grief.

19. They spurned all riches and properties, the possession of horses and cattle, and even the eight kinds of supernatural powers as worthless straws before the contentedness of their minds.

20. This body which is the result of our past acts, must be borne with fortitude, whether we wish it or not, as long as it lasts; with his continued conviction in the discharge of their ascetic duties.

21. They like silent sages, welcomed with detachment, whatever of good or evil, or desirable or undesirable happened to their lot, as the unavoidable results of their prior deeds; and had their repose in the heavenly joy, to which they had assimilated themselves.

CHAPTER LXXVI. THE DESCENT OF GANGA ON EARTH.

1. Vasishtha continued:--It came to pass at one time as Bhagírátha was passing through a large metropolis, he saw the ruler of that province, who was childless to be snatched away by the hand of death, as a shark seizes a fish for its prey.

2. The people being afraid of anarchy and lawlessness for want of a ruler, were in search of a proper person joined with noble qualities and signs to be made their future king.

3. They met with the silent and patient prince in the act of begging alms, and knowing him as the king Bhagírátha himself, they took him and escorted by their own regiments, to install him on the throne as their king.

4. Bhagírátha instantly mounted on an elephant, and was led by a large body of troops, who assembled about him as thickly, as the drops of rainwater fall into and fill a lake.

5. The people then shouted aloud, "Here is Bhagírátha our lord; may he be victorious for ever", and the noise thereof reached to the furthest mountains, and filled their hollow caves.

6. Then as Bhagíratha remained to rule over that kingdom, the subjects of his own and former kingdom came reverently to him, and thus prayed unto their king saying:--

7. The people said:--Great king! the person who you did appoint to rule over us, is lately eaten by death as a little fish by a large one.

8. Therefore consent to rule over your kingdom, nor refuse to accept an offer which comes unasked to you.

9. Vasishtha said:--The king being so entreated accepted their prayer, and thus became the sole manager of the earth, bounded by the seven seas on all sides.

10. He continued to discharge the duties of royalty without the least dismay or disquietude, though he was quite calm and serene in his mind, quiet in his speech, and devoid of passions and envy or selfishness.

11. He then thought of the redemption of his ancestors, who excavated the coast of the sea; and were burned alive underneath the ground; by washing their bones and dead bodies with the waves of Ganges, which he heard, had the merit of purity and saving all souls and bodies.

12. The heavenly stream of the Ganges did not till then run over the land, it was Bhagíratha that brought it down, and first washed his ancestral remains with its holy waters. The stream was thence forth known by his name as Bhagíratha.

13. The king Bhagíratha was thenceforward resolved, to bring down the holy Gangá of heaven to the earth below.

14. The pious prince then resigned his kingdom to the charge of his ministers, and went to the solitary forest with the resolution of making his austere devotion, for the success of his undertaking.

15. He remained there for many years and under many rains, and worshipped the gods Brahmá and Siva and the sage Jahnú by turns, until he succeeded to bring down the holy stream on the earth below.

16. It was then that the crystal wave of the Ganges, flowed out of the basin of Brahmá the lord of the world and rushed into the moon crest of Hara; and falling on earth below it took a triple course, like the meritorious acts of great men.

17. It was thus the three-pronged river of Gangá, came to flow over this earth, as the channel to bear the glory of Bhagíratha to distant lands. Behold her running fast with her upheaving waves, and smiling all along with her foaming froths; she sprinkles purity all along with the drizzling drops of her breakers, and scatters plenty over the land as the reward of the best deserts of men.

CHAPTER LXXVII. NARRATIVE OF CHÚDÁLÁ AND SIKHIDHWAJA.

1. Vasishtha related:--Ráma! do you keep your view fixed to one object, as it was kept in the mind of Bhagíratha; and do you pursue your calling with a calm and quiet understanding, as it was done by that steady minded prince in the accomplishment of his purpose!

2. Give up your thoughts of this and that, and confine the flying bird of your mind within your bosom, and remain in full possession of yourself after the example of the resolute prince Sikhidhwaja of old.

3. Ráma asked:--Who was this Sikhidhwaja, sage, and how did he maintain the firmness of his purpose? Please explain this fully to me for the enlightenment of my understanding.

4. Vasishtha replied:--It was in a former Dwapara Yuga age, that there lived a loving pair of consorts who are again to be born in a future period, in the same manner and at the same place.

5. Ráma rejoined:--Tell me, O great preacher! how the past could be the same as at present, and how can these again be alike in future also.

6. Vasishtha replied:--Such is the irreversible law of destiny and the irreversible course of nature that the creation of the world must continue in the same manner by the unchanging will of the creative Brahmá and others.

7. As those which had been plentiful before come to be at plenteous again, so the past appears at present and in future also. Again many things come to being that had not been before, and so many others become extinct in course of time.

8. Some reappear in their former forms and some in their resemblance also; others are changed in their forms, and many more disappear altogether.
9. These and many other things are seen in the course of the world; and therefore the character of the subject of the present narrative will be found to bear exact resemblance to that of the past prince of the same name.
10. Hear me tell you, also, that there is yet to be born such another prince, as valiant as the one that had been in the former Dwápara Yuga age of the past seventh Manvantara period.
11. It will be after the four Yugas of the fourth creation, past and gone, that he will be born again of the Kuru family in the vicinity of the Vindhyan mountains in the Jambudwipa continent.
12. There lived a prince by name of Sikhidhwaja in the country of Malava, who was handsome in his person, and endowed with firmness and magnanimity in his nature, and the virtues of patience and self control in his character.
13. He was brave but silent, and even inclined to good acts with all his great virtues; he was engaged in the performance of the religious sacrifices, as also in defeating shooters in archery.
14. He did many public acts, and supported the poor people of the land. He was of a graceful appearance and self-satisfied in his countenance, and loved all men with his great learning in the scriptures.
15. He was handsome, quiet and fortunate, and equally as brave as he was virtuous. He was a preacher of morality and bestower of all benefits to his suitors.
16. He enjoyed all luxuries in the company of good people, and listened to the lessons of the Srutis. He knew all knowledge without any boast on his part, and he hated to touch women as straws.
17. His father departed to the next world, leaving him a lad of sixteen years in age; and yet he was able at that tender age to govern his kingdom, by defeating his adversaries on all sides.
18. He conquered all other provinces of the country by means of the resources of his empire; and he remained free from all apprehension by ruling his subjects with justice and keeping them in peace.
19. He brightened all sides by his intelligence and the wisdom of his ministers, till in the course of years he came to his youth, as in the colorful spring of the year.
20. It was the spring season, and he saw the blooming flowers glistening brightly under the bright moonbeams; and he saw the budding blossoms, hanging down the trees in the inner apartments.
21. The doorways of the covered shelters were overhung with twinning branches, decorated with small flowers scattering their fragrant dust like the hoary powder of camphor; and the rows of the Guluncha flowers blew their scents all around.
22. There was the loud hum of bees, buzzing with their mates upon the flowery bushes; and the gentle soft warm breezes were blowing upward the sweet scent amidst the cooling showers of moonbeams.
23. He saw the banks decorated with the Kadali shrubbery glistening with their shining blossoms under the dark shade of Kadali plantain leaves; which excited his yearning after the dear one that was seated in his heart.
24. Giddy with the intoxication of the honey draughts of fragrant flowers, his mind was fixed on his beloved object, and did not depart from it, as the spring is unwilling to quit the flowery garden.
25. When shall I in this swinging cradles of my pleasure garden, and when will I in my sports in this lake of lotuses, play with my love-smitten maid with her budding breasts resembling the two unblown blossoms of golden lotuses?
26. When shall I embrace my beloved one to my bosom on my bed daubed with the dust of powdered frank incense, and when shall we on cradles of lotus stalks, like a pair of bees sucking the honey from flower cups?
27. When shall I see that maiden lying relaxed in my arms, with her slender body resembling a tender stalk, and as fair as a string of milk white Kunda flowers, or as a plant formed of moonbeams?

28. When will that moon like beauty be inflamed with her love to me? With these and the like thoughts and ravings he wandered about the garden looking at the variety of flowers.
29. He then went on rambling in the flowery gardens and outskirts of forests, and thence strayed onward from one forest to another, and by the side of swirling lakes blooming with the full blown lotuses.
30. He entered in the gardens formed by the twining creepers, and walked over the avenues of many garden grounds and forest lands, seeing and hearing the descriptions of woodland sceneries from his associates.
31. He was distracted in his mind, and took much delight in hearing discourses on erotic subjects, and the bright form of his necklaced and painted beloved was the sole idol in his heart.
32. He adored the maiden in his heart, with her breasts resembling two golden pots on her person; and this purpose was soon found by the sagacious ministers of the state.
33. As it is the business of ministership to dive into matters by their signs and prognosis, so these officers met together to deliberate on his marriage.
34. They proposed the youthful daughter of the king of Saurashtra for his marriage, and thought her as a proper match for him, on account of her coming to the full age of puberty.
35. The prince was married to her who was a worthy image of himself; and this fair princess was known by the name of Chúdálá all over the land.
36. She was joyous in having him, as the new blown lotus at the rising sun; and he made the black-eyed maid to bloom, as the moon opens the bud of the blue lotus.
37. He delighted her with his love, as gives the white lotus to bloom; and they both inflamed their mutual passions by their abiding in the heart of one another.
38. She flourished with her youthful enticements and dalliance, like a new grown creeper blooming with its flowers, and he was happy, and careless in her company by leaving the state affairs to the management of the ministers.
39. He sported in the company of his lady love, as the swan sports over a bed of lotuses in a large lake; and indulged his frolics in his swinging cradles and pleasure ponds in the inner apartments.
40. They delighted in the gardens and gardens and in the covered shelters of creepers and flowering plants; and amused themselves in the woods and in walks under the Sandalwood and Gulancha vine shades.
41. They sported by the rows of Mandára trees, and beside the lines of plantain and Kadalí plants; and regaled themselves wandering in the harem, and by the sides of the woods and lakes in the skirts of the town.
42. He wandered afar in distant forests and deserts, and in jungles of Jám and Jambira trees; they passed by paths bordered by Játi or Jasmine plants, and, in short they took delight in everything in the company of one another.
43. The mutual attachment to one another was delightful to the people as the union of the raining sky with the cultivated ground; both tending to the welfare of mankind by the productiveness of the general welfare.
44. They were both skilled in the arts of love and music, and were so united together by their mutual attachment, that the one was a counterpart of the other.
45. Being seated in each others heart, they were as two bodies with one soul; so that the learning of the scriptures of the one, and the skill in painting and fine arts of the other, were orally communicated to and learnt by one another.
46. She from her childhood was restrained in every branch of learning, and he learned the arts of dancing and playing on musical instruments, from the oral instructions of Chúdálá.
47. They learned and became learned in the respective arts and parts of one another; as the sun and moon being set in conjunction, impart to and partake of the qualities of each other.
48. Being mutually situated in the heart of one another, they became the one and the same person and both being in the same inclination and pursuit, were the more endeared to one another.
49. They were joined in one person, as the androgyne body of Umá and Siva on earth; and were united in one soul, as the different fragrances of flowers are mixed up with the common air. Their clearness of understanding and learning of the scriptures led them both in the one and same way.

50. They were born on earth to perform their roles, like the god Vishnu and his consort Lakshmi; they were equally frank and sweet by their mutual affection, and were as informed as communicative of their learning to others.

51. They followed the course of the laws and customs, and attended to the affairs of the people; they delighted in the arts and sciences, and enjoyed their sweet pleasures also. They appeared as the two moons, shining with their beams.

52. They tasted all their sweet enjoyments of life, in the quiet and solitary recesses of their private apartments, as a couple of giddy swans sporting merrily in the lake of the bluesky.

CHAPTER LXXVIII. BEATIFICATION OF CHUDALA.

1. Vasishtha continued:--In this manner did this happy pair, revel for many years in the pleasures of their youth, and tasted with greater zest, every new delight that came on their way day by day.

2. Years repeated their revolutions over their protracted revelries till by and by their youth began to give way to the decay of age; as the broken pitcher lets its waters pour out.

3. They then thought that their bodies are as frail as the waves on the sea; and as liable to fall as the ripened fruits of trees, and that death is not to be averted by anybody.

4. As the arrowy snows rend the lotus leaves, so is our old age ready to batter and shatter our frames; and the cup of our life is drizzling away day by day, as the water held in the palm falls away by sliding drops.

5. While our greed is increasing on our hand, like the Gourd plant in the rainy whether, so does our youth glide away as soon, as the torrent falls from the mountain cliffs to the ground.

6. Our life is as false as a magic play, and the body a heap of rotting things; our pleasures are few and painful, and as fleeting as the flying arrows from the archers bow.

7. Afflictions pounce upon our hearts, as vultures and kites dart upon fish and flesh; and these our bodies are as momentary, as the bursting bubbles of dropping raindrops.

8. All reasoning and practice are as unsound, as the unsolid stem of the plantain tree; and our youth is as fleeting, as a fugacious woman that is in love with many men.

9. The taste of youthful pleasure, is soon succeeded by a distaste to it in old age; just as the spring freshness of plants, gives room to the dryness of autumn; where then is that permanent pleasure and lasting good in this world; which never grows stale, and is ever sweet and lovely.

10. Therefore should we seek that thing, which will support us in all conditions of life, and which will be a remedy of all the evils, which surround us in this world.

11. Being thus determined, they were both employed in the investigation of spiritual philosophy; because they thought their knowledge of the soul to be the only healing balm of the choleric pain of worldliness.

12. Thus resolved, they were both devoted to their spiritual culture, and employed their head and heart, their lives and souls in the inquiry, and placed all their hope and trust in the same.

13. They remained long in the study and mutual communication of their spiritual knowledge; and continued to meditate upon and worship the soul of souls in their own souls.

14. They both rejoiced in their investigations into divine knowledge, and she took a great delight in attending constantly, to the admonitions and sermons of the divine teachers.

15. Having heard the words of salvation, from the mouths of the spiritual scholars, and from their exposition of the scriptures; she continued thus to reflect about the soul by day and night.

16. Whether when engaged in action or not, I see nothing but the one soul in my enlightened and clear understanding; what then, am I that very self, and is it my own self?

17. Whence comes this error of my personality, why does it grow up and where does it exist? It cannot consist in the gross body which knows not itself and is ignorant of everything. Surely I am not this body, and my egoism lies beyond my corporeality.

18. The error then rises in the mind and grows from boyhood to old age, to think one's self as lean or fat as if he were the very body. Again it is usual to say I act, I see etc., as if the personality of one consists in his action; but the acts of the bodily organs, being related with the body, are as insensible and impersonal as the dull body itself.

19. The part is not different from the whole, nor is the product of the one otherwise than that of the others.
20. The mind moves the body as the bat drives the ball, and therefore it must be dull matter also, being apart of the material body, and differing from it in its power of volition only.
21. The determination of the mind impels the organs to their several actions, as the sling sends the pebble in any direction; and this firmness of resolution is no doubt a property of matter.
22. The egoism which leads the body forward in its action, is like the channel that carries the current of a stream in its onward course. This egoism also has no essence of its own and is therefore as inert and inactive as a dead body.
23. The living principle (jiva) is a false idea, as the phantom of a ghost; the living soul is the one principle of intelligence and resides in the form of air in the heart.
24. The life or living principle lives by another inner power, which is finer and more subtle than itself, and it is by means of this internal witness (the soul), that all things are known to us, and not by means of this gross animal life.
25. The living soul lives in its form of vitality, by the primordial power of the intellect, the vital soul which is misunderstood as an intelligent principle, exists by means of this intellectual power.
26. The living soul carries with it the power, which is infused in it by the intellect; as the wind blows in its course the fragrance of flowers, and the channel carries the current of the stream to a great distance.
27. The heart which is the body or seat of the intellect, is nothing essential by itself; it is called chitta or center for concentrating chaitanya of the powers of the intellect, and also the hrid or heart, for its bearing harana of these powers to the other parts of the body; and therefore it is a dull material substance.
28. All these and the living soul also, and anything that appears real or unreal, disappear in the meditation of the intellect, and are lost in it as the fire when it is immersed in water.
29. It is our intelligence (Chaitanya) alone, that awakens us to the knowledge of the unreality and emptiness of gross material bodies. With such reflections as these, Chúdálá thought only how to gain a knowledge of the all-enlightening Intellect.
30. Long did she reflect and ponder in this manner in herself; till at last she came to know what she sought and then exclaimed, "O! I have after long known the imperishable one, that is only to be known".
31. No one is disappointed in knowing the knowable, and what is worth knowing; and this is the knowledge of the intellectual soul and our contemplation of it. All other knowledge of the mind, understanding and the senses and all other things, are but leading steps to that ultimate end.
32. All things besides are mere nothings, as a second moon in the sky; there is only one Intellect in existence, and this is called the great entity or the sum total of all existence.
33. The one purely stainless and holy, without an equal or personality of the form of pure intelligence, the sole existence and joy and everlasting without decay.
34. This intellectual power is ever pure and bright, always on the summit without its rise or fall, and is known among mankind under the names of Brahman, Supreme Soul, and other attributes.
35. The triple names of the Intellect, Intelligence, and Intelligible, are not exactly definitive of His nature; because He is the cause of these faculties, and witness of the functions of reasonings.
36. This unthinkable intellect which is in me, is the exact and undecaying copy of the Supreme Intellect; and evolves itself in the different forms of the mind, and the senses of perception.
37. The intellect involves in itself the various forms of things in the world, as the sea rolls and unrolls the waves in its bosom.
38. This world is truly the appearance of that great intellect, which is like the pure crystal stone and is manifest in this form.

39. The same power is manifest in the form of the world, which has no separate existence except in the mind of the ignorant; because it is impossible for any other thing to exist except the self-existing one.

40. As it is the gold which represents the various forms of jewels, so the intellect represents everything in the world as it sees in itself.

41. As it is the thought of fluidity in the mind, that causes us to perceive the wave in the water, whether it really exists or not; so is the thought in the Divine Mind, which shows the picture of the world, whether it is in being or in not being.

42. And as the Divine Soul appears as the wave of the sea, from its thought of fluidity; so am I the same intellect without any personality of myself.

43. This soul has neither its birth nor death, nor has it a good or bad future state; it has no destruction at anytime; because it is of the form of the various intellect, which is indestructible in its nature.

44. It is not to be broken or burnt; and it is the unclouded luminary of the intellect. By meditating on the soul in this manner, I am quite at rest and peace.

45. I live free from error and rest as calm as the untroubled ocean; and meditate on the invisible one, who is quite clear to me, as the unborn, undecaying and infinite soul of all.

46. It is the empty soul, unrestricted by time or place, stainless by any figure or form, eternal and transcending our thought and knowledge. It is the infinite void, and all attempts to grasp it, are as vain as to grasp the empty air in the hand.

47. This soul pervades equally over all the Sura as well as the Asura races of the earth; but is none of those artificial forms, in which the people represent it in their images of clay, likening the dolls of children.

48. The essences of both the viewer and the view, reside at once in the unity of the intellect; though men are apt to make the distinctions of unity and duality, and of the ego and non ego through their error only.

49. But what error or delusion is there, and how, when and whence can it overtake me, when I have attained my truly spiritual and immortal form, and seated in my easy and quiet state.

50. I am absorbed and extinct in eternity, and all my cares are extinct with my own extinction in it. My soul is in its entranced state between sensibility and insensibility, and feels what is reflected upon it.

51. The soul settled in the great intellect of God, and shining with the light of the Supreme Soul, as the sky is illumed by the luminary of the day. There is no thought of this or that or even of one's self or that of any other being or not being; all is calm and quiet and having no object in view, except the one transcendent spirit.

52. With these reflections, she remained as calm and quiet as a white cloudy spot in the autumnal sky; her soul was awake to the inspiration of divine truth, but her mind was detached from the feelings of love and fear, of pride and pleasure, and quite unsusceptible of delusion.

CHAPTER LXXIX. PRINCESS COMING TO SIGHT OF THE SUPREME SOUL.

1. Vasishtha continued:--Thus did the princess live day by day in the bliss of her soul; and with her views concentrated within herself, she lived as in her own and proper element.

2. She had no passion nor affection, nor any discord nor desire in her heart; she neither coveted nor hated anything, and was indifferent to all; but persistent in her course, and vigilant in her spiritual pursuit.

3. She had got over the wide gulf of the world, and freed herself from the entangling snare of doubts; she had gained the great good of knowing the Supreme Soul, which filled her inward soul.

4. She found her rest in God after her weariness of the world, and in her state of perfect bliss and joy; and her name sounded in the lips of all men, as the model of incomparable perfection.

5. Thus this lady, the princess Chúdálá, became in a short time, acquainted with the true God, by the earnestness of her inquiry.

6. The errors of the world subside in the same manner, under the knowledge of truth, as they rise in the human mind by its addictedness to worldliness.

7. After she had found her repose in that state of perfect blessedness, wherein the sight of all things is lost in its dazzling blaze. She appeared as bright as a fragment of autumnal cloud that is ever steady in its place.
8. Apart from and not related with all, she continued in the meditation of the spirit in her own spirit, as the aged bull remained careless on the mountain top, where he happened to find a green meadow for his pasture.
9. By her constant habit of loneliness, and the elevation of her soul in her solitude, she became as fresh as the new grown plant, with her blooming face shining as the new blown flower.
10. It happened to pass at one time, that the prince Sikhidhwaja came in sight of the unblamable beauty, and being struck with wonder at seeing her unusual gracefulness of her person, he addressed her saying:--
11. How is it, my dear one, that you are again your youthful bloom like the flowery plant of the spring season; you appear more brilliant than the lightsome world under the bright beams of full moon?
12. You shine more brightly, my beloved, than one drinking the ambrosia of life, and as one obtaining the object of her desire, and filled with perfect delight in herself.
13. You seem quite satisfied and lovely with your graceful person, and surpass the bright moon in the beauty of your body; I think you are approaching to me as when the goddess of love (Rati) draws near her favorite Káma.
14. I see your mind rejecting all enjoyments and is stingy of its pleasures; it is tranquil and cool, and elated with spiritual intensity, and is as deep as it is tranquil in its nature.
15. I see your mind spurning the three worlds as if they were straws before it, and tasted all their sweets to its full satisfaction; it is above the endless conflicts and confusions of the world, and is quite charming in itself.
16. O fortunate princess, there is no such gratifications in the enjoyment of earthly possessions, which may equal the spiritual joy of your tranquil mind. The one is as dry as the dryness of the sandy desert, compared with the refreshing water of the Milky Ocean.
17. Being born with your tender limbs resembling the tendrils of young plantains, and the soft shoots of lotus stalks, you seem now to have grown strong and stout in your frame of body and mind.
18. With the same features and figure of your body as before, you have become as another being, like a plant growing up to a tree, under the influence of the revolving seasons.
19. Tell me, whether you have drank the ambrosial nectar of the gods, or obtained your sovereignty over an empire; or whether you have gained your immortality by drinking the elixir of life, or by means of your practice of yoga meditation in either of its form of Hatha or Rájá Yoga?
20. Have you got a kingdom or found out the philosopher's stone; have you gained anything that is more precious than the three worlds, or that you have obtained, O my blue eyed lady! something that is not attainable to mankind?
21. Chudálá responded:--I have not lost my former form, nor am I changed to a new one to come before you at present; but am as ever your fortunate lady and wife.
22. I have forsaken all that is untrue and unreal, and have laid hold of what is true and real; and it is thus that I remain your fortunate consort as ever before.
23. I have come to know whatever is something, as also all that which is nothing at all; and how all these nothings come to appearance, and ultimately disappear into nothing, and it is thus that I remain your fortunate lady as ever.
24. I am as content with my enjoyments as I am without them, as also with those that are long past and gone away; I am never delighted nor irritated at anything whether good or bad, but preserve my equanimity at all events and thus I remain for ever your fortunate consort.
25. I delight only in one empty entity, that has taken possession of my heart, and I take no pleasure in the royal gardens and sports, and thence I am your fortunate princess as ever.
26. I rely constantly in myself (or soul) only, whether when sitting on my seat or walking about in the royal gardens or palaces; I am not fond of enjoyments nor ashamed at their want, and in this manner I continue your fortunate wife as ever.

27. I think myself as the soverule of the world, and having no form of my own; thus I am delighted in myself, and appear as your fortunate and beauteous lady.

28. I am this and not this like wise, I am the reality yet nothing real of any kind; I am the ego and no ego myself, I am the all and nothing in particular, and thus I remain your charming lady.

29. I neither wish for pleasure nor fear any pain, I desire no riches nor hail poverty. I am constant with what I get, and hence I seem so very glad to you.

30. I disport in the company of my associates, who have governed their passions by the light of knowledge, and by the directions of the scriptures, and therefore I seem so very pleasing to you.

31. I know, my lord, that all that I see by the light of my eyes, or perceive by my senses, or conceive in my mind, to be nothing in reality; I therefore see something within myself, which is beyond the perception of the sensible organs, and the conception of the mind; and this bright vision of the spirit, hath made me appear so very bright to your sight.

CHAPTER LXXX. DISPLAY OF THE FIVEFOLD ELEMENTS.

1. Vasishtha related:--Hearing these words of the beauteous lady, her husband had not the intelligence to dive into the meaning of what she said, or to understand what she meant by her reliance in the soul, but jestingly told to her.

2. Sikhidhwaja said:--How hard to understand is your speech, and how unbecoming it is to your age, that being but a girl you speak of great things, go on indulging your royal pleasures and sports as you do in your royal state.

3. Leaving all things you live in the meditation of the formless; and if you have all what is real to sense, how is it possible for you to be so graceful with an unreal nothing?

4. Whoever abandons the enjoyments of life, by saying he can do without them; is like an angry man refraining from his food and rest for a while, and then weakens himself in his hunger and restlessness, and can never retain the gracefulness of his person.

5. He who abstains from pleasures and enjoyments, and subsists upon empty air, is as a ghost devoid of a material form and figure, and lives a bodiless shadow in the sky.

6. He that abandons his food and raiment, his bedstead and sleep, and all things besides; and remains devoutly reclined in one soul only, cannot possibly preserve the calmness of his person.

7. That I am not the body nor bodiless, that I am nothing yet everything; are words so contradictory, that they bespeak no sane understanding.

8. Again the saying, that I do not see what I see, but see something that is quite unseen; is so very inconsistent in itself, that it indicates no sanity of the mind.

9. From these I find you an ignorant and unsteady young lady still, and my frolicsome playmate as before; it is by way of jest that I speak so to you, as you jestingly said these things to me.

10. The prince finished his speech with a loud laughter, and finding it was the noon time of going to bath, he rose up and left the apartment of his lady.

11. At this the princess thought with regret in herself and said, O fie! that the prince has quite misunderstood my meaning, and has not understood what I meant to say by my rest in the spirit, she then turned to her usual duties of the day.

12. Since then the happy princess continued in her silent meditation in her retired seclusion, but passed her time in the company of the prince in the enjoyments of their royal sports and amusements.

13. It came to pass one day that the self-satisfied princess reflected in her mind, upon the method of flying in the air; and though she was void of every desire in her heart, wished to soar into the sky on an aerial journey.

14. She then retired to a secluded spot, and there continued to contemplate about her aerial journey by abstaining from her food, and shunning the society of her comrades and companions.

15. She sat alone in her retirement keeping her body steadily on her seat, and restraining her upheaving breath in the midst of her eye-brows (Khecharí mudrá).

16. Ráma asked:--All motions of bodies in this world whether of moving or unmoving things, are seen to take place by means of the action of their bodies and the impulse of their breathing; how is it possible then to rise upwards by restraint of both of them at once?

17. Tell me sage; by what exercise of breathing or the force of vibration, one attempts the power of volitation; and in consequence of which he is able to make his aerial journey?

18. Tell me how the adept in spirituality or yoga philosophy, succeeds to attend his consummation in this respect, and what processes he resorts to obtain this end of his difficult practice.

19. Vasishtha replied:--There are three ways, Ráma, of attaining the end of one's object, namely; the effort for obtaining the object of pursuit; second, disdain or detestation of the thing sought for; and the third is indifference to the object of desire.

20. The first or attainment of the desirable, is secured by employing the means for its success, the second or detestation hates and slights the thing altogether; and the third or indifference is the intermediate way between the two.

21. Whatever is pleasurable is sought after by all good people, and anything that is contrary to this, is avoided by everyone; and the intermediate one is neither sought nor shunned by anybody.

22. But no sooner does the intelligent, learned devotee, come to the knowledge of his soul and become spiritualized in himself; than all these three states vanished from his sight, and he feels them all the same to him.

23. As he comes to see these worlds full with the presence of God, and his intellect takes its delight in this thought, he then remains in the midmost state of indifference or loose sight of that also.

24. All wise men remain in the course of neutrality, which the ignorant are in eager pursuit of their objects in vain, but the dispassionate and recluse shun everything. Hear me now tell you the ways to consummation.

25. All success is obtained in course of proper time, place, action and its instruments; and this gladdens the hearts of a person, as the spring season renovates the earth.

26. Among these four, preference is given to actions, because it is of highest importance in the bringing about of consummation.

27. There are many instruments of aviation, such as the use of Gutika, pills, application of Collyrium, the wielding of sword and the like; but all these are attended with many evils, which are prejudicial to holiness.

28. There are some gems and drugs, as also some mantras or mystic syllables, and likewise some charms and formulas prescribed for this purpose; but these being fully explained, will be found harmful to holy yoga.

29. The mount Meru and Himalaya, and some sacred spots and holy places, are mentioned as the seats of divine inspiration; but a full description of them, will tend to the violation of the aim of holy meditation or yoga.

30. Therefore hear me now relate unto you, something regarding the practice of restraining the breath, which is attended with its consequence of consummation; and is related with the narrative of Sikhidhwaja, and is the subject of the present discourse.

31. It is by driving away all desires from the heart, beside the only object in view, and by contracting all the orifices of the body; as also by keeping the stature, the head and neck erect, that one should attend the practices enjoined by the yoga scriptures.

32. Moreover it is by the habit of taking pure food and sitting on clean seats that one should ponder into the deep sense and sayings of the scriptures, and continue in the course of good manners and right conduct in the society of the virtues, by refraining from worldliness and all earthly connections.

33. It is also by refraining from anger and greed, and abstaining from improper food and enjoyments, that one must be accustomed to restrict his breathings in the course of a long time.

34. The wise man that knows the truth, and has his command over his triple breathings of inspiration, expiration, and retention (puraka, rechaka, and kumbhaka), has all his actions under his control, as a master has all his servants under his complete subjection.

35. Know Ráma, that all the well being of a man being under the command of his vital breath; it is equally possible for everyone, both to gain his sovereignty on earth, as also to secure his liberation for the future by means of his breath.
36. The breath circulates through the inner lung of the chest, which encircles the entrails of the whole inner frame; it supplies all the arteries with life, and is joined to by all the intestines in the body as if they to that common channel.
37. There is the curved artery resembling the disc at the top of lute, and the whirling current of waters in the sea; it likens the curved half of the letter Om, and is situated at a circlet in the base or lower-most gland. (called the kula kundaliní nadhi).
38. It is deep seated at the base of the bodies of the gods and demigods, of men and beasts, of fishes and fowls, of insects and worms, and of all aquatic molluscs and animals at large.
39. It continues curved and curbed in the form of a folded snake in winter, until it unfolds its twisted form under the summer heat (intestinal heat), and lifts its hood likening the disc of the moon. (upper most crown of the head).
40. It extends from the lower base, and passing through the cavity of the heart, touches the holes between the eye brows; and remains in its continued vibration by the wind of the breath.
41. In the midst of that curved artery (kundaliní nadhi), there dwells a mighty power like the central core within the soft cell of the plantain tree, which is continually vibrating, like thrilling wires of the Indian lute.
42. This is called the curved artery (kundaliní) on account of its curved shape, and the power residing in it is that prime mobile force, which sets to motion all the parts and powers of the animal body.
43. It is constantly breathing like hissing of an infuriated snake and with its open mouths, it keeps continually blowing upwards, in order to give force to all the organs.
44. When the vital breath enters into the heart, and is drawn in by the curved Kundaliní; it then produces the consciousness of the mind, which is the ground of the seeds of all its faculties.
45. As the Kundaliní thrills in the body, in the manner of a bee fluttering over a flower; so does our consciousness throb in the mind, and has the perception of the nice and delicate sensations.
46. The Kundaliní artery stirs as quickly to grasp its gross objects, as our consciousness is roused at the perception of the object of the finer senses of sight etc.. These come in contact with one another, as an instrument lays hold of some material.
47. All the veins in the body are connected with this grand artery, and flow together like so many cellular vessels into the cavity of the heart, where they rise and fall like rivers in the sea.
48. From the continued rise and fall of this artery, it is said to be the common root or source of all the sensations and perceptions in the consciousness.
49. Ráma regained:--How is it sage, that our consciousness coming from the infinite intellect at all times and places, is confined like a minute particle of matter, in the cellular vessel of the curved Kundaliní artery, and there it rises and falls by turns.
50. Vasishtha replied:--It is true, O sinless Ráma, that consciousness is the property of the infinite intellect, and is always present in all places and things with the all pervading intellect; yet it is sometimes compressed in the form of a minute atom of matter in material and finite bodies.
51. The consciousness of the infinite intellect is of course as infinite as infinity itself; but being confined in corporeal bodies, it is fused as a fluid to diffuse over a small space. So the sunshine that lightens the universe appears to flush over a wall or any circumscribed place.
52. In some bodies it is altogether lost, as in mineral substances which are unconscious of their own existence; and in others it is fully developed, as in the gods and human species; while in some it is imperfectly developed, as in the vegetable creation, and in others it appears in its perverted form, as in the inferior animals. So everything is found to have its consciousness in some form or other.
53. Hear me moreover to explain you, the manner in which consciousness appears in its various forms and degrees, in the different bodies of animated beings.

54. As all cavities and empty spaces are comprised under the term air, so are all intelligent as well as unintelligent beings comprehended under the general category of the one ever existent intellect, which pervades all things in the manner of vacuum.
55. The same undecaying and unchanging entity of the intellect, is situated somewhere in the manner of pure consciousness, and elsewhere in the form of the subtle form of the fivefold elements.
56. This fivefold element of consciousness is copied into many other fivefolds, as a great many lamps are lighted from one lamp; these are the five vital airs, the mind and its fivefold faculties of the understanding; the five internal and the five external senses and their five fold organs, together with the five elementary bodies; and all having the principles of their growth, rise and decay, as also their states of waking, dreaming and sleeping ingrained in them.
57. All these fivefolds abide in the different bodies of the gods and mortals, according to their respective natures and inclinations.
58. Some taking the forms of places, and others of the things situated in them; while some take the forms of minerals, and others of the animals dwelling on earth.
59. Thus is this world the production of the action of the said fivefolds, having the principle of intellectual consciousness, presiding over the whole and every part of it.
60. It is the union of these fivefolds in gross bodies, that gives them their intelligence; hence we see the mobility of some dull material bodies, as also the immobility of others.
61. As the wave of the sea is seen to roll in one place, and to be dull and at a lull in another; so is this intellectual power in full force in some bodies, and quite quiescent in others.
62. As the sea is calm and still in one place, and quite boisterous in another; so is the fivefold body either in motion or at rest in different places.
63. The fivefold body is mobile by means of the vital airs, and the vital life (jīva) is intelligent by cause of its intelligence; the rocks are devoid of both, but the trees have their sensibility by reason of their being moved by the breath of winds; and such is the nature of the triple creation of animals, minerals and vegetables.
64. Different words are used to denote the different natures of things; thus fire is the general name for heat, and frost is that of coldness in general.
65. It is the difference in the desires of the mind, which by being matured in time, dispose the fivefold elements in the forms of their liking.
66. The various desires of the mind, that run in their divers directions, are capable of being collected together by the wise, and employed in the way of their best advantage and well being.
67. The desires of men tending either to their good or evil are capable of being roused or suppressed, and employed to their purposes by turns.
68. Man must direct his desires to that way, which promises him the objects of his desires; or else it will be as fruitless, as his throwing the dust at the face of the sky.
69. The great mountains are but heaps of the fivefold elements, hanging on the tender and slender blade of consciousness, and these moving and unmoving bodies, appear as worms on the tree of knowledge.
70. There are some beings with their desires lying dormant in them, as the unmoving vegetable and mineral productions of the earth; while there are others with their ever wakeful desires, as the deities, daityas and men.
71. Some are filled with their desires, as the worms and insects in the dirt; and others are devoid of their desires as the emancipate yogis, and the heirs of salvation.
72. Now every man is conscious in himself of his having the mind and understanding, and being joined with his hands, feet and other members of his body, formed by the assemblage of the fivefold materials.
73. The inferior animals have other senses, with other members of their bodies; and so the immoveables also have some kind of sensibility, with other sorts of their organs.
74. Thus my good Rāma! do these fivefold elements, display themselves in these different forms in the beginning, middle, and end of all sensible and insensible and moving and unmoving beings.

75. The slightest desire of any of these, be it as minute as an atom, becomes the seed of aerial trees producing the fruits of future births in the forms of the desired objects.

76. The organs of sense are the flowers of this tree (of the body), and the sensations of their objects are as the fragrance of those flowers, our wishes are as the bees fluttering about the pistils and filaments of our unsteady efforts and exertions.

77. The clear heavens are the hairy tufts, resting on the stalks of the lofty mountains; its leaves are the blue clouds of the sky, and the ten sides of the firmament, are as the spreading creepers stretching all about it.

78. All beings now in being, and those coming into existence in future, are innumerable in their number, and are as the fruits of this tree, growing and blooming and falling off by turns.

79. The five seeds of these trees grow and perish of their own nature and spontaneity, also perish of themselves in their proper time.

80. They become many from their sameness, and come to exhaust their powers after long inertness; and then subside to rest of their own accord like the heaving waves of the ocean.

81. On one side, there swelling as huge surges, and on the other sinking low below the deep, excited by the heat of the dullness on the one hand, and hushed by the coolness of reason on the other.

82. These multitudes of bodies, that are the toys or play things of the fivefold essences, are destined to remain and rove for ever in this world, unless they come under the dominion of reason, and are freed from further transmigration.

CHAPTER LXXXI. INQUIRY INTO AGNI, SOMA OR FIRE AND MOON

1. Vasishtha continued:--The seeds of these pentuples are contained in the inside of the great artery, and are expanding every moment by the vibration of the vital breath in the beings.

2. The vibration of the Kundaliní being stopped, it roused the intellect by its touch, and the rising of the intellect is attended with rising of the intellectual powers as follows.

3. This intellect is the living principle from its vitality, and the mind from its mental powers; it is the volitive principle from its volition, and is called the understanding, from its understanding of all things.

4. It becomes egoism with its eight fold properties called the puryashtakas, and remains as the principle of vitality in the body in the form of the Kundaliní artery.

5. The intellect abides in Kundaliní entrail in the form of triple winds. Being deposited in the bowels and passing downwards, it takes the name of the apána wind; moving about the abdomen it is called the samána wind; and when seated in the chest it rises upwards, it is known by the name of the udána wind.

6. The apána wind passing downward evacuates the bowels, but the samána wind of the abdominal part serves to sustain the body; and the udána rising upward and being let out, inflates and invigorates the frame.

7. If after all your efforts, you are unable to repress the passing off of the downward wind; then the person is sure to meet his death, by the forcible and irrepressible exit of the apána wind.

8. And when one with all his attempts, is unable to suppress his rising breath of life; but it forces of his mouths or nostrils, it is sure to be followed by his expiration.

9. If one by his continual attention, can succeed to repress the outward and inward egress of his vital breath, and preserve calm quiet of his disposition, he is sure to have his longevity accompanied with his freedom from all diseases.

10. Know that the inaction of the smaller arteries, is attended with diseases of the body, but the disfunction of the greater arteries is followed by serious diseases.

11. Ráma said:--Tell me, O holy sage! how our health and sickness are connected with the organs and arteries of the body?

12. Vasishtha replied:--Know Ráma, that uneasiness and sickness, are both of them the causes of pain to the body; their healing by medicine is their remedy, which is attended with our pleasure; but the killing of them at once by our liberation, is what contributes to our true joy.

13. Some times the body is subject both to uneasiness and sickness also, as the causes of one another; sometimes they are both alleviated to give us pleasure, and at others they come upon us by turns to cause our pain only.

14. It is ailing of the body, that we call our sickness, and it is the trouble of the mind that we term our uneasiness. Both of them take their rise from our inordinate desires, and it is our ignorance only of the nature of things, that is the source of both.

15. Without the knowledge of the natures and virtues of things, and the want of the government of our desires and desires, that the heart string loses its thinness and even course; and is swollen and hurried on by the impulse of passions and inordinate desires.

16. The exultation at having obtained something, and ardour for having more; equally boil the blood of the heart, and shroud the mind under a shadow of infatuation, as an impenetrable cloud in the rainy whether.

17. The ever increasing greediness of the mind, and the subjection of the intellect under the dominion of fool hardiness, drives men to distant countries in search of a livelihood.

18. Again the working at improper seasons, and the doing of improper actions; the company of infamous men, and aptitude to wicked habits and practices.

19. The weakness and fulness of the intestines caused by sparing food on the one hand, and its excess on the other, cause the derangement of the humours and the disorder of the temperament.

20. It is by cause of this disordered state of the body, that a great many diseases grow in it, both by reason of the deficit as well as the excess of its humours; as a river becomes foul both in its foulness and low water in the rain and summer heat.

21. As the good or bad inclinations of men, are the results of their actions of prior and present births, so the anxieties and diseases of the present state, are the effects of the good and bad deeds both of this life as also those of the past.

22. I have told you Ráma, about the growth of the diseases and anxieties in the most typical bodies of men; now hear me tell you the mode of eradicating them from the human temperament.

23. There are two sorts of diseases here common to human nature, namely the ordinary ones and the essential. The ordinary ones are the occurrences of daily life, and the essential is what is inborn in our nature.

24. The ordinary anxieties are removed by the attainments of the objects in want; and the diseases growing out of them, are also removed by the removal of our anxious cares.

25. But the essential infirmities of one's dispositions, being bred in the blood and bone, cannot be removed from the body, without the knowledge of the soul; as the error of the snake in the rope, is removed only by examination of the rope.

26. The false affections of the mind, being known as the source of the rise of all our anxious cares and maladies; it is enough to put a stop to this main spring in order to prevent their outlets, so the stream that breaks its banks in the rains, carries away the trees that grew by it in its rapid course.

27. The nonessential or extrinsic diseases that are derived from without are capable of being removed by the application of drugs, the spell of mantras, and propitiating as well as preventative charms; as also by medicaments and treatments, according to the prescriptions of medical science and the practice of medical men.

28. You will know Ráma, the efficacy of baths and bathing in holy rivers, and are acquainted with the expiatory mantras and prescriptions of experienced practitioners; and as you have learnt the medical scriptures, I have nothing further to direct you in this matter.

29. Ráma rejoined:--But tell me sage, how the intrinsic causes produce the external diseases; and how are they removed by other remedies than those of medicinal drugs, as the muttering of mantra incantations and observance of pious acts and ceremonies.

30. Vasishtha replied:--The mind being disturbed by anxieties the body is disordered also in its functions, as the man that is overtaken by anger, loses the sight of whatever is present before his eyes.

31. He loses sight of the broad way before him, and takes a devious course of own; and like a stag pierced with arrows, flies from the beaten path and enters himself amidst the thicket.

32. The spirit being troubled, the vital spirits are disturbed and breathe out by fits and short periods; as the waters of a river being disturbed by a body of elephants, rise above its channel and over flow the banks.
33. The vital airs breathing irregularly, derange the lungs and nerves and all the veins and arteries of the body; as the misrule in the government, puts the laws of the kingdom into disorder.
34. The breathings being irregular, unsettles the whole body; by making the blood vessels quite empty and dry in some parts, and full and stout in others, resembling the empty and full flowing channels of rivers.
35. The want of free breathing is attended both with indigestion and bad digestion of the food, and also evaporation of the lymph and blood that it produces; and these defects in digestion, bring forth a great many sicknesses in the system.
36. The vital breaths carry the essence of the food we take to the interior organs, as the currents of a river carry the floating woods down the stream.
37. The crude matter which remains in the intestines, for want of its assimilation into blood, and circulation in the frame by restraint of breathing; turn at the end to be sources of many sicknesses in the constitution.
38. Thus it is that the troubled states of the mind and spirit, produce the diseases of the body, and are avoided and removed by want of mental anxiety. Now hear me tell you, how the mantra-exorcism serve to drive away the diseases of the body.
39. As the Haritakí fruit is purgative of its own nature, and purges out the impurities from the bodies; so the mental labor into the mysterious meaning of the mantras, removes the crude diseases from the frame.
40. I have told you Ráma, that pious acts, holy service, virtuous deeds and religious observances, serve also to drive the diseases from the body; by their purifying the mind from its impurities, as the gold is purified by the touch stone.
41. The purity of the mind produces a delight in the body; as the rising of the full moon, spreads the gentle moonbeams on earth.
42. The vital airs breathe freely from the purity of the mind, and these tending to help the digestive process in the stomach, produce the nutrition of the body, and destroy the germ of its diseases.
43. I have thus far related to you, Ráma! concerning the causes of the rise and fall of the diseases and distempers of the living body, in connection with the subject of the main artery of Kundaliní; now hear me relate to you regarding the main point of one's attainment of perfection or (siddhi) by mean of his yoga practice.
44. Now know the life of the eightfold human body, to be confined in the Kundaliní artery, as the fragrance of the flower is contained in its inner filament.
45. It is when one fills the channel of this great artery with his inhaling breath, and shuts it at its mouth, and becomes as calm as a stone; he is then said to have attained his rock like fixity and firmness, and his siddhi or consummation of garima or inflation.
46. Again when the body is thus filled with the inflated air, and the wind confined in the Kundaliní artery, is carried upwards by the vital breath (of respiration), from the base or fundamental tube at the bottom, to the cell of the cranium in the head, it touches the consciousness seated in the brain, and drives away the fatigue of the process.
47. Thence the wind rises upward as smoke into the air, carrying with it the powers of all the arteries attached to it like creepers clinging to a tree; and then stands as erect as a stick, with its head lifted upwards like the hood of a snake.
48. Then this uprising force carries the whole body, filled with wind from its top to toe into the upper sky; as an aerosol floats upon the water, or as air balloon rises in the air.
49. It is thus that the yogis make their aerial excursions, by means of the compression of air in the wind pipes in their bodies; and are as happy as poor people feels themselves at having the dignity of the king of gods.
50. When the force of the exhaling breath (rechaka) of the cranial tube, constrains the power of the Kundaliní, to stand at the distance of twelve inches above in the outside of the head-gate (Brahma Nadi) between eye-brows.

51. And as the same exhaling makes it remain there for a moment by preventing its entering into any other passage, it is at that instant that one comes to see the supernatural beings before his sight.

52. Ráma said:--Tell me sage, how we may be able to see the supernatural Siddhas, without feeling them by the rays and light of our eye sight, and without having any supernatural organ of perception of our own?

53. Vasishtha replied:--It is true, Ráma, as you say, that the aerial spirit of Siddhas, are invisible to earthly mortals with the imperfect organs of their bodies, and without the aid of supernatural organs.

54. It is by means of the clairvoyance obtained by the practice of yoga, that the aerial and beneficent Siddhas became visible to us like the appearances in our dreams.

55. The sight of the Siddhas is like that of persons in our dream, with this difference only, that the sight of a Siddha is filled with many real benefits and blessings accumulating thereby unto the beholder.

56. It is by the practice of posting the exhaled breath, at the distance of twelve inches on the outside of the mouth, that it may be made to enter into the body of another person.

57. Ráma said:--But tell me sage, how you maintain the immutability of nature? I know you will not be displeased at this interruption to your discourse, because good teachers are kindly disposed, to solve even the intricate of their hearers.

58. Vasishtha replied:--It is certain that the power known as nature, is manifest in the will of the spirit, in its acts of the creation and preservation of the world.

59. Nature being nothing in reality, but the states and powers of things; and these are seen some times to differ from one another, as the autumnal fruits are found to grow in the spring at Assam.

60. Vasishtha replied:--All this universe is one Brahman or the immensity of God, and all its variety is the unity of the same. These different existences and appearances, are only our verbal distinctions for ordinary purposes, and proceeding from our ignorance of the true nature of Brahmán. We know not why these words concerning divine nature, which are irrelevant to the main subject, are introduced in this place.

61. Ráma rejoined:--Tell me sage, how our bodies are thinned as well as thickened, in order to enter into very narrow, passages as also to feel and occupy large spaces?

62. Vasishtha replied:--As the rubbing together of the wood and saw, causes a split in the midst; and as the friction of two things produces a fire between them, in the same manner does the frication of the inhaling and exhaling breath, divide the two prána and apána air currents, and produce the digestive fire in the abdomen.

63. There is a muscle in the abdominal part of these ugly machine of the internal body, which extends as a pair of bellows both above and below the navel, with their mouths joined together and shaking to and fro like a willow moved by the water and air.

64. It is under these bladder that the kundaliní artery rest in her quiescent state; and ties as a string of pearls in a casket of the yellow Padmariya James.

65. Here the kundaliní string turns and twirls round like a string beads counted about the finger; and coils also with its reflected head and a hissing sound like the hood of a snake stricken by a stick.

66. It thrills in the string of the lotus like heart, as a bee flutters over the honey cup of the lotus flower; and it kindles our knowledge in the body like the luminous sun amidst the earth and sky.

67. It is then that the action of the heart moves all the blood vessels in the body to their several functions; as the breeze of the outer air, shakes the leaves of trees.

68. As the high winds rage in the sky and break down the weaker leaves of the branches of trees, so do the vital airs coil in the body and crush the soft food, that has been taken in the stomach.

69. As the winds of the air batter the lotus leaves, and at last dissolve them into the native element; so the internal winds break down the food like the leaves of trees, and convert the food ingested in the stomach into chyle, blood, flesh, skin, fat, marrow and bones one after another.

70. The internal airs clash against one another the produce of the gastric fire, as the bamboos in the wood produce the living fire by their friction.

71. The body which is naturally cold and cold-blooded, becomes heated in all its parts by this internal heat, as every part of the world becomes warmed by the warmth of the sun.
72. This internal fire which pervades throughout the frame and flutters like golden bees over the lotus-form heart, is meditated upon as twinkling stars in the minds of the ascetic yogis.
73. Reflections of these lights are attended with the full blaze of intellectual light, whereby the meditative yogi sees in his heart objects, which are situated at the distance of millions of miles from him.
74. This digestive fire being continually fed by the fuel of food, continues to burn in the lake of the lotus-like muscle of the heart, as the undersea fire burns latent in the waters of the seas.
75. But the clear and cold light which is the soul of the body, bears the name of the serene moon; and because it is the product of the other fire of the body, thence called the somagni or the residence of the moon and fire.
76. All hotter lights in the world are known by the names of suns; and all colder lights are designated as moons; and as these two lights cherish the world, it is named as the solar fire and lunar fire also.
77. Know after all the world to be a manifestation of the combination of intelligence and ignorance, as also of an admixture of reality and unreality among who has made it as such in himself manifest in this form.
78. The learned call the light of intelligence, by the terms knowledge, sun and fire, and designate the unrealities of ignorance, by the names of dullness and darkness, ignorance and the coldness of the moon.
79. Ráma said:--I well understand that the product of the air of breath etc.; and that the air proceeds from the moon, but tell me sage, whence comes the moon into existence?
80. Vasishtha replied:--The fire and moon are the mutual causes and effects of one another, as they are mutually productive as well as destructive of each other by turns.
81. Their production is by alternation as that of the seed and its sprout. Their repetition is as the return of day and night. They last awhile and are lost instantly like the succession of light and shade.
82. When these opposites come to take place at the one and same time, you see them stand side by side as in the case of the light and shade occurring into the daytime, but when they occur at different times, you then see the one only at a time without any trace of the other, as in the occurrence of the daylight and nocturnal gloom by turns.
83. I have also told you of two kinds of causality; namely, the one in which the cause is co-existent with its effect, and the other wherein the effect comes to appearance after disappearance of its cause or the antecedent.
84. It is called the synchronous causation which is coeval with its effect, as the seed is coexistent with its germ, and the tree is contemporaneous with the produced seed.
85. The other is named the earlier cause, which disappears before the appearance of its consequent effect; as the disappearance of the day is the cause of its subsequent night; and the past cause of the night, causes the delaying of the following day.
86. The former kind of the united cause and effect; is exemplified in the instance of the doer and the earthen pot, both of which are in existence; and this being evident to sight, requires no example to elucidate it.
87. The kind of the disunited cause and effect in which the effect is unassociated with its (cause); the succession of day and night to one another, is a sufficient proof of the absence of its antecedent causality.
88. The rationalists that deny the causality of an unevident cause, are to be disregarded as fools for ignoring their own convictions, and must be spurned with contempt.
89. Know Ráma, that an unknown and absent cause is as evident as any present and tangible cause, which is perceptible to the senses; for who can deny the fact, that it is the absence of fire that produces the cold, and which is quite evident to every living body.
90. See Ráma, how the fire ascends upward in the air in form of fumes, which take the shape of clouds in the blue sky, which being transformed afterwards into fire; becomes the immediate cause of the moon.

91. Again the fire being extinguished by cold, sends its watery particles upwards, and this moisture produces the moon, as the absent or remote cause of the same.
92. The undersea fire likewise that falls into the feeding on the foulness of the seven oceans, and swallows their briny waters, disgorges their gases and fumes in the open air, and these flying to the upper sky in the form of clouds, drop down their purified waters in the form of sweet milky fluids in the Milky Ocean.
93. The hot sun also devours the frigid ball of the moon (moonbeams), in the conjunction at the dark fortnight, and then ejects her out in their opposition in the bright half of every month, as the stork throws off the tender stalk of the lotus which it has taken.
94. Again the winds that suck up the heat and moisture of the earth in the spring and hot whether, drop them down as rainwater in the rainy season, which serves to renew the body of exhausted nature.
95. The earthly water being carried up by the sunbeams, which are called his hands, are converted into the solar rays, which are the immediate cause of fire.
96. Here the water becomes fire both by deprivation of its fluidity and frigidity, which is the remote cause of its formation as also by its acquirement of dryness and warmth; which is the immediate of its transformation to the fiery element.
97. The fire being absent, there remains the presence of the moon; and the absence of the moon, presents the presence of fire.
98. Again the fire being destroyed, the moon takes its place; in the same manner, as the departure of the day introduces the night instead of it.
99. Now in the interval of day and night, and in the interim of daylight and darkness, and in the midst of shade and light, there is a midmost point and a certain figure in it, which is unknown to the learned.
100. That point is no nothingness nor an empty voidness. Nor it is a positive entity and the real pivot and connecting link of both sides. It never changes its central place between both extremes of this and that or the two states of being and not being.
101. It is by means of the two opposite principles of the intelligent soul and inert matter, that all things exist in the universe; in the same manner, as the two contraries of light and darkness bring on the day and night in regular succession.
102. As the course of the world commenced with the union of mind and matter, or the mover and the moved from the beginning; so the body of the moon, came to be formed by an admixture of aqueous and nectarious particles in the air.
103. Know Ráma, the beams of the sun to be composed of fire or fiery particles, and the solar light to be the brightness of the intellect; and the body of the moon to be but a mass of dull darkness.
104. The sight of the outward sun in the sky, destroys the out spreading darkness of night; but the appearance of the intellectual luminary, dispels the spreading over gloom of the world from the mind.
105. But if you behold your intellect in the form of the cooling moon, it becomes as dull and cold as that satellite itself; just as if you look at a lotus at night, you will not find it to be as blooming as at sunshine.
106. Fire in the form of sunlight enlightens the moon, in the same manner as the light of the intellect illumines the inner body; our consciousness is as the moonlight of the inner soul, and is the product of the sun beams of our intellect.
107. The intellect has no action, it is therefore without attribute or name; it is like light on the lamp of the soul, and is known as any common light from the lantern which shows it to the sight.
108. The eagerness of this intellectual after the knowledge of the intelligibles, brings it to the intelligence of the sensible world; but its thirst after the unintelligible one, is attended with the precious gain of its Kaivalya or oneness with the self same one.
109. The two powers of the fire and moon (agni-soma), are to be known as united with one another in the form of the body and its soul, and their union is expressed in the scriptures as the contact of the light and lighted room with one another, as the reflection of the sunshine on the wall.
110. They are also known to be separately of themselves, in different bodies and at different times; such as bodies addicted to dullness, are said to be moved by the lunar

influence; and persons advancing in their spirituality, are said to be led on by force of the solar power.

111. The rising breath (prána) which of its nature hot and warm, is said to be agni or fiery; and setting breath of apána which is cold and slow is termed the soma or lunar, they abide as the light and shade in everybody, the one rising upward and passing by the mouth, and the other going down by the anus.

112. The apána being cooled gives rise to the fiery hot breath of prána, which remains in the body like the reflection of something in a mirror.

113. The light of the intellect produces the brightness of consciousness, and the sunbeams reflect themselves as lunar orbs; in the dew drops on lotus leaves at early dawn.

114. There was a certain consciousness in the beginning of creation, which with its properties of heat and cold as those of agni and soma; came to be combined together in the formation of human body and mind.

115. Strive Ráma, to settle yourself at that position of the distance of twelve inches outside the mouth apána, where the sun and moon of the body (prána and apána) meet in conjunction.

116. Stay from there, where, in the heart-space, moon (apana) can be obtained in its pure existence in the place of the sun (prana).

117. The sun of pure Consciousness is said to be of the form of Agni or heat and the moon of the form of cold. Stay firm where there these two are established in their images. (Prana and Apana).

118. Know you, O sinless one, that in the body the transit and concurrence of agni and moon take place. The other transits and combinations that occur outside in time are worthless.

119. O Rama! You shall shine among the wise if you can appreciate and know and feel that the external transits and combinations like Uttarayana and Dakshinayana occur inside the body (by the movements of vital airs). Otherwise, you can not shine.

CHAPTER LXXXII. YOGA INSTRUCTIONS FOR ACQUIREMENT OF POWERS.

1. Vasishtha, continued—Hear me now tell you, how the bodies of yogis are capable of expansion and contraction at will; as to reduce to atomic proportions and expand to gross dimensions.

2. There is above the lotus-like partition of the heart, a blazing fire emitting its sparks, like gold colored butterflies flirting about it, and flaring as flashes of lightning in the evening clouds.

3. It is fanned and roused by the flaming animal spirit, which blows over it as with the breath of the wind; it pervades the whole body without burning it, and shines as brightly as the sun in the form of our consciousness.

4. Being then lighted into a blaze in an instant, like the early raise of the rising sun gleaming upon the morning clouds; it melts down the whole body, as the burning furnace dissolves the gold in the crucible.

5. Being unextinguishable by water, it burns the whole outer body down to the feet; and then it coils inside the body, and remains in the form of the mind in the spiritual body of man.

6. Having then reduced the inner body likewise, it becomes lifeless of itself; and becomes extinct as the frost at the blowing of winds.

7. The force of the Kundaliní, being put out to the fundamental artery of the rectum; remains in the voidness of the spiritual body, like a shadow of the smoke of fire.

8. This smoky shade parades over the heart like a dark colored maiden, and encloses in her bosom the subtle body composed of its mind and understanding, the living principle and its egoism.

9. It has the power to enter into the porous fibers of lotuses to penetrate the rocks, to stretch over the grass, to pop into houses and stones, to pry in the sky and ply in the ground, and remain and move about everywhere in the manner it likes of its own will.

10. This power produces consciousness and sensibility, by the sap and serum which it supplies to the whole body; and is itself filled with juice, like a leather bag that is dipped into a well or water.

11. This great artery of Kundaliní being filled with gastric fire, forms the body in any shape it likes; as an artist draws the lines of a picture in any form, as it is pictured in his mind.
12. It supplies the embryonic seed placed in the foetus of the mother, with the power of its evolution into the fleshy and bony parts of its future body; as the tender sprout of the vegetative seed, grows in time to a hard woody tree.
13. Know Ràma, this certain truth which is acknowledged by the wise, that the living principles acquire its desired state and stature, be it that of a mountain or bit of straw.
14. You have heard. O Ràma! of certain powers as of diminishing and increasing the bulk and stature of the body, attainable by the practice of yoga; you will now hear me give you an interesting lecture, regarding the attainment of these capacities by means of knowledge or jnána.
15. Know for certain that there is but only one intelligent principle of the Intellect, which is inscrutable, pure and most charming; which is minuter than the minutest, perfectly tranquil and is nothing of the mundane world or any of its actions or properties.
16. The same intellect (chit) being collected in itself into an individuality from the undivided whole, and assuming the power of will or volition itself, becomes the living soul by transformation of its pure nature to an impure one.
17. The will is a fallacy, and the body is a mistake;; and the ignorant alone distinguish the living soul from the Universal Spirit, as the ignorant child sees the demon in a shadow.
18. When the lamp of knowledge brings the mind to the full light of truth, then the error of volition is removed from the living soul, as the cloud of the rainy whether are dissipated in autumn.
19. The body has its rest, after the wishes have subsided in the mind; just as the lamp is extinguished after its oil is exhausted.
20. The soul that sees the truth, has no more the knowledge of his body; as the man awakened from his sleep, has no longer the apparitions of his dream appearing before him.
21. It is the mistaking of the unreal for the real or what is the same, the ascribing of reality to the unreality that gives the color of reality to false material bodies; but the knowledge of the truth removes the error of the corporal body, and restores the soul to its accustomed splendour and true joy.
22. But the error of taking the material body for the immaterial soul, is so deep rooted in the mind; that it is as difficult to remove, as it is for the strongest sun beams to perceive the mental gloom of men.
23. This impenetrable darkness of the mind, is only to be perceived by the sunshine of knowledge; that our soul is the seat of immaculate and all pervading spirit of God, and that I myself am no other than the pure intellect which is in me.
24. Those that have known the Supreme Soul meditate on it in this manner in their own souls, until they find themselves to be assimilated to the same by their intense thought of it.
25. It is hence, O Ràma! that some men convert the deadly poison to sweet ambrosial food, and change the delicious nectar to bitter gall.
26. So whatever is thought upon with intensity in any manner and on any occasion, the same comes to take place as it is seen in many instances.
27. The body when seen in the light of a reality, is found to be a real existence; but being looked upon as an unreality, it vanishes into nothing.
28. You have thus heard from me, o righteous Ràma! the theoretical mode of attaining the capacities of magnifying and minimizing one's person at will; I will now tell you of another method of gaining these powers, to which you shall have now to attend.
29. You can practice by exhalation of your rechaka breath, to extract your vital power from the cell of your Kundaliní artery, and infuse it into another body; as the winds of the air, carry the fragrance of flowers into the nostrils.
30. The former body is left lifeless like a log of wood or block of stone, and such is the relation between the body and life; as that of a basket and its water, which is poured out to enliven the plants.
31. Thus is the life infused in all movable and immovable things, in order to enjoy the pleasures of their particular states at its pleasure.

32. The living soul having tasted the bliss of its complete state, returns to its former body if it is still in existence, or it goes and settles somewhere else, as it may best suit its taste.

33. The yogis thus pass into all bodies and lives with their conscious souls, and fill the world also by magnifying their spirits over all space.

34. The yogi who is lord of himself by his enlightened understanding, and his knowledge of all things beside their accompanying evils; obtains in an instant whatever he wants to have, and which is present before the brightness of divine light.

CHAPTER LXXXIII. STORY OF THE MISERLY KIRÁTA.

1. Vasishtha continued:---Thus Queen Chudála was possessed of the qualities of contracting and expanding herself to any form, and became so expert in these by their continued practice of them;

2. That she made her aerial journey and navigated at pleasure over the expanse of waters; she moved on the surface of the earth, as the river Ganges glides on in her silent course.

3. She dwelt in the bosom of her lord, as the goddess of prosperity abides in the heart of Hari, and travelled in a moment with her mind over every city and country over the earth.

4. This fairy lady fled in the air, and flashed like the lightning with the flashes of her twinkling eyes; she passed as a shadow over the earth, as a body of clouds passes over a range of mountains.

5. She passed without any hazard through the grass and wood, stones and clods of earth, and through fire and water and air and vacuum, as a thread passes through hole of a heart.

6. She lightly skimmed over the mountain peaks, and pryed through the regions of the rulers of all the sides of heaven; she penetrated into the cavities of the empty womb of voidness, and had a pleasant trip whatever she directed (the mind) in her flight.

7. She conversed freely with all living beings, whether they move or prone on the ground as the beast of earth, or crawl upon it as the snakes and insects. She talked with the savage Pisácha tribes and communicated with men and the immortal gods and demigods also.

8. She tried much to communicate her knowledge to her ignorant husband, but he was no way capable of receiving her spiritual instruction.

9. He understood her as no other than his young princess and the mistress of his house, and skilled only in the arts of attraction and being a housewife.

10. Until this time the prince had been ignorant of the qualifications of the princess Chudála, and knew not that she had made her progress in the spiritual science, as a young student makes his proficiency in the different branches of learning.

11. She also was reserved to show her complete learning to her unenlightened husband; as a Brahman declines to show his secret rites to a vile Sudra.

12. Ráma said:--If it was impossible, sage, for the seerness of complete wisdom to communicate her knowledge to her husband Sikhidhwaja, with all her endeavours to enlighten him on the subject; how can it be possible for others, to be conversant in spiritual knowledge in any other means?

13. Vasishtha answered:--Ráma, it is obedience to the rule of attending to the precepts of the teacher, joined with the intelligence of the pupil, which is the only means of gaining instruction.

14. Neither the hearing of sermon or the observance of any religious rite, is of any efficacy towards the knowledge of the soul; unless one will employ his own soul, to have the light of the Supreme Soul shine upon it. It is the spirit alone that can know the spirit, as it is the serpent only that can trace out the path of another serpent.

15. Ráma rejoined:--If such is the course of the world, that we can learn nothing without the instruction of our teachers; then tell me, O sage! how the precepts of the wise lead to our spiritual knowledge also?

16. Vasishtha replied:--Hear me Ráma, relate to you a tale to this effect. There lived an old Kiráta of the past, who was miserly in his conduct as he was rich in his possessions of wealth and grains. He dwelt with his family by the side of the Vindhya woods, as a poor Brahman lives apart from his friends and relations.

17. He happened to pass by his native forest at one time, and slip a single couri shell from his purse, which fell in a grassy shrub and was lost under the grass.

18. He ran on every side, and beat at the bush for three days to find out his lost couri shell, and impelled by his stinginess to leave no fallen leaf unturned over the ground.

19. As he searched and turned about, he ran and turned it over in his mind, saying:--Ah! this single couri shell would make four by its commerce, and that would bring me eight in time, and this would make a hundred and a thousand, and more and more by repetition, so I have lost a treasure in this.

20. Thus he counted over and over, over the gains he would gain, and sighed as often at the loss he did sustain; and took into no account of the rustic peasantry on his foolish cheapness.

21. At the end of the third day he came across a rich jewel, as brilliant as the bright moon in the same forest; which compensated for the loss of his worthless couri shell by a thousand fold.

22. He returned gladly with his great gain to his homely dwelling, and was highly delighted with the thought of keeping off poverty forever from his door.

23. Now as the Kiráta was quite satisfied, with his unexpected gain of the great treasure, in the search of his worthless couri shell; and passed his days without any care or fear of the changeful world.

24. So the student comes to obtain his spiritual knowledge from his teacher, while he has been in quest of his temporal learning, which is but a trifle in comparison to his eternal concern.

25. But then, O sinless Ráma! it is not possible to attain to divine knowledge, by the mere lectures of the teacher; because the lord is beyond the perception of senses, and can neither be expressed by nor known from the words of the instructor's mouth.

26. Again it is not possible to arrive to spiritual knowledge, without the guidance of the spiritual guide; for can one gain the rich gem without his search after the couri shell like the miserly Kiráta?

27. As the search of couri shell became the cause of or was attended with the gain of the gem, so our attendance on secular instructions of the teacher, becomes an indirect cause to our acquirement of the invaluable treasure of spiritual knowledge.

28. Ráma, look at this wonderful eventualities of nature, which brings forth events otherwise than the necessary results of our pursuits.

29. As it often comes to pass, that our attempts are attended with other result than those which are ought; it is better for us to remain indifferent with regard to the result of our act.

CHAPTER LXXXIV. PILGRIMAGE OF PRINCE SIKHIDHWAJA.

1. Vasishtha related:--the prince Sikhydhwaja continued in utter darkness, without the sight of his spiritual knowledge; and groped his way amidst the gloom of the world, as a childless man passes his sorrowful days, in utter despair of any glimpse of hope.

2. His heart burned disconsolate in the flame of his anxieties, without the consolation of his salvation; and the great affluence of his fortune, served as fuel to feed the fire of his hopelessness, for want of the cooling shower of religion.

3. He found his consolation in lonely retreats, in the caves of mountains and beside their falling waters; where he strayed at large, like the beasts of prey flying from the arrows of huntsmen.

4. Ráma, he became as distracted as you had been before; and discharged his daily rituals, at the humble request and repeated solicitations of his attending servants.

5. He was unexcitable and cold blooded, as a religious recluse; he desisted from the enjoyments of his princely pleasures, and abstained also from his usual food.

6. He gave his homage with large donations of lands and gifts of gold and cattle to the gods, Brahmans, and his relatives also.

7. He went on performing the austerities of the religious rites, and the rigorous ceremonies of the Chandáryana and others; he travelled through wilds and deserts and inhabited tracts, to his pilgrimages far and near.

8. Yet he found nowhere the consolation of his mind, which he kept seeking all about; as a miner digs the barren soil in quest of some mineral, where there is no such thing to be found.

9. He was languishing away under the intensity of his anxiety, as it were under the fiery heat of the sun; in search of some remedy for his worldly cares, which hunted him constantly both by day and night.

10. Being absorbed in his thoughts, he sought not for aught of the poisonous pleasures of his kingdom; and with the meekness of his spirit and mind, he did not look at the grand estate which lay before him.
11. It happened one day, as he was sitting with his beloved princess reclining on his lap; that he spoke to her as followed, in his sweetly flowing speech.
12. Sikhidhwaja said:--I have long tasted the pleasures of my kingdom, and enjoyed the sweet and bitter of my large property and landed possessions. I am now grown as weary of them, as they are both the same and stale to me.
13. Know my delighted lady, that the silent sage is exempt from pleasure and pain; and no prosperity or adversity, can ever befall the lonely hermit of the forest.
14. Neither the fear of the loss of lives in battle, nor the dread of losing the territory in the reverse of victory, can ever take the lonely hermit of the forest; wherefore I think his helpless state, to be happier far than the dignity of royalty.
15. The woodland grounds are as pleasing to me, as yourself with the clusters of their blossoms in spring, and with their ruddy leaves resembling your rosy palms; their twisted filaments are as the fillets of your curling hairs, and the hoary and flimsy clouds in the air, are as their white and clean garments and raiments.
16. The blooming flowers resemble their ornaments, and their pollen is the scented powder on their persons; and the seats of reddish stones, bear resemblance to the protruberances on their posteriors.
17. The surrounding and pearly streams flowing amidst them, resemble the pendant strings of pearls on their necks; and their foaming waves seen as clusters of pearls, tied as the knots of their clothing. The tender creepers are as their playful daughters, and the frisking deer are as their playsome darlings.
18. Perfumed with the natural fragrance of flowers, and having the swarming bees for their eyelids and eyebrows; and wearing the flowery garment of flowers, they are offering an abundance of fruits for the food of the passengers.
19. The pure waters of the falling cascades are sweet to taste, and cool the body as your company gratifies my senses. I foster therefore an equal fondness for these woodland scenes, as I bear for your company also.
20. But the calm composure which these solitudes seem to afford to the soul, are in my estimation far superior to the delight, that I derive from the cooling moon light, and the bliss that I might enjoy in the paradise of Indra and in the heaven of Brahmá himself.
21. Now my dear one, you ought to put no obstacle to these designs of mine; because no faithful wife ever presents any obstructions to the desire of her lord.
22. Chudálá replied.—The work done in its proper time, is commendable as seasonable and not that which is; it is as delightful to see the blossoming of flowers in the spring season, as it is pleasant to find the ripened fruits and grains in autumn.
23. It is for the old and decrepit and those broken down in their bodies by age, to resort in their retirement in the woods; and does not befit a young man as yourself to fly from the world, wherefore I do not approve your choice.
24. Let us remain at home, O young prince, so long as we have not passed our youth, and flourish here as flowers which do not forsake the parent tree, until the flowering time is over.
25. Let us like flowery creepers grow hoary with grey hairs on our heads, and then get out together from our home; as a pair of fond herons fly from the dried lake forever.
26. Mind also my noble lord, the great sin that waits on the person of that disgraceful prince of the royal race, who forsakes to seek after the welfare of his people during the time of his rule and rule.
27. More over mind the opposition you will have to meet with from your subjects, who are authorized to check your unseasonable and unworthy act, as you are empowered to put a check to theirs.
28. Sikhidhwaja rejoined:--Know my royal lady, that your appeal is all in vain to my determination of going away from here; and know me as already gone from you and your kingdom to the retreat woods afar from hence.
29. You are young and handsome, and aught not accompany me to dreary deserts and forests; which are in many respects dreadful to and impassable by men.

30. Women however hardy they may be, are never able to endure the hardships of forest life; as it is impossible for the tender stem to withstand the stroke of the felling axe.
31. Do you remain here, O excellent lady, to rule over this kingdom in my absence; and take upon you the burden of supporting your dependants, which is the highest and best duty of women.
32. Vasishtha related:--Saying so to the moon-faced princess, the self governed prince rose from his seat; to make his daily ablution and discharge his many duties of the day.
33. Afterwards the prince took leave of his subjects, notwithstanding all their appeals to detain him; and departed like the setting sun towards his forest journey, which was unknown to and impassable by everyone.
34. He set out like the setting sun shorn of his glory, and disappeared like the sun from the sight of everybody; veil of melancholy covered the face of the princess, as she saw the egress of her lord from the recess of her chamber; as the face of nature is hidden from the shadow of darkness, upon the disappearance of day light below the horizon.
35. Now the dark night advanced, veiling the world under her covering of the ash-colored dusk; as when the god Hara forsakes the fair Gangá, and takes the dark Yamuna to his embrace.
36. The sides of heaven seemed to smile all around, with the teeth-like clumps of evening clouds; and with the brightness of the moonbeams, glittering on the shoots of Tamala trees.
37. And as the lord of the day departed towards the setting mountain of Sumeru on the other side of the horizon, in order to wander over the paradise of the gods on the north; so the brightness of the day began to fail, as the shade of evening prevailed over the face of the forsaken world.
38. Now dark night accompanied by her lord the night luminary, advanced on this side of the southern hemisphere; to sport as a loving couple with this cooling light and shade.
39. Then were the clusters of stars seen spangled in the etherial sphere under the canopy of heaven, and appeared as handfuls of fried rice scattered by the hands of celestial maiden on the auspicious occasion.
40. The dark colored night gradually advanced to her puberty, with the buds of lotuses as her budding breasts; she then smiled with her moony face, and littered in the opening of the nightly flowers.
41. The prince returned to his beloved princess after performing his evening services, and was drowned in deep sleep; as the mount Mainaka has drowned in the depth of the sea.
42. It was now the time of midnight, when all was still and quiet all about; and the people were all as fast asleep, as if they were covered in stone like sleep.
43. He finding her fast asleep in her soft and downy bed, and resting in the lap of deep slumber like the female bee in the cup of the lotus.
44. The prince started from his sleep, and parted the sleeping partner of his bed from his cold embrace; as the ascending point of Ráhu slowly lets off from its mouth, the eclipsed moon in the east.
45. He got up from one half of the bed cloth, while the supine princess lay on the other half of it; as when the god Hari rises from his bed of the waters of the Milky Ocean, leaving the lonely Lakshmi roll in the waves after him.
46. He walked out of the palace, and bade the guards to stand at their places; while he was going, he said to arrest a gang of robbers beyond the skirts of the city, with his full confidence in himself.
47. Farewell my royalty, said he, and then passed onward out of his kingdom; and passed through inhabited tracts and forest lands, as the course of a river runs to the sea.
48. He passed amidst the gloom of night and through the thickets of the forest beset by thorny bushes; and full of heinous beasts and reptiles, with his firm fortitude.
49. In the morning he arrived at an open tract of land which was free from woods and jungles, and ran the course of the day with his wandering on foot from sun rise to the setting sun; when he took refuge under the covered shelter of the grove.
50. The sun departing from sight left him to the darkness of night, when he performed his bathing and the daily rite; and having eaten some root or fruit which he could get, he passed the night resting on the barren ground under him.

51. Again and again the morning appeared and brought to light many new cities and districts, and many hills and rivers; which he passed over bravely for twelve repeated days and nights.

52. He then reached at the foot of the Mandára mountain, which was covered by a dense and immense forest which no human foot could penetrate; and stood afar from the reach of man and the boundaries of human habitation.

53. There appeared a spot beset by sounding streams amidst it, and set with rows of trees with aqueducts under them; here the traces of a dilapidated dwelling came to sight, and seemed to bear the appearance of the deserted house of some holy hermit.

54. It was clear of all harmful reptiles and small insects, and was planted with sacred plants and creepers for the sacerdotal purposes of the holy Siddhas; while it was full of fruit trees which supplied its occupant with plenty of food.

55. There was seen a level and pure spot of ground with a water course, and presenting the green vegetation and green trees; loaded with luxuriant fruits and stretching a cooling shade all over it.

56. The king built here a covered shelter of green creepers and leafy branches, which with their blooming blossoms glistened; as the blue dome of heaven under the lightnings of the rainy season.

57. He made for himself a staff of bamboo and some vessels for his food and drink, as also some plates to put his offerings of fruits and flowers in them; and a jar for the presentation of holy water. He likewise strung some seeds together for the purpose of his saintly rosary.

58. He procured the hides of dead animals and the deerskin for his seat and cover let in cold, and placed them carefully in his holy hermit's cell.

59. He also collected all other things, which were of use in the discharge of his priestly functions; and preserved in his sacred cell, as the Lord of creatures has stored the earth, with every provisions required for living beings.

60. He made his morning devotion, and turned his beads with the muttering of his mantras in the hours of his forenoon; and then performed his sacred ablution, and offered the flowers in the service of the gods in the afternoon.

61. He afterwards took some wild fruits and ground roots, and the soft lotus stalks for his food in the evening, and then passed the night with his lonely self-possession, and in the meditation of his Maker.

62. Thus did the king of Malwa pass his days with perfect cheer of his heart in the cottage cell, which he had constructed at the foot of the Mandára mountain; and though no more of his princely pleasures which were utterly lost under the influence of the renunciation, which had now taken full possession of his entire soul and mind.

CHAPTER LXXXV INVESTIGATION INTO TRUE HAPPINESS.

1. Vasishtha continued.--In this manner, the prince Sikhidhwaja remained in his monastery in the forest, in his state of perfect joy; while the princess remained at home, and did as you shall now hear from me.

2. After the prince had gone away from the palace at midnight, Chudála started from her sleep; as a frightened deer lying in the village, is startled by fear.

3. She found the bed vacated by her husband and thought it as dreary as the sky, without the sun and moon.

4. She rose up with a sad face, and with her heart full of sorrow and sadness; and her limbs were as lank as the leaves of plants, without being well watered in summer.

5. Sorrow sat heavy in her heart, and drove the charm and cheerfulness of her countenance; and she remained as a winter day, overcast by a cloud or covered by a hoar-frost over its face.

6. She sat awhile on the bedstead, and thought with sorrow in herself; saying, "Ah sorrow unto me" that my lord is gone away from here, and abandoned a kingdom for a retreat in the woods.

7. What then can I do now, than repair to my husband; where he is, because it is appointed both by the law of nature and God that the husband is the only resort and support of the wife.

8. Having thought so, Chudála rose up to follow her husband and she fled by the door of a window into the open air.

9. She roamed in her aerial course, and by the force of her breath on the wings of air; and appeared before the face of the aerial spirits (Siddhas), as a second moon moving in the skies.
10. As she was passing at the nighttime, she happened to behold her lord wandering about with a sword in his hand; and appearing as a ghost of a Vetala demon wandering in the solitary forest.
11. The princess seeing her husband in this manner from her aerial seat, she began to reflect on the future state which awaited on her husband; and which she foresaw by power of her yoga.
12. It is certain, O Ráma! that whatever is allotted in the book of fate to befall on anybody at anytime or place or manner, the same is sure to take place at the very moment and spot and in the same way.
13. The princess seeing plainly in her presence, whatever is to take place on her husband; and knowing it to be averted by no means, she stopped from going to him to communicate the same.
14. Be my visit postponed to him to a future occasion, when it is destined for me to be in his company again.
15. Thinking so in her mind Chudálá turned her course from him, and returned to her inner apartment and reclined on her milk white pillow; as the crescent of the moon lies resting on the ancient forehead of Hara.
16. She proclaimed to her people, that the king was gone on some important occasion; and having relieved with the consolation of his quick return, she took the command of the government in her own hands.
17. She managed the state in the manner of her husband, according to the established rules of toleration; and with the same care and vigilance, as the watch-lady guards her ripening cornfields.
18. In this manner they passed their days without seeing one another, and the married pair lived separated from each other; in their respective dwellings of the royal palace and the solitary forest.
19. And in this manner passed on their days and nights, their weeks and fortnights, their months and seasons in regular succession over one and another; the one counting his days in the woods and the other in her princely palace.
20. What is the use of a lengthy description of full eighteen years, which glided on slowly over the separated couple, the one dwelling in her palatial dome, and the other in his wood land retreat.
21. Many more years passed in this manner, until the hermit king Sikhidhwaja was overtaken by the hoary old age; in his holy hermitage in a cell of the great Mandára mountain.
22. Knowing the passions of the king to be on the decline, with his declining age and grey hairs, and finding herself not yet too old to overtake him in the distant forest.
23. And believing that it was the proper time for her to prevail on him, and to bring him back to the palace, she thought of joining her husband where he was.
24. With these thoughts, she made up her mind of going towards the Mandára mountain; and started from her home at night, and mounted on the wings of air to the upper sky.
25. As she was moving onward on the wings of air, she saw in the upper sky some Siddha women, wearing the thin bark of the Kalpa tree and covered with jewels of clustering gems.
26. These were the inhabitants of the garden of paradise, and going out to meet their Siddha husbands; and sprinkled over with perfumeries, shedding their dewes as bright moonbeams.
27. She breathed the air perfumed by the flowers of the Nandana garden of paradise, and worn by the Siddhas of paradise; and wallowed in the moonbeams, waving like the waves of the Milky Ocean.
28. She felt a purer moon light, as she ascended the higher atmosphere; and she passed amidst the clouds, as the flashing lightning moves in their midst.

29. She said, this flashing lightning though situated in the bosom of her cloudy spouse, is yet looking at him repeatedly with the winking of her eyes; so must I look out for my absent lord, as I pass like the lightning in the midway sky.
30. It is true, she said, that nature is impossible during the lifetime of a person; hence it is impossible for my disturbed mind, to have its calmness without the sight of my loving and lion like lord.
31. My mind wanders and runs mad, when I say, I will see my lord, and when I will see these creepers turning round and clasping their supporting tree.
32. My mind loses its patience to see the contract of these senseless creepers, and the excursion of the superior Siddha females in quest of their consorts.
33. How then and when, shall I like them come to meet the man that is situated in my heart.
34. These gentle breezes, and these cooling moonbeams and those plants of the forest, do all continue to disturb my heart and set it on fire.
35. O my simple heart, why do you throb in vain and thrill at every vein within me? O my faithful mind, that are pure as air, why do you lose your reason and right discretion?
36. It is thou O faithless mind! that does excite my heart to run after its spouse; better remain with your yearnings in yourself, than torment my quiet spirit with your longings.
37. Or why is it, O silly woman! that thou does long in vain after your husband, who possibly become too old? He is now an ascetic and too weak in his bodily frame, and devoid of all his earthly desires.
38. I think you, desire of the enjoyment of his royal honors and pleasures, have now been utterly rooted out of his mind; and the plant of his fondness for sensual gratifications, is now as dry as a channel that pours forth its waters into a large river or sea.
39. I think my husband, who was fond of me as to form one soul with myself; has become as indifferent to soft passions, as a dried and withered tree.
40. Or I will try the power of my yoga to waken his mind to sense, and infuse the eager longings and throbbings of my heart into his.
41. I will collect the thoughts of the ascetic devotee to one focus, and employ them towards the government of his kingdom; where we may be settled forever to our hearts content.
42. O I have after long discovered the way to my object, and it is by infusing my very thoughts into the mind of your husband.
43. The unanimity of the minds of the wedded pair, and the pleasure of their constant union; contribute to the highest happiness of human beings on earth.
44. Revolving in this manner in her mind, the princess Chudála passed onward in her aerial journey; now mounting on mountains and mountainous clouds, and then passing the bounds of lands and visible horizons; she reached the sight of Mandára, and found the glen and cavern in it.
45. She entered the grove as an aerial spirit invisible to sight, and passed as the air amidst it known by the shaking of the leaves of trees.
46. She saw a leafy hut in one corner of the wood, and knew her husband by the power of her yoga; though appeared to be transformed to another person.
47. She found his body that was decorated before by a variety of jewels, and glittered as the mount of Meru with its gold; to have grown as lean and thin and as dark and dry, as a withered and dried leaf.
48. He wore a covering of gems, and seemed as if he had dipped in a fountain of ink. He sat alone in one spot, and appeared as the god Siva to be wholly devoid of all desire.
49. He was sitting on the barren ground, and stringing the flowers to his braided hairs; when the beautiful queen approached before him.
50. She was moved to sorrow at the sight of his miserable plight, and thus spoke to herself inaudibly in her mind. Alas, how painful is it to behold this piteous sight!
51. O! the great stupidity that rises from ignorance of spiritual knowledge, and which has brought on this miserable condition on this self-deluded king.
52. I must not call him unfortunate, as long as he is my husband; though the deep darkness of his mind (ignorance) has brought to this miserable plight.

53. I must try my best to bring him to the knowledge of truth, which will no doubt restore him to his sense of enjoyment here, and of his liberation hereafter; and change his figure to his another form altogether.
54. I must advance nearer to him to instill understanding in his mind, or else my words will make no effect in him; who treats me always as his young and silly wife.
55. I will therefore admonish my husband in the figure of a devotee, and it is possible that my admonition delivered in this manner, will make its effect in him; who is now grown white haired with old age.
56. It is possible that good senses may dawn in the clear understanding, which is not perverted from its nature; saying so the princess Chudálá took the shape of a Brahman boy on herself.
57. She reflected a little on the Agni-soma-mantra, and changed her form as the water turns to a wave; and then descended on the earth, in the shape of a Brahman's lad.
58. She advanced toward her lord with a smiling countenance, and the king Sikidkwaja saw the Brahman boy advancing towards him.
59. He appeared to come from some other forest, and stood before him in the form of devotion itself; his body was bright as the molten gold, and his person was ornamented with a string of pearls.
60. The white sacrificial thread graced his neck, and his body was covered with two pieces of milk white vests; he held the sacred water pot on one hand, and with his pupils staff in the other, he made his approach to the king.
61. His wrist was entwined by a string of beads, and a long and double chain of rosary hang from his neck to the ground.
62. His head was covered over by long and flowing jet black hairs, in the manner of the strings of black bees, fluttering about the tops of white lotuses; and the radiance of his, shed a luster on the spot.
63. His face ornamented with earrings, glowed as the rising sun with his luster of rosy rays, and the knotted hair on the top of his head with the Mandára flower fastened on it, appeared as height of a mountain with the rising moon above it.
64. The husband that sat quiet with his tall stature, and his limbs and senses under his subjection; appeared as a mount of ice with the ashes rubbed all over his body.
65. He saw the Brahman boy appearing before him, as the full moon, rising on the golden mount of Meru; and rose before him with the respect.
66. Thinking his guest as the son of some god, Sikidkwaja stood with his bare feet before him; and addressed him saying, obeisance to you O you son of a god, take this seat and sit yourself there.
67. He pointed out to him with his hand the leafy bed that was spread before him, and offered him a handful of flowers which he poured into his hands.
68. The Brahman boy responded to him saying: "I greet you in return, O you son of a king! that lookest like a dew drop or the beaming moon-light sparkling on a lotus leaf." He then received the flowers from his hand and sat upon the leafy bed.
69. Sikhidhwaja said:--Tell me O you heaven born boy, whence you came and whither you go, as for me it is lucky day that has brought you to my sight.
70. Please accept this pure water, and fragrant flowers and this offering also; and receive this string of flowers that I have strung with my hands; and so be all well with you.
71. Vasishtha related:-So saying, Sikhidhwaja offered the flowers, the wreathed blossoms, and other offerings; as directed by the ceremonial law to his worshipful lady.
72. Chudálá said:--I have travelled far and wide over many countries on the surface of this earth, and have never met with so hearty a reception and such honors; as I have now received from you.
73. Your humility, courtesy and complacence bespeak you to be highly favored of the gods, and betoken you to be attended with long life on earth.
74. Tell me O devotee, whether you have ever applied your mind towards the acquirement of your final liberation and extinction; after the abandonment of all your earthly desires, by the magnanimity and tranquility of your soul for a long time?

75. You have, my dear sage, chosen a very painful alternative for your final liberation, that you have made the vow of your undergoing the hardship of this forest life, by forsaking the care of your large dominion.

76. Sikkhidhwaja replied:--I wonder not that you must know all things, being a god yourself and you wear this form of the Brahman boy, yet the supernatural beauty of your person, speaks you to be an all-knowing deity.

77. I think that these members of the body, are designed and formed with the ambrosial beam of moon light, or how could your very appearance shed such sweet peace even at the first sight.

78. O handsome boy! I see in your person a great resemblance of the features of my beloved one, who is now ruling over my kingdom.

79. Please now to refresh your fair and fatigued frame, with wearing these flowery garland from the head to foot; as the garment of a white cloud, invests a mountain from its top to bottom.

80. I see your face as beautiful, as the stainless moon; and your limbs as delicate, as tender petals of flowers; and I find them now waning and fading under the solar gleams.

81. Know pretty youth that it was for the service of the gods, that I had wreathed the flowers together; and now I offer and bequeath them to you, that are no less a god to me.

82. My life is crowned today with its best luck by its service of a guest like yourself, for it is said by the wise that attendance on guests is meritorious than the merit of attending on the gods.

83. Now please O moon faced deva (deity) reveal unto me what god you are, and the lineage of what deity that does consent to dignify me with your visit; please tell me all this and remove the doubts that disturb my breast?

84. The Brahman boy replied:--Hear me, king, relate to you all that thou requirest to know of me; for who is there so uncivil, that will deceive and not comply to the request of his humble suppliant.

85. There lives in this world, the well known the holy saint Narada by name; who is the snowy spot of pure camphor, on the face of those that are famed for the purity of their lives.

86. It was at one time that this godly saint sat in his meditation in a cavern of the golden mountain; where the holy river of Gangá, fast flows with her running current and huge waves dashing against the shore.

87. The saint stepped out once to the beach of the river, to see how it glided on in its course; like a necklace of gems torn down from the mountain on high.

88. He heard there at once the tinkling sound of trinkets and bracelets, and a mixed murmur of vocal voice; and felt the curiosity to know what it was and whence it came.

89. He lightly looked towards the sacred stream and observed there an assemblage of young ladies, who equalled the celestial nymphs Rambhá and Tilottamá in the beauty of their persons; who had come out to sport by and bath in the clear waters of the holy river.

90. They plunged and played in the waters removed from the sight of men, and were all naked with their uncovered breasts; blooming as the buds of golden lotuses in the lake.

91. These were running to and fro and dashing against one another like the ripened fruits of trees, and seemed to be filled with flavored liquor for the gidding of their observers.

92. Their swollen breasts formed the sanctuary of the god of love, and were washed by the pure waters of the sacred river.

93. Their fullness with delicious liquor, put to blush the sweet waters of the sacred river of Gangá. They were as enclosed in the garden of paradise, and as the wheels of the car for the god Káma to ride upon.

94. Their buttocks were as pillars of the bridge in water, obstructing and dividing the free passage of the waters of the Ganges; and their upper part of the body, gives a luster of world's beauty.

95. The shadow of one another's body was clearly visible to the naked eye, on the clear waters of the Gangá; like a Kalpa tree in rainy season, with all its branches.

96. The thick vegetation of the spring season, had put to shade the light of the day; and the flying dust of flowers, had filled the forest air with fragrance.

97. Water-fowls of various kinds were sporting on the banks, as they do by the seaside and about the watering places round the trees; while the budding breasts of these ladies, had put to blush the blooming buds of lotuses.

98. They held up their faces, which were as beautiful as a bud of lotuses; while their loosened hairs hang by them, like swarms of bees; and the loose glances of their eyeballs, were playing as the fluttering black-bees.

99. Their swollen breasts resembling the golden lotuses, which were used by the gods as golden cups to hide their ambrosial nectar; therein for fear of its being seized by the demons and demigods.

100. They were now seen to be hide themselves in the secret covered shelters and caverns of the mountain, like lotuses hidden under foliage; and now hastening to the cooling beach of the river, to leave their lovely limbs in its clear stream.

101. The saint saw the collection of the young ladies, resembling the body of the full moon complete with all its digits; and his mind was ravished with their beauty.

102. He lost the balance of his reason, and became elated with giddiness; and his breath of his life throbbed in his heart, by impulse of the delight that raged and boiled in his breast.

103. At last the excess of his bliss, gave pouring out of his passion; as the fullness of a cloud in summer, breaks out in water in the rainy whether.

104. The saint turned as pale waning moon, and as the pale moon-light in frost; and like a fading plant, torn from its supporting tree.

105. He faded as the stalk of a creeper parted in two, and withered away as a sapling after it has lost its juicy sap.

106. Sikhidhwaja asked:--How is it that the pure saint, who is liberated in his lifetime and acquainted with all knowledge; who is void of desires and devoid of passions, and who is as pure as the clear air both in the inside as well as outside of his body;

107. How is it that even he the holy Nārada himself, could lose his patience and countenance who leads his life of celibacy all along?

108. Chudālá replied:--Know, O kingly sage! that all living beings in the three worlds not excepting even the gods; have their bodies composed of both ingredients (of good and evil) by their very nature.

109. Some remain in ignorance, and other in knowledge to the end of their lives; and some remaining in happiness, and others in misery to the end of their days.

110. Some thrive in happiness with their virtue of contentment and the like, and are enlightened in their minds like a room by the light of the lamps; and as the bosom of the sea by the light of the luminaries of heaven.

111. Some are tormented by their hunger and poverty, and are involved in misery like the face of nature under the darkness of clouds.

112. The true and pure reality of the soul, being once lost to one's sight makes its appearance before him, like a dark and thick cloud of rainy whether.

113. Though one may be employed in his continuous investigation into spirituality, yet a moment's neglect of his spiritualism is sure to darken his spiritual light; as the apparition of the world appears to sight.

114. As the succession of light and darkness makes the course of the day and night, so the return of the pain and pleasure indicates the progress of life.

115. Thus the two states of pleasure and pain are known to accompany over lives from birth to death; as the results of our prior acts.

116. This impression of past life marks the lives of the ignorant entirely, as the red coloring sticks for ever in a cloth; but it is not so with the intelligent, whose knowledge of truth wipes off the stigma of their pristine acts.

117. As the eternal color of a gem, whether it be good or bad, is exhibited on the outside of it; and also as a crystal stone however clear it may be, takes the color of the outward object in it.

118. But it is not so with the intelligent knower of truth, whose soul is free from all inward and outward impressions in his lifetime; and whose mind is never tinged like that of the ignorant, by the reflection of anything about him.

119. It is not only the presence of things or pleasures, that stain the minds of the ignorant; but the absence and loss also are causes of great regret, from the stain they leave in the

memory; as it is not only a new paint that paints a thing, but also the visible signs that it leaves behind, give it also a coloring.

120. Thus as the minds of the ignorant are never cleansed from the taint of their favorite objects, so they are never free from their bondage in this world; like the liberated sage by his want of earthly attachment. Because it is the reducing of our desires that contributes to our liberation, while the increasing of our wishes lead us to our continued bondage in this world.

121. Sikhidhwaja said:--Tell me my lord, why men feel sorry or joyous at their pain or pleasure, to which they are bound by their birth in this world; and for what is far off from them?

122. I find your words my lord to be as clear as they are pretty and full of meaning, and the more I hear them so much the more do I thirst to listen to them; as the peacock is not satisfied with the roarings of clouds.

123. Chudála answered:--It is pleasant to inquire into the cause of our birth, and how the soul being accompanied with the body, derives its knowledge through the senses, and feels thereby a delight which is apparent in babes.

124. But the living soul, which is contained in the heart and runs through the Kundalini artery as the breath of life; is subject to pain and sorrow by its very birth.

125. The living soul or vital spirit comes to be confined in the arterial chains of the prison houses of the different bodies; by its entering into the lungs breathing with the breath of life.

126. The breath of life circulating through the body, and touching its different parts or the organs of sense, raise their sensations in the soul; and as the moisture of the ground grows the trees and shrubs on earth, so does our vitality produce the sensations of the pleasure and pain in the soul.

127. The living soul being confined in the arteries of different bodies, gives a degree of happiness and steadiness to some, which the miserable can never enjoy.

128. Know that the living soul, is said to be liberated in the same proportion as it manifests its peaceful tranquil state; and know also that it is bound in bondage in the same degree, as it appears to be sorry in the face and choked in its breathing.

129. The alternate feeling of pain and pleasure, is likewise the bondage of the soul and no other, but this and it is the absence of these alternations, that constitutes its liberation; and these are the two states of the living soul.

130. As long as the deceptive senses, do not bring the false sensations of pain and pleasure unto the soul; so long does it rest in its state of sweet composure, and the calm tranquility of the positive rest.

131. The invisible soul coming in sight of some transient pleasure or want of pain, becomes as joyous as the cheerful sea passing the reflection of the bright moonbeams in its bosom.

132. The soul equally exults at the sight of pleasure, as it grieves at the knowledge of its unsteadiness; as a foolish cat rejoices to see of fish, which it has not the power to catch or hold fast in its clutches.

133. When the soul, has the pure knowledge of the intelligibles and the awareness of itself; it comes to know, that there is no such thing as positive pain or pleasure; and has thereby its calm and quiet composure forever, and under every circumstance.

134. When it comes to know that it has no concern with any pain or pleasure, and that its living is to no purpose at all; it is then said to be awakened in itself, and to rest in its quietude of nirvána..

135. When the living soul comes to know by its internal intuition, that pain and pleasure are unreal in their nature; it is no longer concerned about them, but rests quiet by within itself.

136. When the soul comes to the belief, that the visible world is no other than the voidness of Intellect or Brahman himself; it gets its rest in its quietness, and becomes as cool as an oilless and extinguished lamp.

137. The belief that all nature is voidness, and all existence is the one unity together with the thought of an infinite emptiness; is what leads the soul to its unconsciousness of pain and pleasure.

138. The thoughts of pleasure and pain therefore are as false, as the false appearance of the world; and this error is inherited by the living soul from Brahmá the first of living beings in the world.

139. Whatever was thought and ordained by the first creative power in the beginning, the same has taken root in the living soul; and is going on even to the present time as its nature.

140. Sikhidhwaja asked.—It is only when one feels some pleasure in his mind, that it runs in the blood through his veins and arteries; but the holy Nárada could not be affected by the sight, nor drop his semen from him.

141. Chudálá replied.—The animal soul being excited, excites the living breath of prána to motion; and the whole body obeys the dictate of the mind, as the body of soldier obeys the command of their commander.

142. The vital airs being put to motion, they move the internal sap and serum from their seats; as the blowing winds bear away the fragrance of flowers and the dust of leaves, and drop down the fruits and flowers and leaves of trees.

143. The semen being put to motion falls downwards, as the clouds being driven together burst into the rainwater.

144. The semen then passes out of the body by the canals of the veins and arteries, as the running waters pass through the channels and canals of a river.

145. Sikhidhwaja said.—O you divine boy! that knows both the past and present states of things, as it appears from your instructive discourse; please to instruct me at present, what you mean by the nature of things by the Brahmic power of Brahman.

146. Chudálá replied—Nature is that intrinsic character, which is implanted in the constitution of things at the beginning of their creation; and the same which continues to this day the essential part of the pot and painting, and all other things.

147. It comes on by an accidental course of its own, as it compared by the learned with the rise and fall of waves and bubbles in the water; and the marks of the defect in wood and iron.

148. It is under the power of this nature, that all things move about in the world in the various forms; and with all their properties of change and persistence. It is only the indifferent and uncraving soul that is liberated from the subjection of nature, while the craving is fast bound to its chains and wander with their restless craving nature in repeated transmigrations.

CHAPTER LXXXVI. PRODUCTION OF THE POT (OR THE EMBRYONIC CELL).

1. Chudála continues. It is the nature of everything in the extensive world to be born in its own kind. All persons and things continue to go on in it by their desires and tendencies, whether it be in the directions of virtue or vice or good or evil.

2. When this desire or want of the mind of a man is either diminished or brought under his control, he is no longer subject to the acts of goodness or vice but becomes exempt both from merit and demerit; and their consequences of reiterated births and deaths by the utter indifference.

3. Sikhidhwaja rejoined—O eloquent speaker! your words are as full of sense as they are of great import to me, they bespeak your great penetration into the depths of wisdom.

4. My audience of the sweet exultance of your speech has given me a satisfaction, equal to that of my drinking of a large dose of the ambrosial water.

5. Now be pleased to give me a brief narration of the story of your birth and pedigree, and I will hear with all my attention your words of sound sense and wisdom.

6. Please sage to relate unto me, what the son of lotus-Brahmá—the venerable sage Nárada; did with the seminal strength, which unconsciously fell from him on the ground.

7. Chudálá related—The muni sage then curbed back the infuriated elephant of his beastly mind by the strong bridle of prudence; and bound it fast in the iron chain of the great intelligence.

8. His virile strength which was hot as fire, resembled the molten moon melted down by the flame of the final conflagration; and as liquified as the fluid quick-silver or other metallic solution.

9. The sage who had a water-pot of crystal stone fast by his side, laid hold of the same and put the fluid semen in it, in the manner of his depositing the liquid moonbeams in the disc of the moon.
10. There was on one side of the mount of Meru, a projected rock with a deep cavern in it; the passage of which was not obstructed by the heaps of stones which lay before it.
11. The muni sage placed the pot inside that cave as the embryo is situated in the belly, and he filled the pot with milk which he produced by his will; as the lord of creation has filled the Milky Ocean with its watery milk.
12. The muni sage neglected his sacred offering and brooded over the pot, as a bird hatches over its egg; and it was in a course of a month that the foetus grew up in the pot of milk, as the reflection of the crescent moon increases in the bosom of the Milky Ocean.
13. At the end of the month the pot bore a full formed foetus, as the orb of the moon becomes full in the course of a month; and as the season of spring produces the lotus bud with its blushing petals.
14. The foetus came out in the fullness of its time, and with the full possession of all the members of its body; as the full moon rises from the Milky Ocean without diminution of any of its digits.
15. The body became fully developed in time, and the limbs were as beautiful as the horns of the moon shine brightly in the lighted fort-night.
16. After performance of the initiatory ceremonies; and the sage instructed him in whatever he knew, as one pours out the contents of one vessel into another.
17. In course of a short time the boy became acquainted with all the oral instructions of his father, and became an exact copy of the venerable sage.
18. The old sage became as illustrious with his brilliant boy, as the orb of the moon shines brightly with its retinue of resplendent stars.
19. Once on a time the sage Nárada went to the heavenly abode of his father Brahmá accompanied by his young progeny, and there made his obeisance to the first father of mankind.
20. The boy also bowed down before his grandsire, who knowing him to be versed in the Vedas and sciences; took him up and set him on his lap.
21. The lord Brahmá pronounced his blessings on the boy, and knowing him to be born of the pot and acquainted with the Vedas; gave him the name of Kumbha or the pot.
22. Know me O hermit! to be the son of the sage Nárada, and grand son of the great lotus-born Brahmá himself; and known by the name of Kumbha from my birth into the pot.
23. I have the four Vedas for my companions and playmates, and I always delighted with their company; in the heavenly abode of my lotus-born grandsire the divine Brahmá.
24. Know the goddess Sarasvatí to be my mother, and the Gáyatrí hymn as my maternal aunt; my habitation is in the heaven of Brahmá where I dwell as the grand-child of the lord of creatures.
25. I wander at my pleasure, throughout the wide extended world. I wander about with a soul full of joy, and not on any errand or business whatever.
26. I walk over the earth without touching it with my feet, and its flying dust do not approach my person; nor is my body ever fatigued in all its rambles.
27. It happened this day, that I came to behold your hermitage in the course of my ethereal journey; and so directed my course this way, to see you in this place.
28. Thus O forester! I have given you the whole account of my life as you have heard just now; because it is a pleasure to good people, to hold conversation with the good and wise.
29. Válmiki said:--As they were talking in this manner the day past away to its evening service, and the sun set down below the horizon; the court broke and everyone repaired to his evening ceremonial washing, and met again with the rising sun on the next morning.
- CHAPTER LXXXVII. ENLIGHTENMENT OF SIKHIDHWAJA.
1. Sikhidhwaja said:--Sage, it appears to me that the hoarded merits of all my former lives, have brought you today to my presence here; as an unforeseen hurricane drives the waters of the sea on the dry mountain tops.
2. I reckon myself as highly blessed among the blessed today to be thus favored by your presence, and cooled by your speech distilling as ambrosial dews from your lips.

3. Never did a more sensible speech, touch and cool my soul to such a degree as your's before this; wherefore I consider your holy presence as more precious to me, than the gaining of a kingdom.
4. The unrestrained delight which is felt in general, which are free from self-interest and selfish motives; is far superior to the self-restricted pleasure of sovereignty, which is delightful once in imagination only.
5. Vasishtha said:--As the king was uttering these praises, the Brahman boy Kumbha passed over them in silence; and interrupted him by saying:--
6. Chudálá said:--Please put a stop, sage, to these words of yours, and give me an account of yourself as I have given mine to you; and tell me who you are, and what you do in this lonely mountain.
7. How long is it that you have passed in this forester's life of yours, and what is your main object in view? Tell me the bare truth, because it is beyond the principles of an ascetic, to utter anything but the plain truth.
8. Sikhidhwaja replied—Lord as you are the offspring of a god, everything must be well known to you; and as the gods are full well acquainted with the secrets and circumstances of all people, I have very little to relate to you about me.
9. It is from my fear of the world, that I have abandoned it and taken my abode amidst this forest; and this though you well know, will I now briefly state unto you.
10. I am Sikhidhwaja the ruler of a country, which I have long renounced for a seat in the forest; and know O knower of all truths, that it is my fear of the trap-doors of the world and future transmigration in it, that has driven me to this retired wilderness.
11. It is no more than the repetition of pain and pleasure, and of life and death in this accursed world; and it is to evade all these, that I have taken myself to my austerities in these solitary woods.
12. I wander about on all sides, and perform my rigorous austerities without any respite; and I give no rest to myself, but keep my vigils like a miser over his little stock.
13. I am without any effort or attempt, and so without any fruit and fruition also; I am lonely and so helpless likewise; I am poor and therefore friendless also, and know me divine personage! to be wearing out in this forest like a withered tree perforated by worms.
14. I observe strictly all my sacred rites without any fail or failure, and yet I fall from one sorrow into a sea of sorrows; and have grown too pensive, that even the ambrosial nectar is unpleasant to me.
15. Chudálá said:--It was once on a time that I had my great progenitor (Brahmá) to tell me which of the two, the observance of duties or their nonobservance for the sake of knowledge; is the more useful to and preferable by mankind.
16. Brahmá replied:--Knowledge is no doubt the supreme good, as it leads to ones acquaintance with the unity of the deity and the oneness of himself; but action is inculcated to man at the duty of his life, both for the pleasure and passing of his lifetime.
17. Let them that have not acquired their intellectual light and the sight of the soul, be employed in their duties by their offsprings and fellow creatures; for who that is devoid of a silken robe, will go about naked and not wrap himself with a blanket or coarse cloth.
18. The ignorant that are moved by their desires and live upon their hopes, meet with their objects as the reward of their action; but the knowing and speculative theorist, having neither any desire in his mind nor action of his body, meets with no reward of either.
19. An action without its object goes to nothing and for nothing, as the fruit bearing plants becomes fruitless and die away without being properly watered in their time.
20. As the effect of a certain season on plants etc., is displaced by that of the succeeding one; so the fruit of an action, is frustrated by its lacking of its desire.
21. As it is the nature of Kusa-grass never to fructify, though they bear the flowers in time; so my son, no action can produce any fruit without the desire of the main object.
22. As the boy possessed the idea of a ghost in his mind, sees the apparition of a demon before him; and as a sick man having hypochondria of his illness, is soon attacked by it.
23. As the Kusa grass presents the fair flowers to view, without ever bearing their fruits; so does the speculative theorist meditate on the beauty of his theory, without producing its results by its practice.

24. Sikhidhwaja said.—But it is said that all human desire is vain, and its accompanying egoism is a fallacy; and that they are the creatures of our ignorance, like our error of a sea in the burning sands of a desert.

25. So it is to the sage, whose ignorance is altogether removed by his knowledge of all things as the Divine Spirit; such a man of course has no desire rising in his mind, as there is no appearance of the sea in the sands before the eyes of the wise.

26. It is by forsaking his desires, that a person is freed from his bonds of his disease and death; and his internal soul arriving to the perfection of the deity, is exempted from future birth.

27. But know the human mind to be filled with desires, from which the learned few are only exempt; it is by their transcendental knowledge of the knowable one, that the divinely wise alone are exempted from their regeneration in this mortal world.

28. Chudála replied—It is true, O kingly sage! that knowledge is said to be the chief good, by the gods Brahma and others and also by all wise sages; and notwithstanding your knowing of this, why is it that you remain in this state of your gross ignorance?

29. What mean these pots and staffs, these wooden stools and those seats of Kusa-grass; and why is it, O king! that you delight in these false playings of fools?

30. Why is it that you do not employ your mind to inquire into the questions as to what you are, and how has this world came to existence, and how and when will cease to exist? Instead of making inquiries in these solemn truths, you are passing your time like the ignorant in your fooleries only?

31. Why don't you discuss about the natures of bondage and liberation in the company of the learned, and pay your homage at their venerable feet?

32. Do you want, O prince to pass your life in the discharge of your painful austerities, as some insects finish their days in perforating the stones in which they live?

33. You can easily obtain the delight you seek, if you will but take yourself to the service of holy man; and keep company with the tolerant and wise souls, arguing with them on spiritual subjects.

34. Or you may continue to remain in your cave, in this forest living on the simple food of holy men; and by forsaking the evil propensities of your mind, abide here as an insect in a hole under the ground.

35. Vasishtha related—Being thus awakened to sense by his wife, the divine boy, Sikhidhwaja, melted into tears; and with his face bathed in water, spoke to the lad as follows:--

36. Sikhidhwaja said:--O divine child! it is after a long time, that I am awakened by you to my senses; and I perceive now that it was my weak-headedness, which drove me from the society of respectable to this lonely forest.

37. Ah! I find now that my mind is cleansed today of its endless sins, which has brought you to my presence here, and remonstrate with me on my past misconduct.

38. O beautiful boy! I consider you henceforward as my teacher and father and my best friend forever, and acknowledge myself as your pupil; wherefore I bow down at your feet and pray you to take pity on me.

39. Please admonish me now on the subject of divine knowledge, as you are best acquainted with it; and whereby I may be freed from all my sorrows, and be settled with perfect peace and bliss of my mind.

40. You said at first, that knowledge is the supreme bliss or supreme good of mankind; now tell me, which is that knowledge which saves us from misery; whether it is the knowledge of particulars which lead us to the acquaintance of specials, or that of the general which brings us to the transcendental?

41. Chudála replied:--I will tell you prince as far as I know about it, and what may be best acceptable to you; and not throw away my words in vain, like crowing ravens about a headless trunk.

42. Because the words that are uttered to the foolish questions of a person and not heeded by him, are thrown in vain; and become as useless to him, as her eye sight in the dark.

43. Sikhidhwaja said:--Sage, your words are as acceptable to me as the ordinances of the Vedas; and though you utter them without previous meditation, yet I have full faith in them.

44. Chudála replied—As a boy obeys the words of his father, knowing it to be pronounced for his certain good; so must you receive my words.

45. Think my advices to be all good for you, after you hear them with proper attention; and hear unto my words, as you hear music without inquiring into their reason or rhyme.

46. Hear me now relate to you an interesting story of a certain person, whose conduct and character resembled in every way to yours; and who was brought back to his sense after his long going astray. This is a tale to dispel the worldly cares and fears of the intelligent.

CHAPTER LXXXVIII. THE TALE OF THE CRYSTAL GEM.

1. Chudala related:--There lived once a rich man, combined with opposite qualities (of charity and penury) in his character; as the sea contains the water and the undersea fire in its depth.

2. He was skilled in arts, as he was practiced in arms; and was restrained up in all dealings, as he was expert in business. But his great worldly ambition in all his pursuits, kept him from the spiritual knowledge of the most high.

3. He employed all his endeavours to obtain the imaginary gem of the philosopher's stone Chintamani; as the undersea fire wants to devour the waters, and dries up the bed of the sea.

4. His great enthusiasm and persevering patience, succeeded after a lapse of a long time to obtain the precious gem at last; because there is nothing which may not be effected by the ardent zeal of man.

5. He succeeded in his attempts by his unwearied labour, joined with his firm resolution and well directed plan; as the meanest man is favored with a fortune, by his employment of these means.

6. He saw the stone as lying before him, and ready to be grasped in his hand; as a hermit sitting on the peak of a mountain, thinks the rising moon as easy to be grasped by his hand.

7. He saw the brilliant gem before him, but became mistrustful of his sight and the reality of the object before it; as a poor man hearing of his sudden elevation to royalty, mistrusts the report and doubts its being meant for him.

8. He was then immersed in himself to think with amazement for a long time, he overlooked and neglected to lay hold on his great gain, and kept doubting in his mind in the following manner.

9. Whether this stone is gem or not, and if so, whether it be the philosopher's stone or any other; shall I touch it or not, for I fear lest it fly away from my touch or be soiled by it.

10. No one has until this time obtained the long sought philosopher's stone, and if ever it was obtained by anyone, it was, says the sastra, in his next life.

11. It is no doubt that my miserliness only, that makes me view wrongly this brilliant gem before me with my eyes; as a short-sighted man sees a flashing fire-brand and deep-laid moon in the sky.

12. How could the tide of my fortune run so high at once, that I should succeed so soon to obtain the precious stone, that is the splendor and height of perfection and productive of all treasure.

13. There must be few and very few indeed of those fortunate men, who can expect their good fortune to court and wait on them; at a little pains in a short time.

14. I am but a poor and honest man, and one possessed of very little qualification nor of any worth and account among mankind; and it is impossible that so miserable a wretch, could ever be blessed with these master piece of perfection.

15. The unbelieving man hang for a long time in a state of suspense, between his certainty and uncertainty; and was infatuated by his mental blindness, that he did not even stretch out his hand to lay hold on the jewel lying open before him.

16. Hence whatever is obtainable by anyone at anytime, is often missed and lost sight of by either his ignorance or negligence of it; as the precious gem in the parable, which was preferred and lay tangible in full view.

17. As the undetermined man hang in the balance of his suspicion, the precious gem flew away and vanished from his sight; as the merited man avoids his critic, and as the arrow flies from its string or the stone from its sling.

18. When prosperity appears to one, she confers on him her blessings of wisdom and prudence; but as she forsakes her foolish devotee, she deprives him of all his discretion.

19. The man tried again to invoke and recall the precious gem to his presence, because the persevering spirit is never tired to try again and again for his expected success.
20. He came to behold before him a brittle piece of glass, shining with its false glare as the former gem; and this was placed in his presence by the invisible hands of the Siddha that had come to tempt him and deride his folly.
21. The fool thought this brittle thing to be the real gem now lying before him, as the ignorant fool believes the sparkling sands to be the dusts of the purest gold.
22. Such is the case with the deluded mind, that it mistakes the eight for six and a foe for a friend; it sees the serpent in the rope and views the desert land as the watery expanse, it drinks the poison for the nectar and spies another moon in the sky in the reflection of the true one.
23. He took up that fraudulent worthless imitation for a real gem, and thought it as the philosopher's stone that would confer on him whatever he desired. With this belief he gave up in charity all he had, as they were no more of any use to him.
24. He thought his country to be devoid of all that was delightful to him and its people as debasing to his society; he thought his lost house was no use of him, and his relatives and friends to be averse to his happiness.
25. Thus thinking in his mind, he determined to remove himself to a distant country and enjoy his rest there; and then taking his false gem with him, he went out and entered an uninhabited forest.
26. There his deceptive gem pandering of no use to him loaded him all imaginable disasters, likening to the gloomy shadow of the black mountain and the horrid gloom of deep ignorance.
27. The affections which are brought to one by his own ignorance, are by far greater than those which are caused by his old age and the torments of death. The calamity of ignorance supercedes all other earthly affections, as the black hairs rise on the top of the body and cover the crown of the head.

CHAPTER LXXXIX. THE PARABLE OF AN ELEPHANT.

1. Chudála said.—Hear O holy hermit; another very interesting story of mine, which well applies to your case; as the ruler of a land and to serve to awaken your understandings.
2. There lived a large elephant in the Vindhya mountain, which was the head and leader of a great number of elephants; and had as clear an understanding in its big and elevated head, as the lofty summit of the mountain was humbled down at the bidding of sage Agastya.
3. His two tusks were as strong as the thunderbolts of heaven, and as long and stunning as the far reaching flashes of lightning; they were as destructive as the flames of the final desolation, and as piercing as to bore and uproot a mountain.
4. He came to be caught by an iron trap laid by elephant catchers in his way, and was fast held in it as the Vindhya by the muni Agastya's charm; and as the giant Bali was bound in the chains of Vamana.
5. The captive and patient elephant was tormented by the iron goad in his trunk, and suffered the excruciating pains of his torture; like the Tripurasura under the burning fire arrow of Siva.
6. The elephant lay in this sad plight in the net for three days together, and was thus watched over by his hunter for a distance.
7. The great suffering of the elephant made him open his mouth wide, and utter a loud scream that growled about like the loud noise of roaring clouds.
8. Then he exerted the force of both his tusks, and succeeded thereby to break asunder the iron bar; as Bali of old, broke open the bolts at the gate of heaven.
9. The hunter saw the breaking of his hard fetters by the infuriated beast from a distance, as Lord Vishnu saw the breaking of the demon Bali from his underground cell beneath the mountain, in order to invade his heaven on high.
10. The elephant catcher then mounted a tall Tála (palm) tree, and leaped from its top in order to fall down on its head; but unfortunately he fell down on the ground, as the demon was hurled down to hell by victorious Lord Vishnu.
11. The hunter missed the head of the huge animal, and fell headlong upon his legs on the ground; as a ripe fruit, is dropped down by the hurrying winds.

12. The great elephant took pity in seeing him falling, and lying prostrate before him; as the mind of the noble, is compassionate on others even in their own piteous state.
13. The noble animal thought in his mind, that it was no bravery on his part to trample over the self-fallen; and had thus the magnanimity of sparing the life of his own enemy.
14. He broke only the chains in two pieces, and took his way before him; leaving away all obstacles and barriers, as the rushing waters bear down the strongest bridge.
15. His strength broke the strong net, but his piety spared the life of the weak man; he went off as the sun sets, after dispelling the evening clouds.
16. The hunter rose up from the ground after he saw the elephant had gone away, and he found himself to be as same and sound after his fall as he had been before it; and as the elephant was relieved from his pains, after his liberation from the chains.
17. Notwithstanding with great shock which the man had felt by his fall from the tall palm tree, he felt no hurt with any part of his body; whence I think, that the bodies of scoundrels are fortified against every harm.
18. The wicked gain greater strength by execution of their repeated crimes, as the rainy clouds gather the more by their frequent showers. Thus the hunter went after his fresh excursion.
19. The elephant catcher felt very sorry, at the escape of the elephant and unsuccessfulness of his attempt; as one in dejected mind, is to lose a treasure that has fallen into his hand.
20. He sought about and beat the forest, to find out the hiding elephant amidst the thickets; as the ascending point of Rahu rises in the sky, to lay hold on the moon covered under the clouds.
21. After a long search, he came in sight of the elephant halting under a tree; as when a warrior returns from the battlefield, and breathes the air under a shady tree.
22. The cunning huntsmen collecting a great many tools, capable to entrap the elephant at his resting place.
23. He dug a circular ditch round about that place in the forest, as the great creator of the world had stretched the ocean encircling this earth.
24. He then covered the great pit, with green branches and soft leaves of trees; as the season of autumn covers the face of the empty sky with fleecy and flimsy clouds.
25. The elephant roaming at large in the forest, happened to fall down into the pit one day; as the fragment of a rock on the coast, falls headlong on the dried bed of the sea.
26. The big elephant was thus caught in the circular pit, which was deep as the dreadful depth of the sea; and lay confined in it, as some treasure is shut up in the hollow womb of a chest.
27. Being thus confined at the bottom of that far extending pit, still passes his time in endless trouble and anxiety; like the demon Bali in his dark cave under the grounds.
28. This is the effect of the silly elephants, letting go unhurt his cruel hunter who had fallen some time past before him; or else he would not be thus pent up in the pit, if he made an end of him in time.
29. Hence all foolish people that had not foresight to prevent their future mishaps, and provide against their coming mischances by their precautions at present, are sorely to be exposed like the calamity as the Vindhyan elephant.
30. The elephant was glad with the thought of his freedom from the hunter's chains, and thought no more of any future mishap; which was the sole cause of his being by another mischance, which lay at a long distance from him.
31. Know, O great soul! that there is no bondage of man except his own ignorance; and the jail prisoners are not under such bondage, as the intellectual servitude of freemen under their errors and prejudice. The enlightenment of the soul and the knowledge of the cosmos as one Universal Soul is the greatest freedom of man; while the ignorance of this truth, is the root of the slavery of mankind to the errors of this world.

CHAPTER LXXX. WAY TO OBTAIN THE PHILOSOPHER'S STONE.

1. Sikhidhwaja said—Please explain unto me, O divine boy; the meaning of the parables of the true and false gems; and the unchained and tied up elephant, which you have spoken before to me.

2. Chudála replied—Hear me now expound to you the meaning of my stories, and the meaning of the words and their senses; which I have stored in your heart and mind, for the enlightenment of your understanding.
3. That searcher after the philosopher's stone, was undoubtedly acquainted with science, but had no knowledge of the truth; he searched the gem but knew not what it was, and the same man is yourself.
4. You are versed in the sciences as he, and shinest above others as the shining sun on the mountain tops; but you have not that rest and quiet, which is derived from the knowledge of truth; and are immersed in your errors, as a block of stone in the water.
5. Know O holy man! that it is giving up of errors, which is said to be the philosopher's stone. Try to get that O holy man! in your possession, and set yourself thereby above the reach of misery.
6. It is the renunciation of gross objects that produces the pure joy of holiness; it is the abandonment of the world that gives one the sovereignty over his soul, and which is reckoned as the true philosopher's stone.
7. Abandonment of all is the highest perfection, which you must soon practice; because it is contemning of worldly grandeur that shows the greatest magnanimity of the soul.
8. You have O prince! forsaken your kingdom together with your princess, riches, relatives and friends, and have rested in your renunciation; as Brahmá the lord of creatures, rested at the night of cessation of the act of his creation.
9. You have come out too far from your country, to this distant hermitage of mine; as the bird of heaven the great Garuda lighted with his prey of the tortoise, on the farthest mount of the earth.
10. You have renounced your egotism, with your abandonment of all worldly goods; and you cleansed your nature from every stain, as autumnal winds disperse the clouds from the sky.
11. Know that it is only by driving away the egoism of the mind as well as all desires from the heart, that one gets his perfection and has the fulness of the world or perfect bliss in himself. But you have been labouring under the ignorance of what is to be abandoned and what is to be retained, as the sky labours under the clouds.
12. It is not your abandonment of the world, which can give you that highest joy that you seek; it is something else that must be yet sought after by you.
13. When the mind is infested by its thoughts, and the heart is corroded by the sore of its desire; all its renunciation flies from it, as the stillness of a forest flies before the storm.
14. Of what use is the abandonment of the world to one, whose mind is ever infested by his troublesome thoughts; it is impossible for a tree to be at rest, that is exposed to the storms of the sky.
15. The thoughts constitute the mind, which is but another name for will or desire; and so long as these are found to be raging in one, it is in vain to talk of the subjection of the mind.
16. The mind being occupied by its busy thoughts, finds the three worlds to present themselves before it in an instant; of what avail therefore is the abandonment of this world to one, when the infinite worlds of the universe are present before his mind.
17. Renunciation flies on its swift wings, soon as it sees a desire to be entertained in it; as a bird puts on its wings, no sooner it hears a noise below.
18. It is indifference and want of care, which is the main object of the abandonment of the world; but when you allow a care to rankle in your breast, you bid a farewell to your renunciation; as one bids farewell to his honoured and invited guest.
19. After you have let slip the precious gem of renunciation from your hand, you have chosen the false glossy trifle of austerity for some fond wish in your view.
20. I see your mind is fixed in wilful pains of your austerities, as the sight of a deluded man is settled on the reflection of the moon in the waters.
21. Forsaking the indifference of your mind, you have become a follower of the cravings of your heart; and chosen for yourself the denial of bodily passions living as a hermit, which is full of sufferings from its first to last.

22. He who forsakes the easy task of his devotion to God, which is filled with infinite bliss; and takes himself to the difficult duties of painful austerity, is said to make a suicide of his own soul.

23. You took yourself to the vow of self-renunciation, by your renunciation of all earthly possessions; but instead of observing the forbearance of renunciation, you are bound to the painful austerities of your asceticism in this dreary wilderness.

24. You broke the bonds of your kingdom, and decamped from the bounds of your kingdom thinking them as too painful to you; but say are you not constrained here to the faster and far more tiresome struggles of your asceticism, and the unbearable chains of its rigid imprisonment.

25. I think you are involved in much more care to defend yourself from heat and cold in the defenceless forest, and have come to find yourself to be bound more fast to your rigours than you had any idea of this before.

26. You thought in vain to have obtained the philosopher's stone before, but must have come to find at last; that your gain is not worth even a grain of glassy trinket.

27. Now sage, I have given you a full interpretation of the eagerness of a man to pocket the invaluable gem; you have no doubt comprehended its right meaning in your mind, and now store its meaning in the casket of your mind.

CHAPTER LXXXI. INTERPRETATION OF THE PARABLE OF THE ELEPHANT.

1. Chudála continued:--Hear me, O great prince! now explain to you the meaning of the story of the Vindhyan elephant, which will be as useful as it will appear wonderful to you.

2. That elephant of the Vindhyan range, is your very self in this forest; and his two strong tusks are no other than the two virtues of reasoning and renunciation, on which you lay your strength.

3. The hunter that was the enemy of the elephant and waylaid him in his free ramblings, is the personification of that great ignorance, which hath laid hold of you for your misery only.

4. Even the strong is foiled by the weak, and lad from one danger to another and from sorrow to sorrow; as the strong elephant was led to by the weak Huntsman, and as you O mighty king! are exposed by your imbecile ignorance in this forest.

5. As the mighty elephant was caught in the strong iron chain, so are you held fast in the snare of your desire (of a future reward); which has brought all this calamity on you.

6. The expectation of man is the iron chain, that is stronger and harder and more durable than the other; the iron rusts and wastes away in time, but our expectations rise high and hold us faster.

7. As it was in the hostility of the Huntsman, that he marked the elephant by his remaining unseen in his hiding place, so your ignorance which lurks after you, marks you for his prey from a distance.

8. As the elephant broke the bonds of the iron chains of his enemy, so have you broken asunder the ties of your peaceful rule and the bonds of your royalty and enjoyments.

9. It is sometimes possible, O pious king! to break down the bonds of iron chains; but is impossible, O holy prince, to put a stop to our growing desires and fond expectations.

10. As the Huntsman that had caught the elephant in the trap, fell down himself from on high to the ground; so was your ignorance also levelled to the ground, seeing you deprived of your royalty and all your former dignity.

11. When the man who is disgusted with the world, wants to relinquish his desire of enjoyment, he makes his ignorance tremble in himself, as the demon that dwells on a tree, quakes with fear when the tree is felled.

12. When the self-resigned man, remains devoid of his desire for temporal enjoyments; he bids fare well to his ignorance, which quits him as the demon departs from the fallen tree.

13. A man getting rid of his animal gratifications, demolishes the abode of his ignorance from the mind; as a wood-cutter destroys the bird-nests of the tree, which he has sawn or cut down on the ground.

14. You have no doubt put down your ignorance, by your renunciation of royalty and resorting to this forest; your mind is of course cast down by it, but it is not yet destroyed by the sword of your renunciation.

15. It rises again and gains renewed strength and minding its former defeat, it has at last overpowered on you by confining you in this wilderness; and restraining you in the painful prison of your false asceticism.

16. If you can but now kill your fallen ignorance in any way, it will not be able to destroy you at once in your rigorous penance; though it has reduced you to this plight by your abdication of royalty.

17. The ditch that the Huntsman had dug to encircle and trap the elephant, is truly this painful pit of austerity, which your ignorance has dug to captivate you in.

18. The many provisions and supplies with which the Huntsman had filled the hollow, in order to entice the elephant; are the very many expectations of future reward, which your ignorance presents before you, as the reward of your penitence.

19. O king, though you are not the ignorant elephant; yet you are not unlike the same, by your being cast in this forest by your incorrigible ignorance.

20. The ditch of the elephant was truly filled with the tender plants and leaves for the fodder of the elephant; but your cave is full of rigorous austerities, which no humanity can bear or tolerate.

21. You are still engaged in this prison house of the ascetic's cell, and doomed to undergo all the imaginative torments of your penance and martyrdom. You truly resemble the fallen Bali, who is confined in his underground cell.

22. You are no doubt the empty headed elephant that is fast bound in the chain of false rigours, and imprisoned in this cave of your ignorance; thus I have given the full exposition of the parable of the elephant of Vindhyan mountain, and now pick out the best lesson for yourself from this.

CHAPTER LXXXII. THE PRINCE'S ABJURATION OF HIS ASCETICISM.

1. Chudala continued.—Tell me king, what made you decline to accept the advice of the princess Chudála, who is equally skilled in morality, as well as in divine knowledge?

2. She is an adept among the knowers of truth, and actually practices all what she preaches to others. Her words are the dictates of truth, and deserved to be received with due deference.

3. If you rejected her advice, by your over confidence in your own judgment. Yet let me know, why she prevented you not, from parting with your all to others?

4. Sikhidhwaja replied.—But I ask you another question, and hope you will reply to it. How do you say that I have not renounced my all, when I have resigned my kingdom, my habitation and my country all together; and when I left my wife and all my wealth behind?

5. Chudála replied.—You say truly O king! that you have forsaken your kingdom and habitation, and your lands and relatives, and even your wife and wealth, but that does not make your renunciation of all, since none of these truly belong to you. They come of themselves and go away from man. It is your egoism only which is yours, and which you have not yet got rid of.

6. You have not yet abandoned your egoism, which is the greatest delight of your soul. You cannot get rid of your sorrows, until you are quite freed from your egoistic feelings.

7. Sikhidhwaja said.—If you say that my kingdom and possession, were not my all, and that this forest which I have resorted to forms my all at present; and these rocks and trees and shrubs form my present possessions, then I am willing to quit all these even, if that would constitute renunciation of all?

8. Vasishtha said:--Hearing these words of the Brahman boy Kumbha, the conquerer of senses king Sikhidhwaja held silence for a while, and returned no answer.

9. He wiped off his attachment to the forest from his heart, and made up his mind to move away from it; as the current of a stream in the rainy whether, glides along and carries down the dust and dirt of the beach.

10. Sikhidhwaja said:--Now sage, I am resolved to leave this forest, and bid farewell to all its caves and trees. Say now does not this renunciation of all, form my absolute renunciation of all things?

11. Kumbha replied:--The foot of this mountain with all its woodlands, trees and caverns are no properties of yours, but the common heights and valleys of all. How then can your forsaking of them, form your self-abnegation at all?

12. The best reward of your egoism which has fallen to your lot, is still unforsaken by you; you must get rid of this, in order to be freed from the cares and sorrows of this earthly world of griefs.
13. If none of these things is mine, then my hermit's cell and grove, which I own as mine are what I am willing to resign, if that would make my total renunciation.
14. Vasishtha said.---The self-governed Sikhidhwaja being awaked to his sense, by these admonitions of Kumbha, the Brahman boy; he remained silent for a moment, with the light that shone within him.
15. His pure conscience returned to his mind, and the blaze of his right knowledge, burnt away the impurities of his attachment to the hermitage; as a gust of wind drives the dusts from the ground.
16. Sikhidhwaja said:--Know me sage, to have now taken away my heart from this hermitage, and forsaken my attachment to all its sacred covered shelters and trees; now therefore consider me to have resigned my all and everything in world.
17. Kumbha replied:--How can I consider you as fully resigned, by your resigning these gardens and trees and everything belonging to them; none of which belong to you, nor are you their master or deserter in anyway.
18. You have another thing to be forsaken by you, and that is the greatest and best thing that has fallen to your lot in this world. It must be by your renunciation of that thing, that you can set yourself free from all.
19. Sikhidhwaja said—If this even be not the all that I have, and which you want me to resign; then take these earthen pots and basins, these hides and skins and this my cell also, and know me to forgo all these forever and take myself elsewhere.
20. Vasishtha said—So saying the dispassionate king rose from his seat, with his composed and quiet mind; as when an autumnal cloud rises on the top of a mountain, and disperses elsewhere.
21. Kumbha saw from his seat, the motions and movements of the king, with her smiles and amazement, as when the sun laughs from above, to see the foolish attempts of men on the earth below.
22. Kumbha looked steadfastly on Sikhidhwaja, and sat silently with the thought, “Ah! let him do whatever he likes for his sanctification and renunciation of the temporal articles of this world, which do not serve for his spiritual edification at all.”
23. Sikhidhwaja then brought out all his sacred vessels and seats from his cave, and collected them all in one spot; as the great ocean yielded up all her submerged treasures, after the diluvian flood was over.
24. Having collecting them in a pile, he set fire to them with dried fuel; as the sun-stone or sun-glass burns down the combustible by its fire.
25. The sacred vessels and goods which were set on fire and burnt down by it, were left behind by the king who sat on a seat beside Kumbha; as the sun sets on the mount Meru, after he had burnt down in the world by the fire of dissolution.
26. He said to his rosary, you have been a trusted friend to me your master, as long as I turn you on my fingers as my counting beads.
27. And though I have turned you over and over, with my sacred mantras in this forests; yet you have been of no service to me at all.
28. And though I have travelled with you, O my sacred casket! and seen many holy places in your company; but as you proved of no good to me, I now resign you to the flames.
29. The burning fire rose in flames and flashes in the sky, and they appeared as stars glittering in it; he then cast his seat of the deer's skin on the fire, and said: I have carried you about me so long on my back as an ignorant stag.
30. It was by my ignorance, that I held you so long with me; and now you are at liberty to go your own way; where may peace and bliss attend on you forever.
31. Ascend with the rising fire to heaven, and twinkle there as the stars on high; so saying he took off his hide garment from his body with his hands, and committed it to the flames.
32. The funeral pyre of the prince spread as a sea of fire and it was driven about as a conflagration by the winds blowing from the mountains; when the king thought of throwing his water pot also into the fire.

33. And said to it, you sage, that bore the sacred water for all my sacred functions; O my good water pot, it is true that I have not the power of rendering the proper compensation of your past services.

34. You were the best model of true friendship, good nature, benevolence and constancy to me; and the best exemplar of goodness and all good qualities in your great bounty.

35. O you! (my water pot), that was the receptacle of all goodness to me; now depart your own way, by your purification in the same sacred fire, as you were at first found by me (from the potter's fire). Be your ways all blissful to you! so saying he cast his water pot into the consecrated fire.

36. Because all good things, are to be given to the good or to the fire; but all bad things are cast off, like the dust of the earth; and as foolish men fall to the ground, by their secret craft.

37. It is well for you, my low mattress, to be put to fire and reduced to worthless ashes; so saying, he took up his wet matted seat, and cast it into the flaming fire.

38. The seat on which he used to sit in his pure meditation on God, he soon committed to the flames; because it is better to give up a thing quickly, of which one must get rid shortly afterwards.

39. This my alms-pot which contained the best articles of food, which were presented to me by good people; I now commit to this flame with whatever it has in it.

40. The fire burns a thing but once, and the burnt article ceases to burn anymore; hence I shun all the implements to my ceremonial rites, in order to set me free from the bondage of all actions for ever more.

41. Be you not sorry therefore, that I forsake you thus; for who is there, that will bear about him things that are unworthy of himself.

42. So saying, he threw into the fire all his cooking vessels, and the plates and dishes of his kitchen; and all things whatever he had need of in his hermitage. And these began to burn in a blaze, us the world was burnt down by the all destructive fire of the Kalpánta final dissolution.

CHAPTER LXXXIII. ADMONITION OF SIKHIDHWAJA.

1. Vasishtha said:--He then rose up and set fire to his hut of dry leaves and grass, as it is the case with foolish men very often to demolish the structure of their own fancy and caprice.

2. Whatever else there was left beside anything of the possessions and goods of the hermit Sikhidhwaja took them all one after another, and set fire to them with his composed and unconcerned mind, and observing a strict silence all the while.

3. He burnt and broke down everything, and then flung away from him his eatables and preserved condiments; his clothings and all, with a quite content state of his mind.

4. The hermitage was now turned to a desolation, for its having been a human habitation awhile before; and resembled the traces of the sacrificial pavilion of Daksha, after its devastation by the all-devouring fire of Virabhadra.

5. The frightened deer being fearful at the lighted fire, left their layers where they lay chewing the cud at their ease; and fled afar to distant deserts, as the townsmen free from a burning quarter to distant abodes.

6. Seeing the vessels and utensils to be all in a blaze, with the fuel of the dry woods on all sides; the prince seemed to remain quite content and careless amidst the scene, with the possession of his body only.

7. Sikhidhwaja said:--I am now become an all abandoning saint, by my abandonment of all desire and every object; and wonder that I should after so long a period of my life, be awakened to my right knowledge, by the holy lectures of my heavenly child.

8. I have now become a pure and perfect unit, and quite conscious of the indescribable joy in myself; of what use and to what good, are all these attachments and objects of my ever varying desires to me.

9. As the knots of the chain that bind the soul to this world, are cut asunder and fall off one after another; so the mind comes to feel its quiet composure, until it attains to its ultimate rest and inaction.

10. I am quite composed, and in perfect ease with the extinction of my desires. I am joyous and rejoice in myself, that my ties are all broken and fallen off from me; and that I have at last, fully accomplished the abandonment of all things.

11. I am become as nude as the open sky, and as roofless as the dome of voidness. I view the wide world as an expanse of vacuum, and myself as a nothingness within the whole emptiness. Say, O divine boy! is there anything still wanting to my complete renunciation of all?

12. Kumbha replied:--Yet you must be aware! O king Sikhidhwaja! that you are never released from all the bonds of this life, by your renunciation of every mortal thing; belonging to this your mortal and transitory state of your being.

13. I see the gravity and purity of the nature of your soul, which is placed far above the reach and track of the common people; by its abandonment of the innumerable seeds and sprouts of fond desires, which constantly rise as thistles and thorns on the human breast.

14. Vasishtha said:--On hearing these words of Kumbha, the king Sikhidhwaja reflected on its meaning within himself for a short while. He spoke these words in reply as you shall, O mighty armed Rāma, now hear from me.

15. Sikhidhwaja said:--Tell me, O heaven born child! what else do you see remaining in me; except the serpentine entrails within myself, and supporting the body composed of a heap of flesh, blood and bones.

16. And if this body reckoned an appendage to myself, I will then ascend to the top of this mountain, and let it fall to be dashed to pieces on the ground; and thus get rid of my mortal part forever.

17. Saying so, as he was proceeding to sacrifice his body on the craggy hill before him; he was interrupted by his teacher Kumbha, who spoke to him as follows:--

18. Kumbha said:--What is it king that you are going to, why do you attempt to destroy this innocent body of yours from this hideous height, as the enraged bull hurls its calf below the hill?

19. What is this body, but a lump of dull and gross matter, a dumb and poor painstaking thing; it never does you any harm, nor can you ever find any fault in it; why then do you wish in vain to destroy so harmless and faultless a thing?

20. It is of itself a dull and dumb thing; it ever remains in its torpid meditative mood, and is moved to and fro by other agencies; as a plank is tossed up and down, by the adverse current and waves in the sea.

21. He who hurts or annoys his inoffensive lady, deserves to be put to torturous punishment; like the cruel villain who robs and annoys the holy saint, sitting in his solitary cell.

22. The body is quite guiltless of all the pain and pleasure, which befall the living soul by turns; as the tree is wholly unconcerned with the fall of its fruits and leaves, which are dropped down by the blowing winds.

23. You see the gusts of winds dropping down the fruits, flowers and leaves of trees. Then tell me, O holy men! how you can charge your innocent tree, with the fault of letting fall its best produce?

24. Know it for certain, O lotus eyed king! that the sacrificing of your body even, is not enough to make your total renouncement of all things, renunciation of everything you must know is not an easy matter.

25. It is in vain that you intend, to destroy this inoffensive body of yours on this rock. Your quitting or getting rid of your body, does not cause your renunciation and freedom from all.

26. There is an enemy of this body which agitates it, as an elephant shakes a huge tree. If you can but get rid of that mortal enemy of your body and soul, you are then said to be freed from all.

27. Now king, it is by avoiding this deep-rooted enemy of yours, that you are freed from the bondage of your body, and everything besides in this world; or else however you may kill your body, you can never put a stop to its rebirth.

28. Sikhidhwaja rejoined.—What is it then that agitates the body and what is the root of our transmigrations and of the doings and sufferings of our future lives? And what is it by the avoidance of which, we avoid and forsake everything in the world?

29. Kumbha replied.—Know, holy king, that it is neither the forsaking of your kingdom nor that of your body, nor the burning of your hut and possessions, nor all these things taken together, that can constitute your renouncement of all and everything.
30. That which is all and everywhere, is the one only cause of all. It is by resigning everything in that sole existent being, that one becomes the renouncer of all.
31. Sikhidhwaja said.—You say that there is an all existent, which is situated in all to whom all things are to be resigned at all times. Now sage, you that know the all, what is this all or combination of everything?
32. Kumbha replied.—Know, O holy man, this all pervading being is known under the various names of the living soul *jīva*, the life *prāna* and many more also. It is neither an active or inactive principle, and is called the mind which is ever liable to error.
33. Know the mind to be the seat of illusion, and to make the man by itself; it is the essential constituent of every person, and the mirror of all these worlds in itself.
34. Know the mind, as the source of your body and estates; and know it also, as the root of your hermitage and everything else; just as one tree bears the seed of another.
35. It is therefore by your giving up this seed of all events, that you really resign everything in the world, which is contained in and depends on this primary seed and main spring of the mind. All possible as well as impossible renunciations, depend on the renunciation of the mind.
36. The man that is under the subjection of his mind, is ever subject to cares, both when he is attentive to his duties or negligent of them; as also when he rules his kingdom, or flies from it to a forest; but the man of a well governed mind, is quite content in every condition of life.
37. It is the mind which revolves constantly in the manner of the turning world, and evolves itself in the form of the body and its limbs; as the minute seed displays itself in the shape of a tree and its branches and leaves.
38. As the trees are shaken by the blowing winds, and as the mountains are shook by the bursting earthquakes; and as the waves are blown by the inflated air, so is the animated body moved about by the mobile force of the mind.
39. These miserable mortals that are born to death and decay, and those happy few that live to enjoy the pleasures of life; and the great sages of staunch hearts and souls, are all of them bound alike to the bondage of their minds.
40. The mind acts its several parts, in all the various forms and figures of the stage of the world. It shows its gestures in the motions of the body, it lives and breathes in the shape of the living spirit, and it thinks and reflects in the form of the mind.
41. It takes the different names of the understanding *buddhi*, consciousness, egoism, the life or *prāna* and the intellect, agreeably to its different internal functions in the body, or else it is the silent soul, when it is without any action to be assigned to it.
42. The mind is said to be all in all, and by getting release of this, we are released of all diseases and dangers; and then we are said to be avoided and abandoned all and everything.
43. O you, that want to know what renunciation is, must know that it is the renunciation of the mind, which makes your renunciation of all things. If you succeed in the renunciation of your mind, you come to know the truth, and feel the true joy of your soul.
44. With the riddance of your mind, you get rid of the unity and duality of creeds, and come to perceive all diversities and pluralities blend in one universal whole; which is transcendental tranquility, transparent purity, and undiminished joy.
45. The mind is the field for the course of everybody, in his career in this world; but if this field be over grown with thorns and brambles, how can you expect to grow rice in it?
46. The mind shows its manifold aspects, and plays its many parts at will. It turns and moves in the forms of things, as the waters roll in the shapes of waves.
47. Know young prince, that your abandonment of all things by the renunciation of your mind, will add to your joy, not unequal to that of your gaining a kingdom to your self.
48. In the matter of self-renunciation, you are on the same footing with other men; in that you resign whatever you dislike, and want to have some thing that you have a liking for.
49. He who connects all the worlds with himself, as the thread that connects the pearls in a necklace, is the man that possesses everything, by renouncing all things from himself.

50. The soul that is unattached to all things, does yet connect and pass alike through them all; as the thread of the Divine Soul, connects the world as a string of pearls.
51. The soul that bears no attachment to the world, is like an oilless lamp that is soon extinguished to darkness; but the spirit that is warm with its affections, is like an oily lamp, that burns with universal love, and enlightens all objects about it.
52. The Lord that lives aloof from all, resembles the oilless lamp in dark obscurity; but the same Lord manifesting himself in all things, resembles the oily lamp that lights every object.
53. As after the renunciation of all your possessions, you still remain by yourself; so after your renunciation of your body, mind and all, you have still your consciousness by you, which you can never get rid of.
54. As by the burning of your articles, you have burnt no part of your body; so by your renunciation of all things, you can not resign yourself or your soul, which would then amount to nirvána or utter extinction.
55. Total renunciation, means the emptying of the soul of all its worldly attachment, when it becomes the seat of all knowledge; and likens to the etherial paradise of the hosts of celestial beings.
56. Total renunciation or self-abnegation is like the water immortality, which drives away all fear of disease and death by a single drink of it; and it remains untouched by the cares of the world, as the clear firmament is not colored by the spots of clouds.
57. Total renunciation again is the entire abandonment of all affections, gives a man his true greatness and glory; and as you get rid of your temporary affections, so you get the stability of your understanding, and the firmness of your determination.
58. Total renunciation or abandonment of all, is filled with perfect delight; as its contrary is attended with extreme misery. This is a certain truth, and knowing as such, choose what you think best for you.
59. He who gives away his all in this life, comes to be in possession of them in his future state; as the rivers which pour their waters into the sea, are again filled by its flood tide.
60. After renunciation of all things from the mind, its hollowness is filled with full knowledge of them, which is highly gratifying to the soul; as an empty box, is stored with rich gems and jewels in it.
61. It was by virtue of his renunciation of all things, that Sakyamuni (Buddha) became brave and fearless amidst the troubles of the Kali-age, and sat as firm as a rock.
62. Total renunciation of all things, is equivalent to the acquisition of all prosperity; because the Lord gives everything to him, who dedicates and devotes his all unto Him.
63. You have now, O prince, become as quiet as the calm atmosphere, after your abandonment of all things; now try to be as graceful as the graceful moon, by the pleasantness of your manners.
64. Now, O high minded king, forget at once your past abdication of your crown and kingdom, as also your subsequent renunciation of all things in this hermitage; drive away the pride of your total abandonment of all you had, and be of a clear and pleasing countenance.

CHAPTER LXXXIV. ENLIGHTENMENT OF SIKHIDHWAJA.

1. Vasishtha continued:--As the disguised boy was admonishing in this manner on the renunciation of mind; the king thought inwardly on its sense, and then spoke as follows.
2. Sikhidhwaja said:--I find my mind fluttering always, as a bird in the open sky of my bosom; and lurking constantly as an ape, in the wilderness of my heart.
3. I know how to restrain my mind, as they do the fishes in the net; but know not how to get rid of it, when it is so much engaged with the objects of sense.
4. Please sage acquaint me first with the nature of the mind, and then teach me the method of renouncing it for ever from me.
5. Kumbha replied:--Know great king, desire to be the intrinsic nature of the mind; and know the word desire to be used a synonym for the mind.
6. The abandonment of the mind is very easy, and more easily accomplished than the stirring of it; it is attended with a greater delight, than the possession of a kingdom can afford, and is more pleasant than the scent of fragrant flowers.

7. But it is very difficult for the ignorant, to get rid of or forsake the desires of their minds. It is as hard to them as it is for a peasant to exercise the powers of a kingdom, and for a heap of grass to be as high as a mountain.

8. Sikhidhwaja said:--I understand the nature of the mind, to be full with its desires; but I find my riddance from it, to be as impossible as the swallowing of an iron bolt by anybody.

9. I find the mind as the fragrant flower in the great garden of the world, and the pit of the fire of all our griefs; it is the stalk of the lotus of the world, and it is bag that bears and blows the gusts of delusion all over the world. Now tell me how the thing may be easily removed from us.

10. The mind is the locomotive engine of the body, it is the bee that flutters about the lotus of the heart; now tell me how I may with ease get rid of this mind.

11. Kumbha answered:--The total eradication of the mind, consists in the entire extinction of the world from it; the learned and the men of long foresight, call this to be the abandonment of the mind.

12. Sikhidhwaja rejoined:--I think the extinction of the mind is better than our abandonment of it, on account of securing the success of our purposes; but how can we know the gradual removal of the mind, from the hundreds of diseases to which it is subject?

13. Kumbha replied:--Egoism is the root (seed) of the tree of the mind, with all its branches and leaves and fruits and flowers; therefore root out the mind with its very root of egoism, and have your breast as clear as the empty and clear sky.

14. Sikhidhwaja rejoined:--Tell me, O sage, what is the root of the mind, what are its sprouts and fruits; tell me also how many stems and branches it has, and how is it possible to root it out at once?

15. Kumbha replied.—Know O king that egoism and all the words expressive of the self as me etc., and indicative of the mind, are the seeds of the tree of the mind.

16. The field of its growth is the Supreme Soul, which is the common source of all entities; but that field being filled with illusion, the mind is deluded to believe itself as the first born sprout springing out of this field.

17. The certain knowledge of the mind in its discrete state, is called its understanding; the r understanding is the state of maturity of the germ or sprout of the mind.

18. The understanding (buddhi), being subject to various desires, takes the name of chitta or wasteful mind; and this mind makes the living being, which is as hollow within it, as a carved image of stone, and a mere false conception.

19. The body is the stem of this tree of the mind, and is composed of the skin and bones and juicy matters.

20. The branches of the tree of the mind, extend to a great distance all about it; and so the sensible organs of the body, protruding wide about it, perish at last in seeking for its enjoyment.

21. Now try to cut off the branches of the tree of your mind, and try also to root out the harmful tree at once.

22. Sikhidhwaja said.—I can some how or other cut off the branches of the tree of mind, but tell me, O my sagely teacher, how I may be able to pull it out by its very root at once?

23. Kumbha replied.—All our desires are the several branches of this tree, which are hanging with loads of fruits; and are cut off by the axe of our reason.

24. He alone is able to cut off the plant of his mind, who is unattached to the world, who hold his silence and inward tranquility, who is wise in all discussions, and does whatever offers of itself to him at anytime.

25. He who cuts off the branches and brambles of the tree of his mind, by his manliness of reason and discretion; is able also to root out this tree at once from his heart.

26. The first thing to be done with the mind, is to root it out at once from the heart and the next process is to lop off its branches; therefore employ yourself more to its eradication, than to the severing of its boughs and branches.

27. You may also burn it as the first step, instead of cutting the branches; and thus the great trunk of the tree of mind being reduced to ashes, there remains an entire mindlessness at last.

28. Sikhidhwaja said.—Tell me O my sagely guide, what is that fire which is able to burn away the seed of the tree of mind, which is covered all over with the skin of egoism.
29. Kumbha replied.—King, the fire which is able to consume the seed of the harmful plant of the mind, is the examination of the question “what am I that bear this corporeal form upon me.”
30. Sikhidhwaja said.—O sage! I have repeatedly considered the questions in my own understanding, and found that my egoism does not consist in anything of this world, or this earth, or the woods which form its ornaments.
31. That my ego resides nowhere in the hills and forests where I resided, nor in the shaking of the leaves before me; nor did it lie in any part of my gross body, or in its flesh, bones or blood.
32. It does not lie in any of the organs of action, nor in the organs of sensation. It does not consist in the mind or in the understanding, or in any part of the gross body.
33. As we see the form of the bracelet in gold, so do I conceive my egoism to consist in the intelligent soul; because it is impossible for any material substance, to have anything as intelligence.
34. All real existence depends on the Supreme Soul for its existence, so all real entities exist in the supreme essence; or else it is impossible for anything to exist in a nothingness, as there is no possibility for a forest to exist in a voidness.
35. Thus sage, knowing it full well, that my egoism is an aspect or shadow of my eternal soul and worthy to be wiped off from it; yet I regret at my ignorance of the intrinsic spirit from which it is to be wiped off, and the internal soul be set in full light.
36. Kumbha replied:—If you are none of these material objects as you say, nor does your egoism consist in materiality; then tell me prince, what you think yourself to be in reality?
37. Sikhidhwaja answered:—I feel myself O most learned sage, to be that intelligent and pure soul, which is of the form of intelligence, which acquaints me of all existence, and which discriminates their different natures.
38. I perceive thus my egoism to be attached to my body, but whether it is a caused or causeless principle, is what I am perfectly ignorant of.
39. I am unable O sage, to rub out this sense of my egoism as an unreality and unessentiality; and it is on that I greatly regret in myself.
40. Kumbha said:—Tell me O king, what is that great foulness, which you feel to be attached to you, which makes you act as a man of the world, and whether you think it as something or a mere delusion?
41. Sikhidhwaja replied:—The sense of my egoism, which is the root of the tree of my mind, is the great foulness that attaches to me. I know not how to get rid of it, for however I try to shun it, the more it clings about me.
42. Kumbha said:—Every effect is produced from some cause or other, and this is the general law of nature everywhere. Anything otherwise is as false as the sight of a second moon in the sky, which is nothing but a reflection of the true moon.
43. It is the cause which produces the effect, whether it be a big one or the small element of it; therefore explore into the cause of your egoism, and tell me what it is.
44. Sikhidhwaja replied:—I know my sagely guide, that it is mere illusion which is the cause of the fallacy of my egoism; but tell me sage, how this error of mine is to subside and vanish away from one?
45. It is from the inclination of the mind towards the thinkables, that I am suffering all these pains and pangs within myself. Now tell me O muni sage, about the means of suppressing my thoughts, in regard to external objects.
46. Kumbha said:—Tell me whether your thinking and knowing, are the causes of your thinkables and knowables, or these latter activate your thinking and knowing powers. If you can tell me this, then shall I be able to explain to you the process of the cause and effect.
47. Now tell me which do you think to be the cause and not the cause, of knowing and knowable, and of thinking and the thinkable, which are the subjects of my question to you.
48. Sikhidhwaja answered:—I think, O sage, that the sensible objects of the body etc., are the causes of the thinking and thinkables (thoughts), and of knowing and the knowables.

49. Our knowledge of the entity of things, appears only in the sensible forms of bodies; or else the mere abstract thought of a thing, is as insubstantial as an airy nothing.
50. As I can not conceive the nonentity of a positive entity, nor the abstract nature of a concrete body; so I know not how my egoism, which is the seed of my mind, can be at once ignored by me.
51. Kumbha said:--If you rely on your material body as a real existence, then tell me, on what does your knowledge depend, when your soul is separated from the body?
52. Sikhidhwaja replied.—The body which is evident to view, and a real entity, cannot be taken for an unreality by anybody; as the tangible sunlight, cannot be called darkness by any man of common sense.
53. Who can ignore the body, which is full with its hands and feet and other members; which is full of activity and vivacity, and whose actions are so tangible to sight: and which is so evident to our perception and conception.
54. Kumbha said.—Know O king, that nothing can be said to exist, which is not produced by some cause; and the knowledge or consciousness that we have of it, cannot be but the product of mistake and error.
55. There can be no product without a similar cause, and no material form can come out from a formless and immaterial agent. How can anything come to existence, without having its seed of the like nature?
56. Whatever product appears to present itself to anyone without its true cause, is as false an appearance as the mirage in the sand, before its deluded observer.
57. Know yourself to be no real existence, but a false shape of your error only; and with whatever earnestness you took to it, you will never get any water from this delusive mirage.
58. Sikhidhwaja said.—It is as useless to inquire the cause of a nonentity, as it is fruitless to look into the origin of the secondary moon which is but false reflection of the true one. Believing in a nothingness, is as decorating the person of a barren women's son.
59. Kumbha replied.—The body with its bones and ribs, are products of no assignable cause; therefore know it as no entity, because it is impossible for the frail body to be the work of an Everlasting Maker.
60. Sikhidhwaja said.—Now tell me sage, why we should not reckon our fathers the causes and producers of our bodies, with all their members and parts, since they are known as the immediate causes of these?
61. Kumbha replied.—The father can be nothing and no cause, without his having another cause for himself; because whatever is without a cause is nothing in itself.
62. The causes of all things and effects are called as their seeds, and when there is no seed in existence, it is impossible for a germ to be produced in the earth from nothing.
63. So when you cannot trace out the cause of an event, account the event as no event at all; because there can be nothing without its seed, and the knowledge of a causeless effect or eventuality, is an utter impossibility and fallacy of the understanding.
64. It is an extreme error to suppose the existence of a thing without its cause or seed, such as to suppose the existence of two moons in the sky, of water in the mirage and of the son of a barren woman.
65. Sikhidhwaja said.—Now tell me sage why should not our parents be taken as the causes of our production, who had our grandfathers and grandmothers for the causes or seeds of their birth likewise; and why should we not reckon our first great grandfather (Brahmá), as the prime progenitor of the human race?
66. Kumbha replied.—The prime great grandfather, O king, cannot be the original cause, since he also requires a cause for his birth, or else he could not come into existence.
67. The great grandfather of creation even Brahmá himself, is the cause of production by means of the seeds of the Supreme Spirit which produced him; or else the visible form in which he appeared, was no more than a mere delusion.
68. Know the form of the visible world, to be as great a fallacy as the appearance of water in the mirage; and so the creativeness of the great grandfather Brahmá, is no more than an false misconception.

69. I will now wipe off the dark cloud of your error, that our great grandfather Brahmá was conceived in the womb of the Supreme Spirit; and this will be salvation of your soul.

70. Now therefore know, O king, that the Lord God shines forever with his intelligent soul and mind in Himself; it is from him that the lotus born Brahmá and the whole universe, are manifest to our view, and that there is nothing which exhibits itself without Him.

CHAPTER LXXXV. THE ANAESTHETIC PLATONISM OF SIKHIDHWAJA.

1. Sikhidhwaja said:--If the view of the whole universe is but a phantom, and our knowledge of myself, yourself and of this and that, is but an error of our mind, then why is it that we should be concerned about or sorry for anything?

2. Kumbha replied:--The false impression of the existence of the world, has so firmly laid hold of the minds of men; as the frozen water appearing as crystal, is believed as dry land by people.

3. It is said by the learned, that the knowledge of gross matter is lost with the dispersion of ignorance; and that there is no other way of getting rid of this long contracted prejudice, without our riddance from ignorance.

4. It is the acuteness of the understanding, which is the only means of our coming to the knowledge of truth; that the creation and dissolution of the world, are dependant on the will and causality of the Supreme Being.

5. He whose understanding becomes, is sure to lose his rooted prejudice by degrees; and come to the knowledge of the nothingness of the material world.

6. In this way of refining your mind from its prepossession of gross ideas, you will come to find the false conception of a Prime Male), as that of Brahmá as the first creative power, to be as false as the water in the mirage.

7. The great grandfather of the world being a nothingness, the creation of all creatures by him (Prajápati); is likewise as false and void, as it is absurd for all impossibility to come into being.

8. The perception of a thing in actual existence, is as false as the conception of water in the mirage; a little reflection is enough to remove this error, like the mistake of silver in sea shell and conch-shells.

9. Any work which appears to exist without its cause, is only a phantom of fallacy, and has no essential form whatever in reality.

10. Whatever is done by one's false knowledge or mistake of a thing, comes to be of no use to him; as the attempt to fill a pot with the water of the mirage, proves to be utterly vain.

11. Sikhidhwaja said:--Why cannot we call the Supreme Brahman, to be the cause of Brahmá, the first creator of the world who is called the son of God, the one unborn and without end, and the inexpressible and everlasting.

12. Kumbha replied:--The god Brahman, being neither the cause nor the effect of any action, is but an unchanging unity and transcendent spirit, and is never the cause or effect of anything.

13. How can the incomprehensible and unknowable Brahman, be designated as the creator, when he is not asserted by any of the properties of the creator or created or as the instrument or cause of anything.

14. The world having no separate cause, is no separate product of any causality whatever. It is no duality but one with the unity, without its beginning or end, and coeternal with the eternal one.

15. He that is inconceivable and unknowable, is perfect joy, tranquility and ever undecaying, and can never be the active or passive agent of anything, on account of the immutability of his nature.

16. Hence there is nothing as a creation, and the visible world is but a nothing, and the Lord God is neither an active nor passive agent, but quite still and full of bliss.

17. There being no causal power, the world is not the production of anybody; it is our error only that this world as a production without any assignable cause.

18. The uncaused world is the product of nothing, and therefore nothing in itself. For if it be the production of nobody, it is a nothingness like its cause also.

19. The nonexistence of anything or the not being of everything, being proved as a certain truth; we can have no conception of anything, and the absence of such conception, it is in vain to suppose the existence of an egoism or you.

20. Sikhidhwaja said:--Sage, I now perceive the truth, and find the reasonableness of all that you have said. I see now that I am the pure and free soul, and quite aloof of any bondage or its liberation from bonds.

21. I understand Brahman as no cause of anything, for his entire want of causality; and the world is a nothingness for its want of a cause; and therefore there is no being whatever which we reckon as a category.

22. Thence there is no such category as the mind or its seed, nor its growth nor decay. I therefore bow down to myself of which alone I have a consciousness in me.

23. I am alone conscious of myself, existence in myself and have no real knowledge of any else beside me, and which appear as fleeting clouds in the womb of the sky.

24. The distinct knowledge of the different categories of time, place, action in the world, is now entirely blended in the knowledge of the unity of the tranquil spirit of Brahman.

25. I am tranquil, calm and quiet and settled in the spirit of God. I do not rise nor fall from nor move about this prop. I remain as you do in immovable spirit of God, which is all quiet, holiness, and joy in itself.

CHAPTER LXXXVI. ENLIGHTENMENT OF SIKHIDHWAJA.

1. Vasishtha said:--Sikhidhwaja having thus found his rest in the spirit of Brahman, remained quiet for some moments, as the steady and tireless flame of a lamp in a calm windless place.

2. And as he was about to be absorbed in his unwavering meditation, he was suddenly roused from his trance by the diverting voice of Kumbha.

3. Kumbha said:--O king, I see you are not to wake from the sleep of your entranced meditation, wherein you are situated in your perfect bliss. You must neither be absorbed in your contemplation, nor be a stranger to your abstract meditation altogether.

4. The mind that is undivided in its attention, is cleansed from all deceit; and being freed from its knowledge of parts and particulars, becomes emancipate in its living states.

5. Being thus enlightened by Kumbha, the prince became full of enlightenment; and being roused from his trance, he shone as brightly as a rich gem when taken out of its cover.

6. The king who in his state of quietism, saw the unreality of visible things; and now perceived them spread all about him, thus spoke about them to Kumbha.

7. Sikhidhwaja said:--Though I know full well about all these things, yet I want to propose some questions regarding them; to which I hope you will give your answers, for my correct and perfect knowledge of them.

8. Tell me, how can we intermingle the impure conception of the Universal Soul representing the universe, with the pure idea of the Supreme Soul, which is ever calm, quiet and transparent.

9. Kumbha replied:--You have asked well, O king, and this shows the clearness of your understanding; and if this is all that you want to know, hear me then explain it fully to you.

10. Whatever is seen here and everywhere together, with all the moving and unmoving beings which it contains, are all of them perishable, and are extinct at the end of every Kalpa age.

11. Then there remains the true and essential reality at the end of the Kalpa age, amidst an obscure chaotic state, which is deprived both of light and darkness.

12. This essential reality is the Divine Intellect, which is pure and quiet and as clear as the transparent air. It is free from all attributes and imputations, and full of transcendental intelligence.

13. The one that remains at the end of a Kalpa, is the Supreme Soul which extends over all space, and is purely bright, transparent and quiet. It is enveloped in light and is pure intelligence.

14. It is inscrutable and unknowable, it is even and quiet, and full of bliss. It is called Brahman the great, the final extinction of all bodies and is full of all knowledge.

15. It is the smallest of the small, and the largest of whatever is large in the universe. It is the greatest and greatest of anything that is great and heavy, and it is the best of whatever is good and excellent.
16. It is so very small, that if you place this sky beside it, the latter will appear as big as the great mount of Meru by the side of a small atom.
17. It is again so very big and bulky, that this stupendous world being placed side by side to it, the latter must appear as an atom before it or vanish into nothing.
18. This is attributed with the name of Universal Soul, for its pervading all over the universe and being its intrinsic soul. While its exterior appearance, is called by the title of Viraj.
19. There is no difference between this attribute and its attributive, as there is none between the air and the wind or the air in motion; and as the sky and vacuum are synonymous words, so the very same intellect is the phenomenal world, and the same consciousness is manifested in the forms of I-ness and you.
20. As the water becomes the wave at a certain time and place, by cause of the current wind; so the world rises and falls at times in the Supreme Soul, without any external cause.
21. As gold is transformed to bracelets at certain times and place, by means of some or other; so the spirit of God is transformed to the visible world at certain times, without any other assignable cause whatever.
22. The most glorious God, is the lord of his kingdom of the world. He is one with his creation, ever pure, quiet, and undecaying, and pervades over all these world which are scattered as turfs of grass all around us.
23. This transcendently good and great god is the only real existence, and comprises all temporary and finite existences within himself; and we know by our reason, that this glorious creation of the universe is all derived from him.
24. Know him, O king, to be the essence of the extended universe, and to extend over all in his form of an entire intellect, and a unity that never admits of a duality.
25. There is no reason therefore, for our conceiving a duality beside his unity; since it is the sole principle of the Supreme Soul, that is fully manifest in all in its ever undiminished and unextinguished state.
26. The Lord always remains as the all in all, and as manifest in all the various forms; and being neither visible nor perceptible by us. He can neither be said to be the cause or effect of anything.
27. The Lord being neither perceptible nor conceivable by us is something super-eminently good and super-fine. He is all and the soul of all, too fine and transparent, and is known only by our conception of him; and no sensible perception whatever.
28. Being inexpressible by words, and manifest in all without manifestation or appearance of himself; cannot be the cause of whatever is real or unreal.
29. That which has no name of itself, cannot be the seed of another; no nameless nothing can grow anything, nor can a corresponding world spring out of an noncorresponding spirit.
30. The exhaustless mass of Divine Intellect, is indeed no cause or casual instrument or effect of anything; because the product of the Divine Soul, must be some thing of the form of the invisible soul, which is its everlasting consciousness or intelligence.
31. So, O sage, nothing is produced by the Supreme Brahman nor does anything arise from Him, like the waves from water which have their winds for their causality.
32. All distinction of time and place, being absent in the uniform and unchanging spirit of Brahman, there can be no creation or destruction of the world from him, and hence the world is uncreated and without any cause.
33. Sikhidhwaja said:--I know that the waves of water have their cause in the winds of the air, and so I understand this world and our egoism etc, have their causality in the Supreme Spirit.
34. Kumbha replied:--Know now the positive truth, O king as I tell you after all, that there is nothing as a separate world or our egoism etc.. existent in Supreme Spirit; though the world and the ego exist as one with the Divine Spirit, without bearing their distinct names and personalities at all.

35. As the subtle ether, contains the subtle element of vacuum in its bosom; so the Divine Soul entertains in itself, the fine spun idea of the mundane system without its substance.

36. Whether you behold this world in its true form of Divine Intelligence, or in any other form of gross matter; it is to be understood rightly as no other than a representation of Divine Intellect.

37. The full knowledge of a thing makes it sweet to the understanding, though it be as bitter as gall to taste; but the imperfect knowledge of a thing, as that of the world makes it appear as full of grief, though it is no such thing in reality.

38. Ambrosia the water of life being taken in the light of poison, will act as poison in the constitution of the patient; so the Lord of the intellect appears in a favorable or unfavorable light, as knowledge and ignorance of him represents him to our understanding.

39. The blessed Lord God appears to us in the benevolent or unbenevolent aspect, as our true and false knowledge paints him to our minds, just as the blinding eye sees many a false sight in the light of the sun.

40. The essence of Brahman, always remains the same in his essential form of the intellect; though the depravity of our understanding, will now represent him in one form and then in another at a different time and under different circumstances.

41. In fact the body and the embodied soul, appear as any other sensible object in the world; but being viewed in reality in their abstract light, they blend in the spiritual form of God.

42. Therefore it is in vain to make any inquiry, concerning the nature of the world and our egoism etc.; because what is really existent is to be inquired into, and not that which is a nothingness in itself.

43. It is vain to ask about an appearance, which being looked into vanishes into nothing; as it is in vain to speak of the essence of gold, when it presents us no figure of it.

44. Therefore there is no entity of the world and our egoism, without the existence of God, these things having no cause, are identical with the one self-existent deity.

45. The world does not appear to be prominent, and to rest by itself to view; it rests in relief in the spirit of God, and shows itself as separate to us by illusion only.

46. These existences being composed of the five elements, produce many other beings; as the copulations of the male and female, produce their offspring in infinity; so the Divine Intellect being joined with the illusory intelligence, presents endless form to our view.

47. It is by the inherent knowledge of the Divine Soul, that it represents itself the shapes of many things that are comprised in his omniscience. He is full in himself and manifests his fullness in himself, and is never wanting in his fullness which always exists in Him.

48. The fullness of the world is derived from the fullness of God. Yet the divine fullness remains as entire, as when you deduct the infinite, that remains the infinite also as the remainder.

49. The Divine Intellect though forever the same and serene, appears to shine forth in the creation with our knowledge of the same, and set at its dissolution with our imperceptibility of it. So our egoism being the same with the Divine Ego, appears to be different from it, as our fluctuating minds depict it in various lights.

50. The ego never becomes many, nor forsakes its undecaying state; it is of a luminous form and having no beginning nor end of its essence; but assumes as many forms, as the ever changing mind imposes upon it.

51. The identical soul believes itself as Viraj, the lord of the world at one time, and as a contemptible being at another. It sometimes sees itself in its true form of a divinity, and its thought makes it think as some other thing at another time.

52. The world appears as a vast and extended space, perfectly quiet in its nature, inexpressible by words and their senses. All its objects are of wonderful shape to view, and appear to us according to our conceptions of without showing their real nature's unto us.

CHAPTER LXXXVII. ENLIGHTENMENT OF THE PRINCE IN THEOSOPHY.

1. Kumbha continued:--Know that nothing is produced from, nor destroyed by the ever tranquil spirit of God at any; but everything appears as the panorama of the one all God; like the various kinds of ornaments made of the same metal of gold.

2. Brahman remains forever in his own essence, and never become the seed or cause of any other thing. He is ever of the form of our innate conception of him, and therefore never becomes any other than our simple idea of him.
3. Sikhidhwaja said:--I grant, O sagely guide, that there exists no separate world nor any other egoism in the one pure Siva, except his own essence of omniscience; but please tell me, what thing is this world and individual egoisms that seem to be infinite in number, and appear as distinct creations of God?
4. Kumbha replied:--The essence of God is without its beginning and end, and extends to infinite space and time.
5. The same also is this transparent cosmos, and the very same is the body of this world; which is simple of the form of Divine Intelligence, and neither a void nor any extraneous thing.
6. The essential property of God being his intelligence, he is said to be of essence of intellect; and as fluidity is the property of water, so is intelligence the essential property of everything; and there is no reason to suppose an unintelligent principle as the prime cause of all.
7. The Lord is infinite in himself and is so situated in his infinitude forever, without the grossness of the infinitesimals ever attaching to their pure intelligence in the subjective soul.
8. We cannot attribute the creation of the impure world, to the pure essence of the Divine Spirit; because the purity of the Divine Soul, cannot admit the impurity of creation, which would amount to a duality of purity and impurity in the Supreme Soul.
9. The Lord can never be supposed as the seed or cause of the universe, since his nature is inscrutable and beyond our conception, and cannot be thought of as the root of anything whatever.
10. Therefore there is no creation or production of an effect, without its cause or seed; nor does reason point out to us, any other source of creation.
11. Therefore there is no gross creation whatsoever, except of the form of the intellect itself; and hence all that is visible to us, is no other than the solid intellect itself.
12. The feeling of egoism and the term world, are meaningless words and mere inventions of men; because nothing whatever can be called an effect or product, which has no cause assigned to it.
13. The duality of the world appears in the unity of God, in the same manner as a flowers called the sky flower appears in the hollow vacuum of the sky. And all things being perishable in their nature, exist only in the intellect in which they live and die.
14. Destruction is not the giver of life to destruction, nor it is a giver of life to perishable things; hence intellect is the giver of light to all; but you may call whatever you like the best.
15. What difficulty you have, provided all things are to be called one, when all have come from the intellect; the duality what you call, that is the mystery of intellect (chit) only.
16. The intellect therefore is the only true entity, which admits no unity nor duality in it. And therefore, O king, you must know the nothingness of all other entities beside it.
17. The feeling of your egoism, is as false as your conception of any other thing; and thus the idea of egoism pwantering to be false, what else can there be except the only entity of the intellect.
18. Thus egoism being no other than a form of the intellect, there is no difference whatever between them; hence the words I, you etc. are mere human inventions to distinguish one from another.
19. Whether you remain in your embodied or disembodied state, continue to remain always as firm as a rock; by knowing yourself only as the pure intellect, and the nothingness of all things besides.
20. By thinking yourself always as the intellect, you will lose the sense of your egoism and personality; and so will your reflection on the contexts of the texts of the Vedas, lead you to the same conclusion.
21. From all these know yourself as the pure essence, which is uncaused and unmade, and the same with the first and original principle; that you are same with the free and everlasting Brahman, and multiform in your unity; that you are as void as voidness, having

neither your beginning, middle or end; and that this world is the intellect and that intellect is the very Brahman himself.

CHAPTER LXXXVIII. ADMONITION OF SIKHIDHWAJA CONTINUED.

1. Sikhidhwaja said:--I understand, that there is no such thing as the mind also; but as I have no clear and correct knowledge of this subject, I beg of you to tell me, whether it is so (as I believe) or not.

2. Kumbha replied:--You have truly said, O king, that there is no such real entity as the mind at anytime and in any space whatever; and that which appears as the mind, is no other than a faculty of the only one everlasting Brahman.

3. Anything besides which is fallible or unconscious of itself, as the mind or anything of this world, can never be a positive or self-existence substance. Therefore the words I, you and this or that are only coinings of our imagination, and have no existence in reality.

4. There is no reality of the cosmos or any of its contents; and all that seem to be in existence, are no more than the various representations of the one self-existent Brahman himself.

5. It is said that there was no mind or its personification of Brahmá, and the final dissolution of the world, and this proves the unreality of both of them. Again it is said that the mind took the form of Brahmá and created the world in the beginning, which also proves the mind to be the Divine Mind, and represented by substitution of the metaphor of Brahmá.

6. As there can be no material object without the prior existence of a material cause, so it is impossible to believe the existence of the sensible mind and the multitudes of the sensible objects in absence of their material cause, which never existed from before.

7. Hence there is no such thing, as a dull and unconscious world; and all that appears to exist as such, is no other than a representation of the Divine Spirit; as the gold exhibits its ornaments to view.

8. It is entirely false to believe, that the nameless and formless deity does this all; and because the world is visible, yet there is no proof of its reality in our subjective knowledge of it.

9. That the nameless and formless spirit of God, which has no shelter or support for itself, should make this world for the abode of others, is a laughable assumption of the ignorant only.

10. From these reasons it is plain that there is no world in existence, nor even the mind, which is but a part of it; the world being a non-entity, there can be no mind which is conversant alone with it.

11. The mind means no more than the wish, and then only there is said to be a wish in anyone, when there is an object to be wished for; but this world which appears to be so very desirable, being a nothingness itself, how can there be the mind to desire it.

12. That which is manifested unto us under the name of the mind, is no other than a manifestation of the spirit of God in itself, and is designated by various names.

13. This visible which is so desirable to everybody, is no production of anyone; it is an uncaused entity ever existent in the Divine Mind, from before its production by the mind of Brahmá the creator.

14. Therefore the Divine Soul, is of the form of an intellectual vacuum, and is a void as the transcendent air; it is full with the light of its intelligence, and having no shadow of the gross world in it.

15. The slight light which shines in the Divine Soul is like the twilight that fills the etherial sphere; is the reflection of the mirror of the Supreme Intellect, and is neither the dim light of the mind, nor any reflection of the phenomenal world.

16. Our knowledge of I, them and this world, are never real or reliable; it is like the appearance of our dreams, that serve only to delude us to mistake.

17. As the absence of the desirable world, removes our desire of it; so the privation of our desire, displaces the mind which is the seat of our wishes.

18. The ignorant believe that this visible world is the mind; but the unreal and formless mind had not this visible form, before it developed itself in the form of creation.

19. But this world is said to be contemporary with the eternal mind, which is altogether impossible; because we read nowhere in the scriptures, nor find in the ordinary course of nature, that a visible object has ever come into existence without some cause or other, either in the beginning of creation or at anytime afterwards.

20. How can eternity, uncreatedness and everlastingness be affirmed of this visible world, which is a gross material substance, and subject to decay and dissolution.

21. There is no testimony of the scriptures, nor visual evidence nor any reasonable deduction, to show any material thing to be uncaused by some agent or other, and to survive the final dissolution of the world.

22. There is no written testimony of the Vedas, and of other scriptures and Siddhantas to show, that any material thing is ever exempt from its three conditions of birth, growth, and decay, and is not perishable at the last dissolution.

23. He that is not guided by the evidence and dictates of the scriptures and Vedas, is the most foolish among fools, and is never to be relied upon by good and sensible men.

24. It is never possible for anyone to prevent the accidents, that are incidentals to perishable things, nor can there be any cause to render a material object an immaterial one.

25. But the immaterial view of this world, identifies it with the unchangeable Brahman, and exempts it from the accidents of action and passion, and of growth and decay.

26. Therefore know this world to be contained, in the undivided and unutterable voidness of the Divine Intellect; which is infinite and formless void, and is for ever more in its undivided and undivisible state.

27. Brahman who is having every form and ever tranquil in himself, manifests his own self in this manner in the forms of creation and dissolution all in himself.

28. The Lord now shows himself to our understanding, as embodied in his body of the world, and now manifests himself unto us, as the one Brahman in his spiritual form.

29. Know after all, that this world is the essence of the one Brahman only, beside which there is no separate world or anything else in existence; and it is our imagination only which represents it sometimes in one form and then in another.

30. All this is one, eternal and ever tranquil soul, which is unborn and without any support and situated as it is. It shows itself as various without any variation in its nature, and so learn to remain yourself with yourself as motionless as a block of wood, and with your dumb silence in utter amazement at all this.

CHAPTER LXXXIX. REMONSTRATION OF SIKHIDHWAJA.

1. Sikhidhwaja said—O sage, it is by your good grace, that I am freed from my ignorance, and brought under the light of truth. My doubts are removed, and I am situated with my tranquility of my spirit.

2. I have become as one knowing the knowable, and sits silently after crossing over the sea of delusion. I am quiet by quitting my egoism, and am separated of all disquiet by my knowledge of true self.

3. O! how long a time have I wandered, amidst the mazy depths of the world; after which I have now arrived to the safe harbor of my peace and security.

4. Being so situated, O sage, I perceive neither my egoism, nor the existence of the three worlds. It is ignorance to believe in their existence, but I am taught to believe in Brahman alone.

5. Kumbha replied.—How is it possible for the egoism (I), you or you of anybody, to exist anywhere; when this universe, this air and sky, have not their existence anywhere?

6. Sit quiet as usual be calm and as silent as a sage; and remain as still as the calm ocean, without the disturbances of the waves and whirl pools within its bosom.

7. Such is the quiet and tranquil state of Brahman, who is always one and the same as he is; and the words I, you, this and that, and the world, are as void of meaning, as the universal voidness, is devoid of anything.

8. What you call the world is a thing, having neither its beginning nor its end; it is the wonder of the Intellect, to shine as the clear light, which fills the ethereal firmament.

9. The changes that appear to take place in the spirit of God, are as extraneous as the different colors that paint the dome of heaven, and the various jewelleries which are wrought upon gold. These have no intrinsic essentiality, and never affect the tranquility of

the Divine Spirit, nor the uniform serenity of the empty sky, nor the nature of the pure metal of gold.

10. As the Lord is self-born, so is his eternal will inherent in and born with himself; and what we call as free will or fate, depend on the nature of our knowledge of them.

11. Think yourself as something, and you become a slave to your desires; but believe yourself as nothing, and you are as free and enfranchised as free air itself.

12. It is the certain knowledge or conviction of yourself as a reality, and that you are subject either to bondage or freedom, that constitutes your personality.

13. It is the deprivation of your knowledge of yourself or your egoistic personality, that leads you to your ultimate end; whereas your knowledge of your personality exposes you to danger; therefore think yourself as himself and not yourself, and you are safe from all calamity.

14. No sooner you get rid of the conviction of yourself, than your soul is enlightened by the light of true knowledge; and you lose the sense of your personality, and become completed in your knowledge of yourself as one with the Supreme Spirit.

15. The inscrutable nature of God admits of no cause, because causality refers only to what is caused and cannot come to existence without a cause, and not to the uncaused cause of all.

16. As we have no knowledge of an object which is not in existence, so we cease to have any knowledge of our personality, if we but cease to consider ourselves as caused and created beings.

17. What is this world to us if we are unconscious of ourselves, and if we are freed from our knowledge of the objective world, we see but the Supreme Soul remaining after all.

18. Whatever is manifest here before us, is all situated in the spirit of the Lord. All these are transcendent, and are situated as such and same with the full and transcendental spirit of God.

19. Therefore all these that are prominent to view, are as figures carved on a rock; and the light that pervades the whole, is but the glory of the great God.

20. In absence of this visionary world from view, its light which is more transparent than that of the transparent firmament will vanish away into nothing.

21. The insensible world seems to move about as a shadow or phantom in the air, whence it is called the moving world (jagrat); but he alone sees it in its true light, who views it as motionless and without its sense of mobility, and as perfectly calm and stationary in the spirit of God.

22. When the sight of the visibles, together with the sense of sensibles and the feelings of the mind, become tasteless to the dormant soul that is absorbed in divine meditation. It is then called by the wise as nirvána absorption or the full light and knowledge of God.

23. As the breezeless winds sink in the air, and the jewellery melts in its gold; so does the protruding form of the world, subside in the even spirit of God.

24. The sight of the world and the perceptions of the mind, which testify the existence of the world unto us, are but the representations of Brahman; as the false mirage, represents the water in the desert sands.

25. As when the vast body of water exists without a wave to disturb its surface, so does the spirit of God remain in its state of calmness, when it is free from its operation of creation.

26. The creation is identical with Brahman, as the Lord is the same with his creation, and this is true from the statement of the Veda, which says, "All this is Brahman, and Brahman is this all.

27. The meaning of the word Brahman or immensity, equally establishes the existence of the world; as the signification of the word world or cosmos, establishes the entity of Brahman.

28. The meaning of all words taken collectively, expresses a multitude; which is synonymous with Brahman, the great and immense collection of the whole.

29. And if we reject the sense of the greatness of God and of the world, as they are usually meant to express, yet the little or minuteness of God that remains at last, is so very minute that words cannot express it.

30. The Lord that remains as the inherent and silent soul of all bodies, is yet but one soul in the collection; he remains as a huge mountain of his intelligence, as in the form of the whole of this universal cosmos.

CHAPTER C. CONTINUATION OF THE SAME SUBJECT.

1. Sikhidhwaja said:--If is it so, O most intelligent sage, that the world is like the nature of its maker; and therefore the world resembles Brahman in every respect.

2. Kumbha replied:--Where there exists a cause, there is an effect also accompanied with it; so where there is no cause whatever, there can be no effect also following the same.

3. Therefore there is no possibility of any cause or its effect in this world, which is manifest before us as the identical essence of the ever tranquil and the unborn spirit of God.

4. The effect that comes to pass from a cause, is of course alike to the nature of its causality; but what similarity can there exist between one, which is neither the cause nor effect of the other?

5. Say how can a tree grow which has no seed for its growth, and how can God have a seed whose nature is inscrutable in thought, and inexpressible in words.

6. All things that have their causality at anytime or place, are of course of the nature of their causal influence; but how can there be a similarity of anything with God who is never the cause of an effect?

7. Brahman the uncausing uncaused cause of all, has no causality in him; therefore the meaning of the word world, is something that has no cause whatever.

8. Therefore think of yourself as Brahman, according to the view of the intelligent; but the world appears as some thing extended in the sight of men of imperfect understandings.

9. When the world is taken as one and the same with the tranquil intellect of God, it must be viewed in the light of the transparent spirit of Brahman.

10. Any other notion, O king, which the mind may entertain about the nature of God, is said by the intelligent, to be the destruction of the right concept of the deity.

11. Know O king, that the destruction of the mind is equivalent to the destruction of the soul; and slight forgetfulness of the spirit, is hard to be retrieved in a whole Kalpa.

12. No sooner you are freed from your personality, than you find yourself to be full of divine knowledge, and your false personality flies away from your perfection in spirituality.

13. If you think the world to be existent from the meaning of the word viswa or all, then tell me how and whence could all this come into existence?

14. How can you call one to be a Brahman, who lifts up his arms and proclaims himself about to be a Śudra?

15. He who cries himself saying that he is dead, after the sinking of his pulsation; take him for the dead, and his living to be mistaken for life.

16. All these false appearances, that present themselves before us, are as false as a circle described by the whirling flame of a torch; and as delusive as the water in the mirage, a secondary moon in the mist, and the apparition of children.

17. What then is the true name of this false substance, misleading us to the wrong, which is commonly designated as the mind, and is wrapped in ignorance and error.

18. The mind is another name for ignorance, and an unreality appearing as a real entity. Here ignorance takes the name of the mind, and unreality passes under the title of reality. Ignorance is the want of true knowledge, as knowledge is the deprivation of ignorance.

19. Ignorance or false knowledge, is driven by our knowledge of truth; as the error of water in the desert, is dispelled by the knowledge of mirage.

20. As the knowledge of mirage removes the error of water in the sandy desert, so the knowledge of the mind as gross ignorance, removes the false mind from the inward seat of the heart.

21. The knowledge of the want of a mind, serves to root out its prejudice at once; as the knowledge of the rope as no snake, removes the fear of the reptile in the rope.

22. As the knowledge of the falsehood of the snake in the rope, removes its bias from the mind; so the knowledge of the want of the mind, removes this offsprings of error and ignorance from within us.

23. The knowledge of there being no such thing as the mind, removes its false impressions from the heart; because the mind and our egoism, are the young offspring of our ignorance only.
24. There is no mind or egoism, seated in us as we commonly believe to be. There is one pure intelligence only both with and without us, which we can hardly perceive.
25. You who had so long the sense of your desire, your mind and your personality from your ignorance only; are quite set free from all of them at this moment, by your being awakened to the light of knowledge.
26. All the troubles that you have to meet with, owing to your fostering the inborn desire of your heart; are all driven away by your want of desire, as the wind disperses the flaming conflagration of the forest.
27. It is the dense essence of the divinity that pervades the whole universe, as it is this encircling ocean which surrounds all the continents of the earth.
28. There is nothing in existence as I, you, this, or that or any other; there is no mind nor the senses, nor the earth nor sky; but they are all as the manifestations of the Divine Spirit.
29. As the visible appear in the forms of the frail pot and other fragile bodies on earth; so the many false invisible things appear to us in the forms of the mind, egoism and the like.
30. There is nothing that is either born or dies away in all these three worlds. It is only the display of the Divine Intellect, that gives rise to the ideas of existence and nonexistence.
31. All these are but representations of the Supreme Soul, now evolved and now spread out from it; and there is no room for unity or duality, nor any error or fallibility in its nature.
32. Mind, O friend, that you are the true one, in the shape of your senses; and these will never be burnt at your cremation, nor will you be utterly destroyed by your death.
33. No part of yourself is ever increased or annihilated at anytime, the entirety of your pure self is immortal, and must remain entire forever.
34. The powers of your will and unwillingness, and the other faculties of your body and mind, are attributes of yourself; as the beams of moon, are the significant properties of that luminary.
35. Always remember the nature of your soul, to be unborn and uncreated, without its beginning and end, never decaying and ever remaining the same. It is indivisible and without parts, it is the true essence, and existing from the beginning and without end.

CHAPTER CI. ADMONITION of CHUDALA.

1. Vasishtha said.—After the king had so far attended to the lectures of Kumbha, he remained for some time in silent and deep meditation of his soul as if in a state of trance.
2. He continued with his mind intent and fixed eyes and quite speechless all the while, and resembled the figure of a silent sage, and a carved statue without its motion and sensation.
3. And then as he awoke after a while with his twinkling eyes, he was thus approached by Chúdálá in her disguised form of Kumbha the Brahman youth.
4. Kumbha said.—Say king, how you enjoyed yourself in your short lived trance? Did you feel in it that sweet composure of your soul, as the yogis experience in their bed of steadfast meditation and unshaken samadhi trance?
5. Say, were you awakened in your inmost soul, and set at large beyond the region of error and darkness? Say, have you known the knowable one, and seen what is to be seen?
6. Sikhidhwaja replied—O sage, it was by your good grace, that I have saw a great glory in the most high heaven of heavens.
7. I have saw a state of bliss which is full of ambrosial delight, never yet known to mortals and whose sight is the most ultimate reward of the wishes of the best and most intelligent men, and of saints and Mahátmas of great and high souls.
8. It is in your company today, that I have felt a delight, to which I have never experienced in my life before.
9. O lotus eyed sage! I have heretofore, never enjoyed such a degree of spiritual bliss which knows no bounds and is a sea of ambrosial delight.
10. Kumbha said.—The mind becomes composed and tranquil, after subordination of its desire of enjoyments, and its indifference to the taste of sweet and bitter, and its full control over the organs of sense.

11. There arises a peace in the mind, which is purer than any earthborn delight; and is as delightful as the dew drops falling from flowers under the bright beams of cooling moonlight night.
12. It is today, O king, that your bad desires like the bitter taste of bodies, are improved by your advancement in knowledge.
13. It is by your holiness, O lotus-eyed king, that the filth of your person is cleansed out; like the fruits of trees, falling off after they are ripened.
14. As the desire of the impure heart, becomes purified by reasons, it is then only capable of receiving the instructions of the wise, as the pipe draws the water inside.
15. After the bitterness of your disposition, was softened by my lectures; you have been awakened today to your spiritual knowledge by me.
16. You are just now cleansed from your impurity, and immediately purified by your pure knowledge; even now it is that you have received my admonition, and have been instantly awakened to your knowledge.
17. You are cleansed today, from the merits and demerits of your good and bad conduct; and it is by the influence of good society, that you have got a new life in you.
18. It was before the midday of this day, that I have come to know the enlightenment and regeneration of your soul to spiritual light.
19. I find you now, O king, to be weakened in your mind, by your taking my words to your heart; and having now got rid of the feelings of your mind, you are awakened to your spiritual knowledge.
20. As long as the mind has its seat and operations in the heart of man, so long does it retain its companion of ignorance by its side; but no sooner does the mind forsake its residence in the heart, than pure knowledge comes to shine forth in it as the midday light.
21. It is the suspense of the mind between unity and duality, that is called its ignorance; and it is the reducing of these that is known as knowledge, and the way to the salvation of the soul.
22. You are now awakened and emancipated, and your mind is driven away from your heart; you are now the reality and rescued from your unreality, and are set beyond this world of unreality.
23. Rest in the pure state of your soul, by being devoid of cares and anxieties; forsaking all society and relying your soul in nobody and in nothing here; and by your becoming as the devout and divine and silent sage or saint or muni.
24. Sikhidhwaja said.—So I see sage, that all ignorant people rely mostly on their minds; but the few that are awakened to the knowledge of God, do not pay attention their minds.
25. Now sage, please tell me, how the living liberated men conduct themselves in their lifetime in this world; and how do these unmindful men like yourself, manage yourselves herein?
26. O! tell me fully and dispel by the luster of your glowing words, the deep darkness that is seated in my heart.
27. Kumbha replied.—All that you say O king, is exact and indisputable truth. The minds of the living liberated men are dead in themselves, and like blocks of stone, never vegetate nor sprout forth in the wishes.
28. The gross desire that germinates in its wishes, which become the causes of the regeneration of men in some form or other, is known by the name of mind; and which becomes altogether extinct in men, knowing the truly knowable one.
29. The desire which guides the knowers of truth, in this life of action in the world; is known by the name of goodness, and which is unproductive of future birth.
30. The great souled and living liberated men, being placed in their quality of goodness and having their organs under control; do not place any reliance in their minds.
31. The darkened mind is called the mind, but the enlightened one is known as the principle of goodness; the unenlightened rely in their minds, but enlightened men of great understanding confide in their goodness only.
32. The mind is repeatedly born with the body, but the nature of goodness is never reborn anymore; the unawakened mind is under perpetual bondage, but the enlightened soul is under no restraint.

33. Now sage, you are become of the nature of goodness, and deserve the title of the forsaker of all things; and I understand you to have completely got rid of the inclinations of your mind.
34. I find you today as brilliant as the full moon, freed from the shadows of the eclipse; and your mind to have become as lucid as the clear firmament, without any tinge in it.
35. You have got that equanimity, which is characteristic of the complete yogi; this is called that total renunciation of all, which you exhibit in yourself.
36. The enlightened understanding is freed from the restraints, of its desire of heaven and future rewards, and its observance of austerities and charity, by means of its superior divine knowledge.
37. All austerities and mortifications, serve but to obtain a short lived cessation of pain; but the happiness which is wholly free from its decay, is to be found only in one's equanimity and indifference under all circumstances of life.
38. That thing must be truly good, which is different from the enjoyment of temporary bliss of heaven, and altogether different from an existent pleasure, which is both preceded as well as followed by pain.
39. We are all doubtful of the happiness that must await on us hereafter in heaven; and what are our religious acts, but for the purpose of procuring some happiness to those, who are unacquainted with the complete joy of their souls, derived from their spiritual knowledge.
40. Let them use their ornaments of brass, who have no gold ornaments for their persons; so let the ignorant adhere to their ritual and not the wise who are quite happy in their knowledge. But you, O king, have happily come both to your knowledge and happiness in the company of Chudála and others.
41. Why therefore are you devoted in vain, to the observance of your austerities; because the mortifications and penance of asceticism are prescribed for the atonement of the prior misdeeds of men.
42. The beginning and end of asceticism are both attended with pain, the middle alone promises a short and temporary happiness; and as mortifications are mere preparatory to the purification of the soul.
43. Remain steady in that pure knowledge, which is said to be the result of penitence; and the purity of the soul being had with the clearness of the intellectual sphere, all things and thoughts will be as transparent to view as in the clear light of the sky.
44. All things are seen to rise and disappear in the empty sphere of the Divine Intellect, and the thoughts of our good and bad actions, are as the drops of rain which mix with the waters of the immeasurable ocean of the Divine Soul.
45. Therefore, O Sikhidhwaja, abandon the barren soil (of rituals), and resort to the abundant field (of divine knowledge); and ask of me to know your best good, as men desire to know of their best friends.
46. As a wife that requires her husband, refrains from asking petty things of him; so should you refrain from asking of trifling blessings from your god, if you do require your communion with him. And know the objects of your desire, are not always for your good.
47. As no wise man runs to grasp the sun, in his reflection in the water; so should you never pursue after the pleasures of heaven or joy of liberation, after you have found Him in your own spirit.
48. Forsake what is unstable, though it may appear as stable to you; and you are always stable, by leaving the unstable to perish by itself.
49. Knowing the instability of things, preserve the stability of your mind, because the motionless mind perceives no fluctuation of its thoughts, nor the changes and motions of things (as in sound sleep).
50. All our evils proceed from the acts of our bodies, as well as from the thoughts and action of our minds; these two are main springs of the miseries of men, in all places and times.
51. Curb the unsteadyness of your mind, and be ever calm and quiet; if you desire to enjoy the happiness of quiet and rest.
52. Know all motions and its want to dwindle into perfect rest, in the mind of the truly wise men. Hold them therefore in equal light and be happy forever.

53. Sikhidhwaja said:--Tell me sage, how can the motion and force of a thing be one and the same with its immobility and rest; and you who are the remover of my doubts, will I dare say quickly clear this point to me.

54. Kumbha replied:--There is one thing only, which also the all and whole of this universe; it is as the water of the sea, and is agitated by its intelligence, as the sea water is agitated into waves.

55. The immensity of Brahman, which is named the only essence and is of the form of the pure intellect; is saw in the shape of the formal world by the ignorant.

56. The agitation of the intellect is all in all in the world and constitutes the moving principle of the universe.

57. The agitation of the intellect being accompanied with the Divine Spirit, it is alike to its stillness, and the unity of these two forms the spirit of God called Siva.

58. The agitation of the Divine Spirit in the work of creation vanishes before the sight of perfect understandings; though it appears to be in active operation to the ignorant, who view it as they do a false snake in the rope.

59. The intellect is ever busy and active, from which it derives its name (chit--intellect). But the inactive spirit which is all pervasive is both inexpressible as well as inconceivable, owing to its devoid of all attributes (turiyatita).

60. It is by long study of the scriptures and association with the wise, as also by continued practice of yoga, that the light of the Supreme Spirit dawns in the inner soul, like the rising moon with her benign beams.

61. The Supreme Spirit is only to be perceived by our understanding, from the benign rays which it spreads over it; and this says by the wise to be the light of the Supreme Spirit.

62. You have now known the essence of your soul, which is without its beginning, middle, and end, and must for ever continue in it as your real and true state. There is no other distinct form of the great intellectual soul, wherefore know this as yourself, and remain from all sorrow and pain.

CHAPTER CII. REPOSE OF SIKHIDHWAJA IN THE DIVINE SPIRIT.

1. Kumbha continued:--I have already related to you, O king, how have all this phenomenon of the world sprung from Brahman, add how it disappears also in him.

2. Having thus heard from me, and understood and reflected in yourself all what I have said; you are at liberty, O sagely king, to repose in the supreme bliss, which you have well known and felt within yourself.

3. I am now to repair to my heavenly abode, at this time of the conjunction of the moon, when it is very likely that the sage Nárada may have come before the assemblage of the gods from his seat in the high heaven of Brahmá.

4. He may be angry in not finding me there, and it is not showing good manners in youth to tease their superiors at anytime.

5. May you ever abide at your ease, by your utter abandonment of every tint of desire, and by your firm reliance in these holy precepts, which the wise have always in their view.

6. Vasishtha said:--At hearing these words, as Sikhidhwaja was about to throw his handful of flowers, and make his obeisance to his departing teacher, he vanished immediately from his sight and mixed in the etherial air.

7. As one absorbed in meditation, does not see the things present before him even in his waking state; so the king lost sight of Kumbha from before his presence.

8. The king was plunged in deep sorrow, after the departure of Kumbha from before him; and remained as a painted picture, with his thoughts dwelling on his vanished friend.

9. He thought how marvellous it was, and how very inscrutable are the ways of providence, that it should bring him to the light of the self-manifest Lord, through the means of strange person of Kumbha.

10. Where is this sage Nárada, said he, and who is his son this Kumbha to me; and how came it to happen after so long, that I should come to be awakened by him?

11. O! how very fully has that son of the divine sage, explained everything to me with his good reasons; and O how I am now awakened from my long slumber in ignorance.

12. How had I been plunged in the mud of my acts for such a long time, and was rolling on the wheels of distinguishing between what was right or wrong to be done.

13. O how very pure and cold, tranquil and quiet is my present state; and I find my essence to be as cooling to me, as I am washed in the cold bath of realization of the Self.

14. I am quite calm and lost in my trance and sit alone as one with the unity. I have no desire for even a straw, but remain solely by myself.

15. Thinking thus in himself and relieved of all impressions (vasanas), the king entered into the state of samadhi and sat as quiet as a statue carved in wood or stone.

16. He then became silent, and had no desire or refuge for his reliance; and remained in his immovable posture, like the peak of mountain.

17. Being then freed from fear in an instant, he remained a long time with the tranquility of his soul and mind; and being united with the Supreme Spirit in his samadhi, he continued long in his dreamless trance, with his soul shining as the rising sun.

CHAPTER CIII. RETURN OF KUMBHA TO HERMITAGE OF SIKHIDHWAJA.

1. Vasishtha said.—Now hear me relate to you about Sikhidhwaja, sitting as a block of wood on one side, and the reappearance of Chúdálá to him from the other.

2. After Chúdálá had given enlightening instruction to her husband Sikhidhwaja, in her disguise of the sagely Kumbha; she disappeared from her, and traversed into the regions of air.

3. She forsook her form of the son of the divine sage in the empty sky, and which she had took upon her by her magic spell. The enchanted form melted away in the air, and she appeared in her female form of beautiful appearance.

4. She directed her airy course to her palace in the city, where she showed herself as their queen, before her assembled attendants and courtiers, and discharged the royal duties of her absent lord.

5. After three days she took again to her aerial journey, retook her enchanted form of Kumbha, and advanced to the hermitage of Sikhidhwaja in the forest.

6. She saw there the king in his woodland retreat, and sitting in his posture of deep meditation and resembling a figure carved in wood.

7. Seeing him thus, she exclaimed repeatedly in herself; O what a fortune that he is reposing here in his own soul, and is sitting quiet and tranquil in himself.

8. I must now awaken him from his trance in the SSupreme Being, or else his soul will soon forsake its mortal frame, owing to his disregard of it, and the end of his worldly bondage by his excessive meditation.

9. It is desirable that he should live some time longer, either with his royalty in the palace or with devotion in this forest; and then we both of us will depart together, by throwing off our mortal bodies.

10. It would be difficult to instruct him, in all stages of meditation; and as there is no end of these things, I will try to train him in the practical part of yoga only.

11. Thus reflecting in herself she made a loud shout, which startled the wild beasts; but did not rouse the entranced prince, though she repeated her loud shouts before him.

12. When neither her shouts and shrieks could rouse him, who remained unshaken as a stone in the rock; she shook him with her hands, to bring him back to his sense.

13. Though shaken and moved and thrown down on the ground, yet the king neither awoke nor came to his senses. Then Chúdálá thought on another means in the disguise of Kumbha.

14. She said, Ah! I see my lord is absorbed in his prophetic trance, and I must find some means to rouse him to his sense.

15. Or why should I try to rouse his deified spirit back to its sensation, when he so well absorbed in his state of disembodied or abstract meditation.

16. I also wish to get rid of my female form, and to reach that state of supreme bliss like him, which is free from further births and transmigrations.

17. Thus thinking in herself, Chúdálá was about to abandon her own body; when her better understanding recalled her undertaking that attempt.

18. Let me feel the body of the king at first, she said, whether there is an end of his life, or there is any feeling or pulsation in his heart.

19. Should he be alive, he must come back to his sense; as the juicy root of trees, recalls the flowers in the flowering season of spring.

20. If he is alive he will walk about like myself, in his state of a living liberated soul; but if he be found to be no longer living, then I shall follow him to the next world.
21. With this mind Chúdálá felt his person, and examined it with her eyes; and then perceiving him to be living, she thus said rejoicingly to herself.
22. He has still the trace of his life, pulsating in his heart, the beating of the pulse and the throbbing of his heart, show his life to be not yet extinct.
23. Ráma said—How can the little spark of the vital flame, be known to reside in the body of the self distracted yogi; whose mind is as cold as stone, and whose body becomes as hardened as a clod of earth or a block of wood?
24. Vasishtha replied.—The trace of life remains in the heart, as an imperceptible atom and in the manner of sensibility; just as the future fruits and flowers, are contained in their seeds.
25. The calm and cold yogi, who is devoid of his knowledge of unity and duality, and views all things in the same light; who remains as quiet as a rock and without the pulsation of his heart, has yet the vibration of his intellect within him.
26. The body of the temperate and tranquil minded man, never wastes or swells in bulk; it never decays nor grows up in heights, but ever remains in the same state.
27. The man whose mind vibrates with its thoughts of unity and duality; has the change and decay of his body, which is never the case with the yogi of unchangeable mind.
28. The action of the heart, is the spring of the life of everybody in this world, just as the honey in the flower cup, is the cause of its future fruit.
29. These frail bodies of mortals, are notwithstanding subject to the fits of joy and anger, and of the quickness and dullness every moment; and these, O Ráma! are the seeds of repeated births, and are hard to be checked or subdued.
30. The mind being still and quiet, the body becomes as dull as it were lifeless; when it is subject to no passion nor change whatever; but remains as even as the still and clear firmament which nothing can disturb.
31. The man of even and dispassionate mind, is never disturbed nor tainted by any fault; but remains as calm as the waters of the waveless and breezeless ocean.
32. The body is never lifeless, nor is its life ever imperceptible unless the mind is defunct in its action; and is in course of long practice, that the mind becomes inexcitable and numb in itself.
33. The body which is without the action of its mind and vitality, quickly melts away to rottenness; as the snow melts away under the solar heat.
34. The body of Sikhidhwaja was felt to be hot, though it was without its active mind. It was therefore known to be possessed of its vitality, which prevented it from wasting and rotting away.
35. The noble lady, having perceived the body of her husband to be in that plight; held it fastly with her hands, and began to consider what to do with it.
36. She said, I will try to raise him by infusion of my reasoning into his mind; and this will no doubt bring him back to his senses.
37. If I do not raise him now, he must rise himself after sometime; but why should I wait till then, and must remain alone all the while.
38. Having thought so, Chudála left her body, the framework of the senses; and entered into the body of the body and joined with the intellectual essence of the same.
39. She then gave a vibration to the reasoning of her living lord, and after putting it in its action and motion, she returned to her own body; as a bird quickly moves from the twig of a tree which is shaken thereby, and comes back to its own nest again.
40. She rose in her figure of the Brahman boy Kumbha, and sat upon a flowery bed, where she began to chant her hymns of the Sáma Veda; with her soft tunes resembling the melodious chime of buzzing bees.
41. The prince felt an intellectual exhilaration, on hearing the tuneful chime of the hymns; and his dormant life was awakened to its sensibility, as the lotus bud comes to blown by the breath of the spring season.
42. His eyelids opened to light, as the lotus bud blooms at the sunlight; and the whole body of the prince, became vivid with his renewed life.

43. He saw the Brahman boy Kumbha, singing Sāma hymns before him; and appeared in his divinely fair form, as the divinity of music was present in person.
44. O fortunate am I, said he, to have found my friendly Kumbha again before me; and so saying, he picked up some flowers and offered them to him.
45. O how great is my good fortune, said he to his guest, to be thus recalled to your gracious memory; or what else is it, that could cause a divine personage like yourself, to be so favorably disposed towards me.
46. It is only the cause of my salvation, that has caused you to come to and call at mine, or else what else can it be to bring a son of a god down to revisit me.
47. Kumbha spoke:--O sinless prince, my mind was ever intent on you, ever since I departed from you; and now it has come back to me, to have found you well in this place.
48. I do not reap so much delight in the ever delightful region of heaven, as I do here in your presence; because I have the great work of your redemption not pending before me.
49. I have no friend or companion, that is dearer to my soul than yourself; nor have I any faithful pupil or confidential disciple like you in this world.
50. Sikhidhwaja replied.—Ah! I see now that the trees of this mountain, are about to yield the fruits of my meritorious acts, that have made a retired recluse like yourself to condescend to desire my company.
51. If these woods and trees and myself who am so devoted to you, should find favor in your sight than the bliss of your heavenly abode, then may you please to take your residence with me in this lonely forest.
52. For my part who am so blessed with the gift of your samādhi, that I have always my perfect repose in God even in this place; have no desire for heavenly delights.
53. Reclining in that state of pure effulgence, I enjoy my fill of heavenly bliss even in this earth below.
54. Kumbha questioned—Have you ever had your repose in the state of supreme joy, and were you ever freed from the misery, which is ever attendant on the knowledge of duality?
55. Have you ever felt a disgust to all temporary enjoyments, and have rooted out your taste for tasteless pleasures of this earth?
56. Has your mind ever rested in that state of even indifference, which has no liking for the desirable or dislike to what is undesirable, but is ever content with whatever awaits upon it at anytime?
57. Sikhidhwaja replied.—It is by your favor sage, that I have seen all what transcends human sights; that I have reached beyond the limits of the universe, and obtained the best obtainable and most certain bliss.
58. It is after long that I am freed from decay and disease, and gained all which is to be gained, and wherewith I am quite content.
59. I require no further advice, from anyone for my upliftment. I feel fully gratified with everything in all places, and am quite at ease and freed of disease everywhere.
60. I have nothing to know that is unknown to me, and nothing to obtain that is not obtained by one. I have forsaken whatever is not worth have, and my soul has its reliance in the supreme essence.
61. I rest quite aloof of all, being devoid my fear and error and apathy at anything. I am always situated in the even and equal even course of my mind, and in the equality of my soul with all others. I am free from all imagination, as the clear sky is free from all tint and cloud.

CHAPTER CIV. ON THE CONDUCT OF LIVING-LIBERATED MEN.

1. Vasishtha related.—In this manner did these knowers of the knowable God, continued in their mutual conversation on spiritual matters, until the third watch of the day in that forest.
2. Then rising together they wandered in the delightful valleys, and about in cooling lakes and pleasant streams.
3. In this manner they kept wandering in that forest for full eight days, and passed their time in conversations on various subjects.
4. Then said Kumbha to the prince, let us walk to some other forest to which he gave his consent, with uttering the word Om, and then they walked forward in each other's company.

5. In this manner they walked over many forest lands, and passed beside many jungles and shores; and they saw many lakes and thick woods, and rising hills and their thickets of dense woods and plants.
6. They traversed many wood land tracts and rivers, and saw many villages, towns, and woods on their way. They passed by many sweet sounding rivers and gardens, and many holy places and the abodes of men.
7. They were united together in equal love and friendship, and being of equal age and the same even course of mind. They were of equal liveliness; and both walked or stayed together with their unanimity.
8. They worshipped the gods and the spirits of their ancestors in the holy places, and ate what they got at any place; and lived together both in marshy and drylands in concord and peace.
9. The loving pair, bearing equal affection to one another in their hearts, dwelt together in mutual concord amidst the Tamála woods and in the forests of the Mandára hills.
10. To them no place was their home or own, but they alike in all. Nothing occurred to disturb their minds, which were always as undisturbed as a mountain amidst the winds.
11. They walked sometimes amidst the flying dust and at others amidst the far stretching fragrance of Sandalwood forests. They were now covered with ashes, and then besmeared with the sandal paste.
12. They were sometimes clad in good garments, and sometimes in multicolored clothes; now they were covered with the leaves of trees, and were decorated with flowers at another.
13. Remaining thus in mutual company for some days, and having the unanimity of their hearts and minds; the prince turned to be as perfected in his nature, as another Kumbha himself.
14. The holy and faithful Chudála, seeing the divine form of her husband Sikhidhwaja, began to reflect within herself in the following manner.
15. How divinely fair has my husband become, and how very charming are these woodland scenes; by living long in this place, we must be an easy prey to the god of love.
16. I see that although one is liberated in his lifetime, yet the sense of his liberation, cannot give him freedom from his obligation of testing the pleasures that are presented before him. I think it is ignorance to refuse the king of offered enjoyments.
17. Seeing the husband to be noble minded, and free from all bodily disease and debility; and having a flowery grove before, it must be a wretched woman, that refuses to advance to her lord at such a time.
18. That wretched woman is truly undone, who is seated in her covered shelter of flowers and has her husband presented before her; and yet fails to approach to him for her satisfaction.
19. Accursed is the woman, who being wedded to a handsome husband, and having alone in her company fails to associate with him.
20. Of what good is it to one acquainted with true knowledge, to reject a lawful pleasure that presents itself before that person.
21. So I must contrive some means in this forest, whereby I may be successful to make my husband join with me.
22. Having thought so in her mind, Chudála who was disguised in the form of Kumbha, thus uttered to the prince, as the female Cokila mutters to her mate from her flowery covered shelter in the forest.
23. This is the first day of the new moon of the lunar month of Chaitra, and this is a day of great festivity in the court of Indra in heaven.
24. So I must have to repair to the assembly of the gods, and present myself before my father in that assembly. So my departure is ordained by destiny, nor can it be averted by any means.
25. You shall have to expect my return till eve in this forest, and spend the meantime, by diverting yourself in these flowery trees, which will lull your anxiety for me to rest.
26. I shall positively return here from the blue sky, by the evening of this day; and soon join your company, which is ever delightful to me.

27. So saying, she gave a stalk of flowers of the Nandana forest to her beloved, to serve as a token of her affection for him.
28. The prince said “you must return soon” to me; and she instantly, disappeared from his sight, and mixed with the air, as the light autumnal cloud vanishes in the empty sky.
29. He flung flowers after her, as she mounted in the sky; and these floated in the air, like icicles in the cold season.
30. Sikhidhwaja standing on the spot, first saw her flight, and then her disappearance from him; as the peacock looks at the flight of a cloud with uplifted eyes.
31. At last the body of Kumbha vanished from the sight of Sikhidhwaja, and mixed in the open air, as the waves of the sea subside in the still and smooth waters.
32. Chudála then reached her celestial city, resembling the garden of paradise with its Kalpa trees in full bloom, and its shining towers waving with flags, hoisted on both sides of its charming paths.
33. She entered secretly her private apartment, and met the company of the maids waiting for her; as the graceful beauty of the spring season, meets the long expectant trees of the forest.
34. She attended to her state affairs, and discharged them quickly; and then flew aloft in the air and dropped at Sikhidhwaja’s abode, as the autumnal fruits and flowers drop on the ground.
35. She appeared there with a sad face, and as deeply dejected in her mind; just as the fair moon is darkened under the mist and the beauteous lotus are hid under a fog.
36. Believing her as his Kumbha, Sikhidhwaja rose up and stood in his presence; but being troubled in his mind to see him so sad and sorry, he asked the cause and thus addressed him saying:--
37. I greet you, O Kumbha, but why do you appear so sad today. You are the son of a deity and must not be sorry at anything, but please take your seat here.
38. Holy saints and the knowers of the knowable one like you are never moved by joy or grief; but remain untouched by them, as the lotuses remain intact in the water.
39. Vasishtha said:--Being thus approached by the prince, Kumbha sat on his seat, and then said in reply, with a voice as thin and soft as the sound of a bamboo flute.
40. I know that the knowers of truth, who are not patient under all bodily accidents and mental anxieties, are not truthful men, but cheats who cheat people by their pretended truthfulness.
41. Know prince that the most learned are the most ignorant, who expect foolishly to evade the condition in which they are exposed by their nature.
42. The sesame seed has naturally the oil inherent in it, and the body has also its incidents inherent with it; he who is not subject to his bodily accidents, is able to separate the wind and air with his sword.
43. It is of course best to evade the evils that are incidental to the body, but it is necessary to undergo patiently what is unavoidable by our bodily powers.
44. Again as long as we have our bodies, we must exert our bodily organs to their proper actions; and never attempt to suppress by our understanding, as it is done by many wise men.
45. Even the great Brahmá and the gods are subject to the conditions of their bodily frames. Nor have they with their great understandings, the power to avoid what is determined by irrevocable destiny.
46. It is beyond the power of both the wise and unwise, to deter the power of destiny; which makes all things to run in their destined course, as the waters of rivers run into the sea.
47. The same irrevocable destiny, determines equally the fates of the wise and unwise, and guides them as by her fingers to the same goal, until they get their release from the body.
48. The ignorant however, whether exposed to their states of prosperity and adversity, are always destined to undergo their effects upon their bodies.
49. Thus therefore it must be known by both the wise and unwise that all beings are destined to roll in their repeated rotations of pleasure and pain, and that there is no power to change the ever chanceful ordinances of unchanging destiny.

CHAPTER CV. METAMORPHOSES OF KUMBHA TO A FEMALE FORM.

1. Sikhidhwaja said—If such is the case, sage, that destiny overrules all events, why should you be sorry for anything that has happened to you, knowing that you are a son of a god and knowing the knowable also.
2. Kumbha replied:--Hear, O prince, the wonderful accident that has occurred to me; and I will relate to you all that has happened to me in body.
3. The heart becomes light when its griefs are imparted to a friend, as the thickened gloominess of the cloudy atmosphere, is dissipated after discharge of its waters in rains.
4. The troubled mind is restored to its serenity, by its communication with a sincere friend, as the muddy waters of a jar are cleared by its being filtered with Kata seeds.
5. Hear now that after I departed from here, by handing over the stalk of flowers to you; I traversed through the regions of air, till I reached the heavenly abode of the god.
6. There I met my father, and accompanied him to the court of the great Indra, where having sat a while, I got up with my father and then parted from him at his abode.
7. Leaving the seat of the gods in order to come down on earth, I entered the region of air; and kept my pace with the fleet steeds of the chariot of the sun, in the airy paths of the skies.
8. Thus sailing together with the sun, I reached the point of my separation from him; and there took my path through the midway sky, as if I were sailing in the sea.
9. I saw there in a track before me, a path stretching amidst the watery clouds of air, and marked the angry sage Durvása gliding swiftly by it.
10. He was wrapt in the covering of clouds, and encircled with girdles of flashing lightnings. The sandal taints on his body were washed off by showering rains, and he seemed as a maiden making her way in haste, to meet her lover at the appointed place.
11. Or as a devotee he hastened to discharge in due time his fond devotion, on the beach of the river Ganges, flowing under the shade of the boughs of the rows of trees on the shore.
12. I saluted the sage from my aerial seat, and said, you, wrapt as you are in your blue vest of the cloud, seem to advance in haste, as an amorous woman to meet her lover.
13. Hearing this, the reverend sage was angered and pronounced his curse upon me; saying, "Be you transformed to an amorous woman as you think me to be."
14. "Go your way, and bear my curse, that every night you shall become a woman, with your protuberant breasts and long braids of hairs on your head, and filled with all feminine grace and dalliance".
15. As I was thunderstruck and deeply dejected at this curse, I found the old muni had already disappeared from before me; and then I bent my course this way from the upper sky, being quite sick in my heart.
16. Thus I have related to you all, regarding my being changed to a lady at the approach of night; and my constant thought of the manner, how I shall manage myself under my womanhood.
17. How shall I divulge to my father, the shame of my being a swollen breasted maid at night; and can I reconcile myself to my terrible fate, throughout the course of my life? O how wonderful is the decree of fate that we are fated to bear in this world in the course of time!
18. I am now unlucky to become a prey to young men, and the subject of fighting among them, like a piece of flesh among hungry vultures.
19. O what a fun have I become to the ludicrous children of the gods in heaven, and ah! how shameful have I been before the sages, who must be quite ashamed of me, and how shall I remain anywhere and before anybody in my female form at night.
20. Vasishtha said.—After saying so far, Chúdálá became as mute as a silent muni; and remained as quiet as if she were in a swoon.
21. The pretended Kumbha then, seeming to recover his senses and his patience also, thus spoke out to himself; ah! why do I wail like the ignorant, when my soul suffers no change by this?
22. Sikhidhwaja spoke.—Why sorrow you sage for the body, that are the son of a god; let it become whatever may become of it, it can never affect the intangible soul.
23. Whatever pain or pleasure befalls us in this life, is all accompanied with the changing body, and can never touch the unchanging soul.

24. If you who are acquainted with the Vedas, and fortified against all events; should allow yourself to be so much moved by these accidents, say what will be the case with others, at all the casualties of life, to which they are constantly subject.
25. To be sorry in sorrow; is very sorrowful in the wise; and therefore you who have yourself spoken these precepts before, should now be overwhelmed in sorrow, but remain as unmoved, as you are wont to be unshaken all along.
26. Vasishtha related:--In this did the two hearty friends, continue to grieve with one another; and console themselves by turns, under the cooling shade of the grove where they sat together.
27. At last the bright sun who is the light of the world, set down in darkness like an oilless lamp, by involving Kumbha under despondency of her female form.
28. The full blown lotuses closed their leaves, like the closing eyelids of the busy worldlings; and the foot paths became as deserted by their passengers, as the hearts of loving wives are lonely in the absence of their husbands, devoted to travelling and staying in distant countries.
29. The upper sky borrowed the appearance of the lower earth, by its spreading the curtain of darkness over the groups of its twinkling stars, like the outstretched nets of fishermen enfolding the fish.
30. The black dome of the sky, was smiling above with its retinue of shining stars, as the blue bed of lakes was rejoicing with its chain of blooming lilies below; and the sounding black bees and beetles on the land, resounded to the cries of the reddish geese in the water.
31. The two friends then rose and offered their evening prayers at the rising of the moon, and chanted their hymns and muttered their mantras, and took their shelter under the forest retreat.
32. Afterwards Kumbha, changed as he was in the female form, and sitting before Sikhidhwaja, spoke his faltering speech to him in the following manner.
33. Sage, I seem to fall down and cry out and melt away in my tears, to see myself even now changed to my feminine figure in your presence.
34. See sage, how quickly are the hairs on my head lengthened to curling locks, and to how they sparkle with strings of pearls fastened to them, like the brilliant clusters of stars in the azure sky.
35. Look here at these two snowy balls bulging out of my bosom, like two white lotus-buds rising on the surface of waters in the spring season.
36. Look how my long robe is stretched down to the heels, and how it covers my whole body, like the person of a female.
37. Look at these shining ornaments and wreathes of flowers decorating my person, like the blooming blossoms of spring ornamenting the forest tree.
38. Lo! the moon-bright vest covering the crown of my head, and the necklaces hanging about my body.
39. Look at my features, how they are converted to their feminine attractiveness, and see how my whole body, graced all over with feminine loveliness.
40. O! how very great is my sorrow, at this sudden change of mine to a woman; and ah! tell me friend, what am I to do, and where to go with this my female form?
41. I perceive also the change to take place in my inner parts, and in my thighs and posteriors; Kumbha said so far to her friend, and then remained quite mute and silent.
42. The prince also, seeing him thus, remained in his mute gaze and silence, and then after a while, he opened his mouth and spoke as follows:--
43. It is of course very sorrowful and pitiable, to see you thus transformed to a female; but you, sage, who know the truth, know also that there is no contending with fate.
44. Whatever is destined must come to pass; and wise men must not be startled at or feel sorry for the same; because all those events take the body only, and cannot affect the inward soul.
45. Kumbha replied—So it is, and I must bear with my feminine form, with an unfeminine soul.
46. I will no more sorrow for, what is never to be averted; but must endure with patience what I cannot reject. Relying on this principle, they alleviated their sorrow for what was impossible to avoid.

47. They passed their nights in peace, and slept in the same bed without touching one another; and Kumbha rose in the morning in his masculine form again, without any trace of his female features and feminine beauty or grace.

48. Kumbha was Kumbha again, by being divested of his female form; and thus he passed as bisexual and having two forms being of the Brahman-boy Kumbha by day, and of Chúdálá the princess by night.

49. In his male form, Kumbha continued as a friend to the prince in the daytime; and in female form of Chúdálá, he lived as a virgin maid with him at night.

50. Thus did Chúdálá cling to her husband, as a string of necklace hangs upon the neck and breast of a person. They then continued to wander in the company of one another, to different countries and over distant hills, to satisfy their curiosity.

CHAPTER CVI. MARRIAGE OF CHUDÁLA WITH SIKHIDHWAJA.

1. Vasishtha resumed:--After the lapse of some days in this manner, Chúdálá thus spoke to her husband, in her disguise of the pretended Brahman boy Kumbha.

2. Hear me, O lotus eyed prince, she said, what I tell you in good earnest; that since I am obliged to become a woman every night, and continue to be so for ever more.

3. I wish to fulfill the part of my womanhood, by joining myself to a husband by legal marriage for all that time.

4. I want to taste the pleasure of conjugal union, with my dear friend, who is of his own accord so very friendly to me, and without any endeavour on my part. So I hope you will place no difficulty in my way.

5. So I choose you sage, as my husband, of all others in the three worlds. Therefore be pleased to accept me for your wife every night.

6. The delightful pleasure of conjugal union has come down to us ever since the commencement of creation; and therefore our obedience to the ordinance of nature, can cause no guilt on our part.

7. I desire this that we may do as we like, without desiring or disliking anything; and be far from expecting the consequence of what we like or dislike.

8. Sikhidhwaja answered:--I see friend, neither any good nor evil, of accepting your proposal; so you are at liberty to do as you like.

9. Being possessed of the indifference of my mind, at everything in the world; I see everything in the same and in an equal light. So I let you have your choice as you may like.

10. Kumbha replied:--If so, then I say that this day is very favorable for celebrating the marriage ceremony. It is the full moon of Srávana, and an all lucky constellation according to my best calculation.

11. On this day of the full moon, our marriage may take place both in the day as well as night-time in the Gándharva form (by mutual consent).

12. It will be celebrated either on the summit of the Mahendra mountain, or on the delightful tableland thereabouts; or in the cave of some mineral mine, and in the light of the shining gems and mineral ores in the mountain.

13. The rows of stately trees all around, will shed their flowers at the nuptial ceremony; and the twining creepers on them, will represent the dance of dancing girls by their twisting and shaking.

14. Let the bright luminary of the night, accompanied by his consort retinue of shining stars, witness our marriage from the high sky with their wide open and glaring eyes.

15. Rise, O prince, for your marriage; and let us both hasten to select the forest flowers, and prepare the sandal paste and collect the scattered gems, in order to deck our marriage seats therewith.

16. Saying so, they both rose together, and picked the flowers and collected the gems.

17. Then in a short time, they went to the shining land, and heaped it with flowers of various kinds.

18. They had their marriage clothing and necklaces ready on the spot, and the god of love helped with the supply of everything required on the occasion.

19. Having thus prepared the items of their marriage ceremony, and stored them in a golden cave of the mountain, they both went to sacred stream of the heavenly Ganges Mandákini, for making their holy ablutions therein.

20. Here Kumbha served as the priest, to pour the holy water profusely on the lofty head and elevated shoulders of the prince; as the elephantine clouds of Indra, pour the rainwater in plentiful showers, on the towering tops and height of hills.
21. So also did the prince act the part of the ministering prince, and washed the body of his beloved princess now in the form of Kumbha. Thus did the two friends anoint and wipe clean by turns, the persons of their former and future consorts.
22. Bathed and purified, they adored the gods, the munis and the spirits of their ancestors, for the sake of their honour, and without any desire of getting any good or gain from them: for they well knew that they could benefit nothing their service, as the deities, the deified spirits and the divine sages.
23. They took their frugal food, as their nature and the course of the world required; and seasoned with the nectarine juice of their good and refined intelligence.
24. They wore the whitish barks of Kalpa trees, as their clean marriage clothes, and ate its fruits as their wedding cakes; then they went to the altar for their marriage ceremony.
25. At this time the sun descended below his setting mountain, as if to complete their conjugal union in secret.
26. As it now became dark and twilight they discharged their evening service and offered their prayers; and groups of stars now appeared on the plain of the firmament, to witness their union in marriage.
27. Then came the dark night the only friend of the happy pair, spreading the veil of darkness over the face of nature, and smiling with the blushing of snow white lotuses and lilies of the valley.
28. Kumbha collected the rich stones, and placed those shining on the tableland of the mountain, while Brahma lighted his two lamps of the sun and moon together in the heavens.
29. Being then changed to the female form, Kumbha anointed the prince with the fragrant Sandal paste, Agallochum, Camphor powder and pulverised Musk.
30. She adorned his person with strings, bracelets and wristlets of flowers, and dressed in a robe of the thin bark of Kalpa tree.
31. His body was also decorated with the filaments of Kalpa plant, and clusters of Párijáta flowers and with many other flowers and gems from his head to foot.
32. She appeared also at this time in her bridle garb and maiden like figure, with her big and swollen breasts, and with all her youthful grace and allurements.
33. She thought that as she was now attired and appeared as a marriage bride, she must now offer herself to a husband worthy to her.
34. Here am I as a lovely bride, said she to herself, and there is my husband in my presence. I must ask him to accept my hand, nor is this time to be withdrawn from hand.
35. So saying, she approached her husband sitting apart from her in the wood; and appeared as Rati, the goddess of love, was advancing towards her loving Káma.
36. She went to him and said:--“I am Madaniká by name and your loving wife I therefore bow down at your feet, with the regard due to a husband.
37. So saying, the beautiful lady, bent down her head with female bashfulness; and made her obeisance to her lord, with the pendant locks on her head.
38. And then she said to him;--“O you my lord! do you adorn me with ornaments also, and then light the marriage fire, to affirm your acceptance of my hand.”
39. You appear as exceedingly fair to my eyes, and make me quite fond of you; and you seem to me to surpass the god of love in the beauty of person, even when he wedded his Rati at first in his youthful bloom.
40. O prince, these wreathed flowers on your person, appear as the bright beams in the body of the moon; and those strings of flowers hanging on your chest, seem to me as the stream of Ganges, gliding on the breast of the Sumeru mountain.
41. With the flowing braided hairs on your head, you appear as the mount of Mandára, with the clusters of creepers hanging down from its top; while your head itself appears as a golden lotus, with its hanging hairs resembling the filaments of the flower, and covered with strings of blackening bees.

42. The shining ornaments and flowery decorations of your person, add to it the luster and gracefulness of the mount Meru, with its mineral ores on one side and its floral beauty on the other.
43. After her flattering speech was over, the new bride and bridegroom, and future husband and wife sat contented together, unmindful and forgetful of their past conjugal relation.
44. The brave princess now Madaniká by name, and the noble prince Sikhidhwaja the saint, both sat together on a golden seat; which added fresh luster to the beauty and decoration of their persons.
45. They were bedecked with their head dresses, garlands of flowers and ornaments of gems and pearls, and were furnished with flowers and ointments, and clad in fine cloths all over their bodies.
46. The young lady Madaniká blazed as Rati with her maddening beauty, and appeared as the goddess Gauri, the excellent model of beauty, at her wedding festivity.
47. The noble lord having adorned his noble lady with his own hands, thus spoke to her after her toilet; "O deer eyed lady, You are as graceful as the goddess Lakshmi of grace and prosperity".
48. I pray for all that prosperity to attend on you, as it does with Sachí, the queen of heaven, in the company of her lord Indra; and as it existed between the mutual pairs of Hara and Gauri; and Hari and his consort Lakshmi, the goddess of fortune.
49. You appear as a clear lake of lotuses, with your breasts blooming like lotus buds; and your black blue eyes, resembling the blue lotuses; and the sweet fragrance of your lotus like person, inviting the buzzing bees fluttering all about you.
50. Thou appearest likewise as a tender shoot of the Kalpa plant of Kama, with your red palms resembling its reddish leaves; and your swollen breasts likening to its blooming buds, and every part of your body, is as delicate as its delicious fruits.
51. With your cold and cooling body, and your moon like face and its smiles as moonbeams, you are as beautiful as the full-moon, and equally delightful to sight.
52. Rise therefore my beauteous lady and ascend on the matrimonial altar, and there perform the marriage ceremony, standing on the slab of stone, marked with creeping plants and their fruits.
53. Vasishtha said.—The altar was studded with strings of pearls, and bunches of flowers suspended on all sides; and it had four large cocoanut fruits, hang over the four sides of its square.
54. There were pots filled with the holy water of Gangá set about it, and the sacred matrimonial fire was lighted amidst it, and fed with the fuel of the Sandalwood and other fragrances.
55. They turned round the flaming fire by the right hand side, and then sat on seats of leaves with their faces turned towards the east.
56. After sitting on the altar, the matrimonial couple lighted the nuptial fire, and made offerings of sesame seeds, and fried rice upon its flames.
57. Having lifted the wife with his own hands, the husband and wife appeared like Siva and Párvatí in the forest. The married pair turned again about the sacred fire, and offered to each other their own selves and loves as their marriage dowries.
58. They showed to one another their shining faces, as their nuptial presents; and completed the ceremony by going round the fire, and scattering the fried rice upon it.
59. The husband and wife now parted other hands, from their hold of the palms of one another; and their smiling faces, appeared as the lunar disc on the new moon.
60. After this they went to sleep on a flowery bed-stead which they had newly prepared before, when the moon had already run her course of the first watch of the night.
61. She cast her beams to fall aslant on the bedstead, as when the attendant women cast their glances askance on the bridal bed.
62. She next spread her bright beams all about the leafy covered shelter of the pair; as if to listen to the pleasant conversation, of the new married couple.
63. The pair having sat there awhile, in the light of the mineral lamps, retired to their sleeping bed, which they had prepared before in a secluded spot.
64. It was a bedding of flowers, and beset by heaps of flowers of various kinds.

65. There were heaps of lotuses of golden color, as also Mandára and other sorts of flowers, to drive away fatigue by their fragrance.

66. The flat of the flowery bed of the bridal pair, resembled the plane of the broad and bright moon, and a level surface covered by the cooling ice.

67. It bore likewise the resemblance of the wide sea, whose waters are permeated by the bright moon, and whose surface supplies a bed to Ananta, the sleeping serpent of the infinite god Vishnu.

68. The loving pair then lay themselves down, and rolled upon their snow white bed of flowers; as when Mandara mountain, rolled about and churned the Milky Ocean.

69. They passed their bridal night in mutual caresses and conversation on topics of love, and the entire night glided before them as a few moments only.

CHAPTER CVII. ADVENT OF FALSE INDRA IN COTTAGE OF THE HAPPY PAIR.

1. Now as the eastern sun, gilded the world with his golden rays; the queen consort of Sikhidhwaja, changed her form of Madaniká to that of the Brahman boy Kumbha.

2. She stood openly as such before her friend, sitting in the cavern of Mandára, where they lived in conjugal union together, as a pair of forest deities by night.

3. They wandered about in the daytime, amidst the forests and amongst the trees and plants loaded with fruits, and flowers of various colors.

4. They passed the day as the two loving friends together, and spent the night as a wedded couple; and never separated from the company of one another either by day or night.

5. They rambled about the caverns and trees of the mountain, and sported under the covered shelters of Támala and Mandára trees.

6. They wandered about the outskirts of Dardura, Kailasa, Mahendra, Malaya, Gandhamádana, Vindhádri, and Lokáloka.

7. On every third day or night, when Chúdálá found the prince to be fast asleep; she used to take upon herself her former form of the princess, and went back to her royal palace, from which place she returned to her husband in the forest, soon after her discharge of the state affairs as before:

8. Thus the loving pair lived as two friends by day and as husband and wife at night; both decked in flowers, and sleeping on their flowery bed.

9. They remained for a month in a shining cave of the Mahendra, and under the shade of the delightful Sarala trees; where they were greatly endeared by the forest deities and the Kinnara foresters.

10. They lived a fortnight in the tree of Suktimat mountain, surrounded by Mandára trees and Kalpa plants; and feasted upon the fruits which they could reach with their hands.

11. They passed two months on the southern ridge of the winged mountain of Maináka, and its covered shelters over hung by the fruits and flowers of the celestial Párijata trees.

12. They dwelt a month in the valley of Jammu, at the foot of Himalayan range and beside the Jambu river; they feed on the fruits of Jám, which gave its name to the whole country.

13. They travelled through the northern Kuru country for ten days, and for seven and twenty days, they stayed in the districts lying north of Kosalá.

14. In this manner they passed over many countries and hilly districts, living together as two friends by day, and as a married pair at night.

15. Thus many months rolled away in their travels through many places, till their arose a thought in the mind of Chudála, to make a trial of her associate, and said:--

16. I will make a trial of the heart of my partner, and see whether it is liable to have any attraction toward beauty and pleasurable objects.

17. Thinking so, Chudála showed by her magic skill the god Indra, sporting in the company of celestial Apsara nymphs in that forest.

18. Sikhidhwaja seeing the god Indra with his companion there, advanced before him and worshipped him, as he deserved, and said:--

19. "O lord of gods!" will you consent to reveal unto me, the cause of your advent to this forest from your seat in the high and far distant heaven.

20. Indra replied:--It is the attraction of the virtues that has brought us down to these woods, as the flying kites of the air are drawn on earth, by the string fastened in their breasts.

21. Now rise from here, and proceed with us to heaven; where the celestial Apsara nymphs are in eager expectation of seeing you, since they have heard of your wonderful virtues.
22. Wear these sandals and hold the sword, and anoint your body with the ointment of these pills, and ascend to the upper sky and thence to heaven, in the manner of Siddhas and perfect yogis.
23. On reaching to the region of the gods, you will enjoy all sorts of delights, which await on the living liberated souls in this world and the next, and to which I come to invite you at present.
24. No holy man like yourself, does ever neglect the offered occasion to their prosperity, nor should you scorn to take your heavenward course with ourselves at his moment.
25. Let there be no impediment to your ascent to and enjoyment of heaven, where you will enjoy your full bliss, and which will be blessed by your presence as the three worlds by that of Hari.
26. Sikhidhwaja said:--I know O lord of gods, the delights that there abound in heaven; but I have my heaven everywhere, and there is no particular place which I consider as heaven.
27. I am content everywhere, and am pleased with every place; and my soul being desirous of nothing from its fulness in itself, I am fully satisfied everywhere.
28. O God! if it be forever to remain in one place and in the same state, what you call heaven; then pardon me for I decline to go it.
29. Indra answered:--I know, O holy saint; that those that have known the knowable, and are perfect in their understandings, are indifferent to their sensual gratification; it is however not the part of the wise to reject an enjoyment, which offers itself unto him by the gracious allotment of his destiny.
30. After the god had said so, the prince remained silent and returned no answer; when the god told him saying, "If you are resolved not to leave this place, then I must leave you here, and take my way to heaven".
31. Sikhidhwaja said:--I must not go there now, ("though I may do so on some future occasion"). Upon this the god made farewell to Kumbha.
32. All the other gods that were in the retinue of Indra, vanished also from view upon the disappearance of their chief; as the huge surges of the sea, subside in the deep together with their foaming froths.

CHAPTER CVIII. MANIFESTATION OF CHUDÁLA IN HER OWN FORM.

1. Vasishtha related:--The princess retracted the enchantment by which she had presented the god Indra before the prince; and was glad to find, that he had subdued his desire of enjoyment.
2. He remained with perfect tranquility and equanimity of his mind, at the advent and in the presence of the god Indra, and was fearless and indifferent to and unmoved even by the persuasion of that god.
3. I will again try to know by some means or other, whether this prince is subject to the passions of anger or annoyance or any other feeling, which serve at best but to blind-fold the understanding.
4. With this intention she took upon her the form of the chaste Madaniká, at the approach of night; and when the moon had already appeared above that forest land.
5. The wind was blowing gently, bearing the sweet fragrance of flowers; and Sikhidhwaja was sitting by the side of a river, to perform his evening prayers.
6. At this time she entered her covered shelter formed by the twining creepers, and decorated with garlands of flowers, resembling the shelter of forest goddesses.
7. She slept there on the bed of flowers created by herself and adorned with wreaths of flowers on her own person. She had her beloved one seated in her heart; and laid herself on a pillow.
8. Sikhidhwaja sought for her in the gardens and found her out at last sleeping in the covered shelter, with the pretty paramour enfolding her neck in his arms.
9. He had his hairs hanging on his neck and shoulders, and his beauteous body daubed with pasted Sandalwood. He had a wreath of flowers on his head, which was distorted from his crown, and lay loose on the pillow over which it rolled.
10. The flowing tresses of the mistress fell in two fold braids, on her shoulder blades of golden color; and hung over her ears and eyebrows and her cheeks and face.

11. He saw the amorous pair, with their smiling faces; and both kissing and embracing one another, as when the ivy twists around a large tree.
12. They lay with their wreathed flowers, hanging loosely on their persons; and both were fascinated with love of one another by the mutual contact of their bodies, which infused their reciprocal passion in the heart of each other.
13. They were both infatuated and ravished by their mutual love, and were both bruising their breasts on the bosoms of one another.
14. Seeing this, Sikhidhwaja felt no change in his disposition; but was rather pleased to find them sleeping so very happily in one another's embrace.
15. Remain you lovers, he said, as you are in your hearts' content; and I will put no obstacle in your way, nor make you afraid of me by my presence in this place." Saying so, he withdrew from there.
16. Immediately at this time, she also withdrew her charm, and disclosed herself as the beautiful goddess of love, and loving spouse of the prince.
17. She came out and saw the prince sitting in a cave of the mountain, in the posture of his intense meditation, and with both his eyes open.
18. The lady Madaniká advanced towards him with a bashful countenance, and then sat silent by his side with her down cast look and sad appearance; as if abashed and ashamed of her past misconduct.
19. Then as Sikhidhwaja was released after a moment from his meditation, he cast his eyes upon her; and spoke to her with an exceedingly sweet voice, which spoke the frankness of his mind.
20. Lady, said he why do you come so soon to me, and leave off the enjoyment of your happiness? O happiness is the end and aim of all beings on earth.
21. Go, return to your lover, and gratify him with all your passionate embraces; because mutual love which is so much desired by all, and is hard to be had by any in this world.
22. Think not, lady, that I am at all angry or sorry for this affair; as I am always contented in myself, with knowing the True One that is only to be known.
23. Myself and my companion Kumbha, are always dispassionate in our temperaments; but you that are arisen from the curse of Durvása as a woman, art ever at liberty to do whatever you like, without incurring any displeasure of ours.
24. Madaniká replied.—So it is! O highly favored one of heaven, who knows that women are by their nature are eight times more passionate than men, and should not therefore be criticized on account of their gratification of their natural passions.
25. I am but a frail woman, and find you absorbed in deep meditation, I could not choose other wise than take me a partner as you saw, in the depth of the forest and in the night:
26. The weak sex in general, and the maidens in particular, are ever fond of illicit love by their very nature for the gratification of their lust, which they can never have the power to check.
27. A woman becomes graceful in the company of man, and no curse or prohibition, nor the menaces of men, nor regard of chastity, is of any use to stop them from it.
28. I am a woman and a weaker vessel and an ignorant and independent lady, therefore sage, it becomes you to forgive my unsteadyness, because forgiveness is the most prominent feature of holiness.
29. Sikhidhwaja replied:--Know my young lady, that anger has no seat in my heart, as there grows no plant in the sky; and it is only for fear of incurring the disgrace of good people, that I must decline to take you as my spouse.
30. But I can associate with you as before in mutual friendship for ever more, without bearing any yearning or grudge in our hearts, either for or against one another.
31. Vasishtha replied:--After Sikhidhwaja had consented to continue in his indifference and disinterested friendship, with his only companion in the forest; Chudála was highly pleased to know the nobleness of his mind, and thus said to herself:
32. O the transcendent tranquility, which this lord of mine has gained, and whose dispassionateness has set him above anger, and his living liberation hath attained.
33. No delight does attract his heart, nor any excellence ever attracts his soul; whose mind is not elated by pleasure or prosperity, nor depressed by pain or calamity.

34. I think that all the imaginable perfections, have jointly met in his person; as the goddess Lakshmi of prosperity, is united with the personage of Náráyana.

35. It is now the proper time for me, to bring to his remembrance all and everything relating to myself; by abandoning my figure of Kumbha, and disclosing myself to him in my form of Chudála,

36. With this thought, she threw off her shape of Madaniká, and took the appearance of Chudála upon herself.

37. She then issued forth as Chudála, from out of the body of Madaniká, and stood openly before him, as a jewel when taken out of the chest and exposed to view.

38. The prince saw her unblemished and lovely figure, and found his beloved Madaniká transformed to his wedded spouse Chudála again.

39. He saw his own wife present before him, like a lotus flower blooming in the spring; and as the goddess Lakshmi of prosperity rising out of the earth, or as a brilliant gem displayed openly from its casket.

CHAPTER CIX. APPEARANCE OF CHUDÁLA IN PRESENCE OF HER LORD.

1. Vasishtha related:--Sikhidhwaja was surprised to see princess, so suddenly appearing before him; he looked upon her with his eyes staring with mute astonishment, and then broke his silence, with uttering the following words in his faltering speech.

2. What are you, O lotus eyed maid, and from where do you come to this place? Why do you come here, and how long have you been here? Say for what purpose do you abide in this forest?

3. Your gait and figure, your features and your form, your sweet smiles, manners and courtesy, speak you plainly, to be a copy of the image of my wedded wife.

4. Chudála replied:--So it is my lord, as you think me to be your lawful consort. I am no doubt your princess Chudála, who has met you today in her natural and undisguised form, as you also have found her as the same.

5. I assumed to myself the counterfeit forms of Kumbha and others, only to demonstrate with you on your mistaken course; and used every means and stratagem to recall you to the right path.

6. Ever since your foolish renunciation of your kingdom, for the purpose of the performance of your ascetic austerities in the forest. I have had recourse to the employment of every means, in order to reclaim you to the right path of religion.

7. I awakened to the light of truth in my form of Kumbha, and all the other forms which I took upon myself, were chiefly intended for your instruction.

8. The forms of Kumbha and others were not real but magical appearances before you. You that knows the knowable, can very well discern the whole affair in your meditation.

9. You will be convinced of all this, if you will but look into it by the light of your meditation and not otherwise. After Chudála said so far, the prince sat in his meditative mood and in the yogásana posture of his meditation.

10. He saw the whole affair, rising and exhibiting itself plainly before his mental vision; ever since the renunciation of his royalty, until his meeting with Chudála at the end.

11. All these he saw rising in his soul, in one moment of his meditation; and the successive events appeared before it, since the renunciation of his kingdom to the present instant.

12. The prince felt glad in himself, at seeing all these in his meditation; and he greatly rejoiced with his full open eyes, when his meditation was over at the end of the scene.

13. He extended both his arms with the hairs standing at an end of his body through joy, and his countenance shining with the gladness of his heart; while the fondness of his heart had its expression, in the tears trickling in his eyes, and his limbs weakened by his want of self-control.

14. And then embraced her to his bosom, as a weasel does its mate for a long time; and this continued embrace of theirs, indicated the permanency of their passion for one another.

15. Nobody nor even the hundred hooded Sesha serpent, can express with its hundred tongues, the height of the happiness which the happy pair felt on this occasion of their reunion; when their two bodies met together, like the two orbs of the sun and moon in their union; or as their two discs were joined in one, by adhesion of some paste or clay.

16. The two constant lovers continued in their close contact, like two adjacent rocks sticking to one another; till at last they parted apart, with the profuse perspiration of their bodies.

17. They then gradually relaxed their arms from their mutual embraces, and their hearts which had before long overflowed with delight, became now as light as two empty pots of water.

18. They loosened their arms, and stared at one another with their fixed and mute gaze of amazement; and they sat silent with their deep felt love, after the intensity of their delight was over.

19. Then did the prince lay his hand under the chin of his legal and royal consort, and spoke to her in soft and sweet words distilling with honey.

20. Matrimonial love is righteous and sweeter far than the celestial ambrosia itself; how then was it, O my moon faced love, that you could continue so long without tasting its sweets?

21. You have doubtless undergone much deprivation, and suffered great pains in the absence of your husband, and so also was the struggle exceedingly great, that you have taken on yourself, in order to reconsider me from the prison of the world.

22. I know not with whom to compare you, for the great wisdom that you have displayed in your act of my redemption, for even the pious ladies Sachi and Arundhatí and the great goddesses Gauri, Gáyatri, Lakshmi, and Sarasvati, fall short of your admirable qualities.

23. I see, my love, that even the personified powers of understanding and prosperity, the persons of the graces and clemency, and the virtues of forgiveness, sympathy and universal love, are unequal to your unequalled virtues and beauty.

24. I know no adequate recompense, that will compensate your labour and repay my gratitude to you, that has spared no patience nor persevering pains, in the cause of my instruction and redemption.

25. O say, what retribution will requite your pains, and gladden your mind; for your reconsidering me from the dark pit of ignorance, and reclaiming me from the boundless wilderness of errors.

26. It is the true virtue of faithful wives, to raise their fallen husbands much more than the scriptures or learning, riches, the spiritual guide and his teaching, can serve to save a man from his degradation.

27. Faithful and affectionate wives are by far more serviceable to their husbands, than a brother or relation or any friend or servant, or even a guru or one's riches ever can be.

28. The faithful wife is the best guide of man, and her person serves to be his best abode and attendant than anything else in this world. Therefore the wife deserves to be always regarded above all others, with utmost diligence and attention.

29. The happiness of both worlds depends entirely on the person of the disinterested and virtuous wife, who serves as a raft to her husband, for his going across the wide ocean of the perilous world.

30. How shall I, O virtuous lady! repay the action of what you have done for me, and whom I now regard as the wisest and best of all the virtuous ladies in the whole world.

31. Your name must ever after wards remain foremost of virtuous woman in the world, in all future narratives of female virtues and respectable character among female sex.

32. I think the virtuous lady Arundhatí and others, whose names are immortalized for their virtues, in the record of sacred history, will feel jealous of you as they came to learn your chastity and other admirable qualities. So my dear, let me embrace you again to my bosom.

33. Vasishtha related:--Saying so, Sikhidhwaja again held Chúdálá to his fast embrace, as the weasel does his mate in their mutual fondness.

34. Chudála said:--My lord, I was sorry to find you entirely devoted to your dry ceremonial duties, and it was for that reason, that I took so much pain to dissuade you from them, and lead you to the knowledge of the intelligent soul.

35. Now tell me, my lord, what shall we do in this place and what is the use of your extolling my virtues so far.

36. Sikhidhwaja replied:--O you most excellent among women, you are here at your liberty to do whatever you think best; as it is the prerogative of respectable ladies, to manage everything in their own way.

37. Chudála answered—Now my lord! as you have come to know, that you are released from the network of this world, and are set free on the shore from all its conflicts and confusions; you must have perceived now that your past austerities were all in vain and gone for nothing.

38. You must have known that it is all in vain, when you say “I do this or that, and will get its reward, and will thus be settled in life etc.” Say do you smile to think of these and other wanderings of your simple understanding.

39. Do you know that these wanderings are the creatures of your greed, and mere creations of your fancy?

40. Don't you yet perceive that these false creations of your imagination are as unreal as the situation or appearance of mountains in the empty air?

41. Say what is it that you have learnt after all, what is it that you depend upon, and what is the object that you seek at present, and in what light you view all your bodily acts either of your past or future life?

42. Sikhidhwaja replied.—O dear lady, with your blooming eyes, resembling the leaves of a full blown blue lotus, I am likewise situated in and at the same place, wherein you are located also.

43. I am tranquil and like the object of my meditation, and am situated in the true ego long after leaving the sense of my personality; I am arrived to that state which is known to and felt by the heart only.

44. There is no power anywhere, nor even that of Hari and Hara, that is able to obstruct that heart-felt joy of mine, which makes me think myself as nothing else or less than the very intellect itself.

45. I am now free from errors, and liberated from the chains of the world. I am neither this nor that, nor am I glad or sorry at anything or at any event in the world.

46. I am neither any gross or subtle matter, nor am I like a ray of the solar light, that emanates from the body of the sun, and falls below by traversing through the midway sky.

47. I am of the essence of that glorious light, which is ever without its increase or decrease. I am always tranquil and ever even in my nature, and I am quite at ease, having no desire of mine own, nor anything to expect from anybody.

48. O you most chaste lady, know me to be of that essence, which exists as nirvana everywhere; I am what I am and what I cannot describe, and no other than this.

49. O beauteous lady, with they eyeballs glancing like the flitting waves of rivulets! I bow down to you as my instructor; because it is by your good grace that I have come across the turbulent ocean of the world.

50. I shall no more be soiled with the dirt of the earth, after being cleansed from it like a bit of gold from its alloy by repeated burnings.

51. I am quite calm and easy, quiet and free from passions, and never divided in my attention nor distracted in my mind. I am beyond all things, I am everywhere and all pervading, and am situated as I am.

52. Chudala said.—If you remain in this manner, O you lord of my life, and dearly beloved one of my heart, then tell me, my lord, what is it that is now best agreeable to your most noble disposition?

53. Sikhidhwaja answered.—I know of nothing, O good lady that is either delectable or detestable to me. I do the same as you do, and am exactly of the same mind like yours in everything.

54. O you that are as fair as the firmament, know that I have nothing to choose for myself, beyond what I am possessed of; and leave it to you to choose and do whatever you think proper for us.

55. I will act as you will do, like your shadow or reflection in the mirror; because my mind being devoid of its desire and effort. I will patiently bear with whatever comes to pass on me.

56. I will neither excite nor prevent, nor praise or blame you for anything you do; but leave you at your full liberty, to do whatever you best choose for yourself.

57. Chudála replied.—If it is so as you say, then hear me tell you what is best to be done by you at present. You are to set yourself to imitate the conduct of living-liberated persons,

and yet yourself released from your ignorance, by knowing the unity of the deity, pervading all things in every place.

58. We are both as devoid of desires, as the empty void of the sky is without its population; but that which I wish to do is what you do not wish at all.

59. Say what man is there, who neglects his life and livelihood, and remains only, in his intellect? And as there are three stages of human life, namely, its beginning or boyhood, its middle or youth, and its end or old age, and we being situated in the midst of it, must do the duties belonging to this state, before we proceed to the last stage of our being.

60. And as we are by birth the prince and princess of a kingdom, it is most important for us to rule our state, and pass our days in the discharge of the duties of our royalty until our end.

61. Sikhidhwaja said:--Tell me, O unsteady minded lady, what you mean by the three stages; and how we stand at the midmost one, without having a bit to care for the final one?

62. Chudála replied:--Know prince, that we are royal personages by births, and must all along continue as such from the first to the last stage of our lives.

63. Why then do you allow the incapacity and condition of old age, to overtake you in the prime of your youth; when it is your duty to remain in your city and palace, and govern your princely state.

64. And then I will rule there as your consort queen, and crown the ladies in the royal apartment; and all young maidens of the city, will dance about in joy, to see their prince and princess again in the royal palace.

65. And then the city glittering with its uplifted flags, and resounding with its loud beating drums, and decorated with wreaths of flowers hanging all about it; will resemble a spring garden, smiling with its green plants, blooming buds and blushing flowers all around.

66. Vasishtha related:--Hearing these words of the princess, the king smilingly spoke to her in his sweet words, which spoke them to proceed from the simplicity and frankness of his soul.

67. If such is your pleasure, my dear broad-eyed beloved, to incite me to earthly pleasures, then tell me what cause had I to disregard the heavenly happiness, which was offered to me by god Indra.

68. Chudála replied:--Know prince, that I also have no taste in earthly enjoyments, nor any great pleasure for its grandeur or greatness. I depend upon the bounty of nature, and live as I receive from her hand.

69. Hence I have no taste for heavenly joys or earthly royalty, nor do I derive any pleasure from the performance of virtuous and courageous acts. My delight is in the undisturbed equanimity of my mind, and the positive rest of my position.

70. It is only after I have lost my feeling of pleasure in something, and that of pain in another, that I gain my equanimity and indifference to both, and am settled in my perfect rest and tranquility.

71. Sikhidhwaja responded:--You have rightly said, O large eyed lady, with your calm and cool understanding; that it is all alike, whether we get or lose a kingdom, since we derive no lasting good nor suffer great evil, either from its gain or loss.

72. Let us remain in perfect peace, by avoiding all thoughts of pleasure or pain; and getting freed from envy, imitation, and jealousy; and continue in the same state of thoughtlessness as we are at present.

73. In this manner did the conjugal pair, pass the day in their sweet endearments and mutual conversation; and the day glided on swiftly and sweetly over their feast of reason and flow of the soul.

74. They rose on the departure of the day, to discharge their duties on the parting days; and though they were ill provided for the emergencies of night, yet they well knew how to suit themselves to every occasion in every place.

75. Despising heavenly bliss, the loving pair lived together in perfect contentment with their conjugal bliss; and they both slept in the same bedstead, loving and loved by one another.

76. The entire night passed away swiftly in their heaven like happiness of conjugal enjoyment, and upon their conference of reciprocal love and affection; and by exciting their anxiety for mutual embrace.

CHAPTER CX. FINAL EXTINCTION (NIRVANA) OF SIKHIDHWAJA.

1. Vasishtha related:--Then rose the eastern sun above the horizon, like a brilliant gem appearing out of its containing casket; and dispelled the darkness of the sky, as the blazing gem enlightens the room with its rays.

2. His dawning rays pierced the eyes of sleeping men, and opened their eyelids, as they open the petals of the closed lotuses; and they roused the lazy world to activity, as if the sunbeams gave the sound of the morning bell.

3. The loving pair rose from their bed of flowers, in the cave of the mountain brightened by its mineral gold; and sat on their soft and cool leafy seats, to make their morning prayers and discharge their religious functions.

4. Then rose Chūdálá and stood before a golden vessel of water, where she made him take his solemn oath by the names of seven oceans of the earth.

5. She then made him sit by the sacred water pot, and facing towards the rising sun in the east; and performed the rite of his installation to his kingdom, in this sequestered retreat.

6. After the observance of the ceremony was over, they both sat on the same bedding, when the godlike Chudála spoke to her husband in the following manner:--

7. Now my lord, leave off your quiet character of a hermit muni, and assume the strength of the eight rulers of the upper skies and world below.

8. After Chudála had done speaking in this manner, the prince assented to what she said; and told her that he will do as she asked him, and return to his kingdom with her.

9. He then said to the princess, who was standing at the post of the custodian on her inaugurated lord. "Now will I, my dear, install you in the rank of the queen regent in my turn and return for yours".

10. Saying so, he caused holy bathing in an adjacent pool, and annointed her as the consort queen of his royalty and kingdom.

11. Then the prince requested her to exert the powers, of her perfection in yoga meditation; and to produce and bring to their presence a large force and retinue, as they wanted and thought suitable to their royal dignity.

12. Hearing these words of prince, the praiseworthy princess produced by the power of her yoga, a body of forces, as large and spreading over as bodies of outstretching clouds in the rainy season.

13. They saw their cloud like forces, to be composed of lines of horses and elephants, and flags flying in the air in the form of scattered clouds, while the forest land was covered over by the feet of foot-soldiers.

14. The sound of music, resounded in the hollow caves of mountains and woods; and the flash of the crowns on the head of the soldiers, drove away the darkness of the sky.

15. Then the royal pair mounted upon a royal elephant, which oozed with the perfume of its ichor; escorted by the army on both sides of their procession.

16. The prince Sikhidhwaja sat with the princess on the same seat, and was accompanied by a mighty force composed of foot-soldiers and chariots, that plowed the ground as they drove on forward.

17. The mighty force poured out like a rolling mountain, and seemed to blow off and break down the rock, and highlands, as the cyclone carries off everything in its way.

18. The prince then proceeded from the Mahendra mountain, seeing on both sides the mountains and flatlands, rivers, forests and habitations of men, as he went onward with his great procession.

19. He showed and pointed out to his royal consort, the places where he stayed before, on his way from out of his city, which he now saw in his heavenly brightness, upon his arrival there in a short time.

20. All his chiefs and chieftains advanced to meet their prince; and welcomed with shouts of his victory, from their heart felt joy or from the revival of their hopes; on the occasion of his happy return.

21. The prince entered the city, accompanied by his two regiments on both sides, and attended by bands of musicians playing in concert with the singing and dancing party.

22. He passed through the market place, and saw the beauty of the shops one after the other; and was hailed by groups of the city women, who threw their handfuls of flowers and fried rice at him, as he passed on by them.
23. He saw a number of flags and banners raised up on every side, and saw strings of pearls hung over the doorways of houses. The women of city were singing and dancing in merriment all around, and giving it the appearance of Kailasa, the abode of the gods.
24. He entered his royal palace with all his retinue, and was welcomed by the congratulations of his courtiers and attendants. He gave due honors to all his servants, and then dismissed the retinue, as he entered the inner apartment.
25. He ordered a festivity to be observed for a week, and then engaged himself with the management of the state affairs, and in conducting his meditation in the inner apartment.
26. He ruled over his kingdom, for the period of ten thousand years; and desisted from bearing the burden of their bodies, and expired together with his royal consort about the same time.
27. Having left his mortal frame, he obtained his nirvana like an oilless and extinguished lamp, and attained the state, whence the high minded soul, has no more to return and be reborn on earth.
28. It was by his observance of equanimity, that he enjoyed the peaceful rule of ten thousand years; and had the good fortune to live and die together with the princess, with whom he attained nirvana.
29. It was by his view of all persons and things with an even sight and in the same light, and his avoidance of fear and sorrow, together with his lack of pride, envy and hatred, and the dispassionateness of his disposition, also his observance of the duties to which he was bound by his birth, that made him put off his death for more than a thousand years, and a peaceful rule for all time, with the partner of his joy.
30. Now Ráma, try to imitate this prince, and be like him in everything; whose virtues had made him the crown of all other kings on earth; who enjoyed all the enjoyments of life, and lived a long life until he attended his final state of immortality. Do you, O Ráma! follow your own callings, and never be sorry at any accident in life. Be ever prompt and vigilant in your duties, and enjoy the prosperity both of temporal enjoyments and spiritual liberations at once.

CHAPTER CXI. STORY OF KACHA & HIS ENLIGHTENMENT BY BRIHASPATI

1. Vasishtha related:--Now I have narrated to you fully, and finished my relation of the narrative of Sikhidhwaja; and hope you will imitate his example, to set yourself free from all sorrow and misery.
2. Shut out the visible world from your sight, and shut in your passions and affections in close confinement within your heart; and continue with the dispassionateness of your mind, for ever attached to the Supreme Spirit.
3. Rule in your kingdom with the example of Sikhidhwaja, and conduct yourself in a manner, that may secure to you the fruition of both worlds, (peace and liberation).
4. As Sikhidhwaja came by degrees to attain his enlightenment, so also did Kacha the son of Brihaspati receive the enlightenment of his reason, as I shall now relate unto you.
5. Ráma said, please to tell me sage, in short, how this Kacha the saintly son of the sage Brihaspati, came to his enlightenment and right understanding, after he was deluded before by error as Sikhidhwaja?
6. Vasishtha began by saying:--Hear Ráma, another tale as interesting as that of Sikhidhwaja, and the manner in which Kacha the offspring of the godlike Brihaspati was awakened to the light of truth.
7. As he has passed the period of his youth, and was about to enter the career of worldly life, and had before this acquired the full knowledge of worlds and things, he proposed the following question to his father.
8. He said, tell me, O father, that knows all righteousness, how the animal spirit that is bound to the body by means of the too thin thread of life, is released from the bondage of it in this temporary world?
9. Brihaspati replied:--The soul, my son, is well able to fly away easily and swiftly over the perilous ocean of the world, by means of its abandonment of concerns with it.

10. Vasishtha added:--Kacha hearing this holy statement of his father, abandoned all his earthly properties and expectations, and left his house and went to forest where he took his shelter.

11. Brihaspati was filled with sorrow at his departure; because it is nature of good hearted men, to feel equal anxiety both at the union as well as the separation of their friends and inmates.

12. After the sinless Kacha had passed eight years in his solitude, he came to meet unawares his reverent father, seeking for him in the wood.

13. The son rose and did homage to his venerable father, who embraced him in his arms and to his breast; and then, spoke to his father, the lord of speech, in words that flowed like honey from his lips.

14. Kacha said:--You see father, that I have for these full eight years, forsaken everything and taken myself to this solitary retreat, and still why is it, that I do not enjoy the lovely and lasting peace of mind which I have been seeking so long?

15. Vasishtha related—Upon hearing these sorrowful words of Kacha, the lord of speech Brihaspati told him again to abandon his all, and then left him and made his way to the upper sky.

16. After his father's departure, Kacha cast off his covering made of the bark and leaves of trees; when his frail body appeared out of it like the clear autumnal sky, after the setting of the sun and the stars of heaven.

17. He then moved to another forest, where he took shelter in the cave of a rock that protected him from rains and rainy clouds, as the autumnal sky protects the landscape from the floods of rain.

18. He lived afterwards all apart on one side of a wood, with his naked body and tranquil and vacant mind, and breathed only the breath of his life; and as he was afflicted on one occasion in this state of his body and mind, he happened to see his father standing before him.

19. The pious son rose from his seat, and did reverence to his father with all the marks of filial piety; being then clasped in his close embrace, he asked him in his faltering words as follows:--

20. Kacha said:--Behold my father how I have forsaken everything, and have even cast away my tree-bark dress and my shelter of reeds and weeds; and yet why is that I do not find my rest in my god, and what must I yet do to attain to that state?

21. Brihaspati said:--I told you my son, to forsake your all, and this all means the mind, which comprehends all things in it. It is by forsaking your mind that you can gain your perfect joy, because the learned know the mind to be all in all, on account of its being the container of everything in itself, and there being nothing, besides the ideas of them in our minds.

22. Vasishtha related:--Saying so, Brihaspati, the lord of speech, flew hastily into the sky; and his son Kacha, strove immediately to abandon the thoughts and operations of his mind.

23. But as he found it impossible to subdue his mind, as also to suppress its action and motion; he then recalled his father to his mind, and thought in himself to be got into his presence.

24. He considered in himself, the mind to be no part of his body, nor anything among the known categories in nature. It is quite aloof and apart from all, and therefore perfectly guiltless in itself. Why should I then abandon so innocent and constant a companion of mine?

25. I shall therefore seek my father's help, to learn how and why the mind is accounted as the greatest enemy of men. Learning this fully from him, I will immediately forsake it from me, and obtain my joy thereby.

26. Vasishtha related:--Having thought so, Kacha went upward to the upper sky, and meeting the lord of speech there, he bowed down to him, and did his homage with parental respect and affection.

27. He then called him aside, and asked him to tell him the true nature and form of the mind, so that he could be enabled to detect it thereby, and forsake it accordingly from him.

28. Brihaspati answered:--The mind is known as the egoism of a man, by men acquainted with the mental science; the inward feeling of one's egoism, takes the name of his mind and no more.

29. Kacha rejoined and said:--O father of unlimited understanding who is the teacher of all the multitude of gods; explain to me this intricate point of identity of the mind or intellect or egoism.

30. I see the difficulty both of forsaking this mind, as also of forgetting this egoism or self-personality; and hold also the impossibility of one's perfection, without this abandoning both of these. Tell me now, O you greatest of yogi thinkers, how is it possible to get rid of them in any way?

31. Brihaspati answered:--Why my son, the destruction of our egoism is as easy as the twinkling of our eyelids and easier far than the crushing of flowers; and there is not the least pain in your rejecting this feeling.

32. Now hear my boy tell you how this is to be done in a moment, and how it is to be removed like long standing bias of ignorance, by the true knowledge of the nature of a thing.

33. There is no such thing in reality my son, as what you call your egoism or personality. It is an unreality appearing as reality, and a false mental fabrication like the ghost of little children.

34. Like the fallacy of water in the mirage, and the mistake of a serpent in the rope; and alike all other errors appearing as truths, the misconception of egoism is a mere delusion of the understanding.

35. As it is the delusion of our vision, that represents a couple of moons in the sky, and shows many things as their doubles. So it is the error of our understanding that presents to us our false egoism, instead of the one real and everlasting Atman.

36. There is one real Atman alone, which is without beginning and end, and quite transparent in itself. It is more transparent than the clear atmosphere, and an Intelligence that knows all things.

37. It is always omnipresent, as the light of all things and the life of all living beings. It is this essence only that spreads throughout all nature and shines in all her phenomena, as the same essence of water, displays itself in all the rolling surges and waves and moving bubbles in the sea.

38. Such being the case, tell me what is this special egoism of ours, and how and whence could a separate personality come to exist? Where can you find dust to raise from water, or behold water to spring from fire?

39. Shun my son your false belief of the difference of this one and that another, and yourself a quite another person; and abstain to think yourself as a mean and contemptible being confined within the limits of space and time.

40. Know yourself (soul) as unbounded by space and time, and ever extended all over in your essential transparency, which is always the same in all seeming varieties, the one unchanging, pure and simple Intellect.

41. Your Self (soul) is situated, in the fruits, flowers and leaves of all the trees on every side of you; and abides in everything like the core and foundation for its existence, and as moisture for its growth. The pure intellect eternally inheres in everything as its soul and essence. Tell me then O Kacha, whence you derive the belief of your egoism and personal existence?

CHAPTER CXII. FANCIFUL BEING&OCCUPATION OF AIR BUILT ABODES.

1. Vasishtha related:--Kacha the son of the divine teacher Brihaspati, being thus advised by his respected father in the best kind of yoga meditation; began to meditate in himself as one liberated from his personal ego entity, and lost and absorbed in essence of the only one and self-existent deity.

2. Kacha remained quite freed from his I-ness and My-ness, with the tranquility of his mind, and cut off from all the ties of nature, and all apart from the bonds of worldly life. So I advise you, Râma, to remain unchanged and unmoved amidst all the changes and movements of earthly bodies and changing fortunes of a mortal life.

3. Know all egoistic personality to be non-existent, and never hesitate to remove yourself from this asylum of unreality, whose essence is as nothing at all as the horns of a rabbit whether you lay hold on it or lose your grasp of it.
4. If it is impossible for your egoism to be a reality, why then talk of your birth and death or your existence and inexistence; which is as it were planting a tree in the sky, of which you can neither reap the fruits or flowers.
5. After annihilation of your egoism there remains the pure consciousness, which is of the form of intellect only and not that of unsteady mind. It is tranquil and without any desire, and extends through all existence. It is minuter and more subtle than the smallest atom, and is only the power of reasoning and understanding.
6. As the waves are raised upon the waters and the ornaments are made of gold; so our egoism springing from the original pure consciousness appears to be something different from it.
7. It is our ignorance or imperfect knowledge only that represents the visible world as a magic show. But the light of right knowledge, brings us to see the one and identical Brahman in all forms of things.
8. Shun your doubt of the unity and duality; but remain firm in your belief of that state, which lasts after the loss of both. Be happy with this belief, and never trouble yourself with thinking anything otherwise like the false man in the tale.
9. There is an inexplicable magic enveloping the whole. This world is an impenetrable mass of magic or sorcery, which enwraps as thickly, as the autumnal mists obscure the firmament, and which is scattered by the light of good understanding.
10. Ráma said:--Sage, your learned lectures, like drinks of nectar, have given me entire satisfaction; and I am as refreshed by your cooling speeches, as the parching swallow is cooled by a shower of rainwater.
11. I feel as cold within myself, as if I were anointed with heavenly ambrosia; and I think myself raised above all beings, in my possession of unequalled riches and greatness, by the grace of God.
12. I am never satiated to the fullness of my heart, at hearing the discourses of your mouth; and am like a Chakora bird that is never satisfied with swallowing dewy moonbeams by night.
13. I confess to you that I am never satisfied by drinking the sweet nectar of your speech, and the more I listen to you, the more am I disposed to learn from and listen to you. For who is there so satisfied with the ambrosial honey, that he declines to taste the nectarine juice again?
14. Tell me father, what do you mean by the false men of the tale; who thought the real entity as a nonentity, and looked on the unreal world as a solar and solid reality?
15. Vasishtha related:--Now attend to me, Ráma, to tell you the story of the false and fanciful man; which is pleasant to hear, and quite ludicrous and laughable from first to last.
16. There lived once a man, like a magical machine somewhere; who lived like an idiot with the imbecility of his infantile simplicity, and was full of gross ignorance as a fool or blockhead.
17. He was born somewhere in some remote region of the sky, and was doomed to wander in his ethereal sphere, like a false apparition in the air, or a mirage in the sandy desert.
18. There was no other person beside himself, and whatever else there was in that place, it was but his self or an exact likeness of itself. He saw nothing but himself and anything that he saw he thought to be but his self.
19. As he grew up to manhood in this lonely retreat, he reflected in himself saying; I am airy and belong to the aerial sphere; the air is my province, and I will therefore rule over this region as mine.
20. The air is my ownership right, and therefore I must preserve it with all diligence. Then with this thought he built an aerial house for his abode, in order to protect and rule his aerial dominion.
21. He placed his reliance inside that aerial castle, from where he could manage to rule his aerial domain, and lived quite content amidst the sphere of his airy habitation for a long time.

22. But in course of time his air built castle came to be dilapidated, and to be utterly destroyed at last; as the clouds of heaven are driven and blown away in autumn, and the waves of the sea are dispersed by the breeze, and sunken down in a calm free from storms.

23. He then cried out in sorrow, saying; O my air built house, why are you broken down and blown away so soon; and, O my air drawn habitation, where are you withdrawn from me. In this manner, he wailed in his excessive grief and said; Ah, now I see, that an aerial something must be reduced to an aerial nothing.

24. After lamenting in this manner for a long time, this simpleton dug a cave in the vacuum of the atmosphere; and continued to dwell in that hollow cavity, in order to look up to his aerial kingdom from below. Thus he remained quite content in the closed air of the cave for a long period of time.

25. In process of time his cell was wasted and washed away, and he became immersed in deep sorrow upon the immersion of his empty cave.

26. He then constructed a hollow pot, and took his residence deep inside it, and adapted his living to its narrow limits.

27. Know that his brittle earthen pot also, was broken down in course of a short time; and he came to know the frailty of all his dwellings, as an unfortunate man finds the unsteadiness of all the hopes and helps, which he fondly lays hold upon.

28. After the breaking of his pot, he got a tub for his residence; and from there he surveyed the heavenly sphere; as anyone beholds it from his particular habitation.

29. His tub also was broken down in course of time, by some wild animal; and thus he lost all his temporary residences, as the darkness and the dews of night, are dispelled and sucked up by the solar light and heat.

30. After he had sorrowed in vain for the loss of his tub, he took his refuge in an enclosed cottage, with an open space in the midst, for his view of the upper skies.

31. The all devouring time, destroyed also that dwelling of his; and scattered it all about, as the winds of heaven dispersed the dried leaves of trees, and left him to bewail the loss of his last retreat and flitting shelter.

32. He then built a hut in the form of a barn house in the field, and from that place watched over his house of the air, as farmers keep watch and take care of their granaries in the farms.

33. But the driving winds of the air drove away and dispersed his shelter, as they do the gathering clouds of heaven; and the roofless man had once more to deplore at the loss of his last refuge.

34. Having thus lost all his abodes, in the pool and pot, in the cottage and hut; the aerial man was left to moan over his losses, in his empty abode of the air.

35. Being thus situated in his helpless state, the aerial man reflected upon the narrow confines of the abodes, which he had chosen for himself of his own accord; and thought on the many pains and troubles, that he had repeatedly to undergo, in the erection and destruction of all his aerial castles by his own ignorance only.

CHAPTER CXIII. THE PARABLE OF THE VAIN MAN CONTINUED.

1. Ráma said:--Please sage, give me the interpretation of your parable of the false man, and tell me the allusion it bears to the fanciful man, whose business it was to watch the air.

2. Vasishtha replied:--Hear me, Ráma, now expound to you the meaning of my parable of the false man, and the allusion which it bears to every fanciful man in this world.

3. The man that I have represented to you, as a magical engine, means the egoistic man, who is led by the magic of his egoism, to look upon the empty air of his personality as a real entity.

4. The dome of the sky, which contains all these orbs of worlds; is but an infinite space of empty void, as it was before this creation came into existence, and before it becomes manifest to view.

5. There is the spirit of the inscrutable and impersonal Brahman, immanent in this voidness and becomes apparent in the personality of Brahmán, in the manner of the audible sound issuing out of the empty air, which is its receptacle and support.

6. It is from this also that there rises the subtle individual soul with the sense of its egoism, as the vibration of current winds springs from the motionless air; and then as it grows up in

time in the same element, it comes to believe its having an individual soul and a personality of its own.

7. Thus the impersonal soul being assimilated with the idea of its personality, tries to preserve its egoism forever; it enters into many bodies of different kinds, and creates new ones for its abode upon the loss of the former ones.

8. This egoistic soul is called the false and magical man; because it is a false creation of unreality, and a production of vain ignorance and imagination.

9. The pit and the pot, and the cottage and the hut, represent the different bodies, the empty voidness of which, supplies the egoistic soul with a temporary abode.

10. Now listen to me tell to you the different names, under which our ignorant spirit passes in this world, and begins itself under one or other of these names.

11. It takes the various names of the living soul, the understanding, mind, the heart, and ignorance and nature also; and is known among men, by the words imagination, fancy and time, which are also applied to it.

12. In these and a thousand other names and forms, does this vain egoism appear to us in this world, but all these powers and faculties are mere attributives of the true Self which is imperceptible to us.

13. The world is truly known to rest without its basis, in the extended and empty womb of the visible firmament; and the imaginary soul of the egoist is supposed to dwell in it, and feel all its pain and pleasure in vain.

14. Therefore O Ráma, do not like the imaginary man in the fable, place any reliance in your false personality; nor subject yourself like the egoistic man, to the fancied pleasure and misery of this world.

15. Do not trouble yourself, like the false man, with the vain care of preserving your empty soul; nor suffer like him the pain of your confinement in the hollow of the pit, pot and others.

16. How is it possible for anybody, to preserve or confine the empty spirit in the narrow limit of a pot and the like; when it is more extended than the boundless sky, and more subtle and purer than the all pervading air?

17. The soul is supposed to dwell in the cavity of the human heart, and is thought to perish with the decay and destruction of the body; hence people are seen to lament at the loss of their frail bodies, as if it caused the destruction of their indestructible soul.

18. As the destruction of the pot or any other hollow vessel, does not destroy the subtle air, which is contained in the same; so the dissolution of the body, does not dissolve the embodied and intangible soul.

19. Know Ráma, the nature of the soul, to be as that of the pure intellect; it is more subtle than the encompassing air, and minuter far than the minutest atom. It is a particle of our consciousness only, and indestructible as the all pervasive air, which is never to be nullified.

20. The soul is never born, nor does it die as any other thing at any place or time; it extends over the whole universe, as the Universal Soul of Brahman, which encompasses and comprehends all space, and manifests itself in all things.

21. Know this spirit as one entire unit, and the only real entity; it is always calm and quiet, and without its beginning, middle and end. Know it as beyond the positive and negative, and be happy with your knowledge of its transcendental nature.

22. Now free your mind from the false thoughts of your egoism, which is the abode of all evils and dangers, and is an unstable thing depending on the life of a man. It is full of ignorance and vanity, and its own destruction and final destruction. Therefore get rid of your egoistic feeling, and rely only on the ultimate and supreme state of the one everlasting deity.

CHAPTER CXIV. SERMON ON DIVINE AND HOLY KNOWLEDGE.

1. Vasishtha said:--The mind sprang at first from the Supreme Spirit of Brahman, and being possessed of its power of thinking, it was situated in the Divine Soul, and was styled as the Divine Mind or Intellect.

2. The unsteady mind resides in the spirit of God as the feeling of fragrance abides in the cup of a flower; and as the fluctuating waves roll about in a river. Know, Ráma! the mind

to radiate from its central point in Brahman, as the rays of the sun extend to the circumference of creation.

3. Men forget the reality of the invisible spirit of God, and view the unreal world as a reality; as deluded persons are inclined to believe a serpent in a rope.

4. He who beholds the solar beams, without seeing the sun whence they proceed; views them in a different light than the light of the sun.

5. He who looks at the jewel without looking into the gold where of it is made, is deluded by the finery of the jewellery, without knowing the value of the precious metal of which it is made.

6. He who looks at the sun together with his glory, or sees the sunbeams as not without the sun whence they proceed, truly beholds the unity of the sun with his light, and not his duality by viewing them separately.

7. He who looks on the waves without seeing the sea, wherein they rise and fall, has only the knowledge of the turbulent waves disturbing his mind; and no idea of the calm waters underlying them.

8. But who looks on the waves, without exception of the water of which they are composed; he sees the same water to be in common in all its swellings, and has the knowledge of its unity and common essence in all its varieties.

9. In this manner, seeing the same gold in its transformation into various sorts of jewels; we have the knowledge of the common essence of gold in all of them, notwithstanding their formal distinctions to sight.

10. He who sees the flames only, and is unmindful of the fire which emits the flashes; is said to be ignorant of the material element, and conversant with its transient and fleeting flash only.

11. The phenomenal world presents its aspect in various forms and colors, as the multiform and variegated clouds in the sky; and whoever places his faith and reliance on their reality and stability, has his mind always busied with those changeable appearances.

12. He who views the flame as the same with its fire, has the knowledge of the fire only in his mind, and does not know the duality of the flame, as a thing distinct from its unity.

13. He who is freed from his knowledge of dualities, has his mind restricted to the one and only unity; he has a great soul that has obtained the obtainable one, and is released from the trouble of diving into the depth of the duality and plurality of all visible objects.

14. Get rid of your thoughts of the endless multiplicities and varieties of things, and keep your mind fixed steadily within the cavity of your pure intellect, and there employ it in the meditation of the Supreme Intellect, in absence of the thoughts of all sensible objects.

15. When the silent soul forms in itself its effort of will, then there rises in it the power of its versatile desires, like the force of the fluctuating winds rising from the bosom of the quiet air.

16. Then there rises the wilful mind from it, as a distinct and independent thing of itself, and thinks in itself as the undivided and Universal Mind of the mundane world.

17. Whatever the volitive mind wills to do in this world, the same comes to take place immediately, agreeably to the type formed in its volition.

18. This mind passes under the various names of the living principle, the understanding, the egoism, the heart; and becomes as minute as an microscopic organism and an aquatic mollusc, and as big as a mountain and fleetier than the swiftest winds.

19. It forms and sustains the world at its own will, and becomes the unity and plurality at its own option. It extends itself to infinity, and shows itself in the endless diversity of objects which fill its ample space.

20. The whole scenery of the universe is nothing otherwise than a display of the eternal and Infinite Mind. It is neither a positive reality nor a negative unreality of itself, but appears to our view like the visionary appearance in a dream.

21. The phenomenal world is a display of the kingdom of the Divine Mind, in the same manner as the paradise, display the imaginary dominions formed in the minds of men; and as every man builds the airy castle of his mind.

22. As our knowledge of the existence of the world in the Divine Mind alone, serves to remove our fallacy of the entity of the visible world; so if we look into the phenomenal in its true light, it speedily vanishes into nothing.

23. When we do not consider the visibles in their true color, but take them in their false color as they present themselves to view; we find them to ramify themselves into a thousand shapes, as we see the same seawater in its diversities of the various forms of foam and froth, of bubbles and waves, of waves and surges, and of tides and whirlpools.

24. As the sea bears its body of waters, so does the mind show itself in the shape of its various faculties. The mental powers are always busy with their many functions under the influence of the Supreme Intellect, without affecting its tranquility.

25. Yet the mind does nothing otherwise of itself and apart from the dictates of the intellect, whether in its state of sleeping or waking, or in its bodily or mental actions.

26. Know that there is nothing new, in whatever you do or see or think upon; all of which proceed from the inherent intellect which is displayed in all things, and in all the actions and thoughts of men.

27. Know all these to be contained in the immensity of Brahman, and besides whom there is nothing in existence. He abides in all things and categories, and remains as the essence of the inward consciousness of all.

28. It is the divine consciousness that exhibits the whole of the imaginary world, and it is the evolution of the consciousness, that takes the name of the universe with all its immense numbers of worlds.

29. How does your false idea of the difference of things from one another arise? When you will know that it is the one Consciousness alone that assumes these various forms, then you have nothing to fear about the bondage or liberation of your soul.

30. O Ráma, give up your egotism, pride, self-esteem, and give up your thoughts of bondage and liberation. Remain quiet and self subdued in the continued discharge of your duties, like the holy Mahatmas of elevated souls and minds.

CHAPTER CXV. DESCRIPTION OF THE TRIPLE CONDUCT OF MEN.

1. Vasishtha said:--Take my advise, Ráma, and strive to be an example or the greatest man in your deeds, enjoyments, and bounty; and rely in your unshaken endurance, by driving away all your cares and fears.

2. Ráma asked:--Tell me sage, what is the deed that makes the greatest actor, and what is that thing which constitutes the highest enjoyments; tell me also what is the great virtue, which you advise me to practice?

3. These three virtues were explained long before by the god Siva, who holds the disc of the crescent moon on his forehead; to the lord of the Bhringis, who was thereby released from all disease and disquiet.

4. The god who has the horn of the moon as a crown on his head, used to hold his residence long ago, on a northern peak of the north Lokaloka mountain, together with all his family and attendants.

5. It happened that the mighty, but little knowing lord of the Bhringis, asked him one day, with his folded palms, and his body lowly bending down in petitioning mood before the godlike lord of Umá.

6. Bhringi said:--Please explain to me, my lord, what I ask you to tell for my knowledge; for you know all things, and are the god of gods.

7. Lord! I am overwhelmed in sorrow, to see the loud noisy waves of this deep and dark world in which we have been constantly struck back and forth forever, without finding the calm and quiet tree of truth.

8. Tell me, my Lord, what is that certain truth and inward assurance, whereon we may rely with confidence, and whereby we may find our rest and repose in this our shattered house of this world?

9. The Lord replied:--Place always your reliance in your unshaken patience, and neither care nor fear for anything else, and ever strive to be foremost in your action and passion and in your renunciation of everything.

10. Bhringi rejoined:--Explain to me fully, my Lord, what is meant by being the greatest in action and passion; and what are we to understand from the greatest liberality or abandonment of everything here?

11. The Lord replied:--He is said to be the greatest actor, who does his deeds as they occur to him, whether of goodness or of evil, without any fear or desire of fruition.

12. He who does his acts of goodness or otherwise, who gives no expression to his hatred and affection and feels both pleasure and pain equally, without reference to any person or thing, and without the expectation of their consequences, is said to be the greatest actor in the theatre of this world.

13. He is said to act his part well, who does his business without any ado or anxiety, and maintains his silence and purity of heart without any taint of egoism or envy.

14. He is said to act his part well, who does not trouble his mind with the thoughts of actions, that are accounted as auspicious or inauspicious, or considered as righteous or unrighteous, according to common opinion.

15. He is said to perform well his part, who is not affected towards any person or thing, but witnesses all objects as a mere witness; and goes on doing his business, without his desiring or deep engagement in it.

16. He is the best actor of his part, who is devoid of care and delight, and continues in the same way and even course of his mind, and retains the clearness of his understanding at all times, without feeling any joy or sorrow at anything.

17. He does his duties best, who has the readiness of his mind at the fittest time of action; and sits unconcerned with it at other times, as a retired and silent sage or saint.

18. He who does his works with unconcern and without assuming to himself the vanity of being the doer of it, is accounted as the best actor, that acts his part with his body, but keeps his mind quite unattached to it.

19. He is reckoned as the best actor, who is naturally quiet in his disposition and never loses the evenness of his temper; who does good to his friends and evil to his enemies; without taking them to his heart.

20. He is the greatest actor, who looks at his birth, life and death, and upon his rising and falling in the same light; and does not lose the equanimity of his mind under any circumstance whatever.

21. Again he is said to enjoy himself and his life the best, who neither envies anybody nor pines for anything; but enjoys and acquiesces to whatever is allotted to his lot, with cool composure and submission of his mind.

22. He also is said to enjoy everything well, who receives with his hands what his mind does not perceive; and acts with his body without being conscious of it and enjoys everything without taking it to his heart.

23. He is said to enjoy himself best, who looks on at the conduct and behaviour of mankind, as an unconcerned and indifferent spectator; and looks upon everything without craving anything for himself.

24. He whose mind is not moved with pleasure or pain, nor elated with success and gain, nor dejected by his failure and loss; and who remains firm in all his terrible tribulations, is the man who is said to be in the perfect enjoyment of himself.

25. He is said to be in the best enjoyment of himself, who meets with an equal eye of indifference his decay and death, his danger and difficulty, his wealth and poverty, and looks on their ups and downs, with an eye of delight and cheerfulness.

26. He is called the man of greatest gratification, who sustains all the ups and downs of fortune with equal firmness of mind, as deep sea contains its loud noisy waves in its fathomless depth.

27. He is said to have the highest gratification who is possessed of the virtues of contentment, equanimity, and benevolence; and which always accompany his person, as the cooling beams cling to the disc of the moon.

28. He too is greatly gratified in himself, who tastes the sour and sweet, the bitter and pungent with equal pleasure; and tastes a savory and an unsavory dish with the same taste.

29. He who tastes the tasteful and juicy, as also the untasteful and dry food with equal pleasure, and beholds the pleasant as well as unpleasant things with equal delight, is the man that is ever gratified in himself.

30. He to whom salt and sugar are both alike, and to whom both salty as well as sweet food are equally eatable; and who remains unchanged both in his happy and adverse circumstances; is the man who enjoys the best bliss of his life in this world.

31. He is in the enjoyment of his highest bliss, who makes no distinction of one kind of his food from another; and who yearns for nothing that he can hardly earn.

32. He enjoys his life best, who braves his misfortune with calmness, and bears his good fortune, his joyous days and better circumstances with moderation and coolness.
33. He is said to have abandoned his all, who has given up the thoughts of his life and death of his pleasure and pain, and those of his merits and demerits at once from his mind.
34. He who has abandoned all his desires and exertions, and forsaken all his hopes and fears, and erased all his determinations from the tablet of his mind, is said to have renounced everything in this world, and to have freed himself from all.
35. He who does not take to his mind the pains, which invade his body, mind and the senses, is said to have cast away from himself, all the troubles of his mortal state.
36. He is considered as the greatest giver of his all, who gives up the cares of his body and life; and has abandoned the thoughts of acts judged to be proper or improper for himself.
37. He is said to have made his greatest sacrifice, who has sacrificed his mind and all his mental functions and endeavours, before the shrine of his self-denial.
38. He who has given up the sight of the visibles from his view, and does not allow the sensibles to intrude upon his senses, is said to have renounced all and everything from himself.
39. It was in this manner that the Lord of gods Mahadeva, gave his instructions to the lord of the Bhringis; and it is by your acting according to these precepts, that you must, O Ráma! attain to the perfection of your self-denial.
40. Meditate always on the everlasting and pure spirit, that is without its beginning and end; which is wholly this entire immensity and has no part nor partner, nor representative nor representation of itself. By thinking in this way you become stainless yourself, and come to be absorbed in the same Brahman, where there is all peace and tranquility.
41. Know the one undecaying Brahman, as the soul and seed of all various works or productions that are proceeded from him. It is his immensity which spreads unopened throughout the whole existence; as it is the endless sky which comprehends and manifests all things in itself.
42. It is not possible for anything at all, whether of positive or potential existence, to exist without and apart from this universal essence of all, rely secure with this firm belief in your mind, and be free from all fears in the world.
43. O most righteous Ráma, look always to the inner soul within yourself, and perform all your outward actions with the outer members of your body, by forsaking the sense of your egoism and personality; and being thereby freed from all care and sorrow, you shall attain to your supreme joy.

CHAPTER CXVI. MELTING DOWN OF THE MIND.

1. Ráma said:--O all-knowing sage please to tell me, what becomes of the essence of the soul after one's egoism is lost in his mind, and both of them are dissolved into nothing?
2. Vasishtha replied:--However great and predominant is one's egoism over himself, and how much so ever its accompanied evils of pride and ignorance, may overpower man; yet they can never touch the pure essence of the soul, as the water of the lake can not come in contact with the lotus-leaf.
3. The purity of the soul appears vividly in the bright and serene countenance of a man, after his egoism and its accompanying faults are all melted down in his deadened mind.
4. All the ties of our passions and affections are cut asunder and fall off, upon breaking the string of our desires, our anger becomes weakened, and our ignorance wears out by degrees.
5. Our desire is weakened and wearied, and our covetousness flies away far from us; our limbs become weakened, and our sorrows subside to rest.
6. It is then that our afflictions fail to afflict as our joys cease to excite us; we have then a calm everywhere and a tranquility in our heart.
7. Joy and grief now and then cloud his countenance; but they cannot over shadow his soul, which is bright as eternal day.
8. The virtuous man becomes a favorite of the gods, after his mind is melted down with its passions; and then there rises the calm evenness of his soul, resembling the cooling beams of the moon.

9. He bears a calm and quiet disposition, offending and opposing to none, and therefore loved and honored by everyone. He remains retired and constant to his task, and enjoys the serenity of his soul at all times.

10. Neither wealth nor poverty, nor prosperity or adversity, however opposite they are to one another; can ever affect or mislead or elate or depress the minds of the virtuous.

11. Unfortunate is the man that is drowned in his ignorance, and does not seek the salvation of his soul, which is easily obtainable by the light of reason, and which serves to save him from all the difficulties of this world.

12. He that wants to obtain his longed for joy, by getting over the waves of his miserable transmigrations in the vast ocean of this world; must always inquire in himself as what am I, and what is this world and what am I to be afterwards; what mean this short lived enjoyments here, and what are the fruitions of my future state. These inquiries are the best expedients towards the salvation of the soul.

CHAPTER CXVII. DIALOGUE BETWEEN MANU AND IKSHAKU.

1. Vasishtha said:--Know Ráma, that the renowned king Ikshaku was the founder of your race; and learn O descendant of that monarch, the manner in which he obtained his liberation.

2. Once on a time when this monarch was ruling over his kingdom, he came to think upon the state of humanity in one of his solitary hours.

3. He thought in himself as to, what might be the cause of the decay, disease, and death, as also of the sorrow, pleasure and pain, and likewise of the errors to which all living beings are subject in this mortal world.

4. He reflected long upon these thoughts, but was unable to find out the cause he so earnestly sought, and happening to meet the sage Manu one day, coming to him from Brahma-loka, he proposed the same questions to him.

5. Having honoured the lord of creatures, as he took his seat in his court; he said to him to be excused for asking him some questions to which he was impelled by his impatience.

6. It is by your favor sage, that I take the liberty of asking you the question, regarding the origin of this creation, and the original state in which it was made.

7. Tell me, what is the number of these worlds, and who is the master and owner thereof; and when and by whom is it said to be created in the Vedas.

8. Tell me, how I may be freed from my doubts and false owings regarding this creation, and how I may be released from them like a bird from its net.

9. Manu replied:--I see O king, that you have after a long time come to exercise of your reasoning, as it is shown by your proposing to me so important a question as this.

10. All this that you see nothing is real, they resemble the fairy castles in the air, and the water in the mirage of sandy deserts. So also anything which is not seen in reality, is considered nothing in existence.

11. The mind also which lies beyond the six senses, is reckoned as nothing in reality; but that which is indestructible, is the only thing that is said to exist, and is called the Tat Sat the only being in reality.

12. All these visible worlds and successive creations, are but unsubstantial appearances in the mirror of that real substance.

13. The inherent powers of Brahman, evolve themselves as shining sparks of fire; and some of these assume the forms of the luminous worlds; while others appear in the shapes of living soul.

14. Others again take many other forms, which compose this universe; and there is nothing as bondage or liberation here, except that the undecaying Brahman is all in all; nor is there any unity or duality in nature, except the diversity displayed by the Divine Mind, from the essence of his own consciousness.

15. As it is the same water of the sea, which itself in the various forms of its waves; so does the Divine Intellect display itself in everything, and there is nothing else beside this. Therefore leave aside your thoughts of bondage and liberation and rest, secure in this belief from the fears of the world.

CHAPTER CXVIII. CONTINUATION OF THE SAME.

1. Manu continued:--It is by the Divine Will, that the living souls of beings are evolved from the original Intellect, as the waves rise from the main body of waters contained in the ocean.
2. These living souls, retain the tendencies of their prior states in former births, and are thereby led to move in their course of light or ignorance etc. in this world, and to accordingly subject either to happiness or misery, which is felt by the mind and never affects the soul itself.
3. The invisible soul is known in the knowable mind, which is moved to action by it (the soul); as the invisible point of Rahu, becomes visible to us in the eclipse of the moon.
4. Neither the teacher of scriptures nor the lectures of our spiritual teachers, can show the Supreme Spirit before our sight; but it is our spirit which shows us the holy spirit, when our understanding rests in its own true essence.
5. As travellers are seen to be journeying abroad with their minds, free from all attainment and aversion to any particular object or spot; so the self-liberated souls are found to stay in this world, quite unconcerned even with their bodies and the objects of their senses.
6. It is not for good and godly men either to pamper or famish their bodies, or quicken or weaken their senses; but to allow them to be employed with their objects at their own option.
7. Be of an indifferent, mind with regard to your bodies and all external objects; and enjoy the cool calmness of your soul, by taking yourself entirely to your spirituality.
8. The knowledge that "I am an embodied being" is the cause of our bondage in this world; and therefore it is never to be entertained by them, that are seekers of their liberation.
9. But the firm conviction that "I am no other than an intellectual being, and as rarefied as the pure air"; is the only belief that is able to free our souls from their bondage in this world.
10. As the light of the sun pierces and shines, both within and without the surface of a clear sheet of water; so does the light of the holy spirit, penetrate and shine both inside and outside of the pure souls of men, as well as in everything else.
11. As it is the variety of formation, that makes the various kinds of ornaments out of the same substance of gold; so it is the various acts and ways of the one soul, that makes the difference of things in the world.
12. The world resembles the vast ocean, and all its created are like the waves upon its surface; they rise for a moment, only to be yield to the latent flame of their unsatisfiable desires.
13. Know all the worlds to be absorbed in the vast ocean of the Universal Soul of God, as all things are eaten by death or time, and lie buried like the ocean itself in the unsatisfiable stomach of Agastya.
14. Cease to consider the bodies of men as their souls, and to behold the visibles in a spiritual light; rely solely in your spiritual self, and sit retired from all except alone with yourself.
15. Men are seen foolishly to wail for the loss of their souls, though lying within themselves; as a fond mother moans on missing her child, forgetful of its sleeping upon her lap.
16. Men bewail for themselves as lost upon the loss of their bodies, and exclaim as it saying "O I am dead and gone" and so on, not knowing that their souls are ever undecaying and imperishable.
17. As the fluctuation of water shows many forms upon its surface, so the will of God exhibits the forms of all things in the Divine Intellect.
18. Now king, keep the steadiness of your mind, repress your imagination and the flights of your fancy. Call your thoughts home and confine them to yourself. Remain calm and cool and undisturbed amidst all disturbances, and go and rule your kingdom with your self possession.

CHAPTER CXIX. THE SAME SUBJECT CONTINUED.

1. Manu resumed—The Lord with his creative power exerts his active energy, and plays the part of a restless boy (in his formation of the worlds); and again by his power of re-absorption he absorbs all into himself, and remains in his lonesome singleness.

2. As it is his volition that gives rise to his active energy for action, so it is his nonuse of will that causes the cessation of his exertion, and the absorption of the whole creation in himself.
3. As the light of the luminous sun, moon and fire, and as the luster of brilliant gems spread themselves on all sides; and as the leaves of trees put forth of themselves, and as the waters of a waterfall scatter their liquid particles all about.
4. So it is the light of divine glory, which displays itself in the works of creation; which appears to be intolerable to the ignorant, who know not that it is the same God though appearing to be otherwise.
5. O! it is a wonderful illusion that has deluded the whole world, which does not perceive the Divine Spirit, that pervades every part of the universe.
6. He who looks on the world as a scenery painted in the tablet of the Divine Intellect, and remains unimpressible and undesirous of everything, and quite content in his soul, has put on an invulnerable armour upon himself.
7. How happy is he who having nothing, no wealth nor support, has yet his all by thinking himself as the all intelligent soul.
8. The idea that this is pleasurable and the other is painful, being the sole cause of all pains and anxiety, it is the destroying of these feelings by the fire of our indifference to them, that prevents the access of pain and affliction unto us.
9. Use, O king! the weapon of your restless trance (samadhi), and cut in half the feeling of the agreeable and disagreeable, and tear apart your sensation of love and hatred by the sword of your courageous equanimity.
10. Clear the entangled jungle of ceremonious rites, by the tool of your disregard of the merit or demerit of acts; and relying in the rarified nonmaterial state of your soul, shake off all sorrow and grief from you.
11. Knowing your soul to be full of all worldly possessions, and driving all differences from your mind, bind yourself solely to reason and be free from all fabrications of mankind. Know the supreme bliss of the soul, and be as perfect and unfailing as itself, and being embodied in the intellectual mind, remain quite calm and transparent, and aloof from all the tears and cares of the world.

CHAPTER CXX. CONTINUATION OF ON SEVEN STAGES OF EDIFICATION.

1. Manu continued:--Enlightenment of the understanding by the study of the scriptures and attendance on holy and wise men, is said to be the first stage of yoga by yogis.
2. Discussion and reconsideration of what has been learnt before, is second stage of yoga; the third is the reflection of the same in one's self and is known under the name of self-communion of meditation. The fourth is silent meditation in which one loses his desires and darkness in his presence before the light of God.
3. The fifth stage is one of pure consciousness and joy, wherein the living liberated devotee remains in his partly waking and partly sleeping state.
4. The sixth stage in one's consciousness of indescribable bliss, in which he is absorbed in a state of trance.
5. One's resting in the fourth and succeeding stages, is called his liberation, and then the seventh stage is the state of an even and transparent light, in which the devotee loses his self consciousness.
6. The state above turiya or fourth stage, is called nirvana or extinction in God; and the seventh stage of perfection relates to disembodied souls only and not to those of living beings.
7. The first three stages relate to the waking state of man, and the fourth stage concerns the sleeping state, in which the world appears in the manner of a dream.
8. The fifth stage is the stage of sound sleep, in which the soul is drowned in deep joy; and the unconsciousness of one's self in the sixth stage, is also called his turiya or fourth state.
9. The seventh stage is still above the turiya state of self-unconsciousness; and which is full of divine effulgence, whose excellence no words can express nor the mind can conceive.
10. In this state the mind being withdrawn from its functions, it is freed from all thoughts of the thinkables, and all its doubts and cares are drowned in the calm composure of its even temperament.

11. The mind that remains unmoved amidst its passions and enjoyments, and is unchanged in prosperity and adversity, and retains full possession of itself under all circumstances, becomes of this nature both in its embodied and disembodied states of life and death.

12. The man that does not think himself to be alive or dead, or to be a reality or otherwise; but always remains joyous in himself, is one who is truly called to be liberated in his lifetime.

13. Whether engaged in business or retired from it, whether living with a family or leading a single life; the man that thinks himself as nothing but the intellect, and has nothing to fear or care or to be sorry for in this world, is reckoned as liberated in this life.

14. The man who thinks himself to be unconnected with anyone, and to be free from disease, desire, and affections; and who believes himself to be a pure aerial substance of the Divine Intellect, has no cause to be sorry for anything.

15. He who knows himself to be without beginning and end, and decay and death, and to be of the nature of pure intelligence; remains always quiet and composed in himself, and has no cause for sorrow at all.

16. He that considers himself to belong to that intellect, which dwells alike in the minute blade of grass, as well as in the infinite space of the sky, and in the luminous sun, moon and stars, and as also in the various races of beings, as men, Nagas and immortals; has no cause whatever for his sorrow.

17. Whoever knows the majesty of the Divine Intellect, to fill all the regions both above and below and on all sides of him, and reflects himself as a display of his endless diversity, how can he be sorry at all for his decay and decline.

18. The man that is bound by his desire, is delighted to have the objects he seeks; but the very things tending to his pleasure by their gain, prove to be painful to his heart at their loss.

19. The presence or absence of some thing, is the cause of the pleasure or pain of men in general; but it is either the curtailment or want of desires that is practiced by the wise.

20. No act of ours nor its result, leads either to our joy or grief, which we do with unconcern or little desire or expectation of its reward.

21. Whatever act is done with ardent use of the members of the body, and the application of the whole heart, mind and soul to it, such an act tends to bind a man; otherwise an indifferent action like a fried grain, does not germinate into any effect.

22. The thought that I am the doer and owner of a deed, overpowers all bodily exertions, and sprouts fourth with results, that are forever binding on the doer.

23. As the moon is cool with her cooling beams; and the sun is hot by his burning heat; so a man is either good or bad according as the work he does.

24. All acts which are done or left undone, are as short lasting as the flying cotton on cotton trees. They are easily put to flight by the breath of understanding. All the acts of men are lost by cessation of their practice.

25. The germ of knowledge growing in the mind, increases itself day by day, as the corn sown in good ground soon shoots forth into the paddy plant.

26. There is one Universal Soul, that sparkles through all things in the world, as it is the same translucent water, that glistens in lakes, and large oceans and seas.

27. Withhold sage, your notions of the varieties and multitudes of things, and know these as parts of one undivided whole, which stretches through them as their essence and soul.

CHAPTER CXXI. CONTINUATION OF THE SAME.

1. Manu continued:--The soul is originally full of bliss by its nature, but being subject to ignorance, it fosters its vain desire for temporal enjoyment, whence it has the name of the living soul.

2. But when the desire of pleasure, is lessened by the discriminative knowledge of man, he forsakes his nature of a living and mortal being, and his soul becomes one with the Supreme Spirit.

3. Do not therefore allow your desire of earthly enjoyment, to draw your soul up and down to heaven and hell; as a bucket tied in its neck with a cord, is cast down and again lifted up from a well.

4. Those selfish folks who claim something as theirs from that of another, are grossly mistaken and led into error, and are destined like the dragging bucket to descend lower and lower.
5. He who gets rid of his knowledge that, this is I and that is another, and that this is mine and that is the others, gradually rises higher and higher according to his greater disinterestedness.
6. Delay not to depend upon your enlightened and elevated soul, extending over and filling the whole space of the sky, and comprehending all the worlds in it.
7. When the human mind is thus elevated and expanded beyond all limits, it then approaches the Divine Mind, and is assimilated to it.
8. Anyone who has arrived to this state, may well think in himself to be able to effect (by his intellectual body) whatever was done by the gods Brahmá, Vishnu, Indra, Varuna, and others; who were of such elevated souls and minds.
9. Whatever acts are attributed to any of the gods or other persons, is no more than the display of divine pleasure in that form.
10. Whoever is assimilated to the Divine Intellect, and has become deathless and unmindful of his mortal state, has a share of supreme joy for his enjoyment, which bears no comparison.
11. Continue to think this world as neither a vacuum nor a fullness; nor a material or spiritual substance. It is neither an intellectual being, nor a quite insensible thing.
12. By thinking in this way, you will have composure of your disposition, or else there is no separate place or time or condition for your liberation.
13. It is by the absence of our egoism and ignorance, that we get rid of our personal existence, and it is our contemplation of the nature of God, and his presence before us in our meditation of him, that constitutes our liberation.
14. It is the even delight and perpetual tranquility of the soul, that constitutes our bliss and liberation; and these are to be obtained by means of calm and cool reasoning in the sense of scriptures, avoiding all impatience and unsteadiness of our mind and temper, and the pleasure derived from our taste in poetry and light studies and trifling amusement.

CHAPTER CXXII. THE SAME. MANU'S ADMONITION TO IKSHAKU.

1. Manu continued:--Now the living liberated yogi, in whatever manner he is clad, and however well or ill fed he may be, and wherever he may sleep or lay down his humble head, he rests with the joy of his mind, and in a state of perfect ease and blissfulness, as if he were the greatest emperor of the world.
2. He breaks down all the bonds of his caste and creed, and the rites and restraints of his order by the battery of the scriptures; and wanders freed from the snare of society, as a lion breaking loose from his cage, and roaming rampant everywhere.
3. He has his mind abstracted from all sensible objects, and fixed on an object which no words can express; and he shines forth with a grace in his face, resembling the clearness of an autumnal sky.
4. He is always as deep and clear, as a large lake in a valley; and being rapt in heavenly joy, he is always cheerful in himself, without his care for or want of anything else.
5. He is ever content in his mind without having anything for his dependance, or any expectation of the reward of his actions; and is neither addicted to any meritorious or unworthy acts, nor subject to joy or grief for anything of pleasure or pain.
6. As a piece of crystal does not receive or emit any other color in its reflection, excepting that of its pure whiteness; so the spiritualist is not imbued with the tinge of the effects of his actions.
7. He remains indifferent in human society, and is not affected either by the torture or subministration of his body. He considers his pain and pleasure as passing on his shadow, and never takes them to his heart, as they do not touch his intangible soul.
8. Whether honoured or dishonoured by men, he neither praises nor is displeased with them; and remains himself either connected or unconnected with the customs and rules of society.
9. He hurts nobody, nor is hurt by any; and may be free from the feelings of anger or affection, fear and joy.

10. No one can have the greatness of mind of his own nature, but it is possible for the author of nature, to raise the greatness of mind even in a child.

11. Whether a man leaves his body in a holy place, or in the house of a low Chandala; or whether one dies at this moment, or many years afterwards.

12. He is released from his bondage to life, no sooner he comes to his knowledge of the soul and gets rid of his desires; because the error of his egoism is the cause of his bondage, and the eradicating of it by his knowledge, is the means of his liberation.

13. He the living liberated man is to be honoured and praised, and to be bowed down to with veneration, and regarded with every attention, by everyone who is desirous of his prosperity and elevation.

14. No religious sacrifice nor willful austerity, no charity nor pilgrimage, can lead us to that supremely holy state of human dignity; which is attainable by us only by our respectful attendance upon the godly, who have got rid of the troubles of the world.

15. Vasishtha said:--The venerable sage Manu, having spoken in this manner, departed to the celestial abode of his father Brahmá; and Ikshaku continued to act according to the precepts, which were delivered to him by the sacred seer.

CHAPTER CXXIII. ON DIFFERENCE BETWEEN THE KNOWING&UNKNOWING.

1. Rama said:--Tell me sage, that are most learned in spiritual knowledge, whether the living liberated man of this kind attains to any kind of extraordinary power?

Vasishtha replied.—The all-knowing sage, has sometimes a greater knowledge of one thing than another, and has his mind directed in one particular way than any other; but the learned seer of a contented mind, has his soul quite at rest in itself.

3. There are many that have by their complete knowledge of particular mantras, tantras, and the virtues of certain minerals, have attained the power of aerial flight etc.; but what is there that is extraordinary in these?

4. So the powers of self-expansion and contraction etc., have been acquired by others by their constant practice of the same, which are disregarded by seers in spiritual knowledge.

5. There is this difference of these knowing seers, from the bulk of idle practitioners in yoga, that they are content with their dispassionate mind, without placing any reliance in practice.

6. This is truly the sign of the inconspicuous seer in yoga, that he is always cool and calm in his mind, and freed from all the errors of the world; and in whom the traces of the passions of love and anger, sorrow and illusion and the mischances of life are scarcely visible.

CHAPTER CXXIV. THE STORY OF THE STAG AND THE HUNTSMAN.

1. Vasishtha said:--Know now that the Lord stops to take upon itself of the nature of the living or animal soul, as a Brahman assumes the character of a vile Sudra for some mean purpose, by disregarding the purity of its original nature.

2. There are two kinds of living beings, that come into existence in the beginning of the repeated creations; the one coming into existence without any causality, and are thence called to be causeless or uncaused.

3. Thus the soul emanating from the Divine, is subjected to various transmigrations, and becomes many kinds of beings, according to its previous acts and propensities.

4. All beings emanate originally without any cause, from the source of the Divine Essence; and then their actions become the secondary cause of continuous transmigrations.

5. The personal acts of men, are the causes both of their happiness as well as misery; and again the will which is produced by the conscious knowledge of one's self, becomes the cause of the action.

6. Now this will or desire of any action or fruition, being likewise the cause of one's bondage to this world, it is to be get rid of for his liberation from it; and this what they call liberation, is no more than our release from the bond of our desire.

7. Be therefore careful to make your choice of what is right and proper, from whatever is wrong and improper; and try soon to reduce your wishes within the narrowest scale.

8. Do not let yourself to be possessor or possessed of anything or person, but give up thinking on anything, beside what remains after the thoughts of all other things.

9. Anything to which the senses are addicted at all times, serves to bind the soul the more that it has its pleasure for the same; as also to unbind and release the mind in proportion to the distaste which it bears to it.
10. If there is anything which is pleasing to your soul, know the same as your binding string to the earth; if on the contrary you find nothing to your liking here, you are then freed from the nets of all the valueless things on earth.
11. Therefore let nothing whatever tempt or deceive your mind, to anything existent in either in the animate or inanimate kind; and regard everything from a mean straw to a great idol as unworthy of your regard.
12. Think not yourself to be either the doer or giver, or eater or offerer, of whatsoever you do or give, or eat or offer in your holy oblations of the gods; but be quite aloof from all your bodily actions, owing to the immaterial nature of yourself or soul.
13. Concern not yourself with your past acts, or your cares for future, over which you have no command; but discharge well your present duties, as they are and come to your hand.
14. All the feelings and passions of men, as their desires, desires and the rest, are strung together with their hearts; and therefore it is necessary to cut these heartstring with the weapon of a brave and strong heart.
15. Now break your sensuous mind by the power of your reasoning mind, and restrain its rage of running into errors; as they break the iron pegs by force of iron hammers.
16. So intelligent men rub out one dirt by another, and remove one poison by another poisonous substance; and so do soldiers oppose one steel by a weapon of the same metal.
17. All living beings have a triple form, composed of the subtle, solid, and the imperceptible spiritual bodies; now lay hold and rely on the last, in utter disregard of the two former.
18. The solid or gross body, is composed of the hands, feet and other members and limbs; and exist in this lower world upon its subsistence of food only.
19. The living being has an intrinsic body also, which is derived from within; and is composed of all its wishes in the world, and is known as the mental or intellectual part of the body.
20. Know the third form to be the transcendental or spiritual body, which assumes all forms, and is the simple intellectual soul; which is without its beginning or end, and without any alteration in its nature.
21. This is the pure turiya state, wherein you must remain steadfast as in that of your living liberation; and reject the two others, in which you must place no reliance.
22. Rama said:--I have understood the three definite states, of waking, dreaming, and sound sleep, as they have been defined to me; but the fourth state of turiya is yet left undefined, and I beg you to explain it clearly unto me.
23. Vasistha answered:--It is that state of the mind, in which the feelings of one's egoism and non-egoism, and those of his existence and inexistence are utterly drowned under a total aloofness; and the mind is settled in one unchangeable and uniform even course of tranquility and clearness.
24. It is that state in which the selfish feelings of mine and yours, are altogether wanting; and in which one remains as a mere witness and spectator of the affairs of life. This is the turiya state of living liberation.
25. This is neither the state of waking, owing to its want of any wish or concern, nor it is the state of sound sleep, which is one of perfect insensibility.
26. It is that calmness in which the wise man sees everything, to be going on in the world; and it is like the state of insensibility of the ignorant, in which they perceive no stir in the course of the world.
27. The evenness of the mind after the falling down of every bit of its egotism in it, like the setting of the turbulent waters underneath, is the turiya state of the indifference of the soul.
28. Hear me relate to you an instance on this subject, which will grant as clear a light to your enlightened mind, as that of all seeing gods.
29. It happened once that a Huntsman, roaming for his prey in some part of a forest, chanced to see a sage sitting silent in his solitude; and thinking it as something strange, he approached him saying:--

30. Have you seen, O sage, a wounded stag fleeing before me this way, with an arrow fixed in its back?

31. The sage replied:--You ask me, where your stag has fled; but my friend, know that sages like ourselves and living in the forest, are as cool as blocks of stone.

32. We lack that egoism which enables one, in conducting the transactions of the world; and know my friend, that it is the mind, which conducts all the actions of the senses.

33. Know that the feeling of my egoism, has been long before dissolved in my mind; and I have no perception whatever of the three states of waking, dreaming, and sound sleep. But I rest quiet in my fourth state of aloofness wherein there is no vision of the visibles.

34. The Huntsman heard these words of the sage, but being quite at a loss to comprehend its meaning, he departed to his own way without saying a word.

35. I tell you therefore, O Ráma, there is no other state beyond the fourth or turiya quietism; it is that unalterable aloofness of the mind, which is not to be found in any other.

36. The waking, dreaming, and sound sleep, are the three tangible conditions of the mind; and these are respectively the dark, quiet and insensible states, in which the mind situated in this world.

37. The waking state presents us the dark complexion of the mind, for its susceptibility of all the passions and evils of life; and the sleeping state shows us its quiet aspect, for want of its cares and anxieties.

38. The state of sound sleep is one of insensibility, and the state beyond these three; bears the feature of death in it. Yet this dead like figure possesses the principle of life in it, which is by diligent attention experienced by yogis preserved from harm and decay.

39. Now Rama, the soul which remains in its quiet rest, after its renunciation of all desire, is said by sages to be in the coma or cool calmness of itself, and the liberated state of the holy and devout yogi on earth.

CHAPTER CXXV. MEANS OF ATTAINING STEADINESS OF TURIYA STATE.

1. Vasishtha resumed:--Know Ráma, that the conclusion which is arrived at in all works on spiritual philosophy, is the negation of everything except the entity of the Supreme Soul; and that there is no principle of ignorance nor that of delusion, as a secondary agent under one quiescent Brahman, who is ever without a second.

2. The spirit of the Lord is always calm, with the serene brightness of the Divine Intellect in itself; it is full of its omnipotence, and is attributed with the name of Brahman.

3. The Divine Spirit is ascertained by some as the formless vacuum itself, and by others as omniscience, and is called as the Lord God by most people in the world.

4. Do you avoid all these, O sinless Rama, and remain quite silent in yourself, and be extinct in the Divine Essence, by restraining the actions of your heart and mind and by the tranquility of your soul.

5. Have a quiet soul in yourself, and remain as a deaf and dumb man in your outward appearance; look always within yourself, and be full with the Divine Spirit.

6. Discharge the duties of your waking state, as if you are doing them in your sound sleep; forsake everything in your inward mind, and do whatever comes to you outwardly, without taking any into your heart.

7. The essence of the mind is only for one's misery, as its want is for his highest joy; therefore the mind must be drowned in the intelligent soul, by destroying the action of the mental powers altogether.

8. Remain as cold as a stone, at the sight of anything, which is either delightful or disgusting to you; and by this means learn to subdue everything in the world under your control.

9. The objective is neither for our pleasure or pain, nor is it the intermediate state of the two; therefore it is by diligent attention to the subjective, that we can attain the end of all our misery.

10. He who has known the Supreme Soul, has found within himself a delight; resembling the cooling beams of the full bright moon; and being possessed of the full knowledge of the essence of all things in the three worlds, performs his parts in a manner as he did not attend to them.

CHAPTER CXXVI. DESCRIPTION OF THE SPIRITUAL STATE.

1. Rama said:--Tell me sage, the practices of the seven stages of yoga; and the characteristics of yogis in every stage.
2. Vasishtha related:--Know Rāma, mankind to be divided into two classes of the zealous and resigned; the one expectant of heavenly reward, and the other inclined to supreme joy. Know now their different characters as follows:--
3. Those that are addicted to enjoyments, think the quietude of nirvana as nothing to their purpose, and give preference to worldliness above the final bliss of others; and he that acts his part on this sense, is styled an active and energetic man.
4. Such a man of the world bears his resemblance to a tortoise, which though it has its neck well hid in its shell, still stretches it out to drink the salt water of the sea it inhabits; until after many births, he gets a better life for his salvation.
5. But he who reflects on the nothingness of the world, and the uselessness of his situation in it; such a man does not allow himself to be carried on, by the current of his old and recurring course of duties here in day after day.
6. And he who reflects in himself, after being released from the burden of his business, on the delight of his rest after labour, he is the man who is said to repose in his quiescence.
7. When a man comes to investigate in himself, how he shall become dispassionate, and get over the loud noisy ocean of the world; such a man is said to have come to his good and right sense, and to stand on the way to his tolerance.
8. He who has an unsensitiveness in his heart, of the very many thoughts that daily rise in his mind; and manages his gravest and greatest concerns, without being much concerned about them in his mind; each such man is said to taste the delight of his steadiness day by day.
9. He who condemns the rustic amusements and mean employments of men; and instead of taking up the faults and failings of others for his merry talk, employs himself to meritorious acts.
10. Whose mind, is engaged in agreeable tasks and painlesse acts; who is afraid of sin, and rejects all pleasures and bodily enjoyments.
11. Whose discourses are full of love and tenderness, and appropriate without any harshness; and whose speeches are suitable to the time and place in which they are delivered.
12. Such a man is said to stand on the first step of yoga, when he makes it his duty to attend the society of the good and great, whom he learns to imitate in his thoughts, words, and actions.
13. He collects also the work on spiritual learning from everywhere, and reads with attention and diligence; he then considers their contexts, and lays hold on the tenets, which serve to save him from this sinful world.
14. Such a man is said to have come upon the (first) stage of yoga, or else he is a hypocrite who assumes the disguise of a yogi for his own interest only. The yogi then comes to the next step of yoga, which is styled the stage of investigation.
15. He then hears from the mouths of the best scholars, the explanations of the scriptures and Puranas, the rules of good conduct, and the manner of meditation and conduct of yoga practice.
16. He then learns the divisions of categories and distinction of things, together with the difference between actions that are to be done or avoided; all which being heard from the mouth of an adept in yoga, will facilitate his course through the other stages, in like manner as the master of a house enters with facility into every apartment of his dwelling.
17. He wears off his outer habit of pride and vanity, his jealousy and greed, and the other passions which formed as it were an outer garment of his person, as a snake casts off his old skin from him.
18. Having thus purified his mind, he attends to the service of his spiritual teachers and holy persons, and makes himself acquainted with the mysteries of religion.
19. He then enters into the third stage of avoidance of all company, which he finds to be as agreeable to him as a bed of flowers.

20. Here he learns to fix his mind to its steadiness, according to the dictates of the scriptures; and passes his time in talking on spiritual subjects, in the society of hermits and devotees.
21. He sits also with the dispassionate renunciates, and religious recluses who are disgusted with the world; and relying on the firm rock of his faith, he wears out his long life with ease.
22. He passes his moral life with cheerful delight of his loneliness, and pleasing tranquility of his mind in his woodland retreat and wanderings.
23. By study of holy books and performance of religious acts, he gets a clear view of things, as it generally attends upon the virtuous lives of men.
24. The sensible man who has arrived to the third stage of his yoga practice, perceives in himself two kinds of his unconnectedness with the world, as you will now hear from me.
25. Now this disconnection of one with all others is of two sorts, one of which is his ordinary disassociation with all persons and things, and the other is his absolute unconnection with everything including himself.
26. The ordinary unconnection is the sense of one's being neither the subject or object of his action, nor of his being the slayer of or slain by anybody; but that all accidents are incidental to his prior acts, and all dependent to the orderings dispensed of Providence.
27. It is the conviction that, I have no control over my happiness or misery or pain or pleasure; and that all prosperity and adversity, employment and privation, and health and disease, ever happen me of their own accord.
28. All union is for its disunion, and all gain is for its loss; so the health and disease and pain and pleasure come by turns, and there is nothing which is not succeeded by its reverse. Because time with its open jaws, is ever ready to devour all things.
29. The negative idea of inexistence, which is produced in the mind, from our want of reliance in the reality of things; is the very sense which is conveyed by the phrase of our ordinary unconnection with all things.
30. With this sort of the disunion of everything in the mind, and our union with the society of high minded men; and disassociation with the vile and unrighteous, and association with spiritual knowledge:--
31. These joined with the continual exertion of our manliness in our habitual practice of these virtues, one assuredly arrives to the certain knowledge of what he seeks, as clearly as he sees a globe set in his hands.
32. The knowledge of the supreme author of creation, sitting beyond the ocean of the universe, and watching over its concerns; impresses us with the belief, that it is not I but God that does everything in the world, and that there is nothing that is done here by me, but by the great god Himself.
33. Having left aside the thought of one's self agency on any act, whoever sits quiet silent and tranquil in himself, such a one is said to be absolutely unconnected with everything in the world.
34. He that does not reside within or without anything, nor dwells above or beneath any object; who is not situated in the sky, or in any side or part of the all surrounding air and space; who is not in anything or in nothing, and neither in gross matter nor in the sensible spirit.
35. Who is present and manifest in everything, without being expressed in any; and who pervades all things like the clear firmament, who is without beginning and end and birth and death. Whoever seeks this Lord of all, is said to be set in the best part of this stage.
36. Contentment is as sweet fragrance in the mind, and virtuous acts are as handsome as the leaves of a flower; the heartstring is as a stalk troubled by the thorns of cares and anxieties, and suffering with the gusts of dangers and difficulties.
37. The flower of inward discrimination, is expanded like the lotus-bud, by the sunbeams of reason, and produces the fruit of renunciation in the garden of the third stage of yoga practice.
38. As it is by association with holy men, and by means of the doing of virtuous acts, that one arrives on a sudden to the first stage of yoga:--
39. So is this first step to be preserved with care, and grown up like a tender sprout, with the watering of reasoning at its root.

40. The yoga practitioner like a good gardener, must foster the rising plant of spiritual knowledge, by the daily application of reasoning to every part of it.
41. This stage being well managed, and all its parts being properly performed, introduces the succeeding stages.
42. Now the better state of the third stage, as it has been already described, is one of all desires and adoptions in the mind of the yogi.
43. Ráma said:--Now tell me sage, what is the way of the salvation of an ignorant man, of one of a base birth, and addicted to baseness himself; who has never associated with the yogis, nor received any spiritual instruction?
44. Who has never ascended on any of the first, second or succeeding stages of yoga, and is dead in the like state of ignorance in which he was born.
45. Vasishtha replied:--The ignorant man that has never attained to any of the states of yoga in his whole life, is carried by the current of his transmigration to wander in a hundred births, until he happens by some chance or other, to get some glimpse of spiritual light in anyone of them.
46. Or it may be that one happens to be dissatisfied with the world, by his association with holy men; and the renunciation which springs thereby, becomes the ground of one of the stages of his yoga.
47. By this means, the man is saved from this miserable world; because it is the united voice of all the scriptures, that an embodied being is released from death, no sooner he has passed through anyone stage of yoga.
48. The performance of a part only of some of the stages of yoga, is enough for the remission of past sins; and for conducting the purified person to the celestial abode in a heavenly car.
49. He enjoys the celestial gardens of Sumeru in company with his beloved, when the weight of his righteous acts, outweighs those of unrighteousness.
50. The yogi, released from the trap of his temporal enjoyments, and has passed his allotted period; dies in due time, to be reborn in the houses of yogis and rich men, or in the private houses of learned, good and virtuous people.
51. Being thus born, he takes himself to the habitual practice of the yoga of his former birth; and has the wisdom to begin at once at the stage to which he was practiced, and which left unfinished before.
52. These three stages, Ráma, are designated the waking state; because the yogi retains in them his perception of the differences of things, as a waking man perceives the visible to differ from one another.
53. Men employed in yoga acquire a venerable dignity, which cause the ignorant to wish for their liberation also.
54. He is reckoned a venerable man, who is employed in all honorable deeds, and refrains from what is dishonourable, who is steadfast in the discharge of all his social duties, whether they are of the ordinary kind or occasional ones.
55. He who acts according to customary usage, and the ordinances of scriptures; who act conscientiously and according to his position; and thus dispenses all his affairs in the world, is truly called a venerable man.
56. The venerableness of yogis germinates in the first stage, it blossoms in the second, and becomes fruitful in the third stage of yoga.
57. The venerable yogi dying in the state of yoga, comes first to enjoy the fruition of good desires for a long time; and then becomes a yogi again.
58. The practice of the parts enjoyed in the three first stages of yoga, serves to destroy at first the ignorance of the yogi, and then sheds the light of true knowledge in his mind, as brightly as the beams of full moon illumine the sky at night.
59. He who devotes his mind to yoga, with his undivided attention from first to last, and sees all things in one even and same light, is said to have arrived to the fourth stage of yoga.
60. As the mistake of duality disappears from sight, and the knowledge of unity shines supremely bright; the yogi is said in this state to have reached the fourth stage of yoga, when he sees the world as a vision in his dream.

61. The first three stages, are represented as the waking state of the yogi; but the fourth is said to be the state of his dreaming, when the visibles disappear from his sight; as the dispersed clouds of autumn gradually vanish from sight, and as the scenes in a dream recede to nothingness.

62. They are said to be in the fifth stage, who have their minds lying dormant in them, and insensible of their bodily sensations. This is called the sleeping state or trance of yoga meditation.

63. In this state there is an utter stop of feelings, of the endless varieties of things and their different species, in the mind of the yogi, who relies in his consciousness of an undivided unity only; and whose sense of a duality is entirely melted down and lost in the cheerfulness of his wakeful mind.

64. The fifth stage is likewise a state of sound sleep, when the yogi loses all his external perceptions, and sits quiet with his internal vision within himself.

65. The continued calmness of his posture, gives him the appearance of his dormancy, and the yogi continues in this position, the practice of the denial of all his desires.

66. This step leads gradually to the sixth stage, which is a state of insensibility both of the existence and inexistence of things as also of one's egoism and non-egoism.

67. The yogi remains unmindful of everything, and quite unconscious of the unity or duality, and by being freed from every scruple and suspicion in his mind, he arrives to the dignity of living liberation.

68. The yogi of this sort though yet unextinguished or living, is said to be extinct or dead to his sensibility; he sits as a pictured lamp which emits no flame, and remains with a vacant heart and mind like an empty cloud hanging in the empty air.

69. He is full within and without him, with and amidst the fulness of divine ecstasy, like a full pot in a sea; and possessed of some higher power, yet he appears as worthless on the outside.

70. After passing his sixth grade, the yogi is led to the seventh stage; which is styled a state of disembodied liberation, from its purely spiritual nature.

71. It is a state of quietude which is unapproachable by words, and extends beyond the limits of this earth. It is said to resemble the state of Siva by some, and that of Brahman by others.

72. By some it is said to be the state of the androgyne deity, or the undistinctive state of the male and female powers; while others have given many other denominations to it, according to their respective fancies.

73. The seventh is the state of the eternal and incomprehensible God, and which no words can express nor explain in any way. Thus Ráma, have I mentioned to you the seven stages of yoga.

74. By practice of these perfections, one evades the miseries of this world; and it is by subjection of the unruly elephantine senses, that one can arrive to these perfections.

75. Hear me relate to you Ráma, of a furious elephant, which with its protruded tusks, was ever ready to attack others.

76. And as this elephant was about to kill many men, unless it could be killed by some one of them; so are the senses of men like ferocious elephants of destruction to them.

77. Hence every man becomes victorious in all the stages of yoga, who has the valour of destroying this elephant of its sensuality the very first step of it.

78. Ráma said:--Tell me sage, who is this victorious hero in the field of battle, and what is the nature of this elephant that is his enemy, and what are these grounds of combat where he encounters him, and the manner how he defeats and kills this great foe of his?

79. Vasishtha replied:--Ráma! it is our desire which has the gigantic figure of this elephant, and which roams at random in the forest of our bodies, and sports in the demonstrations of all our passions and feelings.

80. It hides itself in the hidden place of our hearts, and has our acts for its great tusks; its fury is our ardent desire of anything, and our great ambition is its huge body.

81. All the scenes (desire objects) on earth are the fields for its battle, where men are often defeated in their pursuit of any.

82. The elephant of desire kills members of miserly and covetous men, in the state of their wish or desire, or exertions and effort, or longing and yearning after anything.
83. In this manner does this fierce greediness, lurk in the sheath of human breast under the said several names, and it is only our refraining from those desires, that serves as the great weapon of their destruction.
84. This everywhere desire of our possession of everything in the world, is conquered by reflection on the omnipresence of the soul in all of them; and that the unity of my soul, stretches over and grasps all things that I desire.
85. He is doomed to suffer under the colic pain of this venomous greed, who minds to continue in this world, in the manner as it goes on with rest of mankind.
86. It is the diminution of the smart poison of greed, that is our highest wisdom, and it is our liberation, when the calm and cooling countenance of the absence desire appears to our sight.
87. Words of advice stick to the wise mind, as drops of oil adhere on glass mirror; and that our indifference to the world is the only prevention of its thorns, and is the best advice to the wise.
88. It is as advisable to destroy a desire by the weapon of indifference, no sooner it rises in the breast, as it is proper to root out the sprout of a poisonous plant, before it spreads itself on the ground.
89. The lustful soul, is never freed from its miserliness; while the mere effort of one's indifference, makes it set quiet in itself.
90. It is by your carelessness about everything, and by your lying down as inactive as a dead carcass, that you can kill your desire by the weapon of your indifference, as they catch and kill fishes with hooks.
91. Let this be mine or that I may have it, is what is called desire by the wise; and the want of every desire for wealth etc., is called renunciation by them.
92. Know that the remembrance of some thing, is alike the desire of having the same in one's possession again; and it includes both what was enjoyed before or next.
93. O high minded Rāma, you must learn to remain as a senseless block in your mind, by forgetting whatever you think of or otherwise; all of which must be buried in forgetfulness, for your detachment from the world.
94. Who will not lift up his arms, and have his hairs standing at their end, to hear and reflect in himself that, want of desire is the supreme good of everyone's desire.
95. It is by sitting quite silent and quiet, that one attains to the state of his supreme joy, a state before which the sovereignty of the world seems as a straw.
96. As a traveller traverses on foot through many regions, in order to reach to his destination, so the yogi passes through all his ordinary acts, to reach his goal of final bliss.
97. What is the good of using many words, when it can be expressed in a few; that our desire is our strongest bondage, and its want our complete liberation.
98. Now Rāma, rest quiet in your joy, with knowing that all this creation is full of the uncreated, everlasting, undecaying and tranquil spirit of God; and sit quiet and delighted in yourself with viewing the visibles in their spiritual sense.
99. Know that it is the ignoring of everything and the quiet posture of the yogi, which is called as yoga by the spiritual; and continue to discharge your duties even in your yoga state, until you get rid of them by the deprivation of your desires.
100. It is also the unconsciousness of one's self, which is likewise styled yoga by the wise; and it consists of the entire absorption of one's self in the supreme, by wasting away his mind and all its operations.
101. Again this self absorption is the conceiving of one's self, as he is the all pervasive spirit of Siva, which is uncreated, self-conscious and ever benevolent to all. This conception of one's self is equivalent to his renunciation of everything besides himself.
102. He who has the sense of his egoism and selfishness, is never released from the miseries of life; it is the negation of this sensation that produces our liberation, and therefore it is at the choice of everybody, to do either this or that for his bondage or liberation.

CHAPTER CXXVII. ADMONITION TO BHARADWÁJA.

1. Bharadwája asked:--Válmiki saying:--Tell me sage, what did Ráma do after hearing the lecture of the sage; whether he with his enlightened understanding put any other question, or remained in his ecstatic quietude with his full knowledge of yoga and the Supreme Soul?

2. And what did next that supremely blessed yogi (Vasishtha) do, who is adored by all and honoured even by Gods; who is a personification of pure understanding, and free from the state of birth and death; who is filled with every good quality and kindly disposed for ever to the welfare and preservation of the peoples in all the three worlds?

3. Válmiki replied:--After hearing the lecture of Vasishtha, combining the essence of the Vedanta philosophy, the lotus-eyed Ráma became perfectly acquainted with the full knowledge of yoga.

4. He felt the failing of his bodily strength, and the falling of the members of his body, he stared with his glaring eyes, and his clear intellect was shrouded under a cloud. He awoke in a moment from his entranced state, and felt a flood of rapturous joy within himself.

5. He forgot the fashion of putting his questions, and hearing their answers. His mind was full with the ambrosial nectar of delight, and the hairs of his body stood up like bristles in his emotional state.

6. An indescribable light spreads over his intellect with its unusual brightness; which cast the auspicious prospects of the eight siddhi powers of yoga into utter shade.

7. In this way did Ráma attain the highest state of Siva, in which he sat calm without uttering a word.

8. Bharadwája said:--O how much I wonder at such a high dignity, which Ráma had attained; and how much I regret at the impossibility of its attainment, by a dull and ignorant sinner as myself.

9. Tell me, O great sage, how it may be possible for me to attain to that stage of perfection, which it is impossible for the gods Brahmá and others to arrive at anytime; and tell me likewise, how I may get over the uncrossable ocean of earthly troubles?

10. Válmiki replied:--It is by your reading of the history of Ráma from its first to last, and by your following the precepts of Vasishtha as given in these lectures; as also by your consideration of their true sense and meaning in your understanding, that you may be able to attain to the state that you desire. This all that I can tell you at present.

11. The world is an exhibition of our ignorance, and there is no truth in anything that we see in it. It is a display of our error only, for that reason it is entirely disregarded by the wise, and so much regarded by fools.

12. There is no entity of anything here, beside that of the Divine Intellect. Why then are you deluded by the visibles? Learn their secrets and have a clear understanding.

13. The perception of the delusive phenomena, resembles the waking dream of day dreamers; and he alone is said to be waking, who has the lamp of his intellect ever burning within himself.

14. The world is based on voidness, and it ends in vacuum also. Its midmost part being empty likewise, there is no reliance placed upon it by the intelligent and wise.

15. Our primeval ignorance being accompanied by our primordial desires, it presents all what is nonexistent as existing in our presence; just as our fancy paints a paradise or fairy city to our view, and as our sleep shows its various dreams before us.

16. Being unpracticed to taste the sweet plantain of your beneficent intellect, you are deluded greedily to devour the delirious drug of your desire, and make yourself giddy with drinks of its poisonous juice.

17. He who lays hold on true knowledge for his support, never falls down into the pit of ignorance during his wakeful state; and those who depend on their subjective consciousness alone, stand above all the other states.

18. So long as the adepts in yoga, do not plunge themselves, in the fresh and sweet waters of the great fountain of their consciousness; they must be exposed to the loud waves of the dangerous ocean of this world.

19. That which has no existence before, nor will remain to exist afterwards; must be understood to be nonexistent in the interim also, as our night dreams and fleeting thoughts that are never in being, and so is this world and whatever is seen in it.

20. All things are born of our ignorance, as the bubbles are swollen by the air; they glisten and move about for a moment, and then melt into the sea of our knowledge.
21. Find out the stream of the cooling waters of your consciousness, and plunge yourself deep into it; and drive out all external things from you, as they shut out the warm and harmful sunbeams from their houses.
22. The one ocean of ignorance surrounds and over floods the world, as the single salt sea surrounds and washes the whole island; and the distinctions of I and you etc., are the waves of this salt sea of our falseness.
23. The emotions of the mind, and its various feelings and passions, are the many forms of waves of this sea of ignorance. Our egoism or selfishness is the great whirlpool, in which the self willed man is hurled of his own accord.
24. His love and hatred are the two sharks, that lay hold of him in their jaws; and drag him at last into the depth which nobody can prevent.
25. Go and plunge yourself in calm and cooling sea of your solitude, and wash your soul in the nectareous waters of your ambrosial singleness. Dive and dive deep in the depth of unity, and fly from the salt sea of duality, and the distasteful waves of diversities.
26. Who is lasting in this world, and who is passing from it, who is related to anyone, and what does one derive from another; why are you drowned in your delusion? Rise and be wakeful, (to your spiritual concerns).
27. Know yourself as that one and very soul, which is said to be diffused all over the world. Say what other thing is there except that and beside you, that you should regret or lament for.
28. Brahman appears to the ignorant children, to be spread out through all the worlds; but the learned always rely in the concentrated blissful soul of God.
29. It is the case of unreasonable men, to grieve as well as to be pleased on a sudden and without cause; but the learned are always joyous, and it is a sad thing to find them in error.
30. The truth of the fine subtleness of the Divine Soul, is hid from eyes of the ignorant; and they are as doubtful about its nature, as men are suspicious of land and water where they are not.
31. See the great bodies of the earth, air, water, and sky, which are composed of atomic particles, to be so durable as to last forever. Why then mourn at the loss of anything in the world?
32. From nothing comes nothing, and some thing cannot become nothing. It is only the appearance of the form, which takes place in the substance of things.
33. But it is by virtue of the prior acts in the former births of men, that they are reborn in different shapes to enjoy or suffer the results of those acts. Adore therefore the Lord God and author of the worlds, who is always bountiful and bestower of all blessings.
34. The worship of this God destroys all our sins, and cuts off the knots of snares of this world.
35. You may worship Him in some form or other, until your mind is cleared and your nature is purified; and then you can resort to the transcendent spirit of the formless deity.
36. Having overcome the impenetrable gloom of ignorance, by force of the purity of your nature; you may pursue the course of the yoga, with the humility of your inner soul, and belief in the scriptures.
37. Then sit a moment in your fixed meditation (samádhi), and behold the transcendent spirit in your own spirit. In this state the dark night of your former ignorance, will break forth into open and bright day light.
38. It must be by one's courageous exertion or by virtue of the meritorious acts of former births only, as also by grace of the great God, that men may obtain the obtainable one.
39. It is neither the birth nor character, nor the good manners nor bravery of a man, that ensures him his success in any undertaking, except it be by the merit of his acts in former births.
40. Why sit you so sad to think of the events of inscrutable and unavoidable fate, since there is no power nor that of God himself to erase what has been already written destined in the forehead (or luck) of anybody.

41. Where is the expounder of spiritual science, and where is the pupil that can comprehend it fully? What is this creeping plant of ignorance, and what is this inscrutable destiny, that joins two things together, are questions too difficult to be solved.
42. O Bharadwája! Let your reason assist you to overcome your illusion, and then you will no doubt gain an uncommon share of wisdom.
43. See how a high spirited hero overpowers all his imminent dangers, and stretches his conquest far and wide; and behold on the other hand, how a mean spirited man is tried and grieves at the ordinary casualties of life.
44. A good understanding is the result of, and attendant upon the meritorious deeds of many lives; as it appears in the acts of wise men, and in the lives of all living liberated persons.
45. Know my son, that the same action is filled both with your freedom as well as bondage, accordingly as it proves favorable or adverse to you.
46. The righteous acts of virtuous men, serve to destroy the sins of their past lives; as the showers of rainwater, extinguish the flame of a conflagration in the forest.
47. But my friend, I would advice you rather to avoid your religious acts, and attach your mind to the meditation of Brahman, if you want to avoid your falling into the deep whirling current of this world.
48. So long as one is attached to the outer world, being led to it by his unsatisfiable desires, or so long as one is led by the unsatisfiable desires of his mind, to attach himself to the outer world; he is exposed to the contrary wind and waves of the sea, and has only to find his rest in the calm water of his solitude.
49. Why do you lean so much upon your sorrow only, to blind your understanding? Rather support yourself on the strong staff of your good understanding, and it will never break under you.
50. Those who are reckoned in the number of the great men, never allow themselves to be altered and moved by their joy or grief; and to be carried away like straws by the current of the river.
51. Why do you sorrow, friend, for these people, who are swinging in the cradle of the circumstance of life in the dark night of this world, and playing their several parts with giddy amusement?
52. Look at the playful Time, that sports joyously in this world, with the slaughter and production of endless beings by turns.
53. There is nobody of any age or sex for his game in particular. He chases all in general like the all devouring serpent.
54. Why talk of mortal men and other animals, that live to die in a moment? Even the whole body of gods, are under the clutches of the remorseless and relentless Death.
55. Why do you dance and make yourself merry in your amusement, when you are in danger of losing by degrees the powers of your body and limbs? Sit but silently for a while, and see the drama of the course of this world.
56. Seeing the ever varying scenes of this changeful theatre of the world, the wise spectator, O good Bharadwája, never shrinks nor trembles for a moment.
57. Shun your unwelcomed sorrow, and seek for the favorable amidst all what is unfavorable; nor sadden the clear and cheerful countenance of your soul, which is of the nature of the perfectly blissful intellect of God.
58. Bear always your reverence towards the gods, Brahmans and your superiors; and be a friend even to irrational animals; in order to meet with the grace of God, according to the saying of the Vedas.
59. Bharadwája replied:--I have known by your kindness all these and much more of such truths, and come to find that, there is not a greater friend to us than our indifference to the world, nor a greater enemy than this world itself to us.
60. I want to learn at present the substance of all the knowledge, which was imparted by the sage Vasishtha, in great works of many words.
61. Válmíki answered:--Hear now, Bharadwája, of the highest knowledge for the liberation of mankind; and the hearing of which will save you from your drowning in the injustice of the world.

62. First bow down to that Supreme Being, who is of the nature of the solitary entity combined with intellect and joy; and who is ever existent with his attributes of creation, preservation, and destruction.

63. I will tell you in short, and upon the authority of the scripture; how you may come to the knowledge of the first principle, and the manner in which it exhibits itself in the acts of creation, preservation, and destruction of the universe.

64. But tell me first, how you have lost your remembrance of what I have told you on this subject; since it is possible by your reconsideration of all that from first to last, to know everything from your own memory, as they have a survey of the earth from a small globe in their hand.

65. Now consider all this in your own mind, and you will get the truth which will prevent all your sorrows. Associate moreover with the learned and study the best books, which with the help of your reasoning and renunciation, may lead you to endless joy.

CHAPTER CXXVIII. RESUSCITATION OF RAMA.

1. Válmíki continued:--The yogi should be peaceful and tranquil, and exempt from all forbidden acts and those proceeding from a desire of fruition. He must avoid all sensual gratifications, and have his belief in God and his holy religion of the Vedas.

2. He must rest quiet in his seat, and have his mind and body under his control; and continue to repeat the syllable Om, until his mind is cleared.

3. He must then restrain his respiration, for the purification of his inner organs (heart and mind); and then restrict his senses by degrees, from their respective outward objects.

4. He must think on the natures and causes of its body and its organs of sense, of his mind and its understanding, as also of his soul and its consciousness; and repeat the scriptures or the holy texts which relate to these subjects.

5. Let him sit reclined in the meditation of Viraj, the god of visible nature at first, and then in the internal soul of nature; next to this he must meditate on the formless spirit, as a part and abstracted from all; and at last fix his mind in the supreme cause alone.

6. Let him cast off in his mind, the earthly substance of his flesh and bones to the earth; and commit the liquid part of his blood to the water, and the heat of his body to fire.

7. He is then to give over the airy and empty parts of his body to air and vacuum, and after having thus made over his elemental parts to the five elements; he shall deliver the organs of his sense to the particular divinities from whom they are derived.

8. The ears and other organs, which are for the reception of their respective from all sides, being cast aside on all sides, he is to give the skin of his body to electricity.

9. Let him then resign his eyesight to the sun (Surya), and his tongue to water (Varuna), he must next give up his breath to air (Vayu), his voice to fire (Agni), and his palms to the god Indra.

10. He must then offer his feet to the god Vishnu, and his anus to Mithra; and after giving up his penis to Kasyapa, he should dedicate his mind to the moon (Soma).

11. He must afterwards lay down his understanding to Brahmá, and the other inward faculties to special divinities, and at last give up his outer senses also to their presiding duties.

12. Having thus given over his whole body to the gods, he should think himself as the all comprehending Viraja; and this he must do in pursuance to the statements of the Veda, and not of his own will or fabrication.

13. The Lord that embodies the whole universe in himself, in his androgynous form of half-male and half-female, is said to be the source and support of all sorts of beings.

14. He was born in the form of creation, and it is he that is settled in everything in the universe; and caused this earth to appear from the two part mundane egg, as also the water which is twice as much as the land.

15. He produced the heat twice as much as the water, and the air also which is double in its volume to that of heat, and lastly the vacuum which is twice more in its extent than the air which it contains. Each latter one lying next above the former.

16. These form the world whether they are divided or undivided from their succeeding and surrounding ones. The earth being surrounded by the sea, and the same by undersea fire.

17. Thus the yogi by contracting his thought of the former one under the latter, will absorb his thought of heat under that of air, and this again under his idea of vacuum, which last is swallowed up by his thought of the great cause of all.
18. In this manner must the yogi remain for a moment in his spiritual form only, by contraction of his corporeal body, under the same.
19. The spiritual body is represented by the wise, to be composed of the ten senses of perception and conception, the mind or memory and the understanding faculties; which is above and outside the corporeal half of the mundane egg. The yogi must think himself to be this supernatural spiritual being. (Hiranyagarbha).
20. The former or within the material half, which is composed of the fivefold subtle elements, is represented by the figure of the four faced Brahmá; and differs from the former by its being an evolution of unevolved spirit.
21. That nameless and formless being in which the world exists, is called matter (prakriti) by some, and delusion (maya) by others, and also as atoms by philosophers.
22. The same is said to be ignorance, by agnostics, whose mind are confused by false reasoning; and it is after all that hidden and unknowable something, in which all things are dissolved at the ultimate dissolution of the world.
23. Again everything which is quite unrelated with the Divine Spirit and intellect; comes to existence at the recreation of the world; and retains and remains in its primary form to the end of the world.
24. Think of creation in the direct method, and of its destruction in the reversed order; and then take yourself to the fourth stage of turiya, after you have passed over the three preceding steps.
25. And in order to that state of blissfulness, you must enter into the Supreme Spirit by removing from your mind all its impressions, of matter and sense, mind and understanding and all desires and acts; that lie unexpanded and hidden in it.
26. Bharadwája responded:--I am now quiet released from the chains of my impressions, as my intellectual part has found its entrance into the sea of transcendent blissfulness (turiya).
27. The indistinct nature of my soul from the Supreme Spirit, makes me identical to it; and I find myself to be devoid of all attributes, and only an intellectual power like the same.
28. As the voidness contained in the hollow of a pot, becomes one with the universal and all pervading vacuum after the pitcher is broken; so the human soul vanishes into the Supreme Spirit, after it flies from the confines of the body after its destruction.
29. As a fire brand being cast into the burning furnace, becomes the one and same fire with it; so the kind mixing with its kind, becomes indistinctly known under common name one.
30. Again as straws swimming in the salt sea, are transformed to the sea salt; so all animal souls and the inanimate even mixing with the Divine Soul, become animated also.
31. As salt being thrown into the sea, loses its name and nature and becomes the seasalt; so everything is swallowed in the Universal Soul and assimilated to it.
32. As water mixing with water, salt with salt, and butter with butter; lose their distinctions and not their substances; so my self and all other substances mixing with the Divine Spirit, lose our distinct names without losing our true substance.
33. All bodies being absorbed in the all-knowing and ever blissful intellect of the great creator of all; become equally all pervading and tranquil and everlasting and blessed forever.
34. So I think myself as that supreme transcendent being, which is without any part or partner, without action or passion, without the organs of sense, and neither loving nor hating anyone.
35. I think myself as that sole entity, which is of the form of truth and immutable in its nature and desires, which is devoid of virtue and vice, perfectly pure and the supreme cause of all worlds.
36. I am that blissful Brahmán, who is without a second and without decay, and of the form of pure light; who is expressed by these negative properties, and is beyond the three degrees of quality; as the sattva, rajas, and tamas—the positive, comparative, and superlative, which do not relate to him as they do to others.

37. Thus should one meditate himself as Brahmán, even when he is employed in discharging the duties destined to his station in life; and his continued practice of this kind of meditation, will gradually wear out all other impressions from his mind.
38. The mind being thus set down, the soul will then appear of itself within the man; and the appearance of the inward spirit, serves to destroy all his internal grief, and fill its place with his heart felt joy.
39. He also perceives the height of the truth shining in himself, that there is no other blissful god beside his own intellect; and this is what he calls his ego and the supreme Brahman likewise.
40. Válmíki said:--Friend, give up your observance of religious acts; and be devoted yourself to the meditation of Brahman, if you want to stop the revolution of the wheel of this world upon you.
41. Bharadwája replied:--I have well understood the meaning of the knowledge, you have imparted to me. I have acquired clearness of my understanding, and I have no more any reliance in the world.
42. I am now desirous of knowing about the duties of those, who have gained the spiritual knowledge of God; as to whether they are subject to or freed from the performance of meritorious acts.
43. Válmíki said:--The seekers of liberation are not liberated from the doing of those duties, whose avoidance involves the guilt of the omission of duty upon them; but he must refrain from doing the acts of his desire, and those which he is prohibited to do.
44. When the living soul comes to feel the spiritual bliss in itself, and to find his sensuous desires disappear from his mind; as also when he perceives his organs of sense lying quite calm and quiet under him; he may then consider himself as one with the all pervading spirit of the Lord.
45. When the sentient soul conceives in itself, the sense of its conversion to the essence of God and beyond the bounds of his body and its senses, and the reach of his mind and understanding; it is then freed from its obligation of worldly duties.
46. When the soul is free from all its action and passions, and remains aloof from all titles and attributes; when it gets rid of the feelings of pain and pleasure, he is then freed from the burden of his duties.
47. When one sees the Supreme Soul to pervade over all beings, and beholds all creation to exist in the Universal Spirit; and when he finds no difference between the mundane soul and the Supreme Spirit, he is then released from the bonds of his action.
48. When the living soul has passed over the three states, of waking, dreaming, and sound sleep; and enters into the fourth or turiya state of perfect bliss, he is then freed from the binding of his earthly duties.
49. The fourth state of turiya, which consists in the residence of the living soul, in the hand of the Universal Soul of God, is the state of the soul's liberation from its condition of sleep of ignorance, and is full of its spiritual blissfulness.
50. This turiya state or the consciousness of one's joy, derived from the fixedness of the soul in the supreme; is the great end of yoga meditation.
51. After the mental operations of a man have ceased in a man, he perceives nothing within himself except the turiya state; which is a calm quiescence of the soul, in the sea of the ambrosial waters of one sole unity.
52. Why are you plunging yourself, under the waves of the salty waters of the sea of duality? Fly to the Lord of worlds and adore the great god, who is full of all blessings.
53. I have thus related to you my son, all the doctrines of Vasishtha, as the best means to the way of your knowledge and practice of yoga meditation.
54. You will truly be able, O wise Bharadwája, to learn everything from these, by means of your digesting the substance of this scripture, and reconsidering the meaning of the precepts of this great teacher.
55. It is by continued practice, that we attain to the perfection of anything, according to the statements of the Vedas. You must therefore avoid attending to all other things besides, and concentrate your mind to the object of your practice.
56. Bharadwája rejoined—Tell me O sage, the course of conduct which Ráma followed, after he had received his knowledge of yoga or uniting his soul with the Supreme Spirit.

57. By knowing this I will also try to practice upon the same model, that I may succeed to attain to the same state of spiritual elevation and bliss like him.
58. Válmíki said—When the virtuous and high minded Ráma, was absorbed and sat entranced in the Divine Essence, it was then that Viswamitra addressed the venerable Vasishtha and said.
59. Viswamitra said—O highly endowed son of Brahmá, wise Vasishtha, you have even now shown the effectiveness of your teachership, by awakening the dormant power of Ráma.
60. He is truly the best to yoga, who transforms the body of his pupil, by his kind look, touch, and sound; and causes his inspiration by the infusion of the holy spirit of Siva in him.
61. So it was with Ráma, whose pure soul was dispassionate by its own nature; and whose earnest desire of mental cessation and detachment led him to that happy state, by means of his conversation with his spiritual guide.
62. It is the intelligence of the student which is the cause of his understanding, by means of the guidance of his spiritual teacher. But when these three roots or principles are imperfect, how can the understanding arrive to its perfection?
63. It is evident, that knowledge is in need of both the pupil and teacher for its communication; where both of them are competent and worthy of one another; it is certain that the result will be so likewise.
64. Now be pleased to rouse Ráma from samadhi of mental inactivity, which you alone can do, by your bliss in detachment, while we being employed in worldly affairs, are too far from it.
65. Please sage, remember the cause that calls us here, and the business to which we are invited at earnest request of king Dasaratha himself.
66. Therefore O sage, do not frustrate that object of ours, by the purity of your mind. We have a service to perform to the gods, and which is the cause of Ráma's incarnation on earth.
67. Ráma is to be conducted by me to the abode of the Siddhas, and then shall he be called to the destruction of the Rákshasas; after which he will be led to the salvation of Ahalyá and to his marriage with Sitá.
68. He will break the great bow of Siva in a valiant deed at that marriage, and then he shall encounter the furious Parusharáma, and restrain his pride and way to heaven.
69. The fearless Ráma will then forsake his uncared for paternal and ancestral kingdoms, and under pretext of his banishment, take himself to the Dandaka woods of foresters.
70. He will restore the sanctity of many pilgrimage places, and will thereby save the lives and souls of beings from sin and death. He will show to the world the sorrows of men at the loss of their wives, from his own example of Sitá's abduction by Rávana.
71. He will set the lesson of the husband's duty of recovering the wives from the hands of their kidnappers, by his recovery of Sitá by slaughter of Rávana, and by his assembling the monkeys of the forest in his favor.
72. He will prove the purity of Sitá to please his plea, and will be employed in the observance of all religious acts, with his entire liberation in this world, and want of the desire of fruition in the next.
73. But in order to secure the future welfare of men, he will encourage the practice both of spiritual devotion and ritual acts, according to the instruction of those that are best acquainted with those subjects.
74. He will liberally bestow his liberation to every living being of every kind. These and many others are the duties of Ráma to this world and to myself also.
75. Such are the acts that are to be performed by Ráma, wherefore he is to be thanked by everyone here for all his conquests which no one else can make. So fare you well.
76. Válmíki resumed:--After these words of the sage, were listened to by the princes in the court and by the assembled Siddhas and great yogis as Vasishtha and others; they thanked the hero, and remained to think of his lotus-like feet with respect and esteem.
77. But the sages Vasishtha and others; were not to be satisfied until they could hear further about the lord of Sitá; whose virtues they all eagerly expected to hear fully and recite in their songs of praise.

78. Vasishtha then said to Viswamitra:--Tell me sage, who was this lotus-eyed Ráma in his past life, whether he had been a god or sage or an ordinary man?
79. Viswamitra replied:--Believe what I say, that this Ráma is that primary Supreme Being, who had churned the sea for the good of the world, and is known only by the deepest learning of the Vedas.
80. He is full of spiritual joy, meek and gentle, and has the mark of the auspicious Srivatsa mark upon his person; he is bountiful to all living beings, and is quickly appeased by all.
81. He destroys everyone in his rage, and abandons all the frail trifles of this world. He is the first male and creator of all, and is the supporter and nourisher and kind friend of all.
82. He has passed over the unsubstantial and illusory things of this world. He is the sea of joy, and is dived in by the dispassionate.
83. He is some times known as a liberated soul, and relying in himself; at others he is seen to be settled in his turiya state of samadhi trance, and sometimes as a male or female agent of creation.
84. He is the god of the triple Veda, and beyond the reach of the three qualities of things. He is the soul of the Veda and the wonderful Purusha (Viraj), that is displayed in the six branches of Veda.
85. He is the four armed Vishnu and the four faced Brahmá, the creator of the world, he is also the great Mahadeva with his three eyes, who is the destroyer of the world.
86. He is the uncreated creator, that is born by his yoga or union with the power of delusion. He is the ever wakeful and the ever great spirit of God, which though it is formless does yet form and support this frame of this universe, by transforming himself to the form of a man-lion.
87. As victory is carried upon the wings of bravery, and as light is carried upon the flame of fire; and as learning bears and conveys the fruit of good understanding, so is this godlike Ráma carried upon the wings of the Garuda bird of heaven.
88. Blessed in this king Dasaratha, who has the Supreme Being for his son, and fortunate is the ten headed Rávana, for his finding a place in the mind of Ráma as his enemy.
89. How lamentable is the state of heaven by the absence of Ráma from it, and how pitiable is the infernal region from its loss of Lakshmana (Ananta serpent) who is present here. Happy is this earth, the middle land, from the presence of the two gods from those two regions in this place.
90. This Ráma is an incarnation of the god Vishnu, who sleeps in the midst of the sea. He is the incarnate and undecaying Supreme Soul, and is a consolidation of the Divine Intellect and joy in his person.
91. The yogis of subdued organs discern Ráma in spirit, but we of ordinary understanding can see him only in his outward figure.
92. We hear that he has come down to blot out the iniquities of the race of Raghu, and hope that the venerable Vasishtha will kindly guide him to the affairs of the world.
93. Válmíki said:--Saying so far, the great sage Viswamitra held his silence, when the intense Vasishtha opened his mouth and addressed Ráma saying:--
94. Vasishtha said:--O great armed Ráma! O highly intellectual prince! it is not the time for you thus to slumber in yoga, rise and rejoice the hearts of your people.
95. Until you satisfy the wants of men and their expectations of you, you are not allowed to attain the perfection of your pure samádhi meditation.
96. Therefore attend to the temporal affairs of your state for some time, and discharge the onus of your duties to the gods; and then take yourself to the state of your spiritual advancement, and be happy forever.
97. Notwithstanding Ráma was addressed in this manner, yet as he remained absorbed in his trance and uttered not a word in reply; then the spirit of Vasishtha entered into the heart of Ráma, through the restful passage of the Sushumná nadi.
98. It infused its force to the respiratory beings, mental faculties, organs and to the vital spirit of Ráma, it ran through the veins and arteries and inflated the organs of sense. Then Ráma slowly opened his eyelids, and saw before him the sage Vasishtha with the learned men about him. He remained gazing upon all without any wish or effort of his own, and without considering anything of his duties, or what he was to avoid.

99. He heard the voice, which his teacher Vasishtha had uttered to him; and in reply respectfully answered him saying:--

100. Ráma said:--By your kindness sage, I am taught to have no concern with anything of the injunctions or prohibitions of the law. Yet it is my duty to abide by all, what my teacher bids me to do.

101. I think, O great sage! that of all the sayings of the Vedas, Agamas, Puranas, and scriptures, it is the word of the teacher that is the highest law. His bidding is commandment and its opposite a positive prohibition.

102. So saying, the virtuous Ráma bowed down his head at the feet of the venerable Vasishtha, and then spoke of his indifference to the world, to all present in the assembly.

103. Ráma said:--May you all prosper, and know the most certain truth to which I have arrived; that there is nothing better than the knowledge of the Self, and none superior to the teacher from whom it is derived.

104. The Siddhas and others responded saying:--Such is the impression of Ráma, in our minds also; and it is by your favor and acceptance also, that this belief is confirmed in us.

105. We thank you, Ráma Chandra, and wish all happiness to attend on our great prince; and beg leave of the sage Vasishtha for our departure as we are called here.

106. Válmiki said—so saying they rose with giving praises to Ráma, and blessing him with showers of flowers falling upon his head from their hands.

107. Thus have I related to you the whole narrative of Ráma, do you now, O Bharadwája, follow the same course of yoga, and be happy forever.

108. Now this relation of mine of the perfection to which Ráma had arrived, together with my telling of the varied sayings of the sage which are as so many strings of gems to be worn on the chests of yogis and poets, will serve by the grace of the sage, to give you liberation.

109. Whoever hears and attends to these discourses of Ráma and Vasishtha, is sure to be relieved in every state of life; to be united with the Brahmán after his release.

110. Thus ends the Maha Ramayna of the sage Vasishtha and spoken by Válmiki, relating the boyhood of Ráma and consisting of thirty-two thousand sloka stanzas.

BOOK VI. NIRVANA PRAKARANA--UTTARADHA SUPPLEMENT

CHAPTER I. ON UNINTENTIONAL ACTS AND ACTIONS.

1. Ráma rejoined:--The renunciation of the notion of one's personality or egoism in his own person, being attended by its attendant evil of inertness and inactivity, it naturally brings on a premature decay and decline, and the eventual falling off of the body in a short time. How then is it possible sage, for an indifferent person of this kind, to practice his actions and discharge the active duties of life?

2. Vasishtha replied:--It is possible Ráma, for the living person to give up his false ideas and not for one that is dead and gone. Hear me now expound this truth, and it will greatly please your ears.

3. The idea of one's egoism (or personality), is said to be an idealism by idealists; but it is the conception of the meaning of the word air or voidness that is represented as the repudiation of that false notion.

4. The idealists represent the sense of all substances, as a creation of the imagination, while it is the idea of a pure vacuum which they say to be the giving up of this false conception.

5. The idea of anything in the world as something in reality, is said to be mere imaginary by the best and wisest of men; but the belief of all things as an empty nothing, displaces the error of thought from the mind. Since all things are reduced to and return to nothing, it is this alone which is the ever lasting something.

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

7. Erase from your mind the memory of all you have felt or unfelt, and remain silent and secluded like a block after your forgetfulness of all things whatsoever.

8. Continue in the practice of your continuous actions, with an utter forgetfulness of the past; because your habit of activity is enough to conduct you through all the actions of your life, as it is the habit of a half-sleeping baby to move its limbs.

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

10. Hence renunciation has become the pleasant tendency of your mind, without its inclination to the gratification of its desires. The leanings of men to particular pursuits, are directed by the current of their previous inclinations. The predisposition of the mind, is said to be the cause of the formation of the character and fortune of a man in his present state, which runs as a stream in its habitual course, and carries all men as straws floating along with its tide.

11. I am proclaiming it with a loud voice and lifted arms, and yet nobody will listen to me when I say that, want of desire is our supreme bliss and supreme good, and yet why is it that none would perceive it as such?

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

13. The best way to renunciation, is the ignoring and denial of the phenomena which I want you to do; and know that your disavowal of all is of the greatest reward to you, as you will be best able to perceive in yourself.

14. Sitting silent with calm content, will lead you to that blissful state, before which your possession of an empire will seem insignificant, and rather serving to increase your desire for more.

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

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

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

18. Take to your heart no pleasure or pain, in the discharge of the work in which you are employed; but remain insensible of both like a wooden machine which works for others.

19. Remain insensible of pleasure or pain, in your body and mind and all the organs of senses; like the sapless trees and plants in winter, when they bear their bare trunks without the sensitiveness of their parts.

20. Let the sun of your good understanding, suck up the sensibility of your six external senses, as the solar rays dry up the moisture of winter plants; and continue to work with the members of your body, as an engine is set to work.

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

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

23. If you move about continually like a running stream, or as the continuous shaking of the water in an aerostatic or hydraulic engine, and be free from every desire and craving of your mind, you are then said to advance towards your endless bliss.

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

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

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

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

28. There is no business whatever for us in this world, that must be done or abandoned by us at anytime or place. Everything is good that comes from the good God, therefore sit quietly with your cold detachment as before the occurrence of any event.

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

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

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

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

33. The unconscious and insensible saint, derives no good or evil by his doing or undoing of any deed or duty in his living state, nor in his next life.

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

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

36. There is no other ego or me excepting that of the one self-existent being and deity having all forms; and besides the essence of this transcendent being, it is hard to account anything of the many things that appear to be otherwise than Himself.

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

CHAPTER II. BURNING OF SEEDS OF ACTION FOR PREVENTION

1. Vasishtha continued:--Think not of unity or duality, but remain quite calm and quiet in your spirit and as cold hearted as the damp mud and dirt, as the worlds are still with the unstirring spirit of the divinity working in them.

2. The mind with its understanding and egoism and all its thoughts, is full of the Divine Spirit in its diversified forms; and time and its motion and all sound, force and action, together with all modes of existence, are but manifestations of the Divine Essence.

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

4. It is the Divine Essence forms its own substance as upon a mould of clay, the patterns and forms and the shapes of all things, together with the measurements of space and time and the position of all the quarters and regions of the earth and heavens. So all things existent or non-existent, are the produce and deprivation of the formative mud and mould of the Divine Spirit.

5. Do you remain indifferent about the essence of your egoism and selfishness, which is no other than that of the Supreme Spirit; and live unconcerned with everything, like a dumb insect in the bosom of stone.

6. Râma asked:--Sage, if the false knowledge of egoism and selfishness, be wanting in the wise and God knowing man, then how comes it, that the abandonment and renunciation of his duties, will impose any guilt or evil upon him, and his full observance of them, is attended with any degree of merit or reward?

7. Vasishtha replied:--I will ask you also one question, O sinless Ráma! and you should answer it soon, if you understand well what is rightly meant by the term duty and that of activity.
8. Tell me what is the root of action and how far it extends, and whether it is destructible at last or not, and how it is totally destroyed at the end?
9. Ráma replied:--Why sage, whatever is destructible must come to be destroyed at last, by means of the act of rooting it out at once, and not by the process of chopping the branches or cutting off the tree.
10. The acts of merit and demerit are both to be destroyed, together with their results of good and evil; and this is done by eradicating and eliminating them altogether.
11. Hear me tell you, sage, about the roots of our deeds, by the rooting out of which the trees of our actions are wholly eradicated, and are never to vegetate or grow forth anymore.
12. I thing O sage, the body of ours to be the tree of our action, that has grown out in the great garden of this world, and is surrounded with twining creepers of various kinds.
13. Our past acts are the seeds of this tree, and our happiness and sorrow are the fruits with which it is filled; it is green with the vegetation of youth for a while, and it smiles with its white blossoms of the grey hairs and the pale complexion of old age.
14. Destructive death lurks about this tree of the body every moment, as the light-legged monkey descends upon trees to break them down; it is overwhelmed in the womb of sleep, as the tree is overwhelmed under the mists of winter, and the flitting dreams are as the falling leaves of trees.
15. Old age is the autumn of life, and the decaying wishes are as the withered leaves of trees, and the wife and members of the family, are as thick as grass in the wilderness of the world.
16. The reddish palms and soles of the hands and feet, and the other reddish parts of the body, resemble the reddening leaves of this tree; which are continually moving in the air, with the marks of slender lines upon them.
17. The little reddish fingers with their flesh and bones, and covered by the thin skin and moving in the air, are as the tender shoots of the tree of the human body.
18. The soft and shining nails, which are set in rows with their rounded forms and sharpened ends, are like the moon-bright buds of flowers with their painted heads.
19. This tree of the body is the growth of the ripened seed of the past acts of men; and the organs of action are the knotty and crooked roots of this tree.
20. These organs of action are supported by the bony members of the body, and nourished by the sap of human food; they are fostered by our desires, resembling the core and blood of the body.
21. Again the organs of sense supply those of action with their power of movement, or else the body with the lightness of all its members from head to foot, would not be moved to action without the sensation of their motion.
22. Though the five organs of sense, grow apart and at great distances from one another, like so many branches of this tree of the body; they are yet moved by the desire of the heart, which supplies them with their sap.
23. The mind is the great trunk of this tree, which comprehends the three worlds in it, and is swollen with the sap which it derives from them through its five fold organs of sense; as the stem of a tree grow with the juice it draws by the cellular fibers of its roots.
24. The living soul is the root of the mind, and having the intellect ingrained, it is always busy with its thoughts, which have the same intellect for their root; but the root of all these is the one great cause of all.
25. The intellect has the great Brahman, which has no cause of itself; and which having no designation or termination of it, is truth from the purity of its essence,
26. The consciousness of ourselves in our egoism, is the root of all our actions; and the internal thought of our personal entity is the root of our energy, and gives the impulse to all our actions.
27. It is our perception, O sage, which is said to be the source and root of our actions and whenever there is this principle in the mind, it causes the body to grow in the form of the big Sirsapatra (Salmali tree).

28. When this perception otherwise called consciousness (of the soul), is accompanied with the thoughts (of egoism and personality in the mind), it becomes the seed of action; otherwise mere consciousness of the Self is the state of the Supreme Soul.
29. So also when the intellect is accompanied with its power of intellectual reasoning, it becomes the source and seed of action; or else it is as calm and quiet as it is the nature of the Supreme Soul.
30. Therefore the knowledge of one's personality in his own person, is the cause of his action, and this causality of action, as I have said herein, is quite in conformity with your teachings to me.
31. Vasishtha said:--Thus Ráma, action with discernment being based on the knowledge of one's personality; it is no way possible to avoid our activity, as long as the mind is situated in the body, and has the knowledge of its personality.
32. Whoever thinks of anything, sees the same both within as well as without himself; and whether it is in reality or not yet the mind is possessed with a mental fabrication of it.
33. Again whoever thinks of nothing, truly escapes from the error of mistaking a mental fabrication for reality; but whether the reality is a falsity, or the falsity of anything is a sober reality, is what we are not going to discuss about at present.
34. It is this thinking principle, which presents the shadow of something within us, and passes under the various designations of will or desire, the mind and its purpose likewise.
35. The mind resides in the bodies of both rational as well as irrational beings, and in both their waking and sleeping states. It is impossible therefore, to get rid of it by anybody at anytime.
36. It is neither the silence nor inactivity of a living body, that amounts to its refraining from action, so long as the mind is busy with its thoughts; but it is only the unmindfulness of the signification of the word action, that amounts to one's postponement from acts.
37. It is the freedom of one's volition or choice either to do or not to do anything that is meant to make one's action or otherwise; therefore by avoiding your choice in the doing of an act you avoid it altogether; otherwise there is no other means of avoiding the responsibility of the agent for his own acts.
38. Nobody is deemed as the doer of an act, who does not do it by his deliberate choice; and the knowledge of the unreality of the world, leads to the ignoring of all action also.
39. The ignoring of the existence of the world, is what makes the renunciation of it; and the renunciation of all associations and connections, is equivalent to one's liberation from them. The knowledge of the knowable one, comprehends in it the knowledge of all that is to be known.
40. There being no such thing as production, there is no knowledge of anything whatever that is produced. Abandon therefore your eagerness to know the knowable forms and have the knowledge of the only invisible one.
41. But there is no knowing whatever of the nature and actions of the quiescent spirit of Brahman. Its action is its intellect's reasoning only, which evolves itself in the form of an infinite vacuum.
42. "That utter insensibility is liberation," is well known to the learned as the teaching of the Vedanta. Hence no one is exempted from action, as long as he lives with his sensible body.
43. Those who regard action as their duty, are never released from their subjection to the root of action; and this root is the consciousness of the desire mind of its own actions.
44. It is impossible, O Ráma, to destroy this bodiless consciousness, without the weapon of a good understanding. It lies so very deep in the mind, that it continually nourishes the roots of action.
45. When by our great effort, we can nourish the seed of conscience, why then we should not be able to destroy the keen conscience by the same weapon that is effort?
46. In the same manner, we can destroy also the tree of the world with its roots and branches.
47. That one is only existent, which has no sensation and is no other than of the form of an endless vacuum. It is that unintelligible empty form and pure intelligence itself, which is the core and substance of all existence.

CHAPTER III. DISAPPEARANCE OF THE PHENOMENALS.

1. Ráma said:--Tell me, O sage, how it may be possible to convert our knowledge to ignorance, since it is impossible to make a nothing of something, as also to make anything out of a nothing?
2. Vasishtha replied:--Truly a nothing or unreality, cannot be something in reality; nor a real something can become an unreal nothing; but in any case where both of these are possible, there the perception and lack of perception of something, are both of them equally tangible of themselves.
3. The two senses of the word knowledge are apparent in the instance of "a rope appearing as a snake". Here the knowledge of the rope is certain, but that of the snake is a mistake or error. And so in the case of a mirage presenting the appearance of water.
4. It is better therefore to have no knowledge of these false appearances, whose knowledge tends to our misery only; wherefore know the true reality alone, and never think of the unreal appearance.
5. The conception of the sense of sensible perceptions, is the cause of sorrow of all living beings. Therefore it is better to root out the sense of the perceptibles from the mind, and rely in the knowledge of the underlying Universal Soul only.
6. Leaving aside the knowledge of parts, and the sense of your perception of all sensible objects, know the whole as one Infinite Soul, in which you have your rest and nirvána.
7. Destroy all your acts of merit and demerit, by the force of your discrimination; and your knowledge of the impermanency of your deeds, aided by your knowledge of truth, will cause the perfection of yoga (siddhi).
8. By rooting out the reminiscence of your acts, you put a stop to their results and your course in the world; and if you succeed to gain the object of your search, by means of your reason, you have no more any need of your action.
9. The Divine Intellect, like the Bel fruit, forms within itself its core and seeds (of future worlds), which lie hid in it, and never burst out of its bosom.
10. As a thing contained in its container, is not separate from the containing receptacle, so all things that lie in the womb of space, are included in the infinite space of the Universal Soul (or the Divine Mind) which encompasses the endless voidness in it.
11. As the property of fluidity, is never distinct from the nature of liquids; so the thoughts, are never apart from the thinking principle of the Divine Mind.
12. Again as fluidity is the inseparable property of water, and light is that of fire; so the thoughts and thinking, inhere intrinsically in the nature of the Divine Intellect, and not as its separable qualities.
13. Intellection is the action of the intellect's process of reasoning, and its deprivation gives rise to the imaginary fabrications of error in the mind. There is no other cause of error, nor does it last unless it rises in absence of reason.
14. Intellection is the action of the intellect's process of reasoning, just as fluctuation is that of the wind; and it is by means of their respective actions, that we have our perceptions of them. But when the soul ceases from action, then both of these are at a utter stop within and without us.
15. The body is the field and scope of our actions, and our egoism spreads itself over the world; but our insensibility and want of egoism, tend to put away the world from us as want of force puts down the breeze.
16. Insensibility of the body and mind, renders the intelligent soul, as dull as a stone. Therefore root out the world from your mind, as a boar uproots a plant with its tusk.
17. In this way only, O Ráma, you can get rid of the seed vessel of action in your mind; and there is no other means of enjoying the lasting peace of your soul besides this.
18. After the germinating seed of action is removed from the mind, the wise man loses the sight of all temporal objects, in his full view of the holy light of God.
19. The holy saints never seek to have, nor dare to avoid or leave any employment of their own choice or will. They are therefore said to be of truly saintly souls and minds, who are strangers to the preference or rejection of anything.
20. Wise men sit silent where they sit and live as they live, with their hearts and minds as vacant as the empty sky. They take what they get, and do what is destined to them as they are unconscious of doing them.

21. As sediments are swept away by the current of the stream, so the saintly and meek minded men are moved to action by a power not their own. They act with their organs of action with as much unconcern, as babes have the movements of their bodies, in their half-sleeping state.
22. As the sweetest things appear unsavoury to those, that are satisfied with them; so do the delights of the world, seem disgusting to them, that are delighted with divine joy in themselves; and with which they are so absorbed in their rapture, as to become unconscious of what is passing in and about them like insane people.
23. The unconsciousness of one's acts, makes the abandonment of his action, and this is perfected when a person is in full possession of his understanding. It matters not whether a man does anything or nothing, with his unsubstantial or insensible organs of action.
24. An action done without a desire, is an act of unconsciousness; and they are not recognized as our actions, which have no traces of them in our minds.
25. An act which is not remembered, and which is forgotten as if it were buried in oblivion, is as no act of its doer; and this forgetfulness is equal to the abandonment of action.
26. He who pretends to have abandoned all action, without abandoning them from his mind, is said to be a hypocrite, and is devoured by the monster of his hypocrisy.
27. They who have rooted out the prejudice of actions from their lives, and taken themselves to the rest and refuge of inaction, are freed from the expectation of reward of whatever they do, as also from the fear of any evil for what they avoid to perform.
28. They who have eradicated the seeds of action, with their roots and germs, from the ground of their minds, have always an undisturbed tranquility to rest upon, and which is attended with a serene delight to those that have made custom their habit.
29. The meek are slightly moved in their bodies and minds, by the current of business in which they have fallen; but the reckless are carried onward whirling in the torrent, like drunken people reclining on the ground, or as anything moved by a machine.
30. Those who are seated in any stage of yoga, and are graced with the calmness of liberation, appear as cheerful as men in a play house, who are half asleep and half-awake over the act in this great theatre of the world.
31. That is said to be wholly eradicated, which is drawn out by its roots, or else it is like the destroying of a tree by chopping its branches which will grow again, unless it is uprooted from the ground.
32. So the tree of acts, though chopped off of its branches, will grow again if it is left to remain, without uprooting it by the ritual (of observances).
33. It is enough for your abandonment of acts, to remain unconscious of your performance of them; and the other recipes for the same will come to you of themselves.
34. Whoever adopts any other method of getting rid of his actions, besides those prescribed herein; his attempts of their abandonment are as null and void, as his striking the air.
35. It is the rational abandonment of a thing, that makes its true renunciation, and whatever is done unwilfully, is like a fried grain or seed, that never vegetates nor brings forth its fruit.
36. But the act that is done with the will and bodily exertion, becomes productive with the moisture of desire; but all other efforts of the body without the will, are entirely fruitless to their actor.
37. After one has got rid of his action, and freed himself from further desire; he becomes liberated for life, whether he may dwell at home or in the woods, and live in poverty or affluence.
38. The contented soul is as solitary at home, as in the midst of the farthest forest; but the discontented mind find the solitary forest, to be as thickly crowded with irritations as the circle of a family house.
39. The quiet and calmly composed spirit, finds the lonely woodland, where a human being is never to be seen even in a dream, to be as lovely to it as the bosom of a family dwelling.
40. The wise man who has lost the sight of the visibles, and of the endless particulars abounding in this forest of the world, beholds on every side the silent and motionless sphere of heaven spread all around him.

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

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

43. The wide earth with all her cities and towns, and distant districts and countries, which are so full of mutual strife and broil, appear to the stained soul of the ignorant and greedy, as if they are reflected in their fair forms in the mirror of their minds; or painted in their bright colors upon the canvas of their hearts.

CHAPTER IV. ANNIHILATION OF EGOISM.

1. Vasishtha continued:--The abandonment of the world is effected only upon falling of one's egoism and knowledge of the visibles in the conscious soul; in the manner of the extinction of a lamp for want of oil.

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

3. After the knowledge of the self and this and that with that of mine and yours, becomes extinct like an extinguished lamp, there remains only the intelligent and subjective-soul by itself alone.

4. But he whose knowledge of himself and others, and of mine and yours and his and theirs, has not yet abated in his subjectivity, has neither the intelligence nor tranquility nor abandonment nor extinction of himself.

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

6. The egoistic part of the soul being weakened by the power of true knowledge, everything in the world wastes away and dwindles into insignificance; and though nothing is lost in reality, yet everything is buried in and with the extinction of the self.

7. The knowledge of the ego is lost under that of the non-ego, without any delay or difficulty; and it being so easy to effect it, there is no need of resorting to the difficult methods for removal of the same.

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

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

10. Know all existence to be the Intellect only; which is extended as an unreal voidness. Therefore sit silent in the empty space of the Intellect, wherein all things are extinct as nothing.

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

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

13. Know always your ideas of ego and you, I and you, to be as unreal as empty air; and being freed from the false idea of every other thing, get over quickly across the delusive ocean of the world.

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

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

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

17. Whatever dangers may threaten you on rocks and hills and upon the sea, you may escape from the same by thinking that they cannot injure your inward soul, though they may hurt the flesh.
18. Knowing that your egoism is nothing in reality, except your false conception of it, why then do you allow yourself to be deluded by it, like the ignorant who are misled by their frenzy?
19. There is nothing (no ego) here, that is known to us in its reality; all our knowledge is false as that of an ornament in gold, so is our knowledge of the ego which we know not what, and may be lost by our forgetfulness of it.
20. Try to dislodge the thoughts that rise in your mind, in the manner of the constant vibrations in the air, by thinking that you are not the ego, nor has your ego any foundation at all.
21. The man who has not overcome his egotism, and its accompaniments of covetousness, pride, and delusion, does in vain attend to these lectures which are useless to him.
22. The sense of egoism and the other which abides in you, is no other than the stir of the Supreme Spirit, which stirs alike in all as motion impels the winds.
23. The uncreated world which appears as in act of creation, is inherent and apparent in the Supreme Soul, and notwithstanding all its defects and frailty, it is fair by being situated therein.
24. The Supreme Soul neither rises nor sets at anytime; nor is there anything else besides that one, whether existent or nonexistent.
25. All this is transcendental in the transcendent spirit of God, and everything is perfect in his perfection. All things are quiet in his tranquility, and whatever is, is good by the goodness of the great God.
26. All things are extinct in the unextinguished spirit of God. They are quiet in his quiescence, and all good in his goodness. This extinction in the unextinguished or ever existent soul of God, is no annihilation of any. It is understood as the sky, but is not the sky itself.
27. Men may bear the strokes of weapons and suffer under the pain of diseases; and yet how is it that nobody can tolerate the thought of the extinction of his egoism?
28. The word ego is the ever growing germ of the significance of everything in the world; and that (egoism) being rooted out of the mind, this world also is uprooted from it.
29. The meaningless word ego, like empty vapor or smoke, has the property of soiling the mirror of the soul, which resumes its brightness after removal of the mist.
30. The significance of the word, I or ego, is as force or fluctuation in the calm and quiet atmosphere; and this force being still, the soul resumes its serenity, as that of the unseen and imperceptible and one eternal and infinite air.
31. The significance of the word ego, produces the shadow of external objects in the mind; and that being lost, there follows that serenity and tranquility of the soul, which are the attributes of the unknowable, infinite and eternal God.
32. After the cloudy shadow of the sense of the word ego, is removed from the atmosphere of mind; there appears the clear firmament of transcendent truth, shining with serene brightness throughout its infinite sphere.
33. After the essence of the soul is cleansed of its impurity, and there appears no alloy or base metal in it; it shines with its bright luster as that of pure gold, when it is purified from its mixture with copper or other.
34. As an insignificant term, bears no accepted sense; so the unintelligible word ego bearing no definite sense of any particular person, is equal to the non-ego or impersonal entity of Brahman.
35. It is Brahman only that resides in the word ego, exists as named objects and material, like calmness which is a reflection of being.
36. The meaning of the word ego, which contains the seed of world in it, is rendered unsuccessful by our ceasing to think of it. Then what is the good of using the words I and you, that serve only to bind our souls to this world.
37. The essence is the pure and blissful spirit, which is afterwards soiled under the name of ego, which rises out of that pure essence, as a pot is produced from the clay; but the substance is forgot under the form, as the gold is forgotten under that of the ornament.

38. It is this seed of ego, from which the visible plant of creation takes its rise; and produces the countless worlds as its fruits, which grow to fade and fall away.
39. The meaning of the word ego, contains in it like the minute seed of a long pepper, the wonderful productions of nature, consisting of the earth and sea, the hills and rivers, and forms and colors of things, with their various natures and actions.
40. The heaven and earth, the air and space, the hills and rivers on all sides, are as the fragrance of the full blown flower of the Ego.
41. The Ego in its widest sense, stretches out to the verge of creation, and contains all the worlds under it, as the wide spread day light comprehends all objects and their action under it.
42. As the early daylight, brings to view, the forms and shapes and colors of things; so it is our egoism, that presents the false appearance of the world to our visual sight.
43. When egoism like a particle of dirty oil, falls into the clear water of Brahman; it spreads over its surface in the form of globules, resembling the orbs of worlds floating in the air.
44. Egoism sees at a single glance, the multitudes of worlds spread before its visual sight; as the blinking eye observes at a twinkling, thousands of specks scattered before its sight.
45. Egoism being extended too far, perceives the furthest worlds lying stretched before its sight; but the unegotistic or unselfish soul, like a sleeping man does not perceive the nearest object, as our eyes do not see the pupils lying within them.
46. It is only upon the total extinction of our egoistic feelings, by the force of unfailing reasoning; that we can get rid of the mirage of the world.
47. It is by our constant reflection upon our consciousness only, that it becomes possible for us to attain the great object of our ultimate end; and the attainment of the perfection of our souls. Then we have nothing more to desire or grieve at nor any fear of falling into error.
48. It is possible by your own endeavour, and without the help of any person or thing, to attain to your perfection; and therefore I see no better means for you to this than the thought of your extinction of egoism.
49. Now Ráma, this is the summary of the whole doctrine, that you forget your ego and yourself, and extend the sphere of our soul all over the universe, and behold them all in yourself. Remain quite calm and quiet and without any sorrow, and exempt from all acts and pursuits of the frail and false world, and think of the soul as one whole and not as a part of the universe.

CHAPTER V. NARRATIVE OF A VIDYADHARA AND HIS QUERIES.

1. Vasishtha continued:--The sensible man who employs himself in his inquiry after truth, after controlling his nature, and restraining his organs of sense from their objects, becomes successful in them at last.
2. But the man of perverted understanding, that has no command over his own nature, finds it as impossible for him to gain any good or better state, as it is in vain to expect to obtain any oil from pressing the sands.
3. A little instruction even is as impressive in the pure mind, as a drop of oil sticks to the clean linen; but no education has any effect on the hard heart of fools, as the most brilliant pearl makes no impression in the dirty glass mirror.
4. I will here recall an instance to this teaching, from an old story related to me by the aged Bhusunda in past days; when I was living with him on the top of Sumeru mountain.
5. I had once in times of old, argued this question among other things to the time worn Bhusunda, when he was dwelling in his solitary retreat in one of the caves of Meru, saying:--
6. O long living seer, do you remember to have ever seen, any such person of infatuated understanding, who was unconscious of himself and ignorant of his own soul?
7. Bhusunda replied:--Yes, there lived a Vidyádhara of old, on the top of the mountain on the horizon; who was greatly distressed with constant struggle, and yet anxious for his longevity.

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

9. At the end of the fourth Kalpa he came to his sense, and his perception burst forth all of a sudden in his mind, as the emeralds glare out of the ground in the distant country at the roaring of clouds.

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

11. With these reflections he came to me, quite disgusted in his spirit at the frailties of the world, and distasteful of harmful vanities; and then proposed to me his questions regarding the city with its eighteen compartments. (10 organs, 5 vital airs, mind, soul, and body).

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

13. The Vidyádharma said:--I see these organs of my body, which though so frail, are yet as hard and strong as any weapon of steel. They are capable of breaking and tearing everything, and hurtful in their acts of injuring others.

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

CHAPTER VI. DESCRIPTION OF DISAFFECTION AND DISGUST TO WORLD.

1. The Vidyádharma continued:--Tell me even now, what is that most noble state, which is devoid of increase or decrease or any pain whatever; which is without beginning and end, and which is most sanctified and sanctifying?

2. I had been so long sleeping as an inert soul, and now I am awakened to sense by the grace of the Supreme Soul.

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

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

5. We see the frail living beings springing to birth, and dying away at all times to no purposes. They are neither for virtuous acts nor their liberation, but are born to die only, as the gnats and insects.

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

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

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

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

10. I have seen the pleasure garden of Chitra-radha (chief of Gandharvas); and all the sweet and soft flowery beds on earth. I have slept under the branches of Kalpa trees in paradise, and have given away all my wealth and property in charity.

11. I have sported in the groves of Meru, and about the cities of the Vidyádharmas. I have wandered about in heavenly cars, and in the aerial regions on all sides.

12. I have halted amidst the heavenly forces, and reposed on the arms of my consorts. I have joined the bands of heavenly women in their joyous frolic and music, and have walked through the cities of the rulers of mankind.

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

14. My eyes which by their visual power, are ever inclined to dwell upon the sights of things, and to become infatuated with fondness upon the face of my mistress, have been the cause of great affliction to my mind.

15. My eyesight runs indiscriminately after all beautiful objects, without its power of considering, whether this or that is for our good or bad.

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

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

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

19. It is on account of this craving tongue of mine, that I am forced to seek for my food in these rugged and dreary rocks, which are the haunt of wild elephants, and where the wolves are searching for their food.

20. I am to restrain the sensitiveness of my body, and to make my skin endure the heat of the hot weather of the lighted fire and of the burning sun.

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

22. I have listened to the endearing speeches of my friends and servants, and attended to the music of songs and instruments, to no lasting good being derived from that.

23. I have saw the beauty of women, and the natural beauty of objects on all sides. I have seen the sublime beauty of mountains and seas, and the grandeur of their sides and borders. I have witnessed the prosperity of princes and the brilliancy of gem and jewels.

24. I have long tasted the sweets of the most delicious dishes, and have relished the food of the six different tastes, that were served to me by the gorgeous ladies.

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

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

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

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

29. I have reigned for a long time over a realm, and enjoyed the company of the courtesans in my court. I have vanquished the forces of my enemies in battle, but I know not great profit I have gained thereby.

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

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

32. What difference is there between those, who have enjoyed the most delightful pleasures, and others that have never enjoyed them at all? Nobody has ever seen the heads of the former kind crowned with Kalpa tree wreaths, nor the latter with diminished heads.

33. I have been long led by my organs of sense, to the enjoyment of beautiful objects in the wilderness of the world, and have been quite deceived by them like a child by a cheat.
34. I have come too late and today only to know, that the objects of my senses are my greatest enemies; and this I have known after being repeatedly deceived by my organs of sense.
35. I see the deceitful organs of sense like so many sly huntsmen, have laid their snares about the wild forest of this world, only to trap all unwary people in them, as they do the silly deer or beasts of prey by enticements.
36. There are but very few men in this world, who are not found to be poisoned by the deadly venom of their serpent-like organs of sense.
37. The forest of the world is full with the furious elephants of enjoyments, and surrounded by the snare of our desire, wherein our greediness is wandering rampant with sword in hand, and our passions are stirring like keen spearmen, and tearing our hearts and souls every moments.
38. Our bodies are become as a field of battle, where the commanding charioteer of our egoism has spread the net of deceit, by employing our efforts as horsemen, and setting our desires as noisy revelers.
39. The organs of sense are set as flag-bearers, at the extremities of the battle-field of our bodies; and they are reckoned as the best soldiers, who are able by their bravery to overtake these staff-bearers in the field.
40. It may be possible for us, to pierce the frontal bone even of the furious Airāvata elephant of Indra in war; but it is too hard for anybody, to repress the unruly senses within their proper bounds.
41. It is reckoned as the greatest victory, that may be won by the valour, magnanimity, and fortitude of great men, if they can but conquer the unconquerable organs of sense, which makes the utmost glory of the great.
42. So long as a man is not thrown and carried about as a light and insignificant straw, by the irresistible force of his sensual appetites, he is said to have attained to the perfection and excellence of the deities of heaven.
43. I account men of well governed senses and those of great patience, to be truly men in their sense, or else all other men of ungoverned minds, are mere moving machines of the flesh and bones that compose their bodies.
44. O sage! I think I can overcome all things, if I can but reduce the force of the five external organs of sense, which form the battalion under the command of the mind.
45. Unless you can heal your sensual appetites, which forms the great sickness of the mind, by the prescriptions of your reason, you cannot get rid of them by any medicine or mantra, or by holy pilgrimage or any other remedy.
46. I am led to great distress by the joint force of my senses, as a lonely traveller is robbed in his journey by a gang of robbers.
47. The organs of sense are as dirty canals of the body, with theirs stagnate and foul watery matter. They are filled with harmful and hairy moss, and emit a stink of malaria.
48. The senses seem to me as so many deep and dark forests, covered with impenetrable snows, and full of terrors that render them impassable to travellers.
49. The organs of the outward senses resemble the stalks of lotuses, growing upon the dirt of the body with holes in them, but without any visible thread therein. They are knotty on the outside, and without any sensibility of their own.
50. Our sensualities are as so many seas with their salty waters, and huge waves dashing on every side. They full of various gems and pearls, but are also full of horrible whales and sharks at the same time.
51. Sensual pleasure brings on the untimely death of the sensualist, and causes the grief and sadness of his friends therein. It makes others to take pity on his state, and mourn at his fate, which leads him to repeated transmigrations only.
52. The senses are as vast and unlimited wilderness to men, which prove friendly to the wise, and hostile to the unwise.
53. The sphere of the senses is as dark as that of the clouded sky, where the black clouds of distress are continually growling, and the lightnings of joy are constantly flashing with their impermanent glare.

54. The organs of sense are as underground cells or mounds of mud upon earth. These are resorted to by inferior animals, but shunned by superior and intelligent beings.
55. They are like hidden caves on earth spread over with thorns and brambles, and inbred with venomous snakes, in which the unwary fall to be struck and bitten to death.
56. All sensualities are as savage Rákshasas, that wander and revel about in their adventurous excursions in the darkness of night; and feed themselves with human victims.
57. Our organs of sense are as dry sticks, all hollow and empty in the inside. They are crooked and full of joints all along, and fit only as fuel for fire.
58. The bodily organs are the instruments of vice, and are as pits and thickets on our way. They are fitted with dirt within, like the notes of canes and reeds that are full of useless stuff.
59. The organic limbs and members are the implements of action, and the instrument for producing an infinite variety of works. They are like the potter's wheels, turning and whirling with their mud, in order to produce the fragile pottery of clay.
60. Thus sage, I am plunged in the dangerous sea of my sensual desires, and you alone are able to raise me out of it by your kindness to me. They say that holy saints only are victorious over their senses in this world, and it is their company only that removes the griefs of mankind, and saves them from the perilous sea of sensuality.

CHAPTER VII. DESCRIPTION OF THE SEED OF THE TREE OF WORLD.

1. Bhusunda replied:--Having heard the previous holy speech of the Vidyádharma, I answered to what he asked in plain words as follows.
2. Well said, O chief of the Vidyádharmas, and it proves you to be awakened to your good sense by your good fortune for your upliftment, that you do after so long desire to be raised, out of the dark pit and dungeon of the world.
3. Your holy intentions shine as bright as the blazing clouds in the midday light; and as pure liquid gold melted down by the fire of right reasoning.
4. Your clear mind will be able to grasp the meaning, of my advice to you with ease; as the clean mirror is capable of receiving the reflection of every object set before it.
5. You must give your assent to what I say, by uttering the syllable Om, yes to the same; as you can have no doubt to take for certain truth, what I have come to know by my long research.
6. Know well by giving up your ignorance, that whatever you feel within yourself, is not your very self; and it is hard to have it, notwithstanding your long search after the same.
7. Know it for certain that there is no I or you, nor even this phenomenal world, that may be called the real entity; but all this is the blissful God, who is no cause of either your happiness or misery.
8. Whether this world is a creation of our ignorance, or whether it is ignorance itself, we cannot ascertain it by our reasoning; because there being but one simple entity alone, there is no possibility of the coexistence of the duality.
9. The world appears as the water in the mirage. It is unsubstantial and though appearing as something real, it is in reality nothing at all. The phenomenon that appears to view, is himself and nothing otherwise.
10. The world being as the water in the mirage; there is neither its existence nor its nonexistence neither, there can be no reflection of it either; and therefore it must be but Brahman only.
11. The seed of the world is the I ego or the subjective self, and the you or the objective world, is to be known as derived from the subjective self or egoism. Such being the case, the visible world with all its lands and seas, its mountains and rivers and gods also, is the huge tree growing out of the same original source of egoism.
12. The great tree of the worlds, grows out of the particle of egoism. The organs of sense are the juicy roots of this tree; and the far extending orbs of the sky, are the many divergent branches of the main tree of the mundane world.
13. The starry frame in the sky, is the netted canopy over this tree on high; and the groups of constellations, are bunches of blossoms of this tree; the desires of men are as the long fibers and lengthening filaments of the tree, and the luminous moons are the ripe fruits thereof.

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

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

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

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

18. The seasons are its branches; and the ten sides of the air are its smaller branches; because they spread themselves in all directions; self-consciousness is the core and essential part of this tree, and the wind of the air is the breath of life, that fluctuates in every part of this tree of the world.

19. The sunshine and moonbeams, are the two flowers of this tree. Their rising and setting represent the opening and closing of blossoms; and the daylight and darkness of night, are as butterflies and bumble bees fluttering over them.

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

CHAPTER VIII. DESCRIPTION OF THE TEMPLE OF ILLUSION.

1. Bhusunda continued and said:--Now Vidyádharma! You have heard, how the mundane tree comprises the earth with her mountains and cavern abodes, and stretches to all sides and touches the skies, bearing all living being continually moving and living upon it.

2. Such is the mundane tree, growing out of the seed of egoism; but this seed being roasted by the fire of reason, ceases to sprout forth anymore.

3. The visibles are not existent, nor is I or you ever a positive reality, and this fallacy of their acceptance is wholly burnt away by the knowledge of their identity with God.

4. As it is the thought of I and you that gives birth to the idea of I and you, which becomes the seed of the world; so it is the thought of non-ego and no you, that removes the idea of egoism and you, and this is the true and best knowledge of God.

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

6. Those who strive diligently to get rid of their desires altogether, according to the instructions of their spiritual teachers; truly they become successful in obtaining the supreme state.

7. As the confectioner becomes skilful in his profession, by his learning and practice of the art of confectionary; so the inquirer after truth becomes successful by constant application to it and by no other means.

8. Know the world to be the wonderful phenomenon of the intellect, and it does not exist in the outer space as it appears to the naked eye, but in the inner mind.

9. As a picture is the copy of the pattern, which is inscribed in the painter's mind; so it is the twinkling of our thought only, that unfolds or obscures the world unto us by its opening and closing.

10. This thought or fancy of the mind, portrays to sight a large building supported upon big and huge columns, and studded with gems and pearls; and gilt over with gildings of bright gold.

11. It is surrounded by a thousand pillars of precious stones, rising high like the peaks of Sumeru; and emitting the various rays of the rainbows, and glittering with the brightness of the evening sun on the clouds.

12. It is furnished with many a fountain, for the sport of men, women, and children living under it; and amidst the decorations of all kinds of animals in it.

13. It is full of elements, with its enemy of darkness that is light, darkness and light are its alternate result, hence it has derived its name as picture.
14. There were lakes of lotuses with Kalpa trees, beside them for the sport of women, who plucked their flowers for their decorations of them, and which scattered about their fragrance as plentifully; as the clouds sprinkle their rain-waters all around.
15. Here the great boundary mountains, were as light as toys in the hands of children; and they were tossed and whirled about as play things, by the breath of little children.
16. Here the bright evening clouds were as the glittering earrings of the ladies, and the light and fleet autumn clouds like flying fans and flappers. The heavy clouds of the rainy season, moved as slow as the waving fans of palm leaves; and the orb of the earth moved about as a dice on the chess-board, under the canopy of the starry heavens.
17. Here all living creatures and the sun and moon, are moving about as the dice and king and queen on the chess-board; and the appearance and disappearance of the world in the arena of vacuum, are as the gain or loss in the chess play of the gods.
18. As a thought that is long dwelt upon and brooded over in the mind, comes to appear as really present before the sight of its creator.
19. So is this formal world a visible representation of the thoughts or workings of the mind. It is as an exquisite performance of the mind of the artist, from the prototype grafted in the soul.
20. It is the apparition of an unreality, and is present in appearance but absent in substance; it is truly the appearance of an unreality, by whatever cause it may have come to appear.
21. It is as the sight of the forms of ornaments, in the same substance of gold; and the vault of the world, is as full of ever changing wonders, as the changeful and wonderful thoughts of the mind. Wherefore it is the cessation of thought, that causes the extinction of the world.
22. Hence it lies entirely in your power, to have or leave the world as you may like; either disregard your temporal enjoyments, if you have your final liberation; or continue in your acts and rites, in order to continue in your repeated transmigrations through endless births and deaths.
23. I understand you have attained your state of rationality; and have purified your soul in this your second or third stage of Yoga. I believe you will not fall back or come down to a lower order, therefore hold your silence and rely in the purity of the soul and shut out invisibles from your sight.

CHAPTER IX. ON THE DEVELOPMENT OF INTELLECT.

1. Bhusunda said:--The unintelligible objects of thought are phenomena of the intellect. They lie as calmly in the great mass or inert body of the intellect, as the sunbeams shine in the surface of a clear basin of water.
2. The unintelligent world exists in the intelligent intellect, by its power of using the intellect; and remains alike with the unlike, as the undersea fire resides in the water, and the latent heat with cold.
3. The intelligent and the unintelligent have both their source in the understanding process of the intellect, which produces and reduces them from and into itself, as it is the same force of the wind, which lights as well as extinguishes the fire.
4. Do you rest in the intellect, which remains after negation of your egoism, and remain in that calm and quiet state of the soul, which results from your thinking in this manner.
5. You are settled in your form of the intellect, both within and without everything; as the sweet water remains in and out of a raining cloud.
6. There is nothing as I or you, but all are forms of one intellect, and connected with the same which is Brahman itself. There is none else besides which is endued with intelligence, but the whole is one stupendous intelligence, with which nothing can be compared.
7. It is itself the earth, heaven, and nether world, with their inhabitants of men, gods, and demigods; and exhibits in itself the various states of their being and actions.
8. As the world is seen to remain quietly, in its representation map; so does the universe appear from its portrayal in the vacuum space of the Divine Mind.

9. Hence we see the various appearances, as the Divine Mind unfolds from itself and exhibits to view; as it depends on your choice, either to view them as animated or inanimated beings.

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

11. As the blinded eye, beholds apparitions in the clear sky; so does the world appear as a phantom before the short-sightedness of the unspiritual and ignorant people in general.

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

CHAPTER X. DESCRIPTION OF CREATION AS EMANATION FROM BRAHMA.

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

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

3. The omnipotence of Brahman, contains also the insensible matter in his intelligence; as the calm and clear water of the sea, contains the matter of the future froth and foams within itself.

4. As the froth is not produced in the water, without some cause or other; so the creation never proceeds from the essence of Brahman, without its particular cause also.

5. But the uncaused and causeless Brahman, can have no cause whatever for his creation of the world; nor is anything at this world or other, ever born or destroyed in himself.

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

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

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

9. Whether you can understand anything or nothing, regarding the mysterious nature of the deity, remain quite unconcerned about it; and rest your soul in that Supreme Spirit, wherein all intelligence and its absence are both alike.

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

11. Of what use is it to reason with the ignorant, concerning the production and destruction of creation; when they have not the Divine Intellect in their view?

12. Wherever there is the Supreme Being, there is the same accompanied with the worlds also; because the meaning of the word world, conveys the sense of their variety.

13. The Supreme Brahman is present in everything in all places, each as in the woods and grass, in the habitable earth and in the waters likewise. So the creatures of God bring forth in every part of creation together with the all-creative power.

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

15. All want being absent in him, who is full in himself; and any particular nature being inapplicable to the Infinite One, who comprehends all nature in him; all words significant of his nature are mere reasoning contrary to logic..

16. Nonexistence and non-entity being altogether impossible, of the everlasting and self-existent being; who is always existent in his own essence, any word descriptive of his nature, is but a misrepresentation of his true nature and quality.

17. He is neither I nor you; who is unknowable to the understanding, and invisible to the people in all the worlds; and yet He is represented as such and such, as false phantoms of the brain which presents themselves as ghosts to children.

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

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

CHAPTER XI. ON TRUTH AND RIGHT KNOWLEDGE.

1. Bhusunda continued:--He is said to be situated in the seat of the Supreme, who has his mind unmoved at the blow of a weapon on his bare body, as also at the touch of a form with his naked person.

2. One must strive by exercise of his manly powers and patience, to practice his rigid mental quietness or indifference, as long as he attains to his deep sleep state over all visible appearances.

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

4. He who is impassive as the empty air, to the blows of weapons on his person, and unaffected by the embraces of beauties; is the only person who sees inwardly what is worth seeing.

5. As poison assumes the form of an insect in itself, which is not different from the nature of poison.

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

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

8. Things born in or produced by Brahman, are of the same nature with itself, though different from it in appearance; such is like an insect from poison, which adheres to the food and appears as otherwise. So the world existing in Brahman, seems as something without it.

9. No worm is born in poison, that does not retain the nature of poison. It never dies in it without being revived in the same.

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

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

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

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

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

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

CHAPTER XII. IDENTITY OF WILL&ITS WORK OF DESIRE&ITS PRODUCTION.

1. Bhusunda continued:--As the supposition of one voidness to be a part or derived from the universal vacuum is false and wrong; so the conception of the visionary ego is altogether an error.

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

3. The Divine Intellect exists in the form of air in air, which it takes for its body. It is manifest throughout the aerial sphere and therefore I am neither the ego nor the non-ego either.

4. The unity of the subtle intellect is of such a nature, that it contains the gravity of the immense world in it; in the same manner as a heavy mountain is contained in an atom. The conscious intellect is of the form of air (empty and all pervading).

5. The intellect which is rarer than subtle air, thinks in itself the gross nature of unintellectual matter; which exhibits itself in the form of the world.

6. It is well known to the spiritualist, that the egoism of ourselves and the materialism of the world, are but expansions of the intellect; as the currents and swirlings of streams in whirlpools are but expansions of water.

7. When this process of the intellect is at a stop, the whole course of nature is at a stand still, like the liquid water of the lake without its waves; or like the quiet sphere of the sky, without the stir or agitation of winds in it.

8. Thus there is no other cause of any physical action, in anything in any part or period of the world; except what is derived from the agitation of the Intellect, without which this whole is a shapeless void and nothing.

9. It is the action of the intellect, that makes the world to appear to us at all times and places; whether in the sky, water or land, as also when we wake, sleep, or dream.

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

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

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

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

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

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

16. As the moving sands appear as water, and as the distant smoke seems as a gathering clouds to the deluded; so does this world appear to them as a gross object of creation, and a third thing beside the Divine Spirit and Mind.

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

18. The world is as unsolid and unsubstantial, as the stem of a plantain tree, and as false and frail as the leaves of the tree of our desire. It is plastic in its nature, but as hard as stone in the substance.
19. It is personified in the form of Viraj, with his thousand heads and feet, and as many arms, faces and eyes; and his body filling all sides, with all the mountains, rivers, and countries situated in it.
20. It is empty within and without any core in it, it is painted in many colors and having no color of itself.
21. It is covered all over with bodies of gods and demigods, Gandharvas, Vidyádharas, and great Naga serpents. It is inert, and is moved by the all moving air of the all connecting spirit of God (sutratma); and is animated by the all enlivening vital life force of the Supreme Soul.
22. As the scene of a great city appears brilliant to sight, in a painting which is well drawn on a canvas, so does the picture of the world, which is displayed by imagination in the retina of the mind, appear charming to them, who do not choose to consider it in its true light.
23. The reflection of the unreal and imaginary world, which falls on the mirror of the fickle and fluctuating mind; appears to swim upon its surface, as a drop of oil floats over the face of water.
24. This world is overspread with the network of the feelings imprinted in the heart, and interspersed with winding whirling currents of mistake and misery. It runs with the flood of our affections, and with silent murmurs of sorrow.
25. The understanding is ready to attribute choice, the predicates I, you, and so forth to the original and prime Intellect; but none of these is apart from the Supreme one, as the fluid is no other than the water itself.
26. The luminous Intellect itself is styled the creation; or else there is no other creation or any creator thereof.
27. As the power of impulse is inherent in every moving substance, like the blowing of winds and flowing of water; so the Intellectual Soul, being of an empty form, knows all things in their empty or ideal states only.
28. As seas and oceans are becoming the seeming cause of separate names of countries, by separating the connection from one land to another, though the vacuum remains ever the same; so delusion is the cause of different ideas and dreams of material objects, but spirit remains unchangeable forever.
29. Know the words mind, egoism, understanding, and such other terms, which are significant of the idea of knowledge; to proceed from ignorance alone, and are soon removed by proper investigation into them.
30. It is by means of conversation with the wise, that it is possible for us to remove one half of this ignorance, and it is by investigation into the scriptures, that we are enabled to remove a quarter of it, while our belief of and reliance in the Supreme Spirit, serves to put down the remaining fourth part of it altogether.
31. Having thus divided yourself into the said fourfold duties, and destroyed by degree the four parts of ignorance by each of them; you will find at last a nameless something which is the true reality itself.
32. Ráma said:--I can understand sage, how a portion of our ignorance is removed by conversation with the wise, as also how a fourth part of it is driven away by the study of scriptures, but tell me sage, how the remainder of it is removed by our belief and reliance in the spirit.
33. Tell me sage, what you mean by the simultaneous and gradual removal of ignorance, and what am I to understand by what you call the nameless one and the true reality, as distinguished from the unreal?
34. Vasishtha replied:--It is proper for all good and virtuous people who are dispassionate and dissatisfied with the world, to have recourse to wise and holy men, and argue with them regarding the course of nature, in order to get over the ocean of this miserable world.
35. It is proper also for intelligent persons, to be in diligent search after the passionless and unselfish men wherever they may be found; and particularly to find out and reverence such

of them, as are possessed with the knowledge of the soul, and are kindly disposed to impart their spiritual knowledge to others.

36. The acquisition of such a holy sage, takes away one half of one's temporal and spiritual ignorance; by setting him on the first and best step of divine knowledge.

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

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

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

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

41. This is truly the real Brahman, the undestroyed, infinite, and eternal one; and which being but a manifestation of the unsubstantial will, is understood as a nonexistent blank likewise. By knowing the measureless, immeasurable, and unerring being, do you rely in your own extinction of nirvána, and be free from all fear and sorrow.

CHAPTER XIII. ANECDOTE OF INDRA, & ACCOUNT OF THE ATOMIC WORLD.

1. Bhusunda said:--The universe which contains the totality of existence, and appears as a wide extended sphere; is not in need of any preexistent place or time as recipients of its substance just as the ethereal light, requires no prop or pillar in the heavens for its support.

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

3. The world is a wonderful phenomenon of the intellect, which though it is as minute as a particle of fragrance borne by the wind; appears yet as big as a mountain to the sensation of the outward organs of sense.

4. Everyone views and thinks the world, in the same form and light as it presents unto him; just as the operations of the mind and visions in a dream, appear as they occur to their recipients and to no other besides.

5. Here I will tell an old legend, of what happened to Indra, the lord of the gods, when he was confined in a minute particle in times of the past.

6. It came to pass once upon a time, that this world grew up as a small Fig fruit on a branch of the tree, in the great tree of a Kalpa age.

7. The mundane fruit was composed of the three compartments of the earth, sky, and infernal regions, containing the gods and demigods of heaven, the hills and living creatures on earth, the marshy lands below, with troops of gnats and flies.

8. It is a wonderful production of the intellect; and is as high as handsome full-blown buds with the juice of desire. It is scented with all kinds of smelling fragrances, that we can feel and tempting to the mind by the variety of its tastes that are sweet to eat.

9. This tree grew upon the Brahman tree, which was overhung by millions of creepers and orchids. Egoism is the stalk of the fruit, which appeared beautiful to the sight.

10. It is encompassed around with artery nerves called oceans and seas, and whose face-light is the principal door of liberation. It is secreting the starry heaven above and the moist earth below.

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

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

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

14. It happened once upon a time, when the valiant god Náráyana and his heavenly host, had been reposing in their rest; and their leader Indra was so weakened in his arms; that the Asuras rose in open rebellion against the gods.

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

16. He ran in all the ten directions, and was pursued by the enemy wherever he fled. He could get no place of rest, as a sinner has no resting place in the next world.

17. Then as the enemy lost sight of him for a moment, he made use to himself of that opportunity. He compressed the thought of his big body in his mind, and became of a minute form on the outside of himself.

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

19. He had his instant rest in that state, and then his hope of final bliss in the next; by utter forgetfulness of the warfare, and attainment of the ultimate bliss of the nirvána tranquility in the end.

20. He instantly conceived in his imagination, his royal palace in that lotus, and he sat in the lotus pose within it, as if he was resting on his own bed.

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

22. Indra saw from within the city, a large country extending about it, and containing many hills and villages, pasture grounds for cattle, forests and human habitations.

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

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

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

26. Then at the end of his lifetime, this Indra of unblemished reputation, left his mortal body, and became extinct in his nirvána, as when a lamp is extinguished for want of oil.

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

28. That son also ruled in his time, and then departed at the end of his lifetime, to the holy state of supreme bliss, by leaving a son after him.

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

30. Thus the generations of the lord of immortals, still hold their sovereignty over the imaginary world of Indra; in that sacred particle of sunbeam in empty air, although that atomic particle is continually going to decay and waste in this long course of time.

CHAPTER XIV. STORY OF INDRANI; IDENTITY OF ACTS OF CREATION

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

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

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

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

5. He remained long in meditation, having his mind fixed in his cerebral artery (sushumna nadi), resembling the thread of a tubular stalk of the lotus, and continued to reflect on hundreds of many others matters.

6. He had once the desire of knowing by the power of his understanding, how he could see the essence of Brahman in his meditation.
7. He sat in his solitary retirement, and saw in this silent meditation of his tranquil mind, the disappearance of the chain of causes all about and inside himself.
8. He saw the omnipotent Brahman, as extended in and about all things; and presenting all times and places and existing as all in all, and pervading all things in all places.
9. His hands stretch to all sides, and his feet reach to the ends of the worlds. His face and eyes are on all sides, and his head pierces the spheres; his ears are set in all places, and he endures by encompassing all things everywhere.
10. He is devoid of all the organs of sense, and yet possessed of the powers of all senses in himself. He is the support of all, and being destitute of qualities, is the source and receptacle of all quality.
11. Unmoved and unmoving by himself, he is moving in and out of all things, as well as moving them all both internally and externally. He is unknowable owing to his minuteness, and appears to be at a distance, though he is so near us.
12. He is as the one sun and moon in the whole universe, and the same land in all the earth. He is the one universal ocean on the globe, and the one Meru mountain all about.
13. He is the core and gravity of all objects, and he is the one vacuum everywhere. He is the wide world and the great cosmos, that is common to all.
14. He is the liberated soul of all, and the primary intellect in every place. He is every object everywhere, and beside all things in all places.
15. He is in all pots and huts, in all trees and their coatings. He moves the carts and carriages, and enlivens alike all men and other animals likewise.
16. He is in all the various customs and manners of men, and in all the many modes of their thinking. He resides equally in the parts of an atom, as also in the stupendous frame of the triple world.
17. He resides as pungency in the heart of pepper, as empty space in the sky; and in his intellectual soul the three worlds, whether they are real entities or mere unrealities.
18. Indra saw the Lord in this manner, and then being liberated from his animal state by the help of his pure understanding; he remained all along in the same state of his meditation as before.
19. The magnanimous god sees in his abstract thought, all things united in his meditative mind; and saw this creation in the same view as it appears to us.
20. He then wandered in his mind all over this creation, and believing himself as the lord of all he saw in it, became the very god Indra; and reigned over the three worlds and their many colorful spectacles.
21. Know, O chief of the race of Vidyádharas, that the same Indra who was descended of the family of Indras, has been still holding his reign as the lord of the gods to this day.
22. He then perceived in his mind, by virtue of his former habit of thinking, the seed of his remembrance sprouting forth with the lotus stalk, wherein he thought to have lain before.
23. As I have related to you of the reign of the former Indra, in the heart of an atom in the sunbeam; and of the residence of his last generation, the latter Indra, in the hollow fiber of the lotus stalk.
24. So have thousands of other Indras gone by, and are going on still in their fancied realm in the empty sky, in the same manner and mode as observed by their predecessors.
25. So runs the course of nature in ceaseless succession, like the current of a river running onward to the sea; and so do men whether acquainted or not with the divine knowledge, flow on as streams to the abyss of eternity.
26. Such is lengthening delusion of the world appearing as true; but vanishing to nothing at the appearance of the light of truth.
27. From whatever cause, and in whatever place or time, and in whatever manner this delusion is seen to have sprung, it is made to disappear by knowledge of the same.
28. It is egoism alone, which produces the wonderful appearance of delusion; as the cloud in the sky causes the rain; it spreads itself as a mist, but disappears immediately at the sight of light.
29. He who has got rid of his belief of the looking and sight of the world, and has attained the knowledge of self-reflecting soul; and who has placed his belief in one empty form of

empty air; which is devoid of all properties and beyond all categories, is freed from all option and settled in the only one.

CHAPTER XV. THE FINAL EXTINCTION OF THE VIDYÁDHARA.

1. Bhusunda resumed and said:--Wherever there is the thought of egoism of anyone, the idea of the world will be found to be inherent in it; as it appeared to Indra within the heart of the atomic particle.

2. The error of the world, which covers the mind, as the green vegetation of grass spreads over the face of the ground; has for its origin the idea of one's egoism, which takes its root in the human soul.

3. This minute seed of egoism, being moistened with the water of desire, produces the tree of the three worlds, on the mountain of Brahman in the great forest of vacuum.

4. The stars are the flowers of this tree, hang on high on the branches of the mountain crags; the rivers resemble its veins and fibers, flowing with the juicy core of their waters, and the objects of desire are the fruits of this tree.

5. The revolving worlds, are the fluctuating waves of the water of egoism; and the flowing current of desire, continually supplies with varieties of exquisite social meetings, sweet to the taste of the intellect.

6. The sky is the boundless ocean full of etherial waters, and abounding with showering drops of star light in it. Plenty and poverty are the two whirlpools in the ocean of the earth, and all our sorrows are the mountainous waves on its surface.

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

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

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

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

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

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

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

14. Know O Vidyádhara, there is no such thing as is implied by ego. It is a causeless nothing as the horn of a rabbit.

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

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

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

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

19. Whatever is not is a nothing altogether, and the rest are as calm and quiet as nothing in existence. Knowing this as certain be enlightened, and fall no more to the false error which has no root in nature.

20. Being cleansed from the stain of imagination, you become as purified and sanctified as the holy Lord Siva forever, and then the sky will seem to you as a huge mountain, and the vast world will shrink to an atom.

CHAPTER XVI. EXTINCTION OF VIDYÁDHARA (CONTINUED).

1. Bhusunda continued:--As I was lecturing in this manner, the chief of the Vidáyadharas became unconscious of himself, and fell into the trance of sámadhi.

2. And although my repeated attempts, to awaken him from that trance state; he did not open his eyes to the sight lying before him, but was wholly absorbed in his nirvána trance.

3. He attained the supreme and ultimate state, and became enlightened in his soul; and made no other further attempt to know what he sought.

4. (Here Vasishtha said to Ráma). It is therefore, Ráma, that I related this narrative to show the effect of instruction in pure hearts, where it floats like a drop of oil on the surface of water.

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

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

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

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

9. First the seed ego, and then its branch of me or mineness, produce the endless leaves of our desires; and their sense of selfishness, is productive of the burdensome fruits of our sorrow and misery.

10. Then the Vidyádharma said; I understand, O chief of sages, that it is in this manner, that dull people also become long living in this world; and it is this true knowledge, which is the cause of the great longevity of yours and other sages.

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

12. Vasishtha said:--The chief of the birds of air, spoke to me in this manner on the summit of the Sumeru Mountain; and then held his silence like the mute clouds on the top of Rishyasringa chain.

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

14. I have thus related to you, O Ráma, the narration of the ancient bird, and the calmness which was attained by the Vidyádharma with little pain and knowledge. It is now the lapse of the long period of eleven great Yugas, since my previously mentioned interview with Bhusunda, the ancient chief of the feathered crow tribe.

CHAPTER XVII. LECTURE ON THE ANNIHILATION OF EGOISM.

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

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

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

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

5. After the stone of egoism is flung away, by the great force of the knowledge of Brahman only; we cannot say where this engine of the body is lost forever.

6. The meaning of ego is frost in the heart of man, and melts away under the sunshine of egolessness. It then flies off in vapor, and then disappears into nothing we know not where.

7. The ego is the juice of the inner part of the body, and the egolessness is the solar heat without. The former is sucked up by the latter, and forsakes the dried body like a withered leaf, and then flies off where we know not.
8. The moisture of egoism, being sucked up from the leafy body of the living, flies by the process of its suction by the solar heat, to the unknown region of endless vacuum.
9. Whether a man sleeps in his bed or sits on the ground, whether he remains at home or wanders on rocks, whether he wanders over the land or water, wherever he sits or sleeps or is awake or not:--
10. This formless egoism abides in it, either as gross matter or the subtle spirit, or in some state or other; which though it is afar from it, seems to be united with it.
11. Egoism is seated as the minute seed, in the heart of the Fig tree of the body; where it sprouts forth and stretches its branches, composing the different parts of the world.
12. Again the big tree of the body, is contained within the minute seed of egoism; which bursts out in the branches forming the several parts of the universe,
13. As the small seed is seen by everyone, to contain within it a large tree, which develops itself into a hundred branches, bearing all their leaves, flowers and abundance of fruits; so does the big body reside with the atomic seed of egoism, with all its endless parts of corporeal organs and mental faculties, which are discernible to the sight of the intelligent.
14. Egoism is not to be had in the body by reasoning, which points out the mind of everybody. To seek it in the sphere of the Empty Intellect; the seed of egoism does not spring from the heart of unreality, and the blunder of the reality of the world, is destroyed by the fire proceeding from the spiritual wisdom of the wise.

CHAPTER XVIII. DESCRIPTION OF THE UNIVERSAL SPHERE.

1. Vasishtha related:--There is never and nowhere an absolute death or total dissolution of the body together with the mind, soul and egoism; but it is the creation of the inward imagery of the mind, that is called its final release.
2. Look at these sights of the Meru and Mandára Mountains, which are shown before your presence. They are not carried to and fro to everybody, but are reflected in the minds of all like the flying clouds of autumn in the water of a river.
3. These creations are placed over and above and below and under one another, like the coatings of a plantain tree; and they are either in contact with or detached from one another like clouds in the sky.
4. Ráma said:--Sage, I do not fully comprehend the sound sense, of what you say by the words "Look at these flying sights" and therefore I ask you to explain this clearly unto me.
5. Vasishtha replied:--Know Ráma, that the life contains the mind, and the mind is the container of the worlds within it; as there are various kinds of trees and their several parts, contained in the core of a small berry.
6. After a man is dead, his vital airs fly to and unite with the etherial air; as the liquid water of streams flows to and mixes with the main ocean.
7. The winds of heaven then disperse on all sides, his vital airs together with the imaginary worlds of his lifetime, which existed in the particles of his vital breath.
8. I see the winds of heaven, carrying away the vital airs, together with their contents of the imaginary worlds; and filling the whole space of air with vital breath on all sides.
9. I see the Meru and Mandára Mountains, drifting with the imaginary worlds before me; and you also will observe the same, before the sight of your understanding.
10. The etherial airs are full with the vital airs of the dead, which contain the minute particles of mind in them; and these minds again contain the types of the worlds in them, just as the sesame seeds contain the oil in them.
11. As the etherial airs carry the vital airs, which are of the same kind with them; so are the vital breaths accompanied with particles of the mind. These again bear the pictures of the worlds in them, as if they are grafted upon them.
12. The same vacuum contains the whole creation and the three worlds with the earth and ocean, all which are carried in it, as the different odors are carried by the winds.
13. All these are seen in the sight of the understanding, and not by the vision of the visual organs; they are the portrayal of our imagination, like the fairy lands we see in our dreams before us.

14. There are many other things, more subtle than the visible atmosphere, and which owing to their existence in our desire or fancy only, are not carried upon the wings of the winds as the former ones.

15. But there are some certain truths, which are derived from the intellect, and are called intellectual principles, which have the power to cause our pleasure and pain, and lead us to heaven or hell.

16. Again our desires are as the shadows of cities, floating on the stream of life; and though the current of life is continually gliding away, yet the shadowy desires whether successful or not, ever remain the same.

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

18. Though the mind is ever fickle, changeable and forgetful in its nature; yet it never loses the false idea of the world which is inherent in it, as a pot removed to any place and placed in any state, never gets rid of its inner voidness.

19. So when the fallacy of the false world has taken possession of the deluded mind, it is equally impossible either to realize or set it at nothing, like the form of the formless Brahman.

20. Or if this world is a revolving body, carried about by the force of the winds; yet we have no knowledge of its motion, as when sitting quiet in a boat, though carried afar to the distance of miles by the tide and winds.

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

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

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

24. Again a trifle is taken as too much, by those who are ignorant of its insignificance; as the learned in the error of their judgement, mistake this imaginary world as a preparation to their future happiness or misery.

25. The inward belief of something as real good, and of another as positive evil, is a mistake common to the majority of mankind, and to which the learned also are liable, in their conduct in this world.

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

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

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

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

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

31. As the man having his sight, sees the image of something reflected in a mirror, which the blind man does not; so the wise man sees the world in Brahman, which the ignorant does not perceive.

32. The world is nothing except the union of the four categories of time, space, action, and substance; and egoism being no way distinct from the attributes of the world, exists in God who contains the whole in Himself.

33. Whatever lesson is taught to anybody by means of a parable, know that the simile relates to some particular property of the compared object and not in all respects.

34. Whatever is seen to be moving or unmoving here in this world; is the expanded body of the living soul, without any alteration in its atomic minuteness.
35. Leaving the intelligence aside and taking the force only, we find no difference of this physical force from the giver of the force.
36. Again whatever alteration, is produced in the motion or choice of anything or person, at anytime or place or in any manner; is all the act of that Divine Intellect.
37. It is the intellect which infuses in the mind the power of its choice, volition, imagination and the like; because none of these can spring as a sprout in the mind, which is without intelligence and without an intelligent cause of it.
38. Whatever desires and fancies, rise in the minds of the unenlightened; are not of the nature of the positive will or decree of the Divine Mind, owing to the endless variety and mutuality of human wishes.
39. The desires rising in the minds of the enlightened, are as they were no desires and never had their rise; because.—
40. All thoughts and desires being groundless, they are as false as the idle wishes of children; for who has ever obtained the objects of his dream?
41. Sankalpa with its triple sense of thought, desire, and imagination, is impressed by the intellect on the living soul from its past reminiscence; and though we have a notion of this ideal soul, yet it is as untrue and unsubstantial as a shadow; but not so the original Intellect, which is both real and substantial.
42. He who is freed from the error of taking the unreal world for real, becomes as free as the god Siva himself; and having got rid of the corporeal body, becomes manifest in his spiritual form.
43. The imagination of the ignorant, whirls about the worlds, as the wind hurls the flying cotton in the air; but they appear to be as unmoved as stones to the wise, who are not led away by their imagination.
44. So there are multitudes of worlds, amidst many other things in the vast womb of vacuum which nobody can count. Some of which are united with one another in groups, and others that have no connection with another.
45. The Supreme Intellect being all in all, manifests itself in endless forms and actions, filling the vast space of infinity. Some of which are as transient as raindrops or bubbles in air and water, which quickly burst out and disappear; and others appearing as the great cities, situated in the heart of the Infinite One.
46. Some of these are as durable as rocks, and others are continually breaking and wearing out; some appearing as bright as with their open eyes, and others as dark as with their closed eyelids. Some of these are luminous to sight and others hidden under impenetrable darkness. Thus the heart of the intellect resembling the vast expanse of the ocean, is rolling on with the waves of creation to all eternity.
47. Some though set apart are continually tending towards another; as the waters of distant rivers are running to mix with those of seas and ocean; and as the luminous bodies of heaven, appearing together to brighten its sphere.

CHAPTER XIX. THE FORM OF VIRÁJ OR THE ALL COMPREHENDING DEITY.

1. Ráma said:--Tell me sage, regarding the nature of the living soul, and the manner of its assuming its different forms; and tell me also its original form, and those which it takes at different times and places.
2. Vasishtha replied:--The infinite intelligence of God, which fills all space and vacuum; takes of its own will a subtle and minute form, which is intelligible under the name of Intellect; and it is this which is expressed by the term living soul (jīva).
3. Its original form is neither that of a minute atom, nor a bulky mass; not an empty voidness, nor anything having its solidity. It is the pure intellect with consciousness of itself. It is omnipresent and is called the living soul.
4. It is the minutest of the minute, and the hugest of the huge. It is nothing at all, and yet the all, which the learned designate as the living soul.
5. Know it as identical with the nature, property and quality, of any object whatever that exists anywhere. It is the light and soul of all existence, and identical with all, by its absorbing the knowledge of everything in itself.

6. Whatever this soul thinks in any manner, of anything at any place or time, it immediately becomes the same by its notion thereof.
7. The soul possesses the power of thinking, as the air has its force in the winds; but its thoughts are directed by the knowledge of things, and not by the guidance of anyone, as the appearance of ghosts to children.
8. As the existent air appears to be nonexistent, without the motion of the wind; so the living soul desisting from its function of thinking, is said to be extinct in the Supreme Deity.
9. The living soul is misled to think of its individuality as the ego, by the density or dullness of its intellect; and supposes itself to be confined within a limited space of place and time, and with limited powers of action and understanding.
10. Being thus circumscribed by time and space, and endowed with substance and properties of action etc., it assumes to itself an unreal form or body, with the belief of its being or sober reality.
11. It then thinks itself to be enclosed in an ideal atom; as one sees himself in his dream to be involved in his unreal death.
12. And as one finds in its mind his features and the members of his body, to another form in his dream; so the soul forgets her intellectual entity in her state of ignorance, and becomes of the same nature and form, as she constantly thinks upon.
13. Thinking itself to be thus transformed to a gross and material form, as that of Viráj the macrocosm; it views itself as bright and spotted, as the disc of the moon with the black spot upon it.
14. It then finds in its person resembling the lunar disc, the sudden union of the five senses of perception, appearing in him of themselves.
15. These five senses are then found to have the five organs of sensation for their inlets, by which the soul perceives the sensation of their respective objects.
16. Then the Purusha or First Male power known as Viráj, manifests himself in five other forms said to be the members of his person; and these are the sun, the sides, water, air, and the land, which are the objects of five senses said before. He then becomes of endless forms according to the infinity of objects of his knowledge. He is thus manifested in his objective forms, but is quite unknown to us in his subjective or causal form, which is unchangeable and undecaying.
17. He sprang up at first from the Supreme Being, as its mental energy or the mind; and was manifest in the form of the calm and clear firmament, with the splendor of eternal delight.
18. He was not of the five elemental form, but was the soul of the five element, he is called the Viráj Purusha, the macrocosm of the world, and the Supreme Lord of all.
19. He rises spontaneously of himself, and then subsides in himself; he expands his own essence all over the universe, and at last contracts the whole in himself.
20. He rose in a moment with his power of volition, and with all his desires in himself. He rises of his own will at first, and after lasting long in himself, dissolves again in himself.
21. He is the same one with the mind of God, and he is the great body of the material world; and his body is called the container of the eight elementary principles, as also the spiritual-form.
22. He is as the subtle and gross air, manifest as the sky, but invisible as the subtle ether. He is both within and as well as without everything, and is yet nothing in himself.
23. His body consists of eight members, namely the five senses, the mind, the living principle and egoism, together with the different states of their being and not being.
24. He (in the form of Brahmá), sang at first the four Vedas with his four mouths. He determined the significations of words, and it was he who established the rules of conduct, which are in fashion to this time.
25. The high and boundless heaven, is the crown of his head; and the lower earth is the footstool of his feet. The unbounded sky is his large belly, and the whole universe is the temple over his body.
26. The multitudes of worlds all about, are the members of his body on all sides. The waters of seas are the blood of the scars upon his body. The mountains are his muscles, and the rivers and streams are the veins and arteries of his body.

27. The seas are his blood vessels, and the islands are the bonds round his persons. His arms are the sides of the sky, and the stars are the hairs on his body.
28. The forty-nine winds are its vital airs. The orb of the sun is its eyeball, while its heat is the fiery bile inside its belly.
29. The lunar orb is the sheath of his life, and its cooling beams are the humid humours of his body. His mind is the receptacle of his desires, and the core of his soul is the ambrosia of his immortality.
30. He is the root of the tree of the body, and the seed of the forest of actions. He is the source of all existence, and he is as the cooling moonlight diffusing delight to all beings by the healing beams of that balmy moon planet oshadhisa. (lord of medicinal herbs)
31. The orb of the moon, is said in the scriptures as the lord of life, the cause of the body and thoughts and actions of all living beings.
32. It is from this moon like Viráj, that contains all vitality in himself, that all other living beings in the universe take their rise. Hence the moon is the container of life, mind, action and the sweet ambrosia of all living beings.
33. It is the will or desire of Viráj, that produced the gods Brahmá, Vishnu, and Siva from himself; and all the celestial deities and demons, are the miraculous creation of his mind.
34. It is the wonderful nature of the intelligent Intellect, that whatever it thinks upon in its form of an infinitesimal atom, the same appears immediately before it in its gigantic form and size.
35. Know Ráma, the whole universe to be seat of the soul of Viráj; and the five elements to compose the five component parts of his body.
36. Viráj that shines as the collective or Universal Soul of the world, in the bright orb of the moon, diffuses light and life to all individuals by spreading the moonbeams which produces the vegetable food for the support and sustenance of living beings.
37. The vegetable substances, which supply the animal bodies with their sustenance; and thereby produce the life of living beings; produce also the mind which becomes the cause of the actions and future births of persons by its efforts towards the same.
38. In this manner a thousand Viráts and hundreds of Mahákalpa periods have passed away; and, there many such still existing and yet to appear, with varieties of customs and manners of peoples in different ages and climates.
39. The first and best and supremely blessed Virát Purusha, resides in this manner of our conception of him, and indistinct in his essence from the state of transcendent divinity; with his huge body extending beyond the limits of space and time.

CHAPTER XX. LECTURE ON THE EXTINCTION OF THE LIVING SOUL.

1. Vasishtha continued:--This Virat Purusha is a volitive principle; and whatever he wills to do at anytime, the same appears instantly before him in its material form of the five elements.
2. It is this will, O Ráma! that the sages say to have become the world; because by its being intent upon producing the same, it became expanded in the same form.
3. Viráj is the cause of all things in the world, which came to be produced in the same form as their material cause.
- 4 As the great Viráj is collectively the aggregate of all souls, so is he distributed likewise into the individual soul of everybody.
5. The same Viráj is manifest in the meanest insect as also in the highest Rudra, in a small atom as in the huge hill, and expands itself as the seed vessel to a very large tree:
6. The great Viráj is himself the soul of every individual, from the creeping insect to the mighty Rudra of air; and his infinite soul extends even to atoms, that are sensible and not insensible of themselves.
7. In proportion as Viráj expands and extends his soul to infinity, so he fills the bodies of even the microscopic atoms with particles of his own essence.
8. There is nothing as great or small in reality in the world, but everything appears to be in proportion as it is filled and expanded by the Divine Spirit.

9. The mind is derived from the moon, again the moon has sprang from the mind; so does life spring from life and the fluid water flows from the congealed snow and ice and vice versa.

10. Life is but a drop of the seminal fluid, distilled as a particle by the amorous union of parents.

11. This life then reflects in itself, and derives the properties of the soul, and becomes like it in the fulness of its perfections.

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

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

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

15. But being harassed by the frost of ignorance, and confined to the objects of sense, the living soul is blinded of its consciousness and is converted to the breathing soul or vital life, and so loses the sight of its proper course.

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

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

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

CHAPTER XXI. WHAT CONSTITUTES TRUE KNOWLEDGE.

1. Vasishtha Continued:--The wise man must always conduct himself wisely, and not with mere show or affectation of wisdom; because the ignorant even are preferable to the affected and pretended lovers of learning.

2. Ráma rejoined:--Tell me sage, what is meant by true wisdom, and by the show or affectation of it; and what is the good or bad result of either?

3. Vasishtha replied:--He who reads the scriptures, and practices his learning as a practitioner for earning his livelihood, without endeavouring to investigate into the principles of his knowledge, is called a friend to learning.

4. Whose learning is seen to be employed in busy life only, without showing its true effect in the improvement of the understanding; such learning being but an art or means of getting a livelihood, its possessor is called a fellow of learning.

5. He who is satisfied with his food and dress only, as the best gain of his learning; is known as an amateur and novice in the art of explaining the scriptures.

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

7. The knowledge of the soul, is reckoned as the true knowledge. All other knowledge is merely a semblance of it, being void of the essential knowledge.

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

9. Ráma, you must not rest here with your heart's content, unless you can rest in the peace of your mind, with your full knowledge of the knowable one. You must not remain like a novice in learning, in order to enjoy the fruitions of this painful world.

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

CHAPTER XXII. YOGA CONDUCTIVE TO HAPPINESS OR WAY TO HAPPINESS.

1. Vasishtha resumed:--The man who by his knowledge of the knowable one, has placed his reliance in him; who has set his mind to its pristine purity, by cleansing it from its worldly propensities, and has no faith in the merit of acts; is one who is called the truly wise.
2. The learned who knowing all kinds of learning, and being employed in acts, yet observe their indifference in everything, are called to be truly wise.
3. He whose heart is observed by the wise, to retain its detachment in all his acts and efforts; and whose mind is unaffectedly calm and quiet at all times; is said to be the truly wise man.
4. The sense of one's liberation from the doom of birth and death, is the true meaning of the word knowledge; or else the art of procuring simple food and raiment, is the practice of cunning fellows only.
5. He is styled a wise man who having fallen in the current of his transactions, remains without any desire or expectation, and continues with as vacant a heart as the empty air.
6. The accidents of life come to pass, without any direct cause and to no purpose; and what was neither present nor expected, comes to take place of its own accord.
7. The appearance or disappearance of an event or accident proceeds from causes quite unknown to us, and these afterwards become causes of the effects produced by them.
8. Who can tell what is the cause of the absence of horn in rabbits, and the appearance of water in the mirage, which cannot be found out or seen at the sight of those objects.
9. Those who explore in the causality of the want of horns in rabbits, may well expect to embrace the necks of the sons and grandsons of a barren woman.
10. The cause of the appearance of the unreal phenomena of the world to our sight, is no other than our want of right sight, which presents these phantoms to our view; and which disappear at a glance of our acute vision (of reason).
11. The living soul appears as the Supreme Spirit, when it is viewed upon by the sight of our blind intellect; but no sooner does the light of Divine Intellect dawn in our minds, than the living or animal soul shrinks into nothing.
12. The insensible and unconscious Supreme Soul, becomes awakened to the state of the living soul; just as the potential mango of winter, becomes the positive mango fruit in the pleasant spring.
13. The intellect being awakened, becomes the living soul; which in its long course of its living, becomes worn out with age and toil, and passes into many births in many kinds of beings.
14. Wise men that are possessed of their intellectual sight, look internally within themselves in the recesses of their hearts and minds; without looking at the lookables without, or thinking of anything or many efforts whatever; but move on with the even course of their destiny, as the water flows on its course to the ocean of eternity.
15. They who have come to the light of their transcendent vision, fix their sight to brighter views beyond the sphere of visibles; and discern the invisible exposed to their view.
16. They who have come to the vision of transcendent light, have their slow and silent motion like that of a hidden water course; owing to their heedlessness of everything in this world.
17. They who are regardless of the visibles and thoughtless of the affairs of the world, are like those that disentangled from their snares; and they are truly wise, who occupy themselves with their business as freely, as the free airs of heaven gently play with and move the leaves of trees.
18. They who have come to sight of the transcendent light, across the dizzy scenes of mortal life; are not restricted to the course of this world, as seafarers are not to be pent up in shallow and narrow pools and streams.
19. They that are slaves of their desire, are bound to the bondage of works ordained by law and scriptures; and thus pass their lives in utter ignorance of truth.
20. The bodily senses fall upon carnal pleasures, as vultures pounce upon rotten dead flesh. Curb and retract them therefore with diligence, and fix your mind to meditate on the state of Brahmán and the soul.

21. Know that Brahman is not without the creation, as no gold is without its form and reflection; but keep yourself clear from thoughts of creation and reflection, and confine your mind to the meditation of Brahman, which is filled with perfect bliss.
22. Know the nature of Brahman to be as inscrutable, as the face of the universe is indiscernible, in the darkness of the chaotic state at the end of a Yuga age; when there was no appearance of anything, nor distinction of conduct and manners.
23. And the elements of production existing in the consciousness of divine nature, were in their quiescent agitation in the Divine Spirit; as the movements of flimsy vapors amidst the darkness of an immovable and wide spreading cloud.
24. And as the particles of water are in motion, in a still pond and in the standing pool; so are the changing thoughts of the changeless soul, and so the motions of the element bodies in the unchanging essence and nature of God.
25. As the universal and undivided sky and space, take the names of the different sides of heaven; so the undivided and partless Brahman, being one and same with the creation, is understood as distinct and different from it.
26. The world contains the egoism, as the ego contains the world in it. They contain the one within the other, as the covering layers of the plantain tree contain and are contained under one another.
27. The living soul (jīva) being possessed of its egoism, sees its internal world, through the openings of the organs of sense, as lying without it; in the same manner, as the mountains look upon the lakes issuing out of its caverns, as if they were outward things altogether.
28. So when the living soul sees itself by mistake, to anything in the world; it is the same as one takes a ball or bar of gold, for an ornament which was or is to be made of it.
29. Hence they that are acquainted with the soul, and are liberated in their lifetime; never think themselves to be born or living or dying at anytime.
30. Those that are awakened to the sight of the soul, are employed in the actions of life without looking at them; just as a house-holder discharges his domestic duties, while his mind is fixed at the milk pot in the cowstall.
31. As the god Virāj is situated with his moonlike appearance, in the heart of the universal frame, so does the living soul reside in the heart of every individual body like a little or large dew drop, according to the smallness or bigness of the corporeal body.
32. This false and frail body believed to be a solid reality, on account of its tripartite figure; and is mistaken for the ego and soul, owing to the intelligence that is displayed and dwells in it.
33. The living soul is confined like a silkworm, in the cell of its own making Karma-Kosha, by acts of its past life, and resides with its egoism in the seed of its parents, as the floral fragrance dwells in the honey cups of flowers.
34. The egoism residing in the seminal seed, spreads its intelligence throughout the body from head to foot; as the moonbeams are scattered throughout the circumference of the whole universe.
35. The soul stretches out the fluid of its intelligence, through the openings of its organs of sense; and this being carried to the sides through the medium of air, extends all over the three worlds, as the vapor and smoke fill and cover the face of the sky.
36. The body is full of sensibility, both in its inner as well as outer parts; but it is in the cave of the heart, where our desires and egoism are deeply seated.
37. The living soul is composed of its desires only, and consists of and exists under its hearty wishes alone. The same soon come out of themselves from within the heart, and appear on the outside in the outward conduct of the person.
38. The error of egoism is never to be suppressed, by any other means whatsoever; save by one's unmindfulness of himself, and the fulness of divine presence in his calm and quiet soul.
39. Though dwelling on your present thoughts, yet you must rely in your reflection of the empty Brahman; by the speedy suppression of your egoism by degrees and your self-control.
40. They who have known the soul, manage themselves here without fostering their earthly thoughts anymore; and remain as silent images of wood, without looking at or thinking of anything at all.

41. He who has less of earthly thoughts in him, is said to be liberated in the world; and though living in it, he is as clear and free in his mind as the open air.
42. The egoism which is bred in the heart, grows into intelligence extending from head to foot; and circulates throughout the whole body, as the sunbeams pervade all over the sphere of heaven.
43. It becomes the sight of the eyes, the taste of the tongue and hearing in the ears. Then the five senses being fastened to the desires in the heart, plunge the ego into the sea of sensuality.
44. Thus the omnipresent intellect, becomes the mind after losing its purity; and is employed with one or other of the senses, as the common moisture of the earth, grows the sprout to in the spring season.
45. He who thinks on the various objects of the senses, without knowing their unreality and the reality of the only one; and does not endeavour for his liberation here, has no end of his troubles in life.
46. That man reigns as an emperor, who is content with any kind of food and clothing; and with any sort of bedstead at any place.
47. Who with all his desires of the heart, is indifferent to all the outward objects of desire; who with his vacant mind is full with his soul, and being as empty vacuum is filled with the breath of life.
48. Who whether he is sitting or sleeping, or going anywhere or remaining unmoved, continues as quiet as in his sleeping state; and though stirred by anyone, he is not awakened from his slumber of nirvāna, in which his mind and its thoughts, are all drowned and have become extinct.
49. Consciousness though common to all, resides yet in each heart, like fragrance in flowers and flavor in fruits.
50. It is self-consciousness only, that makes an individual person, and its extinction is said to form the wide world all about; but being confined to the soul or one's self, it vanishes the sight of the world from view.
51. Be unconscious of the objects on earth; and remain insensible of all your prosperity and affluence. Make your heart as hard as impenetrable as stone, if you will be happy forever.
52. O righteous Rāma! convert the feeling of your heart to unfeelingness, and make your body and mind as insensible as the hardest stone.
53. Of all the positive and negative acts, of the wise and unwise sets of men, there is nothing that makes such a marked difference between them, as those proceeding from the desire of the one, and those from want of the desire of the other.
54. The result of the desired actions of the unwise, is their stretching out of the world before them (as repeated births); while that of the acts done without desire by the wise, serves to put an end to the world (of repeated births) before them.
55. All visibles are destructible, and those that are destroyed come to be renewed to life; but that which is neither destroyed nor resuscitated, is yourself, your very soul.
56. The knowledge of existence (of the world), is without its foundation; and though it is thought to be existent, it is not found to be so in reality; it is as the water in the mirage, which does not grow the germ of the world.
57. The right knowledge of things, removes the thought of egoism from the mind; and though it may be thought if in the mind, yet it takes no deep root in the heart, as the burnt seed or grain does not sprout forth in the ground.
58. The man that does his duties or not, but remains passionless and thoughtless and free from frailty; has his rest in the soul, and his nirvāna is always attendant upon him.
59. Those who are saintly calm and quiet by the control of their mind, and by suppression of the bonds (desires) for enjoyments; but not having weakened (governed) their natures, have in their hearts a mine of evils.
60. The wise soul is full of light like the cloudless sky, and is distinguished from others by its brightness; but the same soul which is alike in all, appears as dim as the evening twilight in the ignorant.

61. As a man seated in this place, sees the light of heaven, was coming to him from a great distance, and filling the intermediate space; so the light of the Supreme Soul fills and reaches to all.

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

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

CHAPTER XXIII. STORY OF PIOUS BRAHMAN & HIS NIRVÁNA EXTINCTION.

1. Vasishtha said:--(I have delivered to you my lectures) on dispassionateness, renunciation and renunciation of worldly desires; rise therefore and go beyond the material world after the example of one Manki.

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

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

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

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

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

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

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

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

10. The sunbeams seen to pour down fire on earth, and melt down the core of my body and bones; as they have been drying up the leaves and igniting the forest trees.

11. Therefore it is necessary for me to go to that distant hamlet, to relieve the weariness of my journey, and recover my strength and spirits for travelling onward.

12. So saying, he was about to proceed towards the village, which was a habitation of the low caste Kirátas, when I interrupted him by saying:--

13. Vasishtha said:--I salute you, O you passenger of the sandy desert, and may all be well with you, that are my fellow traveller on the way, and are so good looking and passionless:

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

15. You can have no rest at the abode of the vile people in that distant village, which is mostly peopled by the Pamara villains; as thirst is not appeased, but increased by a drink of salty water.

16. These huts and hamlets shelter the cowardly cowherds (Pallava Gopas) under them, and them that are afraid to walk in the paths of men, as the timid deer are averse to wander beyond their own track.

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

18. Their manliness consists in the emotions of their passions and affections, and in exhibitions of the signs of their desire and aversion, and they delight mostly in actions that appear pleasant at the time being or present moment.

19. As there is no appearance of a body of rainy clouds, over the dry and parched lands of the desert, so there is no shadow of pure and cooling knowledge ever stretched out on the minds of these people.

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

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

22. Again these villainous villagers are as rude as the rough winds, which are blowing with gusts of dust amidst the shattered huts, built with grassy turfs and tufts of the dried leaves of trees.

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

24. The traveller said:--Who are you sage, with your magnanimous soul, that seems to me to be full and perfect in yourself, and full of the Divine Spirit in your soul? You look at the bustle of the world, as a passer is unconcerned with the commotion of the villages beside his way.

25. Have you drunk the ambrosial nectar of the gods, that gave you the divine knowledge and are infused with the spirit of the sovereign Viráj, that is quite apart from the fullness of space it fills, and is quite full with its entire voidness.

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

27. It is quiet and fair, shining and yet unseen. It is inert and yet full of force and energy. It is inactive with all its activity and action; and such soul is yours.

28. Though now journeying on earth, you seem to range far above the skies; you are supportless, though supported on a sound basis.

29. You are not stretched over the objects, and yet no object exists without you. Your pure mind like the beautiful orb of the moon, is full of the nectarious beams of immortality.

30. You shine as the full-moon, without any of her digits or blackish spots in you. You are cooling as the moonbeams, and full of ambrosial juice as the disc of that watery planet.

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

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

33. I have made very long journeys, and seen many holy places in my travels all about; and have now after long turned my course to revisit my native home.

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

35. O sage, please give me now a true account of yourself, as the minds of holy men are as deep and clear as clear lakes.

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

37. Hence I hope sage, that you will kindly remove the error, which is born in me by my ignorance of the delusions of this tempting world.

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

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

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

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

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

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

CHAPTER XXIV. INDIFFERENCE OF MANKI TO WORLDLINESS.

1. Vasishtha Said:--Being thus approached by me, Manki fell at my feet; and then shedding the tears of joy from both his eyes, spoke to me on our way, with due respect.

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

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

4. Repeated births and deaths, and the continued rotations of pleasure and pain, are all to be accounted as painful, on account of their ending in pain.

5. And because pleasure leads to greater pain, it is better, O sage, to continue in one's pain. The sequence of fleeting pleasure being but lasting pain, it is to be considered as such even as long as it lasts.

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

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

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

9. My wicked and crooked thoughts are as the brambles of creeping and thorny plants, and my life is a weary and dreary maze, as a dark and dismal night.

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

11. All our present acts are drowned in those of our past lives, and like withered trees bear no flower or fruit in our present life; and actions done with desire, end with the gain of their transitory objects.

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

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

14. Fortune makes the brave and fortunate people, fail sometimes in the hands of foes; as the man ardent with the desire of gems in his mind, is tempted to catch the Naga serpents with shining gems on its hood, lying in dark caves.

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

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

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

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

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

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

21. This want of sight or disregard of the scriptures, leads to our blindness by lighting our desires, and by blinding our understanding;--

22. Therefore tell me sage, what am I to do in this difficulty, and what is it that may lead to my chief good, that I am asking you to relate?

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

CHAPTER XXV. VASISHTHA'S ADMONITION TO MANKI.

1. Vasishtha said:--Consciousness, their reflection, the desire of having them, and their imagination, are the four roots of evil in this world; and though these words are meaningless, yet considerable sense is attached to them; as the four sources of knowledge.

2. Know that knowledge is their reflection also, which is the seat of all evils; and all our disasters proceed from that, as thickly as vegetation springs out of the spring juice.

3. Men clothed in the robes of their desires, walk in the dreary paths of this world, with very many varieties of their actions, as there are circles drawn under a circles.

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

5. Our various desires, are the growers of the very many thorny plants and brambles in the world; as the spring sap is the cause of growing the thick clumps of plantain trees.

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

7. There is nothing in existence except the clear and empty intellect, as there is nothing in the boundless sky, beside the hollow voidness of the air.

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

9. He is seen (in spirit) without being seen, and is lost upon being seen (by visual sight). On looking to it an unreal or evil spirit appears to sight instead of the true and holy spirit, like ghosts and demons appearing before children.

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

11. As an earthen ware cannot be without its earth; so all intelligent beings, are never devoid of their intelligence or the intellect.

12. Whatever is known by the understanding, is said to be our knowledge; but the understanding has no knowledge of the unknowable, nor want of understanding can have any knowledge, owing to their opposite natures.

13. As there is the same relation of knowledge between the the looker, his seeing and sight; so it is omniscience of Brahman which is the only essence, all else is as nothing as an aerial flower which never exists.

14. Things of the same kind carry a relationship to one another, and readily unite in one; so the world being alike to its idea, and all ideas being alike to the eternal ideas in the mind of God. The world and the Divine Mind, are certainly the same thing and no other.

15. If there be no knowledge or idea of wood and stone in us, then they would be the same as the nonexistent things of which we have no idea.
16. When the outward and visible features of things, are so exactly similar to the ideas and knowledge of them that we have in our minds; therefore they appear to be no other than our ideas or knowledge of them.
17. All visible appearances in the universe, are only the outstretched reflections of our inner ideas. Their fluctuation is as that of the winds, as their motion is as that of the waters in the ocean.
18. All things are mixed together with the omnipresent spirit, as a log of wood is covered over by lac-dye; both of which appear to be mixed together to the unthinking, but both are taken for the one and same thing by the thinking part of mankind.
19. The idea of reciprocity is unity, and the knowledge of mutuality is union also; such as the interchange of water and milk, and so the correlation of vision and visibles; and not as the union of the wood and lac-dye with one another.
20. The knowledge of one's egoism is his bondage, and that of his egolessness is his emancipation from it. Thus one's imprisonment in and freedom from the confines of his body and the world; being both under his subjection, why is it that he should be negligent to cause himself to be freed from his perpetual bondage?
21. Like our sight of two moons in the sky, and our belief of water in the mirage, we believe in the reality of our egoism, which is altogether an unreality.
22. The disbelief in one's self or his egoism, removes his me or selfishness also; and it being possible to everyone to get rid of them, how is it that he should be ignorant of it?
23. Why do you maintain your egoism only, to be confined in the cell of your body, like a plum drowned in a cup of water, or like the air confined in a pot? Your relation to God is to be no other but like himself and to be one with him, is to have the reciprocal knowledge of yourself in the likeness of God.
24. It is said that the want of reciprocal knowledge, makes the union of two things into one; but this is wrong in both ways, because neither does any dull material thing or any spiritual substance, lose its own form.
25. Neither is force converted into inertness, from the indestructibility of their nature, and whenever the spiritual is seen or considered as the material, it becomes a duality, and there is no unity in this view of the two.
26. Thus men being under the influence of their desires, and harassed by their vanities of various kinds are going on downward still, as a stone torn from the head of a cliff, falls from precipice to precipice headlong to the ground.
27. Men are as straws carried here and there by the current of their desire, and whirled about in its eddy; they are overtaken by and overwhelmed in an endless series of difficulties which are impossible for me to number.
28. Men being cast like a ball flung from the palm of fate, are hurried onward by their ardent desires till they are hurled headlong into the depth of hell; where being worried and worn out with hell torments, they take other forms and shapes after lapses of long periods.

CHAPTER XXVI. MANKI'S ATTAINMENT OF FINAL EXTINCTION

1. Vasishtha said:--Thus the living soul, being fallen in the mazy path of this world, is encompassed by disasters and accidents as countless as the microscopic organisms which are generated in the rainy season.
2. All these accidents though unconnected with one another, follow yet so fast and closely upon each other, as the detached stone lying scattered and close together in the rocky desert, and linked in a lengthening chain of thought in the mind of man.
3. The mind blinded of its reason, becomes a wilderness overgrown with the tree of its disasters, and yet appearing to be smiling as a spring grove before men, by its pretended merriment and good humour.
4. O how pitiable are all those beings! Who being bound to their subjection to hope, are subjected to diverse states of pain and pleasure, in their repeated births in various forms on earth.
5. Alas for those strange and abnormal desires, which subject the minds of men, to the triple error of taking the nonexistent to be actually present before them.

6. Those who have known the truth, are delighted in themselves, they are immortal in their mortal life, and are diffusers of pure light all about them. What then is the difference between the wise sage who is coldly detached in all respects, and the cooling moon?
7. What is the difference between a whimsical boy and a covetous fool, who desires anything whatever at hand without any consideration of the past and future?
8. What is the difference between the greedy fool and voracious fish or whale, that devour the alluring bait of pleasure or pain; and will not give up the line until they are sure to give up their lives for the same?
9. All our earthly possessions whether of our bodies or lives, our wives, friends and properties, are as frail as a brittle plate made of sand, which no sooner it is dried and tried than it crumbles and breaks to pieces.
10. O my soul! You may forever wander, in hundred of bodies of various forms in repeated births; and pass from the heaven of Brahmá to the highest sphere of Brahma; yet you can never have your tranquility, unless you attain the steady detachment of your mind.
11. The ties and bondage of the world, are dispersed by mature introspection into the nature of things; as the uneven ruggedness of the road, does not stop the course of the wayfarer walking with his open eyes.
12. The negligent soul becomes a prey to desire and unruly passions, as the heedless passenger is caught in the clutches of demons; but the well-guarded spirit is free from their fright.
13. As the opening of the eyes, presents the visibles to sight; so does the waking consciousness introduce the ego and phenomenal world into the mind.
14. And as the shutting of the eyelids, shuts out the view of the visible objects from sight; so, O destroyer of enemies, the closing of consciousness, puts out the appearance of all sights and thoughts from your eyes and mind.
15. The sense of the existence of the external world, together with that of one's ego or self-existence, is all unreal and empty. It is consciousness alone that shows everything in itself and by the fluctuation of its mistaken wanderings; as the motion of winds displays the variegated clouds in the empty air.
16. It is the divine consciousness only, which exhibits the unreal phenomena as real in itself, without creating anything apart or separate from its own essence; in the same manner as earth or any metal produces a pot or a jar out of itself, and which is no wise distinct or separate from its substance.
17. As the sky is only a voidness, and the wind is a mere fluctuation of air; and as the waves are composed of nothing but water; so the world is no other than a phenomenon of consciousness.
18. The world exists undivided in the bas-relief of consciousness, and without a separate existence of its own apart or disjoined in any part, from its substance or substratum of the conscious soul, which is as calm and clear as the empty air, and the world resembles the shadow of a mountain in the surface of water, or a surging wave rising on the surface of the sea.
19. There rises a calm coolness in the souls of wise and unexcitable sages, when the shining worlds appear as the cooling moonbeams falling on the internal mirror of their minds.
20. How is it and by what means and in what manner, is this invisible supreme light, produced in the calm and quiet and all pervading auspicious soul, amidst the empty expanse of the universe?
21. That essence which is expressed by the term Brahman, forms the essential nature and form of everything besides; and the same is permeated throughout all nature, except where it is obstructed by some preventive cause or other.
22. Anything which presents a hindrance to this, and whatever is preventive of the permeation of divine essence, is a nothing in nature like a sky flower, which is nothing at all in the clouds.
23. The wise man sits quietly like a stone, without the action of even his inner and mental faculties; because the Lord is without the reflection or sensation of anything, and without birth or decay at anytime.

24. He who remains insensible and unconscious of everything, like the empty state of the open sky; arrives by his constant practice to his state of sound sleep or trance without the disturbance of dreams.
25. But how is it to be known that the world is the mere thought or will of the Divine Mind? Where to it is said: It is the creative power of Brahman's thought of forming the wonderful world in his mind, without the aid of any tool or instrument or means or ground for its construction? Hence the world is merely an ideal and nothing real, nor is there any cause or creator of it whatsoever.
26. As the Lord stretches out the world in his thought, he or it instantly becomes the same; and as the Lord is without any visible form, so this seeming world has no visible nor material form whatever; nor is there any framer of what is simply an ideal.
27. So all men are happy or unhappy, as they think themselves to be one or the other in their minds. They all abide in the same Universal Soul, which is common to all; and yet believe themselves everyone of his own kind in his mind.
28. Therefore it is as vain to view anything, or any intellectual being, in the light of an earthly substance, as it is false to take the imaginary hills of one's dream, in the light of their being real rocks situated on earth.
29. By assigning egoism to one's self, he becomes subject to error and change; but the lack of egoism, places the soul to its unchanging identity and tranquility.
30. As the meaning of the word bracelet, is nothing different from the gold (of which it is made); so the sense of your false egoism, is no other than that of the tranquil soul.
31. The tranquil sage, that is calm and sober minded as a silent muni, is no voluntary actor of any act, although he may be physically employed in his active duties; and the quiet saint carries with him an empty and careless mind, although it may be full of learning and wisdom.
32. The wise man manages himself as a mechanical figure or puppet, never moving of its own motion but moving as it is moved, and having no impulse of his desire within him, he sits as quiet as a doll without its mobility.
33. The wise man that knows the soul, is as quiet as a babe sleeping in a swinging cradle, and which is moved without moving itself; or he moves the members of his body like a baby, without having any cause for his doing so.
34. The soul that is intent on the thought of the one (Supreme) only, and is as calm and quiet as the infinite spirit of God; becomes unconscious of itself and all other things, together with all its objects of desire, and expectations of its good and bliss.
35. He that is not the viewer himself, nor has the view before him, and is exempt from the triple condition of the subjective, objective, and action; can have no object in his view; which is concentrated in the vision of the invisible one.
36. Our view or regard of the world, is our strict bondage, and disregard of it, is our perfect freedom. He who rests therefore in his disregard of whatever is expressed by words, has nothing to look after or desire.
37. Say, what is it that is ever worth our looking after, or worthy of our regard; when these material bodies of ours, are as evanescent as our dreams, and our self-existence is a mere delusion.
38. Therefore the wise man rests only in his knowledge of the true one, by subjection of all his efforts and desires, and suppressing all his curiosity; and being devoid of all knowledge, save that of the knowable one.
39. Hearing all this, Manki was released from his great error; as a snake gets loose from its skin by which it has been fast bound.
40. He retired from there to a mountain, on which he remained in his deep meditation for a hundred years; and discharged the duties that occurred to him of their own accord, without his retaining any desire of anything.
41. He resides there still, unmoved and insensible as a stone, quite detached in all his senses and feelings, and wakeful with his internal sensibility by the light of his yoga contemplation.
42. Now Ráma, enjoy your peace of mind, by relying in your habit of reasoning and discrimination. Do not corrupt your understanding, under the fits of your passion; nor let your mind turn to its fickleness like a fleeting cloud, in the unrainy season of autumn.

CHAPTER XXVII. SERMON ON THE SUPERIOR SORT OF YOGA MEDITATION.

1. Vasishtha continued:--Be dead to your sensibility, and retain the tranquility of your soul, by conforming with whatsoever you get or is meted out to your lot; or else the fair will appear as foul, as a pure crystal shows itself as black in the shade.
2. All and everything being contained in the only one all extended soul, we can not conceive how the conception of variety or multiplicity can rise from the unity.
3. The attributes of the intellect is entirely of a empty nature, and having neither its beginning nor end; and is neither produced nor destroyed, with the production and destruction of the body.
4. All insensible and material bodies, are moved by the miraculous power of the intellect or mind; which being unmoved of itself gives motion to bodies, as the still waters of the sea gives rise to the waves.
5. As it is an error to suppose a sheet of cloth in a cloud, so the supposition of egoism in the body, is altogether false.
6. Do not rely in the unreal body, which is of this world, and grows to perish in it; but depend on the real essence of the endless spirit, for your everlasting happiness.
7. The empty intellect, is the essential property of the immortal soul. This is the transcendent reality in nature, and may this super-excellent entity be your essence likewise.
8. If you are certain of this truth, you become as glorious as that essence also; because the deep meditator loses himself in the meditated object, in his intense meditation of the same.
9. The triple condition of the viewer, view, and act of viewing, are the three properties of the one and same intellect; and there is nothing which is any other than the knowledge thereof, as there is no thought unlike the act of its thinking.
10. The soul is ever calm and clear and uniform in its nature, it does not rise and fall like the tides by the lunar influence, nor is it soiled like the sea waters by stormy winds.
11. As a passenger in a boat sees the rocks and trees on the bank to be in motion, and as one thinks a shell or conch to be composed of silver; so the mind mistakes the body for reality.
12. As the sight of the material dismisses the view of the intellectual, so does intellectuality discard the belief of the material; and so the knowledge of the living soul being dissolved in the Supreme Soul, there remains nothing at last, except the unity of the all pervading spirit.
13. The knowledge that all this (world), is quite calm and quiet (in its nature); and the whole is an evolution of the Divine Spirit, takes away the belief in everything else, which is nothing but the product of error and illusion.
14. As there is no forest in the sky, nor moisture in the sands; and as there is no fire in the disc of the moon, so there is no material body in the sight of the mind.
15. Ráma fear not for this world, the mere creation of your error, and without its real existence whatsoever, know this transcendent truth, O you best amongst the inquirers of truth, that this world is a nothing and void.
16. Your mistake of the existence of the visible world, and the disbelief which you fostered with regard to the entity of the invisible soul, must have been removed this day by my preaching, say now what other cause there may be of your bondage in this world.
17. As a plate, water-pot and any other earthenware, is no more than the earth; so the outer world is no other than the inner thought of the mind, and it wears away under the power of reasoning.
18. Whether exposed to danger and difficulty, or placed in prosperity or adversity, or betided by affluence or poverty; you must preserve, O Ráma, your even disposition amidst the consciousness of your joy and grief. Be joyfully free from the knowledge of your egoism, and remain as you are calm by your nature, and without your subjection in any state.
19. Remain Ráma, as you are, like the moon in the sphere of your race, with your full knowledge of everything in nature. Avoid your joy and grief at every occurrence, and give up your desire and disgust for anything in the world. Do so or as you may choose for yourself.

CHAPTER XXVIII. DEMONSTRATED CONCLUSION OF DOUBTFUL TRUTH.

1. Ráma said:--Please sage, explain to me moreover regarding the acts of men, which become the causes of their repeated births, as seeds are sources of the germs of future trees; and those to which the word daiva is applied, imply the divine dispensation, destiny, or fate.
2. Vasishtha replied:--The meaning of daiva or destiny, is as that of a potter in producing the pottery. It is the act of intelligence, and not of, blind chance, nor of human effort or manliness.
3. How is it possible for any action to be done by manly exertion only, without some effort of the understanding directing human energy to action? It is this intelligent power that makes the world and all what it contains.
4. The prosperity of the world depends on the understanding, exerting itself with a desire to bring about some certain end; and it ceases with the cause of the course of the world, upon the exertion of the understanding to no purpose.
5. The mental indifference or want of desire in the mind, is called its negative act, and the mind that merely moves on without engaging in any pursuit, is as a current stream without its surging.
6. There is no difference between a thinking and unthinking soul, unless the mind of one is moved by its imagination, to the invention of some manly art or work.
7. As there is no essential duality or difference in the water and its waves, and between desire and its result; so there is no distinction between the intellect and its function, nor is there any difference in the actions from the person of their agent.
8. Know Ráma, the action as the agent, and the actor the same with his action. Both these are quite alike as the ice and coldness.
9. As the frost is cold and coldness the same with frost, so the deed is the same as its doer, and the doer is alike the deed done by him.
10. The vibration of the Intellect, is the same as destiny which is also the agent of action. These are synonymous terms expressing the same thing, and destiny, deed and other words have no distinct meaning.
11. The vibration of the intellect is the cause of creation, as the seed is the source of the germ of a tree; lack of this vibration is productive of nothing, wherefore intellectual activity contains in it the germinating seed of the whole world.
12. The Divine Mind contains in its infinite expanse all the ample space of time and place; and is of its own nature sometimes in its fluctuation, and at others at a stand still like the vast ocean on earth.
13. The causeless and uncausing seed of the intellect, being moved by desire, becomes cause of the precise details of material bones, as the seed becomes productive of its germs and sprouts.
14. All vegetable productions as the grass and all sorts of plants and creepers, vegetate from within their particular seeds as their origin; and these seeds originate from the vibration of the Divine Mind, which is uncreated and without any cause for it.
15. There is no difference between the seed and its sprout, as there is no distinction of the heat from fire; and as you find the identity of the seed and its sprout, so must you know the identity of man with his acts.
16. The Divine Intellect exerts its power in the womb of the earth, and grows the sprouts of the unmoving vegetable creation as from its seed; and these become great or small, straight or crooked as the waves of the sea as it would have them to be.
17. What other power is there beside that of the intellect, to grow the sturdy oaks and trees from the soft clay and humid moisture, which compose the womb of the earth?
18. It is this Intellect that fills the seeds of living beings with the vital fluid, as the sappy juice abiding in the inside of plants, gives growth to the flowers and fruits on the outside.
19. If this all inhering intellect, were not almighty also at the same time, say then what other power is there, that could produce the mighty gods and demigods in air, and the huge mountains on earth?
20. The Divine Mind contains in it the seeds of all moving and unmoving beings, which have their being from the movement of this intellectual power, and from no other source whatever.

21. As there is no difference in the alternate production of the seed and the germ or fruit from one another, so there is no difference in the reciprocal causation of man and his acts and the vice versa. In this manner also there is no shade of difference, between the swelling waves and the sinking waters of the sea.
22. Fie to that silly and beastly being, who does not believe in the reciprocity of man and his action or of the agent and the act, by the law of which those things having been changed which need to be changed as taught in the Vedas.
23. The restless craving that is inherent in one's consciousness, is the embryonic seed of his resuscitation to life; in the manner of the germination of plants. It is therefore necessary to render this seed abortive by frying it in the fire of renunciation.
24. The doing of a thing with detachment, and the performance of an act whether good or bad without taking it to the mind, is what is called detachment by the learned.
25. Or it is the destruction from desire, that is said to loosen a man from all connection. Therefore try by all means in your power, to create in your mind a total unconcern for everyone, and indifference to all things whatsoever.
26. In whatever manner you think it possible for you to rid of your craving desires, whether by means of your theoretical or practical yoga, or by means of your manly exertion. You must root every desire from your heart, in order to secure your best welfare and perfect bliss.
27. But then you must endeavour to the utmost of your manly power, to suppress some portion of your egoism, in order to prevent the rise of selfish passions and desires within your health.
28. There is no other course of crossing the impassable expanse of the world, save by the exercise of our manly virtues; nor is there any other way of extinguishing our ardent desires, except by the extinction of egoism.
29. It is the inherent consciousness of the ever existent soul, which is both the prime seed as well as the first germ of the world. The same is the source both of action as also of its cause and effect of the person of man. It is that which is designated as destiny and the happiness and sorrow of all.
30. In the beginning there was no other seed nor its sprout, nor even any man nor his action; nor was there any such thing as destiny or doom or any other prime cause, but all that existed was the Supreme Intellect which is all in all.
31. There is neither any seed nor its germ in reality, nor is there any action or its active agent in fact; but there is only one Supreme Intellect in absolute and positive existence, and it is under the auspices of this hollowed name, that you see O sage! all these gods and demigods, and all men and women, are performing their respective parts as actors on the stage of the world.
32. Knowing this certain truth, and thinking yourself as the imperishable one, be freed from your thoughts of the agent and action. Give up all your desires and false imagination, and live to reflect with your body of self-consciousness alone.
33. Remain fearless, O Rāma, and be more graceful with the calm composure of your mind. Subdue all your desires and lay aside your fears with them. Rely on your clear intellect and continue to do your endless acts. Be full in yourself with the Supreme Soul, and thus you shall have the fulness of your desires fulfilled in you.

CHAPTER XXIX. SERMON ON HOLY MEDITATION.

1. Vasishtha continued to say:--Remain always to look inwardly in yourself, by being freed from the feelings of passion and desire, continue in the performance of your actions everywhere, but reflect always upon the quiet and spotless intellect within yourself.
2. The mind which is as clear as the open sky, and is full of knowledge and settled in the Divine Intellect; which is ever even and graceful and replete with joy, is said to be highly favored of heaven and expanded by Brahman.
3. Whether overtaken by pain and grief, or exposed to dangers and difficulties, or attended by pleasure or prosperity, in a greater or less degree.
4. In whatever place and in whatsoever state you are placed, bear with your afflictions with an unsorrowful heart; and whether you weep or cry, or become a play of opposite circumstances, be joyous in both for both are meant for your good.

5. You are delighted in the company of your consorts, and feel joyous at the approach of festivity and prosperity; and it is because you are tempted like ignorant people, by your fond desire of pleasure.
6. Fools that are allured by their greediness of gain, meet with their fate in hazardous exploits and warfare; and it is fit that they should burn with the fire of their desire, like straws consumed in a conflagration.
7. Earn money by honest means and with the cautiousness of a crane, in whatever chance presents itself before you; and do not run in pursuit of gain, like the ignorant crowd.
8. O you destroyer of your foes, drive away by force all your desires as the greatest enemies, and as winds of heaven drive afar the rainless and empty clouds of the sky.
9. Be tolerant, O Ráma, towards the ignorant people, that are led away by their desires and deserve your pity. Be reverent of highminded men, and delighted in yourself by observing the sparingness of your speech, and without being misled by your desires likes the ignorant mob.
10. Congratulate with joy and sympathise with sorrow, pity the sorrows of the poor, and be valiant among the brave.
11. Turn your eyes into your heart, and be always joyous by communing with your soul; and then whatever you do with a liberal mind, you are not to answer for the same as its agent.
12. By remaining fixed in the meditation of your soul, and by having your eyes always turned within yourself; you shall be invulnerable even at the strike of a thunderbolt of Indra.
13. He is said to be master of himself, who is freed from the delusion of desire, and lives retired in the cave of his consciousness; who is attached to his own soul and acts at his own will, and has his delight in his very self.
14. No weapon can wound the man established in the Self, nor fire can burn his soul; no water can drench the spirit, nor the hot winds can dry it up.
15. Lay hold on the firm pillar of your soul, which is unborn or uncreated, undecaying and immortal; adhere steadfastly to your soul, as one clings to the prop or column of his house.
16. The world is an tree, and all things in it are as the flowers of this tree. Our knowledge of all things, is as the fragrance of these flowers; but our self-consciousness is the essence of them all. Therefore look internally to this inward essence before you mind the externals.
17. All outward affairs, are brought about by their inward reflection in the mind; but it is as hard to bring about a desire into being, as to raise a stone to life.
18. Get rid of your bodily exertions and lull your mind to sleep; be doing all your duties, as a tortoise with its contracted limbs.
19. Manage your affairs with a half-sleeping and half awakened mind; and do your outward functions without the exertion of your mental faculties.
20. As children are possessed of their innate knowledge, and dumb creatures are endowed with their instinct, without the feeling of any desire rising in them; so they live and act with their minds unattached to anything, and as vacant as the empty air.
21. Remain untroubled and free from care, with a entirely sleepy and indifferent mind within yourself; a mind devoid of all its functions and quite absorbed in itself, and slightly acting on the members of the body.
22. You may continue to discharge or dispense with your duties altogether, by subduing your mind with knowledge, and resting quietly in your pure consciousness, after it is cleansed from the stain of desire.
23. Go on managing your outward affairs in your waking state, as if your faculties were dormant in sleep; and never desire to have anything, nor let go anything that presents itself to you.
24. If you are dormant when waking, by your inattention to all about you; so are you awake when sleeping by your trance in the heart of the Supreme Soul; and when you are in the condition of the union of the two, you attain to the state of perfect enlightenment.
25. Thus by your gradual practice of this habit of mental indifference, you reach to that state of unity, which has neither its beginning nor end, and which is beyond all other things.

26. The world is certainly neither a unity nor duality, leaving therefore the inquiry into its endless varieties, resort to your supreme bliss, with a mind as clear as the translucent sphere of empty air.

27. Ráma rejoined:--If it be so, O great sage! That there is no ego or you as you say, then tell me, why are we conscious of ourselves, and how are you sitting here under the name of the sage Vasishtha?

28. Valmíki said:--Being thus questioned by Ráma, Vasishtha the best of speakers, remained silent for a moment, reflecting on the answer he should make.

29. This silence of his created some anxiety in the royal audience, and Ráma too being perplexed in his mind, repeated his question to the sage and said:--

30. Why sage, are you silent like myself? I see there is no such argument in the world, which sages like yourself are unable to solve and expound:--

31. Vasishtha replied:--It is not owing to my inability to speak, nor want of argument on my part that made me hold my tongue; but it is the wide scope of your question that withheld me from giving its answer.

32. Ráma! There are two kinds of questioners, namely, the ignorant and the intelligent; and so there are two modes of argumentation also for them respectively; the simple mode for simpletons, and the rational form for intelligent and reasonable men.

33. You had been so long, Ráma, ignorant of superior knowledge, and fit to be taught in ordinary ambiguous language.

34. But now you have become an expert of superior truth, and found your rest in the state of supreme bliss; and are no longer to benefit by the ambiguous language of common speech.

35. Whenever a good speaker wishes to deliver an eloquent speech, whether it be a long or short one, or relate to some abstruse or spiritual subject; (he must satisfy himself first).

36. The ego being the counterpart or absence of all representation, is inexpressible by representative sounds and words; and being beyond the attributes of number and other categories, is not attributed by any of them or other fiction of fancy. It is the totality of all, as light is composed of innumerable particles of ray.

37. It is not right, O Ráma, that one who has known the truth, should give an imperfect or defective answer to a question. But what can he do, when no language is perfect or free from defect, as you know it well.

38. It is right, O Ráma, that I who know the truth, should declare it as it is to my pupils; and the knower of abstract truth is known to remain as silent as a block of wood, and the soundness of whose mind is hard to sound.

39. It is want of self-reflection that causes one to speak; but they hold their silence who know the supreme excellence; and this is the best answer that is given your inquiry into this truth.

40. Every man, O Ráma, speaks of himself as he is; but I am only my conscious self, which is unspeakable in its nature, and appertains to the unspeakable one.

41. How can that thing admit the application of a definite term to give it expression, which is inexpressible by words? I cannot therefore express the inexpressible by words. I have already said, all are but fictitious signs.

42. Ráma rejoined:--You sage, that disregard everything that is expressed by words, and regard these as imperfect and defective symbols of their originals; must tell me now, what you mean by your "privation of representation" and what you are yourself.

43. Vasishtha replied:--It being so; hear me to tell you now, O Ráma, that art the best among the enquirers of truth, what you are and what am I in truth, and what is the world in reality.

44. This Ego, my boy, is the empty intellect and imperishable in its nature. It is neither conceivable nor knowable, and is beyond all imagination.

45. I am the clear air of the intellect, and so are you the empty sky also. The whole world is an entire voidness, and there is nothing else except an everlasting and infinite vacuum everywhere.

46. The soul is identical with pure knowledge. It is free from sensational knowledge, and beyond the conscious knowledge of others. I cannot call it anything otherwise than the self or soul.

47. Yet it is the fashion of disputants in order to maintain their own ground, or for the liberation of their pupils to multiply the egoism of the one soul, and to distribute it into a thousand branches.
48. When a living soul remains calm and quiet notwithstanding the management of its worldly affairs; and is as motionless as an egoless corpse, it is said to have attained its perfect state.
49. This state of perfection consists in refraining from external exercise and devotion, and persistence in continual meditation; feeling no sensation of pain or pleasure, and being unconscious of one's self-existence, and the coexistence of all others besides.
50. Freedom from egoism and the consciousness of all other existence, brings on the idea of a total nonexistence and emptiness, which is altogether beyond thought and meditation. All attempt to grasp a nothing, is as vain as a blind man's desire to see a picture.
51. The posture of sitting unmoved as a stone, at the shocks and turn of fortune; is truly the state of nirvána or deathless trance of a sensible being.
52. This state of saintly trance is not marked by others, nor perceived by the saint himself; because the knowing sage shuns the society of men in disgust, and is enlightened with his spiritual knowledge within himself.
53. In this state of spiritual light, the sage loses sight of his egoism and you and all others and beholds the only one unity, in which he is extinct and absorbed in pure and spotless bliss.
54. It is the process of using the intellect, that is said to be conversant with the intelligibles. This is the cause of the creation of the world, which is the cause of our bondage and continual sorrows.
55. It is said to be the dormancy or insensibility of the process of using the intellect, when it is not employed about the intelligible objects. It is then called the supremely calm and quiet state of liberation; and is free from decay.
56. The soul being in its state of peaceful tranquility, its ideas of space and time fly from it like clouds in autumn; and then it has no thought of anything else for lack of its power of thinking.
57. When the sight of the soul is turned inwards as in sleep, it sees the world of its desires rising before its consciousness in their aerial forms; but O you princes, the sight of the soul being directed to the outside, as in its waking state, it views the inward objects of his desire, presented before its sight in the gross forms of the outer world.
58. The mind, understanding and the other faculties, depend upon the consciousness of the soul, and are of the same nature as the intellect; but being considered in their intimate relation with external objects, they are represented as grossly material.
59. The same intellect being spread over our consciousness, of all internal and external feelings and perceptions; it is in vain to differentiate this one and undivided power, by the several names.
60. There is nothing which is set apart, from the perception of the conscious intellect; which is as pure and all-pervading as the empty vacuum, and which is said by the learned to be undefinable by words.
61. Being seen very acutely, the world appears as hazy in the divine essence, as it were something between a reality and unreality; and so do you appear to sight, as something real and unreal at the same time.
62. So am I the empty air, if can be free from desire; and so also are you the pure intellect, if you can but restrain your desires.
63. He who is certain of this truth, knows himself in reality; but whoever thinks himself as somebody under a certain name, is far from knowing the truth. Again anyone remaining in his unreal body, but relying in his intellectuality, is sure to have his tranquility and liberation.
64. Man's exercise of the intellectual faculty, improves the love of union with the original intellect by removing the ignorance; as heat of the fire mixes with the primitive heat, when wind ceases to blow.
65. Living beings who are converted to the state of unmoving trees and stones, by mental detachment or insensibility of themselves, are said to have attained their liberation which is free from disturbance, and to be situated in their state of undecayableness.

66. A man having obtained his wisdom by means of his knowledge, is said to have become a muni or sage. But trying to teach an fool owing to his ignorance, he becomes a brute creature, or degraded even lower to some vegetable life.

67. The knowledge that "I am Brahman" and this other is the world is a gross error proceeding from gross ignorance. But all untruth flies away before investigation, as darkness vanishes before the advance of light.

68. He is wise who with the perception and actions of his outward organs, is simply devoid of his inward desires; who does not think or feel about anything in his mind, and remains quite calm and composed in his outward appearance.

69. The samádhi of a wise man, is as his sound sleep uninfected by a dream; and wherein the visibles are all buried within himself, and when he sees nothing but his self or soul.

70. As the blueness of the sky is a false conception of the brain, so the appearance of the world is a fallacy of the silent soul. They are no more than mists of error, that obscure the clear and empty sphere of the soul.

71. He is the true sage who though surrounded by the objects of wish, is still undesirous of any; and knows them all as mere unrealities and false vanities.

72. Know, O intelligent Ráma, that all objects of desire in this world, are as marvellous as those seen in our imagination, dream, and in the magic of jugglers; such also are all the objects of our vision, on which you can place no trust nor reliance.

73. Know also, there is no pain or pleasure, nor any act of merit or demerit; nor anything which anybody, owing to the impossibility of there being any agent or passive agent.

74. The whole universe is a vacuum and without any support at all. It appears as a secondary moon in the sky or a city in one's dream or imagination, none of which has its reality in nature.

75. Abide only by the rules of the community, or observe strictly your mute silence; and by remaining as a block of wood or stone, be set free in the Supreme.

76. The tranquility and intellectuality of the Supreme Deity, do not admit of any diversity in his nature; and his incorporeality does not admit of the attribution, of a body or any of its parts unto him.

77. There can be no nature whatever, whereof we have any conception, that can be attributed to the pure spirit; and this Divine Spirit being inherent in all bodies, there can be nobody for its nature ever imputed to him.

78. The idea of the nonexistence of consciousness in the uncreated spirit, or in other words, the existence of a self-conscious Eternal Intellect, as enunciated by the reasoning of atheists, is not acceptable. For though our knowledge of the container and contained is very imperfect, yet there is some one at the bottom that is ever perfect.

79. O Ráma! do you rely in that uncreated and indestructible Supreme Being, which is ever the same and pure, irrefutable and adored by the wise and good. It is the irrefutable truth, on which you should quietly depend for your liberation. And though you may eat and drink and play about like all others, yet you must know that all this is nothing.

CHAPTER XXX. SERMON ON SPIRITUALITY.

1. Vasishtha continued:--Egoism is the greatest ignorance, and an impassable barrier in the way of our ultimate extinction; and yet are foolish people seen to pursue fondly after their final bliss their egoistic efforts, which is no better than the attempt of a madman.

2. Egoism is the sure indicator of the ignorance of unwise people, and no coolheaded and knowing man is ever known in his conception of I or the persuasion of his self-agency.

3. The wise and knowing man, whether he is embodied or liberated state, renounces the impurity of his egotism, and relies in the utter extinction or nothingness of himself, which is as pure and clear as the empty voidness of heaven, and free from trouble and anxiety.

4. The autumnal sky is serene and clear, and so are the waters of the calm and unperturbed sea; the disc of the full moon is fair and bright, but none of these is so cool and calm and full of light, as the radiant face of the wise and knowing sage.

5. The features of the sage and wise, are ever as calm and steady, even in the midst of business and trifle; as the figures of warriors in battle array in a painting, even when engaged in the commotion of warfare and fury of fight.

6. All worldly thoughts and desires are nothing to a sage existing in Nirvana. They are as imperceptible as the slender lines in a painting, and as lean as the rippling waves on the surface of the sea, which are not distinct and disjoined from its waters.
7. As the rolling waves of the sea, are no other than its heaving water, so the visible phenomena in the world, are no other than the spirit of Brahman disporting in itself.
8. Hence the soul that is undisturbed by the wave like commotions, and is calm and quiet both in the inside and outside of it as the still ocean, and which is raised above worldly matters in its holy meditation, is said to be freed from all worldliness.
9. The ego rises of itself as an uncreated thing, and in the form of consciousness in the all comprehensive intellect of God, just as the waves rise and fall in the waters of the deep, and have no difference in their nature.
10. As the rising smoke exhibits in the sky, the various forms of forts, war-car and elephants; and as none of them, is any other than the same smoke; so are all these phenomena and ideas, no way different from the nature of their divine origin.
11. By considering the fallacy of your consciousness (of the ego), you will, my royal hearers, get rid of your error; and then you will exult in your knowledge of truth, and be victorious over yourself. Do not despair, for you are wise enough to know the truth.
12. As the growing sprout conceives in it, the would be tree with all its future flowers and fruits; so the ignorant man conceives in his vacant mind, the false ideas of himself, his soul, his ego and of everything else according to its fancy.
13. The conceptions of the mind are as false as the sight of things, such as the sight of a circle in the twirling of a lighted torch. And though the presiding soul is always true, yet these thoughts of the mind are as untrue as its fancy of fairies in the orb of the moon.
14. Now my royal hearers, do you continue to enjoy your peace, by considering at your pleasure, about the rise, end, and continuance of the world; and remain from disease in all places and times.
15. Conduct yourselves with calmness, in whatever turns to be favorable or unfavorable to you; for unless you behave yourselves as dead bodies, you cannot perceive the bliss of your final nirvana extinction of mental cessation.
16. He who lives long in this world, by giving up his egoism and egoistic desires from his mind; and renounces the animality of his life to live and lead an intellectual life, attains truly the state of supreme bliss.
17. Living the animal life, leads only to the bearing of sorrows and misery; and men thus bound by the chain of their animal desires, are as big boats, burdened with loads of their heavy weights and cargo.
18. They are never blessed with liberation, who are strangers to reasoning and addicted to the gross thoughts of ignorance. For how is it possible to obtain in this life, what is attainable only by the deceased in the next world?
19. Whatever a man fancies in this life, and desires to have in the next; he dies with the same and finds them in his future life; but where there is no such fancy, desire or hope, that is truly the state of everlasting bliss.
20. Therefore be fearless with the thought of there being no such thing, as yourself or anyone else; by knowing this truth, you will find this poisonous world turn into a paradise.
21. Examine your whole material body, as composed of your outer frame and the inner mind; and say in what part you find your egoism to be situated. If nowhere, then accept the truth of your having no ego anywhere.
22. Seeing all and every part of it up to the seat of your egoism, and finding it to be seated nowhere; you see only an open space (which is identical with the soul), and whereof no part is ever lost or destroyed.
23. In this (attainment of liberation) you are required to do no more, than to exert your manliness in renouncing your enjoyments, cultivating your reasoning powers, and governing yourself by subduing the members of your body and mind. Therefore, you ignorant men, that are desirous of your liberation, delay no longer to practice the control of yourselves.
24. The learned explain liberation to consist in the meditation of God, without any desire of the heart or duplicity in the mind; and this they say is not possible to do, without the assistance of spiritual knowledge. But the world being full of error, it is necessary to derive

this knowledge from spiritual works, or else it is very likely to be entrapped in the very many snares, which are forever set all about this earth.

25. Knowing full well the unreality of the world, and the uncertainty of one's self and body, and of his friends, family and wealth and possessions; whoever is distrustful of them and identifies himself with his intelligence and pure voidness, truly finds his liberation in this, and in no other state whatsoever.

CHAPTER XXXI. SERMON ON THE MEANS OF ATTAINING THE EXTINCTION.

1. Vasishtha said:--He who has devoted his whole soul to the contemplation of the Intellect, and feels the same stirring within himself, and knows in his mind the vanity and unreality of all worldly things.

2. By habituating himself to this sort of meditation, and seeing the outward objects in his perceptive soul, he views the external world, as an appearance presenting before him in his dream.

3. All this is truly the form of the Intellect, represented in a different garb. The intellect is rarer than the pure air, but collects and condenses itself as the solid world, and recognizes itself as such. Wherefore the world is no other than the consolidated intellect, and there is nothing beside this anywhere.

4. It has no dissolution or decay, nor it has its birth or death. It is neither voidness nor solidity, it is neither extension nor lack of density, but it is all and the supreme one and nothing in particular.

5. Nothing is lost by the loss of egoism, and of this world also. The loss of an unreality is no loss at all, as the loss of anything in our dream, is attended with loss of nothing.

6. Nothing is lost at the loss of an imaginary city, which is altogether a falsity. So nothing is destroyed by the destruction of our egoism and this unreal world.

7. Whence is our perception of the world, but from a nothing; and if it is granted as such, then there is nothing that can be attributed of it, anymore than that of a flower growing in the air.

8. The conclusion arrives at last after mature thought in respect to this is, that you must remain as you are and as firm as a rock in the state in which you are placed, and in the conduct appertaining to your own station in life.

9. The world is the creation of your fancy as you wish it to be, and there are the peculiar duties attached to your station in all your wanderings through life; but all these cease at once at the moment (of your realization in meditation), and this is the conclusion arrived at (by the scriptures).

10. All this is inevitable and unavoidable in life, and is avoided only by divine meditation; in which case the whole creation vanishes into nothing, and there is no more any trace of it left behind.

11. The unholy souls that view the creation, appearing before them like the dreams of sleeping men; are called sleeping souls, which behold the world rising before them, like the waving waters in a mirage.

12. Those who consider the unreality (of the world) as a reality, we know not what to speak of them, than with regard to the offspring of barren women.

13. The souls of those that have known the true God, are as full as the ocean with heavenly delight; because they do not look upon the visible objects, nor do the visible ever fall under sight or notice.

14. They remain as calm as the still air, and as tranquil as the unshaking flame of a lamp; and they continue to be quite at ease even if they are employed or unemployed in action.

15. As a minute atom makes a mountain, so the sage's heart becomes full when it is employed in business; and yet the cold-heart detachment of the wise seer, continues the same as ever before.

16. The wish makes the man, though it is not seen by anyone. It is the cause of the world, though it is nor perceived by anybody.

17. What is done by oversight or in ignorance, is undone or foiled by sight or knowledge of it; as for instance the thefts and other wicked acts, which are carried on in the darkness, are undone and disappear from sight before the blaze of daylight.

18. All beings composed of the fleshy body and the five elemental substances, are altogether unreal as the gross productions of error only; and so are the understanding, mind, egoism and other mental faculties, of the same nature and not otherwise.
19. Leaving aside both the elemental and mental parts and properties of your body, you attain to the purely intellectual state of your soul, which is called your liberation.
20. Attachment to the intellect and adherence to the intellectual thoughts, being once secured there will be an end to the view of visibles, and there will be no more any appearance of fancy in the mind, nor any desire or craving rising in the heart.
21. But who has fallen into the error of taking the visibles for true, his sight of the unreal prevents his coming to the view of the true reality; and he finds at the end, that the visible world is but a mirage, and is never faithful to anybody at any place.
22. So he finds the falsity of the world, whose soul has risen to its enlightenment within himself; but whoever happens to have the remembrance of the world in him, he comes to fall into the error of its reality again.
23. Therefore avoid your reliance in all worldly objects, and rely only on one who is simply as mere vacuum; and mind that is good for you not to remember the world anymore, and that your forgetfulness of it altogether is best for you.
24. In your forgetfulness of the world you will find nothing to be seen or enjoyed in it, and nothing of its entity or nonexistence whatsoever; it is as well as it is all quiet and still as the calm and undisturbed ocean forever.
25. The whole visible world is Brahman himself, and as such, the ocean of it is to be understood as a positive reality. It is a bubble in his eternity, which is all quiet and calm after the absorption of bubbles and waves.
26. Meek and tolerant men, are seen to be calm and dispassionate in their worldly transactions; and to be reposed to the Supreme Spirit in their souls.
27. Or the saint whose soul is extinct in his god, has only his meekness remaining in him; and being devoid of all desire, he is unfit for all worldly concerns.
28. As long as one is not perfect in the extinction of his soul in the deity, he may be employed in the practice of his secular duties, by being devoid of passions, hatred, and fear of anyone.
29. The saint being freed from his passions and feelings of anger and fear and other affections, and getting the tranquility of nirvána extinction in his mind, becomes as cold as snow and remains as a block of stone forever.
30. As the lotus contains the seed of the future flower in it, so the saint has all his thoughts and desires quite concealed in his inmost soul, and never gives any expression to them on the outside.
31. The mind wanders on the outside by thinking about the outer world, and so is it confined within itself by its meditation on the inner soul. Such is the contemplation of the Supreme Being, either as he is thought of or seen in spirit in the inner soul, or viewed himself to be displayed in his works of creation in the outer world.
32. The outer world is no other than an external representation of the delusive dream, which is in the inside of ourselves. There is not the slightest difference between them, as there is none in the same milk, contained in two different pots only.
33. The motion or inertness and the fickleness or steadiness of the one or other of them, are no more than the effects of our lengthened delusion; and the state of one being the container of the other, makes no difference in them, as there is none between the containing ocean and the waves it contains.
34. The dreams that we see in sleep, are no other than operations of the mind, though they are supposed in our ignorance to be quite apart from ourselves.
35. He that remains in the manner of the Supreme Soul, quite calm and tranquil and free from all fancy and desires, becomes (extinct in) the very soul, by thinking himself as such; but he never becomes so unless he thinks himself to be as so.
36. The divine state is that of the perfect stillness of the soul when there is not even a dream stirring in the mind; but what that state is or is not, is incomprehensible in the mind, and inexpressible in words.

37. Yet is this state made intelligible to us by instructions of our spiritual guides, and by means of the entire removal of our error as well as by our intense meditation of it; else there is nobody to tell us what it really is.

38. It is therefore proper for you to remain entirely extinct in the Eternal One and tranquil as the Divine Spirit by giving up all your fear and pride, your griefs and sorrows, and your covetousness and all errors besides. You must forsake with these the dullness of your heart and mind, as also of your body and all its members, together with the sense of your egoism and the distinctions of things from the one perfect unity.

CHAPTER XXXII. SERMON INCULCATING KNOWLEDGE OF TRUTH.

1. Vasishtha continued:--Soon as the intellect's reasoning commences to act, it is immediately attended by egoism, the cause of the false conception of the world; and this introduces a series of unrealities, as the stirring of air causes the blowing of winds.

2. But when the intellect's reasoning is directed by knowledge, its fallacy of the reality of the world, does not affect us in any manner, if we but reflect it as a display of Brahman himself; but we are liable to great error, by thinking the phenomenal world as distinct from Him.

3. As the opening of the eyes receives the sight of external appearance, the opening of the intellect's thought does in like manner receive the false idea of the reality of the phenomenal world.

4. What appears on the outside, being quite distinct from the nature of the inner intellect, cannot be a reality as the other; and therefore this unreal show is no more, than the dancing of a barren woman's boy before one's eyes.

5. The intellect is perceived by its conception of the idea of things, but when we consider the fallacy of its conceptions, and its idea of the unreal as real, it appears to us as a delusion like the appearance of a ghost to children.

6. Our egoism also is for our misery, from the knowledge that "I am such an one;" but by ignoring this knowledge of myself, that I am not this or that, loosens me from my bondage to it. Therefore I say, that our bondage and liberation, are both dependant on our own choice.

7. Therefore the meditation which is accompanied with samadhi's self-extinction and forgetfulness of one's self, and the remaining of the moving and quick in the manner of the quiet and dead, is the calm tranquility of holy saints, which is ever the same, unaltered, and without decay.

8. Therefore, O wise men, do not trouble yourself as the unwise with the discrimination of unity and duality, and the propriety or impropriety of speech, all which is wholly useless and painful frivolity.

9. The covetous man with his increasing desires, meets with a series of ideal troubles, gathering as thickly about him, as the thronging dreams assailing his head at night. These proceeding from his fondness of outward and visible objects, and from the fond desires inwardly cherished within his heart, grow as thickly upon him as the creation of his wild fancy.

10. But the meek man of moderate desire, remains inactive in his waking state; and does not feel the pain or fear the pains of his real evils, by being freed from his desiring after temporary objects.

11. Hence the desire being moderated and brought under proper bounds, bears resemblance even to our freedom from its bonds; as we get rid of our once intense thought of something, by our neglect of it in the course of time and changing events.

12. The entire curtailment of desires, is sure to be attended with liberation; as the total disappearance of frost and clouds from the sky, leaves the empty vacuum to view.

13. The means of diminishing our desires, is the knowledge of ego as Brahman himself; and this knowledge leads to one's liberation, as the study of science and association with the wise, serve to convert ignorant men to discernment and knowledge.

14. In my belief there is no other ego but the one Supreme Ego, and this belief is enough to bring men to the right understanding of themselves, and make their living souls quite calm and tranquil, and dead to the sense of their personality and self-existence.

15. The world appears as a duality or something distinct from the unity of God, just as the motion of the wind seems to be something else beside the wind itself, or the breathing as

another thing than the breath. But this fallacy of dualism will disappear upon reflection of “how I or anything else could be something of itself?”

16. That I am nothing is what is meant by extinction. Why then remain ignorant? Go and associate with the wise and argue with them, and you will so come to learn it.

17. It is in the company of those who are acquainted with truth, that you loosen the bonds of your worldly errors; just as darkness is dispelled by light, and the night recedes from before the advancing of the day.

18. Make it the duty of your whole life, to argue with the learned, concerning such like topics, as “what am I,” and what are these visible objects; what is life and what this living soul, and how and whence they come into existence.

19. The world is seen to be full of animal life, and I find my egoism is lost in it. The truth of all this is learnt in a moment, in the society of the learned, therefore take yourself to the company of those inspiring men of truth.

20. Resort one by one to all those that are wiser than you in the knowledge of truth, and by investigation into their different doctrines, the demon of your controversy will disappear forever.

21. As the demon of controversy rises before the learned, in the manner of an apparition appearing before children; so the error of egoism rises before them, in their attempt to maintain their respective arguments.

22. Let therefore the diligent inquirer after truth, attend separately to the teaching of every scholar of particular doctrines; and then taking them together, let him consider in his own mind, the meaning of their several teachings.

23. Let him weigh well in his own mind, the meanings of their several sayings, for the sharpening of his own reasoning, and accept the doctrine which is free from the flights of imagination and all earthly views.

24. Having sharpened your understanding by associating with the wise, do you cut short the growth of the plant of your ignorance by degrees, and by bit by bit.

25. I tell you to do so, because I know it is possible to you to do so. We tell you people, accordingly as we have well known anything, and never speak what is improper or impracticable to you.

26. As the gathering or dispersion of the clouds in the sky, and the rising and sinking of the waves in the sea, is no gain or loss to either, so the attainment or deprivation of any good whatever, is of no concern to the unconcerned sage or saint.

27. All this is as false as the appearance of water in the mirage, while our reliance in the everlasting and all pervading one, is as firm, secure and certain. By reasoning rightly in yourself, you will discover your egoism to be nowhere. How and whence then do you create this false phantom of your imagination?

CHAPTER XXXIII. SERMON ON THE TRUE SENSE OF TRUTH.

1. Vasishtha continued:--Ráma, if a man will not gain his wisdom by his own exertion, by his own reasoning and by the development of his understanding in the company of good men, then there is no other way to it.

2. If one will try to remove his misapprehensions and the false creations of his imagination, by the prescribed remedies of the scriptures, he will succeed to change and correct them himself, as they remove or remedy one poison by means of a counter poison.

3. All fancies and desires are checked by unimagining them, and this unimagining or lacking desire is the cause of liberation, by renouncing worldly enjoyment, which is the first step to it.

4. First consider well the meanings of words, both in your mind and utterance of them; and all the habitual and growing misconceptions will slowly cease and subside of themselves.

5. There is no greater error or ignorance in one's self, except the sense of his egoism; and this error having subsided by one's disregard of its accepted sense, it is not far from him to arrive at his liberation.

6. If you have the least reliance in your body and egoism, you surely lose the infinite joy of your unbounded soul. But by forsaking the feeling of your egoism or personality, you are freed from the bondage of your fondness for anything of this world, and become perfected in divine knowledge and blissfulness.

7. It is from lack of understanding, that all these unrealities appear as real to the ignorant. But we venerate and bow down to the sage, who remains unmoved as a stone at all this.
8. Who from want of his sense of external objects, remains as cold as a stone, and being at peace in the Supreme Spirit by the meditation of the Divine Mind in his own mind; sees but an empty void both within and all around himself.
9. Whether there be or not be all these visibles, they tend alike to our misery. It is our thoughtlessness of them alone that leads to our happiness. Wherefore it is better to remain insensible of them, by shutting our senses against them.
10. There are two very serious diseases waiting on mankind, in their cares for this as well as those of the next world; and both of these are attended with intolerable pains to the patients of both their temporal as well as spiritual diseases.
11. In this world the intelligent are seen to try all their best medicines in vain, to remove their hostile diseases of hunger and thirst, by means of their remedies of food and drink, during the whole period of their lives. But there is no remedy whatever for to heal their spiritual illnesses of sin and evil, and prevent their inevitable fate of death and rebirths in endless succession.
12. The best sort of men are trying to heal their spiritual illnesses, and prevent their future fate, by means of the ambrosial medicines of dispassionateness, keeping good company, and improvement of their understanding.
13. Those who are careful to cure their spiritual complaint, become successful to get their removal, by means of their desire of getting better, and by virtue of the best medicine of abstinence and refraining from evil.
14. Whoever does not heal even now his deadly disease of sin, which leads him to hell fire in the future; let him say what remedy is left for him to try, after he has gone to the next world, where there is no balm to heal the sickly soul.
15. Try all earthly medicines to preserve your life, from being wasted away by earthly diseases; and keep your souls entire (pur) for the next world, by the healing balm of spiritual knowledge in this life.
16. This life is but a breath, like a trembling dew drop, hanging at the end of a shaking leaf, and ready to fall down. But your future life is long, and enduring under all its variations, therefore heal it for the everlasting future.
17. By carefully attending to the treatment of spiritual diseases at present, you will not only be healthy and holy in your soul in the next world, but evade all the diseases of this life, which will fly off afar from you.
18. Know your conscious soul as a microscopic organism, which evolves itself into the form of this vast world; just as an atom contains a huge mountain in it, which evolves from its core in time.
19. As the evolution of your consciousness, presents to your view the forms that you have in your mind; so does the phenomenon of the world appear in the womb of vacuum, and is no more real than a false phantasy.
20. Notwithstanding the repeated deluge and destruction of the visible earth, there is no change nor end of the false phantom of our mind, where its figure is neither destroyed nor resuscitated, owing to its being a phantasy only and no reality whatever.
21. Should you like to lift up your soul, from the muddy pit of earthly pleasures and desires, wherein it is drowning; you must put forth your manly virtues, as the only means to this end, and without which there is no other.
22. The man of uncontrolled mind and soul, is a dull-headed fool, and fallen in the muddy pit of carnal desires. He becomes the receptacle of all kinds of danger and difficulty, as the bed of the sea is the reservoir of all the waters falling to it.
23. As boyhood is the first stage of the life of a man, and introduces the other ages for perfection of human nature; so the first step to one's self-extinction, is the renunciation of his carnal enjoyments, leading to the subjection of passions.
24. The stream of the life of a wise man, is ever flowing onward with the rising and falling of events, without over its banks or breaking its bounds; and resembles a river drawn in a picture, which is flowing without the current of its waters.

25. The course of the lives of ignorant people, runs with tremendous noise, like the sudden current of rivers. It rolls onward with dangerous whirlpools, and flows on with its rising and setting waves.
26. Continuous creations and course of events, are transpiring with the succession of our thoughts; and appearing before us like the illusive series of our dreams, and the false appearance of two moons in the sky, and the delusion of mirage and apparitions rising to the sight of children.
27. So the constant waves raised by the rising and falling waters of our consciousness, appears as the endless chain of created objects, rising in reality to our view; but being taken into mature consideration, they will appear to be as false and unreal, as they seem true and real to our false apprehension of them.
28. It is said that there are worlds and the cities of Gandharvas and Siddhas, contained in the hollow vault of the firmament, and it is supposed also that, the space of the sky is a reservoir of waters. But all these are but creations of the mind, and there are no such things in reality.
29. The worlds are as bubbles of water, in the ocean of the conscious mind. They are only the productions of the fanciful mind, and no such things as they are thought to be; and the idea of ego, is but forms of our varying thoughts.
30. The expansion of consciousness is the course of unfolding the world, and the closing of it conceals the phenomena from view. Therefore these appearances are neither in the inside nor outside of us; and they are neither realities, nor altogether unreal also.
31. There is one thing alone of the form of the intellect, which is unborn and unknown, and is the undecaying Lord of all. It is devoid of substance and property, and is called Brahman or immensity, and tranquil spirit, which is as quiet and calm as the infinite void, and is rarer than even the empty atmosphere.
32. There is no cause whatever, which can be reasonably assigned to the agitation, consciousness, and creations of the spirit of Brahman; which being above nature is said to have no nature at all. Its agitation is as that of the air; whose cause is beyond all conception.
33. Brahman has his thoughts rising in him, as waves in the ocean of himself, and as our consciousness of the dreams rising in our soul; and the nature of this creation is in reality, neither as that of his dream, or the wave produced from his essence.
34. This much therefore can only be said of him that, there is only an unknowable unity, which is ever the same and never as quick as thought, nor even as dull as matter. It is not a reality or unreality, nor anything this positive or negative.
35. The yogi that remains in this detached tranquil state of Brahman, and insensible of his own consciousness, such a person is said to be the best of sages and saints.
36. Who becomes inactive and inert as a clod of earth, even while he is alive; who becomes unconscious of himself and the outer world, and thinks of nothing; he is said to be the best of sages and saints.
37. As we lose sight of wished for objects, by ceasing to wish for them; so we get rid of our knowledge of ourselves and the world, by our ceasing to think about them.
38. All things expressed, in words have certain causes assigned to them. But the cause of their nature remains inexplicable. It is the cause of this prime nature, whose knowledge alone leads to our liberation.
39. Nothing whatever has its particular nature of itself, unless it were implanted in it by the intelligence of God, as it were by infusion of the moisture of divine intelligence.
40. All our thoughts, are agitated by inspiration of the breath of the great intellect. Know them therefore as proceeding from the vacuum of the entity of the supreme Brahman.
41. There is no difference whatever, in the different nature of the creator and creation; except it be as that of the air and its agitation, which are the one and same thing and of the same nature. The thought of their difference is as false, as the sight of one's death in his dream.
42. An error continues so long, as the blunder does not become evident by the light of reasoning; when the error being cleared of its falsity, flies to and vanishes into the light and truth of Brahman.

43. Error being the false representation of something, flies away before a critical insight into it; and all things being but productions of our error, like our conception of the horns of a rabbit, they all vanish before the light of true knowledge, which leaves the entity of Brahman only at the end.

44. Therefore give up all your errors and delusions, and thereby get rid of the burden of your diseases and decay; and meditate only on the one, that has no beginning, middle, or end, is always clear and the same, and full of bliss and bliss, and assimilate yourself to the nature of the clear firmament (in that supreme state of Brahman-space).

CHAPTER XXXIV. SERMON ON THE PRACTICE OF SPIRITUAL YOGA.

1. Vasishtha continued:--The man who is lost in the pleasure or under the pains, which fall to his share in this life, is lost forever for the future. But he who is not thus lost, is pronounced to be imperishable by the verdict of the scriptures.

2. He who has his desires always rising in his mind, is ever subject to the changes of his fortune. Therefore it is proper to give up desire at first, in order to prevent the alternation of pain and pleasure.

3. The error that this is I and that the world, does not attach to the immortal soul; which is tranquil and unsupported, quite dispassionate and undecaying in itself.

4. That this is I, that is Brahman, and the other is the world, are verbal distinctions that breed error in the mind; by attributing different names, to one uniform and unchanging void that is ever calm and quiet.

5. Here there is no ego nor world, nor the fictitious names of Brahman and others; the all pervading one being quite calm and all in all, there is no active or passive agent at all in this place (or voidness).

6. The multiplicity of doctrines and the plurality of terms, which are used to explain the true spirit and inexplicable one, are invalid and refutable, and among them the word ego in particular, is altogether false and futile.

7. The man absorbed in meditation does not see the visibles, as the thoughtless person has no perception of the ghost standing in his presence; and as one sleeping man does not perceive the dreams, occurring to another sleeping by his side, nor hear the loud roar of clouds, in the insensible state of his sound sleep.

8. In this manner the courses of the spirits are imperceptible to us, though they be continually moving all about us; because it is our nature to perceive what you know of, and never know anything, which is without or beyond our knowledge.

9. Knowledge also being as our soul, shows all things like itself. Therefore our knowledge of the ego and the world beside, is not separate from the soul and the Supreme Soul also.

10. So our knowledge, manifests itself in the form of the world before us; in like manner as our dreams and desires, represent the same as true to us. These various manifestations of the inward soul, are in no way different from it, as the waves and bubbles are no other than the water, whence they take their rise.

11. Notwithstanding the identity of the soul, and its manifestations of knowledge, concept, idea and others; they are considered as distinct things by ignorant thinkers, but the learned make no distinction whatever, between the manifestation and its manifesting principle.

12. As the integral soul becomes a component body, by its assuming to itself all its members and limbs; so the eternally undivided spirit of God, appears to be multiplied in all parts of the world, and various works of creation.

13. So the intellect contains numberless thoughts in itself, as a tray holds a great many golden cups in it; and whenever this intellect is awake, it sees innumerable worlds appearing before it.

14. It is Brahman himself that shines in his brightness, in the form of this fair creation; by being dissolved throughout the whole, in his liquified form of the Intellect, as the sea shows itself in the changing forms of its waves.

15. Whatever is thought of in the mind, the same appears in the form of the world etc.; and the formless thought takes a definite form. But what is not in the mind, never appears to view.

16. The word intellection (exercise of the intellect) and want of thought, are both applied to the Supreme Intellect, from its almighty power to assume either of them to itself. This sort

of expression is for the instruction of others, or else there are no such states, appertaining to the ever intelligent soul in reality.

17. The world is neither a reality nor unreality, but exhibits itself as such by using the reasoning of the intellect; but as it does not appear in absence of reasoning, the same is inculcated in this lecture.

18. Reasoning and its absence, are as the agitation and stillness of the soul; and both of these being under your subjection, it is quite easy and never difficult for you to restrain yourself, by remaining as still as a piece of stone.

19. An appearance which has neither its essence or substance, and any assignable cause for its existence, is the very nature of this egoism of ours, which we know not whence it has appeared as an apparition before us.

20. It is very strange that this apparition of your ego, which has no entity in reality; should take such possession of your mind, as to make you insensible of yourself.

21. It is by accident that one happens to observe the ego, in the person of the impersonal Brahman; just as a man by deception of his eyesight, comes to see a tree in the sky.

22. If my ego and the world are really the same with Brahman, then how and whence is it that they have come to have their production and dissolution, and what is the cause of our joy or sorrow in either of these cases?

23. It is by the almighty power of God, that this world of thought, comes to be visible to sight. But as the absence of thought of it, prevents its appearance into us; there is thoughtless of it in order to avoid its (repeated) sight.

24. It is by mere accident that the empty mind of Brahman, exhibits the ideal world in itself; just as any man dreams a fairy city, or sees the objects of his desire and fancy in his mind. How then is it possible to separate the contained from the containing mind?

25. The creation abides in the Divine Mind, in the same manner, as the waves appertain to the sea and a statue inheres in the wood; and as the relation of pots and other things is with the earth, so do all things pertain to the nature of Brahman.

26. As all things appear in their formless state, in the unsubstantial and transparent voidness of the mind; so does the ego and this world also appear in the Divine Mind.

27. As the air by its natural inflation, breathes out in various sorts of breezes, so the one whose nature is unknown, evolves himself in every form of the ego of each individual and of the world.

28. As the formless smoke or vapor, presents the forms of elephants, horses, etc., in the empty clouds; so does the unsubstantial spirit of God, represent the formless ego, you and all things beside in itself.

29. The creation is a component part, of the unknown body of Brahman, as the leaves and branches are those of the tree; and it contains both its cause and effect of the other.

30. Knowing the impossibility of the existence of the world, beside the self ever existent soul; remain at peace and without trouble within yourself. Be free from attributes and errors, and remain as free and detached as the free, open, and void space.

31. Know that neither you nor ourselves, nor the worlds nor the open air and space, are ever in existence; and that Brahman alone is ever existent, in his eternal tranquility, calmness, and fulness.

32. Seeing the endless particulars in the universe, do you remain free from all particularities as I, myself, you, yourself etc., and think yourself in the sole and Supreme One, if you shall have your liberation.

33. Know the knowledge of the particulars, is for your bondage alone to them, and your ignorance of them lends only to your liberation. Sit as you are and doing your business, in your state of tranquility and total unawareness of everything.

34. Let not the visibles attract your sight, nor allow their thoughts to absorb your mind. Thus the world disappears with your thoughtlessness of it. Say what else have you to think about?

35. The absence of the states of the visible and its observer, resembling the state of the waking sleeper, will make it remain as void of thoughts, as the vault of the autumnal sky is devoid of clouds.

36. The knowledge of the action of the Divine Intellect, as distinct from the unchanging Brahman, is the cause of our making a distinction of the creation from its creator; just as

our knowledge of the difference of the wind from air, causes us to think of their duality. It is therefore our lack of this distinction, and the knowledge of the unity of Brahman, that leads us to our liberation.

37. The knowledge of the vibration of the Divine Spirit, is truly the cause of our knowledge of the world. Whereas the absence of this knowledge, and want of our own reasoning, is what is called our nirvána or utter extinction in God.

38. As the seed is conscious of the sprout growing out of it to be of its own kind, so the Divine Intellect knows the world that is produced from it, to be the same with itself.

39. As the seed becomes the plant from its conception of the same in itself, so the Divine Intellect becomes the creation itself from its concept of the same.

40. As the thoughts are but the various modifications of the mind, so the creation is a pattern of the Divine Intellect; and in this case all kinds of seeds serve as instances of having their products of the same nature.

41. The world is the changeless form of the unchanging essence of one, and know it to be as unchangeable and undecaying as one, himself, who is without beginning and end.

42. The Divine Soul is full with its innate will, whereby it produces and destroys the world out of and into itself. This form of unity and duality, is as the appearance and disappearance of an imaginary city.

43. As you have no distinct idea of the things, expressed by the words sky and vacuum; so must you know the words Brahman and creation to bear no distinction in the Divine Spirit.

44. The great Intellect or omniscience, which is the everlasting form of divine essence, has the knowledge of the ego jointly eternal with itself, which men by ignorance assume to themselves.

45. There is nothing that ever grows or perishes in the mundane form of Brahman, but everything rises and falls in it like the waves of the sea, to rise and fall in all ways and never to be lost in any way.

46. All things being of the form of Brahman, remain in the same Brahman; as all spaces remain in the infinite space and all waves and billows rise and fall in the same sea.

47. Wherever you are placed and whenever you have time, attend but for a moment to the nature of the soul in your consciousness, and you will perceive the true ego.

48. The sages, O Ráma, have said of two states of our consciousness, namely its sensible and insensible states; now therefore be inclined to that which you think to be attended with your best good, and never be forgetful of it.

CHAPTER XXXV. DESCRIPTION OF THE SUPREME BRAHMA.

1. Vasishtha continued:--The state of the soul is as calm, as that of the untroubled mind in the interval of one's journey from one place to another, when it is free from the cares of both places.

2. Be therefore quite unconcerned in your mind in all states of your life, whether when you sit or walk or hear or see anything, for the purpose of securing your unchanging composure.

3. Being thus devoid of your desires, and undistinguished in society, continue as steadfast as a rock, in the particular conduct of your station in life.

4. Being placed in this manner beyond the reach of ignorance, one is blessed with the light of knowledge in his mind.

5. After the disappearance of ignorance from the mind, there can be no trace of any thought left in it; nor can the mind think of anything, when tranquility arises inside it.

6. Brahman is truly one with the world, and the same one appearing as many to our ignorance; which represents the fullness of Brahma as a multitude, and his pure spirit as extended matter.

7. The fullness (of creation) appears as vacuum (of annihilation), and voidness appearing as substantiality; brightness deemed by darkness, and what is obscure is brought to light.

8. The unchangeable is seen as changing and the steady appearing as moving. The real appears as unreal, and the unreality as reality; so that seeming as otherwise, and so the vice versa also.

9. The indivisible appears as divided, and energy appearing as inertia. The unthinkable seems as the object of thought, and the undivided whole seeming to shine in innumerable parts.

10. Without ego appears as the very ego, and the imperishable one appearing as perishable. The unstained seem as tainted, and the unknowable known as the knowable all of the known world.
11. The luminous one appearing as deep darkness of chaos, and the oldest in time manifested as the new born creation; and the one minuter than an atom, bearing the boundless universe in its heart.
12. He the soul of all, is yet unseen or dimly seen in all these his works; and though boundless and endless in himself, he appears as bounded in the innumerable works of his creation.
13. Being beyond illusion, he binds the world in delusion; and being ineffable light, he centers his brightness in the dazzling sun. Know then, O best of inquirers, that Brahman resembles the endless expanse of the vast ocean.
14. This immense treasure of the universe, so enormous in its size, appears yet as light as a feather, when put into balance with the immensity of Brahman; and the rays of his illusion, eluding the moonbeams in their transparency, are as invisible as the glare of the mirage.
15. Brahman is boundless and impassable (as the vast ocean), and is situated in no time nor place nor in the sky, where he has set the forests of the clusters of the stars, and the huge mountains of the orbs of planets.
16. He is minutest of the minute, and the bulkiest of the bulky. He is the greatest among the great, and the greatest of the great.
17. He is neither the doer, deed nor instrument of doing anything; and neither is the cause of another, nor has he any cause for himself. And being all empty within, Brahman is full in himself.
18. The world which is the great casket of its contents, is as void as a vast desert; and notwithstanding its containing the countless solid and stony mountains in it, it is as flexible as the plastic ether and as subtle as the rarefied air.
19. All things however time worn appear again every day. The light becomes dark by night, and darkness is changed to light again.
20. Things present become invisible to sight, and objects at a distance present themselves to view. The intellectual changes to the material, and the material vanishes to the superphysical.
21. The ego becomes the non-ego, and the non-ego changes to the ego. One becomes the ego of another, and that other and the ego, become as something other and different than the ego.
22. The full ocean of the surface of Brahman, gives rise to the innumerable waves of world; and these waves like worlds evolve from and dissolve into the ocean of Brahman's breast, by their liquid like and plastic nature.
23. The empty body of Brahman bears a snow white brightness over all its parts, whence the whole creation is full of a light as fair as snow and frost.
24. This God being beyond the space of all time and place, and without all forms, figures, and shapes whatever; stretches out in space and all times of day and night, the unreal figures in the world like the unstable waves of the sea.
25. In this light there shines the bright filament of the worlds, in the vast space of the sky; appearing as so many ancient trees standing in a long and large forest, and bearing the five elements as their five petalled leaves.
26. The great God has spread out this light, as a clear mirror before his sight; in order as he wished to see the shadow of his own face, represented in the translucent twilight.
27. The unbounded intellect of God, produced of its own free will the spacious firmament, wherein the Lord planted the tree of his creation, which brought forth the luminous orbs as its fruits in different parts of it.
28. The Lord created a great many varieties of things, both in the inside as well as outside of himself; which appear as internal thoughts in his intellect, and as all entities and non-entities in his outer or physical world.
29. In this manner, the Divine Mind exhibits the different forms of things, in itself and of its own will, as the tongue displays the varieties of speech within the cavity of the mouth.

30. It is the flowing of the fluid of Divine Will, which forms the worlds; and it is the conception of pleasant sensations in the mind, that causes these torrents and whirlpools in the ocean of the world.

31. It is from the Divine Mind that all things proceed, as the light issues from fire; as it is the lulling of the creative mind to rest, that the glow of all visible objects are extinguished and put out of sight.

32. All the worlds belong to the Divine Intellect, as the property of whiteness adheres to the substance of snow; and all things proceeded from it, as the cooling moonbeams issue out of the lunar orb.

33. It is from the flowing of the color of this bodiless intellect, that the picture of the world derives its variegated coloring; and it is this intellect alone which is to be known, as an infinite extension without its deprivation or variation at anytime.

34. This stupendous Intellect, like the gigantic Fig tree of the forest, stretches out its huge branches on the empty air of heaven, bearing the enormous bodies of orbs of worlds, like clusters of its fruits and flowers.

35. Again this colossal intellect appears as a huge mountain, firmly fixed in the air, and letting down many a gushing and running stream, flowing with numberless flowers, falling from the mountain trees.

36. In this spacious theatre of vacuum, the old actress of destiny, acts her part of the representation of worlds in their repeated rotations and succession.

37. In this stage the boy player of time is also seen to play his part, of producing and destroying by turns an infinity of worlds, in the continued course of Kalpa and Mahākālpā ages, and in the rotation of the parts of time.

38. This playful time remains firm in his post, notwithstanding the repeated entrances and exits of worlds in the theatre of the universe; just as a fixed mirror ever remains the same, though shadows and appearance in it, are continually shifting and gliding through it.

39. The Lord God is the causal seed of the worlds, whether existing at present or to come into existence in future; just in the same manner as the five elemental principles are causes of the present creation.

40. The twinklings of his eye cause the appearance and disappearance of the world, with all its beauty and brightness. But the Supreme Soul having no outward eye or its twinkling, is confined in his spirit only.

41. The very many great, and very great creations and dissolutions of worlds, and the constant births and deaths of livings, which are continually going on in the course of the nature; are all the various forms of the one unvaried spirit, whose breath like the inflation of air, produces and reduces all from and into itself. Know this and be quiet and still.

CHAPTER XXXVI. SERMON ON THE SEED OR SOURCE OF THE WORLD.

1. Vasishtha continued:--The false varieties of the world take us by surprise, as the whirlpool currents attract to them the passing vessels. But they are all found to be of the same nature, as the various waves of the sea.

2. The nature of the whole world, is as unknowably known to us; as that of the universal vacuum which rests in God alone, is imperceptibly perceptible to our eyes.

3. As I find nothing in the fancied cities of demons in the air; so does this really ideal world, appear to be in real existence to the ignorant alone.

4. The sight and thought of visible appearances, are as the visions and remembrances of objects in dream; and so is this world but an appearance to the sight, and a phantom and phantasy in the mind.

5. The phenomenal and the fancy, have no core nor place except in the intellect; beside which there is nothing to be had save an unbounded voidness only. Where then is the substantiality of the world?

6. The error of the world consists in the knower's knowledge of it, and it is the ignorance (of the existence) of the world, that is free from this error; and the knowing or ignoring of it is dependant to you, as the thinking or unthinking of a thing, is entirely in your power.

7. The empty intellect being of the form of the transcendent sky, is of the state of an extended space, to which it is impossible to attribute any particular nature or quality whatsoever.

8. The world also being of the form of the intellect; has no particular character or variable property assignable to it. It is seen to be existent, but having no particular feature of its own, it is not subject to any variation in its nature.
9. All this being a representation of the empty intellect, has no substantiality whatever in it. It is the substance and not the knowledge of a thing, that is subject to any change in its form, because knowledge belongs to the intellect, which is always unchangeable.
10. I see all quiet and calm, and the pure spirit of God. I am without the error of ego, you etc., and see nothing about me, in the same manner as we can never see a forest growing in the air.
11. Know this my voice to be the empty air as my conscious thought, and know also these words of mine to proceed from my empty consciousness, which resides in the empty spirit likewise.
12. That which they designate the transcendent essence, is the eternal and involuntary state of rest of the Divine Soul, and not what it assumes to itself of its own volition. That state resembles that of a slab of stone, with the figures naturally marked upon, or as the pictures drawn in a plate or chart.
13. The silent sage whose mind is calm and quiet in the management of his ordinary business, remains unmoved as a wooden statue, and without the disturbance of any desire or anxiety.
14. The living wise and detached man sees all along his lifetime, the world resembling a hollow reed, all empty within and without it, and having no core or juice in the inside of it.
15. He who is not delighted with the outer world, reaps the pleasure of his inner meditations. But he who is indifferent to both in his mind, is said to have gone over the ocean of the world.
16. Give out the words from your lungs, like a sounding reed from its hollow pipe; and clear your mind from its thoughts, by keeping your body intact from busy affairs, and employing no other member of it after them.
17. Touch the tangibles as they come to you without your desiring them; and remain in your solitary cell without your wishing for or minding about them, or grieving at their want.
18. You may enjoy the various flavors, which are offered to you; and take them to your mouth in the manner of a spoon without wishing for or taking a delight in their sweet taste.
19. You may see all sights, that appear before you; without your desiring for or delighting in them.
20. You can smell the sweet perfumes and flowers, that fall in your way without your seeking them, take the scents only to breathe them out, as the fragrant winds scatter the flowers all around.
21. In this manner if you go on to enjoy the objects of sense with utter indifference to them, and neither longing after or indulging yourself in any; you shall in that case have nothing to disturb your peace and content at anytime.
22. But whoever finds a taste for the poisonous pleasures of life, increasing in himself day by day; casts his body and mind to be consumed in their burning flame, and loses his endless bliss.
23. Lack of desire in the heart, is said to constitute the dull insensibility of the soul, called samadhi by dispassionate sages; and there is no other better lesson to secure the peace of mind, than the precept of contentment without any desire.
24. The increasing of desire is as painful, as one's habitation in hell fire; while the reducing of desires in the mind, is as delightful as his residence in heaven.
25. It is desire alone, which constitutes the feelings of the heart and mind; and it is this, which moves mankind to the practice of their austerities and penances, according to the scriptures.
26. Whenever a man allows his desire, to rise in any manner in his heart; even then he scatters a handful of the seeds of affliction, to sprout forth in the fair ground of his mind.
27. As much as the craving of one is lessened by the dictates of this reason, so much do the pain of his covetous thoughts cease to harm them.
28. The more does a man hold dear his fond desire in his mind, the more does it boil and rage and wave in his breast.

29. If you do not heal the sickness of your desire, by the medicine of your own efforts; then I think you will never find, a more powerful balm to remedy this your chronic disease.
30. Should you be unable to put a check to your desire altogether, you must still try to do it by degrees, as a passenger never fails to get his goal even by slow paces in time.
31. He who does not try to diminish his desires day by day, is reckoned as the meanest of men, and is destined to dive in misery every day.
32. Our desire is the causal seed, of the crop of our misery in this world; and this seed being fried in the fire of our best reason, will no more vegetate in the ground of our breast.
33. The world is the field of our desires and the harmful sources of misery only, it is the extinction of them which is called nirvána. Therefore never be tempted by the delusion of desire for your utter destruction.
34. Of what use are the dictates of the scriptures, and the precepts of our teachers; if we fail to understand that, our samádhi or final rest consists in the extinction of our temporary desires.
35. He who finds the difficulty of checking his desires in his mind, it is hopeless for him to derive any good, from the instructions of his teachers, or the teachings of the scriptures whatever.
36. It is the poison of greed which proves the harm of human life, as the native forests of deer prove destructive to them, by being filled with huntsmen.
37. If one would not deal frivolously, with the acquisition of his self-knowledge; he may but learn to lessen his cravings, and he will thereby be led lacking sensory perception, to the acquirement of his spiritual knowledge.
38. Extinction of wish is the eradication of anguish, and this is the sense of the nirvána bliss. Therefore try to reduce your desires, and thereby to cut off your bondage, which will not be difficult for you to do, if you will but try to do so.
39. The evils of death and old age, and the weeds of continued sorrows, are the produce of secret seed of desire, which is to be burnt speedily by the fires of equanimity and detachment.
40. Wherever there is renunciation, the liberation from bondage is found to be even there also. Therefore suppress always your rising desires, as you repress your fleeting breath.
41. Wherever there is craving, even there is our bondage in this world; and all our acts of merit or demerit and all our distresses and diseases, are the unchanging companions of our worldly wishes.
42. The dominant desire being deprived of its province, and the indifferent saint being freed from its bondage; it is made to weep and wail, as when a man is robbed by a robber.
43. As much as a man's desire is decreased in his breast, so much so does his prosperity increase, leading him onward towards his liberation.
44. A foolish man that is ignorant of himself, and fosters his fond desire for anything; is as if he were watering at the root of the poisonous tree of this world, only to bring his death by its harmful fruits.
45. There is the tree of desire growing in the human heart and yielding the two seeds of happiness and misery. But the latter being fanned by the breeze of sin, bursts out in a flame which burns down the other, and together with it its possessor also.

CHAPTER XXXVII. LECTURE ON THE VISIBLES AND VISIBLE WORLD.

1. Vasishtha continued:--Hear me explain to you more fully, O Ráma! what I have already told you in brief, regarding the treatment of the disease of desire, which forms also an article of the practice of yoga asceticism.
2. Tell me if the will is anything, beside the soul in which it exists; and if it is nothing apart from the soul, how do you wish to attribute an agency to it, other than that of the soul?
3. The Divine Intellect being a thing; more subtle in its nature than the rarity of open air, is consequently without any part, and indivisible into parts. It is of itself an integral whole, and one with myself, yourself and the whole world itself.
4. This intellect is of the nature of vacuum, and the infinite vacuum itself. It is the knower and the known or the subjective and objective world likewise. What then is that other you call the will?

5. There is no relation of the container and contained, or of the subject or object between it and ourselves; nor do we know those saintly men, who know it as any object of their knowledge.
6. We are at a loss to determine the relation, of the subjectivity and objectivity of ourself. It is just as impossible to find out my egoism and me, as it is to expect to see a potential black moon in the sky.
7. Such is the case with all the triple conditions of the subject, object, and attribute (as the knower, known, and knowing); which having no existence of their own in the nature of things, I know not how they may exist elsewhere except in the essence of the very soul.
8. In the nature of things, all unrealities are referred to the reality of the soul, as our egoism and the other, the subjective, objective etc.; and so all things liable to destruction are said to become extinct by nirvana in the self-existent and everlasting soul.
9. In nirvana there is no presence of anything, nor anything present is said to become extinct. The idea of the simultaneous presence and absence of a thing, is as absurd as the sight of light and darkness together in the same place at the same time.
10. Neither can these abide together, on account of the repugnance of their nature; nor can they both be extinct at the same time, as we see the presence of the one and the absence of the other before our eyes. So there is no nirvána in the living, because the one is a state of rest, and the other of pain and misery.
11. The phenomena are fallacies, and afford no real happiness. Think them as unreal, and rely solely in the uncreated Lord, by your extinction through nirvana in him.
12. The pearl-shell looks like a silver, which is not likely to be realized from it. It is of no use or value, why then do you deceive yourself, with such like trinkets of the world?
13. Therefore their presence or possession is full of misery, as their want or absence is filled with bliss. Want being had with the knowledge of the term, proves a substantive good in your thought of it.
14. Why then the ignorant do not come to perceive their bondage in riches? And why is it that they neglect to lay hold on the treasure of their eternal welfare, which is even now offered before them?
15. Knowing the causes, effects, and states of things, to be full of the presence of the one only; why do they fail to feel his immediate presence in their consciousness, which spreads alike through all?
16. Mistaken men like the stray deer, are seeking Brahman in the causes and states of things; not knowing that the all pervading spirit, spreads undivided and unspent throughout the whole vacuum of space.
17. But what is the end of the doctrine of causation, unless it is to establish the cause as the primary source of all. But how can force which is the cause of ventilation, and fluidity the causal principle of liquid bodies, be accounted as the creator of wind and water?
18. It is absurdity to say that, voidness is the cause of vacuum, and the creative power is the cause of creation, when one (God) alone, is the cause, effect, state, and all of everything himself.
19. It is therefore absurd to attribute the terms, importing causality and creativeness of creations to Brahman, who is identical with all nature, is unchangeable in his nature, and derives neither pleasure nor pain from his act of the creation of worlds.
20. Brahman being no other than the intellect (or consciousness), can have no will or volition stirring in his nature; as a toy soldier or painted army, are no other than the mud or plate and without any motion or movement of them.
21. Ráma said:--If there is no reality of the world, and our ego and the world are all unreal, and the phenomena is no other than the unknowable Brahman; then it is the same thing, whether there be any will stirring in the Divine Mind or not, since God is always all in all.
22. Again if the rising will is identical with the nature of God, as the rising wave is the same as the sea water; then what means the precepts of controlling the will?
23. Vasishtha replied:--It is true, O Ráma, as you have understood it, that the Divine Will is no other than the divinity itself, in the knowledge of those, who are awakened to the light of truth. But hear me tell you further on this subject.

24. Whenever a wish rises in the breast of the ignorant, it leaves of itself from their knowledge of the nature of the wished for object; just as the gloom of night, departs before the advance of sunlight.
25. But the rising wish sets of itself in the heart of the wise man, as the doubt of duality vanishes from the minds of learned, upon the rise of the light of their understanding.
26. No one can wish for anything, whose desires of all things are already dead within himself; and who is freed from his ignorance, and is set in the pure light of his liberation.
27. The wise man is neither fond of, nor adverse to the sight of the phenomena. He views the beauties of visible nature, as they appear before him, without enjoying in them of his own nature.
28. If anything offers itself to him, by some or by means or causality of others; and if he finds it right for him to take the same, he may then have the choice, either to accept or refuse it, as he may like.
29. Truly the will or desire and the unwillingness of the wise, are moved by and proceed from Brahman himself. They have no uncontrollable or inordinate desire, but pursue their own course, and have nothing new or unusual to wish for.
30. As wisdom rises on one side, so the wish sets down on the other side; nor can they combine to dwell together, as there is no chance of their uniting in the mind of anybody, as there is no possibility of light and darkness meeting at the same place.
31. The wise man, is not in need of any exhortation or prohibition in any act; because his heart being quite cool in itself in all his desires, there is nobody to tell him anything to any purpose.
32. This is the character of the wise man, that his desires are imperceptible in his heart, and while he is full of joy in himself, he is unconcerned to all others about him.
33. There is also a shade of heavenly sadness settled in the outward countenance, and a distaste or indifference to everything in his mind. It is then that the current of desires ceases to flow in his heart, and his mind is elevated with the sense of his liberation.
34. Whose soul is serene, and his intellect unclouded by the doubts of unity and duality; his desires turned to indifference and all his thoughts concentrated in the Lord.
35. Whose knowledge of duality, has entirely subsided in his intellect; and whose belief of unity is without the alloy of the union of any other thing; who is quite at ease and without any uneasiness, and resides calmly in the tranquility of the Supreme Soul.
36. He has no object to gain by his acts, nor anything to lose by their omission. He has no concern whatever with any person or thing either for aught of his good or otherwise.
37. He is indifferent both to his desire as well as to his coolness, nor has he any care for the reality or unreality of things. He is not concerned about himself or others, nor is he in love with his life nor fear of death.
38. The self-extinguished soul of the enlightened, never feels any desire stirring in itself; and if ever any wish is felt to rise in his breast, it is only an agitation of Brahman in it.
39. To him there is no pleasure or pain, nor grief or joy. But he views the world as the quiet and uncreated soul of the divinity manifest by itself. The man that goes on in this manner, like the course of an underground stream, is truly called the enlightened and awakened.
40. He who makes a pleasure of his pain in his thought, is as one who takes the bitter poison for his sweet nectar. The man who thus converts the evil to good, and thinks himself happy in his mind is said by the wise, to be awakened to his right sense.
41. Thinking one's self as voidness, with the vacuum of Brahman; and as quiet as the tranquility of the Divine Spirit; and the thought of everything resting in the spacious mind of God, is equivalent to the belief of the world as one with Brahman himself.
42. In this manner all consciousness is lost in unconsciousness, and the knowledge of the world, is lost in the infinity of empty air. The error of our egoism is likewise drowned in the depth of the even and vast expanse of the divine unity.
43. All that is seen here in the forms of the moving and fixed bodies of the world; are all as quiet as a motionless empty sky which contains them, or as a visionary paradise of imagination.

44. As there is a free intercourse of the thoughts, of one person with those of another, and there is no interposition in their passage from one mind to another; in the same manner there is the same reflection of this shadowy world in the minds of all at once.
45. The earth, heaven, and sea, with the hills and all other things, appear before our empty minds, exactly as the false sights of water etc., appear in a mirage to our eyes.
46. The dream built city (of the world), appearing visibly before us, is as false as a vision in our dream, and as delusive as a demon appearing in the imaginations of little children.
47. Our egoism or consciousness of ourselves, which seems as a reality unto us; is no other than a delusion of our brain, and an false conception of the mind.
48. The world is neither an entity nor nonentity either, nor a substantiality and unsubstantiality both together. It is not to be ascertained by the sense nor explained by speech, and yet it exhibits itself as the fairy land or air drawn castle in empty air.
49. Here our wish and effort as well as our want of both, are all alike in the opinion of the learned. But in my opinion it is better to remain in cool indifference.
50. The knowledge of I and the world, is as that of air in the endless voidness. It is the vibration of the intelligent soul, like the breath of air in vacuum, that causes this knowledge in us, beside which there is no other cause.
51. The aptitude of the intellect or the intelligent soul, to its thoughts or longing after external objects, makes it what we call the mind, which is the seat of same with what is called the world. But the soul getting released from this leaning, is said to have its liberation. Follow this precept and keep yourself quiet.
52. You may have your desire or not, and see the world or its dissolution; and come to learn that neither of these is either any gain or loss to you, since there is nothing here in reality, and everything is at best but the shadowy and fleeting form of a dream.
53. The will and no will, the entity and nonentity, the presence or absence of anything, and the feeling of pain and pleasure at the loss or gain of something, are all but ideal and mere aerial phantasies of the mind.
54. He whose desires are decreased day by day, becomes as happy as the enlightened wise man, and has like him his share in the liberation of his soul.
55. When the sharp knife of keen desire pierces the heart, it produces the very painful sores of sorrow and grief, which defy the remedies of mantras, minerals and all sorts of medication.
56. Whenever I look back into the vast multitude of my past actions, I find them all to be full of mistake, and not one which was not done in error, and appears to be without a fault or blunder.
57. When we meet only with the errors of our past conduct, and find them all to have been done for nothing. How then is it possible for us to discern the hearts of others, which are as inaccessible hills unto us?
58. Our dealing with the unreal world, is lost in the glancing or twinkling of an eye. For who can expect to hold the horns of a rabbit in his fingers?
59. The belief of our egoism or personality consisting in our gross bodies, serves to convert the aerial intellect to a gross substance in a moment; and make our mind as a part of the solid body, just as the raindrop is frozen to the hailstone.
60. It is owing to our intellect, that we have the conception of the reality of our unreal bodies; just as the undying principle of the intellect, happens to see its own death in our sleep.
61. As the unreal and unsubstantial vacuum, is said to be the blue sky by its appearance; so is this creation attributed to Brahman by supposition, which is neither real nor quite unreal.
62. As voidness is the inseparable property of vacuum, and fluctuation is that of air; so is creation an inseparable attribute of God, and is one and same with the essence of Brahman himself.
63. There is nothing produced here as the world etc., nor is anything lost or annihilated in it. All this is as a dream to a sleeping man, which is a mere appearance and nothing in reality.

64. So the nonexistent earth and others, are apparent in their appearance only. Then why need you care or fear about the being or not being of this world, which is no more than a production and subversion of it in the region of the Intellect?

65. The apparent body, is no reality by the causality of the elements as the earth etc. It is only a formation of the Divine Intellect, and situated in the Divine Spirit.

66. The instrumentality of the mind etc. in the causation of the world, is also untrue and absurd, owing to the union of two causes in one.

67. All things are uncaused and unconsecutive in the Divine Mind, where they are eternally present at one and the same time; as the whole series of the actions of a man from his birth to death, appear in an instant of his dreaming states.

68. All things are contained in and as empty as the vacant Intellect, where this spacious earth with her high hills of solid bases, and all her peoples with their actions and motions, are ever existent in their aerial forms in the knowledge of the aeriform intellect of God.

69. The world is a picture painted on the airy surface of the Divine Mind, with the various colors derived from the intellect of God. It never rises nor sets, nor does it ever become faint, nor does it fade nor vanishes away.

70. The world is a huge wave of fluidity in the water of the Intellect. Why is it so and how produced, and how and when it is subside, is what nobody can say.

71. When the great voidness of the intellect is calm and quiet, then the world remains in its form of an empty void also; just as the soul being quite thoughtless in itself there can be no rise or fall of any object before it.

72. As we imagine the mountains to touch the skies, and the sky to present the figures of mountains in it; it is in the like manner that we suppose the presence of Brahman in all things of creation.

73. It is by the application of a bit of their intelligence, that yogis convert the world to empty air, as also fill the hollow air with the three worlds up and down.

74. As we imagine thousands of the paradise cities of the Siddha deities, to be situated in the different regions of heaven; so are the numberless worlds scattered apart from one another in the infinite space of Divine Intellect.

75. As the currents in the ocean whirl apart from one another, and seem to make so many seas of themselves; though they are composed of the same water.

76. So the numerous worlds, revolving separately in the voidness of the Divine Intellect, are all of the same nature, and not otherwise.

77. The enlightened yogi, views worlds above worlds in his clairvoyance; and can pass to the ethereal regions of the perfected Siddhas, as it is related by sages.

78. There are numberless imperishable beings and immortal spirits, which are contained in the Supreme Spirit; as the endless worlds are situated in the hollow sphere of heaven.

79. It is the intrinsic pleasure of the Divine Soul, to scatter the wandering worlds about it, as the scented flower diffuses its immanent fragrance, and spreads its flying powder all around. They are not extraneous, but are born within itself like the lines and marks in a diamond or crystal.

80. The fragrance of flowers though mixed up together in the air, are yet separate from one another; so are all the created bodies existing together in the air, all distinct in their natures.

81. Our fancies though of the form of air, assume different shapes in the minds of men; such as those of gross natures have them in their gross material forms, while the holy saints view them in their pure forms in the mind.

82. Neither are the gross materialists nor pure spiritualists, right in their conceptions of things. But everyone has to feel according to his particular view and belief of a thing.

83. By thinking the world to be contained in the thought of the Intellect, it will be found to be no way different from it, than the water is from its liquidity.

84. Know time and the universe, with all the worlds contained in it together with the ego and thou or myself and yourself and all others, to be the one and very unity; which is the calm and quiet vacuum of the great Intellect, which is same with the very self of the unborn and undecaying soul of God. Be not therefore subject to passions and affections, which do not appertain to the nature of the very same deity.

CHAPTER XXXVIII. DISQUISITION OF NIRVANA—QUIETISM.

1. Vasishtha continued:--The Intellect perceives the world raised before it, by the fallacy of its understanding; as a man beholds mountains in the sky, by the delusion of his eyesight.
2. The doctrines that the world is the creation of Brahman or of the mind, are both alike in substance; in as much as they regard it in an immaterial and not physical sense.
3. The world existing in our consciousness of it, is same with its internal knowledge, and not as existing out of our consciousness; and although it appears to be situated out of it, the outward appearance is to be likewise known as the same also.
4. In our opinion there is no difference, between the two systems of the interior and exterior knowledge of the world; because both of them being of the form of our knowledge of them, the exterior shape is no reality at all.
5. Hence all things being the same with our intellectual knowledge of them, and this knowledge being indistinct and unchanging in its nature, the distinctions of the changing scenes of the world can have no place in it.
6. Therefore I adore that omniscience which is the soul of all, in which all things exist and whence they all come to existence; which is all and displays all things in itself and pervades all infinity forever.
7. When the subjective intellectual power, becomes united with the objective intelligible world, by means of the intrinsic intellect (consciousness); it is then that the visible or objective organs of sense, get the sensation of their objects and not otherwise.
8. As it is the intellect alone which is both the subjective as well as the objective, that is both the viewer and the view, the seeing and the sight also; it comes to the same effect, that the knowledge of all these, is derived from and dependent upon the main intellect.
9. If the subjective and objective be not alike in the intellectual soul, then the subjective and intellectual soul, can have no perception of the objective and material world.
10. It is from their intellectual nature, that the objective world is perceived in the subjective soul; just as a drop of water mixes with the body of waters, owing to the similarity of the natures. This comes out of experience, not otherwise. Otherwise there is no combination of them as of two pieces of wood.
11. When there is no homogeneous affinity between two things as between the intellect and a log of wood, there can be no union between them; nor can two pieces of wood know one another, owing to their lack of intellect.
12. As the two pieces of wood have no knowledge of one another, owing to their dull insensibility; so nothing insensible can be sensible of anything, save the intellect which is conversant with intellectuals only.
13. The great intellectual soul, beholds the world as one with itself in its intellectual light; and sees the material bodies settled as a rock in it, without their properties of life or motion.
14. Life, understanding, and other faculties, are the products of the intellect's reasoning, rises spontaneously in itself.
15. The essence of Brahman exists and exhibits itself in the form of the quiet and unmoving universe, and is personified as the male agent of creation, by his seminal seed resembling the minute seed of a Fig fruit.
16. There is first of all a small seed, which develops itself to a tree. But that first seed had another smaller seed before, from which it was produced. Thus the primary or initial seed being the minutest of the latter one's, is contained in and let out as an emanation of the Supreme Soul.
17. Brahman is the first and minutest soul of all, which gives to innumerable souls as its seeds. The inner ones abiding in the spirit of God, are known as spirit; and the grosser sorts known as things, are wrongly considered as otherwise, though they are of the same nature with their original.
18. As a thing is the same thing and not different from itself, whether it is placed above or below; so everything is the very same Brahman, in whatever state or form it may appear unto us.
19. As gold is no other than gold, in the various forms of golden trinkets; so the unchangingness of the unchangeable spirit of God, continues the same in all the changing scenes and varieties in nature.

20. As the clouds of the shadowy dreams that hang over your mind, are in no way related to you; so the great bustle of creation and its dissolution, bear no relation to my empty soul, nor disturb the even course of my mind.
21. As the blueness and moistness, which are attributed to the empty atmosphere of heaven, are nothing in reality; and as the legions of Siddha spirits, which are supposed to traverse the regions of air, are but deceptions of our eyesight; such is the spectacle of the world but an empty air and fallacy of our vision.
22. It is the desire of the heart and the false fancy of the mind, that leads out within us and brings forth the fruit of the world; just as the dirty water at the bottom of the earth, moistens the seed that produces a big tree in time.
23. The wise man that forgets his egoism, becomes one with the Supreme Spirit; and by reducing himself like a bit of rotten straw, becomes a tiny particle of the Divine Soul.
24. I find no one among the gods, demigods, and mankind in the three worlds, who wishes to approach to that Great Spirit, who has the whole world as a hair upon his body.
25. He who knows the unity of the soul of the universe, is free from the thought of a duality, in every state of his life, and wherever he may be situated.
26. Who has a great soul, and views the world and all as a mere voidness and nothing in reality; how can he have any desire for unspiritual and sensible objects.
27. He who is indifferent to, and unconcerned with the endless particulars of the world; and who views the existent and nonexistent in the same light, is truly a great soul and beyond all praise.
28. There is no living being that lives, or has any property forever. It is only the inner consciousness that shows the various appearances in the empty space of the mind.
29. In vain do men think of their life and death, in this world of nothingness; neither of them is anything in reality, but as false as the flowing and ebbing of waters in the mirage of life.
30. Upon due examination, this error vanishes from view with its cause also; and then it appears that there is nothing as life or death, beside the existence of the imperishable Brahman
31. That man is said to have gone across the ocean of the world, who has withdrawn himself from the sight of visibles; who is quiet and content with himself, and who while he is living, reckons himself with the dead and as nothing.
32. Our nirvána extinction is said to be the cessation of our mental actions, like the extinguishing of a burning flame or lamp. It is assimilation into the quiescent spirit of God, and continuation in the mental tranquility of a holy saint.
33. Again he is called the liberated, who finds no delight either in the noumena or phenomena; but remains as quiet and quite aloof from all as the intangible vacuum.
34. I speak of my ego from my want of reason, but reason points out no egoism in me. Hence the want of any sense in the word ego, makes the existence of the world quite invalid and void to me.
35. The intellect is a mere vacuum, and our consciousness gives us the knowledge of the nature of our inner understanding. The mind views the external appearances agreeably to its internal ideas.
36. Now the real entity of your soul, will become truly blessed in itself, by your getting the mind, freed from all its objects at all places and times, and by your doing every work in the name of God.
37. Whatever you do or eat, anything you give or offer in sacrifice; and whatever you see, kill or desire, know them all to proceed from God.
38. All that we call as ourselves or yourselves and all others, what we name as space, time, and the sky, mountains etc.; all these together with the actions of all, are supported by and full of the power and spirit of God.
39. The vision of our eyes and the thoughts of the mind, the world and its three times; and all our diseases, death and decay, are all the phenomena appearing in the voidness of the Divine Intellect.
40. Remain if you can as a silent sage, unseen and unknown by men, and without any desire, thought, or effort on your part. Remain as a lifeless thing, and this is the extinction of a living being in Brahman.

41. Be freed from your thoughts and desires, and remain fixed in the Eternal One without any care for anything. You may be busy or sit easy, like the air when it breathes or is calm and still.

42. Let your manliness be above the feelings of desire and affections, and let your thoughts be directed by rules of the scriptures, and your action by the motion of a clock or watch, which act their outward movement.

43. Look on all beings, without the show of fondness or disfavor to anyone. Be an inconspicuous light of the world, resembling a lighted lamp in a picture, never to be directed by the men of the world.

44. The man that has no desire nor any object in view, and has no enjoyment in carnal and sensual enjoyments; can have no other delight except in his inquiries after truth by the light of the scriptures. He who has his mind purified by the teachings of the scriptures and the precepts of holy men, finds the inscrutable truth shining vividly in his consciousness of it.

CHAPTER XXXIX. VASISHTHA'S GITA OR SERMON ON PEACE OF MIND.

1. Vasishtha continued:--The man whose reliance in this world is really lessened, who is free from desire and unobservant of his religious vows, knowing them to be all in vain.

2. Our egoism is as the vapor of our breath, falling and sticking on the surface of glass; which when taken under consideration, proves to be a causeless sight, and vanishes to nothing at all in a moment.

3. He who is released from the veil of delusion, who has numbed his rising wishes and efforts; whose soul is filled with heavenly nectar, it is he who is said to be happy in his very nature and essence.

4. The enlightened mind, that is unshrouded from the mist of doubts or scepticism; bears resemblance with the full-moon, by illuminating the sphere of its circle, with the splendor of its intelligence.

5. The intelligent man who is freed from his worldliness and doubts, who has come out of the curtain of ignorance and received the light of truth; is known as the knowing soul, shining in the sphere of the autumnal sky.

6. The holy man is like the pure breeze of heaven, that blows freely from the region of Brahma, without any aim and without its support. It is cool in itself and cooling and purifying everything by its touch.

7. The desire to have an unreality, is to expect something that is a nothing in nature; such as the dreaming of heaven, and seeking for the son of a barren woman.

8. So also is the belief of this imaginary world, which appears as something in existence; such is the nature of our desire also, which attributes a substantiality to an aerial nothing.

9. Thus the world being an unreality even at present, there can be no reality in a heaven or hell in future; and yet the use of these words is as false, as the negative expression of a barren woman's son, or a flower of the etherial tree.

10. The world is truly the form of Brahman himself, and is neither an actual or ideal existence, nor does it rest on any support. So we are at a loss to understand what is in reality.

11. By relying in the tranquil nature of the soul, you lose your reliance in the natures of things, and your confidence in yourself; whereby you come to avoid the troubles accompanying the whole creation and created beings.

12. The sight of the intellect like the eyesight of men, and the light of the luminaries of heaven, passes in a moment to the distance of millions of miles. Just so does the sight of the Divine Intellect, stretch all over the unlimited space of creation in an instant.

13. The Divine Intellect is as unconceivable as the womb of vacuum, and as imperceptible as the calm and breathless air of the sky; and yet it is as joyous as a plant in full-bloom and blossom.

14. The learned know all living beings, to belong to the nature of that intellect. Wherefore men of good intellect and judgment, place no faith in the creation of the world.

15. As we have no knowledge of the dreaming state in our sound sleep, nor that of sound sleep in our state of dreaming; just so is our error of creation and annihilation of the world.

16. Error is incidental to the nature of things, and sleeping and dreaming are properties accidental to the material body. Hence neither do these nor the acts of creation and annihilation, relate to the omniscient and self-sufficient intellect.

17. Error is the unreal appearance of something, which flies before examination, and vanishes before it may be laid hold upon. The shell appearing as silver is an unreality, because you cannot get your expected silver from it.
18. Whatever is not obtained and unattainable is a nothing, and whatever is wrongly supposed, is impossible to be had. The thing that is unobtainable by its very nature, is never to be expected, as anything which is otherwise than and contrary to nature.
19. It is the nature of a thing, that agrees well with it at all times; and the invariability of anything, can never admit of variety under any circumstance.
20. All that is natural, is attended with ease and delight. But the unnatural, is full of pain and misery. Know and consider it well, and do what you think best.
21. A minute seed containing a large tree, is an instance applying to the formless spirit of God, containing the form of the universe in itself. This is a statement of the Vedas.
22. Hence visual sight and sensations, mental thought and understanding, consciousness of ego or self, and all other properties belonging to intellectual man, are the original types of the transcendent spirit, as fluidity is immanent in water. All these intellectual and spiritual properties are of an airy or empty nature.
23. As an embodied being discharges his bodily functions, by means of his material members and limbs, so does spirit and spiritual beings conduct their spiritual functions like the air, without actually doing them.
24. It is by force and power of the spirit, that we mute creatures are enabled to utter the words I, you etc.; which are mere meaningless sounds, as those emitted by a drum and bear no sense.
25. An appearance which vanishes on our insight into it, must be held as no appearance at all. So the formal and phenomenal world, which vanishes into the formless and invisible spirit of God, is nothing real or substantial of itself.
26. Those who are possessed of the dream of the world, are dreaming men, who being joined together with their dreams, are never united with the spirit of God, nor do they join the society of holy spiritual guides like ourselves.
27. All these men are identical with myself in spiritual light, being one with Brahman in the tranquil and empty nature of the very same spirit. But physically considered they are different from me, in as much as they are fluctuating in their busy course, like the vacillating winds in air.
28. I who am full of the True One, appear as a dream or dreaming man to these day dreamers. While they are in reality as nonexistent and nothing to me, as the dream of a man drowned in the depth of his sleep.
29. Whatever be their conduct in life, my business is but with Brahman, and my living and reliance in Brahman only. Let others think and see whatsoever they like and do, they are all nonexistent and nothing to me.
30. I am nothing myself, but belong to the all pervading essence of Brahman. It is by means of the Divine Spirit, that the body appears as something and utters the word I etc.
31. The soul that is of the nature of pure consciousness, and not subject to the contrary sense, has neither its desire for enjoyments or liberation; and so also they that know the Lord, have nothing else to desire.
32. The bondage and liberation of men, being dependent to their own dispositions; it is foolish to foster a great ambition here, as it is foolishness to look for a sea in hole of a cow's hoof on the ground.
33. It is by restraining our natures, and reducing of our wants, that it is possible for us to obtain our liberation here; or else no riches nor friends nor any of our endeavours, can serve to bring about the emancipation that is so eagerly sought by us.
34. The Intellect is stretched over all our thoughts about this imaginary world, as a drop of oil spreads over and diffuses itself in circles upon the surface of water.
35. As the scenes seen in a dream, seem pleasant in their recollection in the waking state; so the wise sage sees the worldly sights and his egoism also in the same light of a dream.
36. It is by practice of yoga meditation alone, that the impressions of the world are so erased from the mind, as not to leave behind any trace of them, save that of an infinite and still voidness.

37. Whenever the true nature of the soul, appears with its solar blaze within us; it then dispels the mists of our irrational desires, and displays an empty nothingness of all existence.

38. After the desires are dead and gone and the understanding is cleared from its ignorance, the soul shines forth with the light of a burning lamp within us.

CHAPTER XL. ON THE QUIESCENCE OF THE SOUL.

1. Vasishtha continued:--The sight of things, actions of the mind, the internal faculties and perceptions of the senses, being all of a superphysical nature, the true states of these categories are far removed from our knowledge, and present but a faint appearance of theirs unto us.

2. The minuteness of the superphysical non-Brahmic nature, is extended in the forms of external objects; but this extended appearance of the outer world is a mere illusion.

3. But when this external nature disappears and subsides in the inner soul, it is then that this phenomenal world is absorbed like a dream in the sound sleeping state of the soul.

4. Our enjoyments and our greatest ailments on earth, and our kindred and relations are our strongest bondages here. Our wealth is for our harm and sorrow. Therefore hold yourself to yourself alone.

5. Know your bliss to consist, in your communion with yourself; and that you lose yourself, by your familiarity with the world. Become one with the supreme vacuum, be calm and quiet like it, and do not disturb yourself like the turbulent wind.

6. I know not myself, nor do I understand what this visible and mistaken world may mean. I am absorbed in the calm and quiet Brahman, and feel myself as the sound Brahman himself.

7. You behold me as another person, and address me with words thou etc. in the second person. But I find myself as calm and quiet as the transcendent vacuum itself.

8. It is in the empty sphere of the Divine Soul, that you view the false appearances, as are produced therein by the misconceptions of your mind; and these errors are continually rising in your mind, in the manner of the erratic apprehensions in the mind.

9. The tranquil soul of Brahman, knows no effort of creation in it; nor does the nature of creation, know the quiescent nature of Brahman. It is as the soundly sleeping soul knows no dream, nor does the dreaming man know the state of sound sleep.

10. Brahman is ever wakeful, and the world is no other than a waking dream, and the living liberated man knows, the phenomenon as a reflection of the noumenon in his tranquil understanding.

11. The intelligent man well knows the true state of things in the world, and holy men are as quiet in their souls as the autumnal sky with a moving cloud.

12. The false conception of one's egoism or personality, and that of the existence of the world; is like the impression of the relation of a battle, preserved in one's memory or in his imaginations; in both cases truth and falsehood are found to be blended together.

13. The phenomena of the world, which is neither exhibited in the Divine Spirit, as an intrinsic or subjective part of itself nor has it a viewer for itself; which is neither a voidness nor even a solidity of its nature; cannot be otherwise than a false conception of the mind.

CHAPTER XLI. REPOSE IN ONE'S ESSENTIAL NATURE.

1. Vasishtha continued:--It is absurd to find the sense of egoism or self personality, so deeply rooted in human nature. It is therefore right that you should extinguish this unnatural egoism of yours by correcting your own nature.

2. This is done by enlightenment of the understanding, accompanied by indifference and distaste of the world; which are associated with one another as the orb of the sun with its light.

3. There is no making or maker or act of this world, nor any looker, looking or view of it. This stupendous world is altogether inadmissible, it being but a picture on the plane of vacuum.

4. There is nothing prominent in it. But all is situated on a perfect level, which is the calm intellect of one unvarying Brahman.

5. The Divine Soul exhibits the wonders of its Intellect, in the variegated colors of its imaginations; and there is nobody who can count the pictures of worlds, which are painted on the plane of the infinite space of voidness.

6. All these aerial bodies which are countless as the flying atoms, are continually in the act of dancing and playing their parts in the open arena of Brahman; as the players exhibit their various passions and emotions and gestures and gesticulations in a theatre.
7. The seasons are dancing in circles with their towering heads, and the points of compass are turning around with their encircling arms. The lower region is the platform of this stage, and the upper sky is the awning stretched on high.
8. The sun and moon are the two playful and rolling eyes, and the twinkling stars are glistening hair on their bodies. The seven regions of air are the members of the body, and the clear and all adorned firmament, is the clean apparel on it.
9. The encircling seas about the islands, are as bracelets and wristlets round their arms; and the girdling mountains of lands, are as girdles around their loins. The fleeting airs are as the winds of their breath, which are constantly breathing to sustain lives of living beings, and support their bodies thereby.
10. The flowers, groves and forests form the wreathed decorations on their persons. The sayings of the Vedas and Puranas, are their recitations, the ceremonial acts are their action, and the results of their actions, are the parts that all have to play.
11. Thus is all this but a dance of puppet show presented before us, with the sport of the waters gliding with the fluidity of Brahman, and the vibration of the playful breezes.
12. The cause of causes, is the cause of unnatural movements of bodies; and it is the ever wakeful intellect, that remains sleepless in the sleeping state of nature, and is the waking awakener of dreams in the non-deep sleep state of man.
13. Do you remain, O Ráma! Thus sleepless in your sleeping state, and reflect on the nature of things as you see them in your dream. Be steady when you are awake, and never be drowned in your sleep nor deceived by your beguiling dreams.
14. The waking which has the semblance of sound sleep and has no liking nor cringing for anything; is said to be the habit of man by the wise and the bringer of human liberations.
15. The living liberated man, sees his God as diffused throughout the universe; and not as the cause or instrument of its causation; and neither as witness of its sight. He does not leave to look on the outward phenomena, nor think of the inward noumenon that has displayed the whole.
16. He sees the world shining in and with the glory of God, and beholds it fair and perfect with the beauty and perfection of the deity.
17. Viewed in the reality of Brahman, the unreal world becomes a reality. It seems then to be as tranquil as the nature of God, and the creation is seen in himself till at last all is lost in the womb of a void vacuum, as it were hid in the hollow cavern of a rock.
18. The universe seems as womb of a luminous gem, and though it is thickly peopled everywhere, yet it is as void as empty air. It is a nonentity and entity at the same time, and as something and nothing of itself.
19. It is in actual existence and in potentiality to the minds of many, but to one who bears no duplicity in his mind, it appears as an extended reflection of the infinite mind of the one.
20. As an imaginary city, never disappears from the imagination; so the reflection never vanishes from the mind of God; wherein all things are present at all times.
21. As the glistening gold glitters with and scatters its rays all around, without changing or wasting itself; so Brahman appearing to shine in his creation, is yet quiet and undecaying in himself.
22. The phenomenal world ever continues the same, though it is subject to constant productions and destructions of all beings. It appears as unproduced and indestructible, and as various and variegated as the very many beings in it.
23. Brahman is seated in his impenetrable tranquility and in the form of the rising world, with ever rising or setting himself. He is as free and void as voidness and without any nature or property of his own, and is known to the enlightened understanding.
- CHAPTER XLII. A LECTURE ON NIRVANA--EXTINCTION.

1. Vasishtha continued:--The mind being as calm and quiet as the Intellect, there can be no difference between them; and it is impossible to assign the creation to the Divine Mind, in its undeveloped and tranquil state.

2. The lighted lamp of the understanding being extinguished, the false conceptions of the world vanishes into the air; and the ocular vision and mental operations, are as waves in the water of consciousness.
3. The world bears the same relation to the Supreme Soul, as the fluctuation of the winds bear to air, and as the radiation of rays bears to light, which have no other causality except in themselves.
4. The world is inherent in the Supreme, as fluidity is inherent with water, and voidness is innate with air. But why and how they are so intimately connected with one another, is quite inconceivable to us.
5. The world which is thus immanent in the vast voidness of of the great intellect, is manifest to our minds as brilliancy in a gem.
6. The world therefore appertains to the Supreme Intellect, in the same manner, as liquidity is related with water and fluctuation pertains to air, and as voidness belongs to the infinite void.
7. As ventilation has its relation with air, so does the world bear upon the Supreme Intellect. So there is no reason of supposing a duality to exist in the unity of any two of these.
8. The world is manifest to the sight of the ignorant, but it is frail and nebulous in the estimation of the intelligent. It is however neither manifest nor mysterious to the wise, who believe it as an existence existing in the being of the self-existent unity.
9. It is well ascertained by knowledge, that there is nothing else in existence, beside the sole intellect, which is pure intelligence, and having no beginning, middle or end of it.
10. This is the great intellect of some, and the holy spirit of others. It is the eternally omniscient Brahman according to some, and the infinite void of the vacuists. It is also called knowledge by the wise.
11. Now people understand this infinite and intellectual spirit, in the sense of an intelligible being. While others suppose him as knowable in themselves, and thus trying to know, become quite ignorant of him.
12. Without the intellect there is no knowledge of the intelligibles, neither is there the faculty of reasoning unless there be the intellect; as there is no air without vacuum, nor is there any air without its ventilation.
13. So it is the shadow of the great intellect, that makes our consciousness to perceive the existence of the world; and whether the world is an entity or nonentity, there is no other cause of its knowledge than the intellect.
14. It is owing to the unity of this duality, that this sense of their identity is verified. Nor is there anyone who can make unity or duality the all pervading voidness.
15. There is but one universal hollow, of the whole sphere of the empty sky, and the dualism of the air and its fluctuations, is only in words and nominal and not in reality.
16. The duality of the universe and its universal Lord, is a mere verbal and not a real distinction of the one positive unity of God. It is impossible for the self-existent soul to have a counterpart of itself, except its own intellect.
17. That which has the appearances of the world, is no world in reality, but a shadow of it; and that which is limited by space and time, cannot be the infinite and eternal sphere.
18. As the different forms of jewels, are related to the substance of gold, so does the world bear its relation to Brahman; whose unity admits of duality, nor the attribute of cause and effect.
19. If it be only a creation of the imagination, it is then no other than a nothing and no such thing. It is just as well as the voidness of the firmament, and the fluidity of water and liquids.
20. As the sky bears the appearance of the sky, so does Brahman present the sight of the world; and both of them being of the same kind (of vacuum), there can be no duality nor unity of the two in one.
21. All these are of the like kind, as the vast vacuum of itself. They are the very same in their nature with the one all extended and transparent essence of the interminable intellect of God.

22. As all pebbles and dolls and marble statues, have the stony substance in them; and there is no relation of cause or effect in anyone of them, so these varieties of beings have no difference in them from the nature of divine essence.
23. As it is impossible for voidness to be another thing than vacuum, and the reflection of light is no other than the very light; so this creation resides in and radiates from the great intellect.
24. As the images carved in a stone, are of the same sort being cut of the same substance; so O wise Ráma, all these various forms of things in the world, are lost upon their insight, into the substantiality of the all absorbing intellect of the great deity.
25. It is the delusion of your mind, that presents to your sight all this bustle and commotion of the world, which upon your right inspection of them, must remain as silent and motionless as a block of wood or stone, and as imperceptible as the prospect of things to a man with his closed eyes.
26. As things absent from sight, appear to be present before one in his thought of them, both in his waking and sleeping states; so it is the misconception of the mind, that presents the phenomena to the sight of the open-eyed man.
27. As it is by the hallucination of your mind, that you see the absent objects as present before you, both when you are awake as well as asleep. But suppress your thoughts, and you will be as inert as a stone, as in the abstracted and sound sleeping states of your mind.
28. You must not however allow your mind to become as insensible as a stone. Remain in your natural state and employ it in the service of your adorable object, with the best offerings of your reason on all things about you.
29. Adore the Supreme God of nature; for the enlargement of your understanding; and he being worshipped with your right reason and good sense, will soon reward you with the best boon of your transcendent bliss.
30. The adoration of Indra, Upendra, and the other gods, is as the worshipping of rotten straws with respect to that of the God in spirit; and the offering of flowers and sacrifices, are nothing in comparison to your cultivation of reason, and association with wise and learned men.
31. The Supreme God who is the giver of all blessings, being worshipped in the true light of the spirit in one's own soul, confers his best blessing of liberation in an instant.
32. Why does the ignorant man resort to another, when his soul is the sole Lord? Do you associate with the good and have your equanimity and content, and adore the Supreme Soul with your best reason.
33. The worship of idols, pilgrimages and all sorts of devotion, together with all your charities, are as useless as the offering of scentless Sirisha flowers, and injurious as fire, poison and the wounds of weapons are to the body.
34. The actions of mean minded men, are as useless as ashes on account of their unreasonableness. Let them therefore act with reason in order to render their deeds fruitful.
35. Why therefore don't you foster your reasoning powers in your mind, by means of your knowledge of the true natures of things, and the concentration of your desires in the Supreme Spirit.
36. It is by divine grace only, that the reasoning faculty has its exercise in the mind, therefore the power of reasoning is to be cultivated in the mind, by sprinkling the ambrosial water of equanimity over it.
37. Until the fountain of error in the mind, is dried up by the blaze of right knowledge, so long the tendency towards the material things, continues to run over it in all directions.
38. Equanimity overcomes the sense of shame, sorrow, fear, and envy; as the conviction of the nonexistence of the world and all material things, removes the possibility of their existence at anytime.
39. And if it be the work of a cause, it must be the self-existent Brahman that both at once; as the reflection is alike the reflector, and the reflected knowledge of a pot or picture is nothing in reality.
40. Know this world to be the shadow of the intellect, as one's feature is seen within a mirror. but the idea of the shadow of both, vanishes when one is acquainted with the original.

41. For want of the knowables or objects of objective knowledge, there remains the only unknowable one, who is of the form of everlasting bliss; and this soul of the immaterial spirit, is extended all over the infinite space in its form of perfect tranquility.

42. All knowledge, knowable and knowing, are said to be quite mute and silent in their nature. Therefore it is necessary for you to remain as quite and calm, as stones and pebbles and the caverns of rocks.

43. Remain as knowing and wise man, both when you are sitting or doing anything; because wise men are persons who know the unknown, and personifications of true knowledge.

44. Remain as clear as the sphere of the sky, and be content with whatever may happen to you; when you are sitting quiet, or moving about or doing anything, and in every state of your life.

45. It is for wise men to be doing what they have to do, and whatever comes in their way; or to give up and renounce all and everything, and remain with their quiet and peaceful minds at every place.

46. Whether sitting in solitude or in silent meditation, let the wise man remain as quiet as a statue or a picture; and having repressed his imagination, let him view the world as an imaginary city or an airy nothing.

47. The waking wise man sees the rising world, as sitting down in his state of sleep; and let him view the spectacles before his eyes, as the born-blind man has no sight of anything before him.

48. The ignorant man resorting to his nirvána, has more cause of regret than the peace of his mind, at his renunciation of the world; and the preaching of good ideals serves rather to increase their ignorance, than enlighten in the path of truth.

49. The ignorant man who thinks himself wise in his own conceit, is deluded to greater ignorance, by thinking himself successful with his ill success.

50. The man comes to meet with his ill success, who strives to grow by improper means; because the learned reckon all fanciful steps, as no steps at all to successfulness.

51. It is wrong to resort to renunciation, on account of some transitory mishap which ever happens to humanity. But that is known as true nirvana by the wise, which a man has recourse to after his full knowledge of the errors of the world, and the indifference which he lays hold upon, at his entire disgust with and distaste of all worldly affairs.

52. Ráma, as you are delighted at the recital of tales, so should you take a pleasure in your spiritual instructions, with a melted heart and mind; unless you know the transparent intellect, and view it as diffused in the form of the infinite world, you cannot attain to your extinction into it.

53. The knowledge of God, that you have gained from the Vedas, is sheer ignorance, and resembles the false notion of the world, that is born blind on earth. Trample over that knowledge, and do not fall into its errors; but know God in spirit, and by your extinction into it, be exempt from future births and transmigrations.

CHAPTER XLIII. ON THE INFINITE EXTENSION OF BRAHMA.

1. Vasishtha continued:--The internal sense of egoism and the outward perception of the world, vanishes into unreality upon right inspection of them; and then truth of self-consciousness appears even to the dull headed after removal of their dulness.

2. He who is freed from the fever of ignorance, and whose soul is cooled by the drink of good understanding, is known by the indication, that they bear no further thirst for worldly enjoyments.

3. It is useless to use many words by way of word disputes, when the knowledge of one's egolessness only, is enough to lead him to the nirvána extinction of himself.

4. As waking men do not enjoy the pleasure of things seen in their dream, so wise people feel no enjoyment either for themselves or the world, which they know to be as false as the sight in their sleep.

5. As one sees the illusion of a magic city in a forest, and filled with the families of Yakshas all about; so does the living soul, look upon this world and all its contents.

6. As the deluded soul sees the Yakshas and their place of abode, as realities and stable in their nature; so it believes its egoism or personality as a reality, and the unreal world as a substantiality.

7. As the phantoms of Yakshas are seen with their false shapes in the open desert, so we see all these creatures in the fourteen worlds around us.
8. He who knows himself as nothing, and the knowledge of his ego a mere error; finds his illusion of Yaksha to be no such thing in reality; and that of his mind melts into the condition of his intellect.
9. Be you as quiet in your mind, as you are sitting still before us; by renouncing all your fears and fancies, and renouncing all your givings and takings, together with the suppression of all your desires.
10. The visible phenomenon is neither in actuality nor in potentiality, and the whole extent of the objective world, is identical with the subjective spirit of God. Or if it be impossible for the subjective reality to become the objective unreality, say then how the objective could come to being or exist?
11. As it is the humidity of the spring season, that produces and diffuses itself in the vegetation of the ground; so it is the core and essence of the intellect, which fills and exhibits itself in the form of creation.
12. If this appearance of the world, is no other than reflection of the intellect; why then speak of its unity or duality, instead of knowing its identity with the sole entity, and holding your peace and tranquility?
13. Be full with the empty intellect, and drink the sweet nectar of spirituality; and sit without any fear and full of joy in the blissful paradise of nirvána.
14. Why do you men of false understandings, wander about in the desert ground of this earth like the vagrant deer, that wander about the sandy deserts (of worldly change)?
15. O you men of blinded understandings! Why do you run so hurriedly with your unsatisfied thirst after the mirage of the world; only to be disappointed in your most confident expectations?
16. Why do you, O foolish men! thirst after the mirage of the appearances and the fancies of your minds? Do not waste your lives in vain struggles, nor fall victims to your desires like the deluded deer.
17. Demolish the magic castle of worldly enticements, by the stronger power of your reason; and see how you can destroy the series of evils, which appear as pleasure at the first sight.
18. Do not look at the blue vault of heaven as a reality by your error. It is a mere show amidst the great void of Brahman. You should fix the sight on its true void aspect.
19. O you men that are as frail and fickle and liable to fall down, as the shaking dewdrop hanging on the edge of a leaf on high; do not sleep regardless of your fates, in the womb of this frail and mortal world.
20. Remain always from first to last, in your true nature of calmness, without ever being unmindful of yourself; and remove the faults of the subjective and objective from your nature.
21. The world known as a reality to the ignorant, is an utter nonexistent to the wise. The other one which is the true reality bears no name for itself.
22. Break the iron chains of desire, which bind you fast in this world; and rise high above the heaven of heavens, as the lion mounts on the towering tops of mountains, by breaking loose from his imprisoning cage by force.
23. The knowledge of I and mine is an error, and it is the peace of mind only which makes liberation; it is the essence of the yogi, wherever and however he may be situated.
24. The tired pilgrim of the world, has the following five stages for his rest; namely his self renunciation, his want of any desire, and the absence of his triple sorrow; occasioned by his own fault and those of others, and the course of nature.
25. The wise man is unknown to the ignorant, and the ignorant are not known to the wise; and the world is viewed in two opposite lights by them respectively, which are quite unknown to one another.
26. The fallacy of the world having once fallen off from the mind, there is no more the appearance of any worldly thing before it; as a seafarer seeing one vast expanse of water about him, does not see the inland water inlets which gush out of it as its offspring.
27. After disappearance of the error of the world, from the awakened mind of the tranquil yogi; he sits quite insensible of it, as if it were melt into eternity.

28. As the grass and straws being burnt to ashes, we know not whether they fly and vanish away with the winds of the air; so the nature of the sage being deadened by detachment, his knowledge of the world goes to nothing.
29. It is good to know the world, as the imitation of the essence of Brahman; but the meaning of the word Brahman, being the Universal Soul, it does not apply in that sense to the changing world, and as the work of God.
30. As the world appears to be everlasting and unchanging to the ignorant lad, so does it seem to the detached sage to be coexistent with its eternal cause.
31. The wakeful sage keeps his vigils at that time, when it is the night of all beings to lie down in sleep; and the daytime when all creation is awake, is the night of retired saints.
32. The wise man is active in his mind, while he seems to be sitting still and inactive in his body; and when he is waking, his organs of sense are as dormant as those of figures in a painting.
33. The wise man is as blind as one who is born blind, in his knowledge of the outer world, and has merely a faint idea of it in his mind; where it appears or not at times, like a dream in his slight and sound sleep.
34. All the worlds and worldly things, lead to the sorrow of the ignorant, who are unacquainted with and delight in untruth, and are busy with the visibles and their thoughts about them, as one with the visions in his dream.
35. As the wise man tastes no pleasure in his waking state, so must he remain insensible of them in his sleep also; but continue with undivided attention, in the meditation of the Supreme Being.
36. The wise man who has curbed his desire of worldly enjoyments, and is liberated from its bonds; remains with his cool and composed mind, and enjoys the tranquility of nirvāna, without his efforts of yoga meditation.
37. As the course of water is always to run downward, and never to rise upward; so the course of the mind is ever toward the objects of sense, and sensible objects are the only delight of the mind.
38. The nature of the mind, with all its thoughts of internal and external objects, is of the same kind as that of the great ocean, which is full with the waters of its tributary rivers as well as those of the internal waters.
39. As a river flows in one united course, of the waters of all its meeting streams; so does the mind run in an unchanging course, with all its internal and external, and righteous and unrighteous thoughts.
40. Thus the mind appears as a vast and wide extended sea, and rolling on with all its indistinct thoughts and feelings, as the inseparable waters and waves of the sea.
41. In this manner, the absence of one thing causes the extinction of both, as in the case of the air and its fluctuation; either of which being wanting, there is neither the wind nor its ventilation.
42. The mind and its working being one and the same thing, they are both controlled at once by bringing the other under subjection. Know this well, nobody should hold dear any earthly desire in order to develop his mind.
43. The mind may get its peace by true knowledge, and the mind of the wise man is destroyed of itself with all its desires, without the aid of austerities to destroy them.
44. As a man gets freed from the fear of the hatred of an enemy, by destroying his figure made of mud by himself, so is one enabled to kill his mind, by committing himself to the Divine Spirit.
45. The wise man sees the cosmos and chaos as accompanying with each other, though they appear as separate. The birth and death as well as prosperity and adversity are mere error, there is nothing else beside the one infinity.
46. As one has no knowledge of the dream of another sleeping by his side, and as the adult man has no fear of a Yaksha like a timid child; and as a warrior knows no demon, so the wise sees no inanimate world before him.
47. The ignorant think the wise as fools, and the barren woman thinks of her conception; so one unacquainted with the meaning of a word, attempts to explain its sense.

48. The understanding is ever existent, and without having its beginning and end; and nature is known to exist ever since creation has began. The word mind is meaningless and is undivided and unbounded in its nature.
49. The understanding resembles the water of the sea, and the mind and intelligence are similar to its clear waves. How can this fluid have an end, and what is the meaning of mind, but a shape of this psychic fluid?
50. For all error is useless, and live to your nature for your good; and being of the nature of pure understanding, you will become as clear-sighted as the clear autumnal sky.
51. After passing the three states of waking, dreaming and deep sleep, there is no more any perception of the mind or mental operation to the withdrawn yogi; and then the knowledge of the endless varieties of unrealities of creation, is blown away and lost in the sight of the Everlasting One.
52. Forsake the endless chain of knowables, and be attached to your nature of the solid intellect; because all things whether internal or external, are comprehended under its knowledge.
53. Say how can you separate the objects from the mind, as you do the seed, branches and fruits from one another? The knowables are unknowable without their knowledge, and knowledge is no known category.
54. The endless varieties and particulars are still and quiet in the Divine Soul, which is the only entity and manifest of itself as all. The objects being but ideas in the mind and this being a negative also, they are all but errors of the brain.
55. The mind which is the framer of objective thoughts, is a nothingness of itself and an error also. The Eternal Spirit being the solitary soul of all, it is useless to imagine the entity of the mind.
56. The objective being a false idea, is but a false apparition appearing to sight, the objects also having no cause for their creation, prove the subjective mind to be a falsity likewise.
57. The mind is as fickle as the flickering lightning, and deludes us by the flashes of things of its own making.
58. The mind is nothing before knowledge of the Self-existent One, nor does it then deceive us with its false shows; and this world which is the creation of the mind, disappears before the knowledge of the soul.
59. Men in vain wish to take the shell for silver, and believe the negative world as a positive one, and is found to be nothing before the light of reason.
60. The error of egoism is opposed to the truth of nirvána, and is the cause of misery only to mankind. The ego is truly a falsity as mirage, and a nonentity as voidness itself.
61. The knowledge of the self or soul, removes the error of egoism; and by knowing and being full with the knowledge of the soul, one is absorbed with it, both internally as well as externally.
62. One who is unified with the Universal Soul, resembles a wave that mixes altogether with the main water; because the Divine Soul sends its essence to all, as a tree supplies its marrow to all parts of it from top to foot.
63. There is one unchanging soul, that shines afar above the reach of our knowledge; in the same manner as the clear vault of heaven, appears at the distance of millions of miles from us.
64. There is only one Unknowable and Infinite Being, that is far beyond our knowledge of the knowables, and is purer and more rarefied than the all pervading vacuum.
65. Therefore knowing that pure and holy one, as both the states of knowledge and knowables; just as the clarified butter is consolidated to the compactness of stone.
66. The Divine Intellect makes itself the object of its thought as a thinkable being; and the soul thinks in itself as the mind, from eternity throughout the infinity of space.
67. The unintelligent Nyáya School maintains the unity and positive rest of God; and although there may be no mistake of theirs in this position, yet it is wrong to separate omniscience from the being of Divine Unity.
68. All great minded souls that are free from pride, melt away into the inscrutable quiescence of God; and those that are unerring in divine knowledge, find their eternal rest in the samádhi or renunciation of themselves to the Supreme Spirit.

CHAPTER XLIV. DANGERS TO WHICH THE WANDERING MIND IS EXPOSED.

1. Ráma said:--Relate to me at length, O holy sage, the form of the tree of samádhi, together with all its creepers, flowers and fruits, which supply holy men with good and refreshment, all along their lives.
2. Vasishtha replied:--Hear me relate to you about the tree of samádhi, which always grows in the forest of holy people, and is ever filled with its luxuriant foliage and flowers and its luscious fruits.
3. The learned say, that it is some how or other, either by culture or its own spontaneity, that there grows a dissatisfaction with the wilderness of this world, in the heart of the reasonable man.
4. Its field is the heart of the wise man, furrowed by the plough of prosperity; which is watered with delight by day and night, and whose channel is now flowing with sighs.
5. It is the heart's regret at the world, which is the seed of samádhi; and it grows of itself in the ground of the humble heart of the wise, in the forest land of reasonable men.
6. When the seed of humble reflection, falls in the minds of magnanimous men; it must be watered with diligence and indefatigableness with the following articles, namely:--
7. The society of pure, holy and detached men, who speak sweetly and kindly for the good of other's; and whose speech serves as the sprinkling of fresh water or milk or dewdrops on the seeding grounds.
8. And by shedding the sacred waters of the sayings of the holy scriptures, all about the aqueduct, which may serve to grow the seed, by their cool and ambrosial moisture.
9. When the magnanimous soul, perceives the seed of humble reflection fallen in the mind; he must try to preserve and cultivate the same with all diligence.
10. This seed is to be grown by the manure of austerities, and by the power of using other means; by resorting to and resting in places pilgrimage and holy shrines, and by stretching his perseverance as his fence about the seed-ground.
11. It is the duty of the well taught man, after the sprouting forth of the seed, to preserve it always with the assistance of his consort having contentment and cheerfulness.
12. He should then keep off the aerial birds of his expectations and the fowls of his affection for others, and the vultures of his desire and cupidity, from darting upon and picking up the seed.
13. Then the activity promoted by desire, is to be swept away by gentle acts of piety, serving as sweepers of vice and unrighteousness; and then the shades of ignorance are to be dispelled from this ground, by the indescribable light of the sun of reason.
14. Wealth and women, and all sorts of frail and fleeting enjoyments; overtake this rising germ of discrimination, as darts of lightning issuing from the cloud of unrighteousness.
15. It is by the iron rod of patience and gravity, by the muttering of mantras, and by holy ablutions and austerities, as also by the trident of the three letter Om, that these thunderbolts are prevented.
16. In this manner the seed of meditation also, being carefully preserved from neglect, sprouts forth in the germ of discrimination with its handsome and prospering appearance.
17. The ground of the mind shines brightly, with this brilliant germ of discrimination; and it gladdens the hearts of men in veneration to it, as the smiling moonbeams illumine the sky.
18. This germ of discrimination shoots forth in a couple of leaves, which grow out of themselves upon it. One of them is the knowledge of scriptures, and the other is the society of the good and wise.
19. Let your fixedness support the stem and height of this tree, and make your patience its covering bark; and cause your detachment with the world, supply it with the moisture of indifference.
20. The tree of godliness being nourished with the moisture of unworldliness, and watered by the rainwater of scriptures, attains its full height in course of a short time.
21. Being thickened by the core of divine knowledge, and foundation of good society, and the moisture of indifference, this tree attains a fixity, which is not to be shaken by the apes of passions and affections.
22. And then this tree shoots forth in luxuriant branches of wisdom, which stretches far and wide with their fresh vegetation and vgreen leaves, distilling their juicy sweets all around.

23. These are the branches of frankness and truth, of constancy and firmness, of equanimity and unchangeableness, of calmness and friendship, and of kindness, self-respect and renown.
24. These branches are again adorned with the leaves of peace and tranquility, and studded with flowers of good repute and fame; wherewith this tree of godliness becomes the Párijata tree of paradise to the hermits of the forests.
25. In this manner the tree of divine knowledge, being filled with its branches, leaves, and flowers; brings forth the best and richest fruits of knowledge, day by day.
26. It blossoms in clusters of the flowers of fame, and is covered with leaves of bright qualities all over; it is flowing with the sweets of dispassionateness; and its filaments are full of the dust of intelligence.
27. It cools all sides like clouds in the rainy weather, and always the heat of worldly anxieties, as the moonbeams assuage the warmth of sunshine.
28. It spreads the awning shade of harmony, as the clouds cast a cooling shadow below. It stretches a quiet composure over the mind, as an extensive cloud spreads a still calm in the air.
29. It builds a sound and sure basis for itself, as the rocks stand on their solid bases. It lays the foundation of future rewards on high, and causes all blessings to attend upon it.
30. As the tree of discrimination, grows higher and higher day by day; so it stretches a continuity of cooling shade, over the forest of the hearts of men.
31. It diffuses a coldness, that pacifies the heat below; and makes the plant of the understanding to shoot forth, as a tender creeper sticks out of the snows.
32. The deer like mind being tired with its wanderings, about the deserts of this world; takes its rest and refuge under this cool shade; as a weary traveller, worried out from his very birth, in his journey among men, comes to take his rest at last.
33. This deer of the mind, that is irritated in its mouth by browsing the thorny brambles of the forest for food, is again hunted by its enemies of the passions, which lay waiting like huntsmen, to kill the soul, as these slay the body of the deer for its skin.
34. The deer like mind being ever impelled by its vain desires, wanders all about the desert lands of this world, and pursues after the poisonous water of mirage of its egoism.
35. It sees the extended and green valley at distance, and is battered and shattered in its body with running after its vegetation; and being harassed in search of the food and forage for its offspring, it falls headlong into the pit for its destruction.
36. Being robbed of his fortune, and put to bodily troubles, and led by thirst of gain to the ever running stream of desires, the man is at last swallowed up and carried away by the current waves.
37. The man flies afar for fear of being overtaken by a disease, as the deer does for fear of a Huntsman, but he is not afraid of the hunter of fate, that falls upon him unawares at every place.
38. The timid mind is afraid of the shafts of bad fortune, flying from every known quarter; and of being hit by stones flung from the hands of its enemies on every side.
39. The mind is ever hurled up and down, with the ups and downs of fortune; and is continually crushed under the millstone of his rising and setting passions.
40. One who follows after thirst, without putting reliance on the laws taught by the great, falls headlong into the delusion of the world; as one suffers a scratch is as well as wounded over his body, by penetrating within the beautiful thorny creepers.
41. Having entered in the organic body of man, the mind is eager to fly away from it; but there is the uncontrollable elephant of sensuous desire, that stuns it with its loud shrieks.
42. There is again the huge snake of worldly affairs, which numbs it with its poisonous breath; and so do the women on the face of the earth, serve to enslave the mind in love to them.
43. There is also the wild fire of anger, which boils like a smart bile with its burning flame in the human breast; and inflames the mind with endless pain, by its repeated recurrence in the breast.

44. The desires clinging to the mind, are as gnats and fleas, biting and stinging it constantly; and its carnal enjoyments, desires and revelries, are as jackals shrieking loudly about it.

45. It is led by virtue of its actions, to wander all about without any rest or profit to its self, and driven from place to place by the tiger like poverty, staring grimly at its face, again it is blinded amidst the mist of its affections to children and others, and lost at last in the hidden pitfall of death.

46. Again it trembles with the sense of and fear for its honor, which like a lion strikes tremor in its heart; while it is struck with terror at the glaring of the wolf of death at its face.

47. It is afraid of pride, as a forester in dread of dragons coming to devour him; and it fears the appetites, which with their open mouths and bloody teeth, threaten to engulf it in ruin.

48. It is no less in fear of its female companions in youth, whose amorous embraces like gusts of wind threaten to hurl it headlong to repeated hell-pits.

49. It seldom happens, O prince! that the deerlike mind finds its rests in the tree of godliness; as the living beings do, when they come from darkness to day light.

50. O you hearers, let your deerlike minds find that delight in the tree of samadhi's peace, whose name even is not known to the ignorant, who are deluded by their fickle and smiling fortunes, resembling the vibrating smiles of flowers.

CHAPTER XLV. CONTINUATION OF THE STORY OF THE DEERLIKE MIND.

1. Vasishtha continued:--O destroyer of enemies! the deerlike mind having found its rest in that sacred tree, remains quite pleased with the same, and never thinks of going to any other tree.

2. In course of time, the tree of discriminate knowledge, brings forth its fruits; which ripen gradually with the sweet substance of spiritual knowledge on the inside.

3. The deer-like mind sitting under the good tree of its meditation, beholds its outstretching branches hanging downward, with loads of the fruits of merit and virtue.

4. It sees people climbing in this tree, with great persistence and pains; in order to taste these sweet fruits in preference to all others.

5. Worldly people decline to ascend the foot of the tree of knowledge, but those who have mounted high upon it, never think of ever coming down from the high position which they have attained.

6. For he who has ascended on the tree of reason or knowledge, in order to taste its delicious fruits, forgets the taste of his habitual food, and forsakes the bondage of his former deserts, as a snake casts aside his old skin.

7. The man who has risen to a high station, looks at himself and smiles to think, how miserly he has passed so long a period of his past life.

8. Having then mounted on the branch of fellow feeling, and putting down the snake of selfishness under his feet, he seems to reign in himself, as if he were the sole monarch over all.

9. As the digits of the moon decrease and disappear in the dark fortnight, so the lotuses of his distress are lost in oblivion; and the iron chains of his thirst after greed are rubbed out day by day.

10. He heeds not what is unattainable, nor cares about what is not obtained. His mind is as bright as the clear moon light night, and his heart is quite cold, in all its passions and affections.

11. He sits poring upon the pages of the scriptures, and meditates in silence on their profound sense. He observes with extensive view the course of nature, from the highest and greatest objects to the mean and minute.

12. Looking at the aforesaid sevenfold ground of his past errors, full with thick forests of poisonous fruits and flowers. He sits smiling looking upon them in derision.

13. Having fled from the tree of death, and descended on that of life, his aspiring mind like a quick flying bird, rises by degrees to its higher branches, and there sits delighted as a prince in his elevated station.

14. Thence he looks down upon the family and friends, and upon the wealth and property; as if they were the additions of former life, or as visions in his dream.

15. He views with coldness his passions and feelings, his fears, hopes, his errors and honors, as actors, acting their several parts in the drama of his life.
16. The course of the world is as that of a rapid river, running onward with its furious and mischievous current; and laughing with its foaming wave breakers, now swelling high and then sinking at once.
17. He does not feel any craving for wealth, wife or friends in his breast, who lives dead to his feelings as an insensible corpse.
18. His sight is fixed only on that single fruit on high, which is the holy and conscious soul or intellect; and with his sole object in his view, he mounts high on the higher branches of this tree of life.
19. He bears in his remembrance, the blessings of the preceding step of his yoga meditation, which is one filled with the ambrosia of contentment. He remains as content at the loss of his riches, as he felt himself glad at their gain before.
20. In the callings of his life, as also to the calls of his private and public interest; he is as displeased and annoyed, as one who is untimely roused from his wholesome sleep.
21. As a weary traveller fatigued with his long and tiresome journey, longs for his rest from cessation of his labour; so a man tired with his repeated journey through life by cause of his ignorance, requires his repose in nirvána.
22. As a flame of fire is lighted by the wind of breath and without the help of fuel, so let him light the flame of his soul within by the breath of respiration; and be united with the Supreme Spirit.
23. Let him check by force his desiring after anything, which falls of itself before his sight; although he is unable to prevent his yearning eye, from falling upon it.
24. Having attained this great dignity, which confers the fruits of best blessings on man, the devotee arrives to the sixth stage of his devotion, whose glory no language can describe.
25. Whenever he happens to meet with some unexpected good, which fortune presents unto him he feels a dislike to it, as the traveller is unwilling to trust the mirage in a barren desert.
26. The silent sage who is full with divine grace within himself, attains to such a state of indescribable bliss; as the weary and exhausted traveller finds in his sweet sleep, over the bustle of the busy world.
27. The sage having arrived at this stage of his devotion, advances towards this attainment of the fruit of spiritual bliss, as an aerial Siddha spirit has on its descending on Mount Meru, or a bird of air on its dropping down on the top of a tree.
28. Here he forsakes all his thoughts and desires, and becomes as free as the open air and sky; and then he takes and tastes and eats and satisfies himself, with his feeding freely upon this fruit.
29. It is the leaving off of every object of desire day by day, and living the entire day with perfect composure with one's self; that is termed the attainment of godliness or full perfection in life.
30. The means of attaining to this state of perfection, is the doing away with all distinctions and differentiations, and remaining in perfect union and harmony with all and everything. This state of the mind is said by the learned, to be the assimilation and approximation to the nature of God, who is ever pure and the one and same in all from eternity to eternity.
31. One disgusted at his desire of the world and its people, and abandoning his desire of wife and family; and forsaking his desire of acquiring riches, can only find his rest in this blissful state.
32. The ultimate union of both the intellect and its true knowledge, in the Supreme Spirit; serves to melt away all sense of distinction, as the solar heat melts down the frozen snow.
33. The nature of one who has known the truth, is not comparable with the state of a bent bow, which becomes straight after it is loosened; but to that of a curved necklace, which retains its curvature, even after it is let loose on the ground.
34. As a statue is carved in wood or stone, and stands expected to be viewed in bas-relief therein; so is the world manifest in the great pillar of the Supreme Spirit, and is neither an existing entity nor nonexisting of itself.

35. We cannot form any idea of it in the mind, as to how the material exists in the immaterial spirit; nor is it proper to entertain the idea, of what is unknowable by our ignorance of the nature of the Self-existent One.
36. Whoever is known to have his utmost indifference to the visibles, is capable of knowing the invisible spirit. But the unenlightened soul, is incapable to forsake and forget the visibles.
37. The knowledge of the phenomena is utter ignorance, but that which is never lost to our consciousness is what is meant by being in attention, and our reliance in the same, constitutes what is called samádhi.
38. When the viewer and view, are viewed in the same light of identity, and so relied upon by the mind; it is then called the union of both into one, and it is this belief whereupon the yogi places his rest and reliance.
39. He who has known truth, finds a distaste in the visibles of his own natures; and wise men make use of the word phenomenalism (materialism) for ignorance of truth.
40. Fools only feed upon the objects of sense, from their ignorance of truth, but the wise men have a natural distaste for them. For they that have the taste of sweet nectar in them, cannot be disposed to taste the sour porridge or the bitter drinks.
41. The undesirous man being content in himself, is quite devoid of the triple desire mentioned before. But the learned man who is not inclined to meditation, is addicted to the increase of his wealth.
42. Self-knowledge results from absence of lust, and whoever loses his self by his corruption, has neither his self-possession, nor any fixed position to stand upon.
43. The learned man does not prosper in his meditation, though he may employ all his knowledge to it; because he is divided in himself by his various desires, though he was made as the whole and undivided image of his maker.
44. But the soul which is freed from its desires, comes of itself in the possession of endless bliss, by being dissolved in the source of it in its meditation, as the wingless mountains were fixed upon the earth.
45. As the soul becomes conscious of holy light in itself, it loses the sense of its meditation and is wholly lost in that light; as a drop of clarified butter offered in sacred oblation, is burnt away in the sacrificial fire.
46. It is the entire renunciation of sensible objects, which constitutes the peace and quietude of the mind; and he who has accustomed himself to this habit, is entitled to our regard as a venerable and holy sage.
47. Truly the man that has gained his proficiency, in the suppression of his appetite for worldly objects; becomes as firm and calm in his holy meditation, that he is not to be shaken from it, by the joint power of Indra and those of the gods and demigods.
48. Resort therefore to the strong and firm refuge of meditation, and know that all other meditations beside that of knowledge, is as frail and fragile as straws.
49. The word world is used in reference to ignorant people, and the wise are not the subject of its meaning. The difference of the words ignorant and wise, consists in the one's forming the majority of mankind and the other their superiors.
50. Let wise men resort to and rest at that place, where all meet in union in one self-shining unity; whether it be on the ground of the understanding of the saintly Siddhas, or those of enlightened sages.
51. No one has yet been able to ascertain the unity or duality of the real or unreal and the way to learn it, is first by means of the scriptures, and next by association with wise and holy men.
52. The third and best means to nirvána is meditation, which is arrived at one after the other; and then it will appear that, the immense body of Brahman, takes upon it the name and nature of the living soul.
53. The world appears in various forms by the meeting of the like and unlike principles, and becomes divided into eighteen regions, by the omniscience of God that knows the past, and future.
54. Both the two things namely knowledge and dislike of the world, are attained by attainment of either of them; and the thoughts of our mind, which fly with the winds in open air, are burnt away by the fire of knowledge.

55. The worlds like flying cottons, having fled into the Supreme Soul, nothing is known where they are flown at last; and the gross ignorance of man is not removed by knowledge, as the dense snow is not to be melted by the fire in a painting.

56. Though the world is known to be an unfounded fallacy, yet it is hard to remove this error from the mind; but on the other hand it increases like the knowledge of ignorant men of it, by their ignorance.

57. As the knowledge of the ignorant, tends the more to increase their ignorance; so the wise man comes to find the meaninglessness of the knowledge of ignorant people with regard to the world.

58. The existence of the three worlds, is known to us only as they are represented in our knowledge of them. They are built in voidness as aerial cities, and stretched out before us as empty dreams in our sleep.

59. The knowledge of the world appears as false, as the conception of fanciful desires in the minds of the wise. For neither the existence of the world nor that of his self-existence, is perceptible in the understanding of the wise man.

60. There is only the existence of one supremely bright essence, which shines in our minds; which bears resemblance to pieces of wet or dry wood, in as much as they are moistened or dehydrated by the presence or absence of the divine knowledge.

61. To the right understanding the whole world with all its living beings, appears as one with one's self; but men of dull understandings, bear no mutual sympathy to one another. The knowledge of duality, tends to difference and disunion between man and man; but that of oneness unity leads men to fellow-feeling and union.

62. The wise man possessing a greater share of wisdom, becomes as one with the Supreme One; and does not take into consideration, the question of the being or nonexistence of the world.

63. As the man who has arrived at the fourth stage of yoga, takes no notice of the waking, dreaming and sleeping states of man. So the reasonable man takes into no account the vain wishes of his heart, and false fancies of his mind.

64. Hence the deer like mind does not choose its annihilation; for the sake of its liberation, and has no reality in it.

65. Thus the tree of meditation produces of itself the fruit of knowledge, which is ripened by degrees and in course of time to its lusciousness; and then the deer like mind drinks its sweet juice of divine knowledge to its fullness, and becomes freed from its chains of earthly desire.

CHAPTER XLVI. ON ABSTRACT MEDITATION AND HYPNOTISM.

1. Vasishtha continued:--After the Supreme Being which is the object and fruit of meditation, is known as present in the mind, and the bliss of release from flesh is felt within all sensations are lost altogether, and the deer like mind becomes spiritualized into the Supreme Essence.

2. It then loses its deership of browsing the thorns, as the extinguished lamp loses its flame. It assumes a spiritual form and shines with an exhaustless blaze.

3. The mind in order to attain the fruit of its meditation, assumes a firmness resembling that of the mountains, after their wings were mutilated by the thunder bolts of Indra.

4. Its mental faculties fly away from it, and there remains only its pure consciousness in it; which is irrepressible and indivisible and full with the Supreme Soul in itself.

5. The mind being roused to its reasonableness; now rises as the sentient soul, and dispensing its clear spiritual light, from its identity with the uncreated and endless one.

6. It then remains in that state, in perfect freedom and from all wishes and strivings. It is assimilated with the everlasting spirit of God, in its form of eternal contemplation.

7. Until the great Brahman may be known, and our rest may be found in that blessed state; so long the mind remains a stranger to meditation, by reason of its dwelling on other thoughts.

8. After the mind has obtained its union with the Supreme One, we know not whither the mind is fled; and where our wishes and actions, our joys and griefs, and all our knowledge fly away.

9. The yogi is seen to be solely absorbed in his meditation, and sitting steadfast in his contemplation, like a wingless and unmoving mountain.

10. Disinterested in his sensual enjoyments, and numb to all sensibilities; averse to the various sights and objects of senses, the yogi is pleased only with himself.
11. With his sensations numbed by degrees, and his soul resting in tranquility; and his mind dead to the enticements of wealth and sensible objects; the yogi is pleased with himself.
12. All men of right understanding, are fully aware of the tastelessness of the objects of sense; and remain like human figures in painting, without showing strong affection or looking upon them.
13. The man that is master of himself, and has mastery over his soul and mind; refuses to look upon earthly treasures, for his want of desire for them. He is firmly fixed in his abstraction, as if he were compelled to it by force of another.
14. The soul immersed in meditation, becomes as full as a river in the rainy season; and there is no power that can restrain the mind, which is fixed in its meditation.
15. When the mind is immersed in deep meditation, by its cool aversion to all sensible objects, and feels an utter indifference to all worldly affairs, it is then said to be in its samádhi and no other.
16. It is a settled distaste to the objects of sense, that constitutes the core and essence of meditateness; and the maturity of this habit, makes a man as firm as a diamond.
17. It is therefore the distaste to worldly enjoyments, that is the germ of meditation, while it is the taste for such pleasures, which binds a man fast to it.
18. Full knowledge of truth, and the renunciation of every desire at all times; lead men to the nirvána meditation, and to the infinite joy of the divine state.
19. When there is renunciation of enjoyments, why think of anything else? When there be no such renunciation, what avails any other thought or meditation?
20. The well intelligent sage who is freed from his enjoying the visibles, is situated in his position of steadfast meditation, and in the enjoyment of his continuous bliss.
21. He whom the visibles do not delight, is known as the most enlightened man; and he who takes no delight in the enjoyables, is considered as the fully wise man.
22. He who is disposed to tranquility by nature, can have no inclination to enjoyments. It is unnatural to indulge in carnal enjoyments, but the subdued nature needs nothing to enjoy.
23. Let men resort to their reflection, after their hearing of a lecture, reciting the scripture, and muttering the mantras and uttering their prayers; and when tired with meditation, let them return to their lectures and recitals.
24. Sitting in meditation in an indefatigable mood, and resting at agreeable ease with freedom from fear and care; remaining in rapturous nirvana, with a quiet and composed mind, is like the fair autumnal sky with its unclouded and serene aspect.

CHAPTER XLVII. THE FIRST STEP TOWARDS LIBERATION.

1. Vasishtha continued:--Hear now the manner and the measures which the yogi adopts to himself, in order to obtain his release from his heavy burden and troubles of the world.
2. As the germ of discrimination springs in the mind at first, by reason of the contempt of the world.
3. All good people, resort under the wide stretching shade of this large tree; as the weary and sunburnt traveller halts under the cooling shade of trees on their way.
4. The wise man shuns the ignorant at a distance, as the wayfarer casts aside the sacrificial wood; because the worshippers of the gods only observe the ceremonious rites of holy ablutions and almsgivings, austerities and offering of sacred oblations.
5. In his fair, just, polite and open behaviour, and in his calm and pleasing countenance, he resembles the fair moon with her ambrosial beams.
6. He acts with sound wisdom and prudence, is polite and civil in his manners, is prompt in serving and obliging others, is holy in his conduct and humorous in his discourse.
7. He is as clear and cold, soft and pleasing as fresh butter, and his company is delightful to people even at his very first appearance.
8. The deeds of wise men are as pure and grateful to mankind, as the dews of moonbeams, are refreshing and cooling of the whole nature.
9. No one sleeps so delighted on a bed of flowers, and in a flower garden devoid of fears; as he rests secure in the society of reasonable and pious men.

10. The society of holy and wise men, like the pure waters of the heavenly river, serve to cleanse the sins and purify the minds of the sinful.
11. The society of the holy recluse and liberated men, is as cooling as a house filled with ice and flowers.
12. The great and high delight, which the holy sage feels in his heart, is not to be enjoyed in the company of Apsara fairies among the gods, Gandharvas and human kind.
13. It is by continued performance of proper acts, that the pious devotee attains his knowledge and clearness of understanding; when the significance of the scriptures, is reflected as clearly in the tablet of his mind, as the reflections of objects are seen in a reflector.
14. A good understanding moistened by instruction of the scriptures, grows in the mind of a holy man, as a plantain tree grows in the forest.
15. The mind which is cleared by good judgment, retains the clear impression of everything in it, as a mirror reflects the images of objects on its surface.
16. The wise man whose soul is purified by the association with holy men, and whose mind is cleansed with the washing of scriptural instruction, is as a sheet of linen cloth flaming with fire.
17. The holy saint shines with the brightness of his person, as the sun does with his golden beams, diffusing a pure light all around the world.
18. The wise man follows the conduct of holy sages, and the precepts of the scriptures in such a manner; as to imitate and practice them himself.
19. Thus the beginner becomes by degrees, as good as the good and great objects of his imitation, and as full of knowledge as the scriptures themselves; and having then put down all the enjoyments of life under him, he appears to come out of a prison, by breaking down his chains and fetters.
20. He who is practiced in reducing his desires and enjoyments day by day, resembles the crescent moon daily increasing in brightness, and enlightening his family, as the moon throws her luster over the stars about her.
21. The stingy miser is always as gloomy as the face of eclipsed moon, and never as smiling as the countenance of the liberal, which is as bright as the face of the moon when freed from eclipse.
22. The liberal man spurns the world as mere straw, and becomes famous among the great for his generosity. He resembles the Kalpa plant of paradise, which yields the desired fruit to everybody.
23. Though one may feel some compunction in his mind, at the wilful abdication of his possessions; yet the wise man is glad at his having no property at all.
24. Anyone may laugh at his prior acts, if he will come to know what he was and he is; as a low Chandala by remembering his prior births, laughs in disgust in making comparison of his past birth with that of the present.
25. Even the Siddhas or holy saints, repair with wonder to see the yogi for their esteem of him; and look upon him as the moon risen on earth, with their delighted eyes.
26. The yogi who is ever accustomed to despise all enjoyment, and has attained his right judgement, does not hold in estimation any of the enjoyables in life, though it presents itself to him in the proper manner.
27. The holy man whose soul is raised and enlightened, feels his former enjoyments to become as dull and tasteless to him, as a luxuriant tree becomes dry and withered in autumn.
28. He then resorts to the company of holy men, for his greatest and lasting good; and becomes as sane and sound, as the sick man becomes healthy by his abstinence and recourse to physicians.
29. Being then exulted in his mind, he dives into the deep sense of the scriptures; as a big elephant plunges into a large lake of clear water.
30. It is the nature of virtuous men, to deliver their neighbours from danger and calamity; and to lead them to their well being and prosperity, as the sun leads people to light.
31. The reasonable man becomes from before, averse to receive anything from another, and lives content with what is his own.

32. He hates to taste the delicacies of others, from his gratification with the nectar drinks of contentment; and prepares himself for his abandonment of what he is already possessed of himself.
33. He is accustomed to give away his gold and money to beggars, and beg his vegetable food from others; and by habitual practice of giving away whatever he has, he is even ready to part with the flesh of his body.
34. Truly the man of subdued mind and holy soul, get over the hidden traps of ignorance with as much ease, as a running man leaps over a pitfall.
35. The holy man being accustomed to despise the acceptance of wealth from others, learns speedily to neglect the possession of any wealth for himself also.
36. Thus the aversion to the wealth and possessions of others, leads the wise and holy man by degree to be averse to the retaining of anything for himself.
37. There is no such trouble in this earth, nor any great pain in the torment of hell, as there is in the punishment of earning and accumulation of wealth.
38. Ah! how little are the money making fools aware, of the cares and troubles which they have to undergo in their restless days and nights, in their servitude for money.
39. All wealth is but lengthening sorrow, and prosperity is the bringer of adversity. All enjoyments and aliments are but ailments, and thus every earthly good turns to its reverse.
40. One cannot have a distaste to sensual enjoyments, as long he thinks on the objects of sense; and so long as he has a craving for riches, which are the spring of all evils and harm of human life.
41. He who has got a taste for his highest heavenly bliss, looks upon the world as a heap of straw, and riches as the fire that light them to a flame. Avoid this fire and be cool and quiet.
42. The meaning of wealth is known to be the source of all evils in the world, and as the cause of all wants and disorders and even of diseases and death. It is also the cause of oppression and plunder, of agitation and the like, and their consequent poverty and famine.
43. In this mortal world of the death and diseases of living beings, there is one elixir which gives perpetual health and life to man, and this is his contentment only.
44. The spring season is charming, and so are the garden of paradise, the moonbeams and celestial ladies, but all combine in contentment only, which is alone capable of yielding all the delights.
45. The contented soul is like a lake in the rains, when it is full as it is deep, and as clear and cooling as the nectarious drink of the gods.
46. The honest man is strengthened by his contentment and flourishes with full joy, as a flower tree is decked with blooming blossoms in the flowering season.
47. As the poor ant is likely to be crushed under the foot of every passer, in its ceaseless search and hoarding of food; so the greedy and needy man is liable to be spurned, for his constant wanderings after worthless gains and money.
48. The deformed and disfigured beggar, is as a man plunged in a sea of troubles, and buffeting in its waves without finding a support for rest, or any prospect of ever reaching to the shore.
49. Prosperity like a beauty, is as frail and fickle as the unstable waves of the ocean. What wise man is there that can expect to find his reliance in them, or have his rest under the shade of the hood of a hideous serpent?
50. He who knowing the pains attending on the gaining, keeping and losing of money, still persists to pursue in its search, is no better than a brute, and deserves to be shunned by the wise as unsociable.
51. He who cuts down at once the growing grass of his internal and external appetites, from the field of his heart, by the means of the sword of detachment, gets it prepared for reception of the seeds of divine knowledge.
52. Ignorant people take the world for a reality, and wise men also conduct themselves under this supposition though they are well aware of its unreality; and this owing to their neglect of practicing what they are taught to believe.
53. The sum of the whole is that, it is the renunciation of the world which leads men to the society of sages and study of the scriptures; and then by reliance in the holy precepts, one

abandons his worldliness, and at last his firm dislike of the temporal, leads him to seek his spiritual bliss.

CHAPTER XLVIII. ON THE DIGNITY OF RIGHT DISCRIMINATION.

1. Vasishtha continued:--After a man has come to his renunciation of the world, and to his association with holy men; and after he has well digested the precepts of the scriptures, and abandoned his carnal desires and enjoyments:--

2. And then having a distaste to worldly objects, and gained the reputation of being a man of integrity; and being outwardly an inquirer after truth, and inwardly full of enlightenment.

3. He does not long for wealth, but shuns it as one flies from darkness. He gives away whatever he has in hand, as a man casts aside the dry and rotten leaves from his house.

4. Everyone is seen to be worn out with toil and care, for the support of his family and friends throughout his life; and yet like a weary traveller labouring under his load, he is rarely found to cast off his burden, as long he has strength to bear it.

5. A man in full possession of his senses, and the sensible objects all about him, is yet quite insensible of them, if he is but possessed of the calm, quiet of his mind.

6. Wherever he remains, whether in his retired solitude or remote from his country; or in a forest or sea or distant deserts or gardens; he is perfectly at home in every place.

7. But he is not in love with any place, nor dwells secure in any state whether it be the company of friends in a pleasure garden, or in learned discussions in the assembly of scholars.

8. Wherever he goes or stays, he is always calm and self-governed, silent and self-communing; and though well informed himself, yet he is ever in quest of knowledge by reason of his inquiry after truth.

9. Thus by his constant practice, the holy sage sits on the low ground or in water, and rests himself in the Supreme One in the state of transcendent bliss.

10. This is the state of perfect quietude, both of inner soul as also of the outward senses; and the yogi remains quite insensible of himself, with his consciousness of indisputable truth.

11. This transcendent state, consists in the unconsciousness of sensible objects; and the consciousness of a vacuum full with the presence of omniscience spirit.

12. Firstly one's concern with the knowledge of unity, and lastly his unconsciousness of himself and everything besides, whether of a void or substance, constitutes what is called the state of highest bliss.

13. The saint who is mindless of everything, and rests in his consciousness; has no desire for anything, but remains as a block of stone amidst the encircling water.

14. The self-conscious person who has attained to that exclusive state of perfection, which shuts out all objective thoughts from it, remains silent and slow, and quite unmindful of everything beside itself; and he reposes in his own in being, as a human figure does in its picture.

15. He who has known the one that is to be known, sees in his heart all things as nothing; all magnitudes shrink into minuteness, and the whole fullness appears as vacuum to him.

16. The knower of God, has no more the knowledge of himself or the world; and all space and time and existence appear as nonexistent before him.

17. The seer who has seen the glory of God, is situated in the region of light; and like a lighted lamp, he dispels his inner darkness, together with all his outward fears, hatreds and affections.

18. I bow down before that sunlike sage, who is set beyond darkness on every side, and is raised above all created things; and whose great glory is never liable to be darkened.

19. I cannot describe in words the most eminent state of divine seer, whose soul is filled with divine knowledge, whose mind is quite at rest, and whose knowledge of duality is wholly extinct.

20. Know, O most intelligent Ráma, that the great Lord God is pleased to bless him with the bliss of his final nirvana in him; in reward of his serving him by day and night with sincere devotion.

21. Ráma rejoined:--Till me, O chief of sages, who is this Lord God, and how is he propitiated by our prayers and faith in him; explain this mystery to me, for you are acquainted with all truth?
22. Vasishtha replied:--Know, O highly intelligent Ráma, that the Lord God is neither at a distance nor unattainable by us. The Lord is the all knowing soul, and the soul is the great God.
23. In Him are all things, and from him have come all these. He is all, and everywhere with all. He is immanent in and the same with all. He is everlasting and I bow down to him.
24. From him comes out this creation, as well as all its change and dissolution. He is the uncaused cause of all, which rise as winds in the hollow vault of heaven.
25. Him do all these creatures, the moving as well as unmoving, worship always, as well as they can; and present them the best offerings that they can find.
26. So men by adoring him in their repeated births, with all their hearts and minds and in the best manner that they can; propitiate at last the supreme object of their adoration.
27. The great Lord God and Supreme Soul, being thus propitiated by their firm faith; sends to them at last his messenger, with his good will for their enlightenment.
28. Ráma asked:--Tell me, great sage, how does the Lord God and Supreme Soul, send his messenger to man; and who is this messenger, and in what manner does he teach?
29. Vasishtha replied:--The messenger sent by the Divine Spirit, is known by the name of wise discrimination, which shines as coolly in the cave of the human heart, as the moonlight does in the clear firmament.
30. It is this which awakens and instructs, the brutish and lustful soul to wisdom, and by this means saves the unwise soul, from the turbulent ocean of this world.
31. This enlightening and intellectual spirit, residing in the human heart; is denominated as the adorable pranava Om, in the Vedas and Vedic scriptures.
32. This Holy Spirit is propitiated daily, by men and the Naga tribe, and by gods and demigods also; by their prayers and oblations, by their austerities and almsgivings, as also by their sacrificial rites and recitals of the scriptures.
33. This Lord has the highest heaven for his crown, and the earth and infernal regions for his footstools. The stars glisten as hairs on his person. His heart is the open space of the sky, and all material bodies, are as the bones of his body.
34. He being the intellectual soul of all, spreads undivided everywhere. He is ever wakeful, and sees and moves everything, as it were with his hands and feet, and his eyes and ears and the other organs of his body.
35. The living or sentient soul, being awakened to wisdom, by destroying the demon of the sensualistic mind; takes upon it a bright spiritual form and becomes a spiritual being.
36. Now shun the various wishes of your heart, which are ever changeful and full of evils; and exert your manliness to exult your soul to the state of meeting with divine grace.
37. The rambling mind resembles a demon, buffeting with the waves of furious ocean of the world. It is the enlightened soul only that shines like a luminary, over the dark dreary and dismal waste of the earth.
38. See your mind is blown away by the gale of its greediness, to the vast waves of the ocean of the world; and hurled to the deep cavity of its whirlpools, from whose depth no man can rise again.
39. You have the strong ship of your divine wisdom alone, that can get you across the sea of your ignorance; and bear you up above the waves of your carnal desires and passions.
40. In this manner the Lord being propitiated by his worship, sends discrimination as his messenger, for sanctification of the human soul; and thus leads the living being to his best and most blessed state, by the gradual steps of holy society, religious learning, and the right understanding of their esoteric and spiritual sense.

CHAPTER XLIX. TOTAL DETACHMENT AND INDIFFERENCE.

1. Vasishtha continued:--Those that are stanch in their discernment of truth, and firm in the abandonment of their desires, are truly men of very great souls, and conscious of their greatness in themselves.
2. The vast extent of magnanimity of noble minded men, and the fathomless depth of their understanding, is even greater than the space occupied by the fourteen worlds.

3. Wise men having a firm belief in the false conception of the reality of the universe, are quite at rest from all internal and external accidents, which overtake the ignorant unalert man as sharks and alligators.
4. What reliance is there in our hope or desire for anything in this world, which is as tempting and deceitful, as the appearance of two moons in the sky, of water in the mirage, and the prospect of an illusion city in the air.
5. Desires are as vain as the empty void, owing to the nothingness of the mind in which they arise. The wise therefore are not led away by their desires, which they know, have their origin in the unreal and vacant mind.
6. The three states of waking, dreaming and sound sleep, are common to all living beings at large. But that state which is beyond those triple functions, and is all seeing and all knowing, without its being seen or known in the state or nature of the Supreme Being.
7. The soul in its enraptured state sees the world as a collection of light, issuing from gems of various kinds; and the human soul as a reflection of that light, and not as a solid or material substance.
8. The phenomenal world presenting its various appearances to the eyesight, is no more than an empty voidness; and the varieties of light and luminous bodies which appear in it, are no other than reflection of the rays of the vast mine of brilliant gems, which is hid under it, and shoots forth its glare in the open air.
9. Here there is no other substance in reality, neither the vast cosmos nor the boundless voidness itself. All this is the glare of that greatest of gems, whom we call the great Brahman, and whose glory shines all around us.
10. The created and uncreated all is one Brahman alone, and neither is there any variety or destructibility in these or in him. All these are formless beings, and appear as substantial one in imagination only, as the sunbeams paint the various figures in empty clouds in the air.
11. Thus when the imaginary world appears to blend with the etherial void, this solid mass of the material world, will then vanish into nothing.
12. So the whole wandering world is seen to be a perfect unsubstantiality. It is quite impossible for it to admit any property or attribute whatever, which is usually attributed to it; because there is no probability of any quality belonging to an absolute nothing, as it is impossible for a bird of the air to find a resting place on a tree in the sky.
13. There is no solidity of anything, nor is there a voidness at all; the mind also is itself a nonexistence but that which remains after all these, is the only being in reality, and which is never nonexistent at anytime.
14. The soul is one alone and without its variation, and has the consciousness of all varieties in itself, and these are inherent in its nature, as all the various forms of jewelleries are ingrained in a lump of gold.
15. The wise sage who remains in his own essential nature, finds his egoism, together with the consciousness of his mind and the world besides, all shrink into himself. It is difficult to describe the mind of wise man, which remains identified with the nature of the Self-existent Being.
16. The understanding is perplexed and confounded in itself, by observation of the covered nature of things on all sides; and requires to be slowly and gradually brought to the knowledge of truth, by means of right reason and argument.
17. It is by abstracting the mind, from its dwelling or visible nature, the production of Viraj; and leading it to the contemplation of the spiritual cause of these works, that the true knowledge of the author of the present, past, and future worlds can be arrived at.
18. He is known as a wise sage, whose well discerning soul has perceived the truth in itself; and that has found his rest in the One Unity, has no perception of the visible world, and all its endless varieties (which are attributed to Viraj).
19. All the previous sayings which are given here by way of advice, are perceived by the intuition of the wise man, as the wise sayings of good people, are self-evident of themselves.
20. The substance of all this is that, there is no size or magnitude of beings in general, nor its absence either as an entire vacuum. Therefore there is neither a gross or airy mind also, but the one that exists after all, is the true and ever existent entity.

21. This entity is Intelligence, which is conversant with all the intelligibles in itself. Its manifestation in the form of our senses is filled with all our sorrow, while its disappearance leads to our bliss.
22. Being developed, it evolves itself in the shape of outward organs, and takes upon it the form of the gross body; as the liquid water, consolidates by degrees to the bulky forms of islands, and huge mountainous bodies.
23. This intelligence being absorbed by ignorance, assumes gross form of mind to itself; and with form it binds itself fast with the corporeal body, as a man views his aerial dreams in their material substance.
24. In these states of the conversion of intelligence into sensation, perception and other faculties, the Intellect remains the same and unchangeable though it is expressed by different words of human invention.
25. The soul remains the same both in its conception of mental thoughts and ideas, as well as in its perception of outward objects; and it is not changed in either case like the mind, in its vision of the dreams within it, and its sight of object, without itself.
26. The Intellect resembling a empty substance, is as unchangeable in its nature as that of voidness and eternity; and the objects which present their ideas in the soul, are as dreams which appear in the mind, and are nothing in reality.
27. The gross nature of external objects, bear no relation with the pure internal intellect; nor can their impurity touch or pollute the purity of the soul. Therefore the intellect is not subject to the mutability of external nature.
28. The understanding never acquires the mutable state, of the objects it dwells upon. It remains always in its immutable nature, and is never otherwise in any state or condition.
29. The yogi having attained to his extreme purity of his understanding, in the seventh or the highest degree of his perfection; becomes identified with intelligence, and of the meaning of its presence or absence.
30. The minds of the passing or ordinary people, are impressed with idea of their materiality by reason of their understanding themselves as material bodies.
31. They falsely take their fleeting minds, which are as pure as the clear firmament for a material object. In the same manner as the players in a drama, take upon themselves the false disguise of Pisáchas demons.
32. All error is corrected by the habit of an unerring wisdom, as the madness of a man is cured by his thinking himself as not a mad man.
33. The knowledge of one's falseness makes him get out of his error, as the error of dreaming is lost, upon one's coming to the knowledge, that all he saw was but a mere dream.
34. It is the reduction of our desires, that lessens our attachment to the world. The desire is a great demon, which must be destroyed by the wise man.
35. As the madness of men, is increased by their habitual ravings. So it is by their constant practice of abstinence, that the giddy insanity of man comes to be diminished.
36. As the passing human body, is taken in its corporeal sense in thought; so it is taken in a spiritual sense also by the learned, by virtue of its understanding or intellectual powers or faculties.
37. The passing or subtle body, having taken the form of the living soul; is capable of being converted into the state of Brahman; by the intense culture of its understanding.
38. If anything is produced according to its substance, and if anybody thinks himself according his own understanding; how is it then possible for a material being, to take itself in a spiritual sense?
39. A dispute over the use of words rather increases the doubts, but following one's advice, the error is removed off it; as evil is removed offit by chanting the mantras only, rather than knowing the meaning of them.
40. The world being thought as identical with its thought, it is believed to be an immaterial and bodiless substance; until at last its substantivity is lost in the voidness of the Intellect.
41. The mind being quite at rest from all its internal and external thoughts, the real spiritual nature of the soul then appears to light; and manifest itself in the form of the cool and clear firmament, which must be laid hold upon for one's rest and refuge.

42. The wise man will perform his sacrifice with knowledge, and plant the stakes of his meditation in it; and at the conclusion of his all-conquering sacrifice offer his renunciation of the world as his oblation to it.

43. The wise man is always the same and equally firm in himself, whether he stands under a shower of rain or falling rain or fire stones from above, or walks in a deluge storm; or when he is travelling all over the earth or flying in the air.

44. No one can attain the station of the detached sage, whose mind is tranquil by its want of desire, and which has obtained its enclosure within itself; unless he is practiced to sit in his steadfast meditation.

45. The mind can never derive that perfect peace and tranquility, either from the study of the scriptures, or attending on holy lectures and sermons, or by the practice of austerities and self-control; as it does by its distaste of all external objects and enjoyments.

46. The mind like a bundle of hay is burnt away by the fire of renunciation of all worldly objects. This fire is lighted by the breath of abandonment of all things, and fanned by the belief that all prosperity is followed by adversity.

47. The perception of sensible objects, casts a mist of ignorance in and all about the mind. It is one's knowledge alone, which shines as a brilliant gem within himself.

48. It is the Intellect alone which shines amidst this gloom, like a luminary in the sky; and looks over all mankind, Nágas, and Asuras, and over mountains and in their caves.

49. It is by the infusion of this Intellect, that all things are moving in the dull womb of the universe. They are whirling in the whirlpool of the Intellect, and are deriving their freshness from the enlivening power of that source.

50. All living beings whirling in the great whirlpool of the Intellect, are as weak little fishes encircled by the net of ignorance. They are swimming and gliding in the water of the vast vacuum, and are quite forgetful of their spiritual origin.

51. It is the Divine Intellect, that shows itself in various forms within the sphere of itself; as the air presents the variegated forms of thickening clouds, in the wide arena of the sky.

52. All living beings are of the same nature, with their spiritual source, when they are devoid of their desires. It is the difference of desire that makes their different states, and causes them to fly about like the dry leaves of trees, and rustling in the air as hollow reeds.

53. Therefore you must not remain as the ignorant, but rise above them by raising your mind to wisdom; and this is to be done, by calling the manly powers to your aid; and then by overcoming your dullness to suppress the whole band of your rising desires, and next by breaking the strong chains and prison-house of this world, to devote your attention to your improvement in spiritual knowledge.

CHAPTER L. DESCRIPTION OF THE SEVEN KINDS OF LIVING BEINGS.

1. Vasishtha added:--These bodies of living beings, that are seen to fill the ten sides of this world; and consisting of the different classes of men, Nágas, Suras, Gandharvas, mountaineers and others.

2. Of these some are waking sleepers, and others are waking in their imaginations only, and hence called imaginative wakers. Some are only wakeful, while there be others who have been waking all along.

3. Many are found to be strictly wakeful, and many also as waking sleepers both by day and night. There are some animals that are slightly wakeful, and these constitute the seven classes of living beings.

4. Ráma said:--Tell me sage, the difference of the seven species of living beings for my satisfaction; which appear to me to be as different as the waters of the seven seas.

5. Vasishtha replied:--There have been some men in some former age and parts of the world, who are known to have been long sleepers with their living bodies.

6. The dream that they see, is the dream of the existence of the world; and those who dream this dream are living men, and designated as waking sleepers or day dreamers.

7. Sometimes a sleeping man, sees a dream rising of itself before him, by reason of some prior action or desire of the same kind arising in the mind. Such is the uncalled for appearance of anything or property unto us; and it is therefore that we are designated as dreaming men.

8. They who come to wake after their prolonged sleep and dream, are called as awakened from their sleep and dream, and to have got rid of them.

9. I say we are also sleepers and dreamers, among those sleeping men; because we do not perceive the Omniscient One, who by his omnipresence is present everywhere, as the all in all.

10. Ráma rejoined;--Tell me now where are those awakened and enlightened men now situated, when those Kalpa ages wherein they lived and were born, are now past and gone along with their false imagination?

11. Vasishtha replied;--Those who have got rid of their false dreams in this world, and are awakened from their sleep; resort to some other bodies which they meet with, agreeably to the fancies which they form in their imaginations.

12. Thus they meet with other forms in other ages of the world, according to their own peculiar fancies; because there is no end of the connections and ideas of fancy, in the empty air of the mind.

13. Now know them that are said to be awakened from their sleep, to be those who have got out of this imaginary world; as the inborn insects, come out of an old and rotten Fig tree.

14. Hear now of those that are said to be waking in their fancies and desires, and they are those who are born in some former age, and in some part of the world; and were entirely restless and sleepless in their minds owing to some fanciful desire springing in them, and to which they were wholly devoted.

15. And they also who are lost in their meditation, and are subjected in the realm of their greedy minds; who are strongly bound to their desires, by losing or the sacrifice of all their former virtues.

16. So also are they whose desires have been partly awake from before, and have gradually absorbed all the other better endeavours of their possessors, are likewise said to be wakeful to their desires.

17. They who after cessation of their former desires, resort to some fresh wishes again; are not only greedy people themselves, but think ourselves also to be of the same sort.

18. I have told you already regarding the vigils of their desires, and now know them to be dormant over their desires, who bear their lives as they are life beings, and dead to their wishes like ourselves. But hear further of them that are ever awake.

19. The first patriarchs that were produced from the self-evolving Brahma, are said to have been ever wakeful, as they had been immersed in profound sleep before their production.

20. But being subjected to repeated births, these ever wakeful beings, became subject to alternate sleep and waking, owing to their subjection to reiterated work and repose.

21. These again became degraded to the state of trees, on account of their distasteful deeds; and these are said to be in an mindless state, because of their want of sensibility even in the waking state.

22. Those who are enlightened by the light of the scriptures, and the company of wise men; look upon the world as a dream in their waking state, and are therefore called as waking dreamers by day.

23. Those enlightened men, who have found their rest in the divine state; and are neither wholly awake nor asleep, are said to have arrived at the fourth stage of their yoga.

24. Thus have I related to you the difference, of the seven kinds of beings, as that of the waters of the seven seas from one another. Now be of that kind which you think to be the best.

25. After all, O Ráma, give up your error of reckoning the worlds as real entities of themselves; and as you have come to your firm belief in one absolute unity, get rid of the duality of voidness and solidity, and be one with that Primordial Consciousness, which is free from unity and duality.

CHAPTER LI. ADMONITION TO ARRIVE AT THE YOGA OF ULTIMATE REST.

1. Ráma said;--Tell me sage, what is the cause of mere waking for nothing, and how does a living being proceed from the formless Brahman, which is equivalent to the growth of a tree in empty air.

2. Vasishtha replied;--O highly intelligent Ráma, there is no work to be found anywhere which is without its cause. Therefore it is altogether impossible for anybody to exist here, that is merely awake for nothing.

3. Like this, it is equally impossible also for all other kinds of living beings, to exist without a cause.
4. There is nothing that is produced here, nor anything which is destroyed also. It is only for the instruction and comprehension of pupils, that such words are coined and made use of.
5. Ráma asked:--Who then is it that forms these bodies, together with their minds, understandings and senses; and who is it that deludes all beings into the snares of passions and affections, and into the net of ignorance?
6. Vasishtha replied:--There is nobody that forms these bodies at anytime, nor is there anyone who deludes the living beings in a manner at all.
7. There is alone the self-shining soul, residing in his conscious self; which evolves in various shapes, as the water glides on in the shapes of billows and waves.
8. There is nothing as an external phenomenon, it is the intellect which shows itself as the phenomena. It rises from the mind, like a large tree growing out of its seed.
9. It is in this faculty of the understanding, O support of Raghu's race, that this universe is situated, just as the images are carved in a stone.
10. There is but one spiritual soul, which spreads both internally as well as externally, throughout the whole extent of time and space; and know this world as the emanation of the Divine Intellect scattered on all sides.
11. Know this as the next world, by suppressing your desire for a future one. Rest calmly in your celestial soul even here nor let your desires range from here to there.
12. All space and time, all the worlds and their motions with all our actions, being included under the province of the intellectual soul. The meanings of all these terms are never insignificant and nothing.
13. O Rághava! It is they only who are well acquainted with the meanings of Vedic words, and those keen observers who have ceased to look upon the visibles, that can comprehend the Supreme Soul, and not others.
14. Those who are of light minds, and are buried in the depth of egoism; it is impossible for them ever to come to the sight of that light of the Self.
15. The wise look upon the fourteen regions of this world, together with multitudes of their inhabitants, as the members of this embodied spirit.
16. There can be no creation or dissolution without its cause; and the work must be conformable with the skill of its maker.
17. If the work be accompanied with its cause, and the work alone be perceptible without its accompanying cause, it must be an unreality, owing to our imperception of its constituting cause.
18. And whereas the product must resemble its producer, as the whiteness of the sea water, produces the white waves and froths, so the productions of the most perfect God, must bear resemblance to his nature in their perfection. But the imperfect world and the mind not being so, they cannot be said to have proceeded from the all perfect one.
19. Wherefore all this is the pure spirit of God, and the whole is the great body of Brahman. In the same manner, as one clod of earth, is the cause of many a pot; and one bar of gold, becomes the cause of many a jewel.
20. As the waking state appears as a dream in dreaming, on account of the forgetfulness of the waking state; so the waking state seems as dreaming, even in the waking state of the wise.
21. If it is viewed in the light of the mind or a creation of the mind, it proves to be as false as water in the mirage. It proves at last to be a waking dream by the right understanding of it.
22. By right knowledge all material objects, together with the bodies of wise men, dissolve like the bodies of clouds, in their proper season.
23. As the clouds disappear in the air, after pouring their waters in the rains; so does the world disappear from the sight of men, who have come to the light of truth and knowledge of the soul.
24. Like the empty clouds of autumn and the water of the mirage, the phenomenal world loses its appearance, no sooner it is viewed by the light of right reason.

25. As solid gold is melted down to fluidity by hot fire, so the phenomena all melt away to an aerial nothing, when they are observed by the keen eye of philosophy.
26. All solid substances in the three worlds, become rarefied air when they are put to the test of a rational analysis; just as the stalwart apparition of a demon, vanishes from the sight of the awakened child into nothing.
27. Conceptions of endless images, rise and fall of themselves in the mind. So the image of the world being but a concept of the mind, there is no reality in it, nor is there anything which has any density or massiveness in it.
28. The knowledge and ignorance of the world, consist only in its conception and nescience in the mind; when the knowledge of its existence disappears from the understanding, where is there the idea of its massiveness anymore in the mind.
29. The world loses its bulk and solidity, in our knowledge of the state of our waking dream; when its bulkiness turns to rarity, as the gold melts to liquidity when it is put upon fire.
30. The understanding as it is, becomes dull and dense by degrees; as the liquid gold when left to itself, is solidified in a short time.
31. Thus one who in his waking state considers himself to be dreaming, and sees the world in its rarified state; comes to lessen himself with all his desires and appetites, as a heavy cloud is uplifted in autumn.
32. The wise man seeing all the visible beauties of nature which are set before his face, as extremely rare and of the appearance of dreams, takes no notice of nor enjoyment in them.
33. Where is this rest of the soul, and where this struggle of the spirit for wealth? Their abiding in the one and same man, is as the meeting of sleep and wakefulness together, and the union of error and truth in the same person, and at the same time.
34. He who remains unaffected to the false imaginations of his mind, acts freed from his false belief of the reality of the world.
35. Who is it, O high minded Ráma, that takes a pleasure in an unreality, or satisfy himself with drinking the false water of the mirage appearing before him?
36. The saintly sage, who rests in his knowledge of truth; looks upon the world an infinite vacuum, surrounded with luminaries, which shines forth like the light of a lamp set behind the windows.
37. The waking man who knows everything as void and blank, and as the wanderings of his wandering mind ceases to long for the enjoyment of it.
38. There is nothing desirable in that, which is known to be nothing at all. For who runs after the gold, which he has seen in his dream at night?
39. Everybody desists from desiring that, which he knows to be seen in his dream only; and he is released from the bondage, which binds the beholder to the object of this sight.
40. He is the most accomplished man, who is not addicted to pleasure, and is of a composed mind and without pride; and he is a man of understanding, who is dispassionate and remains quiet without any care or struggle.
41. Distaste to pleasure, produces the want of desire; just as the flame of fire being gone, there is an end of its light.
42. The light of knowledge, shows the sky as a cloudless and lighted sphere. But the darkness of error, gives the world an appearance of the hazy fairy land.
43. The wise man neither sees himself, nor the heavens nor anything besides. But his ultimate view is at last fixed upon the glory of God.
44. The holy seer sees neither himself nor the sky nor the imaginary worlds about him. He does not see the phantasms of his fancy, but sits quite insensible of all.
45. The earth and other existences, which are dwelt and gazed upon by the ignorant, are lost in the sight of the sage, who sees the whole as a void, and is insensible of himself.
46. Then there comes on a calm composure and grace in the soul, resembling the brightness of the clear firmament; and the yogi sits detached from all, as a nothing in himself.
47. Unmindful of all, the yogi sits silent in his state of self-seclusion and exclusion from all. He is set beyond the ocean of the world, and the bounds of all its duties and action.

48. That great ignorance, which is the cause of the mind's apprehension of the earth and sky, and the hills and seas and their contents, is utterly dissolved by true knowledge, though these things appear to exist before the ignorant eye.

49. The wise sage stands unveiled before his light of naked truth, with his tranquil mind freed from all sceptical doubts; and being nourished with the nectar of truth, he is as firm and fixed in himself, as the piyous and sturdy oak.

CHAPTER LII. DESCRIPTION OF THE FORM AND ATTRIBUTES OF BRAHMA.

1. Ráma said:--Tell me, O sage, whence comes our knowledge of the world as a distinct entity from God; and then tell me, how this difference is removed and refuted?

2. Vasishtha replied:--The ignorant man takes to his mind all that he sees with his eyes, and not at all what he does not see. Thus he sees a tree in its outward branches and leaves, but knows not the root, which lies hid from his sight.

3. The wise man sees a thing by the light of the scriptures, and uses it accordingly. But the ignorant fool, takes and grasps anything as he sees it; without considering its hidden quality.

4. Be attentive to the dictates of the scriptures, and intent upon acting according to their purport; and by remaining as a silent sage, attend to my sermon, which will be an ornament to your ears.

5. All this visible phenomenon is false. It has no real existence, and appears as the flash of light in the water and is known by the name of ignorance.

6. Attend for a moment and for my sake, to the purport of the instruction which I am now going to give you; and knowing this as certain truth, rely upon it.

7. Whence is all these and what are they, is a doubt which naturally rises of itself in the mind; and you will come to know by your own reflection, that all this is nothing and is not in existence.

8. Whatever appears before you in the form of this world, and all its fixed and moveable objects; as also all things of every shape and kind, is altogether impermanent and vanishes in time into nothing.

9. The continual wasting and division of the particles of things, indicates their unavoidable extinction at last, as the water slowly flowing by drops from a pot, make it entirely empty in a short time.

10. Thus all things being perishable, and all of them being but parts of Brahman, it is agreed by those skilled in logic that Brahman is neither endless nor imperishable, nor even existent at this time.

11. This conceit of Atheists is like the intoxication of wine, which cannot overpower our theistical belief; because our knowledge of bodies, is as that of things in a dream, and not at all of their real substantiality.

12. The phenomenal world is perishable, but not the Spirit which is neither matter nor destructible, and this is conformable with the doctrines of the scriptures, which mean no other.

13. Whether what is destroyed comes to revive again or not, is utterly unknowable to us. All that we can say by our inferences, that the restorations are very like the former ones.

14. That matter existed in the form of vacuum upon its dissolution, is not possible to believe. Again if there was the vacuum as before, then there could not be a total dissolution.

15. If the theory of the identity of creation and dissolution be maintained; then the absence of causality and effect, supports our belief of their being the one and the same thing.

16. Voidness being conceivable by us, we say everything to be annihilated, that is transformed to or hid in the womb of vacuum. If then there is anything else which is meant by dissolution, let us know what may it be otherwise.

17. Whoever believes that, the things which are destroyed, comes to restore again; is either wrong to call them annihilated, or must accept, that others are produced to supply their place.

18. Where is there any causality or consequence in a tree, which is but a transformation of the seed; notwithstanding the difference of its parts, as the trunk and branches, and leaves and fruits?

19. The seed is not inactive as a pot or picture, but exhibits its actions in the production of its flower and fruits in their proper seasons.
20. That there is no difference in the substance of things, is a truth maintained by every system of philosophy; and this truth is upheld in spirituality also. Therefore there is no dispute about it.
21. And this substance being considered to be of an eternally inert form, and of a plastic nature; it is understood to be of the essence of vacuum, both by right inference and evidence of scriptures.
22. Why the essential principle is unknown to us, and why we have still some notion of it, and how we realize that idea, is what I am now going to relate to you step by step.
23. All these visible spheres, being annihilated at the final dissolution of the world; and the great gods also being extinct, together with our minds and understandings, and all the activities of nature.
24. The sky also being undefined and time shrinking into a divisible duration; the winds also disappearing and fire blinding into the chaotic confusion.
25. Darkness also disappearing and water vanishing into nothing; and all things which are expressed by words quite growing nothing and void in the end.
26. There remains the pure entity of a conscious soul, which is altogether unbounded by time and space, and is something without its beginning or end; is decrease or waste, and entirely pure and perfect in its nature.
27. This one is unspeakable and undiscernible, imperceptible and inconceivable and without any name or attribute whatever. This is an utter void itself and yet the principle and receptacle of all beings and the source of all entity and nonentity.
28. It is not the air nor the wind, nor is it the understanding nor any of its faculties nor a void or nothingness also; it is nothing and yet the source of everything, and what can it be but the transcendent vacuum.
29. It is only a notion in the conception of wise and beside which no one can conceive or know anything of it, whatever definition or description of it is given by others, is only a repetition of the words of the Vedas.
30. It is neither the time or space, nor the mind nor soul nor any being or nothing that it may said to be. It is not in the midst or end of any space or side, nor is it that we know or know altogether.
31. This something is too translucent for common understanding, and is conceivable only by the greatest understandings; and such as have retired from the world and attained to the highest stage of their yoga.
32. I have left out the popular doctrines, which are avoided by the scriptures; and the expressions of the latter are displayed herein, like the playful waves in the clear ocean.
33. It is said there, that all beings are situated in their common receptacle of the great Brahman; as the unprojected figures are exhibited in relief, upon a massive stony pillar.
34. Thus all beings are situated and yet unsituated in Brahman, who is the soul of and not the same with all; and who is in and without all existence.
35. Whatever be the nature of the Universal Soul, it is devoid of all attributes; and in whatever manner it is viewed, it comes at last to mean the very same unity.
36. It is all and the soul of all, and being devoid of attributes, it is full of all attributes; and in this manner it is viewed by all.
37. So long, O intelligent Ráma, as you do not feel the entire suspension of all your objects; you cannot be said to have reached to the fullness of your knowledge, as it is indicated by your doubts till then.
38. The enlightened man who has come to know the great glory of God, has the clear sightedness of his mind, and remains quiet with viewing the inner being of his being.
39. His fallacies of I, you and he, and his error of the world and the three times; are lost in his sight of that great glory, as many a silver coin is merged in a lump of gold.
40. But as a gold coin, produces various kinds of coins; it is not in that manner that these worlds and their contents, are produced as things of a different kind from the nature of God.

41. The detached soul looks always upon the different bodies, as contained within itself; and remains in relation to this dualism of the world, as the gold is related to the various kinds of jewels, which are produced from it.
42. It is inexpressible by the words, implying space and time or any other thing; though it is the source and seat of them all. It comprehends everything, though it is nothing of itself.
43. All things are situated in Brahman, as the waves are contained in the sea; and they are exhibited by him, like pictures drawn by the painter. He is the substratum and substance of all, as the clay of the pots which are made of it.
44. All things are contained in it, as they are and are not there at the same time, and as neither distinct nor indistinct from the same. They are ever of the same nature, and equally pure and quiet as their origin.
45. The three worlds are contained in it, as the uncarved images are concealed in a stone or wood; and as they are seen with gladness even there, by the future sculptor or carver.
46. The images come to be seen, when they are carved and appear manifest on the stone pillar. Otherwise the worlds remain in that soul, as the undisturbed waves lie calmly in the surface of the sea.
47. The sight of the worlds appears to the Divine Intellect, as divided and distinct when they are yet undivided and indistinct before their creation. They appear to be shining and moving there; when they are dark and motionless on the outside.
48. In this Brahman there is the combination of atoms, that composes these worlds; and makes them shine so bright, when no particle has any light in itself.
49. The sky, air, time and all other objects, which are said to be produced from the formless God; are likewise formless of themselves. The Lord God is the soul of all, devoid of all qualities and change, undecaying and everlasting, and termed the most transcendent truth.

CHAPTER LIII. EXPLANATION OF NIRVĀNA--TRANCE.

1. Rāma said:--How is there sensibility in sensible beings, and how is there durability in time; how is vacuum a perfect void, and how does inertness abide in dull material substances?
2. How does fluctuation reside in air, and what is the state of things in the future, and those that absent at present? How does motion reside in moving things, and how does plastic bodies receive their forms?
3. Whence is the difference of different things, and the infinity of infinite natures? How is there visibility in the visibles, and how does the creation of created things come to take place?
4. Tell me, O most eloquent Brahman, all these things one by one, and explain them from the first to last, in such manner, that they may be intelligible to the lowest understanding.
5. Vasishtha replied:--That endless great vacuum, is known as the great and solid intellect itself. But this is not to be known anymore, than as a tranquil and self-existent unity.
6. The gods Brahma, Vishnu, and Siva and others, are reduced to their origin at the last dissolution of the world; and there remains only that pure source whence they have sprung.
7. There is however no cause to be assigned in this prime cause of all, who is also the seed of matter and form, as well as of delusion, ignorance, and error.
8. The original cause is quite transparent and tranquil, and having neither its beginning nor end, and the subtle ether itself is dense and solid, in comparison with the rarity of the other.
9. It is not proper to call it a nonexistent, when it is possessed of an intellectual body; nor can it properly be styled as an existent being, when it is altogether calm and quiet.
10. The form of that being is as inconceivable, as the idea of that little space of time which lies in midst of our thought of the length of a thousand miles, which the mind's eye sees in a moment.
11. The yogi who is insensible of the false and delusive desires and sights of objects, that intrude upon internal mind and external vision, sees the transient flash of that light in his meditation, as he wakes amidst the gloom of midnight.
12. The man that sits with the quiet calmness of his mind, and without any of joy or grief; comes to feel the vibration of that spirit in himself, as he perceives the fluctuation of his mind within him.

13. That which is the spring of creation, as the sprout is the source of all vegetable productions; the very same is the form of the Lord.

14. He is the cause of the world, which is seen to exist in him; and which is a manifestation of himself, in all its varieties of fearful forms and shapes.

15. These therefore having no actual or real cause, are no real productions nor actual existences; because there is no formal world, nor a duality coexistent with the spiritual unity.

16. That which has no cause, can have no possible existence. The eternal ideas of God cannot be otherwise than mere ideal shapes.

17. The vacuum which has no beginning nor end, is yet no cause of the world; because Brahman is formless, but the empty sky, which presents a visible appearance, cannot be the form of the formless and invisible Brahman.

18. Therefore he is that, in which the form of the world appears to exist. Hence the Lord himself appears as that which is situated in the voidness of his intellect.

19. The world being of the nature of the intellectual Brahman, is of the same intellectual kind with him; though our error shows it otherwise.

20. This whole world springs from that whole intellect, and exists in its entirety in that entire one. The completeness of that is displayed in the totality of this, and the completeness of creation, depends upon the perfection of its cause.

21. Knowing that one as ever even and quiet, having neither its rise or fall; nor any form of likeness, but ever remaining in its translucent unity as the vast sky, and is the everlasting all; and combining the reality and unreality together in its unity, makes the nirvāna of sages.

CHAPTER LIV. ESTABLISHMENT OF UNDIVIDED INDIVIDUALITY OF GOD.

1. Vasishtha continued:--The world is a clear vacuum, existing in the entity of the empty Brahman. It is as the visible sky in the empty sky, and means the manifestation of Brahman.

2. The words I and you are expressive of the same Brahman, seated in his undivided individuality. So are all things seated as calmly and quietly in him, as if they are not seated there, though they are shining in and by the same light.

3. The earth with its hills and protuberant bodies upon it, resembles the protuberance on the body of Brahman; and the whole world, remains as dumb as a block in the person of Brahman.

4. He views the visibles, as he is no viewer of them; and he is the maker of all, without making anything; because they naturally exist with their several natures in the Supreme Spirit.

5. This knowledge of the existence of all nature in the essence of God, precludes our knowledge of the positive existence of everything besides; and our ideas of all entity and voidness and of action and passion, vanish into nothing.

6. The one solid essence of the everlasting one, is diffused through all everywhere, as the solidity of a stone stretches throughout its parts; and all varieties blending into unity, are ever alike to him.

7. Life and death, truth and untruth, and all good and evil, are equally indifferent in that empty spirit, as the endless waves continually rising and falling in the waters of the deep.

8. The very same Brahman becomes divided, into the viewer and the view; the one being the intellect, and the other the living soul. This division is known in the dreaming and waking states of the living or animal soul; when the same is both the subject as well the object in either state.

9. In this manner the form of the world, being exhibited as a vision in a dream, in the sphere of the Divine Intellect; is manifest therein as the counterpart or representation of Brahman himself, from the beginning.

10. Therefore know this world and all things in it, to be exactly of that spiritual form, in which they are exhibited in the Divine Spirit; nor is there any variation in their spirituality owing to their appearance in various forms, as there is no change in the substance of the moon, owing to her several phases.

11. All these worlds reside and wander amidst the quiet spirit of God, in the same manner, as the waters remain and roll in waves in the midst of the calm surface of the ocean.

12. Whatever is manifest, is manifested as the work, and that which is not apparent is the hidden cause of them; and there is no difference in them, in as much as they are both situated in that spirit, as their common center; just as a traveller ever going forward, yet never moving from the center of the earth.
13. Hence the prime cause of creation is as nothing, as the horn of a rabbit; search for it as much as you can, and you will find nothing.
14. Whatever appears anywhere without its reason or cause, must be a fallacy of vision and mind; and who can account for the truth of an error which is untrue itself.
15. How and what effect can come to existence without its cause, and what is it but an error of the brain, for a childless man to say he sees his son.
16. Whatever comes to appearance without its cause, is all owing to the nature of our imagination of the same; which shows the object of our desire in all their various forms to our view, as our fancy paints the fairy lands in our minds.
17. As a traveller passing from one country to another, finds his body to stand at the middle spot of this globe; so nothing departs from its nature, but turns about that center.
18. The understanding also shows many false and biggest objects, in its airy and minute receptacle; as for instance the many objects of desire, and the notion of mountains, which it presents to us in our waking and dreaming states.
19. Ráma rejoined:--We know well that the future Banyan tree, resides within the minute receptacle of its seed; why then don't you say, that the creation was hidden in the same manner in the unevolved spirit of God?
20. Vasishtha replied:--The seed in its material form, contains the formless big tree in its undeveloped core; which develops afterwards to a gigantic size, by aid of the auxiliary causalities.
21. The whole creation being dissolved in the end, tell me what remains there of it in the form of its seed; and what ancillary causes are there to be found, which cause the production of the world?
22. The pure and transparent spirit of God, has nothing of any possible shape or figure in it; and if it is impossible for even an atom to find a place therein, what possibility is there for a formal seed to exist in it?
23. So the reality of a causal seed, being altogether untrue; there is no possibility of the existence of a real world, nor can you say how, whence, by whom and when it came into being.
24. It is improper to say that the world consisted in a minute particle in the Divine Spirit, and quite absurd to maintain that it remained in an eternal atom; for how is it possible that a body as big as a mountain could be contained in a minute thing as small as a mustard seed? It is therefore a false theory of the ignorant.
25. Had there been a real seed from eternity, it is possible for the world to be produced from it, by causes inherent in the same. But how could a real and formal seed, be contained in the formless spirit of God; and by what process could the material proceed from the immaterial?
26. It is therefore that prime and transcendent principle, which exhibits itself in the form of the world; and there is nothing which is ever produced from, nor reduced into it.
27. The world is situated in its intellectual form, in the voidness of the Intellect. It is the human heart which portrays it in its material shape. The pure soul views it in its pure spiritual light, but the perverted heart perceives it in a gross and concrete state.
28. It appears in the mind as empty air, and fluctuates there with the vibration of the wind. There is nothing of its substantiality in the mind, nor even an idea of its creation, as the word sarga (creation) is meant to express.
29. As there is voidness in the sky, and fluidity in the water of its own nature; so is there spirituality alone in the soul, which views the world in a spiritual light only.
30. The world is a reflection of Brahman, and as such, it is Brahman himself, and not a solid and extended thing. It is without its beginning or end and quiet in its nature, and never rises nor sets of itself.
31. As a wise man going from one country to another, finds his body to be ever situated in the midst of this globe; so the universe with all its remotest worlds, is situated in the voidness of the Divine Spirit.

32. As fluctuation is innate in the air, and fluidity is inherent in water, and voidness is essential to vacuum; so is this world intrinsic in the Divine Soul, without anything accompanying with it.

33. The empty phantom of the world, is in the vacuum of divine consciousness or intellect; and being thus situated in the Supreme Soul, it has no rising nor setting as that of the sun. Therefore knowing all these to be included in that vacuum, and there is nothing visible beside the same, cease from viewing the phantoms of imagination, and be as the very voidness yourself.

CHAPTER LV THE SPIRITUAL SENSE OF THE WORLD.

1. Vasishtha continued:--It is the thought and its absence, that produce the gross and subtle ideas of the world; which in reality was never created in the beginning for lack of a creator of it.

2. The essence of the intellect being of an incorporeal nature, cannot be the cause of a corporeal thing. The soul cannot produce an embodied being, as the seed brings forth the plants on earth.

3. It is the nature of man to think of things, by his own nature, and hence the intelligent of mankind view the world in an intellectual light, while the ignorant take it in a gross material sense. The intellect being capable of conceiving everything in itself.

4. The etherial soul enjoys things according to its taste, and the intellect entertains the idea of whatever it thinks upon. The ignorant soul creates the idea of creation, as a drunken man sees many shapes in his intoxication.

5. Whenever the shape of a thing, which is neither produced nor existent, presents itself to our sight; it is to be known as a picture of the ideal figure, which lies quietly in the Divine Mind.

6. The empty Intellect dwelling in the voidness of the intellect, as fluidity resides in water; shows itself in the form of the world, as the fluid water displays itself in the form of waves upon its surface. So the world is the very same Brahman, as the wave is the very water.

7. The worlds shining in the empty air, are as the clear visions of things in a dream, or like the false appearances appearing to a dim-sighted man in the open sky.

8. The mirror of the intellect perceives the spectacle of the world, in the same manner, as the mind sees the sights of things in dream. Hence what is termed the world, is but void and voidness.

9. The dormant Intellect, is said to be awakened in its first acts of creation; and then follows the inaction of the intellect, which is the sleep and night of the soul.

10. As a river continues to run in the same course, in which its current first began to flow; so the whole creation moves in the same unchanging course as at first, like the continuous current and rippling waves of rivers.

11. As the waves of river are accompanying with the course of its waters, so the source of creation lying in the empty seed of the airy Intellect, gives rise to its constant course, along with its ceaseless series of thoughts.

12. The destruction of a man in his death, is no more than the bliss of his repose in sleep; so the resurrection of his soul in this world, is likewise a renewal of his bliss.

13. If there is any fear for or pain in sin, it is equally so both in this life as well as in the next. Therefore the life and death of the righteous are equally as blissful.

14. Those who look on and salutes their life and death, with equal indifference; are men that have an unbroken tranquility of their minds, and are known as a man of cool inner being.

15. As the conscience becomes clear and bright, after the impurity of its consciousness is cleansed and wiped from it; so shines the pure soul which they call the liberated and free.

16. It is upon the utter absence of our consciousness, that there follows a total disappearance of our knowledge of the phenomena also; and then our intellect rises without a vestige of the intelligibles in it, as also without its intelligence of the existence of the world.

17. He that knows God, becomes unified with the divine nature, which is neither thinkable nor of the nature of the thinking principle or intellect, or any which is thought of by the intellect; and being so absorbed in meditation, remains quite indifferent to all worldly pursuits.

18. The world is a reflection of the mirror of the intellect, and as it is exhibited in the transparent voidness of the Divine Spirit, it is in vain to talk of its bondage or liberty.

19. It is the vibration of the airy intellect, and an act of its imagination, which produces this imaginary world. It is entirely of the nature of the airy spirit whence it has its rise, and never of the form of the earth or anything else as it appears to be.

20. There is no space or time, nor any action or substance here, except an only entity, which is neither a nothing nor anything that we know of.

21. It is only a spiritual substance, appearing as a thick mist to our sight. It is neither a void nor a substantiality either; but something purer and more clear, than the transparent vacuum about us.

22. It is formless with its apparent form, and an unreality with its seeming reality. It is entirely a pure intellectual entity, and appearing as manifest to sight, as an aerial castle in a dream.

23. It is termed the nirvána of a man, when his view of this extended gross and impure world, becomes extinct in its pure spiritual form in the voidness of his mind. The vast and extensive world presenting all its endless varieties to view, has no diversity in it in reality; but forms an infinite unity, like the empty space of the sky, and the fluidity of waters of the one universal ocean on the globe.

CHAPTER LVI. STORY OF THE GREAT STONE, & VASISHTHA'S MEDITATION.

1. Vasishtha added:--It being proved before, that the Intellect is always and everywhere, and in every manner the all in all; it becomes evident, that it remains like the empty and translucent air in everything in the whole universe.

2. Wherever there is the Intellect, there is also the creation. The Intellect residing alike both in the void as well as in the fullness, all things are full of the Intellect, and there is nothing whatsoever in existence beside this universal Intellect.

3. As all created things appear in their imaginary forms in our dream; so it is the empty Intellect alone, which appears in the various forms of existence in our waking dreams also.

4. Listen now, Ráma, to my narration of the stone, which is as pleasant to taste, as a remedy of ignorance. In this I will relate what I have seen and actually done myself.

5. Being anxious to know the knowable one, I was fully resolved in my mind, to leave this world and all its false usages.

6. I remained a long while in a state of calm and quiet meditation, after having forsaken all the eagerness and restlessness of my body and mind, for the sake of solitary peace and rest.

7. I then reflected in my mind, of taking myself to some seat of the gods; and there sitting in quiet, to continue to survey the changing and transitory states of worldly things.

8. I find all things, said I, to be quite tasteless to my taste, though they seem to be pleasant for a while. I never see anyone in any place, who is ever happy or content with his own state.

9. All things create but care and sorrow, with the acutest pains of remorse and regret; and all these phenomena produce but evil, from their appearance of good to the beholder of them.

10. What is all this that comes to our view, who is their viewer and what am I that look upon these visibles? All this is the quiet and unborn spirit, which flashes forth in the empty sky with the light of its own intellect.

11. With thoughts as these, I sought to retire from here to a proper place, where I might confine myself, in myself and which might be inaccessible to the gods and demigods, and to the Siddhas and other beings.

12. Where I might remain unseen by any being, and sit quiet in my unalterable meditation; by placing my sole reliance in one even and transparent soul, and getting rid of all my cares and pains.

13. Ah! where could I find such a spot, which may be entirely void of all creatures; and where I may not be distracted in my mind by interruptions of the objects of my five external organs of sense?

14. I cannot choose the mountains for my seat, where the whistling breeze of the forests, the dashing noise of waterfalls, and the flocking of wild animals, serve to disquiet the mind, without the capability of their being quieted by human power.

15. The hills are crowded with hosts of elephants, and the valleys are filled with hordes of tribal peoples, the countries are full of hateful men, more harmful than the poison of venomous serpents.
16. The seas are full of men, and are filled with horrible beasts in their depth; and the cities are disturbed with the noise of business, and the agitation of the citizens.
17. The foot of the mountains and the shores and coasts of seas and rivers, are as thickly peopled as the realms of the rulers of men; and even the summits of mountains and the caverns of infernal regions, are not devoid of animal beings.
18. The mountains are singing in the whistling of the breezes, and the trees are dancing with the motion of their leafy palms; and the blooming flowers are smiling gently, in the caves of mountains and forest grounds and low lands.
19. I cannot resort to the banks of rivers, where the mute fish dwell like the silent munis in their caves, and gently shake the water lilies by their giddy flirtation; because this place is disturbed also by the loud noise of the sounding whirlpools, and the roaring whirlwind.
20. I can find no rest in the barren deserts, where the howling winds are raising clouds of all engulfing dust, nor can I resort to the mountain waterfalls, where the air resounds with the stunning noise of constant waterfalls.
21. Then I thought of setting myself in some secluded corner, of the remote region of the sky; where I might remain absorbed in my holy meditation without any disturbance.
22. In this corner, I thought of making a cell in my imagination, and keep myself quite confined in its close opening, by an entire renunciation of all my worldly desires.
23. With these reflections, I mounted high in the blue vault of the sky; and found the vast space in its womb to know no bounds.
24. Here I saw the Siddhas wandering in one place, and the roaring clouds rolling in another; in one side I saw the Vidyádharas, and the excellent Yaksas on another.
25. In one spot I saw an aerial city, and the region of the rattling winds in another. I saw the raining clouds on one side, and raging yoginis in another.
26. There was the city of the Daityas, hanging in the air on one side; and the place of the Gandarvas appearing in another. The planetary sphere was rolling about in one way, and the starry frame revolving at a distance.
27. Somewhere the sky was brushed over by flights of birds, and great gales were raging in another part. Somewhere there appeared portents in the sky, and elsewhere there were canopies of clouds formed in the heavens.
28. One part of heaven was studded with cities, peopled by strange kinds of beings. The car of the sun was gliding on one side, and the wheel of the lunar disc was sliding in another.
29. One region of the sky was burning under the hot sun, and another part was cooled by the cooling moonbeams. One part was intolerable to little animals and another was inaccessible owing to its intense heat.
30. One place was full of dancing demons, and another with flocks of flying Garuda eagles. One region was deluged by doomsday rains, and another was overrun by tempestuous winds.
31. Leaving these attended parts behind, I passed onward far and further; when I reached to a region entirely desolate, and devoid of everything.
32. Here the air was mild, and no being was to be seen even in a dream. There was no omen of good, nor anything indicating of evils, nor any sight or sign of world.
33. I figured to myself in this place, a solitary cell with some space in it; and it was without any passage for exit, and was as pleasing as the unblown bed of a lotus.
34. It was not perforated by worms, but was as handsome as the bright disc of the full-moon; and as lovely as the beautiful features of the lily and lotus, Jasmine and Mandara flowers.
35. This abode of my imagination, was inaccessible to all other beings but to myself; and I sat there alone with only my thoughts and creations of my imagination by myself.
36. I remained quite silent and calm in my mind, in my lotus posture; and then rose from my seat at the passing of a hundred years, after my acquirement of spiritual knowledge.

37. I sat in unwavering meditation, and was absorbed in samadhi. I remained as quiet as the calm stillness of the air, and as immovable as a statue carved in relief upon the face of the sky.

38. At last I found out in my mind, what it had been long searching after in earnest; and at last the breath of my expectation returned into my nostrils.

39. The seed of knowledge which I had sown in the field of my mind, came to sprout forth of itself from the midst of it, after the lapse of a hundred years.

40. My life or living soul, is now awakened to its intuitive knowledge; as a tree left withered by the dewy season, becomes revived by the moisture of the renewing spring.

41. The hundred years which I passed in my meditation here, glided away as quickly as a single moment before me; because a long period of time appears a very short space, to one who is intensively intent upon a single object.

42. Now my outward senses had their expansion, from their contracted state; just as the withered trees expand themselves into flowers and foliage, by the enlivening influence of the spring season.

43. Then the vital airs filled the organs of my body, and restored my consciousness of their sensations. Soon after I was seized upon by the demon of my egoism, accompanied by its consort of desire; and these began to move to and fro, just as the strong winds shake the sturdy oaks.

CHAPTER LVII. ON THE KNOWLEDGE OF THE KNOWN AND UNKNOWN.

1. Ráma rejoined:--Tell me, O most wise sage, how it is possible for the demon of ego to take hold of you, that are extinct in the deity? Please dispel my doubts there.

2. Vasishtha replied:--It is impossible, O Ráma, for any being whether knowing or unknown to live here without the sense of his egoism; as it is not possible for the contained to exist without its container.

3. But there is a difference of this which you must know, that the demoniac egoism of the quiet minded man, is capable of control by means of his knowledge of the scriptures.

4. It is the childish ignorance which raises up this idol of egoism, though it is found to exist nowhere; just as little children make dolls and images of gods and men, that have no existence at all.

5. This ignorance also, is nothing positive of itself; since it is dispelled by knowledge and reason, as darkness is driven away by the light of a lamp.

6. Ignorance is a demon that dances about in the dark, and a fiend that flies afar before the light of reason.

7. Granting the existence of ignorance, in absence of the advance of knowledge and reason; yet it is at best but a fiend of delusion, and is as shapeless as the darkest night.

8. The second rabbit will be seen only when the second moons exists. Similarly only when basic ignorance exists, can the creation be possible.

9. Creation having no other cause, we know not how could ignorance find a place in it; just so it is impossible for a tree to grow in the air.

10. When creation began and was begotten in the beginning, in its pure and subtle form in the womb of absolute vacuum; how is it possible for the material bodies of earth and water to proceed without a material cause?

11. The Lord is beyond the mind, and the six senses, and is yet the source of the mind and senses. But how could that formless and incorporeal being, be the cause of material and corporeal things?

12. The germ is the effect, germinating from the seed as its causal source. But how and where can you expect to see the sprout springing without the productive seed?

13. No effect can ever result, without its formal cause. Say who has ever seen or found a tree to spring from and grow in empty air?

14. It is imagination alone that paints these prospects in the mind, just as the vapor of imagination shows you the sight of trees in the empty air; so it is the temporary madness of the mind, that exhibits these phenomena before your eyes, but which in reality have no essentiality in them.

15. So, the universe as it appeared at its first creation, in the voidness of the Divine Intellect; was all a collection of worlds swimming in empty air.

16. It is the same as it shines itself in the spacious intellect of the Supreme Soul. It is the divine nature itself which is termed as creation, and which is an intellectual system having proceeded from the intellect, and the same divinity.

17. The vision of the world which is presented in our dream, and which is of daily occurrence to us, furnishes us with the best instance of this; when we are conscious of the sights of cities, and of the appearance of hills, all before our mental eyes in the dreaming state.

18. It is the nature of the Intellect as that of a dream, to see the vision of creation, as we view the appearance of the uncreated creation before our eyes, in the same manner as it appeared at first in the vast void.

19. There is but one unintelligible intelligence, a purely unborn and imperishable being, that appears now before us in the shape of this creation, as it existed with its everlasting ideas of infinite worlds, before this creation began.

20. There is no creation here, nor these globes of earth and others. It is all calm and quiet with but one Brahman seated in his immensity.

21. This Brahman is omnipotent and as he manifests himself in any manner, he instantly becomes as such without forsaking his purely transparent form.

22. As our intellect shows itself, in the form of imaginary cities in our dream; so does the Divine Intellect exhibit itself, in the forms of all these worlds, at the beginning of their creation.

23. It is in the transparent and transcendent vacuum of the Intellect, that the empty intellect is situated; and the creation is the display of its own nature, by an act of its thought in itself.

24. The whole creation consists in the clear voidness of the intellect, and is of the nature of the spirit situated in the spirit of God.

25. The whole creation being but the diffusion of the same spiritual essence of God, there is no possibility of the existence of a material world or ignorance or egoism, in the creation and pervasive fullness of the Supreme Spirit.

26. Everything have I told you all about the ending of your egoism, and one knowing the unreality of his egoism, gets rid of his false belief, as a child is freed from his fear of a ghost.

27. In this manner, no sooner was I fully convinced of the futility of egoism; than I lost the sense of my personality; and though I retained fully the consciousness of myself, yet I got freed from my selfishness, as a light autumnal cloud by unloading its watery burden.

28. As our knowledge of the ineffectiveness of a flaming fire in painting, removes the fear of our being burnt by it; so our connection of our fallacies of egoism and creation, serves to remove the impressions of the subjective and objective from our minds.

29. Thus when I was delivered from my egoism, and set to the tranquility of my passions. I then found myself seated in a firmament free from clouds; and in an uncreated creation.

30. I am none of egoism, nor is it anything to me. Having got rid of it, I have become one with the clear intellectual vacuum.

31. In this respect, all intelligent men are of the same opinion with myself; as it is well known to them that our idea of egoism is as false, as the fallacy of fire represented in a painting.

32. Being certain of the unreality of yourself and of others, and of the nothingness of everything beside; conduct yourself in all your dealings with indifference, and remain as silent as a stone.

33. Let your mind shine with the clearness of the vault of heaven, and be as impregnable to the excess of all thoughts and feelings as solid stone. Know that there is but one Intellectual essence from beginning to end, and that there is nothing to be seen except the one deity, who composes the whole fullness of space.

CHAPTER LVIII. PWANDERING THE CREATION AS DIVINE ATTRIBUTE.

1. Rāma said:--O great sage, what an extensive, noble, grand and clear prospect have you exposed to my sight.

2. I find also by my perception, that the entity of the one and only abstract being, fills the whole space at all times and places; and that it is the essence which shows itself alike in every manner and form always and everywhere forever and evermore.

3. I have yet some moral principles sage, disturbing in my heart, and I hope you will please remove them, by explaining to me the meaning of your story of the stone.
4. Vasishtha replied:--Ráma, I will relate to you the story of the stone, in order to establish that this whole is existent in all times and in all places.
5. I will elucidate to you by means of this story, how thousands of worlds are contained within the compact and solid body of a stone.
6. I will also show to you in this story, how there are thousands of worlds in the great emptiness of the elemental space.
7. You will also find from this story, that there is in the midst of all plants and their seeds, and in the hearts of all living animals, as also in the heart of the elementary bodies of water and air as of earth and fire, sufficient space containing thousands of productions of their own kinds.
8. Ráma rejoined:--If you say, O sage, that all vegetables and living beings are full with the productions of their respective kinds, then why is it that we do not perceive the numerous productions, which abound in the empty air?
9. Vasishtha replied:--I have already told you Ráma, much about this first and essential truth; that the whole of this creation which appears to our sight, is empty air and existing in the empty vacuum only.
10. In the first place there is nothing that was ever produced in the beginning, nor is there anything which is in existence at present. All this that appears as visible to us is no other than Brahman himself, and existing in his Brahmic fullness.
11. There is no room for an atom of earth, to find its place in the fullness of the Divine Intellect, which is filled with its ideal worlds; nor do the material worlds exist in Brahman, who is of the form of pure vacuum.
12. There is no room even for a spark of fire, to have its place in the intellectual creation of God which admits of no gap or opening in it; nor do these worlds exist in any part of Brahman, who is entirely a pure voidness.
13. There is no possibility also for a breath of air, to exist in the compact fullness of the intellectual creation of God; nor does any of these worlds, exist except in the purely empty Intellect of Brahman.
14. There is not even a bit of the visible voidness, that finds a place in the intensity of the ideal creation in the Divine Mind; nor is it possible for any of these visible worlds, to exist in the compact vacuum of the deity.
15. The five great elementary bodies, have no room in the consolidated creation of God, which exists in its empty form in the voidness of the Divine Intellect.
16. There is nothing created anywhere, but it is the vacuum and in the voidness of the great spirit of God.
17. There is no atom of the great spirit of God, which is not full of created things; nor is there any creation, but is the void and in the vacancy of the Divine Spirit.
18. There is no particle of Brahman, distributed in the creation because the Lord is spirit, and always full in himself.
19. The creation is the supreme Brahman, and the Lord is the creation itself. There is not the slightest trace of dualism in them, as there is no duality of fire and its heat.
20. It is improper to say that this is creation and the other is Brahman, and to think them as different from one another; just as it is wrong to consider a tree and it being torn as two things, from the difference in the sounds of the words.
21. There exists no difference of them, when their duality disappears into unity; and when we can not have any idea of their difference, unless we support the gross dualistic theory.
22. We know all this as one clear and transparent space, which is without its beginning and end, and quite indestructible and tranquil in its nature; and knowing this all wise men remain as silent as a piece of solid stone, even when they are employed in business.
23. Look at this whole creation as extinct in the deity, and view the visible world as a vast void only; look upon your egoism and the world as mere fallacies, and behold the gods and demigods and the hills and everything else as the imaginary appearances in our dream, which spread their nothingness of delusion over the minds of men.

CHAPTER LIX. DESCRIPTION OF THE NET WORK OF THE WORLD.

1. Ráma rejoined:--Relate to me, O sage, of your acts of a hundred years, after you had risen from your samadhi, in the cell of your aerial abode.
2. Vasishtha replied:--After I had awakened from my trance, I heard a soft and sweet sound, which was slow but distinctly audible, and was clearly intelligible both in sound and sense.
3. It was as soft and sweet, as if it proceeded from female voice; and musical to the ear; and as it was neither loud nor harsh owing to its feminine quality. I kept watching from where the words were heard.
4. It was as sweet as the humming of the bees, and as pleasing as the tune of wired instruments. It was neither the chime of crying nor some recitation, but as the buzzing of black bees, known to men as the strain in vocal music.
5. Hearing this strain for a long time, and seeking in vain from where it came, I thought within myself: "It is a wonder that I hear the sound, without knowing its author, and from which of the ten sides of heaven it proceeds."
6. This part of the heavens, said I, is the path of the Siddhas, and on the other side I see an endless voidness. I passed over millions of miles that way, and then I sat there awhile and reflected in my mind.
7. How could such feminine voice, proceed from such a remote and solitary quarter; where I see no vocalist with all my diligent search?
8. I see the infinite space of the clear and empty sky lying before me, where I find no visible being appearing to my sight notwithstanding all my diligent search.
9. As I was thinking in this manner, and looking repeatedly on all sides, without seeing the maker of the voiced sound. I thought of a plan in the following manner.
10. That I must transform myself to air, and be one with the empty vacuum; and then make some sound in the empty air, which is the receptacle of sound.
11. I thought on leaving my body in its posture of meditation, as I was sitting before; and with the empty body of my intellect, mix with the empty vacuum, as a drop of water mixes with water.
12. Thinking so, I was about to forsake my material frame, by sitting in my lotus posture, and taking myself to my samádhi, and shut my eyes closely against all external sights.
13. Having then given up my sensations of all external objects of sense, I became as void as my intellectual vacuum, preserving only the feeling of my consciousness in myself.
14. By degrees I lost my consciousness also. I became a thinking principle only; and then I remained in my intellectual sphere as a mirror of the world.
15. Then with that empty nature of mine, I became one with the universal vacuum; and melted away as a drop of water with the common water, and mixed as an odour in the universal receptacle of empty air.
16. Being assimilated to the great vacuum, which is omnipresent and pervades over the infinite space; I became like the endless void, the reservoir and support of all, although I was formless and supportless myself.
17. In my formless space, I began to look into multitudes of worlds and mundane eggs, that lay countless in my infinite and unconscious heart.
18. These worlds were apart from, and unseen by and unknown to one another; and appeared with all their motions and manners, as mere spaces to each other.
19. As visions in a dream appearing solidly to a dreaming man, and as nothing to the other sleeping people; so the empty space abounds with worlds to their observer, but these universes are invisible to each other.
20. Here many things are born, to grow and decay and die away at last; and what is present is reckoned with the past, and what was in the womb of the future, comes to existence in numbers.
21. Many magic scenes and many aerial castles and buildings, together with many a kingdom and palace, are built in this empty air, by the imaginations of men.
22. Here there were to be seen many buildings with several apartments (idea principles) counting from unit to the digit.
23. There were some structures, constructed with ten or sixteen apartments (idea principles); and others which had dozens and three dozens of doors, attached to them.

24. The whole etherial space is full of the five primary elements, which compose elementary bodies of single or double and triple natures.
25. Some of these bodies are composed of four, five and six elements, and others of seven different elementary principles called sevenfold great elements.
26. So there are many supernatural natures, which are beyond the power of your conception, and so there are spaces of everlasting darkness, without the light of the sun and moon.
27. Some parts of the void were devoid of creation, and others were occupied by Brahmá the creator, some parts were under the dominion of the patriarchs, and under influence of various customs.
28. Some parts were under the control of the Vedas, and others were ungoverned by regulations of scriptures. Some parts were full of insects and worms, and others were peopled by gods and other living beings.
29. In some parts the burning fires of daily oblations were seen to rise, and at others the people were observant of the traditional usages of their respective tribes only.
30. Some parts were filled with water, and others were the regions of storms. Some bodies were fixed in the remote sky, and others were wandering and revolving in it continually.
31. The growing trees were blossoming in some parts, and others were bearing fruit and ripening at others. There were the grazing animals moving with their face downwards in some place, and others were swarming with living beings.
32. The Lord alone is the whole creation, and he only is the totality of mankind. He is the whole multitude of demons, and he too is the whole multitude of insects and birds everywhere.
33. He is not afar from anything, but is present in every atom that is contained in his bosom. All things are growing and grown up in the cell of voidness, like the coatings of the plantain tree.
34. Many things are growing unseen and unknown to each other, and never thought of together, such are the dreams of soldiers which are unseen by others.
35. There are endless varieties of creations, in the unbounded womb of vacuum, all of different natures and manners; and there are no two things of the same character and feature.
36. All men are of different scriptures, faiths and beliefs from one another, and these are of endless varieties. They are as different in their habits and customs, as they are separated from each other in their dwellings and localities.
37. So there are worlds above worlds, and the spheres of the spirits over one another. So there are a great many big elemental bodies, like the hills and mountains that come to our sight.
38. It will be impossible for understandings like yours, to comprehend the unusual things, which are spoken by men like ourselves.
39. We must derive the atoms of spiritual light, which proceeds from the sphere of vacuum; as we feel the particles of mental light which issues from the orb of the sun of our intellect.
40. Some are born to remain just as they are, and become of no use to anyone at all; and others become somewhat like themselves as the leaves of forest trees.
41. Some are equal to others, and many that are unlike to them; for sometime as alike to one another, and at others they differ in their shapes and nature.
42. Hence there are various results of the great tree of spirituality, among which some are of the same kinds and others, of different sorts.
43. Some of these are of short duration, and others endure for longer periods. There are some of temporary existence, and others endure forever.
44. Some have no definite time to regulate its course; and others are spontaneous in their growth and continuance.
45. The different regions of the sky, which lie in the hollow of boundless vacuum, are in existence from unknown periods of time, and in a state beyond the reach of our knowledge.
46. These regions of the sky, this sun and these seas and mountains, which are seen to rise by hundreds to our sights, are the wonderful display of our Intellect in the sky, like the series of dreams in our sleep.

47. It is from our false notions, and the false idea of a creative cause, that we take the unreal earth and all other appearances as they are really existent ones.
48. Like the appearance of water in the mirage, and the sight of two moons in the sky; do these unreal phenomena present themselves to our view, although they are altogether false.
49. It is the imaginative power of the Intellect, which create these images as clouds in the empty air. They are raised high by the wind of our desire, and roll about with our exertions and pursuits.
50. We see the gods, demigods and men, flying about like flies and gnats about a Fig tree; and its luscious fruits are seen to hang about it, and shake with the winds of heaven.
51. It is only from the naturally creative imagination of the Intellect, like the sportive nature of children, that the cities of fairy shapes are shown in the empty air.
52. The false impressions of I, you, he and this, are as firmly fixed in the mind, as the clay dolls of children are hardened in the sunlight and heat.
53. It is the playful and ever active destiny, that works all these changes in nature; as the pleasant spring season, makes fruitful the forest with its moisture.
54. Those that are called the great causes of creation, are no causes of it; nor are those that are said to be created, created all, but all is a perfect void. They have sprung of themselves in the voidness of the Intellect.
55. They all exist in their intellectual form, though they appear to be manifest as otherwise. The perceptibles are all imperceptible, and the existent is altogether nonexistent.
56. The fourteen worlds, and the eleven kinds of created beings; are all the same in the inner intellect, as they appear to the outward sight.
57. The heaven and earth, and the infernal regions, and the whole host of our friends and foes; are all empty nonentities in their true sense though they seem to be very busy in appearance.
58. All things are as inelastic fluid, as the fluidity of the sea waters, they are as fragile as the waves of the sea in their inside, though they appear as solid substances on the outside.
59. They are the reflections of the Supreme Soul, as the day light is that of the sun. They all proceed from and melt away into the empty air as the gusts of winds.
60. The egoistic understanding, is the tree bearing the leaves of our thoughts. They are nonexistent like beings in a dream who are separate from the dreamer.
61. The rituals and their rewards, which are prescribed in the Vedas and Puránas, are as the fanciful dreams occurring in light sleep. But they are buried into forgetfulness by them and are led up in the sound sleep like the dead.
62. The Intellect like a Gandharva architect, is in the act of building many fairy cities in the forest of Brahman, and lighted with the light of its reason, blazing as the bright sunbeams.
63. In this manner, O Ráma, I saw in my meditative trance, many worlds to be created and scattered without any cause, as a blind man sees many false sights in the open air.

CHAPTER LX. THE NETWORK OF WORLDS (CONTINUED).

1. Vasishtha continued:--Then I went on forward to find out the spot of the etherial sounds, and continued journeying onward in the empty region of my mental thoughts, without any interruption from any side.
2. I heard far beyond me the sound that came to my ears, resembling the jingling thrill of the Indian lute. It became more distinct as I appeared nearer to it, till I heard the metrical flow of sounds called Arya, measure in it.
3. As I glanced in my meditation at the site of the sound, I saw a lady on one side as fair as liquid gold, and brightening that part of the sky.
4. She had necklaces hanging on her loose garments, and her eyelashes were colored with lacdye, and with loosened traces and fluttering locks of her hair, she appeared as the goddess Lakshmi sitting in the air.
5. Her limbs were as beautiful and handsome, as they were made of pure gold; and sitting on the wayside with the near-blown bloom of her youth, she was as fragrant as the goddess Lakshmi, and beautiful in every part of her body.
6. Her face was like the full moon, and was smiling as cluster of flowers. Her countenance was flushed with her youth, and her eyelids signified her good fortune.

7. She was seated under the vault of heaven, with the brightness of her beauty blooming as the beams of the full moon; and decorated with ornaments of pearls, she walked gracefully towards me.
8. She recited with her sweet voice, the verses in the Arya rhythm by my side; and smiled as she recited them in a high tone of her voice, saying:--
9. I salute you, O sage, she said, whose mind is freed from the evil inclinations of those, that are deluded to fall into the current of this world; and to whom you are a support, as a tree standing on its border.
10. Hearing this voice, I looked upon that charming face, and seeing the maiden with whom I had nothing to do, I disregarded her and went on forward.
11. I was then struck with wonder, on viewing the magic display of the mundane system; and was inclined to wander through the air, by neglecting the company of the lady.
12. With this intention in my mind, I left the etherial lady in the air; and assumed an aerial form in order to travel through the etherial regions, and scan the fantastic illusion of the world.
13. As I went on viewing the wonderful worlds, scattered about in the empty sky; I found them no better than empty dreams, or the fictions in works of imagination.
14. I neither saw nor ever heard of anything at any place, about those creations and creatures, that existed in those former Kalpas and great Kalpa ages of the world.
15. I did not see the furious Pushkara and Avarta clouds of the great deluge, nor the ominous and raging whirlwinds of old. I heard no thunder claps, that split the mighty mountains, and broke the worlds asunder.
16. The conflagration fires of the end of the world, which cracked the palaces of Kubera, and the burning rays of a dozen of suns were to be seen no more.
17. The lofty abodes of the gods, which were hurled headlong on the ground, and the crackling noise of the falling mountains, were no more to be seen or heard.
18. The flame of the end of the world fires, which raged with tremendous roar all about, and boiled and burnt away the waters of the etherial oceans, were now no more.
19. There was no more that hideous rushing of waters, which flooded over the abodes of the gods, demigods, and men; nor that swelling of the seven oceans, which filled the whole world, up to the face of the solar orb.
20. The peoples all lay dead and insensible of the universal deluge, like men laid up in dead sleep, and sung the battle alarm in their sleep.
21. I saw thousands of Brahmás, Rudras, and Vishnus, disappearing in the different Kalpa ages of the world.
22. I then dived in my mental thoughts, into those dark and dreary depths of time, when there were no Kalpa nor Yuga ages, nor years and days and nights, nor the sun and moon, nor the creation and destruction of the world.
23. All these I saw in my intellect, which is all in all, to which all things belong, and which is in every place. It is the intellect which absorbs everything in itself, and shows itself in all forms.
24. Whatever, O Ráma, you say to be anything, know that thing to be the intellect only; and this thing being rarer than the subtle air, know it to be next to nothing.
25. Therefore it is this empty air, which exhibits everything in it under the name of the world; and as the sound proceeding from the empty air, melts again into the air, so all things are aerial and the transcendent air only.
26. All these phenomena and their sight are simply false, and pertain to the empty intellect alone; and are exhibited as leaves of the tree in the sky.
27. The intellect and vacuum are identical and of the same nature with themselves, and this I came to understand from the entire absence of all my desires.
28. These worlds that are linked together in the chain of the universe, and lie within the limits of the ten sides of it, are but the one Brahman only; and the infinite voidness, with all its parts of space and time, and all forms of things and actions, are the substance and essence of Brahman only.
29. In this manner, I saw in manifold worlds that were manifested before me, many a great sage like myself; all sons of the great Brahma, and named as Vasishthas, and men of great holiness and piety.

30. I saw many revolutions of the Treta age, with as many Rámas in them. I marked the rotation of many Satya and Dwapara periods of the world, which I counted by hundreds and thousands.
31. From my common sense of concrete particulars, I saw this changing state of created things. But by the powers of my reflection and generalization, I found them all to be but the one Brahman, extended as the infinite voidness from all eternity.
32. It is not to be supposed, that the world exists in Brahman or he in this; but Brahman is the uncreated and endless all himself, and whatever bears a name or is thought of in our understanding.
33. He is like a block of silent stone, that bears no name or epithet; but is of the form of pure light, which is termed the world also.
34. This light shines within the sphere of the infinite intellect, which is beyond the limit of our finite intelligence. It manifests itself in the form of the world, which is as formless as the ether, and is as unknown to us, as anything in our dreamless sleep.
35. Brahman is no other than himself, and all else is only his reflection. His light is the light of the world, and shows us all things like the solar light.
36. It is by that light, that these thousands of worlds appear to view; and that we have the understanding of heat in the lunar disc, and of cold in the solar orb.
37. We see some creatures that see in the dark, and do not see in the day light. Such are the owls and bats, and so there are men of the same kind.
38. There are many here, that are lost by their goodness, while there are others, who prosper and ascend to heaven by their wickedness. Some come life by drinking of poison, and many die by the taste of nectar.
39. Whatever a thing appears to be by itself, or whatsoever is thought of it in the understanding of another, the same comes to occur and is presented to the lot of everyone, be it good or evil.
40. The world is a hanging garden in the air, with all its orbs fixed as trees with their firm roots in it and yet rolling and revolving about, like the shaking leaves and tossing fruits of this tree.
41. The sand like mustard seeds being crushed under stony oil mills, yield the fluid substance of oil; and the tender flower of lotus, grows out of the clefts of rocks.
42. The moving images that are carved out of stone or wood, are seen to be set in the company of celestial goddesses; and to converse with them.
43. The clouds of heaven are seen to shroud many things as their vests, and many trees are found to produce fruits of different kinds every year.
44. All terrestrial animals are seen to move upon the earth, in different and changing forms with different kinds of the members of their bodies and heads.
45. The lower worlds are filled with human beings, that are without the regulations of the Vedas and scriptures; and live without any faith, religion, and lead their lives in the state of beasts.
46. Some places are peopled by heartless peoples, who are without the feelings of love and desire; and others who are not born of women, but appear to be scattered as stones on the ground.
47. There are some places, which are full of serpents that feed upon air only; and others where gems and stones are taken in an indifferent light; some again where many people are without greed and pride.
48. There were some beings, who look on their individual souls, and not on those of others; and others who regard the Universal Soul, that resides alike in all.
49. As the hairs and nails and other members of a person, are parts of his same body, though they grow in different parts of it; so do all beings pertain to the one Universal Soul, which is to be looked upon in all.
50. The one infinite and boundless vacuum, seems as many skies about the different worlds which it encompasses; and it is by the exertion of divine energy, that these empty spaces are filled with worlds.
51. There are some who are entirely ignorant of the meaning of the word liberation; and move about as wooden machines without any sense in them.

52. Some creatures have no knowledge of astronomical calculation, and are ignorant of the course of time; while there are others quite deaf and dumb, and conduct themselves by signs and motions of their bodies.

53. Some are devoid of the sense of sight of their eyes, and the light of the sun and moon, are all in vain to them.

54. Some have no life in them, and others having no sense of smelling the sweet odors; some are quite mute and cannot utter any sound, while others are deprived of the sense of their hearing.

55. There are some who are entirely dumb, and without the power of speech; and some again that having no power of touch or feeling, are as insensible blocks or stones.

56. Some have their sense of conception only, without possessing the organs of sense; and others that manage themselves as foul Pisachas demons, and are therefore inadmissible in human society.

57. There are some made of one material only, and others have no solidity in them; some are composed of the watery substance, and others are full of fiery matter in them.

58. Some are full of air, and some there are of all forms. All these are of empty forms, and are shown in the voidness of the understanding.

59. So the surface of the earth, and air and water, swarm with living beings, and the frogs live in the cave of stones, and the insects dwell in the womb of the earth.

60. There are living beings living in vast bodies of water, as in lands, forests and mountains; and so there are living creatures gliding in the other elements and air, as the fish move about and swim in the air.

61. There are living things also, peopling the element of fire, and moving in fiery places, where there is no water to be had; and there they are flying and moving about as sparks and particles of fire.

62. The regions of air are also filled with other kinds of living beings; and these have airy bodies like the bilious flatulency which runs all over the body.

63. Even the region of vacuum, is full of animal life; and these have empty bodies, moving in their particular forms.

64. Whatever animals are shut up in the infernal caves, or skip aloft in the upper skies; and those that remain, and wander about all sides of the air; these and all those which inhabit and move about the many worlds in the womb of the great vacuum, were seen by me in the voidness of my Intellect.

CHAPTER LXI. ON THE IDENTITY OF THE WORLD WITH INFINITE VOIDNESS.

1. Vasishttha continued:--It is from the face of the firmament of Divine Intellect, that the atmosphere of our understandings, catch the reflection of this universe; just as the waters of the deep, receive the images of the clouds in the upper sky. It is this Intellect which gives us life, and guides our minds.

2. These living souls and minds of ours, are of the form of the clear sky; and these countless worlds, are productions of empty voidness.

3. Rāma rejoined:--Tell me sage, that after all kinds of beings were entirely liberated, from the bonds of their bodies and their souls also, at the universal annihilation of things; what is it that comes to be created again, and from what place it gets to be undone also?

4. Vasishttha replied:--Hear me tell you, how at the great destruction or deluge, all things together with the earth, water air, fire and the sky, and the spheres of heaven vanish away, and are liberated from their respective forms; and how this universe comes to appear again to our imagination.

5. There remains alone the undefinable spirit of God after this, which is styled the great Brahman and Supreme Intellect by the sages; and this world remains in the heart of that being, from which it is altogether inseparable and indifferent.

6. He is the Lord, and all this is contained in the nature of this heart, which passes under the name of the world. It is by his pleasure that he exhibits to us the idea that we have of the world, which is not his real form.

7. Considering this well, we find nothing either as created or destroyed by him. But as we know the supreme cause of all to be imperishable by his nature, so do we know his heart to be indestructible also; and the great Kalpa ages are only parts of himself.

8. It is only our limited knowledge, that shows us the differences and dualities of things. But these upon examination are not to be found and vanish into nothing.
9. Therefore there is nothing of anything, that is ever destroyed to nothing, nor is there anything which is ever produced from Brahman; who is unborn and invisible, and rests always in his tranquility.
10. He remains as the pure essence of intellect, in atoms of a thousandth part of the particles of simple voidness.
11. This world is truly the body of that great Intellect, how then can this mundane body come to be destroyed, without destruction of the other also?
12. As the intellect awakes in our hearts, even in our sleep and dream; so the world is present in our minds at all times, and presents unto us its airy or ideal form ever since its first creation.
13. The creation is a component part of the empty intellect and its rising and setting being but the airy and ideal operations of the intellect. There is no part of it that is ever created or destroyed of it at anytime.
14. This spiritual substance of the intellect, is never capable of being burnt or broken or torn at anytime. It is not soiled or dried or weakened at all, nor is it knowable or capable to be seen by them that are ignorant of it.
15. It becomes, whatever it has in its mind and as it never perishes, so the idea of the world and all things which inhere in its mind, is neither created nor destroyed in any wise.
16. It falls and revives only, by cause of its forgetfulness and remembrance only at different times, and rising and setting of the idea, gives rise to the ideas of the creation and destruction of the world.
17. Whatever idea you have of the world, you become the same yourself. Think it perishable, and you perish also with it. But know it as imperishable, and you become imperishable also.
18. Know then the creation and great destruction of the world, to be but recurrences of its idea and forgetfulness, and the two phases of the intellect only.
19. How can the production or destruction of anything, take place in the voidness of the airy intellect; and how can any condition or change be attributed to the formless intellect at all?
20. The great Kalpa ages and all periods of time, and parts of creation, are mere attributes of the intellect and the intellect but a attribute of Brahman, they all merge into the great Brahman alone.
21. The intellect is a formless and purely transparent substance, and the phenomena are subject to its will alone; and it is according to the will or wish that one has in his mind, that he sees the object appear before him, like the fairy lands of imagination.
22. As the body of a tree is composed of its several parts, of the roots, trunk, branches, leaves, flowers fruits and other things.
23. So the solid substance of the Divine Spirit, which is more translucent than the clear firmament, and which nothing can be attributed in reality, has the creation and great destructions etc., as the several conditions of its own essence.
24. So the various states of pleasure and pain, of happiness and misery, of birth, life and death, and of form and want of form, are but the different states of the same spirit.
25. And as the whole body of this spirit, is imperishable and unchangeable in its nature, so are all the states and conditions of its being also.
26. There is no difference in the nature and essence of the whole and its part, except that the one is more tangible to sight by its greater bulk than the other.
27. As our consciousness, is the root of existence of a tree; so is our consciousness the root of our belief in the existence of God.
28. This consciousness shows us the varieties of things, as something in one place and another elsewhere. It shows us the creation as a great trunk, and all the worlds as so many trees.
29. It shows somewhere the great continents, as the branches of these trees and their contents of hills etc., as their twigs and leaves. Elsewhere it shows the sunshine as its flowers, and darkness as the black bark of these trees.

30. Somewhere it shows the concavity of the sky as the hollow of the tree, and elsewhere the dissolution of creation as a vast desolation. It shows in one place the council of gods as cluster of flowers, and other beings in another as bushes and brambles and barks of trees.
31. So are all these situated in the formless and empty consciousness, which is the great Brahman itself, and no other than the same nature with Brahman.
32. There was a past world, here is the present one, and in another a would be creation in the future. All are but ideas of our minds, and known to us by our consciousness of them, which is as unchangeable in its nature as Brahman himself.
33. Thus the supreme and self conscious soul of Brahman, being as transparent as clear firmament, there is no color or cloud, which are attributed to it, with the shades of light and darkness in the orb of the moon.
34. How can there be the taint of anything in the transcendent, and transparent firmament, and can the attribution of the first, middle, and last, and of far and near attach to infinity and eternity?
35. Want of a comprehensive and abstract knowledge, is the cause of attributing such and other qualities to the divine nature; and it is removed by right knowledge of the most perfect one.
36. Ignorance known as such, by recognition of truth, is removed by itself; as a lamp is extinguished by the air which kindles the light.
37. As it is certain that the knowledge of one's ignorance, is the cause of its removal; so the knowledge of the unlimited Brahman, makes him to be known as all in all.
38. Thus Rāma, have I explained to you the meaning of liberation. Deliberate on it attentively with your conscience, and you will undoubtedly attain to it.
39. This network of worlds, is uncreated and without its beginning; yet it is apparent to sight by means of the spirit of Brahman, manifest in that form. Whoever contemplates with the eye of his reason, the eight qualities of the Lord, becomes full with the Divine Spirit, although he is as mean as a straw in his living soul.

CHAPTER LXII. UNITY OF INTELLECT WITH THE INTELLECTUAL WORLD.

1. Rāma rejoined:--Tell me sage, whether you were sitting in one place, or wandering about in the skies, when you said all these with your empty and intellectual body?
2. Vasishtha replied:--I was then filled with the infinite soul, which fills and encompasses the whole space of vacuum. Being in this state of omnipresence, say how could I have my passage from one place to another fixed?
3. I was neither seated in anyone place, nor was I moving about anywhere. I therefore was present everywhere, in the empty air with my airy spirit, and saw everything in my self.
4. As I see with my eyes, all the members of my body, as composing one body of mine from my head to foot, so I saw the whole universe in myself with my intellectual eyes.
5. Though my purely empty and intellectual soul, is formless and without any part or member as my body; yet the worlds formed its parts, and neither by the soul's diffusion in them, nor by their being of the same nature and essence in their substance.
6. As an instance of this is your false vision of the world in your dream, of which you retain a real conception, though it is no other than an airy nothing or empty voidness.
7. As a tree perceives in itself the growth of the leaves, fruits and flowers from its body; so I saw all these rising in myself.
8. I saw all these in me, as the profound sea views the various marine animals in its depths, as also the endless waves and whirlpools, and foam and froth, continually floating over its breast.
9. In short as all embodied beings, are conscious of the constituent members of their own bodies; I had the consciousness of all existence in my all knowing soul.
10. Rāma, I still retain the concepts of whatever I saw on land and water, and in the hills and valleys, as they are embodied with my body; and I yet behold the whole creation, as if it were pressed in my mind.
11. I see the worlds exposed before me, to be lying within and without myself, as they lay in the inside and outside of the house; and my soul is full with all these worlds, which are unified with my understanding.

12. As the water knows its fluidity, and the frost possesses its coldness; and as the air has its ventilation, so the enlightened mind knows and scans the whole world within itself.
13. Whoever has a reasoning soul in him, and has attained a clear understanding; is possessed of the same soul as mine, which I know to be of the same kind.
14. After the understanding is perfected, by absence of knowledge of the subject and object, there is nothing that appears otherwise unto him, than the self same intelligent soul, which abides alike in all.
15. And as a man seated on a high hill, sees with his clear-sightedness, all objects to the distance of many miles; so from my elevation of yoga meditation, I saw with my clairvoyance, all things situated far and near and within and without me.
16. As the earth perceives the minerals, metals and all things lying in its interior parts; so I saw everything as identical with and no other than myself.
17. Ráma rejoined:--Be this as it may, but tell me, O Brahman, what became of that bright eyed lady, that had been reciting the Arya verses?
18. Vasishtha replied:--That aerial lady of aeriform body, that recited in the Arya meter; advanced courteously towards me, and sat herself beside me in the air.
19. But she being as aeriform as myself, could not be seen by me in her form of the spirit.
20. I was of the aeriform spirit, and she also had an airlike body; and worlds appeared as empty air, in my airy meditation in an aerial seat.
21. Ráma rejoined:--The body is the seat of the organs of sense and action of breathing, how then could the bodiless spirit utter the sounds of the articulate words which composed the verse?
22. How is it possible for a bodiless spirit, either to see a sight or think of anything ? Explain to me these inexplicable truths, of the facts you have related.
23. Vasishtha replied:--The seeing of sights, the thinking of thoughts, and the uttering of sounds; are all productions of empty air, as they occur in our airy dreams.
24. The sight of a thing and the thought of anything, depend on the aerial intellect, as they do in our aerial dream; and these are impressed in the hollowness of the intellect, both in the waking as well as dreaming states.
25. Not only is that sight, but whatever is the object of any of our senses, and the whole world itself, is the clear and open sky.
26. The transcendent first principle, is of the form of the unknowable intellect; which exhibits itself in the composition of the universe, which is truly its very nature.
27. What proof have you of the existence of the body and its senses? Matter is mere illusion, and as it is with another body, so it is with ours also.
28. This is as that one, and that is as this. But the unreal is taken for the real; and the real is understood as an unreality.
29. As the uses that are made of the earth, its paths and houses in a dream, prove to be false and made in empty air upon waking; so the applications made of the words my, your, his etc., made in our waking, are all buried in forgetfulness in the state of our sound sleep.
30. All our struggles, efforts and actions in lifetime, are as false and void as empty air; and resemble the bustle, commotion and fighting of men in dream, which vanish into nothing in their waking.
31. If you ask whence comes this phenomenon of dreaming, and whence proceed all its different shapes and varieties? To this nothing further can be said regarding its origin, than that it is the reproduction or remembrance of the impressions.
32. In answer to the question, why and how does a dream appear to us it may only be said that, there is no other cause of its appearance to you, than that of the appearance of this world unto you.
33. We have the dreaming man, presented to us in the person of Viraj from the very beginning of creation; and this being is situated in open air with its aeriform body, in the shape of the dreamer and dream mixed up together.
34. The word dream that I have used and presented to you, as an instance to explain the nature of the phenomenal world; is to be understood as it is neither a reality nor an unreality either, but only the Brahman himself.
35. Now Ráma, that lovely lady who became my loving companion, was approached by me in the form in which I saw her in my consciousness.

36. I conversed with her ideal figure, and in my clairvoyant state, just as men seen in a dream, talked with one another.

37. Our conference together, was of that spiritual kind, as it was held between men in a dream. So was our conversation as airy, as our persons and spirits; and so Ráma, you must know the whole worldly affair, is but an airy and fairy play.

38. So the world is a dream, and the dream a illusion of air. They are the same void with but different names. The illusion of the waking daytime, being called the world, and of sleeping nighttime a dream.

39. This scene of the world, is the dream of the soul; or it is the empty air or nothing. It is the clear understanding of God or his own essence that is so displayed.

40. The nightly dream needs a dreamer, and a living person also in order to see the same, such as I, you, he or anybody else. But not so the day dream of the world, which is displayed in the voidness of the clear intellect itself.

41. As the viewer of the world is the clear vacuum of the intellect, so its view also is as clear as its viewer. The world being of the manner of a dream, it is as subtle as the rare atmosphere.

42. When the empty dream of the world appears of itself, in the empty and formless intellect within the hollow of the mind and has no substantiality in it; how then is it said to be a material substance, when it is perceived in the same manner by the immaterial intellect?

43. When the visionary world, appearing in a dream of corporeal beings as ourselves, proves to be but empty void and voidness; how do you take it for a material substance, when it is contained in its immaterial form, in the incorporeal spirit and intellect of God, and why not call it an empty air, when it resides in the manner of a dream in the Divine Intellect?

44. The Lord sees this uncreated world, appearing before him as in a dream as something that is designed without any material cause or support.

45. The Lord Brahmá called Hiranyagarbha, has framed this creation in air, with the soft clay of his empty intellect; and all these bodies with numerous cavities in them, appear as created and uncreated in the same time.

46. There is no causality, nor the created worlds nor their occupants. Know there is nothing and nothing at all, and knowing this likewise and as mute as stone; and go on doing your duties to the last, and care not whether your body may last long or be lost to you.

CHAPTER LXIII. UNITY OF THE UNIVERSE WITH THE UNIVERSAL SOUL.

1. Ráma rejoined:--O sage, how could you hold your conference with the incorporeal lady, and how could she utter the letters of the alphabet, without her organs of speech?

2. Vasishtha replied:--The incorporeal bodies, have of course no power or capability of pronouncing the articulate letters of the alphabet; just as dead bodies are incapable of speech.

3. And should there even be an articulate sound, yet there can be no intelligible sense in it; and must be unintelligible to others; just as a dream though perceived by the dreamer, is unknown to the sleepers in the same bed and side by side.

4. Therefore, there is nothing real in a dream. It is really an unreality and the ideal imagery of the Intellect in empty air, and accompanied with sleep of its own nature.

5. The clear sky of the intellect, is darkened by its imageries, like the disc of the moon by its blackness, and as the body of the sky by its clouds; but these are as false as the song of a stone, and the sound of a dead body.

6. The dreams and images, which appear in the sphere of the intellect, are no other than appearances of itself; as the visible sky is nothing else, than the invisible vacuum itself.

7. Like the appearance of dreams in a sleep, does this world appear before us in our waking state; so the invisible vacuum appears as the visible. So the form of the lady was a shape of the intellect.

8. It is the very clever intellect in us, which exhibits all these varieties of exquisite shapes in itself; and shows this world to be as real and permanent as itself.

9. Ráma rejoined:--Sage, if these be but dreams, how is it they appear to us in our waking state; and if they are unreal, why is it that they seem as solid realities unto us?

10. Vasishtha replied:--Hear how the visionary dreams, appear as substantial worlds; though they are no other than dreams, and never real, and in no way solid or substantial.
11. The seeds of our ideas are playing at random as dust, in the spacious sky of the intellect. Some of them are of the same kind and others dissimilar to one another, and productive of like and unlike results.
12. Some of these are contained one under the other, like the skin of plantain trees; and there are many others that have no connection with another, and are quite insensible and unknown to others.
13. They do not see each other, nor know anything of one another; but as inert seeds they decay and moisten in the same heap.
14. These ideas being as void and blank as vacuum, are not as shadows in the visible sky; nor are they known to one another, and though they are of sensible shapes, yet they are as ignorant of themselves, as it were under the influence of sleep.
15. Those that sleep in their ignorance, find the world appearing to them in the shape of a dream, by the daytime and act according as they think themselves to be. So the Asura demigods being situated in their dreaming, think themselves to be fighting with and defeated by the gods.
16. They could not be liberated owing to their ignorance nor were they reduced to the insensibility of stones; but remained dull and inactive in the imaginary world of their dream.
17. Men laid up in the sleep of their ignorance, and seeing the dream of the world before them; act according to their custom, and observe how one man is killed by another.
18. There are other intelligent spirits, which being bound fast to their desires, are never awakened nor liberated from their ignorance; but continue to dwell on the imaginary world, which they see in their day dream.
19. The Rákshasas also, that lie sleep in the imaginary world of their dream, are placed in the same state as they were used to be by the gods.
20. Say then, O Ráma, what became of those Rákshasas, who were thus slain by gods? They could neither obtain their liberation owing to their ignorance, nor could they be transformed to stones with their intelligent souls.
21. Thus this earth with its seas and mountains and peoples, that are seen to be situated in it; are thought to be as substantial as we think of ourselves by our prior ideas of them.
22. Our imagination of the existence of the world, is as that of other beings regarding it; and they think of our existence in this world in the same light, as we think of theirs.
23. To them our waking state appears as a dream, and they think us to be dreaming men, as we also think them to be; and as those worlds are viewed as imaginary by us, so is this of ours but one of them also.
24. As other people have the idea of their existence from their reminiscence alone, so have we of ourselves and their also, from the omnipresence of the intellectual soul.
25. As those dreaming men think of their reality, so do others think of themselves likewise; and so are you as real as anyone of them.
26. As you behold the cities and citizens to be situated in your dream, so do they continue to remain there in the same manner to this day; because Brahman is omnipresent everywhere and at all times.
27. It is by your waking from the sleep of ignorance, and coming to the light of reason; that these objects of your dream will be divested of their substantiality, and appear in their spiritual light as manifestation of Brahman himself.
28. He is all and in all, and everywhere at all times. So as he is nothing and nowhere, nor is he the sky, nor is he ever anything that is destroyed.
29. He abides in the endless sky, and is eternal without beginning and end. He abides in the endless worlds, and in the infinity of souls and minds.
30. He lives throughout the air and in every part of it, and in all orbs and systems of worlds. He resides in the heart of everybody, in every island and mountain and hill.
31. He extends all over the extent of districts, cities and villages. He dwells in every house, and in every living body. He extends over years and ages and all parts of time.
32. In him live all living beings, and those that are dead and gone, and have not obtained their liberation; and all the detached worlds are attached to him to no end and forever.

33. Each world has its people, and all peoples have their minds. Again each mind has a world in it, and every world has its people also.

34. Thus the visibles having neither beginning nor end, are all but false conceptions of the mind. They are no other than Brahman to the knower of God, who sees no reality in anything besides.

35. There is but only one intellect, which pervades this earth below and the heaven above; which extends over the land and water, and lies in woods and stones, and fills the whole and endless universe. Thus wherever there is anything, in any part of this boundless world; they all inspire the idea of the divinity in the divine, while they are looked upon as sensible objects by the ungodly.

CHAPTER LXIV. SPORT OF THE HEAVENLY NYMPHS.

1. Vasishtha continued:--The graceful Vidyadhari with lotus like eyes, and her sidelong glances darting as a string of Málati flowers, was then gently looked upon by me, and asked with tenderness.

2. Who are you sweet lady, I said, that are as fair as the powder of the lotus flower, and comes to my company? Say, whose and what are you, where is your abode and where are you going, and what do you desire of me?

3. The Vidyadhari replied:--It is fitting, O silent sage, that you greet me thus; that go to you with a grieving heart, and will lay my case confidently before you for your kind advice to me.

4. There is in a corner of the cell of the great vault of voidness, that this worldly dwelling of yours is situated.

5. This dwelling house of the world has three apartments in it, namely the earth, heaven, and the infernal regions; wherein the great architect (Brahmá) has placed a young girl by name of fancy, as a mistress of this dwelling.

6. Here is the somber surface of the earth, appearing as the store-house of the world; and encompassed with numerous islands surrounded by oceans and seas.

7. The earth stretches on all sides, with many islands in the midst of its seas and with many a mine of gold underneath, and extending to ten thousand yojanas in its length.

8. It is bright and visible itself, and is as fair as the vault of heaven. It supplies us with all the objects of our desire, and contends with the starry heaven by the luster of its gems.

9. It is the pleasure and promenading ground of gods, Siddha spirits, and Apsara nymphs. It abounds with all objects of desire, and is filled with all things of our enjoyment.

10. It has at its two ends the two polar mountains, called the Lokáloka ranges. The two polar circles resembling the two belts at both extremities of the earth.

11. One side of the Lokaloka mountains, is ever covered by darkness, like the minds of ignorant people; and the other side shines with eternal light, like the enlightened souls of the wise.

12. One side of these is as delightful, as society with the good and wise; while the opposite side is as dark, as company with the ignorant and evil.

13. On one side all things were as clear as the minds of intelligent men, and on the other, there was as impenetrable a gloom as it hangs over the minds of unlettered Brahmans.

14. On one part there was neither the sunshine nor the moon light to be had; and as one side presented the habitable world before it, so the other showed the vast void and waste beyond the limits of nature.

15. One side of these abounded with the cities of gods, and the other with those of demons; and as the one side lifted its lofty summits on high, so the other bent below towards the infernal regions.

16. Somewhere the eagles were hovering over the valleys and at others the lands appeared charming to sight. While the mountain peaks appeared to touch the celestial city of Brahma on high.

17. Somewhere there appears a dismal and dreary desert forest, with loud blasts of death hovering over them; and at others there are flower gardens and groves, with the Vidyadharis of heaven, sitting and singing in them.

18. In one part of it there is the deep infernal cave, containing the horrible Kumbhanda demons in it; and in another are the beautiful Nandana gardens with the hermitages of holy saints in them.

19. On one part there overhang the eternal clouds, roaring loudly like furious elephants, while raining clouds are showering on the other. There are deep and dark caverns in one part, and thick forest trees on another.
20. The labouring woodmen are felling the trees of woodlands, inhabited by evil spirits on one side or the hardy woodmen are driving away the devils on one side, by felling the woods of their haunts in the woodlands. While the other is full of inhabited tracts, and men more polished in their manners, than the celestials of heaven.
21. Some places are laid desolate by their inhabitants, by the driving and whirling winds; and others secure from every harm, are flourishing in their productions.
22. Somewhere are great and desolate deserts, dreary wastes dreadful with their howling winds; and in some places there are rippling lakes of lotuses with rows of sounding cranes gracing their borders.
23. In some places, is heard the gurgling of waters, and the growlings of clouds in others; and in others are the gay and merry Apsaras, turned giddy with their swinging.
24. On one side the landscape is troubled by horrible demons, and is shunned by all other beings; and on the other, the happy spirits of Siddhas, Vidyadharas, and others, are seen to be sitting and singing by the side of cooling streams.
25. Somewhere the pouring clouds, caused the ever flowing rivers to encroach upon the lands; and there were the light and flimsy clouds also, flying as sheets of cloth, and driven by gusts of winds here and there.
26. There are the lotus bushes on one side, with swarms of humming bees, fluttering about their leafy faces; and there are seen the rosey reddish teeth of celestial damsels, blushing with the stain of betel leaves on the other.
27. In one place is seen the pleasant gathering of people, pursuing their several callings under the shining sun; and in another the assemblage of hideous demons, dancing in their demoniac revelry in the darkness of night.
28. Somewhere the land is laid waste of its people, by devastations and portents befalling on them; and elsewhere the country is smiling with its rising cities, under blessing of a good government.
29. Sometimes a dreary waste distracts, and at others a beautiful population attracts the sight. Sometimes deep and dark caverns occur to view, and at others the dreadful abyss appears to sight.
30. Some spot is full of fruitful trees and luxuriant vegetation, and another a dreary desert devoid of waters and living beings. Somewhere you see bodies of big elephants, and at others groups of great and greedy lions.
31. Some places are devoid of animals, and others peopled by ferocious Rákhasas. Some places are filled with the thorny Karanja thickets, and others are full of lofty palm forests.
32. Somewhere are lakes as large and clear as the expanse of heaven, and at others there are vast barren desert as void as the empty air. Somewhere there are tracts of continually driving sands, and there are excellent groves of trees at others, flourishing in all the seasons of the year.
33. This mountain has many a peak on its top, as high as ordinary hills and mounts elsewhere; and the Kalpa clouds are perpetually settled upon them, blazing with the radiance of gems by the colors of heaven.
34. There are forests growing on the milk white and sunny stones of this mountain, and serving as abodes of foresters; and always resorted to by the breed of lions and monkeys.
35. There is a peak on the north of this mountain, with a grotto towards the east of it; and this cavern affords me a secluded habitation, in its hard and stony interior.
36. There I am confined, O sage, in that stony prison-house; and there I have passed a series of Yuga ages.
37. Not I alone, but my husband also is confined in the same cave with myself; and we are doomed to remain imprisoned therein, like bees closed up at night fall, within the cup of a closing lotus-flower.
38. Thus have I with my husband, continued to abide in the stony dungeon, for a very long period of many years.
39. It is owing to our own fault, that we do not obtain our release even at the present time; but continue to remain there in the state of prisoners forever.

40. But sage, it is not only ourselves that are confined in this stony prison-house; but all our family, friends, and dependants, are enslaved in the same stronghold and to no end.
41. The ancient personage, my twice-born Brahman husband, is there confined in his dungeon; and though he has remained there for many an age, yet he has never moved from his single seat.
42. He is employed in his studentship and living as a celibate, since his boyhood, attends to the hearing and reciting of the Vedas; and is steadfast in his observances without deviation.
43. But I am not so, O sage, but doomed to perpetual distress; because I am unable, O sage, to pass a moment without his company.
44. Hear now, O sage, how I became his wife, and how there grew an unpretended affection between us.
45. When that husband of mine had been still a boy, and acquired a little knowledge by remaining in his own house.
46. He thought in himself, saying, "Ah, I am a Vedic Brahman, and can it be possible for me to have a suitable partner for myself?"
47. He then produced me out of himself, in this beautiful figure of mine; in the manner that the luminous moon causes the moonlight to issue out of his body.
48. Being thus produced from the mind of my husband, I remained as a mental consort of his; and grew up in time as the blossoms in spring, and as beautiful as the Mandara plant in bloom.
49. My body became as bright, as the face of the sky by its nature; and all my features glittered like the stars in heaven. My countenance was as fair as the face of the full moon, and became attractive of all hearts towards it.
50. My breasts were swollen as the buds of flower, and as luscious as a juicy fruit; and my arms and the palms of my hands, resembled two tender creepers with their red leaflets.
51. I became the delight and captor of the hearts of living beings, and the side long glances of my stretched antelope eyes, infatuated all minds with the maddening passion of love.
52. I was prone to the allurements and dalliance of love, and prompt in jokes and impulsiveness and wreathed smiles, and glancings. I was fond of singing and music, and was unsatisfied in my joy.
53. I was addicted to the enjoyment of all bliss, both in prosperity and adversity, both of which are alike friendly to me. I was never tempted by the delusive temptations of the one, nor ever frightened by the threatening persecution of the other.
54. I do not sustain the household of my Brahmanical lord alone, but I support, O sage, the mansions of the inhabitants of all the three worlds; because by my being a mental being, I have my access to all places far and near.
55. I am the legal wife of the Brahmins, and fit for the propagation and support of his offspring; as also for bearing the burden of this house of the triple worlds.
56. I am now a grown young woman, with my swollen up big breasts; and am as giddy paced with my youthful gaiety, as a cluster of flowers swaying in the air.
57. My husband from his natural disposition of procrastination and studiousness, is employed in his austerities; and being in expectation of getting his liberation, is delaying to engage in his marriage with me to this day.
58. But I being advanced in my youth, and fond of youthful dalliance; and do now burn in the flame of my passion for him, like the lotus flower in a fiery furnace.
59. Though I am always cooling myself, with the cooling breeze of brooks and lotus lakes; yet I burn constantly in all my body, as the sacrificial embers are reduced to ashes in the sacred fire place.
60. I see the garden grounds covered, with the flowers falling in showers from the shady trees. But I burn as the land under the burning sands, of the unshaded and burning desert.
61. The soft gurgling of waters, and the gentle breeze of lakes, full with blooming lotuses and lilies; and the sweet sounds of cranes and water fowls, are all rough and harsh to me.
62. Though decked with flowery wreaths and garlands, and swinging upon my cradle of flowers; yet I think that I am lying down upon a bed of thorns.
63. Sleeping on beds, formed of the soft leaves of lotuses and plantain-leaves; I find them dried under the heat of my body, and powdered to ashes by the pressure of my person.

64. Whatever fair, lovely, charming and sweet and pleasant things, I come to see and feel, I am filled with sorrow at their sight, and my eyes are filled with tears.
65. My eyes steam with tears, from the heat of my inward bosom; and they trickle upon and fall down my eyelids, like dew drops on lotus leaves.
66. Swinging with my playmates, on the hanging branches of plantain trees, in our pleasure gardens; I think of the burning grief in my heart, and burst out in tears, by covering my face with my hands.
67. I look at our gardens of cooling plantain leaves, and scattered over with snows all over the ground. But fearing them as bushes of thorny brambles, I fly from them far away.
68. I see the blooming lotus of the lake, and the fond crane showing affection with its stalk like arm, and then begin to despise my youthful bloom.
69. I weep at seeing whatever is handsome, and keep quiet at what is moderate. I delight in whatsoever seems to be ugly, and I am happy in my utter insensibility of everything.
70. I have seen the fair flowers of spring, and the hoary-frost of winter; and thought them all to be but heaps of the ashes of love lorn ladies, burnt down by the flame of love, and scattered by the relentless winds on all sides.
71. I have made myself beds of the blue leaves of lotuses and other plants, and covered myself with wreaths of snow white flowers. But found them to turn pale and dry by their contact with my body. So pity me, that my youthful days have all gone in vain.

CHAPTER LXV. LIFE AND CONDUCT OF THE ETHERIAL NYMPH.

1. After the lapse of a long time, I found my passions diminishing, and I grew as detached to my susceptibilities, as the tender greens become juiceless and dry after the autumn is over.
2. Seeing my husband grown old, and divested of all his receptivity and vigor; and sitting quietly in his steadfast devotion with an unwavering mind, I thought my life to be useless to me.
3. And I thought that early widowhood, and even premature death, or rather a lingering disease or lasting misery, are preferable to a female's living without a loving husband.
4. It is the blessing of life, and the greatest good fortune of a woman; to have a young and loving husband, who is of good and pleasant temperament, and yielding in his manners.
5. A woman is given for lost, who has not a sweet and lovely spouse; as the understanding is lost which is not filled with learning. In vain is prosperity when she favors the wicked, and in vain is a woman that is lost to shame.
6. She is the best of women, who is obedient to her husband; and that is the best fortune, which falls in the hands of the virtuous and good. That understanding is praised which is clear and ample; and that goodness is good, which has a fellow feeling and equal regard for all mankind.
7. Neither disease nor calamity, nor dangers nor difficulties, can disturb the minds, or afflict the hearts of a loving pair.
8. The prospect of the blossoming garden of Nandana, and the flowery paths of paradise; appear as desert lands to women, that have no husbands, or such as wicked and rude in their behaviour.
9. A woman may forsake all her worldly possessions, as of little value to her; but she can never forsake her husband, even for any fault on his part.
10. You see, O chief of sages, all these miseries to which I am subjected these very many years of my puberty.
11. But all this fondness of mine, is gradually turning to indifference; and I am pining and fading away as fast, as the frost beaten lotus flower, is shrunken and shrivelled for want of its sap and juice.
12. Being now indifferent to the pleasure of my enjoyment of all things, I come to seek the bliss of my nirvána; and stand in need of your advice for my salvation.
13. Otherwise it is better for them to die away than live in this world, who are unsuccessful in desires and ever restless and perplexed in their minds; and such as are buffeting and carried by the waves of deadly troubles.
14. He my husband being desirous of obtaining his nirvána, is now intent both by day and night upon the subduing of his mind by the light of his reason, as a prince is roused to conquer his foe in company with his princes.

15. Now sage, please to dispel both his as well as my ignorance, by your reasonable advice, which may revive our remembrance of the soul.
16. Because my lord sitting solely upon the meditation of the soul, without the company or any thought about me; has created in me an indifference and distaste to all worldly things totally.
17. I am now set free from the influence of worldly desires, and have equipped myself fast with the Khechhari Mudra magic charm of aeronautic expedition, for journeying through the regions of air.
18. I have acquired the power of movement amidst the air, by means of this magic charm of mine; and it is by virtue of this power, that I am enabled to associate with the Siddha spirits, and to converse with you.
19. Having equipped myself with this magic charm, I have acquired such powers, that though remaining in my dwelling house on earth, which is the basis and center of all the worlds, I can see all its past and future events.
20. Having then saw within my mind, all and everything relating to this world; I have come out to survey the outward world, and seen as far as the gigantic Lokaloka mountain.
21. Before this, O sage, neither I nor my husband, had ever any desire of seeing anything beyond our own habitation.
22. My husband being solely employed in meditating on the meanings of the Vedas; has no desire whatever, to know anything relating the past or future time.
23. It is for this reason, that my lord has not been able to succeed to any station in life; and it is today only, that both of us are desirous to be blessed with the best state of humanity.
24. We therefore ask you, O venerable sage, to grant our request, as it is never in the nature of noble persons to refuse the prayer of their suppliants.
25. I who have been wandering in the etherial regions, among hosts of the perfected spirits of Siddhas; do not find anyone except yourself, O honourable sage, who may burn the thick gloom of ignorance.
26. And as it is the nature of good people to do good to others, even without the knowledge of any cause of pity in their suppliants. So should you, O venerable sage, do to your suppliant without refusing her suit.

CHAPTER LXVI. DESCRIPTION OF INSIDE OF STONY MANSION OF WORLD.

1. Vasishtha said:--I then seated as I was, in my imaginary seat in the sky, asked the lady who was also sitting like myself in the imaginary air:--
2. Tell me, O gentle lady, how could an embodied being as yourself, abide in the inside of a block of stone? How could you move about within that imporous substance, and what was the cause of your residence therein?
3. The Vidyadhari replied:--Wonder not, O sage, at this kind of our habitation, which is as habitable to us, and inhabited by other creatures, as the open and spacious world which you inhabit.
4. There are the snakes and reptiles, living in and moving about the interior of the earth; and there are huge rocks deeply rooted in the underground cell. The waters are running within the bottom of the ground, with as much freedom as the winds are flying all about the open air.
5. The oceans are flowing with the fullness of their waters, and the fish moving slowly beneath and above their surface; and there are infinite numbers of living creatures, that are constantly born and dying away in them.
6. It is in the cavity of the mundane stone, that the waters are gliding below, as the winds are flying above. Here the celestials are moving and wandering in the air, and the earth and the planetary bodies, revolving with their unmoving mountains and others immovables.
7. There are also the gods, demigods, and human beings, moving in their respective circles, within the womb of this stone; and it is from the beginning of creation, that the waters of rivers are running as those of the oceans.
8. Again it is from the beginning of creation, that the sun has been sending his beams from above; and scattering them like lotuses on the lake like land, while the dark clouds of heaven are hovering over them like a swarm of black bees, fluttering upon those blooming blossoms.

9. The moon spreads her light like sandal paste on all sides, and erases thereby the darkness, which spread over the darkness of night, and covers the face of the evening star.
10. The sunlight is the lamp of his light in heavenly mansion, and scatters its rays on all the ten sides of the skies, by means of their conductor of air.
11. The wheel of the starry frame, is continually revolving in the air by the will of God, like a threshing mill turning about its central axle by means of a string.
12. This revolving circle of celestial bodies, about its axis of the pole, kills all things under its clouds looking like two doors between heaven and earth, as the wheel of fate grinds them to dust.
13. The surface of the earth is full of hills and mountains, and the bosom of the sea is filled by rocks and islands. The upper sky contains the celestial abodes, and the demons occupy the lower regions below the ground.
14. The orbit of this earth, resembles the earring of goddess Lakshmi of the three worlds; and the green orb of this planet, is as the hanging gem of the ringlet, continually with the fluctuations of its people.
15. Here all creatures are impelled by their desires to their mental and bodily activities, as if moved to and fro by the flying winds, and are thus led to repeated births and deaths.
16. The silent sage sits in his calm meditation, as the sky is unmoved with its capacity of containing all things within itself. But the earth is shaken and wasted by the dashing waves, and the fire is put down by its blazing flame, and everything is moved about as a monkey by the wind of its desires.
17. All the living beings abounding in the earth and water, and those flying in the air, as well as such as live in the hills and on trees; together with the gods and demons, are alike doomed to death and rebirth, as the short lived insects, worms, and flies.
18. Time, the greatest slaughterer, destroys the gods, giants, Gandharvas and all, with its many arms of ages and Yugas, and of years, months, days, and nights, as a herdsman kills his cattle, which he has reared up himself.
19. All these rise and fall in the eventful ocean of time, and having leapt and jumped and danced awhile, sink in the abyss of the fathomless whirl of death, from which none can rise again.
20. All sorts of beings living in the fourteen spheres of the world, are carried away as dust and ashes by the gust of death, to the hollow womb of air, where they disappear as empty clouds in the autumnal sky.
21. The high heaven which is ever clad in the clean and clear attire of the atmosphere, and wears the frame work of the stars as a cap or crown on its head, holds the two lights of the sun and moon in its either hand, and shows us the works of gods in the skies.
22. It remains unmoved forever, and never changes its sides composed of the four quarters of heaven, notwithstanding changes of the sky, the rushing of the winds, the tremor of the earth, the roaring of the clouds and the intense heat of the sun.
23. And all things continue in their destined course, whether they that are conscious or those which are unconscious of these changes in nature; such are the appearance of meteors and portents in the sky, the roaring of clouds, the eclipses of the planets, and the trembling of the earth below.
24. The undersea fire sucks up the overflowing waters, of the seven great basins or oceans on earth; in the same manner as the all-destroying time, devours the creatures in all the different worlds.
25. All things are continually going on in their course, in the manner of the continued motion of the the current of air. Namely; all earth born worms moving on and returning into the interior parts of the earth; the birds of the air are moving in and flying on all sides of the sky; the fishes are swimming and gliding all about the waters, the beasts returning to their caverns in earth and the hills, and such is the case with the inhabitants of all the continents and islands lying in the womb of this world.

CHAPTER LXVII. PRAISE OF CONTINUED PRACTICE OR FORCE OF HABIT.

1. The Vidyadhari continued:--If you, O sage, have any doubt in any part of my narration; then please walk with me and see that mansion, and you will observe there many more wonders than what I have related.

2. Vasishtha said:--Upon this I said “well” and went on travelling with her in our aerial journey; as the fragrance of flowers flies with the winds, to aerial nothing in which they are both lost forever.
3. As I passed far and wide, in the regions of air; I met with multitudes, of etherial beings, and came to the sight of their celestial abodes.
4. Passing over the regions traversed by the celestials, in the upper and higher sphere of heaven; I arrived at blank and white sky, beyond the height and above the summit of the Lokaloka mountain.
5. I then passed amidst this pale vault and came out at last of it, as the fair moon appears under the white canopy of heaven; and saw above me the bright belt of the zodiac, containing the sevenfold golden spheres of the seven planets.
6. As I was looking at that belt of the zodiac, I found it as a crystal marble, and burning with fire. I could not discern any of the worlds that it encompassed.
7. I then asked my lovely companion, to tell me where were the created worlds, together with the gods and planetary bodies and stars, and the seven spheres of heaven.
8. Where were the oceans and the sky, with all its different sides? Where were the high and heavy bodies of clouds, the starry heaven, and the ascension and descension of the rolling planets?
9. Where are now, said I, the rows of the lofty mountain peaks, and the marks of the seas upon the earth? Where are the circles and clusters of the islands, and where are the sunny shores and dry and parched grounds of deserts?
10. There is no reckoning of time here, nor any account of actions of men; nor is there any delusive appearance of a created world or anything whatever, in this endless and empty vacuum.
11. There is no name of the different races of beings, as the gods, demigods, Vidyádhara, Gandharvas, and other races of mankind. There is no mention of a sage or prince, or of anything that is good or evil, or of a heaven or hell, or day and night and their divisions into watches, hours etc..
12. There is no calculation of the divisions of time, nor any knowing of merit or demerit. It is free from the hostility of the gods and demigods and the feelings of love and hatred.
13. While I had been talking in this manner in my amazement, that excellent lady who was my guide in this maze, spoke to me and said, with her eyeballs rolling as a couple of fluttering black bees.
14. The Vidyadhari said:--I neither see anything here, in its former state; but find everything presenting a picturesque form in this crystal stone, as it does in its image appearing in a mirror.
15. I see the figures of all things in this, by reason of my preconceived ideas eternally engraven herein. While the want of your preconceptions of them, is the cause of your oversight or blindness of the same.
16. Moreover it is because of your habitual conversation, regarding the unity or duality of the sole entity; and forgetfulness of our pure spiritual and intellectual bodies, that you were blind to the sight of the reality, and I had a dim glimpse of it.
17. I have by my long habit of thinking, learnt to look upon this world in the light of a creeper in the sky. I never view it as you do to be a reality, but as a dim reflection of the ideal reality.
18. The world that appeared before so conspicuous to my sight, I find it now appearing as indistinct to me as a shadow of the same cast upon a glass.
19. It is owing to our prejudice in favor of the false doctrine of old, regarding the personality of the body; that we have missed the ease of our reliance in the spiritual body, and thus fallen in the deep darkness of delusion.
20. Whatever we are habituated to think in our internal minds, the same grows forth and takes a deep root in the heart, under the moistening influence of the intellectual soul; and the mind becomes of the nature, as the force of early habit forms the youth.
21. There is nothing which is likely to be effected, either by the precepts of the best scriptures, or the dictates of right reason, unless they are made effectual by constant application and practice of them.

22. Your false speech regarding the nonexistence of the world in this empty space, proceeded only from your constant habit of thinking the reality of the false world, which was about to mislead me also. Be now wise that you have overcome your previous prejudice, and known the present truth.
23. Know, O sage, that it is your habitual thinking of a thing as such, that makes it appear so to you; just as a mechanic master's art is by his constant practice of the same under the direction of its teacher.
24. The false conceptions of this thing and that, and of the existence of the material world, and the reality of one's egoism and personality; are all prevented by culture of spiritual knowledge, and by force of the constant habit of viewing all things in their spiritual light.
25. I am but a weak and young disciple to you, and yet see the stony world too well, which you with your all-knowingness do not perceive; and this is because of my habit of thinking it otherwise than you are used to do.
26. See the effect of practice, which makes a learned man of a dunce; and reduces a stone to dust. Look at the force of the inert arrow, to hit the distant mark.
27. In this manner the gloom of our ignorance, and the disease of false knowledge, are both of them dispelled by right reasoning and deep thinking, both of which are the effect of habit.
28. It is habit that produces an enjoyment, in the tastes of particular articles of food, as some have a taste for what is sour and pungent, while there are others that indulge in what is sweet and tasty.
29. A stranger becomes friendly, by his continued stay in one's company; and so is a friend alienated, by his living in an alien and distant land.
30. Our spiritual body, which is perfectly pure, aerial, and full of intelligence, is converted to and mistaken for the gross material body as the soul, by our constantly thinking of our corporeality.
31. The impression of your being a material body, will fly away as a bird flies off in the air, no sooner than you come to know yourself to be a spiritual and intellectual soul. But it is the habit of thinking yourself as such, that makes you really so.
32. All our meritorious acts are destroyed, by a slight offensive act of demerit; and our prosperity flies away at the approach of adversity; but there is nothing which can remove our habit from us.
33. All difficult matters are made easier by practice, and enemies are won over into friendship, and even poison is made as delectable as honey by virtue of habit.
34. He is reckoned as too mean and evil a person, who does not accustom himself to practice, whatever is good and proper for him; he never acquires his object, but becomes as useless as a barren woman in the family.
35. Whatever is desirable and good for one, is to be gained with repeated effort all through one's lifetime, just as one's life, which is his greatest good in the world, is to be preserved with care, until the approach of death.
36. Whoever neglects to practice any act or art, which is conducive to his welfare, is prone to his ruin and to the torments of hell.
37. They who are inclined to the meditation of the spiritual soul, cross over easily over the swollen rivers of this world, although they may be attached to it in their outward and bodily practices.
38. Practice is the light, that leads one in the path of his desired object; just as the light of the lamp shows the place, where the lost pot or cloth lies in the room.
39. The tree of repeated effort bears fruit in its time, as the Kalpa tree yields all the fruits of our desire; and as the hoarded capital of the rich, is attended with great profit and interest.
40. Habitual inquiry into spiritual truth, serves as the sunlight to enlighten the nature of the soul; or it lies hid in our very body as any part of it in the darkness of the sunless night.
41. All animal beings are in need of certain provisions, for the support of their lives; and all these they have to obtain by their continued search, and never without it. Therefore the force of habit prevails in all places as the powerful sunshine.
42. All the fourteen kinds of living beings, have to live by the habit of their respective activities; and it is impossible for anyone to get its desired object, without its real activity.

43. It is the repetition of the same action, which takes the name of habit, and which is called one's personal effort; and it is not possible for anybody to do anything without any effort.

44. Constant habit of action, joined with bodily and mental energy, is the only means of accomplishing anything and not otherwise.

45. There is nothing which is impossible to the power of habit, which is as powerful as the strong sunbeams which give growth to everything on earth. It is habitual energy only that gives prosperity and courage to the brave, on earth and water and mountains, and in forests and deserts.

CHAPTER LXVIII. THE FALLACY OF THE EXISTENCE OF THE WORLD.

1. The Vidyadhari continued:--Now as it is the habit of long practice, combined with the understanding and reflection of a subject, that makes one proficient in it; so these being applied to the meditation of the spiritual and pure soul, will cause the material world to vanish in the stone.

2. Vasishtha said:--After the celestial Vidyadhari had spoken in this manner, I retired to the cavern of a rock, where I sat in my lotus posture; and became engaged in my samādhi.

3. Having given up all thoughts of corporeal bodies, and continued to think only of the intellectual soul, according to the holy precepts of the Vidyadhari nymph as said before.

4. I then had the sight of an intellectual void in me, which presented a clear and fair prospect before me, resembling the clearness of the empty vault of heaven in autumnal season.

5. It was at last by my intense application, to the meditation of the true one that my false view of the phenomena, entirely vanished within me.

6. The intellectual sphere of my mind, was filled by a transcendent light; which knew no rising or setting, but was always shining with a uniform radiance.

7. As I was looking into and through the light, that shone in me, I could find neither the sky nor that great stone, which I sought to find.

8. I then found the clear and thick blaze of my spiritual light, to seize my outward sight; as it had enrapt my inward vision.

9. As a man sees in his dream a huge stone in his house, so I saw the vast vacuum as a crystal globe, situated in the clear atmosphere of the intellect.

10. A dreaming man, may think himself as another person; but after he is awakened from his sleep, he comes to know himself.

11. Those who dream themselves headless beings in their sleep, and remain so in this world; they can be of no good or use to themselves, though they have a little knowledge afterwards.

12. The man that is drowned in utter ignorance, comes to his right understanding in the course of time; and comes to know at the end, that there is no real entity, except the essence of God.

13. Thus when I saw the solid and transparent light, which appeared as a crystal stone lying in the voidness of Brahman, I could observe no material thing as the earth and water, or anything whatever in connection with it.

14. The pure and spiritual form, in which all things were presented at their first creation; they bear the same forms still, in our ideas of them.

15. All these bodies of created beings, are but forms of Brahman; being considered in their primordial and spiritual and natural natures; and it is the mind which gives them the imaginary shapes of materiality, in its fabricated dominion of the visible world.

16. It is the spiritual form, which is the true essence of all things; and all that is visible to us or perceptible to the senses, is mere fabrication of the original inventive mind.

17. The prime creation was in the abstract and imperceptible to the senses. It was perceptible to the mind in the form of the noumena, which was converted to the phenomena by the ignorant.

18. The yogi like the knowing minds, sees all things in the abstract and in a general view. But the ignorant that are deprived of the power of abstraction and generalization, fall into the errors of concrete particulars and deceptive sensibles.

19. All sensation is but a temporary perception, and presents a wrong impression in the mind. Know all sensible perceptions to be false and deluding. But their concepts in the mind of yogi are the true realities.
20. O, the wonder of taking the sensibles for the invisible truth! when it is ascertained that the concepts, which are beyond the senses, are the true realities that come under our cognizance.
21. It is the subtle form of a thing, that appears at first before the mind; which is afterwards represented in various false shapes before us; and this is true of all material things in the world.
22. Whatever there has not been before, has never been in being afterwards. As the variety of the jewelry of gold, is nothing but gold itself; so the pristine subtle ideas, cannot have any gross material form.
23. O the great ignorance of men! that takes the error for truth, and considered the falsehood as true; and there is no way for the living soul to discern the true and false, except by right reasoning.
24. The material body cannot be maintained by correct reason, but the immaterial essence of it is indestructible, both in this world as also in the next.
25. The error of materiality in the incorporeal or spiritual body, which is presided over by the intellect; is as the fallacy of a vast sea, in the shining sands of a sandy desert.
26. The consciousness of materiality, which one has in his spiritual and intellectual form; is as his supposition of a human body in the peak of a mountain, when it is viewed by his naked eyesight.
27. The false supposition of materiality, in the spiritual entity of our being; is as the error of our taking the shells on the seashore for silver, the sunshines on sands for water, and another moon in the mist.
28. O the wonderful effectiveness of error! that represents the unreal as real and the vice-versa; and O the great power of delusion! which springs from the unreasonableness of living beings.
29. The yogi finds the spiritual force and mental activity, to be the two immaterial causes of all action and motion, that move everything in both the physical and intellectual worlds.
30. Therefore the yogi relies in his internal perception only, by rejecting those of his external senses. While the common people are seen to run giddy, with drinking the vapors of the mirage of senses.
31. That which is commonly called pleasure or pain, is but a fleeting feeling in the mind of men, and is of a short duration. It is that genuine and lasting peace of mind, which has neither its rise or fall, that is called true happiness.
32. Infer the super-sensible from the sensibles, and see the true source of your sensations manifest in your presence.
33. Reject the sight of this triple world, which your perception presents to your imagination; because there can be nothing more foolish than taking a delusion for truth.
34. All these bodies and beings carry only, their immaterial forms of mere ideas; and it is the demon of delusion alone, that causes us to suppose their materiality.
35. Whatever is not produced or thought of in the mind, can not present its figure to our sight also; and that which is no reality of itself, cannot be the cause of any else.
36. When the sensibles are nonexistent and unreal, what other thing is there that may be real; and how can anything be said as real, whose reality is by the unreal and delusive senses?
37. The sensibles being proved as unreal, there can be no reality in their perceptions and thoughts also. It is impossible for a spider to maintain its web before a storm, which blows away an elephant.
38. So likewise the visual evidence being proved as false, there is no proof of there being any object of vision anywhere. There is but one unchanging entity in all nature, whose solidity depends upon the consolidation of the Divine Intellect, as of the sea salt on the solidified sea water.
39. As a dreamer dreams of a high hill in his house, and in its ideal form, which is unknown to and unseen to others sleeping with him in the same house; so we thought of that stone we have been talking of before, and which is no other than the intellect.

40. It is this intellectual soul, which exhibits a great many ideal phenomena within itself, and all of which are as unsubstantial as empty air; such as:--this is a hill, and this is the sky; this is the world, and these are myself and yourself.

41. Men of enlightened souls only, can perceive these phenomena of the intellect in themselves and not the unenlightened soul. Just as the hearer of a lecture understands its purport, and not one who dozes upon the reading of a sermon.

42. All these false sights of the world, appear to be true to the unenlightened person; just as the unmoving trees and mountains, seem to be dancing to the inebriated man.

43. The yogi beholds one irrepressible form of God in all places, and manifest before him in the form of his intellect. But the ignorant are deceived by their false guides, to place their reliance in the objects of senses, notwithstanding their frail nature.

CHAPTER LXIX ENTRANCE INTO THE COSMICAL STONE OF MUNDANE EGG.

1. Vasishtha added:--The world is without any figure or substance, though it presents the appearance of such. It is seen in the light of the pure and imperishable essence of God, by the keen sight of transcendental philosophy.

2. It is that quintessence which exhibits in itself the rare show of the cosmic mirror of Consciousness, and the figures of hills and rivers are seen in it as pictures in a panorama, or as apparitions appearing in the empty air.

3. The Vidyadhari then entered that cosmic block by the resistless efforts, and I also penetrated in it after her, with my curiosity.

4. After that untiring lady had made her way into the cosmos of Brahmá, she took her seat before a Brahman, and shone supremely bright in his presence.

5. She introduced me to him and said: "this is my husband and supporter and with whom I have made my betrothal a long time in my mind.

6. He is now an old man, and I too have attained my old age; and as he has delayed his marriage with me till now, I have become utterly indifferent about it at present.

7. He also has grown averse to his marriage at present, and is desirous of attaining to that supreme state, of which there is no view nor viewer, and which is yet no airy voidness also.

8. The world is now approaching to its dissolution, and he has been sitting in his meditation, in as silent a mood as a stone and as immovable as a rock.

9. Therefore do you please, O lord of saints, awaken both himself and me also, and enlighten and confirm us in the way of supreme bliss, until the end of this creation and the recreation of a new one.

10. Having said so to me, she awakened her husband and spoke to him saying; Here my lord, is the chief of saints, that has come today to our abode;

11. This sage is the progeny of Brahmá in another apartment of this worldly dome, and deserves to be honoured with the honors worthy of a guest, according to the proper rite of hospitality.

12. Arise and receive the great sage with offering of his worship, and the water; because great persons are deserving of the greatest regards and respects, that one can offer unto them.

13. Being thus addressed by her, the holy devotee awoke from his samadhi, and his consciousness rose in himself, as a whirlpool rises above the sea.

14. The courteous sage opened his eyes slowly, as flowers open their petals in the spring season after the autumn is over.

15. His returning senses slowly displayed the power of his limbs, as the returning moisture of plants in spring, puts their new sprouts and branches to shoot forth anew.

16. Immediately there assembled about him the gods, and demigods, Siddhas and Gandharvas also from all sides; just as the assemblage of swans and cranes, flock to the clear lake, blooming with the full-blown lotuses in it.

17. He looked upon all that were standing before him, together with myself and the fair Vidyadhari lady; and then in the sweet tone like sound of the pranava (Om), he addressed me as the second Brahmá himself.

18. The Brahman said:--I welcome you, O sage, to this place, that does view the world as in a globe placed in the palm of your hand; and resembles the great ocean in the vast extent of your knowledge.

19. You have come a great way, to this far distant place; and as you must have been tired with your long journey, please sit yourself in this seat.
20. As he said these words, I saluted him saying, I salute you my lord; and then sat on the jewelled seat, he pointed out to me.
21. And then he was praised by the assembled gods, and holy spirits standing before him, and received their worship presents and adorations, according to the rules and rites of courtesy.
22. Then as the praises and prayers of the assembled host, was all at an end in a moment; the venerable Brahman was approached and spoke unto me in the following manner.
23. How is it, O venerable sage, that this Vidyadhari nymph has turned to me, and tells me to enlighten you both with true knowledge, when you are acquainted with whatever is past, and all that is to take place in future?
24. You sage, are lord of all, and fully acquainted with all knowledge; what is it then that this silly woman wants to learn from me, and this is what I want to learn from you?
25. Why was she produced by you to become your spouse, and was never taken to wedlock by your indifference towards her?
26. The Brahman replied:--Hear me saint to tell you, how it came to be so with us; because it is right and fit to acquaint everything in full to the wise and good.
27. There is an unborn and imperishable entity from all eternity, and I am but a spark of that ever sparkling and brilliant intellect.
28. I am of the form of empty air or vacuum, and situated forever in the Supreme Spirit; and am called the self-born in all the worlds, that were to be created afterwards.
29. But in reality I am never born, nor do I ever see or do anything in reality; but remain as the empty intellect in the intellectual voidness of the very same entity.
30. These our addresses to one another in the first and second persons, are no other than as the sounds of the waves of the same sea dashing against each other.
31. I who was of this nature, became disturbed in time by feeling some desire rising in me, and seeing that lady amidst the blaze of my intellect.
32. I thought of her as myself, though she appears as another person to you and others; and though she is manifest before you, yet lies as hidden in me as my very self.
33. And I find myself as that imperishable entity, which abides in me as I abide in the Supreme Soul. I find my soul to be imperishable in its nature, and to be delighted in itself as if it were the lord of all.
34. Though I was thus absorbed in meditation, yet the reminiscence of my former state; produced in me the desire of reproduction, and over there is the incarnate divinity presiding over my will.
35. She is the presiding divinity over my will, that is standing here manifest before you. She is neither my wife nor have I betrothed her as such.
36. It is from the desire of her heart, that she considers herself the spouse of Brahmá; and it is for that reason that she has undergone troubles, before she got rid of her desires.
- CHAPTER LXX. WORDS OF CREATOR OF WORLDS IN MUNDANE STONE.
1. The Brahman related:--Now as the world is approaching to its end, and I am going to take my rest in the formless void of the intellect; it is for this reason that this divinity of worldly desires, is drowned in deep sorrow.
2. And as I am about to forsake her forever, it is for this very reason, O sage, that she is so very sorry and sick at her heart.
3. Being myself of an aerial form, when I become one with the Supreme Spirit; then there takes place the great dissolution of the world with the end of all my desire.
4. Hence she with deep sorrow pursues my way. For who is there so senseless, that does not follow after the giver of her being.
5. Now the time is come for the ending of the Kaliyuga, and of the revolution of the four ages; and the dissolution of all living beings, Manus, Indras, and the gods, is near at hand.
6. Today is the end of the Kalpa and great Kalpa age, and this day puts an end to my energy and will, and makes me merge with the eternal and infinite voidness.
7. It is now that this personification of my desire, is about to breathe her last; just as the lake of lotuses being dried, the breath of lotus flowers also is lost in the air.

8. The quiet soul like the calm ocean, is always at a state of rest; unless it is agitated by its fickle desires, as the sea is troubled by its fluctuating waves.
9. The embodied being, has naturally a desire to know the soul, and to be freed from its prison.
10. Thus this lady being filled with spiritual knowledge, and long practiced in meditation; has seen the world you inhabit, and the four different pursuits of its inhabitants.
11. She traversing through the regions of air, has come to the sight of the previously mentioned etherial stone above the Lokaloka mountain, which is our celestial abode and the pattern of your world.
12. Both that world of yours and this abode of ours, rest on a great mountain, which carries upon it many other worlds.
13. We also do not see them with our discriminating eyesight, of discerning them separately from one another; but we behold them all combined in one, in our abstract view of yoga meditation.
14. There are numberless worlds of creations, in earth, water, and air and in everything under the sky, as if they are compressed or carved in the body of a huge block of stone.
15. What you call the world is a mere fallacy, and resembles your vision of a fairy city in dream. It is a false name applied to an object, existing nowhere beyond the intellect.
16. They who have come to know the world, as no other than an airy vision of the mind, are truly called as wise men, and not liable to fall into error.
17. There are others who by their application to and practice of yoga contemplation, come to attain their desired object, as this lady has succeeded to gain your company.
18. Thus does the illusory power of the intellect, display these material worlds before us; and thus does the everlasting Divine omnipotence manifest itself.
19. There is no action nor any creation, that is ever produced from anything or ever reduced to nothing. But all things and actions are the spontaneous growth of the intellect only; together with our ideas of space and time.
20. Know the ideas of time and space, of substance and action, as well as of the minds and its faculties, are the lasting figures and marks on the stone of the intellect, and are ever prominent in it, without their setting or being shaded at anytime.
21. This intellect is the very stone, and is either at rest or rolling on as a wheel. The worlds pertain to it as its properties, and accompany it as motion does the wind.
22. The soul being provided with its full knowledge of all things, is considered as the solid world itself; and though it is infinite in time and space, yet it is thought of as limited, owing to its appearance in the form of the bound and embodied mind.
23. The unbound intellect appears as bound, by its limited knowledge; and although it is formless, yet it appears in the form of the mind, representing the worlds in it.
24. As the mind views itself in the form of aerial city in its dream, so does it find itself in the form of this stone, with the worlds marked upon it in the daytime.
25. There is no rolling of the orbs in this world, nor the running of streams herein. There is no object existing in reality anywhere. But they are all mere representations of the mind in empty air.
26. There are no Kalpa and great Kalpa ages in eternity, nor the substantiality of anything in the voidness of our consciousness. There is no difference of the waves and bubbles from the waters of the sea.
27. The worlds appearing to be in actual existence, or existent in the mind and before the eyes; are in reality utterly nonexistent in the intellect, which spreads alike as the all pervading and empty vacuum everywhere. And as all empty space in every place is alike and same with the infinite voidness; so the forms of things appearing to the limited understanding, are all lost in the unlimited intellect.
28. Now Vasishtha, go to your place in your own world; and have your peace and bliss in your own seat of samádhi. Give over your aerial worlds to empty air, while I myself go to the supreme Brahman.

CHAPTER LXXI. DESCRIPTION OF FINAL DISSOLUTION.

1. Vasishtha added:--So saying, Brahmá, sat in his lotus posture and resumed his intense meditation of samádhi; and so did his celestial companions also.

2. He fixed his mind on the pause, which is placed at the end of half syllable m, the final letter of the holy mantra of omkara; and sat quiet with his steady attention, as an unmoved picture in a painting.
3. His lustful consort, desire, followed his example also; and sat reclined at the end of all her endless wishes, as an empty and formless voidness.
4. When I saw them growing thin for want of their desires, I also reduced myself by means of my meditation, until I found myself as one with all pervading Intellect; in the form of endless voidness.
5. I saw that as the desires of Brahmá were drying up in himself, so I found all nature to be fading away, with the contraction of the earth and ocean, together with the diminution of their hills and islands.
6. I saw the trees and plants and all sorts of vegetables, were fading away with the decay of their growth; and all creation seemed to come to its end in a short time.
7. It seemed that the stupendous body of Viráj, which contained the whole universe, was sick in every part; and the great earth which was carried in his body, was now falling insensibly into decline and decay.
8. She is now stricken with years, and grown dull and dry without her mild moisture, and is wasting away as a withered tree in the cold season.
9. As the insensibility of our hearts, numbs the members of our bodies; so did the loss of sensation of one produce the lack of sensibility of all things in the world.
10. The world was threatened by many a portent and ill omen on all sides, and men were hastening to hell-fire; and burning in the flame of their sins.
11. The earth was a scene of oppression and famine, troubles, disasters and poverty, waited on mankind everywhere; and as women trespassed the bounds of behavior, so did men transgress the bounds of order and conduct.
12. The sun was hidden by mist and frost, resembling gusts of ashes and dust; and the people were greatly and equally afflicted by the excess of heat and cold, the two opposites which they knew not how to prevent.
13. The Shudras, were tormented by burning fires on one side, and floods and draughts of rainwater on the other; while waging wars were devastating whole provinces altogether.
14. Tremendous portents were accompanied, with the falling mountains and cities all around; and loud uproars of the people rose around, for the destruction of their children and many good and great men under them.
15. The land burst into deep ditches, where there was no water channels before; and the peoples and rulers of men, indulged themselves in promiscuous marriages.
16. All men living as travelers, and all paths full of tailor shops; all women dealing in their hairs and promiscuous, and all rulers imposing head taxes on their people.
17. All men were living by hard labour, and the farmers were living upon litigation only. Women were living in impiety and impurity, and the rulers of men addicted to drinking.
18. The earth was full of unrighteousness, and its people were misled by heretical doctrines and vicious scriptures. All wicked men were wealthy and fortunate, and good people all in distress and misery.
19. The evil non-aryans (foreigners), were the rulers of earth, and the respectable and learned men had fallen into disrepute and disregard; and the people all were guided by their evil passions of anger, greed, and hatred, envy, malice, and the like.
20. All men were apostates giving up their religion, and inclined to the faith of others. The Brahmans were despised for their sermons, and the evil border inhabitants were the persecutors of others.
21. Robbers infested the cities and villages, and robbed the temples of gods and the houses of good people; and there were parasites, pampered with the delicacies of others, but short lived and sick with their gluttony.
22. All men indulging themselves in their idleness and luxury, and neglecting their rituals and duties; and all the quarters of the globe, presented a scene of dangers and difficulties, sorrow and grief.
23. Cities and villages were reduced to ashes, and the districts were laid waste on all sides. The sky appeared to be weeping with its vaporous clouds, and the air disturbed by its whirling tornadoes.

24. The land resounded with the loud crying and wailing of widows and unfortunate women, and they who remained at last, compelled to live by beggary.
25. The country was dry and destitute of water, and lying bare and barren in all parts. The seasons were unproductive of seasonal fruits and flowers. So every part of this earthly body of Brahmá, was out of order and painful to him.
26. There was a great famine on earth, upon her approaching dissolution, and the body of Brahmá grew senseless, owing to the loss of the watery element, in all its canals of rivers and seas.
27. The spirit of Brahmá being disturbed, there occurred a disorder in the course of nature; and it brought on a transgression of good manners, as when the waters of rivers and seas overflowed their boundaries.
28. Then the furious water surges begin to break down their bounds, and run mad upon the ground; and the floods overflowed the land, and lay waste the woodlands.
29. There were whirlpools, whirling with harsh noise, and turning about on every side, with tremendous violence; and huge surges rose as high, as to wash the face of the heavy clouds in the sky.
30. The mountain caverns, were resounding to the loud roars of huge clouds on high, and heavy showers of rain fell in torrents from the sky, and overflowed the mountain tops far and near.
31. Gigantic whales, were rolling along with the whirling waves of the ocean; and the bosom of the deep appeared as a deep forest, with the huge bodies of the whales floating upon the upheaving waves.
32. The mountain caves were scattered over with the bodies of marine animals, which were killed there by hungry lions and tigers; and the sky glittered with marine gems, which were carried on high by the rising waters.
33. The dashing of the rising waves of the sea, against the falling showers of the sky; and the dashing of the uplifted whales with elephantine clouds on high, raised a loud uproar in the air.
34. The elephants floating on the flood waters, washed the faces of the luminaries, with the waters spouted out of their nozzles; and their jostling against one another; hurled the hills on the ground.
35. The sounding surges of the sea, dashed against the rocks on the shore, emitted a noise like the loud roar of elephants, contending in the caverns of mountains.
36. The nether sea invaded the upper sky, and its turbulent waves drove the celestials from their abode; as an earthly ruler attacks another, and his triumphant host dispossesses the inhabitants with loud outcry.
37. The overflowing waters covered the woods, both in the earth and air; and the waves spreading over filled the skies like the winged mountains of times past.
38. High sounding winds were breaking the waves of the sea, and driving them ashore as fragments of mountains. While their splashing waters, dashed against the rocks on the shore, and washed the fossile shells on the coast.
39. Twisting whirlpools, were hurling the huge whales into them; and flowing over the falling rocks in their fathomless depth.
40. Huge whales were carried with the torrents, and drowned in the depths of the caverns on the mountain tops; and these they attempted to break, with their hideous teeth.
41. The tortoise and crocodile hang suspended on the trees, and extended their full length and breadth thereon; and the vehicles of Yama (buffalo) and Indra (elephant), stood terrified with their erect ears.
42. They listened to the fragments of rocks, falling with hideous noise on the seashore; and saw fishes with their broken fins, tossed up and down by the falling stones.
43. The forests shook no more in their dancing mood, and the waters on earth were all still and cold. But the marine waters were flaming with the undersea fire, emitting a dismal glare.
44. The whales being afraid of the extinction of the marine fire, by the primeval waters; fell upon the waters on the mountain tops, and contended with the earthly and mountainous elephants.

45. The rocks carried away by the rapid current, appeared as dancing on the tops of the waves; and there was a loud concussion of the swimming and drowned rocks, as they dashed against the mountains on land.

46. Large mountains and woods, were now resorted to by men and wild animals; and the herds of wild elephant were roaring as loud, as the high sounding trumpets at a distance.

47. The infernal regions were disturbed by the torrents of water, as by the infernal demons; and the elephants of the eight quarters, raised loud cries with their uplifted trunks.

48. The nether world emitted a growling noise, from their mouths of infernal caverns; and the earth which is fastened to its polar axis, turned as a wheel upon its axle.

49. The overflowing waters of the ocean, broke their bounds with as much ease, as they tear asunder the marine plants; and the breathless skies resounded to the roaring of the clouds all around.

50. The sky was split into pieces, and fell down in fragments; and the regents of the skies fled afar with loud cries. Comets and meteors were hurled from heaven, in the forms of whirlpools.

51. There were fires and firebrands, seen to be burning on all sides of the skies, earth and heaven; and flaming and flashing as liquid gold and luminous gems, and as snakes with the color of vermilion.

52. Many flaming and flying portents, with their burning crests and tails, were seen to be flashing all about, and flung by the hands of Brahmá, both in the heaven above and earth below.

53. All the great elementary bodies, were disturbed and put out of order; and the sun and moon and the regents of air (Pavana) and fire (Agni), with the gods of heaven (Indra) and hell (Yama), were all in great confusion.

54. The gods seated even in the abode of Brahmá, were afraid of their impending fall; when they heard the huge trees of the forests falling headlong with a tremendous crash.

55. The mountains standing on the surface of the earth, were shaking and tottering on all sides; and a great earthquake shook the mountains of Kailása, and Meru, to the very bottom of caverns and forests.

56. The ominous tornadoes at the end of the Kalpa period, overthrew the mountains and cities and forests, and overwhelmed the earth and all in a general ruin and confusion.

CHAPTER LXXII. DESCRIPTION OF NIRVANA OR FINAL EXTINCTION.

1. Vasishtha continued:--Now the self-born Brahmá, having compressed his breath in his form of Viráj; the aerial or atmospheric air, which is carried on the wings of wind, lost its existence.

2. The atmospheric air, which is the very breath of Brahmá being thus compressed in his breast; what other air could there remain, to uphold the starry frame and the system of the universe?

3. The atmospheric air, being compressed with the vital breath of Brahmá; the disturbed creation, was about to come to its ultimate extinction.

4. The firmament being no more upheld by its support of the air, gave way to the fiery bodies of meteors, to fall down on earth, as starry flowers from the tree of heaven.

5. The orbs of heaven, being unsupported by the intermediate air, were now falling on the ground; like the unfailing and impending fruits of our deserts, or the flying fates falling from above.

6. The gross desire or the crude will of Brahmá, being now at its end at the approach of dissolution; there was an utter stop, of the actions and motions of the Siddhas, as that of the flame of fire before its extinction.

7. The world-destroying winds were blowing in the air, like the thin and flying scraps of cotton; and then the Siddhas fell down mute from heaven, after the loss of their strength and power of speech.

8. The great fabrics of human wishes, fell down with the cities of the gods; and the peaks of mountain were hurled headlong, by shocks of tremendous earthquakes.

9. Ráma rejoined:--Now sage, if the world is but a representation of the ideal in the mind of the great god Brahmá or Viráj; then what is the difference of earth, heaven and hell to him?

10. How can these worlds be said, to be the members of his body; or can it be thought, that the God resides in them with his stupendous form?

11. I well know that Brahmá, is the willful spirit of God, and has no form of himself; and so do I take this world, for a formless representation of the will or idea in the Divine Mind. Please sage, explain this clearly to me.

12. Vasishtha replied:--In the beginning this world was not in existence, nor nonexistence either; because there was the Eternal Intellect, which absorbed all infinity in itself, and the whole voidness of space with its essence.

13. This voidness of it, is known as the objective thought; and the intellect without forsaking its form, becomes the power of using the intellect itself.

14. Know this power of using the intellect as the living soul, which being condensed becomes the gross mind. But none of these essences or forms of existence, have any form whatever.

15. The voidness of the intellect, remains as the pure vacuum in itself forever; and all this which appears as otherwise, is no other and nothing without the very same soul.

16. The very soul assumes to it its egoism, and thinking itself as the mind, becomes soiled with its endless desires, in its empty form.

17. Then this intellectual principle, thinks itself as the air, by its own volition; and by this false supposition of itself, it becomes of an aerial form in the open air.

18. Then it thinks of its future gross form, and immediately finds itself transformed to an aerial body, by its volition (sankalpa).

19. Though the soul, spirit, and mind, are empty in their natures; yet they can assume aerial forms to themselves by their will, as the mind sees its imaginary cities; and so does the Lord take upon him any form it pleases.

20. And as the knowledge of our minds, is purely of an aerial nature, so the intelligence of the all-intelligent Lord is likewise of an intellectual kind; and he takes and forsakes any form as he supposes and pleases for himself.

21. As we advance to the knowledge of hidden truth, so we come to lose the perception of size and extension; and to know this extended world as a mere void, though it appears as a positive entity.

22. By knowledge of the real truth, we get rid of our desires, as it is by our knowledge of the unity and the absence of our egoism or personality, that we obtain our liberation.

23. Such is he, the supreme one, and is Brahman the entity of the world. Know Viráj, O Ráma, to be the body of Brahman, and the form of the visible world.

24. The desires or will, is of the form of empty vacuum, and the false conceptions which rise in it. The same give birth to the world, which is then called the mundane egg.

25. Know all this is nonexistence, and the forms you see, are but the formation of your fancy; in reality there is nothing in actual existence; and you and egoism are no entities at anytime.

26. How can the gross world be ever attached to the simple Intellect, which is of the nature of a void? How can a cause or secondary causality, be ever produced in or come out from a mere void?

27. Therefore all this production is false, and all that is seen a mere falsity. All this is a mere void and nothing, which is falsely taken for something.

28. It is the Intellect only which exhibits itself, in the forms of the world and its productions, in the same manner as the air creates its vibrations as winds in the very calm air itself.

29. The world is either as something or a nothing at all, and devoid of unity and duality. Know the whole to lie in the empty voidness of the Intellect, and is as void and transparent as the same.

30. I am extinct to all these endless particulars and distinctions, and whether you take them as real or unreal, and be with or without your egoism, it is nothing to me.

31. Be without any desire and quiet in your mind, remain silent and without fickleness in your conduct. Do whatever you have to do, or avoid to do it without anxiety.

32. The Eternal One, that is ever existent in our idea of him, is manifest also in the phenomena, which is no other than himself. But our imperfect idea of God, has many

things in it which are unknown to us and beyond our comprehension; and such are the phenomena also, that are so perceptible unto us.

CHAPTER LXXIII. DESCRIPTION OF PERSON OF VIRAJ--GOD OF NATURE.

1. Ráma said:--Sage, you have said at length regarding our bondage and liberation, and our knowledge of the world as neither a reality nor an unreality also; and that it neither rises nor sets, but is always existent as at first and ever before.

2. I have well understood sage, all your lectures on the subjects, and yet wish to know more of these, for my full satisfaction with the ambrosial drops of your speech.

3. Tell me sage, how there is no truth nor any untruth, either a false view of the creation as a reality, or its view as a mere vacuum?

4. In such a case, I well understand what is the real truth. Yet I want you to tell more of this, for my comprehension of the subject of creation.

5. Vasishtha replied:--All this world that is visible to us, with all its moving and unmoving creatures; and all things with all their varieties, occasioned by difference of country and climate.

6. All these are subject to destruction, at the great dissolution of the world; together with Brahmá, Indra, Upendra, Mahendra, and the Rudras at the end.

7. Then there remains something alone, which is unborn and uncreated and without its beginning; and which is ever calm and quiet in its nature. To this no words can reach, and of which nothing can be known.

8. As the mountain is larger and more extended than a mustard seed, so is the sky much more than that. But the entity of voidness is the greatest of all.

9. Again as the dusts of the earth, are smaller than the great mountain; so the stupendous universe, is a minute particle in comparison with the infinite entity of the voidness of God.

10. After the long lapse of unmeasured time, in the unlimited space of eternity; and after the dissolution of all existence in the transcendent vacuum of the Divine Mind.

11. At this time the great empty intellect, which is unlimited by space and time, and is quite tranquil by being devoid of all its desire and will; looks in itself by its reminiscence, the atomic world in aeriform state.

12. The intellect inspects over this unreality within itself, as it were in its dream; and then it thinks on the sense of the word Brahman, and beholds the expansion of these minutiae (minute ideas) in their intellectual forms.

13. It is the nature of the intellect to know the minute ideas, which are contained in its sensations; and because it continues to look upon them, it is called their looker.

14. As a man sees himself as dead in his dream, and the dead man sees his own death; so does the intellect see the atomic ideas in itself.

15. Hence it is the nature of the intellect, to see its unity as a duality within itself; and to remain of its own nature, as both the subjective and objective by itself.

16. The intellect is of the nature of vacuum, and therefore formless in itself; and yet it beholds the minute ideas to rise as visibles before it, and thereby the subjective viewer becomes the duality of the objective view also.

17. It then finds its minute self, springing out distinctly in its own conception; just as a seed is found to sprout forth in its germ.

18. It has then the distinct view of space and time, and of substance and its attributes and actions before its sight. But as these are yet in their state of internal conceptions, they have as yet received no names for themselves.

19. Wherever the particle of the intellect shines; is called the place, and whenever it is perceived the same is termed as time, and the act of perception is styled the action.

20. Whatever is perceived, the same is said as the object; and the sight or seeing thereof by it, is the cause of its perception, just as the light of a luminary, is the cause of eyesight vision.

21. Thus endless products of the intellect appear before it, as distinct from one another by their time, place, and action; and all these appearing as true, like the various colors of the skies in the sky.

22. The light of the intellect shines through different parts of the body, as the eye is the organ whereby it sees; and so the other organs of sense for its perception of other objects.

23. The intellectual particle, shining at first within itself, has no distinct name except that of tanmátra or its inward perception; which is as insignificant a term as empty air.
24. But the shadow of the atomic intellect falling upon the empty air, becomes the solid body; which shoots forth into the five organs of sense, owing to its inquiry into their five objects of form and the rest.
25. The intellectual principle, being then in need of retaining its sensations in the brain, becomes the mind and understanding.
26. Then the mind being moved by its vanity, takes upon it the denomination of egoism, and is inclined to make imaginary divisions of space and time.
27. Thus the atomic intellect (the jiva) comes to make distinctions of time, by giving them the different denomination of the present, past, and future.
28. Again with regard to space, it calls one place as upper and another as lower; and goes on giving different names of sides, to one unchanging space in nature.
29. It then comes to understand the meanings of words, and invents the terms signifying time and space, action and substance.
30. Thus the intellect having a empty form in the primordial vacuum, became the spiritual or subtle body of its own accord, until it was diffused all over the world.
31. Having long remained in that state as it thought, it took upon it the completely concrete material form through which it was transfused.
32. Though formed originally of air in the original air, and was perfectly pure in its nature; yet being incorporated in the false corporeal form, it forgot its real nature; as the solar heat in association with sand, is mistaken for water.
33. It then takes upon itself and of its own will, a form reaching to the skies; to which it applied to the sense of the word head to some part, and that of the word feet to another.
34. It applied to itself the sense of the words breast, sides and to other parts, by adopting their figurative sense and rejecting the literal ones.
35. By thinking constantly on the forms of things, as this is a cow and that is a horse etc., as also of their being bounded by space and time; it became conversant with the objects of different senses.
36. The same intellectual particle, saw likewise the different parts of its body; which it termed its hands, feet etc., as its outward members; and the heart etc., as the inner members of the body.
37. In this manner is formed the body of Brahmá, as also those of Vishnu and the Rudras and other gods; and so also the forms of men and worms are produced from their conception of the same.
38. But in fact there is nothing, that is really made or formed; for all things are now, as they have been ever before. All this is the original vacuum, and primeval intelligence; and all forms are the false formations of fancy.
39. Viráj is the seed producing the plants of the three worlds, which are productive of many more, as one root produces many bulbs under it. Belief in the creation, puts a lock to the door of salvation; and the appearance of the world, is as that of a light and fleeting cloud without any rain.
40. This Viráj is the first male, rising unseen of his own will. He is the cause of all actions and acts.
41. He has no material body, no bone or flesh, nor is he capable of being grasped under the fist of anybody.
42. He is as quiet and silent, as the roaring sea and cloud, and the loud roar of lions and elephants, and the uproar of battle, is unheard by the sleeping man.
43. He remains neither as a reality, nor entirely as an unreality; but like the idea of a waking man of a warrior seen to be fighting in his dream.
44. Although his huge body stretches to millions of miles, yet it is contained in an atom with all the worlds that lie hid in every pore of his body.
45. Though thousands of worlds and millions of mountains compose the great body of the unborn Viráj, yet they are not enough to fill it altogether, as a large quantity of grain, is not sufficient to fill a winnowing basket.

46. Though innumerable of worlds are stretched in his body, yet they are but an atom in comparison with its infinity; and the Viráj is represented to contain all in his body. Yet it occupies no space or place, but resembles a baseless mountain in a dream.

47. He is called the self-born and Viráj also, and though he is said to be the body and soul of the world, yet he is quite a void himself.

48. He is also named as Rudra and Sanatana, and Indra and Upendra also. He is likewise the wind, the cloud, and the mountain in his person.

49. The minute particle of the Intellect, like a small spark of fire, inflates and spreads itself at first; and then by thinking its greatness, it takes the form of the thinking mind, which with its self-consciousness becomes the vast universe.

50. Then being conscious of its inspiration, it becomes the wind in motion; and this is the air form body of Viráj.

51. Then it becomes the vital breath, from the consciousness of its inspiration and expiration in the open air.

52. It then imagines of an fiery particle in its mind, as children fancy a ghost where there is none; and this assumes the forms of luminous bodies in the sky.

53. The vital breath of respiration, are carried by turns through the respiratory organs into the heart; whence it is carried on the wings of air to sustain the world, which is the very heart of Viráj.

54. This Viráj is the first principle of all individual bodies in the world, and in their various capacities forever.

55. It is from this Universal Soul, that all individual bodies have their rise, and according to their different desires; and as these differ from one another in their outward shapes, so they are different also in their inward natures and inclinations.

56. As the seed of Viráj sprang forth at first, in the nature and constitution of every individual being; it continues to do so in the same manner in the heart of every living, agreeably to the will of the same causal principle.

57. The sun, moon and the winds, are as the bile, phlegm in the body of Brahmá; and the planets and stars, are as the circulating breath and drops of the spittle of phlegm of that deity.

58. The mountains are his bones, and the clouds his flesh. But we can never see his head and feet, nor his body and skin.

59. Know, O Ráma, this world to be the body of Viráj, and an imaginary form by his imagination only. Hence the earth and heaven and all the contents, are but the shadow of his Intellectual voidness.

CHAPTER LXXIV. THE COSMICAL BODY OF VIRAJ (CONTINUED).

1. Vasishttha continued:--Hear now more about the body of Viráj, which he assumed to himself of his own will in that Kalpa epoch, together with the variety of its order and division, and its various customs and usages.

2. It is the transcendent empty sphere of the intellect, which makes the very body of Viráj. It has no beginning, middle or end, and is as light as an aerial or imaginary form.

3. Brahmá who is without desire, saw the imaginary mundane-egg appearing about him, in its aerial form.

4. Then Brahmá divided this imaginary world of his in two. It was of a luminous form, from which he came out as a luminary, like a bird matured in its egg.

5. He saw one half of this egg, rising high in the upper sky; and saw the other half to constitute the lower world, and both of which he considered as parts of himself.

6. The upper part of Brahmá's egg, is termed as the head of Viráj. The lower part is styled his footstool, and the midway region is called his waist.

7. The midmost part of the two far separated portions, is of immense extent, and appearing as a blue and hollow vault all around us.

8. The heaven is the upper roof of this hollow, similar to the palate of the open mouth, and the stars which are covered in it, resemble the spots of blood in it. The breath of the mouth is as vital air, which supports all mortals and the immortal gods.

9. The ghosts, demons and ogres, are as worms in his body; and the cavities of spheres of the different worlds, are as the veins and arteries in his body.

10. The nether worlds below us, are the footstools of Viráj; and the cavities under his knees, are as the pits of infernal regions.
11. The great basin of water in the midst of the earth, and surrounding the islands in the midst of them; is as the navel and its pit in the center of the body of Viráj.
12. The rivers with the swirling waters in them, resemble the arteries of Viráj with the purple blood running in them; and the Jambú-dvīpa is as his lotus petal heart, with the mount Meru as its outer layer.
13. The sides of his body, are as the sides of the sky; and the hills and rocks on earth, resemble the spleen and liver in the body of Viráj; and the collection of cooling clouds in the sky, is like the thickening mass of fat in his body.
14. The sun and the moon are the two eyes of Viráj, and the high heaven is his head and mouth. The moon is his essence, and the mountains are the filth of his person.
15. The fire is the burning heat, and bile in his bowels; and the air is the breath of his nostrils.
16. The forests of Kalpa trees and other woods, and the serpent races of the infernal regions, are the hairs and tufts of hairs on his head and body.
17. The upper region of the solar world, forms the head of Viráj's body; and the zodiacal light in the curved hollow beyond the mundane system, is the crest on top of Virája's head.
18. He is the Universal Mind itself, has no individual mind of his own; and he being the sole enjoyer of all things, there is nothing in particular that forms the object of his enjoyment.
19. He is the sum of all the senses. Therefore there is no sense beside himself; and the soul of Viráj being fully sensible of everything, it is a mere fiction to attribute to him the property of any organ of sense.
20. There is no difference of the property of an organ and its possessor, the mind, in the person of Viráj, who perceives by his mind all organic sensations, without the medium of their organs.
21. There is no difference in doings of Viráj and those of the world. It is his will alone which acts with many forces, both in their active as well as in their causal forms.
22. All actions and events of the world, being said to be same with his, our lives and deaths in this world, are all conformable to his will.
23. It is by his living that the world lives, and so it dies away with his death; and just as it is the case, with the air and its motion, so it is with the world and Viráj to act or subside together.
24. The world and Viráj are both of the same essence, as that of air and its motion in the wind. That which is the world, the same is Viráj; and what Viráj is, the very same is the world also.
25. The world is both Brahma as well as Viráj, and both of which are its synonyms according to its successive stages; and are but forms of the will of the pure and empty intellect of God.
26. Ráma asked:--Be it so that Viráj is the personified will of God, and of the form of vacuum; but how is it that he is considered as Brahma himself in his inner person?
27. Vasishtha replied:--As you consider yourself as Ráma and so situated in your person also; so Brahma, the great father of all, is the willful soul only in his person.
28. The souls of holy men also, are full with Brahma in themselves; and their material bodies, are as mere images of them.
29. And as your living soul is capable, of fixing its residence in your body; so the self-willed soul of Brahma, is by far more able to reside in his body of the universe.
30. If it is possible for the plant, to reside in its seed, and for animal life to dwell in the body; it must likewise be much more possible for the spirit of Brahma, to dwell in a body of its own imagination.
31. Whether the Lord be in his consolidated form of the world, or in his subtle form of the mind, he is the same in his essence, though the one lies inside and the other outside of us, in his inward and outward appearance.
32. The holy hermit who is delighted in himself, and continues as silent as a log of wood and as quiet as a block of stone; remains with his knowledge of I and you fixed in the Universal Soul of Viráj.

33. The holy and God knowing man, is passionless under all persecution, as an idol which they make with binding ropes of straw and string; he remains as calm as the sea, after its howling waves are hushed; and though he may be engaged in a great many affairs in the world, yet he remains as calm and quiet in his mind, as a stone is unperturbed in its heart.

CHAPTER LXXV. THE FINAL CONFLAGRATION OF THE WORLD.

1. Vasishtha continued:--Then sitting in my meditation of Brahma, I cast my eyes around, I came to the sight of the region before me.

2. It being then midday, I saw a secondary sun behind me, appearing as a conflagration over a mountain, at the furthest border of that side.

3. I saw the sun in the sky as a ball of fire, and another in the water burning as the undersea fire. I saw a burning sun in the south east corner, and another in the southern quarter.

4. Thus I saw four fiery suns on the four sides of heaven, and as many in the four corners of the sky also.

5. I was astonished to find so many suns all at once in all the sides of heaven; and their flaming fire which seemed to burn down their presiding divinities, Agni, Váyu, Yama, and Indra etc.

6. As I was looking astonished at these unnatural appearances, in the heavens above; there appeared all of a sudden a terrestrial sun before me, bursting out of the undersea regions below.

7. Eleven of these suns were as reflections of the one sun, seen in a prismatic mirror; and they rose out of the three suns of Brahmá, Vishnu, and Siva, in the voidness of the different sides of heaven.

8. The same form of Rudra with its three eyes, shone forth in the forms of the twelve burning suns of heaven.

9. In this manner the sun burnt down the world, as the flame of fire burns away dry wood of the forest; and the world was dried up of its moisture, as in the parching days of summer season.

10. The solar fire burnt away the woods, without any literal fire or flame; and the whole earth was as dry as dust by this fireless setting of fire.

11. My body became heated and my blood boiled as by the heat of a wild fire; and I left that place of torrid heat, and ascended to the remoter and higher regions of air.

12. I saw the heavenly bodies hurling as tops, flung from the string held by a mighty hand; and I saw from my aerial seat, the rising of the blazing suns in heaven.

13. I saw the twelve suns burning in the ten sides of it, and I saw also the extensive spheres of the stars, whirling with incredible velocity.

14. The waters of the seven oceans were boiling, with a gurgling noise; and burning meteors were falling over the cities in farthest worlds.

15. The flame flashed upon distant mountains, making them flare with red color, and splitting noise; and continued lightnings flashed upon the great buildings on every side, and put the canopy of heaven in a flame.

16. The falling buildings emitted a cracking and crackling noise all around, and the earth was covered with columns of dark smoke, as by the thickening clouds and mists.

17. The fumes rising as crystal columns, appeared as small towers and spires upon the towers on earth; and the loud noise of wailing beasts and men, raised a gurgling sound all over the ground.

18. The falling of cities upon men and beasts, made a hideous noise and huge heaps of a miscellaneous collection on earth; and the falling stars from heaven, scattered the earth with fragments of gems and jewels.

19. All human habitations were in flames, with the bodies of men and beasts, burning in their respective homes and houses; and the noiseless outskirts of villages and towns, were filled with the stink of dead and burning bodies.

20. The aquatic animals were burnt, under the warm waters of the seas; and the cry of people within the city, was hushed by the howling of the encompassing flames on all sides.

21. The elephants of the four quarters of heaven, fell down and rolled upon the burning ground, and uplifted the hills with their tusks.

22. The burning hamlets and habitations, were crushed and smashed under the falling stones and hills; which made the mountain elephants yell aloud, with their deadly groans and agonies.
23. Heated by sunheat, all living beings rushed to and splashed the hot waters of seas, and the mountainous Vidyadharas fell down into the hollow bosom of mountains, bursting by their volcanic heat.
24. Some being tired with crying, and others resorting to their yoga meditation, remained quiet in some places; and the serpent races were left to roll on the burning cinders, both below as well as upon the earth.
25. The voracious marine beasts as sharks and whales; being baked in the drying channels, were driven to the whirlpools of the deep; and the poor fishes attempting to evade the smart fire, flew into the airs by thousands and thousands.
26. The burning flames, then clad as it were, in crimson apparel, rose high in the air; and their leaping as it were in dancing, caught the garments of the Apsaras in heaven.
27. The devastating Kalpa fire, being then wreathed with its flashing flames, began to dance about all around; with the loud sound of bursting bamboos and cracking trees, as it were with the beating of drums and tambourines.
28. The sportive fire danced about like a playful actor, in the ruinous stage of the world.
29. The fire ravaged through all lands and islands, and desolated all forests and forts. It filled all caves and caverns and the hollow vault of sky, till at last it over reached the tops of the ten sides of heaven.
30. It blazed in caverns and over cities and in all sides of valleys, and the lands. It blazed over hills and mountain tops, and the seats of the Siddhas and on the seas and oceans.
31. The flames flashing from the eyes of Siva, and the Rudras, boiled the waters of the lakes and rivers; and burned the bodies of devas and demons, and those of men and serpent races; and there arose a harsh whispering sound from everywhere.
32. With column of flaming fire over their head, they began to play by throwing ashes upon one another; like the playful demon's flirtation with dust and water.
33. Flames flashed forth from underground cell and caves on earth, and all things situated amidst them, were reddened by their light.
34. All the sides of heaven lost their blue color, under the vermilion color of the clouds which hung over them; and all things and the red sky, lost their respective colors, and assumed the rosy tint of the red lotus.
35. The world appeared to be covered under a crimson canopy, by the burning flames which overspread it all around, and resembled the evening sky under the parting glories of the setting sun.
36. Covered over with the spreading and flaming fires, the sky appeared as an overhanging garden of blooming Asoka flowers, or as a bed of the red Kinsuka blossoms hanging aloft in the sky.
37. The earth appeared to be scattered over with red lotuses, and the seas seemed to be sprinkled with red dye. In this manner the fire blazed in many forms, with its tails and crests of smoke.
38. The fire of conflagration, raged with its youthful vigor in the forest, where it glared in many colors, as a burning scenery is shown in a painting.
39. The natural changes of sunrise and sunset, now disappeared from the Vindhyan Mountain, owing to the continual burning of the woods upon its summit.
40. The flying fumes had the appearance of the blue Sahya Mountain in the south, from their emitting the flashes of fire in the midst, like the luster of the gems in that mountain.
41. The blue vault of the sky seemed as a greenish blue lake, decorated with lotus like firebrands all over it, and the flames of fire flashed over the tops of the cloudy mountains in air.
42. Flames of fire with their smoky tails, resembling the tail of a comet, danced about on the stage of the world, in the manner of dancing actresses, with their loosened and waving hair.
43. The burning fire burst the parched ground, and flung its sparkling particles all around, like the fried rice flying all about the frying pan in various colors.

44. Then the burning rocks and woods exhibited a golden color on the surface of the earth, with their bursting and splitting noise.
45. All lands were crushed together with the cry of their inhabitants, and all the seas dashed against one another, with foaming froths in their mouths.
46. The waves shone in their faces, with the reflection of the shining sun upon them. They clashed against each other, as if they were clapping their hands; and dashed with such force against the land, that they beat and broke down the rocks on the seashore.
47. The raging sea with his wavelike arms, grasped the earth and stone, as foolish men do in their anger; and devoured them in his hollow cell with a gurgling noise, as fools swallow their false hopes with vain weeping.
48. The all destruction fire with a harsh sound, melted down the rivers with their banks, and the rulers of the sphere fell before the jets of heated water.
49. The ten sides of the compass, were out of order and confounded together; and all the mountains were reduced to the form of liquid fire, with their woods and abodes and caves and caverns.
50. By degrees the enormous mountain Meru, was dissolved to snow by the heat of fire; and soon after the great mount of Himálaya, was melted down as lac-dye by the same fire.
51. All things were cold and pinched in themselves, as good people are melted by the fear of the wicked; except the Malaya mountain, which yielded its fragrance even in that state.
52. The noble minded man never forsakes his nobleness, though he is exposed to troubles; because the great never afflict another, though they are deprived of their own joy and happiness.
53. Burn the Sandalwood, yet it will diffuse its fragrance to all living beings; because the intrinsic nature of a thing, is never lost or changed into another state.
54. Gold is never consumed nor disfigured, though it is burnt in the fire of a conflagration. Thus there are two things, namely, aura and vacuum, that cannot be consumed by the all destroying fire.
55. Those bodies are above all praise, which do not perish at the destruction of all others; such as the vacuum is indestructible on account of its omnipresence, and gold is not subject to any loss owing to its purity.
56. The property of goodness alone is true happiness, and neither passion or inertia. Then the fiery clouds moved aloft as a moving forest, sprinkling ash showers of vivid flame.
57. Mountainous clouds of fire, accompanied with flame and fume, poured liquid fire around; and burnt away all bodies, already dried up by heat and for want of water.
58. The dried leaves of trees ascending high in the air, were burnt away by the flame instead of the rain of heavy clouds.
59. The encompassing and gorgeous flame passed by the Kailása Mountain without touching it, knowing it to be the seat of the dread god Siva; in the manner of wise men, flying from the mud and mire of sin.
60. Then the god Rudra growing furious, at the final destruction of the world, shot the dreadful flame of his fiery third eye, and burnt down the sturdy trees and robust rocks to ashes, with their stunning cracklings.
61. The hills at the foot of mountains, being crowned with flames of fire, moved forward as it were, to fight against the fire, with their stones and clubs of the clumps of trees.
62. The sky became as a bed of full blown lotuses, and creation became a mere name as that of Agastya, that departed and disappeared forever from sight.
63. The suffering idiot on remembering in his mind the great dissolution, took the world to be at an end; as the fire consumes all objects like the unreality of the world.
64. The falling thunderbolts pierced all bodies, and the glittering flames inflamed all the trees and plants. The winds too blew with fiery heat, and scorched the bodies of even the gods, and burnt all things on every side.
65. Here the wild fire was raging loose among the trees in the forest, and there were clouds of hot ashes flying in the air; and smoky mists emitting red hot embers and fiery sparks. Again darknesses were rising upward with fagots of fire falling from amidst them, and gusts of wind blew with speed and force, to help the destructive fire.

CHAPTER LXXVI. THE STRIDOR OF PUSHKARÁVARTA CLOUDS.

1. Vasishtha added:--Now blew the destroying winds, shaking the mountains by their force, and filling the seas with tremendous waves, and tearing the skies with cyclonic storms.
2. The bounded seas broke their boundaries, and ran to the limitless oceans by the impulse of the wind, as poor people run to the rich, by compulsion of their driving poverty.
3. The earth being fried by the fire, went under the overflowing waters; and joined with the infernal regions, lying below the waters of the deep.
4. The heaven disappeared into nothing, and the whole creation vanished into the air. The worlds were reduced to vacuum, and the solar light decreased to that of a star in the starry sphere.
5. There appeared from some opening of the sky some hideous clouds, called Pashkara Avartaka and others in the forms of dreadful demons, and roaring with tremendous noise.
6. The noise was as loud as the bursting of the mundane-egg, and the hurling down of a large building; and as the dashing of the waves against one another, in a furiously raging sea.
7. The loud sound resounding thought the air and water, and reechoing amidst the city towers, was deafening and stunning to the ear; and the swelling at the tops of mountains, filled the world with uproar.
8. The sound swelling as it were, in the conch-shell of the mundane-egg, was returned with triple clanging sounds, from the vaults of heaven and sky and the infernal world.
9. The supports of all the distant sides, were swaying at their base; and the waters of all the seas were mixed up together, as if to quench the thirst of the all devouring doomsday.
10. The doomsday advanced as the god Indra, mounted on the back of his elephantine clouds; which roared aloud amidst the waters, contained in the etherial ocean from the beginning.
11. The great doomsday was attended with a hubbub, as loud as that of the churning of the ocean before; or as that emitted by the revolving world or a hydrostatic engine of immense force.
12. Hearing this roaring of the clouds, amidst the surrounding fires, I became quite astonished at the harsh creaking noise, and cast my eyes on all sides to see the clouds.
13. I saw no trace of a cloud in any part of the heavens, except that of hearing their roar and finding flashes of lightnings in the sky, with showers of thunderbolts falling from above.
14. The flaming fire spread over millions of miles, on all the sides of earth and heaven; and burnt away everything in them, to a horrid devastation.
15. After a little while I discovered a spot at a great distance in the sky; and felt a cool air blowing to my body from it.
16. At this time I observed the Kalpa clouds, appearing and gathering at a great distance in the sky, where there was no trace of the living fire perceptible to the naked eye.
17. Then there breathed the Kalpa airs, from the watery corner or western side of the sky; which burnt at last in blasts, capable of blowing and carrying away the great mountains of Meru, Malaya, and Himálaya.
18. These winds blew away the mountainous flames, and put to flight the burning cinders as birds to a distance; they carried down the spreading sparks, and drove away the fire from all sides.
19. The clouds of fire disappeared from the air, as evening clouds. Then clouds of ashes rose to the sky, and the atmosphere was cleared of every particle of fire.
20. The air was blowing with fire, and passing everywhere as the fire of conflagration; and melted down the golden strongholds on the flying mountain of Meru.
21. The mountains on earth being put on fire, their flames spread all about as the rays of the twelve suns.
22. The waters of oceans were boiling with rage, and the trees and leaves of the forest were burning with the blaze.
23. The cities and celestials sitting on their happy seats, in the highest heaven of Brahma, fell down below with all their inhabitants of women and young and old people, being burnt by the flames.

24. The Kalpánta fire of dissolution was mixed with the water, in the lake of Brahmá.
25. The strong winds uprooted the deep rooted mountains and rocks, and plunged them headlong into the fiery swamp of the infernal regions.
26. The chaotic clouds advanced as a troop of dark colored camels, moving slowly in the blue sky with a grumbling noise.
27. They appeared from a corner of the sky, like a huge mountain flashing with lightnings of gorgeous flame; and filled with the waters of the seven oceans.
28. These clouds were capable of tearing the great vault of the world, with their loud uproar; and splitting all the sides of heaven, standing upon their solid snow white and impregnable walls.
29. The doomsday was as the raging ocean, and the planets were the rolling islands in the whirlpools of their orbits. The quickly moving lightnings were like its shifting aquatic animals, and the roaring of the clouds was as the howling of its waters.
30. The moon being devoured by Ráhu, and burnt away by the fiery comet, rose to heaven again and assumed the colder form of the cloud, to pour down more moisture than her nightly beams and dews.
31. Lightning like golden sphere in the shape of frigidity of the sort of Himalaya, held all paralysed waters, woods, and hills.
32. After the clouds had split the vault of heaven, by their harsh crackling and thunders; they dropped down the solid snows at first, which were then melted down in the form of liquid rain.
33. There was a jarring of discordant sounds, that rubbed upon the ear, and proceeded from the bursting of woods by wild fire, and the harsh shrill sound of thunder-claps in the bellowing air; and the cracking and crackling and dashing and crashing of everything in the shattering world.
34. There was a sharp and shrill noise, arising from the warring winds blowing in a hundred ways, and the drift of bleak cold showers of driving snows, covering the face of heaven.
35. The vault of heaven which is supported by the blue and sapphire-like pillars of the blue skies on all sides, shattered the earth and its props of the mountains, with big and heavy showers of flooding rain.
36. The earth was bursting and splitting sound, by the blazing furnaces of fire on all sides; and the hearts of all living beings, were torn by the loud rattling of thunderbolts from heaven.
37. The rain that ruled long over the realm of the fiery earth, was now going upward in the form of smoke, which the burning earth heaved from her surface, as her sighs towards heaven.
38. Now the vault of heaven, appeared to be spread over with a network, studded with red lotuses of the flying fires on high. While the dark showers had the appearance of swarms of black bees, and the raindrops were like their fluttering wings.
39. All the sides of heaven resounded to the mingled clatter of hailstone and firebrands, falling down simultaneously from the mixed clouds of terror and dreadful appearance; and the scene all around was as dreadful to behold, as the mingled warfare of two dreadful forces, with dire arms and mixed bloodshed.

CHAPTER LXXVII. DESCRIPTION OF WORLD OVERFLOODED BY THE RAINS.

1. Vasishtha continued:--Hear now of the chaotic state of the world, which was brought on by conflict of the earth, air, water, and fire with one another; and how the three worlds were covered under the great diluvian floodwaters.
2. The dark clouds flying in the air as pitch black ashes, overspread the world as a great ocean, with whirlpools of rolling smoke.
3. The dark blaze of the fire glimmered amidst the flammables, and converted all of them to heaps of ashes, which flew and spread over all the world.
4. The swelling sound of the hissing showers rose as high, as they were blowing aloud the song of their victory.
5. There was the assemblage of all the five kinds of clouds and all of them pouring their waters in profusion upon the ground. These were the ashy clouds, the grey clouds, the diluvian clouds, and the misty and the showering clouds.

6. The howling breezes, shook the foundations of the world. The high wind rose high to heaven, and filled all space; and carried the flames to burn down the cities of the gods in every side.
7. The winds dived deep into the depths of water, and carried and dispersed their frigidity to all sides of the airs, which numbed the senses, and deafened the ears of all.
8. A loud hubbub filled the world, raised by the constant fall of rain in columns from the vault of heaven; and by the roaring and growling of the Kalpa fire.
9. The whole earth was filled with water as one ocean, by waterfalls from the clouds of heaven, resembling the torrents of Ganges and the currents of all rivers.
10. The canopy of the diluvian clouds, pierced by the shining sunbeams above them, appeared as the leafy tuft at the top of the blackish Tamala tree, with clusters of lurid flowers, peeping through the dark leaves.
11. The all destroying tornado carried away the broken fragments, of trees and rocks, and the top of towers and castles aloft in the air; dashed them against the sky covered mountains, and broke them asunder into pieces.
12. The swift stars and planets, clashing with the rapid comets and meteors, struck sparks of fire and flame by their mutual concussion, which burned about as fiery whirlpools in the air.
13. The raging and rapid winds, raised the waves of seas, as high as mountains; which striking against the rocks on the seashore, broke and hurled them down with tremendous noise.
14. The deep dusky and showering clouds, jointed with the wet diluvian clouds, cast into shade the bright light of the sun; and darkened the air under their dark shadows.
15. The seas overflowed their beds and banks, and bore down the broken fragments of the rocks under their depths; and they became dreadful and dangerous by the falling and rolling down of the stones with their current.
16. The huge surges of the sea, carrying the fragments of the rocks on their waves, were raised aloft by the cloud tearing winds; and they dashed against and broke down the shores with deep and tremendous noise.
17. The diluvian cloud then broke asunder the vault of heaven, and split the ceiling of the sky with its loud rattling; and then clapped together its oaklike hands, to see the universal ocean which it had made.
18. The earth, heaven and infernal regions, were torn to pieces, and tossed and lost in the all devouring waters; and the whole nature was reduced to its original voidness, as if the world was an unpeopled and vast desert.
19. Now the dead and half dead, the burnt and half burnt bodies, of gods and demigods, of Gandharvas and men saw one another in the general ruin, and fled and fell upon each other with their lifted arms and weapons, with the velocity of the winds.
20. The diluvian winds, were flying as the funeral ashes from the piles; or as the Arjunavata disease of bile, drives a person up and down in the air like a column of ashes.
21. The heaps of stones that were collected in the air, fell forcibly on the ground, and broke down whatever they struck upon; just as the falling hailstones from heaven, clatter out of season, and shatter everything whatever they fall.
22. The rustling breezes howling in the caverns of mountains, resounded with a rumbling noise from the fall of the mansions of the regents of every side.
23. The winds growled with harsh sounds, resembling the jarring noise of demons; and these blowing amidst the woods, appeared to be passing through the windows.
24. The cities and towns burning with the demoniac fire, and the mountains and abodes of the gods, flaming with solar gleams, and their sparks in the air, flying like swarms of gnats.
25. The sea was roaring with its whirling rainwaters on the surface, and boiling with the undersea fire below; and destroying alike both the big mountains below, as also the abodes of the gods above.
26. The conflict of the waters and rocks, demolished the cities of the rulers of earth on all sides; and hurled down the abodes of the deities and demons, and of the Siddhas and Gandharvas also.
27. The stones and all solid substances were pounded to powder and the firebrands were reduced to ashes when the flying winds blew them as dust all about.

28. The hurling down of the abodes of gods and demons, and the dashing together of their walls emitted a noise as that of the crashing of clouds, or jingling of metallic things in mutual contact.
29. The sky was filled with peoples and buildings, falling from the seven regions of heaven; and the gods themselves were whirling in air, as anything fallen in a whirlpool in the sea.
30. All things whether burnt or unburnt, were swimming up and down in the ethereal ocean, as the winds toss about the dry leaves of trees in the air.
31. The air was filled with the jarring and jingling sounds, rising from the fallen buildings of various metals and minerals in all worlds.
32. Then the smoky and ashy clouds all flew upward, while the heavy watery clouds lowered upon the earth. Again the swelling waves were rising high upon the water, and the hills and all other substances were sinking below.
33. The whirlpools were wheeling against one another, with gurgling noise, and the old ocean was rolling on with gigantic mountains, floating upon it like groups of leaves and shrubs.
34. The good deities were wailing aloud, and the weary animals were moving on slowly. The comets and other portents were flying in the air, and the aspect of the universe, was dreadful and horrible to behold.
35. The sky was full of dead and half dead bodies, carried by the breezes into its broad expanse; and it presented a grey and dingy appearance, as that of the dry and discolored leaves of trees.
36. The world was full of water, falling in profuse showers from the mountain peaks; and hundreds of streams flowed down by the sides of mountains, and were carried all about by the breeze.
37. The fire now ceased to rage with its hundred flames, and the swelling sea now ran over its boundary hills; and overflowed its banks.
38. A mass of grassy plant mixed with mud and mire, appeared as a large island; and Intellect in the far distant voidness, appeared as lighting over a forest.
39. The rains stopping had extinguished the fire, but the rising fume and smoke filled the air and hid the heaven, so that the existence of the prior world and the former creation was altogether forgotten from remembrance.
40. Then there rose the loud cry of the extinction of creation, and there remained only the one being, who is exempt from creation and destruction.
41. Now the winds stopped also, that had been constantly struggling to upset the world; and continually filling the universe with their particles, as with an unceasing supply of grains.
42. The bodies of comets clashing against one another, were reduced to sparks of fire resembling the dust of gold; and these extinguishing at last to ashes, filled the vault of heaven with powdered dust.
43. The orb of the earth being shattered to pieces, with all its contents of islands etc., was rolling in large masses together with the fragments of the infernal worlds.
44. Now the seven regions of heaven and those of the infernal worlds, being mixed up in one mass with the shattered mass of the earth and its mountains, filled up the universal space with the chaotic waters and diluvian winds.
45. Then the universal ocean, was swollen with the waters of all its tributary seas and rivers; and there was a loud uproar of the rolling waters, resembling the clamour of the enraged madman.
46. The rain fell at first in the form of fountains and cascades, and then it assumed the shape of falling columns or water spouts. At last it took a figure like a palm tree, and then it poured down its showers in torrents.
47. Then it ran as the current of a river, and flooded and overflowed on all sides; and the raining clouds made the surface of the earth one extended sheet of water.
48. The flamefire was seen to subside at last, just as some very great danger in human life, is averted by observance of the precautions given in the scriptures, and advice of the wise.

49. At last the vast vault of the mundane world, became as desolate of all its contents and submerged in water; as a Bel fruit loses its substance by being tossed about in playful mood from the hands of children.

CHAPTER LXXVIII. DESCRIPTION OF THE UNIVERSAL OCEAN.

1. Vasishtha continued:--The rain storm and falling hails and snows, shattered the surface of the earth into parts and parcels; and the violence of the waters was increasing, like the oppression of kings in the Kali Yuga last days of the world.

2. The rainwater falling upon the stream of the etherial Ganges, made it run in a thousand streamlets, flowing with huge torrents, higher than the mountains of Meru and Mandara.

3. Here the waves rose to the path of the sun, and there the waters sank down and lay dull in the mountain caves; and then the dull element made the universal ocean, as when a fool is made the sovereign lord of earth.

4. The great mountains were hurled down as straws, in the deep and broad whirlpools of water; and the tops of the huge surges, reached to the far distant sphere of the sun.

5. The great mountains of Meru, and Mandara of Vindhya, Sahya and Kailasa, dived and moved in as fishes and sea monsters. The melted earth set as its soil, and large snakes floated thereon like stalks of plant with their lotus like hoods.

6. The half burnt woods and floating plants, were as its moss and bushes, and the wet ashes of the burnt world, were as the dirty mud underneath the waters.

7. The twelve suns shone forth, as so many full-blown lotuses, in the large lake of the sky; and the huge and heavy cloud of Puskara, with its dark showers of rain, seemed as the blue lotus bed, filled with the dark leaves.

8. The raging clouds roared aloud from the sides of mountains, like the foaming waves of the ocean; and the sun and moon rolled like two pieces of sapphires over cities and towns.

9. The gods and asuras and people at large, were blown up and carried into the air; till at last they flew up from their lightness and fell into the disc of the sun.

10. The clouds rained in torrents with loud clattering noise, and their currents carried down the floating rocks, as if they were mere bubbles of water, into the distant sea.

11. The deluging clouds were rolling in the air, after pouring their water in floods on earth; as if they were in search after other clouds, with their open mouths and eyes.

12. The rushing tornado filled the air with uproar, and with one gust of wind, blasted the boundary mountain from its bottom into the air.

13. The furious winds collected the waters of the deep to the height of mountains; which ran with a great gurgling noise all about, in order to deluge the earth under them.

14. The world was torn to pieces by the clashing of bodies, driven together by the tempestuous winds; which scattered and drove millions of beings in mingled confusion, and over against one another.

15. The hills floated on the waves as straws, and dashing against the disc of the sun, broke it into pieces as by the throwing of stones.

16. The great void of the universe, spread as it were, the great net of waters in its vast space, and caught in them the great hills, resembling the big eels caught in fishing nets.

17. The big animal bodies that were rising or plunging in the deep, either as living or dead resembled the currents made by whirlpools and whales on the surface of the waters.

18. Those that have been yet alive, were floating about the tops of the sinking mountains, which resembled the floating froths of the sea; while the gods were fluttering as gnats and flies over them.

19. The spacious firmament on high, filled with innumerable raindrops, shining as bubbles of water in the air; appeared as the thousand eyes of Indra, looking on the rains below.

20. Indra the god of heaven, with his body of the autumnal sky, and his eyes of the bubbling raindrops; was looking on the floating clouds in the midway skies, flowing as the currents of rivers on high.

21. The Pushkara and Avartaka clouds with their world overflowing floods; met and joined together in mutual embrace, as two winged mountains flying in air, and clashing against one another.

22. These clouds being at last satisfied with their devouring the world, under their all swallowing waters; were now roaring loudly and flying lightly in the air, as if they were dancing with their uplifted hilly arms.

23. The clouds were pouring forth their floods of water above, and the mountain tops were flaming in the midway sky; and the huge snakes that had supported the earth, were now diving deep into the mud of the infernal regions.

24. The constant showers filled the three regions, like the triple stream of Ganges running in three directions. They drowned the highest mountains, whose tops floated as froths in the universal ocean.

25. The floating mountains struck against the sphere of heaven, and broke it into fragments; when the Vidyadharis of heaven, floated as pretty lotuses on the surface of waters.

26. The universe was reduced to an universal ocean, which roared with a tremendous noise; and the three worlds being split to pieces, were carried away into the waters of the endless deep.

27. There remained no one to save another, nor anyone that was not swept away by the flood. For who is there that can save us, when the all devouring time grasps up in his clutches?

28. There remained neither the sky nor the horizon. There was no upside nor downward in the infinite space. There was no creation nor a creature anywhere. But all were submerged under one infinite sheet of water.

CHAPTER LXXIX. MAINTENANCE OF RENUNCIATION OF WANT OF DESIRE.

1. Vasishtha resumed:--Seeing the end of all I still retained my seat in infinite voidness; and my eyes were captured by the sight of a glorious light, shining as the morning rays of the rising luminary of the day.

2. While I was looking at that light, I saw the great Brahmá sitting as a statue carved in stone, intent upon his meditation of the Supreme One, and surrounded by his transcendent glory all about him.

3. I saw there a multitude of gods, sages and holy personages, with Brihaspati and Sukra, the preceptors of gods and demigods, together with the regent deities of wealth (Kubera) and death (Yama).

4. There were likewise the regent divinities of water (Varuna), fire (Agni) and the other deities also. So were there companies of rishis and Siddhas and Sádhyas, Gandharvas and others.

5. All these were as figures in painting, and all sitting in their meditative mood. They all sat in their lotus form posture, and appeared as lifeless and immovable bodies.

6. Then the twelve suns, met at the same center; and they sat in the same lotus posture of meditation, as the other deities.

7. Then after a while, I saw the lotus born Brahmá; as if I came to see the object of my dream before me after my waking.

8. I then lost the sight of the deities, assembled in the world of Brahmá, as when great minded men, lose the sight of the most important objects of their desire from their minds. Nor did I perceive the aerial city of my dream before me, upon my waking.

9. Then the whole creation, which is but the pattern of the mind of Brahmá; appeared as void as an empty desert to me; and as the earth turning to a barren waste upon the ruin of its cities.

10. The gods and sages, the Siddhas and Vidyadharis, were nowhere to be seen anymore. But they were all blended in and with the same void everywhere.

11. I then seated in my etherial seat, came to know by my perception, that all of them have obtained their nirvána extinction.

12. It is with the extinction of their desires, that they have become extinct also; as the sleeping dreamers come to themselves after they are awakened from their illusive vision.

13. The body is an aerial nothing, appearing as a substantial something, from our desire, and disappearing with the removal of our desire for it, like a dream vanishing from the sight of a waking man.

14. The aerial body appears as real as any other image in our dream; and there remains nothing of it, upon our coming to their knowledge of its unreal nature, and the vanity of our desires.

15. We have no consciousness also, of either our spiritual or corporeal bodies, when we are fixed in our samádhi meditation in the state of our waking.

16. The idea of a thing seen in our dream is false, is given here as an instance; because it is well known to children and everybody, and presented to us in the Vedas and Puranas.
17. Whoever denies the falsity of the ideas he has in his dream, and goes on to support the reality of these as well as other visible sights; must be a great impostor. Such a one deserves to be shunned, for who can wake the waking sleeper?
18. What is the cause of the corporeal body? Not the dream; since the bodies seen in a dream are invisible to the naked eye; and this being true it follows, that there is no solid body in the next world.
19. Should there be other bodies after the loss of the present ones; then there would be no need of repeated creation of bodies if the original bodies were to continue forever.
20. Anything having a form and figure and its parts and members, is of course perishable in its nature; and the position that there was another kind of world before, is likewise untenable.
21. If you say that the world was never destroyed; and that the understanding is produced of itself in the body, in the same manner as the spirit is generated in the fermented liquor.
22. This position of yours is inconsistent with the doctrines, of the Purānas as well as those of the Vedas, and other scriptures, which invariably maintain destructibility of material things.
23. Should you, O intelligent Rāma, deny with the Chārvākas the acceptance of these scriptures; say what faith can be relied on those heretical teachings, which are as false as the offspring of a barren woman.
24. These heretical doctrines are not favored by the wise, owing to their destructive tendencies. There are many discrepancies in them, as you shall have it, from the few that I am going to point out to you.
25. If you say the human spirit is like the spirit of liquors; then tell me what makes the departed spirit of deceased person, who is dead in a foreign country, revisit his friends at home in the shape and form of a fiend?
26. To this it is answered that the apparition which thus appears to view is a false appearance only. Granting it as such, why not recognize our appearances to be equally false also?
27. It being so, how can you believe the bodies, that the departed souls of men are said in the scriptures, to assume in the next world, to be true also?
28. There is no truth in the proof of a ghost, as there is in that of the spirit in liquor. Hence if the supposition of the former is untrue, what faith is there in future body in the next world?
29. If the existence of spirits be granted, from the common belief of mankind in them; then why should not the doctrine of a future state of the dead, be received as true upon the testimony of the scriptures?
30. If the belief of a person's being possessed on a sudden by an evil spirit, be any ground of his reliance in it, why then should he not rest his belief in his future state, wherein he is confirmed by the dogmas of the scriptures.
31. Whatever a man thinks or knows in himself, he supposes the same as true at all times; and whether his belief be right or wrong, he knows it correct to the best of his belief.
32. A man knowing well, that the dead are to live again in another world, relies himself fully upon that hope; and does not care to know, whether he shall have a real body there or not.
33. Therefore it is the nature of men, to have a preconceived opinion about the idea of their future existence; and next their growing desire for having certain forms of bodies for themselves, leads them to the error of seeing several shapes before them.
34. It is then the abstaining from this desire, that removes the disease of our errors of the looker, looking, and the look; while the retaining of this desire leads us, to the viewing of this apparition of the world ever before us.
35. So it was the feeling of desire at first, which led the Supreme Spirit of Brahma to the creation of the world. But its abandonment causes our nirvāna, while its retention leads us to the error of the world.

36. This desire sprang at first in the Divine Mind of Brahmá, and not in the immutable spirit of Brahma; and I feel this desire rising now in me, for seeing the true and supreme Brahman in all and everywhere.

37. All this knowledge that you derive here from, is said to form what is called the nirvána by the wise; and that which is not learnt herein, is said to constitute the bondage of the world.

38. This is the true knowledge to see God everywhere. It is self-evident in our inmost soul, and does not shine without it.

39. The self-consciousness of our liberation, is what really makes us so. But the knowledge that we are bound to this earth, is the source of all our sorrow, which require great pains to be removed.

40. The awakening of our consciousness of the world, is the cause of our being enslaved to it; and its dormancy in the trance of samádhi, is our highest bliss. By being awake to the concerns of the world, you only find the unreal appearing as real to you.

41. Lying dormant in holy trance, without the sluggishness of insensibility, is termed our spiritual liberation. While our wakefulness to the outer world, is said to be the state of our bondage to it.

42. Now let your nirvána be devoid of all desire, and from trouble, care and fear; let it be a clear and continuous peace without any cessation, without the considerations of unity and duality; and be of the form of spacious firmament, ever calm and clear and undisturbed in itself.

CHAPTER LXXX. THE WORLD PROVED TO BE A DELUSION.

1. Vasishtha continued:--Afterwards the celestials that were present in the heaven of Brahmá, vanished away and became invisible, as a lamp with its burnt out wick.

2. Now the twelve suns having disappeared in the body of Brahmá; their burning beams burnt away the heaven of Brahmá, as they had burnt down the earth and other bodies.

3. Having consumed the seat and abode of Brahmá, they fell into the meditation of the Supreme Brahman, and became extinct in him like Brahmá, as when a lamp is extinguished for the want of its oil.

4. Then the waters of the universal ocean, invaded the celestial city of Brahmá, and over flooded its surface, as the shade of night fills the face of the earth darkness.

5. Now the whole world was filled by water, from the highest seat of Brahmá, to the lowest pit of hell; and became as full, with that liquid, as a grape is swollen with its juice, when it is perfectly ripe.

6. The waving waters rising as mountain tops blended with the flying birds of air; and washed the seats and feet of the gods hovering over them. They touched the diluvian clouds, which deluged rain over them.

7. In the meantime I saw from my aerial seat, something of a dreadful appearance in the midst of the skies, which horrified me altogether.

8. It was of the form of deep and dark chaos, and embraced the whole space of the sky in its grasp and appeared as the accumulation of the gloom of night, from the beginning to the end of creation.

9. This dark form radiated the bright beams; of millions of morning suns, and was as resplendent as three suns together; and as the flashing of many steady lightnings at once.

10. Its eyes were dazzling and its countenance flashed with the blaze of a burning furnace, it had five faces and three eyes; its hands were ten in number, and each of them held a trident of immense size.

11. It appeared manifest before me, with its outstretched body in the air; and stood transfixed in the sky, as a huge black cloud extending all over the atmosphere.

12. It remained in the visible horizon, below and out of the universal ocean of waters; and yet the position and features of the hands and feet and other members of its body, were but indistinctly marked in the sky.

13. The breath of its nostrils, agitated the waters of the universal ocean; as the arms of Vishnu churned the Milky Ocean after the great deluge.

14. Then there arose from the diluvian waters, a male being called afterwards the First Male (Ádipurusha). He was the personification of the collective ego, and the causeless cause of all.

15. He rose out of the ocean, as a huge mountainous rock; and then flew into the air with his big flapping wings, extending over and enclosing the whole space of infinite voidness.
16. I knew him from a distance, and by the indications of his triple eyes and trident, to be the lord Rudra himself; and then bowed down to him, as the great god of all.
17. Ráma asked:--Why sage, was the lord Rudra of that form, why was he of such gigantic form and of so dark a complexion? Why had he ten arms and hands, and why had he the five faces and mouths upon his body?
18. Why had he his three eyes, and so fierce a form? Was he absolute in himself or delegated by any other? What was his errand and his act; and was it a mere shadow of its substance?
19. Vasishtha replied:--This being is named Rudra, for his being the sum total of Egoism. He is full of his self-pride, and the form in which I saw him, was that of a clear voidness.
20. This lord was of the form of vacuum, and of the color and resplendence of voidness; and it is on account of his being the essence of the empty intellect, that he is represented as the blue sky.
21. Being the soul of all beings, and being present in all places, he is represented in his gigantic form; as his five faces, serve as representations of his five internal organs of sense.
22. The external organs of sense, and the five members of his body, are represented by his ten arms on both sides of his body.
23. This Lord of creation together with all living bodies and mankind, are absorbed in the Supreme One at the final dissolution of the world; and when he is let out to pass from the unity, he then appears in this form.
24. He is but a part of the Eternal Soul, and has no visible body or form of his own. But is thought of in the previously mentioned form by the false conception of men.
25. Having proceeded from the vacuum of the Intellect, the Lord Rudra is set in the material vacuum or firmament; and has his residence also in the bodies of living beings in the form of air.
26. The aeriform Rudra comes to be exhausted in course of time, and then by forsaking the animated bodies, he returns to the reservoir of eternal rest and peace.
27. The three qualities, the three times, the three intellectual faculties of the mind, understanding and egoism. The three Vedas, and the three letters of the sacred syllable of Aum, are the three eyes of Rudra.
28. The trident of Rudra is the symbol of his scepter, and it is held in his hand, to imply his having the dominion of the three worlds under his hold.
29. He is represented as having a living body and soul, to indicate his being the personality and personification of the egoism of all living beings, and that there is no living body apart from himself.
30. It is his nature and business, to provide to all living creatures, according to their wants and desert; and is therefore manifested in the form of Siva, which is the Divine Intellect in the form of air.
31. This Lord having at last destroyed and devoured the whole creation, rests himself in perfect peace, and becomes of the form of pure air and of the blue firmament.
32. After affecting the destruction of the world, he drinks down and drenches up the universal ocean; and then being quite satisfied, he rests himself in perfect peace and inaction.
33. Afterwards as I saw him drawing the waters of the ocean into his nostrils, by the force of his breath.
34. I saw a flame of fire flashing out from his mouth, and thought it to be the flash of the latent fire of the water, which was drawn in him, by the breath of his nostrils.
35. Rudra the personified Ego, remains in the form of latent heat in the undersea fire; and continues to suck up the waters of the ocean, until the end of a Kalpa epoch.
36. The waters then enter into the infernal regions, as snakes enter in the holes beneath the ground; and the diluvian winds entered into his mouth, in the form of the five vital airs; just as the winds of heaven have their recess in hollow sky.
37. The lord Rudra then goes on to swallow and suck up the marine waters, as the bright sunlight swallows the gloom of the dark fortnight.

38. There appears at last a calm and quiet voidness as the blue sky, and resembling the wide ocean filled with flying dust and smoke; and devoid of any being or created thing, and stretching from the world of Brahma to the lowest abyss or infernum.

39. I described amidst it four different spheres of empty void, bearing no vestige of anything moving or stirring in them. Listen to me, O son of Raghu, and you will hear what they were.

40. One of these lay in the midst of the air, and was sustained in it without any prop or support like the particles of fragrance floating in the air. This was Rudra of the form of the blue sky.

41. The second was lying afar, and appeared as the curved hallow vault of the sky over this earth. It was a part of the mundane system and below the seven spheres of the hell regions.

42. The third was a region above the mundane sphere, and was invisible to the naked eye, owing to its great distance beyond the blue sky.

43. Then there was the surface of the earth, with its lower hemisphere of the watery regions. It was traversed by the great Himalaya Mountain which was the seat of the gods; and surrounded by islands, and seagirt sands and shores.

44. There is another sphere, lying at the furthest distance from the other circles of the world; and comprises the infinite space of vacuum, which extends unlimited like the unbounded and transparent spirit of God.

45. This was the remotest sphere of heavens, that could be observed by me; and there was nothing else observable on any side, beside and beyond the limits of these four spheres or circles.

46. Ráma inquired, saying:--I ask you to tell me, O venerable sage; whether there is any sphere or space, beyond what is contained in the mind of Brahma? Then tell me what and how many of them are there? What are their boundaries, and how are they situated and to what end and purpose?

47. Vasishtha replied:--Know Ráma, that there are ten other spheres beyond this Brahmada world. Of these the first is the sphere of water, lying beyond the two parts of the earth. It is ten times greater than the land which it covers, as the shadow of evening spreads over the sky.

48. Beyond that is the sphere of heat, which is ten times greater in its extent than that of water; and afar from this is the region of the winds, whose circle is ten times larger than that of solar heat and light.

49. Next to these is the sphere of air, which is ten times as wide as the circuits of the winds. It is the highest sphere of transparent air, and is said to comprise the infinite voidness of the Divine Spirit.

50. Afar and aloft from these, there are some other spheres also, whose circles extend to the distance of ten times above one another in the vast infinity of space.

51. Ráma said:--Tell me, O chief of sages, who is it that upholds the water of the deep below, and supports the air of the firmament above the world; and in what manner they are held aloof?

52. Vasishtha replied:--All earthly things are upheld by the earth, as the waters support the leaves of lotuses upon it; and every part depends upon the whole, as a child depends upon its mother.

53. Hence everything runs to, and is attracted by whatever is larger than it, and situated nearer to it than others; just as the thirsty man runs to, and is attracted by the nearby water.

54. So all metallic and other bodies, depend upon the close union of their parts, which being joined together, are as inseparable from one another, as the limbs and members of a person are attached to the main body.

55. Ráma replied:--Tell me sage, how do the parts of the world exist together; in what manner are they joined with one another, and how are they separated from one another, and destroyed at last?

56. Vasishtha replied:--Whether the world is supported by some one or not, and whether it remains fixed or falls off; it is in reality an unsubstantial form, like that of a city in a dream.

57. What is it falls away or remains fixed on some support? It is viewed in the same manner, as our consciousness represents it unto us.

58. The world is contained in and represented by the intellect, in the same manner, as the wind is contained in and let out of air; and as the sky presents the blueness of the firmament, and other airy appearances.

59. These habitable worlds forming the universe, are but imaginary cities and creations of the Intellect. They are but airy representations of the airy mind, as the formless sky is represented in empty voidness, and appearing in various forms unto us.

60. As it is the nature of our Intellect, to give many things to our consciousness, so it is its nature also, to make us unconscious of their disappearance by day and night.

61. An innumerable series of thoughts, are constantly employing our minds when we are sitting and at rest; and so they are flying off and returning to us by day and night.

62. All things appear to approach to their dissolution, to one who knows their destructibility and their ultimate extinction at the end of a Kalpa period; and they seem as ever growing to one, who is conversant with their growth only in the voidness of the mind.

63. All our thoughts appear in the vacuum of our minds, as the vaporous chains of pearls are seen in the autumn sky. They are both as false and fleeting as the other, and yet they press so very thick and quick on our sight and minds, that there is no reckoning of them.

CHAPTER LXXXI. THE LAST NIGHT OF DEATH OR GENERAL DOOM.

1. Vasishtha related:--I saw afterwards, O Rāma! the same Rudra standing in the same firmament, and dancing with a hideous form in the same part of the sky.

2. This body then became as big as to fill the whole atmosphere, and as deep and dark black as to cover the ten sides of the sky, under the shadow of its dark appearance.

3. Its three eyes flashed with the flaming lights of the sun, moon and fire; and the body which was as black as the fumes of a dark flame, was as silent as the ten sides of the naked sky.

4. The eyes were blazing with the flame of the undersea fire, and the arms were as big as the huge surges of the sea; and the blue body, seemed as the consolidated form of waters rising from the blue universal ocean.

5. As I was looking upon this enormous body, I saw a form like that of its shadow rising from it; and jumping about in the manner of dancing.

6. I was thinking in my mind, as to how could this appear in this dark and dreary night; when the heavens were hid under darkness, and there was no luminary shining in the sky.

7. As I was reflecting in this manner, I saw on the foreground of that ethereal stage, the strong phantom of a dark dingy female with three eyes, prancing and dancing and glancing all about.

8. She was of a large and lean stature, and of a dark black complexion; with her flaming eyeballs burning as fire, and covered with wild flowers all over her body.

9. She was as inky black as pasted pitch, and as dark as the darkest night; and with her body of darkness visible, she appeared as the image of primeval night.

10. With her horrid and wide open jaws, she seemed to view the spacious vacuum of air; and with her long legs and outstretched arms, she appeared to measure the depth and breadth of open space on all sides.

11. Her frame was as faint as it was reduced by long enduring fast, and it stooped lower and lower as if pressed down by hunger. It was wavering to and fro, as a body of dark clouds is driven backward and forward by the driving winds.

12. Her stature was so lean and long, that it could not stand by itself; and was supported like a skeleton, by the bands of the ribs, and bands of arteries, which uphold it fast from falling.

13. In a word her stature was so tall and towering, that it was by my daily journey in the upper and lower skies, that I came to see the top of her head, and the base of her feet.

14. After this I behold her body, as a bush of tangling thickets and thistles, by the complicate bands of the tendons and arteries, which fastened all its members together.

15. She was wrapped in vests of various colors, and her head was decked by the luminaries like her headdress of lotus flowers. She was encompassed by the pure light of heaven, and her robe flashed as fire, enflamed by the breath of winds.

16. The lobes of her long ears, were adorned with rings of snakes, and earrings of human skulls. Her kneebones were as prominent as two dried gourd shells, and her two dark mammary glands hang down loosely upon her breast.

17. The braid of hair on the top of her head, was adorned with feathers of young male peacocks; and defied the crowned head of the lord of the gods, and the circle of his discus.
18. Her moon like teeth, cast their luster like moon beams; and it glistened amidst the dark ocean of chaotic night, as the moonbeams play upon the surface, and rising waves of the dark blue deep.
19. Her long stature rose as a large tree in the sky, and her two limbs resembled two dry gourds growing upon it; and these clattered like the rustling of a tree by the breeze, as she turned about in the air.
20. And as she danced about in the air, with her dark arms lifted on high. They resembled the rising of the waves of dark ocean of eternity.
21. Now she lifts one arm and then many more, and at last she displays her countless hands; to play her part in the playhouse of the universe.
22. Now she shows but one face and then another, and afterwards many more without end; in order to represent her various and infinite parts, in the vast theatre of the world.
23. Now she dances on one foot, and instantly on both her feet. She stands on a hundred legs in one moment, and on her numberless feet at another.
24. I understood this person to be the figure of chaotic, and the same which the wise have ascertained as the goddess known under the designation of Káli or eternal night.
25. The sockets of her triple eyes flashed with a flame, like that of the furnace of a fire engine; and her eyebrow was as glaring and flaring, as the burning Indraníla mountain.
26. Her cheek-bones were as frightful as two high hills, projecting over her hideous open mouth; appearing as a mountain cavern, and capable of swallowing the whole world in it.
27. Her shoulder-blades were as high as two mountain peaks, piercing the starry frame; where they were decorated by the clusters of stars, as with strings of pearls.
28. She danced with her outstretched arms, resembling the waving branches of trees; and displayed the brightness of her nails, like that of blooming blossoms upon them; or as so many full moons shining under the blue sky.
29. As she turned and tossed her dark hands on every side, she seemed as a dark cloud moving about in the sky; and the luster of her nails, appeared to shed the splendor of stars all around.
30. The face of the sky resembled a forest ground, occupied by the black trees of her two dark arms; and her outstretched fingers resembling the twigs of the trees, were covered over by the blossoms of their pearly nails, which waved as flowers in the blue sky.
31. With her legs taller than the tallest Tála and Tamála trees, she stalked over the burning earth, and put to shame the largest trees that grew upon it.
32. The long and flowing hairs on her head, reached to and spread over the skies; and seemed about to form black coverings for the dark elephantine clouds, moving about in the empty air.
33. She breathed from her nostrils a rapid gale of wind, which carried the mountains aloft in the air; and blew great gales in the sky; resounding with loud sounds of thunder from all sides of its boundless spheres.
34. The breath of her nostrils and mouth, blew in unison all about the circle of the universe; and kept the great sphere in its constant rotation, as it were in its regular harmonic tones of progression.
35. I then came to perceive, as I looked on her with attention, that her stature was enlarging with her dancing, till at last I found it to fill the whole space of the air and sky.
36. And as long I continued to behold her in her dancing state, I saw the great mountains hanging all about her body, as if they were a string of jewels around her person.
37. The dark diluvian clouds formed a black costume about her body, and the phenomena of the three worlds appeared as the various decorations, that adorned her person.
38. The Himálaya and Sumeru mountains, were as her two silver and golden earrings, and the rolling worlds, resembled the ringing trinkets and belts about her waist.
39. The ranges of boundary mountains, were as chains and wreaths of flower upon her person; and the cities and towns and villages and islands, were as the leaves of trees scattered about her.

40. All the cities and towns of the earth, appeared as adornments on her person; and all the three worlds and their seasons and divisions of time, were as ornaments and garments upon her body.
41. She had the streams of holy rivers of Gangá and Yamuná, hanging down as strings of pearls from the ears of her other heads. So the virtues and vices formed decorations of her ears.
42. The four Vedas were her four breasts, which flowed with the sweet milk in the manner of her sweat; and the doctrines of other scriptures, flowed as milk from their nipples.
43. The armour and arms, and the various weapons as the sword and the shield, the spear and the club which she carried on her body; decorated her person as with wreaths of flowers.
44. The gods and all the fourteen kinds of animal beings, were all situated as lines of hair on her person, in her form of animated nature itself.
45. The cities and villages and hills, which were situated in her person; all joined in their merry dance with herself, in the expectation of their restoration of life, in the same forms again.
46. The unstable moving creation also, which rested in her, appeared to me as if they were situated in the next world, and dancing with joy in the hope of their restoration of life.
47. The chaotic Kali, having devoured and assimilated the world in herself; dances with joy like the peacock, after greedily eating a snake in its belly, and at the appearance of a dark cloud.
48. The world continues to remain and exhibit its real form, in her wide extended figure; as the shadow of a thing is seen in a mirror, and the locations of countries are shown in a map.
49. I saw her sometimes to stand still, with the whole world and all its forests and mountains; to be moving and dancing in her person; and all forms to be repeatedly reduced in and produced from her.
50. I saw the harmonious vibration of the whole, in the mirror of that person; and I saw the repeated rising and setting of the world in that circle, without its utter extinction.
51. I marked the revolution of the stars, and the rising of mountains within its perimeter, and I observed the host of gods and demigods, to assemble and disperse on her in time, as flights of gnats and flies, are driven to and fro by the winds in open air.
52. All these heavenly bodies and these islands in the ocean, are moving around her, like the flying wheels of a broken war-car; and they whirl up and down about her, like the rocks and woods in a whirlpool.
53. She is clad in the robes of the blue clouds, which are rolled up and folded by the breezes of air; and the cracking of wood and bones under feet, answer the sound of her footsteps and anklets below.
54. The world is filled with the noise of the concussion and separation of its objects, and the tumult of worldly people; appearing as passing shadows in a mirror, or as the entrance and exits of actors in a play on the stage.
55. The high-headed Meru and the long armed boundary mountains, seem to be dancing about her in their representations in the moving clouds; and the forest trees seen in the clouds, seem to perform their circular dance all around.
56. The high-swelling seas were heaving their waves to heaven, carrying with them the uprooted woods of the coasts on high, and again throwing them down, and sinking them in the waters below.
57. The cities were seen to be rolling with a tremendous noise in the waters below, and no traces of houses and towers and the habitations of human kind, were found to be left beneath.
58. As the chaotic night was thus wandering at random, the sun and moon with their light and shade, found shelter in the tops of her nails, where they sparkled as threads of gold.
59. She was clad in the blue covering of the clouds, and adorned with necklaces of frost and icicles; and the worlds hang about her, like the trickling dewdrops of her perspiration.
60. The blue sky formed her covering veil about her head, the infernal region her footstool, the earth her bowels, and the several sides were so many arms on her.

61. The seas and their islands, formed the cavities and pimples in her person; the hills and rocks made her rib bones, and the winds of heaven were her vital airs.
62. As she continues in her dancing, the huge mountains and rocks swing and reel about her gigantic body, as her attendant satellites.
63. The mountain trees turning around her, appear to weave garlands and dance about, in congratulation of her commencing a new Kalpa cycle.
64. The gods and demigods, the hairless serpents and worms, and all hairy bodies; are all but component parts of her body; and being unable to remain motionless while she is in motion, are all turning round with her.
65. She weaves the three fold cord of the sacred thread, consisting of acts, sacrifices and knowledge, which she proclaims aloud in the thundering voice of the triple Vedas.
66. Before her, there is no heaven or earth. But the one becomes the other, by its constant rotation like the wheel of a vehicle.
67. Her wide open nostrils constantly breathe out harsh currents of her breath, which give rise to the winds of air, and their loud roarings and whistlings.
68. Her hundred fold arms revolving in all the four directions, give the sky the appearance of a forest; filled with the tall heads of trees and their branches, shaken by a furious tornado in the air.
69. At last my steady eyesight grew tired, with viewing the varieties of productions from her body; and their motions and movements, resembling the manners of an army in warfare.
70. Mountains were seen to be rolling as by an engine, and the cities of the celestials falling downward; and all these appearances were observed to take place in the mirror of her person.
71. The Meru mountains were torn and carried away as branches of trees, and the Malayas were tossed about as flying leaves. The Himálayas fell down as dewdrops, and all earthly things are scattered as straws.
72. The hills and rocks fled away, and the Vindyas flew as aerials in the air. The woods rolled in the whirlpools, and the stars floated in the sea of heaven, as swans and geese in the lakes below.
73. Islands floated as straws in the ocean of her body, and the seas were worn as a bracelet on her. The abodes of the gods were like lotus-flowers, blooming in the large lake of her person.
74. As we see the images of cities in our dream, and in the darkness of night, as clearly we behold them in the fair sky light; so I saw all things in her dark body, as vividly as they shone in broad sunlight.
75. All things though immovable, as the mountains and seas and trees; appear to be moving in and dancing about in her person.
76. So the wandering worlds are dancing about in the great circle of her spacious body, as if they were mere straws in the vast ocean of creation. Thus the sea rolls on the mountain, and the high hills pierces the hollow of the heaven above. This heaven also with its sun and moon, are turning below the earth; and the earth with all its islands and mountains, cities, forests and flowery gardens; is dancing in heaven round about the sun.
77. The mountains are wandering, amidst the surrounding sky; and the sea passes beyond the horizon; and so the cities and all human habitations, traverse through other skies. So also the rivers and lakes pass through other regions, as objects reflecting themselves in different mirrors, and as swiftly as the leaf of a tree torn by a tempest, is hurled on and carried afar to distant parts.
78. Fishes glide in the desert air, as they swim in the watery plain; and cities are situated in empty air, as firmly as they are fixed on solid earth. The waters are raised to heaven by the clouds, which are again driven back by the winds, to pour their waters on mountain tops.
79. The groups of stars are wandering about, like the light of a thousand lamps lighted in the sky. They seem to shed gems with their rays as they roll, or scatter flowers from all sides on the heads of gods and aerial beings.
80. Creations and destructions accompany her, as fleeting days and nights, or as jewels of brilliant and black gems on her person. They are as the two fortnights resembling her white and black wings on either side.

81. The sun and moon are the two bright gems on her person, and the clusters of stars form her necklaces of lesser gems. The clear firmament is her white dress, and the flashes of lightnings form the brocaded fringes of her garment.
82. As she dances in her giddy dance of destruction, she throws together the worlds under her feet as her anklets, raising thereby a jingling sound as that of her trinkets.
83. In her warfare with the jarring elements, rolling on like waves of the ocean, and darkening the daylight as by the waving swords of warriors, she listens to the tumult of all the worlds and their peoples.
84. The gods Brahmá, Vishnu, and Siva, together with the rulers of sun, moon, and fire, and all other gods and demigods, that shine in their respective offices; are all made to fly before like a flight of gnats, and with the velocity of lightning.
85. Her body is a collection of conflicting elements and contrary principles, and creation and destruction, existence and non-existence, happiness and misery, life and death, and all injunctions and prohibitions.
86. The various states of production and existence, and continuance of action and motion, and their cessation which appear to take place in her body, as in those of all corporeal beings, together with the revolution of the earth and all other worlds in empty air; are all but false delusions of our minds, as there is nothing in reality except a boundless voidness.
87. Life and death, peace and trouble, joy and sorrow, war and truce, anger and fear, envy and enmity, faith and distrust and all other opposite feelings; are accompaniments with this worldly life, and they dwell together in the same person, as the various gems stored in a chest.
88. The intellectual sphere of her body, abounds with ideas of multifarious worlds; which appear as phantoms in the open air, or as fallacies of vision to the dim sighted man.
89. Whether the world is unmoving in the intellect, or a passing phenomenon of outward vision; it appears both as stable as well as moving, like the reflection of objects in a revolving mirror.
90. All worldly objects are as fluctuating, as the changing shows in a magic play; they forsake their forms and assume others as quickly, as the fickle desires of whimsical children are ever shifting from one object to another.
91. It is the combination of causal powers, which cause the production of bodies; and it is their separation which effects their dissolution; as it is the accumulation of grains, which makes a granary, and their removal which tends to its disappearance.
92. The goddess now appears in one form, and then in another. She becomes now as small as the thumb finger, and in a moment fills the sky.
93. That goddess is all in all. She is changed through everything in world, and is the cosmos itself and the power of the intellect also. She fills the whole curved hallow vault of the sky with her form of pure voidness.
94. She is the intellect, which embraces all, whatever is contained in the three worlds and in all the three times. It is she that expands the worlds which are contained in her, as a painter draws out the figures which are pictured in the receptacle of his mind.
95. She is the all comprehensive and plastic nature or form of all things; and being one with the intellectual spirit, she is equally as calm and quiet as the other. Being thus uniform in her nature, she is changed to endless forms in the twinkling of her eye.
96. All these visibles appear in her, as marks of lotuses and carved figures are seen in a hollow stone. Her body is the hollow sphere of heaven, and her mind is full of all forms, appearing as waves in the depth of sea, or as the sights of things reflected in a crystal stone.
97. The very furious goddess Bhairaví, the consort of the dreaded god Bhairava, the lord of destruction, was thus dancing about with her fierce forms filling the whole firmament.
98. On one side the earth was burning with the fire, issuing from the eye on the forehead of all destroying Rudra; and on the other was his consort Rudraní, dancing like a forest blown away by a hurricane.
99. She was armed more over with many other weapons, such as a spade, a mortar and pestle, a club, a mace etc.; which adorned her body as a garland of flowers.
100. In this manner, she danced and scattered the flowers of her garlands on all sides; in her acts of destructions and recreation.

101. She hailed the god Bhairava, the ruler of the skies, who joined her in dancing with his form as big and tall as hers.

102. May the god Bhairava, with his associate goddess of Kálarátri or chaotic night, preserve you all in their act of heroic dance, with the beating of high sounding drums, and the blowing of their buffalo horn, as they drink their bowls of blood and are adorned with wreaths of flowers, hanging down from their heads to the breasts.

CHAPTER LXXXII. DESCRIPTION OF THE PERSON OF THE GOD SIVA.

1. Ráma replied:--Who is this goddess, sage, that is dancing thus in her act of destruction, and why is it that she carries on her body the pots and fruits as her wreaths of flowers?

2. Say, whether the worlds are wholly destroyed at the end, or they become extinct in the goddess Káli, and reside in her person, and when does her dance come to an end?

3. Vasishtha replied:--Neither is he a male, nor is she a female; nor was there a dancing of the one, or a duality of the two. Such being the case, and such the nature of their action; neither of them has any form, or figure of their own.

4. That which is without its beginning or end, is the Divine Intellect alone; which in the manner of infinite voidness, is the cause of all causes.

5. It is the uncreated and endless light, that exists from eternity, and extends over all space. This calm and quiet state of the ethereal space is known as Siva or tranquil, and its change to confusion at the end, is called Bhairava or the dreadful.

6. It is impossible for the pure and formless intellect, to remain alone and aloof from its association with plastic nature; as it is not likely to find any gold to exist without some form or other.

7. Say you who know, how the intellect may exist without its intelligence, and where a pepper may be had without its pungency?

8. Consider how can there be any gold, without its form of a bracelet or any other; and how does a substance exist without its substantial property or nature?

9. Say what is the extract of the sugarcane, unless it is possessed of its sweetness? You can not call it the juice of sugarcane, unless you find the sweet flavor in the same.

10. When the intellect is devoid of its reasoning, you can not call it as the intellect anymore. Nor is the empty form of the intellect, ever liable to any change or annihilation.

11. Voidness admits of no variety, besides its retaining the identity of its emptiness; and in order to assume a diversity, the void must remain a void as ever.

12. Therefore the unchanged and unagitated essence, which is essential to it, must be without beginning and unlimited, and full of all potency in itself.

13. Therefore the creation of the three worlds and their destruction, the earth, firmament and the sides of the compass; together with all the acts of creation and destruction, are the random phenomena of vacuum.

14. All births, deaths, delusions and ignorance, being and not being, together with knowledge and dullness, restraint and liberty, and all events whether good or evil.

15. Knowledge and its want, the body and its loss, temporariness and a long duration in time; together with mobility and inertia, and egoism and you and all other things are That alone.

16. All good and evil, goodness and badness, ignorance and intelligence; together with durations of time and space, substance and action, and all our thoughts, fancies, and imagination.

17. The sight of the forms of things and the thoughts of the mind, the action of the body, understanding and senses; with those of the elements of earth and water, fire, air, and vacuum extending all about us.

18. These and all others, proceed from the pure intellectual voidness of the Divine Spirit; which resides in its empty form in everything and is always without decay and decrease.

19. All things exist in pure vacuum, and are as pure as the void itself. There is nothing beside this empty air, though they appear as real as does a mountain in our hollow dream.

20. The intellectual spirit, which I have said to be transcendent void; is the same which we call as jiva (soul), the everlasting and Rudra, the eternal.

21. He is adored as Vishnu by some, and as Brahmá the great progenitor of men by others. He is called the sun and moon, and as Indra, Varuna, Yama, Kubera, and Agni also.

22. He is the wind, the cloud and sea, the sky, and everything that there is or is not; all whatever manifests itself in the empty sphere of the Intellect.

23. In this manner all things appearing under different names, and taken to be true by the ignorant eye; vanish into nothing in their spiritual light, which shows them in their pure intellectual natures.

24. In the understanding of the ignorant, the world appears as apart from the spirit. But to the intellectual soul, the voidness of the intellect is known to be situated in the Divine Spirit. Therefore there is no distinction of unity and duality to the knowing mind.

25. So long is the living soul tossed about as a wave in the ocean of the world, and running the course of its repeated births and deaths in it; until it comes to know the nature of the Supreme Spirit, when it becomes as immortal and perfect as the eternal soul and the same with it.

26. By this knowledge of the Universal Soul, the human soul attains its perfect tranquility; as to find itself no more, as the fluctuating wave in the ocean of the world, but views itself and everything beside, to be as calm and quiet, as the eternal and infinite spirit of God.

CHAPTER LXXXIII. SIGHT OF THE MUNDANE GOD.

1. Vasishtha added:--I have already related to you, that Siva is the representation of the empty intellect; but not so is Rudra, whom I have described as dancing all about.

2. The form that is attributed to him; is not their real figure; but a representation of the grosser aspect of intellectual voidness.

3. I saw with my intellectual and clear vision, that sphere of the intellect in its clear, bright and clear light. But it did not appear so to others, who saw it in their ignorance, to be as dark as the black complexion of the associate goddess.

4. I saw at the end of the Kalpa cycle, the two apparitions of delusion, appearing before me. The one was the furious Rudra, and the other, the ferocious Bhairava; and knew them both to be but delusion, and creatures of my mistaken fancy.

5. The great deep opening which is seen to exist in the empty sphere of the Intellect, the same is supposed to be conceived under the idea of a vast void, represented as the dreadful Bhairava.

6. We can have no conception of anything, without knowing the relation, the significant term and its signification. It is for that reason that I related this to you, as I found it to be.

7. Whatever idea is conveyed to the mind by the significant term, know Ráma, the very same to be presently presented before the outward sight by the power of delusion and as a magical appearance.

8. In reality there is no destruction, nor the destructive power of Bhairava or Bhairaví. All these are but false conceptions fleeting in the empty space of the intellect.

9. These appearances are as those of the cities seen in our dream, or as a warfare shown in our fancy. They are as the paradise realms of one's imagination, or as our feelings on the story part on some pathetic and ear-stirring description.

10. As the dream city in the sky is seen in the field of fancy, and strings of pearls hanging in the empty air; and as mists and vapors darken the clear atmosphere, so are there the troops of fallacies flying all about the firmament of the intellect.

11. But the clear sky of the pure intellect, shines of itself in itself; and when it shines in that state, it shows the world in itself.

12. The soul exhibits itself in its intellectual sphere, in the same manner as a figure is seen in picture; and the soul manifests also in the raging fire of final destruction.

13. I have thus far related to you, regarding the formlessness of the forms of Siva and his consort Sivani. Hear me now tell you concerning their dance, which was really no dancing.

14. Sensation cannot exist anywhere, without the action of the power of the intellect's reasoning; as it is not possible for anything to be a nothing or appear otherwise than what it is.

15. Therefore the powers of sensations and perception, are naturally united with all things, as Rudra and his consort, who are blended together as gold and silver appearing as one and the same metal.

16. Whatever is sensation and wherever it exists, the same must be a sensible object, and have action or motion for its natural property.

17. Whatever is the action of the Intellect, whose consolidated form is called by the name Siva, the same is the cause of our motions also; and as these are moved by our will and desires, they are called the dance of the intellectual power.

18. Therefore the furious form of Rudra, which is assumed by the god Siva at the end of a Kalpa; which is said to dance about at that time, is to be known as the vibration of the Divine Intellect.

19. Ráma rejoined:--This world being nothing in reality, in the sight of the right observer; and anything that there remains of it in any sense whatever, the same is also destroyed at the end of the Kalpa.

20. How then does it happen at the end of the Kalpa, when everything is lost in the formless void of voidness, that this consolidated form of intellect, known as Siva remains and thinks in itself?

21. Vasishtha replied:--O Ráma! if you entertain such doubt, then hear me tell you, how you can get over the great ocean of your doubts, respecting the unity and duality of the deity.

22. The subjective soul then thinks of nothing, but remains quite tranquil in itself; as the unmoving and mute stone, and resting in the solid voidness of its omniscience.

23. If it reflects at all on anything, it is only on itself; because it is the nature of the intellect to dwell calmly in itself.

24. As the intellect appears itself, like the inward city it sees within itself in a dream; so there is nothing in real existence anywhere, except the knowledge which is inherent in the intellect.

25. The Divine Soul knowing everything in itself, and in its empty intellect, sees the manifestation of the universe at the time of creation, by the simple development of itself.

26. The intellect develops itself of its own nature, within its empty cell at first; and then in a moment envelops this false universe in itself, and at his will at the time of its destruction.

27. The intellect expands itself, in itself in its natural state of vacuum; and transmits itself likewise into its conceptions of I and you and all others.

28. Therefore there exists no duality nor unity, nor an empty voidness either; there is neither an intelligence or its want or the both together; so is there neither I (subject) nor you (object).

29. There is nothing that ever thinks of anything, nor anything whatever which is thought of or object thereof of its own nature. Therefore there is nothing that thinks or reflects, but all is quite rest and silence.

30. It is the unalterable steadiness of the mind, which is the ultimate samádhi of all scriptures. Therefore the living yogi should remain, as the silent and immovable stone in his meditation.

31. Now Ráma, remain to discharge your ordinary duties, as they are required upon you by the rules of your race. But continue to be quiet and steady in your spiritual part, by renouncing all worldly pride and vanity; and enjoy a peaceful composure in your mind and soul, as that of the serene and calm and clear hallow vault of the sky.

CHAPTER LXXXIV. RELATION OF SIVA AND SAKTI

1. Ráma said:--Tell me sage, why the goddess Kali is said to be dancing about, and why is she armed with axe and other weapons, and arrayed with her wreaths of flowers?

2. Vasishtha replied:--It is the vacuum of the intellect, which is called both as Siva and Bhairava; and it is this intellectual power or force, which is identical with itself, that is called Kálí and its consorting mind.

3. As the wind is one with its vibratory energy, and the fire is identical with its heat; so is the intellect identical with its vibratory energy.

4. As the wind is invisible even in its act of vibratory motion, and the heat is unseen even in its act of burning; so the intellect is imperceptible notwithstanding its acting, and is therefore called Siva, the calm and quiet.

5. It is because of the wonderful power of his vibration, that he is known to us, and without which we could have no knowledge of his existence. Know therefore this Siva to be the all powerful Brahman, who is otherwise a motionless being, and unknowable even by the learned.

6. His vibration is the power of his will, which has spread out this visible appearance; as it is the will of an embodied and living man, that builds a city according to his thought.
7. It is the will of Siva that creates all this world from its formless state, and it is this creative power which is the Intelligence of God, and the intellect of living being.
8. This power takes also the form of nature in her formation of the creation, and is called the creation itself, on account of her assuming on herself the representation of the phenomenal world.
9. She is represented with a crest of undersea fire on her head, and to be dry and withered in her body. She is said to be a fury on account of her furiousness, and called the lotus form from the blue lotus-like complexion of her person.
10. She is called by the names Jayá and Siddha, owing to her being accompanied by victory and prosperity at all times.
11. She is also designated as Aparájítá or invincible, Viryá the mighty, and Durgá the inaccessible, and is likewise renowned as Umá, for her being composed of the powers of the three letters of the mystic syllable Aum.
12. She is called the Gáyatrí hymn from its being chanted by everybody, and Sávitrí also from her being the progenitor of all beings. She is named Sarasvatí likewise, for her giving us an insight into whatever appears before our sight.
13. She bears the name of Gaurí from her fair complexion, and of Bhavání from her being the source of all beings, as also from her association with the body of Bhava, or Siva. She is also termed the letter A in Aum to signify her being the vital breath of all waking and sleeping bodies.
14. Umá means moreover the digit of the moon, which enlightens the worlds from the forehead of Siva. The bodies of the god Siva and goddess Uma are both painted as blue and black, from their representing the two hemispheres of heaven.
15. The sky appears as dark and bright from the two complexions of these divinities, who are situated in the empty forms in the space of the great vacuum itself.
16. Though they are formless as empty airs, yet they are conceived as the first-born of the void; and are figuratively attributed with more or less hands and feet, and holding as many weapons in them.
17. Now know the reason of attributing the goddess with many weapons and instruments, to be no more, than of representing her, as the patron of all arts and their employments.
18. She was identical with the Supreme Soul, as its power of self meditation from all eternity; and assumed the shapes of the acts of sacred ablutions, religions, sacrifices, and holy gifts, as her primal forms in Vedas.
19. She is of the form of the blue sky, comely in appearance and is the beauty of the visibles; she is the motion of all objects, and the varieties of their movements are the various modes of the dancing of the goddess.
20. She is the agent of Brahma in his laws of the birth, decay, and deaths of beings; and all villages, cities, mountains and islands, hang on her agency as a string of gems about her neck.
21. She holds together all parts of the world, as by her power of attraction; and infuses her force as momentum in them all, as it were into the different limbs and members of her body. She bears the various names of Kálí, Kalika etc., according to her several functions.
22. She as the one great body of the cosmos, links together all its parts like her limbs unto her heart; and moves them all about her; though this formless body of force, has never been seen or known by anybody.
23. Know this ever vibrating power to be never different or unconnected, from the quiet motionless spirit of Siva the changeless god. Nor think the fluctuating winds to be ever apart from the calm vacuum, in which they abide and vibrate forever.
24. The world is a display of the glory of God, as the moonlight is a manifestation of the brightness of that luminary; which is otherwise dark and obscure. So the Lord God is ever tranquil and quiet and without any change or decay without his works.
25. There is not the least shadow, of fluctuation in the Supreme Soul. It is the action of this agency, that appears to be moving us.

26. That is said to be the tranquil spirit of the god Siva which returns itself from action, and reposes in its understanding; and apart from the active energy which possesses the intellect as its goddess.
27. The intellect reposing in its natural state of the understanding, is styled Siva. But the active energy of the intellectual power, is what passes under the name of the great goddess of action.
28. That bodiless power, assumes the imaginary forms of these worlds, with all the peoples that are visible in them in the day light.
29. It is this power which supports the earth, with all its seas and islands, and its forests, deserts and mountains. It maintains the Vedas with its limbs, supporting limbs, the scriptures, sciences, and the hymns.
30. It ordains the injunctions and prohibitions, and gives the rules of auspicious and inauspicious acts and rites. It directs the sacrifices and sacrificial fires, and the modes of offering cakes and oblations.
31. This goddess is adorned with the sacrificial implements, as the mortar and pestle, the post and ladle etc.; and is arrayed with weapons of warfare also, as the spear, arrows, and the lance.
32. She is arrayed with the mace and many missile weapons also; and accompanied by horse and elephants and valiant gods with her. In short she fills the fourteen worlds, and occupies the earth with all its seas and islands.
33. Ráma said:--I will ask you sage, to tell me now, whether the thoughts of creation in the Divine Mind, existed in the Divine Soul; or they were incorporated in the forms of Rudra and which are false and fictitious?
34. Vasishtha replied:--Ráma, she is truly the power of the Intellect, as you have rightly said; and all these that there are being thought of by her, they are all true as her thoughts.
35. The thoughts that are subjective and imprinted in the inner intellect, are never untrue; just as the reflection of our face cast in a mirror from without, cannot be a false shadow.
36. But those thoughts are false, which enter into the mind from without, as the whole body; and the fallacies of these are removed upon our right reflection and by means of our sound judgment.
37. But in my opinion, the firm belief and persuasion of the human soul in anything whatever, is reckoned as true by everyone; such as the picture of a thing in a mirror, and the representations of things seen in a dream or the forms of things seen in a picture or in dream, and the creatures of our imagination are all taken for true and real by everyone for the time, and for their usefulness to him.
38. But you may object and say that, things that are absent and at a distance from you, are no way useful to you, and yet they cannot be said to be nonexistent or unreal; because they come to use when they are present before us.
39. As the productions of a distant country, become of use when they are presented before us; so the objects of our dreams and thoughts, are equally true and useful when they are present in view. So also every idea of a definite shape and signification, is a certain reality.
40. As an object or its action passing under the sight of anyone, is believed to be true by its observer; so whatever thought passes in his mind, is thought to be true by him. But nothing that is seen or thought of by another, is ever known to or taken into belief by anyone else, or accounted as true to him.
41. It is therefore in the power of the Divine Intellect, that the embryo of the creation is contained forever; and the whole universe is ever existent in the Divine Soul, it is wholly unknown to others.
42. All that is past, present, and ever to be in future, together with all the desires and thoughts of others are forever really existent in the Divine Spirit, else it would not be the Universal Soul.
43. There are the adepts only in yoga practice, who acquire the power of looking into the hearts and minds of others; just as others come to see different countries, by passing over the barriers of hills and valleys.
44. As the dream of a man fallen into deep sleep, is not disturbed by the shaking of his bedstead; so the fixed thought of anybody, are never lost by his moving from place to place.

45. So the movements of the dancing body of Káli cause no fluctuation in the world which is contained within it; just as the shaking of a mirror, makes no alternation in the reflection which is cast upon it.

46. The great bustle and commotion of the world though seeming as real to all appearance, yet it being but a mere delusion in sober reality. It was as well whether it moves all or not all.

47. When is the dreaming city seen in our dream, is said to be a true one, and when is it pronounced as a false one? When is it said to be existent and when destroyed?

48. Know the phenomenal world that is exposed before you, to be but mere illusion; and it is your sheer fallacy, to view the unreal visibles as sure realities.

49. Know your conception of the reality of the three worlds to be equally false, as the aerial castle of your imagination or the air drawn city of your fond desire. It is as the vision in your dream, or any conception of your error.

50. That this is I the subjective, and the other is the objective world, is the endless error that binds fast the mind forever. It is a gross mistake as that of the ignorant, who believe the endless sky to be bounded, and take it for blue. But the learned are released from this blunder.

CHAPTER LXXXV. RELATION OF NATURE AND SOUL.

1. Vasishtha continued:--Thus the goddess was dancing with her outstretched arms, which with their movements appeared to make a shaking forest of tall pines in the empty sky.

2. This power of the intellect, which is ignorant of herself and ever prone to action, continued thus to dance about with her decorations of various tools and instruments.

3. She was arrayed with all kinds of weapons in all her thousand arms, such as the bow and arrows, the spear and lance, the mallet and club, and the sword and all sort of missiles. She was conversant with all things whether in being or not being, and was busy at every moment of passing time.

4. She contained the world in the vibration of her mind, as airy cities consist in the power of imagination. It is she herself that is the world, as the imagination itself is the imaginary city.

5. She is the volition of Siva, as fluctuation is innate in the air; and as the air is still without its vibration. So Siva is very quiet without his will or volition.

6. The formless volition becomes the formal creation in the same manner, as the formless sky produces the wind which vibrates into sound. So does the will of Siva bring forth the world out of itself.

7. When this volitive energy of Káli, dances and sports in the void of the Divine Mind; then the world comes out of a sudden, as if it were by union of the active will with the great void of the Supreme Mind.

8. Being touched by the dark volitive power, the Supreme Soul of Siva is dissolved into water; just as the undersea fire is extinguished by its contact with the water of the sea.

9. No sooner did this power come in contact with Siva, the prime cause of all, the same power of volition, inclined and turned to assume the shape of nature, and to be converted to some physical form.

10. Then forsaking her boundless and elemental form, she took upon herself the gross and limited forms of land and hills; and then became of the form of beautiful gardens and trees.

11. She became as the formless void, and became one with the infinite voidness of Siva; just as a river with all its impetuous velocity, enters into the immensity of the sea.

12. She then became as one with Siva, by giving up her title of Sivaship; and this Siva, the female form became the same with Siva, the Purusha, who is of the form of formless void and perfect tranquility.

13. Ráma rejoined:--Tell me sage, how that sovereign goddess Siva, could obtain her quiet by her coming in contact with the supreme god Siva.

14. Vasishtha replied:--Know Ráma, the goddess Siva to be the will of the god Siva. She is styled as nature, and famed as the great Illusion of the word.

15. And this great god is said the lord of nature, and the Purusha also. He is of the form of air and is represented in the form of Siva, which is as calm and quiet as the autumnal sky.

16. The great goddess is the energy of the Intellect and its will also, and is ever active as force put in motion. She abides in the world in the manner of its nature, and wanders all about in the manner of the great delusion.
17. She ranges throughout the world, as long as she is ignorant of her lord Siva; who is ever satisfied with himself, without decay or disease, and has no beginning or end, nor a second to himself.
18. But no sooner is this goddess conscious of herself, as one and the same with the god of self-consciousness; than she is joined with her lord Siva, and becomes one with him.
19. Nature coming in contact with the spirit, forsakes her character of gross nature; and becomes one with the sole unity, as a river is joined with the ocean.
20. The river falling into the sea, is no more the river but the sea; and its water joining with sea water, becomes the same salty water.
21. So the mind that is inclined to Siva, is united with him and finds its rest therein; as the iron becomes sharpened by returning to its quarry.
22. As the shadow of a man entering into a forest, is lost amidst the shade of the wilderness; so the shades of nature, are all absorbed in the shadow of the Divine Spirit.
23. But the mind that remembers its own nature, and forgets that of the Eternal Spirit; has to return again to this world, and never attains its spiritual bliss.
24. An honest man dwells with thieves, so long as he knows them not as such. But no sooner he comes to know them as so, then he is sure to shun their company and fly from the spot.
25. So the mind dwells with unreal dualities, as long as it is ignorant to the transcendent reality. But as it becomes acquainted with the true unity, he is sure to be united with it.
26. When the ignorant mind, comes to know the supreme bliss, which attends on the state of its self-extinction or nirvána; it is ready to resort to it, as the inland stream runs to join the boundless sea.
27. So long does the mind roam bewildered, in its repeated births in the tumultuous world; as it does not find its ultimate bliss in the Supreme; unto whom it may fly like a bee to its honeycomb.
28. Who is there that would forget his spiritual knowledge, having once known its bliss; and who is there that forsakes the sweet, having had once tasted its flavor? Say Ráma, who would not run to enjoy the delicious nectar, which pacifies all our sorrows and pains, and prevents our repeated births and deaths, and puts an end to all our delusions in this darksome world?

CHAPTER LXXXVI. CONVERTIBILITY OF WORLD TO THE SUPREME SPIRIT.

1. Vasishtá added:--Hear now Ráma, how this whole world resides in the infinite void; and how the airy Rudra which rises from it, is freed from his deluded body, and finds his final rest in it.
2. As I stood looking on upon that block of stone, I saw the aerial Rudra and the two upper and nether worlds, marked over it, and remaining quiet at rest.
3. Then in a moment that airy Rudra, saw the two partitions of the earth and sky within the hollow of vacuum, with his eyeballs blazing as the globe of the sun.
4. Then in the twinkling of an eye, and with the breath of his nostrils, he drew the two partitions unto him, and threw them in the horrid abyss of his mouth.
5. Having then devoured both the divisions of the world, as if they were a morsel of bread or paste food to him; he remained alone as air, and one with the universal air or void about him.
6. He then appeared as a piece of cloud, and then to the size of a small stick, and afterwards to the size of a thumb.
7. I saw him afterwards to become transparent as a piece of glass, which at last became as minute as to melt into the air, and vanish altogether from my microscopic sight.
8. Being reduced to an atom, it disappeared at once from view; and like the autumnal cloud became invisible altogether.
9. In this manner did the two gates of heaven, wholly disappear from my sight; the wonders of which I had before long been viewing with so much concern and delight.

10. The cosmos being thus devoured as grass by the hungry deer; the firmament was quite cleared of everything. It became as transparent, calm and quiet as the serene vacuum of Brahman himself.

11. I saw there but one vast expanse of intellectual sky, without any beginning, midst or end of it; and bearing its resemblance to the dreary waste of ultimate dissolution, and a vast desert and desolation.

12. I saw also the images of things drawn upon that stone, as if they were the reflection of the things in a mirror; and then remembering the heavenly Vidyadhari and seeing all these scenes, I was lost in amazement.

13. I was amazed as a clown upon his coming to a royal city, to see that stone again far clearer than ever before.

14. This I found to be the body of goddess Kálí, in which all the worlds seemed to be inscribed as in a slab of stone. I saw these with my intellectual eyes, far better than they appear to the supernatural sight of deities.

15. I saw therein everything that there ever existed in any place, and though it seemed to be situated at a distance from me. Yet I recognized it as the very stone (Divine Intellect).

16. This stone alone is conspicuous to view, and there was nothing of the worlds it contained so clear in it. The stone remained forever in the same unchanging state, with all the worlds lying concealed in it.

17. It was stainless and clean, and as fair and clear as the evening cloud. I was struck with wonder at the sight, and then started my meditation again.

18. I looked to the other side of the stone with my contemplative eye, and found the bustle of the world lying dormant at that place.

19. I saw it full of the great variety of things, as described before; and then I turned my sight to look into another side of it.

20. I saw it abounding with the very many creations and created worlds, accompanied with their tumults and commotions as I observed before; and whatever place I thought of and sought for, I found them all in the same stone.

21. I saw the fair creation, as if it were a pattern cast upon a reflector; and felt a great pleasure to explore into the mountainous source of this stone.

22. I searched in every part of the earth, and traversed through woods and forests; until I passed through every part of the world, as it was exhibited therein.

23. I saw them in my understanding, and not with my visual organs; and saw somewhere the first born Brahma, the lord of creatures.

24. I then saw his arrangement of the starry frame, and the spheres of the sun and moon; as also the rotations of days and nights, and of the seasons and years; and I saw likewise the surface of the earth, with its population here and there.

25. I saw somewhere the level land, and the great basins of the four oceans elsewhere. I saw some places quite unpeopled and unproductive, and others abounding with Sura and Asura races.

26. Somewhere I saw the assemblage of righteous men, with their manners and conduct as those of the pure Satya Yuga; and elsewhere I saw the company of unrighteous people, following the practices and usages of the corrupt Kali Yuga.

27. I saw the forts and cities of the demons in certain places, with fierce and continuous warfares going on all along among them.

28. I saw vast mountainous tracts, without a pit or pool in them anywhere; and I saw elsewhere the unfinished creation of the lotus-born Brahmá.

29. I saw some lands where men were free from death and decay; and others with moonless nights and bare headed Sivas in them.

30. I saw the Milky Ocean unchurned, and filled with the dead bodies of gods; and the ocean horse and elephant, the Kámadhenu cow, the physician Dhanvantari and the goddess Lakshmi; together with the undersea poison and ambrosia, all lying hidden and buried therein.

31. I saw in one place the body of gods, assembled to baffle the attempts of the demons and the devices of their leader Sukra; and the great god Indra in another, entering into the womb of of Diti, the mother of demons, and destroying the unborn brood therein.

32. It was on account of the unchangeable course of nature, that the world was brilliant as ever before; unless that some things were placed out of their former order.
33. The everlasting Vedas ever retain their same force and sense, and never did they feel the shock of change, by the revolution of ages or even at the Kalpánta dissolution of the world.
34. Sometimes the demons demolished parts of the heavenly abodes of gods; and sometimes the paradise of the Nandana garden, resounded with the songs of Gandharvas and Kinnaras.
35. Sometimes an friendship was formed between the gods and demons, and I saw in this manner, the past, present, and future commotions of the world.
36. I then saw in the person of the great soul of the worlds (Paramatma), the meeting of the Pushkara and Avarta clouds together.
37. There was an assemblage of all created things, in peaceful union with one another in one place; and there was a joint collision, of the gods, and demigods and sovereigns of men, in the one and same person.
38. There was the union of the sunlight and deep darkness in the same place, without their destroying one another; and there were the dark clouds, and their flashing lightnings also in the very place.
39. There were the demons Madhu and Kaitabha, residing together in the same navel-string of Brahma; and there were the infant Brahmá and the lotus bud in the same navel of Vishnu.
40. In the ocean of the universal deluge, where Krishna floated on the leaf of the Banyan tree; there ruled the chaotic night along with him, and spread its darkness over the deep.
41. There was then but one vast void, wherein all things remained unknown and undefined, as if they lay buried and asleep, in the unconscious womb of a stony grave.
42. Nothing could be known or inferred of anything in existence, but everything seemed to be submerged in deep sleep everywhere; and the sky was filled by darkness, resembling the wingless crows and unwinged mountains of old.
43. On one side the loud sounds of thunder, were breaking down the mountains, and melting them by the fire of the flashing lightnings; and in another, the overflowing waters were sweeping away the earth into the deep.
44. In certain places there were the warfares of the demons, as those of Tripura, Vritra, Andha, and Bali, and in others there were terrible earthquakes, owing to the shaking of the furious earth supporting elephant in the regions below.
45. On one hand the earth was shaking on the thousand hoods on the infernal serpent Vásuki, which trembled with fear at the Kálpánta deluge of the world; and on the other the young Ráma killing the Rákshasas, with their leader Rávana.
46. On one side was Ráma frustrated by his adversary Rávana; and I saw these wonders, now standing upon my legs on earth, and then lifting my head above the mountain tops.
47. I saw Kálanemi invading the sky one side, where he stationed the demons, by ousting the gods from their heavenly seats.
48. In one place I found the Asuras defeated by the gods, who preserved the people from their terror; and in another the victorious son of Pandu, Arjuna, protecting the world from the oppression of Kauravas, with the aid of lord Vishnu. I saw also the slaughter of millions of men in the Mahabharata war.
49. Ráma rejoined:--Tell me sage, how I had been before in another age, and who had been these Pandavas and Kauravas too, that existed before me?
50. Vasishtha replied:--Ráma! all things are destined to revolve and return, over and over again as they had been before.
51. As a basket is filled repeatedly with grains of the same kind, or mixed sometimes, with some other sorts in it; so the very same thoughts and ideas, with their same or other associations, recur repeatedly in our minds.
52. Our ideas occur to us in the shape of their objects, as often as the waters of the sea run in their course, in the form of waves beating upon the banks; and thus our thoughts of ourselves, yourselves and others, frequently revert to our minds.
53. There never comes any thought of anything, whereof we had no previous idea in the mind; and though some of them seem to appear in a different shape, it is simply owing to

our misapprehension of them, as the same sea water seems to show the various shapes of its waves.

54. Again there is a delusion, that presents us many appearances which never come to existence; and it is this which shows us an infinite series of things, coming in and passing and disappearing like magic shows in this illusive world.

55. The same things and others also of different kinds, appear and reappear unto us in this way. Thus they move around in cycles.

56. Know all creatures, as drops of water in the ocean of the world; and are composed of the period of their existence, their respective occupations, understanding and knowledge; and accompanied by their friends and properties and other surroundings.

57. All beings are born, with everyone of these properties at their very birth. But some possess them in equal or more or less shares, in comparison with others.

58. But all beings differ in these respects, according to the different bodies in which they are born; and though some are equal to others, in many of these respects, yet they come to differ in them in course of time.

59. Being at last harassed in their different pursuits, all beings attain either to higher or lower states in their destined times; and then being shackled to the prison houses of their bodies, they have to pass through endless varieties of births in various forms. Thus the drops of living beings, have to roll about in the whirlpool of the vast ocean of worldly life, for an indefinite period of time, which nobody can gainsay or count.

CHAPTER LXXXVII. INFINITY OF THE WORLD SHOWN IN MATERIAL BODY.

1. Vasishtha continued:--Afterwards as I directed my attention to my own body for a while. I saw the undecaying and infinite spirit of God surrounding every part of my material frame.

2. Pondering deeply, I saw the world was seated within my heart, and shooting forth therein; as the grains put out their sprouts in a granary, by the help of the rainwater dropping into it.

3. I saw the formal world, with all its sentient as well as insensitive beings, rising out of the formless heart, resembling the shapeless embryo of the seed, by moisture of the ground.

4. As the beauty of the visibles appears to view, on one's coming to sense after his sleep; so it is the intellect only which gives sensation to one, who is waking or just risen from his sleep.

5. So there is conception of creation in the same soul, before its formation or bringing into action; and the forms of creations are contained in the vacuum of the heart, and in no other separate voidness whatever.

6. Ráma rejoined:--Sage, your assertion of the vacuum of the heart, made me take it in the sense of infinite space of voidness, which contains the whole creation; but please to explain to me more clearly, what you mean by your intellectual vacuum, which you say, is the source of the world.

7. Vasishtha replied:--Hear Ráma, how I thought myself once in my meditation, as the self-born Swayambhu god, in whom existed the whole, and there was nothing born but by and from him; and how I believed the unreal as real in my revelry, or as an air-built castle in my dreaming.

8. As I had been looking before, at that sight of the great Kalpa dissolution, with my aeriform spiritual body; I found and felt the other part of my person, was likewise infused with the same sensibility and consciousness.

9. As I looked at it for a while, with my spiritual part; I found it as purely aerial, and endued with a slight consciousness of itself.

10. The empty Intellect found this elastic substance, to be of such a subtle and rarefied nature, as when you see the external objects in your dream, or remember the objects of your dream upon your waking.

11. This ethereal air, having its primary powers of intellect (chit) and conscience (samvid), becomes the intellect's process of understanding and consciousness also. Then from its power of reflecting, it takes the name of reflection. Next from its knowledge of itself as air, it becomes the airy egoism, and then it takes the name of understanding (buddhi), for its knowledge of itself as plastic nature, and forgetfulness of its former spirituality. At last it becomes the mind, from its minding many things that it wills.

12. Then from, its powers of perception and sensation it becomes the five senses, to which are added their fivefold organs; upon the perversion of the nice mental perceptions to grossness.
13. As a man roused from his sound sleep, is subject to flimsy dreams; so the pure soul losing its purity upon its entrance in the gross body, is subjected to the miseries that are accompanied with it.
14. Then the infinite world; appearing at once and at the same time is said to be an act of spontaneity by some, and that of sequence of events by others.
15. I conceived the whole in the minute atom of my mind; and being myself as empty air, thought the material world, to be contained in me in the form of intelligence.
16. As it is the nature of vacuum, to give rise to the current air; so it is natural to the mind, to assign a form and figure to all its ideas, by the power of its imagination.
17. Whatever imaginary form, our imagination gives to a thing at first, there is no power in the mind to remove it anymore from it.
18. Hence I believed myself as a minute atom, although I knew my soul to be beyond all bounds; and because I had the power of thinking, I thought myself as the thinking mind, and no more.
19. Then with my subtle body of pure intelligence, I thought myself as a spark of fire; and by thinking so for a long time, I became at length of the form of a gross body.
20. I then felt a desire of seeing all what existed about me, and had the power of sight immediately supplied to my gross body.
21. In this manner I felt other desires, and had their corresponding senses and organs given to me; and I will tell you now, O race of Raghu, their names and functions and objects, as they are known amongst you.
22. The two holes of my face through which I began to see, are termed the two eyes with their function of sight; and having for their objects the visible phenomena of nature.
23. When I see that I call time, and as I see that is called its manner; the place where I see an object is simple voidness, and the duration of the sight is governed by destiny.
24. The place where I am situated, is said to be my location; and when I think or affirm anything, that I say the present time; and as long I feel the shining of my intellect, so long do I know myself as the intellectual cause of my action.
25. When I see anything, I have its perception in me; and I have my conviction also, that what I see with my two eyes, are not empty voidness, but of a substantial nature.
26. The organs where with I saw and felt the world in me, are these two eyes, the keys to the visible world. Then I felt the desire of hearing, what was going about me, and it was my own soul, which prompted this desire in me.
27. I then heard a swelling sound, as that of a loud sounding conch; and reaching to me through the air, where it is naturally carried and through which it passes.
28. The organs by which I heard the sound, are these two ears of mine. It is carried by the air to ear, and then enters the earholes with a continuous hissing.
29. I then felt in me the desire of feeling, and the organ whereby I came to it, is called the touch or skin.
30. Next I came to know the medium, whereby I had the sensation of touch in my body; and found it was the air which conveyed that sense to me.
31. As I remained sensible of the property of feeling or touch in me, I felt the desire of taste within myself, and had there upon the organ of tasting given to me.
32. Then my empty self, contracted the property of smelling, by the air of its breath. I had thereby the sense of smelling given to me, through the organs of my nostrils. Being thus furnished with all the organs of sense, I found myself to be imperfect still.
33. Being thus confined in the net of my senses, I found my sensual desire increasing fast in me.
34. The bodily sensations of sound, form, taste, touch, and smell, are all formless and untrue, and though appear to be actual and true; yet they are really false and untrue.
35. As I remained ensnared in the net of my senses, and considered myself a sensible being; I felt my egoism in me, as that with which I am now addressing to you.
36. The sense of egoism growing strong and compact, takes the name of the understanding; and this being considered and mature, comes to be designated as the mind.

37. Being possessed of my external senses, I pass for a sentient being; and having my spiritual body and soul, I pass as an intellectual being in a empty form.
38. I am more rare and empty than the air itself, and am as the empty void itself. I am devoid of all shapes and figures, and am irrepressible in my nature.
39. As I remained at that spot, with this conviction of myself; I found myself endowed with a body, and it was as I took me to be.
40. With this belief, I began to utter sounds; and these sounds were as void, as those of man, dreaming himself as flying in the air in his sleep.
41. This was the sound of a new born babe, uttering the sacred syllable Aum at first; and thence it has become the custom to pronounce this word, in the beginning of sacred hymns.
42. Then I uttered some words as those of a sleeping person, and these words are called the Vyahrites, which are now used in the Gáyatri hymn.
43. I thought that I now became as Brahmá, the author and lord of creation; and then with my mental part or mind, I thought of the creation in my imagination.
44. Finding myself so as containing the mundane system within me, I thought I was not a created being at all; because I saw the worlds in my own body, and nothing besides without it.
45. Thus the world being produced, within this mind of mine; I turned to look minutely into it, and found there was nothing in reality, except an empty void.
46. So it is with all these worlds that you see, which are mere void, and no other than your imagination of them; and there is no reality whatever, in the existence of this earth and all other things that you see.
47. The worlds appear as the waters of the mirage, before the sight and to the knowledge of our consciousness. There is nothing outside the mind, and the mind sees everything, in the pure voidness of the Divine Mind.
48. There is no water in the sandy desert, and yet the mind thinks it sees it there. So the deluded sight of our understanding, sees the baseless objects of delusion, in the burning and barren waste of infinite void.
49. Thus there is no world in reality in the Divine Spirit, and yet the erring mind of man, sees it falsely to be situated therein. It is all owing to the delusion of human understanding, which naturally leads us to groundless errors and fallacies.
50. The unreal appears, as the real extended world to the mind; in the same manner as the imaginary utopia appears before it, and as a city is seen in the dream of a sleeping man.
51. As one knows nothing of the dream of another sleeping by his side, without being able to penetrate into his mind. While the yogi sees it clearly, by his power of looking into the minds of others.
52. So does one know this world, who can penetrate into the mundane stone; where it is represented as the reflection of something in a mirror, which in reality is nothing at all.
53. And although the world appears, as an elemental substance to the naked eye; yet when it is observed in its true light, it disappears like the Lokaloka Mountain, which is hidden under ever lasting darkness.
54. He who views the creation with his spiritual body, and with his eyes of discernment, finds it full of the pure spirit of God, which comprehends and pervades throughout the whole.
55. The eye of perception, sees the extinction of the world everywhere; because they have the presence of the Divine Spirit alone before their view, and nothing that is not the spirit and therefore nothing.
56. Whatever is perceived by the clear-sighted yogi through his conclusive reasoning; that transcendent truth is hard to be seen by the triple-eyed Siva, or even by the god Indra with his thousand eyes.
57. But as I looked into the voidness of the sky, filled with its multitudes of luminous bodies; so I saw the earth full with the variety of its productions; and then I began to reflect in myself, that I was the lord of all below.
58. Then thinking myself as the master of the earth, I became joined with the earth as if it were one with myself; and having forsaken my empty intellectual body, I thought myself as the sovereign of the whole.

59. Believing myself as the support and container of this earth, I penetrated deep into its bowels; and thought all its hidden mines were parts of myself. So I took whatever it contained both below and above it to be the same with me.

60. Being thus endowed in the form of the earth, I became changed to all its forests and woods, which grew as hairs on its body. My bowels were full of jewels and gems, and my back was decorated by many a city and town.

61. I was full of villages and valleys, of hills and dales, and of infernal regions and caverns. I thought I was the great mountain chain, and connected the seas and their islands on either side.

62. The grassy vegetation was the hairy cover of my body, and the scattered hills as pimples on it; and the great mountain tops, were as the crests of my crown, or as the hundred heads of the infernal snake Sesha.

63. This earth which was freely joined by all living beings, came to be parcelled by men and at last oppressed by belligerent kings, and worsened by their lines of fighting elephants.

64. The great Himalaya, Vindhya, and Sumeru mountains, had all their tops decorated with the falling streams of Ganges and others, sparkling as their pearly necklaces.

65. The caves and forests, the seas and their shores, furnished it with beautiful scenes; and the desert and marsh lands, supplied it with clean linen garments.

66. The ancient waters of the deluge, have receded to their basins, and left the pure inland reservoirs, decorated by flowery banks, and perfumed by the scented dust of trampled flowers.

67. The earth is ploughed daily by bullocks, and sown in the dewy and cold season. It is heated by the solar heat, and moistened by rainwater.

68. The wide level land or plain, is its broad breast. The lotus lakes its eyes, the white and black clouds are its turbans, and the canopy of heaven is its dwelling.

69. The great hollow under the Lokaloka Mountain, forms its wide open mouth; and the breathing of animated nature, makes the breath of its life.

70. It is surrounded all about, and filled in its inside, by beings of various kinds. It is peopled by the Devas, Asuras, and men on the outside, and inhabited by worms and insects in its inner parts.

71. It is infested in the organic poles and cells of its body, by snakes, Asuras, and reptiles; and peopled in all its oceans and seas, with aquatic animals of various kinds.

72. It is filled in all its various parts with animal, vegetable, and mineral substances of infinite varieties; and it is plenteous with provisions for the sustenance of all sorts of beings.

CHAPTER LXXXVIII. FURTHER DESCRIPTION OF THE EARTH.

1. Vasishtha related:--Hear you men, what I conceived afterwards in my consciousness, as I had been looking in my form of the earth, and considered the rivers running in my body.

2. I saw in one place a number of women, lamenting loudly on the death of somebody; and saw also the great rejoicing of certain females, on the occasion of their festive rejoicing.

3. I saw a terrible scarcity and famine in one place, with the seizing and plunder of the people; and I saw the profusion of plenty in another, and the joy and friendliness of its people.

4. In one place I saw a great fire, burning down everything before me; and in another a great flood deluging over the land, and drowning its cities and towns, in one common ruin.

5. I saw a busy body of soldiers somewhere, plundering a city and carrying away their booty; and I observed the fierce Rakshasas and demons, bent on afflicting and oppressing the people.

6. I saw the beds of waters full with water, and running out to water and fertilize the land all around. I saw also masses of clouds issuing from mountain caverns, and tossed and carried by the winds afar and aloft in the sky.

7. I saw the outpourings of rain-water, the uprising of vegetation, and the land smiling with plenty; and I felt within myself a delight, which made the hairs on my body stand upright.

8. I saw also many places, having hills, forests and habitations of men; and also deep and dreadful dens, with wild beasts, bees in them. Here there were no footprints of human beings, who avoid those places, for fear of falling in those terrible caves.

9. Some places I saw, where warfares were waged between hostile hosts, and some others also, where the armies were sitting at ease, and in glad conversation with one another.
10. I saw some places full of forests, and others of barren deserts with tornadoes howling in them; and I saw marshy grounds, with repeated cultivations and crops in them.
11. I saw clear and swirling lakes, frequented by cranes and herons, and smiling with blooming lotuses in them; and I saw likewise barren deserts, with heaps and piles of grey dust, collected together by the blowing breezes.
12. I saw some places where the rivers were running, and rolling and gurgling in their sport; and at others, the grounds were moistened and sown, and shooting forth in buds and sprouts.
13. I saw also in many places, little insects and worms moving slowly in the ground; and appeared to me to be crying out, O sage, save us from this miserable state.
14. I saw the big Banyan tree, rooting its surrounding branches in the ground; and I saw many parasite plants growing on and about these rooted branches.
15. Huge trees were growing in some places, upon rocks and mountain tops; and these embracing one another with their branching arms, were shaking like the waves of the sea.
16. I saw the raging sun sending his drying rays, and drawing the moisture of the shady trees; and leaving them to stand with their dried trunks, and their withered and leafless branches.
17. I saw the big elephants dwelling on the summits of mountains, piercing the sturdy oaks with the strokes of their tusks, which like the bolts of Indra, broke down and felled and hurted them with hideous noise below.
18. There grew in some places, many a tender sprout, of plants, shooting forth with joy as the green blades of grass; or as the erect hairs of horripilation rising on the bodies of saints, enrapt in their reveries and sitting with their closed eyelids.
19. I saw the resorts of flies and leeches and gnats in the dirt, and of bees and black bees on the petals of lotus flowers; and I saw big elephants destroying the lotus bushes, as the ploughshare overturns the furrows of earth.
20. I saw the excess of cold, when all living beings were shrivelled and withered in their bodies; when the waters were frozen to stone, and the keen and cold blasts chilled the blood of men.
21. I have seen swarms of weak insects, to be crushed to death under the feet of men; and many diving and swimming and gliding in the waters below, and others to be born and growing therein.
22. I have seen how the water enters in the seeds, and moistens them in the rainy season; and these put forth their hairy shoots on the outside, which grow to plants in the open air.
23. I smile with the smiling lotuses, when they are slightly shaken in their beds by the gentle winds of heaven; and I parade with the gliding of rivers, to the ocean of eternity for final extinction.

CHAPTER LXXXIX. PHENOMENAL AS REPRODUCTION OF REMINISCENCE.

1. Ráma said:--Tell me sage, whether in your curiosity to observe the changes of earthly things and affairs, you saw them in their earthly shapes with your corporeal body; or saw them in their ideal forms, in the imagination of your mind?
2. Vasishtha replied:--It was in my mind, that I thought myself to have become the great earth; and all what I saw as visible, being but simple conceptions of the mind, could not possibly have a material form.
3. It is impossible for the surface of the earth to exist, without its conception in the mind. Whatever you know either as real or unreal, know them all as the work of your mind.
4. I am the pure empty Intellect, and it is that which is the essence of my soul. It is the expansion of this intellectual soul, which is called its will also.
5. It is this which becomes the mind and the creative power Brahmá, and takes the form of the world and this earth also; and this empty mind being composed of its desires, assumes to itself whatever form it likes to take.
6. It was thus that my mind stretched itself at that time, and put forth its desires in all those forms as it liked. From its habitual capacity of containing everything, it evolved itself in the shape of the wide-stretched earth.

7. Hence the sphere of the earth, is no other than the evolution of the very same mind. It is but an unintelligent counterpart of the intelligent intellect.
8. Being thus a void in itself, it continues to remain forever as such in the infinite void. But by being considered as a solid substance by the ignorant, they have altogether forgotten its intellectual nature.
9. The knowledge that this globe of earth is stable, solid, and extended, is as false as the general impression of blueness in the clear and empty firmament, and this is the effect of a deep-rooted bias in the minds of men.
10. It is clear from this argument, that there is no such thing as the stable earth. It is of the same ideal form as it was conceived in the mind, at the first creation of the world.
11. As the city is situated in a dream, and the intellect resides in voidness; so the Divine Intellect dwelt in the form of the creation in the very vacuum.
12. Know the three worlds in their intellectual light, as like the aerial palace of childish fancy and hobby; and know this earth and all visible appearances, to be the creatures of imagination.
13. The world is the copy city or reproduction of the intellectual Spirit of God, and not a different kind of production of the Divine Will. It is in fact no real or positive existence at all, although it may appear as solid and substantial to the ignorant.
14. The unreal visible world is known only to the ignorant, who are unacquainted with its real intellectual nature, and it is he only that is acquainted with its true nature, who knows well what I have been preaching to you all this long.
15. All this is the thinking of the Divine Intellect, and manifestation of the Supreme Self in itself. The visible world which appears as something other than the Supreme Soul, is inherent in the very soul.
16. As a sparkling stone exhibits of itself, the various colors of white, yellow, and others, without their being infused therein; so the Divine Intellect shows this creation in all its various aspects within its empty sphere.
17. Whereas the spirit neither does anything, nor changes its nature. Therefore this earth is neither a mental nor material production of it.
18. The empty Intellect appears as the surface of the earth. But it is of itself without any depth or breadth, and transparent in its surface.
19. It is of its own nature, that it shows itself as anything wherever it is situated; and though it is as clear as the open air, yet it appears as the earth, by its universal inherence into and permeation over all things.
20. This land and water globe, appearing as something other than the Great Intellect; appears in the very form as it is pictured in the mind, like the shapes of things appearing in our dream.
21. The world exists in the empty spirit, and the Divine Spirit being empty also, there is no difference in them. It is the ignorant soul which makes the difference. But it vanishes at once before the intelligent soul.
22. All material beings, that have been or are to be in the three past, present, and future times; are mere errors of vision, like the false appearances in our dreams, and the air-built cities of imagination.
23. The beings that are existent at present, and such as are to come into existence in the future; and the earth itself, are of the same nature of a universal fallacy, instead of the Divine Spirit pervading the whole.
24. I myself and all others that are included in this world, have the visible perceptions of all things as they are preserved in our reminiscence.
25. Know Ráma the Divine Intellect only, as the Supreme Soul and undecaying essence of all existence; and this it is that sustains the whole in its person, without forsaking its spirituality. Knowing therefore the whole world as contained in yourself, which is not different from the Supreme Soul, you shall be exempt and liberated from all.

CHAPTER LXXX. DESCRIPTION OF THE WATERY CREATION.

1. Ráma said:--Tell me Sage, what other things, you saw on the surface of the earth.

2. Vasishtha replied:--With my waking soul, I thought as it were in my sleep that I was assimilated to land, and saw many groups of lands scattered on this earth. I saw them in my mysterious vision, and then reflected them in my mind.
3. As I saw those groups of lands, lying everywhere before my intellectual vision; the outer world receded from my sight. All dualities were quite lost and hushed in my tranquil soul.
4. I saw those groups as so many spots, lying in the expanded spirit of Brahman; which was a perfect void, quite calm, and unreactive to all agitations.
5. I saw everywhere large tracts, as great and solid as the earth itself. But found them in reality to be nothing more, than the empty dreams appearing in the vacant mind.
6. Here there was no diversity nor uniformity neither, nor was there any entity or nothingness either. There was no sense of my egoism also, but all blended in an indefinite void.
7. And though I conceived myself to be something in existence; yet I perceived it had no personality of its own, and its entity depended on that of one sole Brahman, who is uncreated and ever undecaying.
8. Thus these sights being as appearances of dream, in the empty space of the intellect; it is not known how and in what form they were situated in the Divine Mind, before they were exhibited in creation.
9. Now as I saw those tracts of land in the form of so many worlds, so I saw large reservoirs of water also.
10. Then my active spirit, became as the inert element of water in many reservoirs of water; and these are called as seas and oceans, in which waves lay and played with a gurgling noise.
11. These waters are constantly gliding on, bearing upon them loads of grass and straw, and bushes of plants and shrubs and trunks of trees; which float upon them, as the bugs and leeches crawl and creep on your body.
12. These are carried by the whirling waters, like small insects and worms into the crevices of caves; and thence thrown into the womb of the whirlpools, whose depth is beyond all comparison.
13. The currents of the waters were gliding, with the leaves and fruits of trees in their mouths; while the floating creepers and branches, described the encircling necklaces about them.
14. Again the drinkable water being taken by the mouth, goes into the hearts of living beings; and produces different effects on the humours of animal bodies, according to their properties at different seasons.
15. Again it is this water which descends in the form of dews, sleeps on leafy beds in the shape of icicles, and shines under the moonbeams on all sides, all the time and without interruption.
16. It runs with irresistible course to many a lake and brook as its home. It flows in the currents of rivers, unless it is stopped by some embankment.
17. The waters of the sea like ignorant men on earth, ran up and down in search of the proper course. But failing to find the same, they tumbled and turned about in whirlpools of doubts.
18. I saw the water on the mountain-top, which though it rested on high, yet it fell owing to its restlessness in the form of a waterfall in the cataract, where it was dashed to a thousand splashes.
19. I saw the water rising from the earth in the form of vapor on high, and then mixing with the blue ocean of the blue sky, or appearing as blue sapphires among the twinkling stars of heaven.
20. I saw the waters ascending and riding on the back of the clouds, and there joining with the lightnings as their hidden consorts, shining as the blue god Vishnu, mounted on the back of the hoary serpent, Sesha.
21. I found this water both in the atomic and elementary creations, as well as in all gross bodies on earth, and I found it lying unperceived in the very grain of all things, as the omnipresent Brahman inheres in all substances.

22. This element resides in the tongue; which perceives the flavor of things from their particles, and conveys the sense to the mind. Hence I believe the feeling of taste relates to the soul and its perception, and not to the sensibility of the body.

23. I did not taste this spiritual taste, by means of the body or any of its organs. It is felt in the inner soul only, and not by the perceptions of the mind, which are misleading and therefore false and unreal.

24. There is this flavor scattered on all sides, in the taste of the seasonal fruits and flowers. I have tasted them all and left the flowers to be sucked by the bees and butterflies.

25. Again the sentient soul abides in the form of this liquid, in the bodies and limbs of all the fourteen kinds of living bodies.

26. It assumes the form of the showers of rain, and mounts on the back of the driving winds; and then it fills the whole atmosphere, with a sweet aromatic fragrance.

27. Ráma! remaining in that state of my sublimated abstraction, I perceived the particulars of the world in each individual and particular particle.

28. Remaining unknown to and unseen by anybody, I perceived the properties of all things, as I marked those of water, with this my sensible body, appearing as gross matter.

29. Thus I saw thousands of worlds, and the repeated rising and fallings, like the leaves of plantain trees.

30. Thus did this material world, appear to me in its immaterial form; as a creation of the Intellect, and presenting a pure and empty aspect.

31. The phenomena is nothing, and it is its mental perception only that we have all of this world; and this also vanishes into nothing, when we know this all to be a mere void.

CHAPTER LXXXI. IGNEOUS, LUMINOUS&BRILLIANT OBJECTS IN NATURE.

1. Vasishtha related:--I then believed myself as identicalal with light, and saw its various aspects in the luminous bodies of the sun and moon, in the planets and stars, and in fire and all shining objects.

2. This light has by its own excellence, and it becomes the light of the universe. It is as brilliant as the mighty monarch, before whose all surveying sight, the thievish darkness of night flies at a distance.

3. This light like a good prince, takes upon it the likeness of lamps, and reigns in the hearts of families and houses in a thousand shapes, to drive off the thievish night, and restore the properties of all before their sight.

4. Being glad to lighten all worlds, it makes bright the globes of the sun, moon and stars; who with their rays and beams, dispel afar the shade of night from the face of the skies.

5. It dispells the darkness, that bereaves all beings from their view of the beauties of nature, and dispenses the useful light, which brings all to the sight of the visibles.

6. It employs the axe at the root of the black tree of night, and adds a purity and price to all things. It is this that gives value to all metals and minerals, and makes them so dear to mankind.

7. It shows to view all sorts of colors, as white, red, black and others. It is light that is the cause of colors as the parent is the cause of the progeny.

8. This light is in great favor, with everyone upon this earth. Wherefore it is protected with great fondness in all houses, as they protect their children in them, by means of earthen walls.

9. I saw a slight light, even in the darkness of the hell region; and I saw it partly in the particles of dust, which compose all bodies on the surface of the earth.

10. I saw light, which is the first and best of the works of God, to be eternally present in the abodes of the celestial; and observed it as the lamp of the mansion of this world, which was the great deep of waters and darkness before.

11. Light is the mirror of the celestial gods of all the quarters of heaven. It scatters like the winds the dust of frost from before the face of night. It is the essence of the luminous bodies of the sun, moon and fire, and the cause of the red and bright color of the face of heaven.

12. It discloses the cornfields to daylight, and ripens their corn, by dispelling darkness from the face of the earth. It washes also the clear bowl of heaven, and glitters in the dewy waters upon its face.

13. It is by reason of its giving existence to, and bringing to view all things in the world, it is said to be the younger brother, of the transcendent light of Divine Intellect.
14. It is the light of the sun, which is the reviver of the lotus bed of the actions of mortals; and which is the life of living beings on earth. It is the source of our sight of the forms of all things, as the intellect is that of all our thoughts and perceptions.
15. Light decorates the face of the sky, with numberless gems of shining stars; and it is the solar light that makes the divisions of days, months, years, and seasons in the course of time, and makes them appear as the passing waves in the ocean of eternity.
16. This immense universe bears the appearance of the boundless ocean, wherein the sun and moon are revolving as the rolling waves, over the scum of this muddy earth.
17. Light is the brilliancy of gold, and the color of all metals. It is the glitter of glass and gems, the flash of lightnings, and the vigor of men in general.
18. It is moon shine in the nocturnal orb, and the glittering of glancing eyelids. It is the brightness of a smiling countenance, and the sweetness of tender and affectionate looks.
19. It gives significancy to the gestures, of the face, arms, eyes, and frownings of the eyebrows; and it adds a blush to maiden faces, from the sense of their invincibility.
20. The heat of this light, makes the mighty to spurn the world as a straw, and break the head of the enemy with a slap; and strike the heart of the lion with awe.
21. It is this heat which makes the hardy and bold combatants, engage in mutual fighting with drawn and jangling swords; and clad in armours clanking on their bodies.
22. It gives the gods their antagonism against the demons, and makes the demoniac races also antagonistic to the gods. It gives vigor to all beings, and causes the growth of the vegetable kingdom.
23. All these appeared to me as the mirage in a desert, and I saw them as apparitions in my mind. This scene of the world was situated in the womb of vacuum, and I saw these sceneries. O bright eyed Ráma, all these sceneries seem to resemble the appearances of an optical illusion to me.
24. I then saw the glorious sun above, stretching his golden rays to all the ten sides of the universe, and himself flying as the Garuda bird in the sky. I saw also this speck of the earth, resembling a country estate surrounded by the walls of its mountains.
25. The sun turned about and lent his beams to the moon, and to the undersea fire beneath the dark blue ocean; and stood himself as the great lamp of the world on the stand of the meridian, to give the light of the day.
26. I saw the moon rising as the face of the sky, with a lake of cooling and sweet nectar in it. The moonlight was appearing as the soft and sweet smile of the dark goddess of night, and as the glow of the nightly stars.
27. The moon is the comparison of all beautiful objects in the world, and is the most beloved object at night, of females, and of the blue lotus, and companion of the evening star.
28. I saw the twinkling stars similar to the clusters of flowers in the tree of the skies, and delighting the eyes and faces; and they appeared to me as flocks of butterflies, flying in the fair field of the firmament.
29. I saw many shining gems washed away by the waters, and tossed about by the waving arms of the ocean. I saw many jewels also in the hands of jewellers, and balanced by them in their scales.
30. I looked into the undersea fire lying latent in the sea, and the currents moving the silvery shrimps in the whirlpools. I saw the golden rays of the sun, shining as filaments of flowers upon the waters, and I saw also the lightnings flashing in the midst of clouds.
31. I witnessed the auspicious sacrificial fire, blazing with indescribable light; and marked its burning flame, splitting and cracking the sacred wood, with a crackling and clattering noise.
32. I saw the luster of gold and other metals and minerals, and I found also how they are reduced to ashes by the act of calcination, like learned men overpowered by the ignorant fools.
33. I observed the brightness of pearls, which gave them a place on the breasts of women in the form of necklaces; as also on the necks and chests of men and demons, and of Gandharvas and chiefs of men.

34. I saw the firefly, with which the women adorn their foreheads with bright spots; but which are trod upon on the way by ignorant passers as worthless. Hence the value of things depends on their situation and not real worth.
35. I saw the flickering lightning in the unmoving cloud, and the fickle shrimps gliding upon the waters of the calm ocean. I heard also the harsh noise of whirlpools in the quiet and unsounding sea, and marked how restlessness consorted with restive and calmness.
36. Sometimes I saw the soft petals of flowers, were used as lamps to light the bridal beds in the inner apartments.
37. Being then exhausted as the extinguished lamp, I became as dark as collyrium; and slept silently in my own cell, like a tortoise with its contracted limbs.
38. Being tired with my travel throughout the universe, at the Kalpánta end of the world; I remained fixed amidst the dark clouds of heaven, as the elephant of Indra abides there in company with his lightning.
39. At the end when the worlds were dissolved, and the waters were absorbed by the undersea fires; I kept myself dancing in the etherial space, which is devoid of its waters.
40. Sometimes I was carried on high by the burning fire, with its teeth of the sparks and its flaming arms, and its flying fumes resembling the dishevelled hairs on its head.
41. The conflagration burnt down the straw-built houses before it, and fed upon the animal bodies on its way; and consumed the eight kinds of wood, that are ordained in sacrificial rites.
42. I saw the sparks of fire, emitted by the strokes of the hammer, from the red hot iron of blacksmiths, were rising and flying about like golden brickbats, to hit the hammerer.
43. In another place I saw the whole universe, lying invisible for ages in the womb of the stony mundane egg.
44. Ráma said:--Tell me sage, how you felt yourself in that state of confinement in the stone; and whether it was a state of pleasure or pain, to you and the rest of beings?
45. Vasishtha replied:--As when a man falls into sleep with the dullness of his senses, and has yet his airy intellect fully awake in him; so was that outward insensibility filled with intellectual sensibility.
46. The great Brahman awakens the soul, when the body lies as insensible as the dull earth. So the sleeping man remaining in his lethargic state, has his internal soul full with the Divine Spirit.
47. Because the earthly or corporeal body of man, is truly a falsity and has no reality in it; it appears as visual phantom to the sight of the spectator. But in reality it is one with unchanged spirit of God.
48. Knowing this certain truth, whoever views these all as an undivided whole; sees the five elements as one essence, and the subjective and the objective as the same.
49. I then having assimilated myself to the pure spirit of Brahman, viewed all things in and as Brahman, because there is none beside Brahma, that is or can be or do anything from nothing.
50. When I viewed all these visibles as manifestation of the same Brahman, then I left myself also situated in the state of Brahman himself.
51. When on the other hand, I reflected myself as combined with the fivefold material elements; I found myself reduced to my dull nature, and was incapable of my intellectual operation of reflection, and the conception of my higher nature.
52. I thought myself as asleep, notwithstanding my power of reasoning intellect; and being thus overtaken by the conception of my sleepy insensibility, how could I think of anything otherwise; which is of a transcendental nature.
53. He whose soul is awakened by knowledge, loses the sense of his corporeal body, and raises himself to his spiritual form, by means of his purer understanding.
54. A man having his sentient and spiritual body, either in the form of a minute particle or larger size as one may wish, remains perfectly liberated from the chains of his body and his bondage in this world.
55. With his intelligent and spiritual body, a man is enabled to enter into the impenetrable heart of a hard stone, or to rise to heaven above or descend to the regions below.
56. Hence, O Ráma, I having then that intelligent and subtle body of mine, did all that I told you, with my essence of infinite understanding.

57. In my entrance into the hard stone, and my passages up and down the high heaven and the nether world, I experienced no difficulty from any side.
58. With my subtle and intelligent body, I passed everywhere, and felt everything, as I used to do with material body.
59. One going of his own accord in one direction, and wishing to go in another, he immediately finds himself even then and there, by means of his spiritual body.
60. Know this spiritual and subtle body, to be no other than your understanding only; and now you can well perceive yourself to be of that imperishable form, by means of your intelligence also.
61. Thinking one's self as the empty Intellect, abiding in the sun and all visible objects; the spiritualist comes to know the existence of his self only, and all else that is beside himself as nothing.
62. But how is it possible to view the visible world as nonexistent, to which it is answered that it appears as real as the unreal dream to the sleeping person, but vanishes into nothing upon his waking. Reliance in the nonexistent world, is as the belief of the ignorant man in falsehoods; and this reliance is confirmed by habit, although it is not relied upon by others that know the truth.
63. But this reliance is as vain as the vanity of our desires, and the falsity of our aerial castle building. All which are as false as the marks of waves, left on the sea sands; or as the marking of anything with a charcoal, which is neither lasting nor perceptible to anybody.
64. We see the woodlands, blooming with full blown flowers and blossoms. But these sights are as deluding, as the sparks of fire, presenting the appearance of a flower garden in fire works.
65. These fireworks, which are prepared with so much labour; burst all of a sudden at the slight touch of fire, and then they are blown away as soon, as the prosperity of cheats.
66. Ráma, I saw the growth of the world, to be as false and fleeting, as the appearance of light in the particles of dust. All these appearing as so many things of themselves, are in fact no other than the appearances of hills and cities, in the voidness of the mind in our dreams at sleep.

CHAPTER LXXXII. THE CURRENT AIR, AS THE UNIVERSAL SPIRIT.

1. Vasishtha continued:--Now in my curiosity to know the world, I thought myself as transformed to the form of the current air; and by degrees extended my essence, all over the infinite extent of the universe.
2. I became a breeze with a desire, to view the beauty of the lovely plants all about me; and to smell the sweetness of the fragrant blossoms of Kunda and Jasmine lotuses.
3. I carried about the coolness of the falling rains and snows and dew drops, with a view to restore freshness to the exhausted limbs of the tired and weary labourer.
4. My spirit in the form of the current winds, carried about the essences of medicinal plants and the fragrance of flowers; and carried away the loads of grass, herbs, creepers and the leaves of plants all around.
5. My spirit travelled as the gentle warm breeze, in the auspicious hours of morning and evening; to awaken and lull to sleep the lovely maids. Again it takes the tremendous shape of a tornado in storms, to break down and bear away the rocks.
6. In paradise it is covered with the reddish dust of Mandára flowers. In the mountains it is white with white frost and snows; and in hell it burns in the infernal fires.
7. In the sea it has a circular motion, with the swelling waves and revolving whirlpools; and in heaven it carries aloft and moves the clouds, both to cover and uncover the mirror of the moon hid under them.
8. In heaven it has the name of the Prabáha air, to hold aloft the starry frame; and guide the course of the starry legions and the cars of their commanding generals, the post of gods.
9. It is accounted as the younger brother of thought, owing to its great velocity. It is formless but moves over all forms; and though intangible, yet its touch is as delightful as the cooling paste of Sandalwood.
10. It is old with the white frost it bears on its head. It is youthful with spreading the fragrance of spring flowers, and it is young when it is quiet and still.

11. Here it travels at large, loaded with the fragrance of the Nandana garden; and there it moves freely carrying the perfumes of the grove of the Gandharva Chitraratha, to tired persons and worn out lovers.
12. Though fatigued with its work of raising and moving the constant waves of the cooling and purifying stream of Ganges; yet it is ever alert to lull the work of others, being quite forgetful of its own weariness.
13. It gently touches its brides of spring plants, bending down under the load of their full blown flowers; which are ever shaking their leafy hands, and flitting eyes of fluttering bees, to resist its touch.
14. The fleeting air buried its weariness in its soft bed of clouds; after drinking dew drops flowing from the disc of the moon; and being fanned by the cooling breath of lotuses.
15. Like the swiftest steed of Indra, he carries the powder of all flowers to him in heaven; and becomes a companion with Indra's elephant, who is giddy with the fragrance of his ichor.
16. Then blew the winds, with the soft breath of the shepherd's horns; and drove away the clouds like cattle, and blasted the showering raindrops; that served to set down the dust of the earth.
17. It is perfumed with the fragrance of flowers flying in the air, and is the birth brother of all sounds which proceed from the womb of vacuum. It runs in the blood and humours, within the veins and arteries of bodies; and is the mover of the limbs of persons.
18. It dwells within the hearts of human bodies as their life, and is the sole and only cause of all their vital functions. It is ever on its wing, and being omnipresent throughout the world, it is acquainted with the secrets of all the works of Brahmá.
19. It is the plunderer of the rich treasure of scents, and the supporter of etherial cities. It is the destroyer of heat and darkness as the moon, and this air is the Milky Ocean, that produces the fair and cooling moon.
20. It forms the islands; and is the preserver of the machine of animal bodies, by means of its conducting the vital airs.
21. It is ever present before us, and yet invisible in itself, like an imaginary palace; or as oil in the pods of palm trees, or chains on the legs of infuriated elephants.
22. It blows away in a moment, all the mountains at the end of the world. It marks the waves with their whirls, and collects the sands of rivers.
23. It is false in appearance, as water in a cloud of smoke, or a whirlpool in it. It is as invisible as the streams above the firmament, and the lotuses growing in the lakes of the blue etherial sky.
24. It is covered with bits of rotten grass, in its form of the gusts of wind. It opens the lotus blossoms by its gentle breeze, and showers down the rains in its form of sounding blasts.
25. Its body is as a wind instrument at home, and as an elephant in the forest of the sky. It is a friend to the dust of the earth, and a wooer of flowers in woods and gardens.
26. It is ever busy in its several acts, of solidification and drying, of upholding and moving, and of cooling the body and carrying the perfumes; and is constantly employed in these sixfold functions to the end of the world.
27. It is as fleet as light, and skillful in extracting juices as the absorbent heat; and is ever employed in the acts of contraction and expansion of the limbs of bodies, at the will of everybody.
28. It passes unobstructed through the avenues of every part of the city of the body; and by its circulation in the heart, and distribution of the bile and chyle through blood vessels, it preserves the functions of life.
29. It is expert in repairing the losses, of the great citadel of the living body; by removing its excrements and replacing its gastric juices, and the formation of its blood and fat, and the flesh, bones, and skin.
30. I looked through every particle of the body, by means of the circulating air; as I viewed every part of the universe by means of the encompassing air; and it is by means of my vital airs, that I conduct this body of mine.
31. The winds carry innumerable particles on their back, as if they were so many worlds in the air. While in fact there is nothing carried by them, when there is nothing but an utter negative voidness everywhere.

32. I viewed all bodies including those of the gods, as those of Hari and Brahmá, and the Gandharvas and Vidyádhara; and I saw the bright sun and moon, of fire and Indra and others.
33. I saw the seas and oceans, the islands and mountains, stretching as far as the visible horizon. I saw also the other worlds, and the natures and actions of their inhabitants.
34. I saw the heaven and earth and the infernal regions also, and marked their peoples and their lives and deaths likewise.
35. So I saw various kinds of beings, composed of the five elements; and traversed in the form of air, throughout all parts of the universe, as a bee enters the petals of a lotus flower.
36. In my aerial form, I passed through the bodies of all corporeal beings, which are composed of earth, water, air, and fire. I sucked the juice of all animal bodies, and drank the moisture of trees drawn by their roots.
37. I passed over all cold and solid bodies, and the liquid paste of Sandalwood. I rested in the cool lunar disc, and lulled myself on beds of snows and ice.
38. I have tasted the sweets of all seasonal fruits and flowers in the tree gardens of every part of this earth. I have drunk my fill in the flower-cups of spring; and left the shelters and leavings for the honey drink of bees.
39. Then I rolled on the high and soft beds of clouds, which are spread out in the wide fields of the firmament; and I slept on soft and downy wings of clouds, as in a place bedded by heaps of butter.
40. I reposed on the petals of flowers, and on the green leaves of trees; and rested on the soft bodies of heavenly nymphs, without any lust on my part.
41. I played with the blossoms of lilies and lotuses, in their beds and bushes; and I joined with the cackling geese and swans in their pleasure lakes.
42. I moved with the course of streams, and with the rippling waters of lakes and channels; and I carried the globe of the earth on my back, and carried about me all her mountains, as hairs upon my body.
43. The wide extending hills and mountains, the lengthening streams falling from them, together with all the seas and oceans, are all as pictures represented in the mirror of my body.
44. All the terrestrials and celestials, that live and move at large upon my body; appear to be moving and flying about me as lice and flies.
45. It is by my favor, that the sun receives the various colors with which he shines; and which he diffuses to the leaves of trees, in the different colors of red and black, of white, yellow and green.
46. The earth is situated with the seven seas, surrounding the seven great continents; as so many wristlets are encircled about the wrists of men.
47. I was delighted at the flight of the celestial Vidyadhari maidens also, as I see with gladness myself within.
48. The earth with its rivers of pure water and its solid hills and rocks, were as the veins and blood, and flesh and bones of my body.
49. I saw innumerable elephantine clouds, and countless suns and moons in the starry frame on the sky; as I see the flights of gnats and flies in the vacuum of my mind.
50. In my minute form of the intellect, I held, O Ráma, the earth with its footstools of the nether regions upon my head.
51. I remained in my sole empty and spiritual state, in all places and things at all times, and as the free agent of myself; and yet without my connection with anything whatsoever.
52. In this state of my spirituality, I had the knowledge of both the intellectual and material worlds; and of all finite and infinite, visible and invisible and formal as well as formless, things.
53. I saw in my own spirit, a thousand worlds and mountains and seas; and they appeared as carved statues and engravings in the empty tablet of my mind.
54. I carried in my spiritual body, many occult and visible worlds; and they showed themselves as clearly to my inmost soul, as if they were the reflections of real objects in a mirror.

55. So I perceived the four elemental bodies of earth and air, and of fire and water, in my empty soul; in the same manner as we see the delusive objects of our dream in the voidness of our intellect.

56. I saw also in that state of my trance, innumerable worlds rising before me in each particle of matter; as it appeared to fly before me in the hollow space of vacuum.

57. I saw a world in every atom, which was flying in empty air; just as we see the many creations of our dreams, and the many creatures in those dreams.

58. I myself have become the globe of the earth, and the clusters of islands as their pervading spirit; though my spirit never comes in contact with anything at all.

59. With my earthly body, I suck the rainwater and the waters of the seas; in order to supply the moisture of the moisture of trees, on account of their producing the juicy fruits, for the food of living beings.

60. At the time of my coming to pure understanding, and the clairvoyance of my intellectual sight; I find the millions of worlds and all worldly things, disappearing from my view and all uniting in one sole unity.

61. This is a miracle of the intellect, and it strikes with wonder in ourselves; that the miracles of the inner mind, manifest themselves as external sights before our eyes.

62. I felt it painful to think of the existence of nothing anywhere. But I found out the truth, that there is nothing in reality except one spiritual substance, which displays all these wonders in itself.

63. There is but one Universal Soul, which is the ever undecaying cause of all; and produces and lives throughout the whole. And as my soul was awakened to knowledge, I saw this whole in the soul of Brahman.

64. Being awakened to the knowledge of the Universal Soul, as the all and everywhere, omnipresent and all supporting; I became insensible of all objects, and was myself lost in the all subjective unity.

65. It is in the empty wide vastness of the pure Divine Spirit, that the continuous creations appear to rise in the intellect. But it is the extinction of these, which extinguishes the burning flame of worldliness in the mind, and extends the knowledge of all these ideal particulars, into that of one infinite and ever existent entity.

CHAPTER LXXXIII. ADVENT OF SIDDHA IN AERIAL ABODE OF VASISHTHA

1. Vasishtha continued:--As my mind was turned from the sight of phenomena, and employed in the meditation of the only one; I found myself to be suddenly transported to my holy cell in the air.

2. There I lost the sight of my own body, and knew not where I was seated. When all of a sudden the sacred person of a Siddha aerial saint, appeared in view, to be seated before me.

3. He sat in his mood of deep meditation, and was entranced in his thought of the Supreme Spirit. His appearance was as bright as the sun, and his person was as shining as the flaming fire.

4. He sat quiet and steadily in his lotus posture; and remained absorbed in meditation, having no idea of his body, nor any thought of anything in his mind.

5. His body was besmeared with ashes, and his head was carried erect upon his shoulders. He sat quiet and very much at ease, with his bright countenance and in a stable posture.

6. The palms of both his hands were lifted up, and were set open below his navel; and their brightness caused his lotus petal heart to be as full-blown, as the sunbeam expands the lotuses in lakes.

7. His eyelids were closed, and his eyesight was as weak, as to view all the visibles in one light of whiteness, and they seemed to be as sleepy, as the closing petals of the lotus at the close of the day.

8. His mind was as calm in all its thoughts, as the sides of the horizon in their stillness; and his soul was as unperturbed, as the serene sky freed from a storm.

9. I who did not see my own person, could yet plainly perceive that of the saint thus placed before me; and then I reflected in my mind, with the clear-sightedness of my discernment.

10. I find this great and perfect Siddha of saint in this solitary part of the firmament; and I believe him to be as absorbed in his meditation, as I am at my ease in this lonely spot.

11. It is very likely that this saint, being earnest in his desire of deep meditation, and finding this retired hut of mine most favorable to it, has called here of his own accord.

12. He thought I had cast off my mortal body, and could not perceive by his deep attention that I had returned to it. So he threw away my dead body as he thought it, and made his residence in that hut of mine.

13. Seeing thus the loss of my body here, I thought of going back to my own abode (Saptarshi mandalam) and as I was attempting to proceed thereto, I renounced my attachment to my lone hut.

14. This hut was dilapidated also in time, and there remained an empty void only instead of it; and the saint that had taken my place therein, lost his stay also for want of the hut, and fell downward in his meditative mood.

15. Thus that lonely hut was lost to me, together with the loss of my fond desire for it, just as a visionary and imaginary city, vanishes with the dream and desire, which presented it to our view.

16. The meditative saint then fell down from it, as the rain falls down from the cloud; and as a spot of cloud is blown away to the winds in empty air, like the disc of the moon traversing in the sky.

17. He fell as a heavenly spirit falls to earth, after fruition of the reward of his meritorious acts; and as a tree falls head-long being uprooted from the ground, so he fell down upon the earth.

18. So when wishing for stability of our dwelling, with the continuance of our lives; we see all of a sudden the termination of both, as it happened to the falling Siddha.

19. Seeing the falling Siddha, I felt a kind concern for him; and in the flight of my mind, came down from heaven in my spiritual form, to that spot on earth where he had fallen.

20. He fell on the wings of the current air, which conveyed him whirling as in a whirlwind, beyond the limits of the seven continents and their seven fold oceans, to a place known as the land of gold and the paradise of the gods.

21. He fell from the sky in his very lotus posture as he had been sitting there before; and sat with his head and upper part of the body erect, owing to the upward motion of the prána and apána breaths that were inhaled by him.

22. Though hurled from such height, and carried to such distance; yet he did not wake from the mental inactivity of his samádhi. But fell down insensible as a stone, and as lightly as a bale of cotton.

23. I was then much concerned for his sake, and from my great anxiety to waken him. I roared aloud like a cloud from my place in the sky, and showered a flood of rain-water also upon him.

24. I went on throwing hail stones, and flashing as lightnings in order to waken him; and I succeeded to bring him to sense, as the clouds rouse the peacock in the rainy season.

25. His body flushed and his eyes opened, as a blooming blossom and full blown flowers; and the drizzling rains enlivened his soul, as the driving rain, gives the lotuses of lakes to bloom.

26. Finding him awake, and seated in my presence, I cast my calm look upon him; and asked him very politely, about the prosperity of his spiritual concerns.

27. I said, tell me, O great sage, who you are, and where is your abode, and what do you do here; and how is it that you are so insensible of your state, notwithstanding your fall from so great a distance?

28. Being addressed by me in this manner, he looked steadfastly upon me, and then remembering his visit at mine, he replied to me in a voice, as sweet as that of the Chátaka-swallow to the loud sounding clouds.

29. The sagely Siddha said:--you sage, shall have to wait awhile until I can recollect myself and my former state; and then I will relate to you the latter incidents of my life.

30. So saying he fell to the recollection of his past incidents, and then having got them in his remembrance, he related the particulars to me without any reserve, and as if they were the occurrence of his present day.

31. He then spoke to me in a voice, as soft and cooling as the Sandal paste and moonbeams; and the words were as blameless and well spoken, as they were pleasing to my ears and reactivating of my soul.

32. The Siddha said:--I now come to know you sage, and greet you with reverence; and beg you to pardon my intrusion upon you, as it is the nature of the good to forgive the faults of others.
33. Know me, O sage, to have long enjoyed the sweets of the gardens of the gods in the form of a butterfly; as a bee sucks the honey of lotus-flowers in the lake.
34. I fluttered over a running stream, and found it swelling with sounding waves at pleasure; and then seeing it whirling with its horrid whirlpools, I began to reflect with sorrow in my mind.
35. Such is the sight of the troubles in this ocean of the world, which overwhelms me quite in sorrow and grief; and I have become like a thirsty and grieving swallow, that wails aloud at a lack of rainwater.
36. I find my chief delight to consist in intelligence, and perceive no pleasure in worldly enjoyments. Therefore I must rely only in my intellectual speculations, and abide without any anxiety, in the unclouded sphere of my spiritual bliss.
37. I see there is no real pleasure here, but what is derived from our sensations of the sensible objects. I find no lasting delight in these, that I should depend on them.
38. All this is either the voidness of the intellect, or representations of the intellect itself. When then should I be deluded with these false appearances, as a madman or one of a deluded mind is apt to do.
39. The sensibles are causes of our insensibility as poison, and women are deluders of men and provokers of their passions. All sweets are but bitter, and all pleasures are only a sort of pleasing pain.
40. And this body which is subject to sickness and decay, with its mind as fickle as a shrimp fish, is hourly watched upon by relentless death, as the old crane lurks after the gliding fish for his prey.
41. The frail body being subject to instant extinction, is like a bubble of water in the ocean of eternity. It resembles also the flame of a lamp, which is put out in a moment, while it burns brightly before us.
42. What is the life anymore than a stream of water, running between its two shores of birth and death; flowing on with the currents of passing joys and griefs, swelling with the waves of incidents, and whirling with the whirlpools of dangers and difficulties.
43. It is muddied with the pleasures of youth, and whitened with the hoary froths of old age; and emits but casually a few bursting bubbles of joy and gladness, which are afloat for and fleeting in a moment.
44. It runs with the rapid torrent of custom, sounding with the harsh noise of current choices. It is overcast by the roaring clouds of envy and anger, and overflows the earth in its liquid form.
45. The word stream of life, is as pleasing to hear and pleasant to the ear, as the term stream of water is soothing to the soul. But its waters are ever boiling with the heat of the triple sorrows, and abounding with whirlpools of illusion and greed, that carry us up and down for ever more.
46. The course of the world is as that of the waters of a river, which carries away the present things on its back, and brings with its current, what was unforeseen and unexpected before. It is thus full with these events.
47. All that was present before us, is lost to and carried away from us, and it is in vain to regret at their loss; and whatever was never thought of before, comes to pass upon us. But what reliance can there be in anyone of them?
48. All the rivers on earth, have their waters continually passing away, and filling them by turns from their sources. But the water of life from the river of the body, being once gone, is never supplied to it from any source.
49. The changes of fortune, are constantly turning like a potter's wheel, over the destinies of people, and are involving some person or other every moment, in this ocean of the world.
50. A thousand thieves and enemies of our estate, are constantly wandering about to rob us of our properties, and nothing helps whether we sleep or wake to ward them off.

51. The particles of our lives, are wasting and falling off every moment; and yet it is a wonder that, nobody is aware of the loss of the days of his life, as long as he has but a little while to live.
52. The present day is reckoned as ours, but it is as soon passed as the past ones: and thus ignorant of the flight of days, nobody knows the loss of the duration of his life, until he comes to meet with his death.
53. We have lived long to eat and drink, and to move about from place to place, and to travel in foreign lands and woods. We have felt and seen all sorts of happiness and sorrow. Say what more is there that we can expect to have for our share?
54. Having well known the pain and pleasure of grief and joy, and experienced their changes and the reverses of fortune, I am fully impressed with the idea of the transitoriness of all things, and therefore kept away from seeking anything.
55. I have enjoyed all enjoyments, and seen their transitoriness everywhere; and yet I found no satisfaction with or distaste to anything, nor felt my cool renunciation for them anywhere.
56. I wandered on the tops of high hills, and travelled in the airy regions on the summits of the Meru mountains. I travelled to the cities of many a ruler of men, but met with nothing of any real good to me anywhere.
57. I saw the same woody trees, the same kind of earthly cities, and the same sort of fleshy animal bodies everywhere. I found them all frail and transitory, and full of pain and misery as never to be liked.
58. I saw that no riches nor friends, no relatives nor enjoyments of life, were able to preserve anyone from the clutches of death.
59. Man passes away as soon, as the rain-water glides down the mountain glades; and is carried away by the hand of death as quickly, as a heap of hollow ashes is blown away by the wind.
60. No enjoyment is desirable to me, nor has the attraction of prosperity any charm for me; when I find my life to be as transient, as the transitory glance from the sidelong look of an loving woman.
61. How and where and whose help shall we seek, when O sage we see a hundred evils and imminent death hanging every day over our heads?
62. Our lives are as frail and falling leaves, upon the withered woods of our bodies; and the moisture which they used to derive from them, is soon dried up and exhausted at the end.
63. I passed my life in vain desires and expectations, and derived nothing from that, that is of any intrinsic good or profit to me.
64. My delusion is at last removed from me, and I see it useless to carry the burden of my body here any longer. I find it better to place no reliance in it, than lower ourselves by our dependence to it.
65. All prosperity is but adversity, owing to its transitory and illusive nature. Therefore the wise accounting it as such, place no reliance on the vanities of this world.
66. Men are sometimes led by the directions of the scriptures, and at other by their prohibitions also; as the movables are carried up and by the rising and falling waters.
67. The poisonous air of worldliness, contaminates the sweet scent of reason in the mind of man; and makes it harmful to the person, as the caterpillar in the bosom of the bud, corrodes the future flowers.
68. The vanities of the world, are as usually taken for realities, as all other unrealities in nature are commonly taken for actualities.
69. Men are moving about with their bodies upon earth, with as much haste as the rivers are running to the seas. Thus the great mass of mankind here, are seen to be in pursuit of the sensible objects of their desire.
70. The desires of our hearts run to their objects with as much speed as the arrows fly from the archer's bow. But they never return to their seat in the heart or bowstring, as our ungrateful friends that forsake us in our adversity.
71. Our friends are our enemies, as the blasts of wind that blow us away with their breath. All our relations are our bonds and chains, and our riches are but causes of our poverty.
72. Our pleasures are causes of our pains, and prosperity the source of adversity. All enjoyments are sufferings, and all fondness tends at last to distaste and dislike.

73. All prosperity and adversity, tend only to our temporary joy and misery; and our life is but a prelude to our extinction. All these are the display of our unavoidable delusion.
74. As time glides along on any man, showing him the various sights of joy and misery; the poor creature lives only to see the loss of his friends, and to complain at his hapless and helpless longevity.
75. The enjoyment of pleasures, is as playing with the fangs of a deadly serpent. They kill you no sooner than you touch them, and they disappear from your sight, whenever you look after them.
76. The life is spent without any attempt, to attain that perfect state, which is obtained without any pain or struggle; while it is employed every day in hardships of acquiring the perishable triflings.
77. Men who are bound to their desire of carnal enjoyment, are exposed to shame and the insults of the rich every moment; and are as wild elephants, tied with strong chains at their feet.
78. Our fortunes and favorites, are not only as frail and fickle, as the transitory waves and bubbles; but they are as deadly as the fangs of a snake. Who is there so silly enough, as to take his rest under the shadow of the hood of enraged serpent?
79. Granting the objects of desire to be pleasing, and the gifts of prosperity to be very charming; still what are they and this life also anymore, than the fickle glances of a mistress' eyes.
80. Those who enjoy the pleasures of the present time with so much pleasure; must come to feel them quite tasteless at the end, and fall into the hell-pit at last.
81. I take no delight in riches, which are worshipped by the vulgar only; which are ever subject to disputes, earned with labour, kept with great care, and are yet as unstable as the winged winds in air.
82. Fortune which is so favorable for a while, turns to misfortune in a moment. She is very charming to her possessor. But is as fickle in her nature, as the fleeting flash of lightning.
83. Riches like flatterers are very flattering at first and as long as they last. But they are as fleeting as those deceitful cheats, mock at us upon their loss.
84. The blessings of health, wealth and youth, are as impermanent as the fleeting shadow of autumnal clouds; and the enjoyments of sensual pleasures, are destructive at the end.
85. Say who has remained the same even among the great, to the end of his journey in this world? The lives of men are as fleeting, as the trickling dew drops at the end of the leaves of trees.
86. Our bodies are decaying in time, and our hairs are turning grey with age, and the teeth are falling off. Thus all things are worn out in the world, except our desires, which know no decrease or decay.
87. The carnal enjoyments like wild beasts, come to decay in the forest of the body. But the poison plant of our desire which grows in it, is ever on its increase.
88. Our boyhood passes as quickly as our infancy, and our youth passes as soon as our boyish days. Here there is an equal impermanence, to be seen in both the comparison and the object compared with.
89. Life melts away as quickly, as the water flows out of the hold of our palms; and like the current of a river, it never returns to its receptacle.
90. The body also passes away as hurriedly, as a hurricane sweeps in the air; and it vanishes even before our sight of it, like a wave or cloud, or as fast as the flame of a lamp.
91. I have found unpleasantness in what I thought to be very pleasant, and found the unsteadiness of what I believed to be steady. I have known the unreality of what I took to be real, and hence have I become distrustful and disgustful of the world.
92. The ease and rest that attend on the soul, upon the cool indifference of the mind; are never to be obtained in any enjoyment, that the upper or nether worlds, can ever afford to anybody.
93. I find the pleasurable objects of my senses, are still alluring me to their trap, as a fruit and flower entices the foolish bee to fall upon them.
94. Now after the lapse of a long time, I am quite released from my selfish egoism; and my mind has become indifferent to the desire of future rewards and heavenly bliss.

95. I have long found my rest in my solitary bliss of voidness, and have come here as yourself, and met with this etherial cell.

96. I came to learn afterwards that this cell belonged to you. But I never thought that you shall ever return to it.

97. I saw there a lifeless body, and thought it to be the frame of a Siddha saint, who having left his mortal body, has become extinct in his nirvána.

98. This sage, is my narrative as I have related to you; and am seated here as I am, and you can do unto me as you may like.

99. Until a Siddha sees all things in his mind, and considers them well in his clear judgment, he is incapable of seeing the past, present, and future in his clairvoyance, even though he be as perfect as the nature of the lotus-born Brahmá himself.

CHAPTER LXXXIV. A PISÁCHA, & UNITY OF WORLD WITH BRAHMA.

1. Vasishtha continued:--Now as we were at a spot of great extent; and as bright as the golden sphere of heaven, I spoke to the Siddha by way of friendship.

2. I said, it is true sage, what you said, that it is the want of due attention; which prevents our comprehensive knowledge of the present, past, and future. But it is a defect not only of yours and mine, but of the minds of all mankind in general.

3. I say so from my right knowledge of the defects and fallibility of human nature. Or else sage, you would not have to fall from your aerial seat. But pardon me, I am equally fallible also.

4. Rise therefore from this place, and let us repair to aerial abode of the Siddhas, where we were seated before; because one's own seat is the most pleasant to man, and self-perfection is the best of all perfections.

5. So saying they both got up, and rose as high as the stars of heaven; and both directed their course in the same way, as an air traveler, or a stone flung into the air.

6. We then took leave of each other with mutual salutations; and each went to the respective place which was desirable to either of us.

7. I have now related to you fully the whole of this story, whereby you may know, O Ráma, the wonderful occurrences that happens to us in this ever changeable world.

8. Ráma said:--Tell me sage, how and with what form of body, you did travel about the regions of the Siddhas, when your mortal frame was reduced to dust?

9. Vasishtha replied:--Ah! I remember it, and will tell you the particulars, how I wandered throughout these worldly abodes, until I arrived at the city of the Lokapála deities, and joined with the hosts of Siddhas, traversing in the regions of midway sky.

10. I travelled in the regions of Indra, without being seen by anybody there; because I was then passing in my spiritual body, ever since I had lost my material framework.

11. I had then become, O Ráma, of an aerial form, in which there was neither a receptacle nor recipient, beside the nature of empty and intellectual soul.

12. I was then neither the subject or object of perception of persons like yourself, who dwell on sensible objects alone. Nor did I make any reckoning of the distance of space or succession of time.

13. The soul is busy with the thinking principle of the mind, apart from all material objects composed of earth etc.; and is as the meditative mind or ideal man, that meddles with no material substance.

14. It is not pressed nor confined by material things. But is always busy with its reflections; and it deals with beings in the same manner, as men in sleep do with the objects of their dream.

15. Know Ráma, this doctrine of reasoning intellect by the simile of dreaming, to be quite irrefutable, although it is refuted by others.

16. As the sleeping man thinks himself to be walking and acting in his dream, without such actions of his being perceived by others; so I thought that I walked before and saw the aerial beings without their seeing me.

17. I saw all other terrestrial bodies lying manifest before me. But nobody could observe me that was hid from their sight in my spiritual form.

18. Ráma asked:--Sage, if you were invisible to the gods, owing to your bodiless or empty form; how then could you be seen by the Siddha in the Kanaka land, or see others without having eyes of your own?

19. Vasishtha replied:--We spiritual beings view all things by means of our inner knowledge of them; as other people behold the things they are desirous to see, and nothing what they had not any desire for.
20. All men though possessed of pure souls, do yet forget their spiritual nature, by their being too deeply engaged in worldly affairs and unspiritual matters.
21. As I had then wished that this Siddha person could have a sight of me; so it was according to the wish of mine, that I was observed by him; because every man obtains what he earnestly desires.
22. Men being negligent in their purposes, become unsuccessful in their desires. But this person being strong to his purpose, and never swerving from his pursuit, succeeded in gaining his desired object.
23. But when two persons are engaged in the same pursuit, or one of them is opposed to the views of the other; the attempt of the stronger effort is crowned with success, and that of the weaker effort meets with its failure.
24. Then I travelled through aerial regions of the Lokapála regents of the sky, and passing by the celestial city of the Siddhas in my spiritual body; I saw these people with manners quite different from my former habits.
25. I then began to observe their strange manners in the etherial space, and being unseen myself by anyone there, I saw distinctly everybody there, and their mode of life and dealings with amazement.
26. I called them aloud, but they neither heard nor gave heed to my voice; and they appeared to me as empty phantoms as the images of our dreams and visions.
27. I tried to lay hold on some of them, but none could be grasped by my hands; and they evaded my touch, as the ideal images of the human mind.
28. Thus Ráma, I remained as a demoniac Pisácha, in the abode of the holy gods; and thought myself to be transformed to a Pisácha spirit in the open air.
29. Ráma said:--Tell me sage, what kind of beings are Pisáchas in this world, and what are their natures and forms, and what are their states and occupations also?
30. Vasishtha replied:--I will tell you, Ráma, what sort of beings the Pisáchas are in this world; because it is rude on the part of a teacher, not to answer the questions of the audience.
31. The Pisáchas are a sort of aerial beings, with subtle bodies of theirs. They have their hands and feet and other members of the body as yourself, and see all things as you do.
32. They sometimes assume the form of a shadow to terrify people, and at others enter into their minds in an aerial form, in order to mislead them to error and wicked purposes.
33. They kill persons, eat their flesh, and suck up the blood of weak bodied people. They lay a siege about the mind, and destroy the vitals and internal organs and the strength and lives of men.
34. Some of them are of aerial forms, and some of the form of frost, others as imaginary men, as seen in our dreams with airy forms of their bodies.
35. Some of them are of the forms of clouds, and others of the nature of winds, some carry illusory bodies. But all of them are possessed of the mind and understanding.
36. They are not of tangible forms to be laid hold by us, or to lay hold on anyone else. They are mere empty airy bodies, yet conscious of their own existence.
37. They are susceptible of feeling the pain and pleasure, occasioned by heat and cold. But they are incapable of the actions of eating, drinking, holding, and supporting anything with their spiritual bodies.
38. They are possessed of desire, envy, fear, anger, and greed, and are liable to delusion and illusion also; and are capable of subjection by means of the spell of mantras, charm of drugs, and of other rites and practices.
39. It is likewise possible for one at some time or other, to see and secure some one of them by means of incantations, captivating exorcisms, amulets, and spirit chanting invocations.
40. They are all the progeny of the fallen gods, and therefore some of them carry the forms of gods also. While some are of human forms, and others are as serpents and snakes in their appearance.

41. Some are similar to the forms of dogs and jackals, and some are found to inhabit in villages and woods; and there are many that reside in rivers, mud and mire and hell pits.
42. I have thus told you, all about the forms and residences and doings of Pisáchas. Hear me now relate to you concerning the origin and birth of these beings.
43. Know that there exists forever, an omnipotent power of its own nature; which is the unintelligible Intelligence itself, and known as Brahman the great.
44. Know this as the living soul, which being condensed becomes ego, and it is the condensation of egoism which makes the mind.
45. This Divine Mind is styled Brahma, which is the empty form of the Divine Will; which is the unsubstantial origin of this unreal world, which is as formless as the hollow mind.
46. So the mind exists as Brahma, whose form is that of the formless vacuum. It is the form of a person seen in our dream, which is an entity without its reality or formal body.
47. It was devoid of any earthly material or elemental form, and existed in an immaterial and spiritual form only. For how is it possible for the volitive principle, to have a material body existing in empty air?
48. Ráma, as you see the aerial city of your imagination in your mind, so does the mind of Brahmá imagine itself as the Virinchi or creator of the world.
49. Whatever one sees in his imagination, he considers it as true for the time; and whatever is the nature and capacity of any being, he knows all others to be of the same sort with himself.
50. Whatever the empty soul sees in its empty sphere, the same it knows as true, as the spirit of Brahma and the mind of Brahmá, exhibit this ideal world for reality.
51. Thus the contemplation of the present spectacle of the world, as ever existent of itself at all times; strengthens the belief of its reality, as that protracted and romantic dream.
52. So the long meditation of Brahma, in his spiritual form of the creative power; presented to him the ideas of multitudes of worlds, and varieties of creations, of which he became the creator.
53. The ideal then being perfected grew compact, and took a tangible form; which was afterwards called the world, with all the many varieties of which it is composed.
54. This Brahmá, the creative mind, was the same with Brahman the Supreme Soul; and these two are ever identical with the uncreated soul and body of the universe.
55. These two (Divine Spirit Brahman and mind Brahma), are always one and the same being, as the sky and its voidness; and they ever abide together in unity, as the wind and its vacillation.
56. The Divine Spirit views the phenomenal world, as a phantom and nothing real; just as you see the unreality of a figure of your imagination as real and substantial.
57. This Brahma then displayed himself under the name of Viráj, in the form of a material body, consisting of the fivefold elements of earth, water etc., as the five solid and liquid parts of his person.
58. As this triple nature (soul, mind, and material frame) of the deity, is no more than the variation of his will, so it represented itself as the one or other, in its thought only, and not in reality.
59. Brahmá himself is empty intellect, and his will consists in the voidness of the same. Therefore the production and destruction of the world, resembles the rise and fall of figures in the dreaming state of the human mind.
60. As the Divine Mind of Brahmá is a reality, so its parts or contents are real also; and its acts or productions of the sun, moon, and stars, as well as their rays, the Marichis are real also.
61. Thus the existence of the world and all its contents, is called the dominion of the mind; which is only an unsupported vacuum, like the voidness of the supportless sky on high.
62. As a city seen in dream is insubstantial, and a hill formed in imagination is a mere void; so both Brahma and his world are as the transparent firmament, and having no shape or substance of them.
63. So the world is, but a reflection of the Divine Intellect. It is ever existent and undecaying, and the belief of the beginning, middle, and end of creation, is as false as the sight of the ends and midspot of skies.

64. Say Ráma, whether you find any gross substance, to grow in the empty space of the mind of yours or mine or any other person. If you find no such thing there, how can you suppose it to exist in the emptiness of the Divine Intellect, and in the voidness of the universe?

65. Then tell me why and whence the feelings and passions, such as anger and affection, hate and fear, take their rise? All which are of no good to anybody, but rather harmful to many.

66. In truth I tell you that these are not created things, and yet they seem to rise and fall of themselves, like our wrong notions of the production and destruction of the world. These are but eternal ideas, and equally eternal with the eternal mind of God.

67. The vast extent of infinite void, is full with the clear water of Divine Intellect. But this being soiled by our imaginary conceits, produces the dirt of false realities.

68. The boundless space of the Divine Intellect, is filled with the empty spirit of God; which being the primary productive seed of all, has produced these multitudes of worlds, scattered about and rolling as stones in the air.

69. There is really no field nor any seed, which is sown there in reality. Nor is there anything which is ever grown or produced therein. But whatever there is, is existent for ever the same.

70. Now among the scattered seeds of souls, there were some that grew mature, and put forth in the forms of gods; and those that were of a bright appearance, became as intelligences and saints.

71. Those that were half mature, became as human beings and Nága races; and such as were put forth themselves in the forms of insects, worms and vegetables.

72. Those seeds which are bloated and choked, and become fruitless at the end; these produce the wicked Pisáchas, which are bodiless bodies of empty and aerial forms.

73. It is not that Virinchi or Brahma, made them so of his own accord or will. But they became so according to the desire which they created in themselves in their prior existence.

74. All existent beings are as unsubstantial, as the unsubstantiality of the Intellect in which they exist; and they have all their spiritual bodies, which are quite apart from the material forms in which you behold them.

75. It is by your long habit, that you have contracted the knowledge of their materiality; as it has become habitual with us to think ourselves as waking in our dreaming state.

76. It is in the same manner that all living bodies, are accustomed to think of their corporeality; and to live content with their frail and base earthly forms, as the Pisáchas are habituated to pass gladly in their ugly forms.

77. Some men look upon others and know them, as the village people know and deal with their fellow villagers as with themselves. But they resemble the people abiding together as seen in a dream.

78. Again some meet with many men, as in a city constructed in dream. But are quite unacquainted with one another, owing to their distant abodes and different nationalities.

79. In this manner, there are many races of object beings of whom we are utterly ignorant; and such are the Pisáchas, Kumbhandas, Pretas, Yakshas, and others.

80. As the waters upon earth, are collected in the lowlands only; so do the Pisáchas and demons dwell in dark places alone.

81. Should a dark Pisáchá dwell in bright midday light, upon a sunny shore or open space; it darkens that spot with the gloominess of its appearance.

82. The sun even is not able to dispel that darkness. Nor can anyone find out the place, where the dark demon makes his abode on account of its delusiveness to evade human sight.

83. As the globes of the sun and moon, and the furnace of burning fire, appear bright before our eyes; so on the contrary the abode of the Pisáchas, is ever hidden by impenetrable darkness, which no light can pierce.

84. The Pisáchas are naturally of a wonderful nature, that vanish like sparks of fire in daylight; and become relighted in the dark.

85. Now Ráma, I have fully related to you about the origin and nature of the Pisáchá race in the course of this discourse; and then as I had become as one of them, in the regions of the regents of the celestials.

CHAPTER LXXXV. DESCRIPTION OF THE PERSON OF VASISHTHA.

1. Vasishtha continued:--I then having my etherial intellectual body, which was quite free from the composition of the five elements; travelled about in the air in the manner of a Pisácha ghost; seeing all and seen by none.
2. I was not perceived by the sun and moon, nor by the gods Hari, Hara, Indra, and others; and was quite invisible to the Siddhas, Gandharvas, Kinnaras, and Apsaras of heaven.
3. I was astonished to think as any honest person, who is a stranger at the house of another; why the residents of the place did not perceive me, though I advanced towards them and called them to me.
4. I then thought in myself that, as these etherial beings are seekers of truth like ourselves; it is right they should observe me among them in their etherial abode.
5. They then began to look upon me standing before them, and felt astonished at my unthought appearance, as the spectators are startled at the sudden sight of a juggler's trick or some magic show.
6. Then I managed myself as I should in the house of the gods. I sat quiet in their presence, and addressed and approached them without any fear.
7. Those who saw me standing at the compound at first, and were unacquainted with the particulars of who I was, thought me a mere earthly being, and known as Vasishtha by name.
8. When I was in sunlight by the celestials in heaven, they took me for the enlightened Vasishtha, who is well known in the world.
9. As I was seen afloat in the air by the aerial Siddhas, they called me by the name of the aerial Vasishtha.
10. And as I was observed by the holy sages to rise from amidst the waters of the deep; they called me the watery Vasishtha, from my birth in the water.
11. Henceforth I came to be renowned under different names, by all these sets of beings. Some calling me the earthly Vasishtha, and others naming me the luminous, the aerial, and so forth according to their own kind.
12. Then in course of time, my spiritual body assumed a material form, which sprang from within me and of my own will.
13. That spiritual body and this material form of mine, were equally aerial and invisible, because it was in my intellectual mind only, that I perceived the one as well as the other.
14. Thus is my soul the pure intellect, appearing sometimes as vacuum, and at others shining as the clear sky. It is transcendent spirit and without any form, and takes this form for your benefit.
15. The liberated living soul is as free as empty spirit of Brahman, although it may deal with others in its corporeal body. So also the liberated bodiless soul, remains as free as the great Brahman himself.
16. As for myself I could not attain to Brahmahood, though I practiced the rules for obtaining my liberation; and being unable to attain a better state, I have become the sage Vasishtha as you see before you.
17. Yet I look upon this world in the same light of incorporeality, as the sage sees the figure of person in his dream, when it appears to him to have a material form, though it is a formless nonentity in reality.
18. In this manner do the self born god Brahmá and others, and the whole creation at large, present themselves as visions to my view, without their having any entity in reality.
19. Here I am the self same empty and aerial Vasishtha, and appearing as an imaginary shape before you. I am though habituated to believe myself over grown, as you are accustomed to think of the density of the world.
20. All these are but empty essences of the self-born Brahmá, and as that deity is no other than the Divine Mind, so is this world is no more than a production of that mind.
21. The appearance of myself, yourself, and others, together with that of the whole world, proceeding from our ignorance; is like the apparitions of empty ghosts before deluded children, and appearing as solid realities to your sight.
22. Being aware of this truth, it is possible for you to grow wise in course of time; and then this delusion of yours is sure to disappear, as our worldly bonds are cut off with the renunciation of our desires and affections.

23. Our knowledge of the density and reality of the world, is dispelled by true wisdom; in the same manner as our desire of a dream of gem, is dispelled upon our waking.
24. The sight of the phenomena vanishes at once from our view, as we arrive to the knowledge of noumena in time; as our desire of deriving water from a river in the mirage, disappears in our knowledge of the falsity of the view.
25. The reading of this Vasistha Maharámayana work, is sure to produce the knowledge of self-liberation in its reader, even during his lifetime in this world.
26. The man whose mind is addicted to worldly desires, and who thinks its vanities as his real good, leads a life to misery only like those of insects and worms, and is unfit to be born as a human being, notwithstanding all his knowledge of this world and all his holy devotion.
27. The liberated man while he lives, considers the enjoyments of his life, to be no enjoyment at all. But the ignorant person values his temporary enjoyments only, instead of his everlasting bliss.
28. By reading this Maharámayana, there arises in the mind a coldness, resembling a frost falling on spiritual knowledge.
29. Liberation is the cold indifference of the mind, and our bondage consists in the passions of our minds and hearts. Yet the human race is quite opposed to the former, and employs diligence in the acquisition of their temporal welfare only in their foolishness, and to the astonishment of the wise.
30. Here all men are subject to their senses, and addicted to the increase of wealth and family, to the injury of one another. Yet it is possible for them to be happy and wise, if they will but reflect well into the true sense of spiritual scriptures.
31. Válmiki says:--After the sage had said these words, the assembly broke with the setting sun and mutual salutations, to perform their evening devotion. They made their ablutions as the sun sank down into the deep, and again went back to the court with the rising sun at the end of the night.

CHAPTER LXXXVI. ESTABLISHMENT OF IMMORTALITY.

1. Vasishtha resumed:--O intelligent Ráma! I have now related to you at length the narrative of the stone, which shows you plainly how all these created things, are situated in the voidness of the Divine Intellect.
2. And that there exists nothing whatever, at anytime or place or in the air; except the one undivided intellect of God, which is situated in itself, as the salt and water are mixed up together.
3. Know Brahman as the Intellect itself, which presents many imaginary shows of itself in the dream, which are inseparable from itself.
4. God being the Universal Spirit, and the creation full of manifestations, it is not inconsistent to the nature of the universal and immutable soul, to contain the endless varieties of manifestations in the infinite voidness of the Divine Intellect, without any change in itself.
5. There is no self born creative power as Brahmá, nor its creation of the world; which is but a production of the dreaming intellect, and is situated in our consciousness, as the sights of dreams are imprinted in the memory.
6. As the city seen in your dream, is situated intellectually in yourself; so the entire universe is situated in the Divine Intellect, ever since its creation to its annihilation.
7. As there is no difference between gold and the gold mountain of Meru, and between the dreamed city and the mind; so there is no difference whatever, between the intellect and its creation.
8. There is the intellect only which exists, and not the world of its creations; as the mind is existent without the gold mountain of its dream.
9. As the mind shows itself, in the form of the formless mountain in its dream; so the formless Brahman, manifests itself as the formal world, which is nothing in reality.
10. The Intellect is all this vacuum, which is uncreated, unbounded and endless; and which is neither produced nor destroyed in thousands of the great Makákalpa ages.
11. This intellectual vacuum is the living soul and Lord of all. It is the undecaying ego and embraces all the three worlds in itself.

12. The living body becomes a lifeless carcass, without this aeriform intellect. It is neither broken nor burnt with the fragile and burning body. Nor is there any place to intercept the empty intellect there from.
13. Therefore there is nothing that dies, and nothing that ever comes to being. The intellect being the only being in existence, the world is but a manifestation of itself to the mind.
14. The intellect alone is the embodied and living soul, and should it ever be supposed to die; then the son would be thought to die also by the death of the father, because the one is but a reproduction of the other.
15. Again the death of one living soul, would involve the wholesale death of all living creatures; and then the earth would be void of all its population.
16. Therefore, O Ráma, the sole intellectual soul of nobody, has ever died anywhere up to this time. Nor was there ever any country devoid of a living soul in it.
17. Knowing hence that I am one with the Eternal Soul, and the body and its senses are nothing of mine own. I know not how I or anyone else, can ever die at anytime.
18. He who knows himself to be the purely intellectual soul, and yet ignores it and thinks in himself to be dying as a mortal being; is truly the destroyer of his soul, and casts himself into a sea of troubles and misery.
19. If I am the intellectual soul, undecaying and everlasting, and as transparent as the open air; say then what is life or death to me, and what means my happiness or misery in any state?
20. Being the empty and intelligent soul, I have no concern with my body; and anyone who being conscious of it, forgets to believe himself as such, is truly a destroyer of his soul.
21. The foolish man who has lost his consciousness, of being the purely empty soul; is considered a living dead body by the wise.
22. The knowledge that I am the intelligent soul, and the bodily senses are not essential to me; is what leads me to attain to the state of pure spirituality, which neither death nor misery can deprive me of.
23. He who remains firm, with his reliance in the pure intellectual soul; is never assailed by disasters, but remains to sorrows, as a block of stone to a flight of arrows.
24. Those who forget their spiritual nature, and place their trust in the body; resemble those foolish people, who forsake the gold to lay hold on ashes.
25. The belief that I am the body, its strength and its perceptions, falsifies my faith in these and destroys my reliance in the spirit. But my trust in the spirit, confirms my faith in that by removing my belief in these.
26. The belief that I am the pure empty intellect, and quite free from birth and death; is sure to dispel all the illusions of feelings and passions and affections far away from me.
27. Those who neglect the sight of the empty intellect, and view their bodies in the light of the spirit, deserve the name of corporeal beasts, and are receptacles of bodily desires and passions only.
28. He who knows himself to be unbrakable and unburnable, and as the solid and impenetrable stone in his intellect, and not in his unreal body; cares little for his death.
29. O the delusion! that spreads over the sight of clear-sighted sages; who fear for their total annihilation at the loss of their bodies.
30. When we are firmly settled in our belief, of the indestructible nature of our empty intellect; we are led to regard the fire and thunder of the last day of destruction, in the light of a shower of flowers over our heads.
31. That I am the imperishable intellect itself, and nothing that is of a perishable nature; therefore the wailing of a man and his friends at the point of death, appears as a ridiculous comedy to the wise.
32. That I am my inner intelligence, and not the outer body or its sensations, is a belief which serves as an cure, against the poison of all griefs and sorrows.
33. That I am the empty intelligence, and can never have my annihilation; and that the world is full of intelligence, is a sober truth which can never admit any doubt.
34. Should you suppose yourselves, as any other thing beside the intelligence; then tell me, you fools, why do you talk of the soul in vain, and what do you mean by the same?.

35. Should the intelligent soul be liable to death, then it is dead with the dying people every day. Tell me then how you live and are not already dead, with the departed souls of others?

36. Therefore the intelligent soul, does neither die nor come to life at anytime. It is a false idea of the mind only to think itself to be living and dying, though it never dies.

37. As the intellect thinks in itself, it beholds the same within itself, So it goes on thinking in its habitual mode, and is never destroyed of itself in its essence.

38. It sees the world in itself, and is likewise conscious of its freedom. It knows all what is pleasurable or painful, without changing itself from its unalterable nature at anytime or place.

39. By the knowledge of its embodiment, it is liable to delusions. But by knowledge of its true nature, it becomes acquainted with its own freedom.

40. There, is nothing whatever, that is produced or destroyed at anytime or place. But everything is contained in the sole and self-existent intellect, and is displayed in its clear and empty sphere.

41. There is nothing, that is either real or unreal in the world. But everything is taken in the same light, as it is displayed unto one by the intellect.

42. Whatever the intelligent soul thinks in itself in this world, it retains the ideas of the same in the mind. Everything is judged by one's consciousness of it. As the same thing is thought as poison by one, what is believed to be nectar by another.

CHAPTER LXXXVII. RARITY AND RETIREDNESS OF RELIGIOUS RECLUSES.

1. Vasishtha continued:--The world which is but a vision of the Supreme Soul, and situated in the voidness of the Divine Mind, appears in our consciousness, as the idea of Brahman.

2. The delusion of the visionary world, being too tangible to our view, has kept the Supreme Spirit quite out of our sight; as the spirit of the wine is kept hidden in the liquor, though it can never be lost.

3. The unreal phenomena being discarded as delusion, and the real noumena being incomprehensible; and the absence of any positive existence in reality, has necessitated our belief in the endless void and voidness.

4. That the embodied Intellect, called the soul, is the supreme cause; and the world proceeds from the unknown principle, known as the principal source. The truth of this view of the creation, rests wholly on the opinion of the philosopher Kapila.

5. That the visible world is the form of the all pervasive spirit of God, is the belief of the Vedantists; and this opinion of theirs regarding the formal world and its inherent principle, depends solely on the conception of these philosophers.

6. That the world is a collection of particles, is the position of the Positive and Atomic philosophers of the Nyáya system; and all these doctrines are relied upon and maintained, by the best belief of every party.

7. Both the present and future worlds, are as they are seen and thought to be is the belief of some. While the spiritualist looks upon it neither in the light of an entity nor nonentity either.

8. Others acknowledge the outer world only, and nothing besides which is beyond their eyesight; and these Charvaka atheists, do not assert even for the existence of the intelligent soul, which is within their bodies.

9. There are others, who seeing the constant changes and fluctuations of things with the flight of time, attribute omnipotence to it, and have become concerned with time, with a belief of the vanishing away of the world.

10. The belief of the foreigners, regarding the resurrection, of the soul from the grave, which is built on the analogy of the sparrow flying away from under its covering lid; has gained a firm ground in the minds of men in these countries, and is never doubted by any.

11. The tolerant sage looks alike and takes in equal light all apparent differences. Since they know that all these varieties in the world, are but manifestations of the one all pervading and unchanging soul.

12. As it is the nature of the world, to go on in its course; so it is natural with the wise, to entertain these various opinions regarding the same. The truth however is quite mysterious, and hard to be found by inquiry. But it is certain that there is an all creative power, that is guided by intelligence and design in all its works.

13. That there is one creator of all, is the truth arrived at by all godly men and truthful minds. Whoever is certain of this truth, is sure to arrive at it without any obstruction.
14. That this world exists and the future one also, is the firm belief of the faithful; and that their sacred ablutions and oblations, to that end never go for nothing; such assurance on their part, is sure to lead them to the success of their object.
15. An infinite voidness is reality, is the conclusion arrived at by the Buddhist. But there is nothing to be gained by this inquiry, nor any good to be derived from a void nothingness.
16. It is the Divine Intelligence which is sought by all, as they seek an invaluable gem or the Kalpa tree of life; and this fills our inward soul, with the fullness of the Divine Spirit.
17. The Lord is neither voidness nor non-voidness. Nor a nonentity either as it is maintained by others. He is omnipotent, and this omnipotence does not abide in him, nor is it without him, but is the same himself.
18. Therefore let everyone rely in his own belief, until he arrives to the true and spiritual knowledge of God. By doing so he will obtain the reward of his faith, and therefore he must refrain from his fickleness.
19. Therefore consult with the learned, and judge with them about the right course. Then accept and follow what is best and correct, and reject all what proves to be otherwise.
20. A man becomes wise by knowledge of scriptures, as also by practicing the conduct of the good; as also by associating with the wise and good, wherever such persons may be found upon inquiry.
21. He who serves and attends upon the preachers of sacred scriptures, and on practicers of good and moral conduct; is also deemed a wise man, and his company also is to be resorted to by the wise.
22. All living beings, are naturally impelled towards whatever tends to their real good. As it is the nature of water to seek its own level. Therefore men should choose the company of the good for their best good.
23. Men are carried away as straws, by the waves in the eventful ocean of the world; and their days are passing away as rapidly, as the dew drops are falling off from the blades of grass.
24. Ráma rejoined:--Tell me sage, who are those far seeing persons, who sensing at first this world to be full of weeds and thorns, come at last by their right judgment, to rest in the state of indescribable bliss?
25. Vasishtha replied:--It is the wording of the scripture, that there are some such persons among all classes of beings, whose presence sheds a luster, as bright as that of the broad and shining daylight.
26. Beside them there are others, who are quite ignorant of truth, and are tossed about and whirled up and down like straws, by the whirling waters of the dangerous whirlpool of ignorance, in the dark and dismal ocean of this world.
27. These are drowned in their enjoyments, and lost to the bliss of their souls; and are ever burning in the flames of worldly cares. Such are some among the gods, who are burning on high, like as the mountain trees are inflamed by the wild fire.
28. The proud demigods were vanquished by the hostile gods, and were cast down into the abyss by Náráyana; as big elephants into the pit, with the ichor of their giddiness.
29. The Gandharva songsters, show no sign of right reason in them. But being giddy with the wine of melody, they fall into the hands of death, as the silly stags are caught in the snare.
30. The Vidyádharas are mad with their knowledge; and do not hold in esteem the esoteric and grand science of divinity for their liberation.
31. The Yakshas who are impregnable themselves, are ever apt to injure all others on earth; and they exercise their harmful powers, chiefly upon the helpless infants, old men, and weak and infirm persons.
32. There are again the huge and elephant like Rákshasas, who have been repeatedly destroyed by Vishnu, and will be utterly eradicated by you, as a herd of sheep by a powerful lion.
33. The Pisácha cannibals are always in quest of human prey, and devour their bodies as the burning fire consumes the oblations. They are therefore in utter darkness of spiritual knowledge.

34. The Nága race that dwell underneath the ground, resemble the stalks of lotuses drowned under the water, or as the roots of trees buried under the earth; and therefore they are quite insensible of truth.
35. The Asura race dwelling in underground cells, are as worms and insects, grovelling in dark under the ground, and are utterly ignorant of any knowledge or discrimination.
36. And what must we say of foolish mankind, who like the poor ants, are moving busily by night and day, in search of a morsel of bread.
37. All living bodies are running up and down in vain expectations; and the are insensibly gliding over them, as upon drunken men indulging in bad desires, vices, and actions.
38. The knowledge of pure truth, never enters into the mind of men; as the dust flying over the surface of water never sinks in its
39. The holy vows of men are blown away, by the blasts of their pride and vanity; as the husks of rice are blown off, by the wind of the threshing mill.
40. Other people that are without true knowledge, are like the yoginis and Shudras, are addicted to the carnalities of their eating and drinking; and to rolllike insects in stink and stench and mud and mire.
41. Among the gods, only Yama, Surya, Chandra, Indra, Rudras, Varuna, and Váyu, are said to live liberated forever; and so are Brahma, Hari, Brihaspati, and Sukra.
42. Among the Patriarchs, Daksha, Kasyapa, and others, are said to be living liberated; and among the seven sages, Nárada, Sanaka, and the goddess born Kumara are liberated forever.
43. Among the Danava demons, there were some that had their emancipation also; and these were Hiranyaksha, Bali, Prahlada, and Sambara, together with Maya, Vritra, Andha, Namuchi, Kesi, Mura, and others.
44. Among Rákshasas, Vibhisana, Prahasta, and Indrajit are held as liberated; and so are Sesha, Takshaka, Karkotaka and some others among the Nágas serpent race.
45. The liberated are entitled to dwell in the abodes of Brahma and Vishnu, and in the heaven of Indra; and there are some the ancestral spirits of the Pitris, Siddhas, and Sádhyas, that are reckoned as liberated also.
46. Among the human race also, there are some that are liberated in their lifetime; as the few princes, saints, and Brahmanas, whose names are preserved to us in the sacred records.
47. There are living beings in multitudes, on all sides of us in this earth. But there are very few among them that are enlightened with true knowledge in them. There are unnumbered trees and forests growing all around us, and bearing their fruits and flowers and foliage to no end. But there is scarcely a desire yielding Kalpa tree to be found among them.

CHAPTER LXXXVIII. PRAISE OF GOOD SOCIETY.

1. Vasishtha continued:--Those among the judicious and wise, that are indifferent to and unconcerned with the world, and given up to the divinity, and resting in his state of supreme bliss; have all their desires and delusions stopped, and their enemies lessened in this world.
2. He is neither gladdened nor irritated at anything, nor engages in any matter, nor employs himself in the accumulation of earthly effects. He does not annoy anybody, nor is he annoyed by anyone.
3. He does not bother his head about theism or atheism, nor torment his body with religious austerities. He is agreeable and sweet in his behavior, and is pleasing and gentle in his conversation.
4. His company gladdens the hearts of all, as the moonlight delights the minds of men. He is prudent in all affairs, and the best judge in all matters.
5. He is without any anxiety in his conduct, and is polite and friendly to all. He manages patiently all his outward business, but is quite cool in his inward mind.
6. He is learned in the scriptures, and takes a delight in their exposition. He knows all people and both past and present; and knows also what is good and bad for any, and is content with whatever comes to pass on him.
7. The wise act according to the established custom of good people, and refrain from what is opposed to it. They gladden all men with there free advice, as the warm breeze entertains them with the freely given scents of flowers; and they afford a ready reception and table to the needy.

8. They treat with respect the needy that come to their doors; just as the blooming lotus entertains the bee, that resorts to the same; and they attract the heart of people, by their endeavours, to save them from their sins.
9. They are as cold as any cooling thing, or like the clouds in the rainy season; and as quiet as rocks, and capable of removing the disasters of people, by their meritorious acts.
10. They have the power to prevent the impending dangers of men, as the mountains keep the earth from falling at the earthquake. They support the failing spirit of men in their calamitous circumstances, and congratulate with them in their prosperity.
11. Their countenances are as pleasant as the fair face of the moon, and they are as well wishers of men, as their loving consorts. Their fame fills the world as flowers of spring in order to produce the fruits for the general good.
12. Holy men are as the spring season, and their voice as the notes of Kokilas, delighting all mankind; and their minds are as profound oceans, undisturbed by the turbulent waves and whirlpools of passions and thoughts of other people.
13. They pacify the troubled minds of others, by their wise counsels, as the cold weather calms the turbulent waters and seas, and puts to rest their noisy waves.
14. They resemble the robust rocks on the seashore, withstanding the force of the dashing surges of worldly troubles and afflictions; which overwhelm and bewilder the minds of mankind.
15. These saintly men are resorted to by good people only, at the times of their utmost danger and distress. These and the like are the signs, whereby these good hearted people, are distinguished from others.
16. Let the weary traveller rely for his rest in his maker alone, in his tiresome journey through this world; which resembles the rough sea, filled with huge whales and serpents.
17. There is no other means for getting over this hazardous ocean, without the company of the good, which like a sturdy vessel safely carries him across. There is no reasoning required to prove it so, but it must be so.
18. Therefore do not remain as a dull bear in the den, to worry over your sorrows in vain. But seek refuge in the wise man who possesses anyone of these virtues for your remedy, by leaving all other concerns.
19. Mind not his fault but respect his merit, and learn to discern the good and bad qualities of men from your youth with all diligence.
20. First of all and by all means improve your understanding, by the company of the good and careful study of the scriptures; and serve all good people without minding their faults.
21. Shun the society of men, who are conspicuous for some great and incorrigible crime. Otherwise it will change the sweet composure of your mind, to bitterness and disturbance.
22. This I know from my observation, of the righteous turning to unrighteousness. This is the greatest of all evils, when the honest turn to be dishonest.
23. This change and falling off of good men, from their moral righteousness, have been seen in many places and at different times. Wherefore it is necessary to choose the company of the good only, for one's safety in this and salvation in the next world.
24. Therefore no one should live far away from the society of the good and great; who are ever to be regarded with respect and esteem; because the company of the good though slightly sought, is sure to purify the newcomer with the flying fragrance of their virtues.

CHAPTER LXXXIX. ESOTERIC OR SPIRITUAL KNOWLEDGE.

1. Ráma rejoined:--Truly we have a great many means, for relieving our pains. Such as our reason, the precepts of the scriptures, the advice of our friends and the society of the wise and good; beside the applications of mantras and medicines, the giving of charities, performances of religious austerities, going to pilgrimages and resorting to holy places.
2. But tell me what is the state of the brute creation such as of the worms and insects, birds and flies, and the other creeping, crawling and bending animals; whether they are not alike susceptible with ourselves to pain and pleasure, and what means they have to remedy their pains and evils?
3. Vasishtha replied:--All creatures whether animals or vegetables, are destined to partake of the particular enjoyments, which are allotted to their respective shares; and are ever tending towards that end.

4. All living beings from the noble and great to the mean and minute, have their appetites and desires like ourselves. But the difference consists in their lesser or greater proportion in us and themselves.
5. As the great Virát-like big bodies are moved by their passions and feelings, so also the little puny tribes of insects, are fed by their self love to pursue their own ends.
6. Behold the supportless fowls of the firmament, flying and falling in the air, are quite content with wandering in empty voidness, without seeking a place for their rest.
7. Look at the constant endeavours of the little ant, in search of its food and hoarding its store like ourselves, for the future provision of our families, and never resting content for a moment.
8. There the little mollusks, as minute as atoms of dust, and yet as quick in quest of its food, as when the swift eagle is in pursuit of its prey, in the etherial sphere.
9. As the world passes with us in the thoughts of ourselves, our egoism and mine of this and that; so it goes on with every creature, in its selfish thoughts and cares for its own kind.
10. The lives of filthy worms are spent like ours, in their struggle and anxious care for food and provisions, at all places and times of their duration in the world.
11. The vegetable creation is somewhat more awakened, in their state of existence, than mineral productions, which continue as dead and dormant forever. But the worms and insects, are as awakened from their dormancy as men, in order to remain restless forever.
12. Their lives are as miserable as ours, upon this earth of sin and pain, and their death is as desirable as ours, in order to set us free from misery after a short-lived pain.
13. As a man sold and transported to a foreign country, sees all things with wonder that are not his own; so it is with the brute animals, to see all strange things in this earth.
14. All animals find everything on earth, to be either as painful or pleasant to them, as they are to us also. But they have not the ability like us, to distinguish what is good for them from whatever is harmful to them.
15. Brute animals are dragged by their bridles and nose-strings, as men who are sold as slaves to labour in distant lands, have to bear with all sorts of pains and privation, without being able to communicate or complain of them to anybody.
16. The trees and plants and their germs, are liable to similar pains and troubles like us, when our thin-skinned bodies are annoyed by stormy weather, or assailed by gnats and bugs, during the time of our sleep.
17. And as we mortals on earth, have our knowledge of things, and the wisdom of forsaking a famine stricken place for our welfare elsewhere; so it is with the animals and birds, to migrate from lands of scarcity to those of plenty.
18. The delightful is equally delectable to all, and the god Indra as well as a worm, are alike inclined towards what is pleasurable to them; and this tendency to pleasure proceeds from their own choice. This freedom of choice is not denied to any but is irresistible in all, and he who knows his free will, is altogether free and liberated.
19. The pleasure and pain, arising from the passions and feelings, and from enjoyments in life; and torments of diseases and death, are alike to all living beings.
20. Except the knowledge of things, and that of past and future events, as also of the arts of life; all the various kinds of animals, are endowed with all other animal faculties and inclinations like those of mankind.
21. The drowsy vegetable kingdom, and the dormant mountain and other insensible natures; are fully sensible in themselves, of a empty intellectual power whereon they exist.
22. But there are some that deny the sensibility of an intellectual spirit, in the dormant and fixed bodies of tree and mountains; and allow the consciousness of the empty intellect, but in a very slight degree, in moving animals and in the majority of the living and ignorant part of mankind.
23. The dense state of mountains and the sleepy nature of the vegetable creation, being devoid of the knowledge of a dualism have no sense of the existence of the world, except that of a nonentity or mere voidness.
24. The knowledge of the entity of the world, is accompanied with utter ignorance of its nature or agnosticism. For when we know not ourselves or the subjective, how is it possible for us to know the objective world?

25. The world is situated as ever, in its state of dumb sluggishness, like a dull block of wood or stone. It is without its beginning and end, and without an opening in it, and is as the dreaming wakefulness of a sleeping man.
26. The world exists in the same state, as it did before its creation; and it will continue to go on forever even as now; because eternity is always the same both before and after.
27. It is neither the subjective nor objective, nor the full nor vacuum. Nor is it a mute substance nor anything whatever.
28. Remain thou as you are, and let me remain as I am; and being freed from pleasure or pain in our state of voidness, we find nothing existent nor nonexistent herein.
29. Say why you forsake your state of absolute nothingness, and what you get in your imaginary city of this world? It is all calm and quiet without, as your empty Intellect is serene and clear within you.
30. It is the want of right knowledge, that causes our error of the world. But no sooner do we come to detect this false knowledge of ours, than this error flies away from us.
31. The world being known as a dream, and having no reality in it, it is as vain to place any reliance therein, as to place one's affections on the son of a barren woman, or confide in such a one.
32. When the dream of the world is known to be a mere dream or false, even at the time of dreaming it in sleep; what faith or confidence can be relied on it, on one's coming to know its nothingness upon his waking?
33. What is known in the waking state, could not be otherwise in sleep. Whatever is known in the later hour of coming to its knowledge, the same must have been its previous state also.
34. There are the three times of present, past, and future, and our knowledge of these, proceeds from our ignorance of endless duration; which is the only real tranquil and universal substratum of all.
35. As the breaking of waves, by the dashing of waves against one another, does no harm to the waters of the sea; so the destruction of one body by another, does no injury to the inward soul, which is ever impregnable and also indestructible.
36. It is the empty Intellect within us, that gives rise to the false conception of our bodies. Wherefore the loss of the body or its false conception, does not affect our intellect and ourselves neither.
37. The waking soul sees the world, situated in the voidness of Intellect, as it were in its sleep; and this of creation in the mind being devoid of materiality, is very much like a dream.
38. The ideas of material things, are produced in the beginning of creation, from their previous impressions left in the intellect; and the world being but a dream or work of imagination; it is an error of the brain to take it for a reality.
39. The traces of prior dreams and reminiscences, being preserved in the memory or mind; the same things appear and reappear in it, and represent their aerial shapes as substantial figures.
40. This error has taken possession of the mind, in the same manner as the untrue is taken for truth. While the transcendent and clear truth of the omniform soul is rejected as untrue.
41. In reality there is the Divine Intellect only, that has existed forever. This being the most certain truth that Brahman is all in all, the doctrine of reminiscence and forgetfulness goes to nothing.
42. It is sheer ignorance, which is devoid of this spiritual knowledge, and views things in their physical light only; and in this lies the true knowledge, which breaks open the door of ignorance.
43. There remains nothing at last, after expulsion of the error of materiality; except the pure spirit of God, who is both the viewer and the view, or the subjective and objective in himself.
44. As the reflection of anything falling on a mirror, shows the figure of that thing within itself; so the world shines of itself in the voidness of the Divine Intellect, and with the reflection of anything else, being ever cast upon it.

45. As the reflection of a thing, exhibits itself in its manifestation, though nobody was to look at it; so the world is shown in the Divine Intellect, though the same is invisible to everyone.

46. Whatever is found as true, both by reason and proof, the same must be the certain truth. All else is mere semblance of it; and not being actual can never be true.

47. And though the knowledge of the material world, is proved to be false and untrue, yet it is found to mislead us, as the act of sleep walking does in our sleep and dreaming state.

48. It is the luster of the Divine Luminary, that casts its reflection into the Intellect, and displays the intellectual sphere supremely bright. Tell me therefore what are we and this spectacle of the world, anymore than a rehash or a print of that archetype.

49. If there is a rebirth of ourselves after our death, then what is it that is lost to us; and should there be no rebirth of us after death, then there is a perfect tranquility of our souls, by our utter extinction, and emancipation from the pains of life and death. Or if we have our liberation by the light of philosophy, then there is nothing here, that lends to our sorrow in any state whatsoever.

50. The ignorant man alone knows the state of the ignorant, wherein the wise are quite ignorant; as the fishes alone know the perilous state of the deer, that is fallen amidst the waves and whirling currents of the sea.

51. It is the open sphere of the Divine Intellect only, that represents the divers images of I, you, he and this and that in its hollow space; as a tree shows the different forms of its leaves, fruits, flowers etc., in its all producing body or stem.

CHAPTER C. REFUTATION OF ATHEISM.

1. Ráma rejoined:--Please tell me, sage, what are your arguments, for relieving the miseries of this world, against the position of others who are attached to it?

2. A living being is happy so long, as the fear of death is out of his view; and that there is no reappearance of the dead, that is already reduced to ashes.

3. Vasishtha replied:--Whatever is the certain belief of anybody, he finds the same in his consciousness; and that he feels and conceives accordingly, is a truth that is well known to all mankind.

4. As the firmament is firm, quiet and omnipresent, so also is the omnipresence of the Intellect. They are considered to form a duality by the ignorant dualist, while the wise take them as the one and same thing, from the impossibility of conceiving the coexistence of two things from eternity.

5. It is wrong to suppose the existence of a chaos before creation began. For that would be assigning another cause to the creation when it has proceeded from Brahman, who is without a cause and is diffused in his creation.

6. Those who does not acknowledge the meaning of the Vedas, and the final great dissolution; are known as men without a revelation and religion, and are considered as dead by us.

7. Those whose minds are settled in the undisputed belief of the scriptures, that all this is Brahman or the varied God himself; are persons with whom we have to hold no discussion or argument.

8. As our consciousness is ever awake in our minds, and without any intermission; so Brahman that constitutes our consciousness, is ever wakeful in us, whether the body lasts or not.

9. If our perceptions are to produce our consciousness, then must man be very miserable indeed; because the sense of a feeling, other than that of the ever blissful state of the soul, is what actually makes us so.

10. Knowing the universe as the splendor of the intellectual vacuum; you cannot suppose the knowledge of anything, or the feeling of any pleasure or pain, ever to attach to an empty nothing.

11. Hence men who are quite certain and conscious, of the entirety and pure unity of the soul, can never find the feelings of sorrow or grief, to rise in or overwhelm it in any way than the dust of earth rising to the sky, and feeling its sphere with foulness.

12. Whether the consciousness of unity, be true or not in all men; yet the common notion of it even in the minds of children, cannot be discarded as untrue.

13. The body is not the soul, nor any other thing of which we have any conception. It is the consciousness which is everything, and the world is as it conceives it to be.
14. Whether it is true or not, yet we have the conception of our bodies by means of this; and it gives us conceptions of all things in earth, water, and heaven, independent of their material forms, as we see the aerial forms of things in our dreams.
15. Whether our consciousness is a real entity or not, yet it is this power which is called the conscious soul; and whatever is the conviction of this power, the same is received as positive truth by all.
16. The authority of all the scriptures, rests upon the proof of consciousness; and the truth which is generally arrived at by all, must be acknowledged as quite certain in my opinion also.
17. Therefore the consciousness of atheists, which is corrupted by their misunderstanding, being purified afterwards by right reasoning, becomes productive of good results likewise.
18. But a perverted conscience or corrupted understanding, is never reprovved by any means; either by performance of pious acts at anytime or place, or by study of Vedas, or by pursuit of other things.
19. Errors of the understanding recur to the unprincipled man as often as they are corrected from time to time. Say therefore what other means can there be, to preserve our consciousness from fallacy?
20. Self-consciousness is the soul of man, and in proportion to its firmness or weakness, the happiness or misery of man, increases or decreases accordingly.
21. If there is a consciousness in men, and such men also who are conscious of the Divine Essence in them, and those who are resorted to by the pious, for their liberation from the bonds of the world; then this world would appear as a dead and dumb block of stone, and a dark and dreary desert.
22. The knowledge of nature or gross materialism, which rises in the mind of man, for want of his knowledge of the consciousness of himself, is like the dark ignorance in which one is involved in his sleep.
23. Rāma rejoined:--Tell me sage, how is that atheist who denies the end of the ten sides of heaven, and disbelieves the destruction of the world; who believe only in what is existent, and have no thought of inexistence?
24. Who does not perceive the perfect wisdom, which is displayed throughout the universe; but sees only whatever is visible, without knowing their destruction?
25. Tell me sage, what are their arguments, about relieving the evils of the world? Remove my doubts about it, for the increase of my knowledge in this important truth.
26. Vasishtha replied:--I have already given my reply to your question regarding the nonbelievers. Hear me now give the reply with regard to your second question touching the salvation of the soul.
27. O best of men Rama! you have spoken in this sense, that the human soul is constituted of the intelligence alone.
28. This intelligence is indestructible, and is not destroyed with the destruction of the body. But it is joined with the Divine Intelligence without fail. Or if the (subtle) body be indestructible, then there is no cause of sorrow at its temporary loss.
29. The intelligence is said to be divided into various parts, in the souls of men and different members of their bodies. If it is so, then the intelligence is destroyed with the destruction of individual souls and bodily members also.
30. The self-conscious soul that is liberated in the living state, has no more to return to earth after death. But the consciousness which is not purified by divine knowledge, cannot be freed from its transmigration to this world.
31. Those again that deny the existence of consciousness, such souls are doomed to the gross ignorance of stones for this disbelief of theirs.
32. As the knowledge of sensible objects, keeps the mind in utter darkness; so the death of such persons is calculated as their final bliss, because they have no more to feel the sensibles nor view the visible world anymore.
33. Men of pure understandings; who have lost the sense of their corporeality, are never to be reborn on earth anymore. But those of dull understandings, become as gross corporeal bodies, and are involved in impenetrable darkness.

34. Those intellectual philosophers, who view the world as an aerial city in his dream; to them the world presents its aspect as a phantom and no other.
35. There are some that maintain the stability, and others asserting the frailty of the world and everything. But what do they gain by these opinions, since the knowledge of either, neither increases the amount of human happiness, nor lessens any quantity of mortal misery.
36. The stability or instability, of the greatest or least of things, makes no difference in any of them whatever. They are all like the radiating rays of the intellect, though they appear as extended bodies to the ignorant.
37. Those who assign unlimitedness to the essence of consciousness, and of limitation to that of insensibility; and maintain the permanence of the one and the impermanence of the other, talk mere nonsense like the babbling of children.
38. They are the best and most venerable of men, who know the body to be the product of and encompassed by the intellect. They are the meanest among mankind, who believe the intellect as the produce and offspring of the body.
39. The intellect (personified as Hiranyagarbha or Brahma the Divine Spirit), is distributed into the souls of all living beings. The infinite space of voidness, is as a network or curtain, in which all animals live, flying within its ample expanse like bodies of gnats and flies, and rising up and sinking below or moving all about, as the shoals of fishes in the interminable ocean.
40. As this Universal Soul, thinks of creating the various species; so it conceives them within itself, as the seeds conceive the future plants in themselves, and the same are developed afterward.
41. Whatever lives or living beings, it thinks of or conceives in itself; the same spring forth quickly from it, and this truth is known even to children.
42. As the vapors fly in the air, and as the waters roll in the ocean; and as they form whirlpools and waves of various kinds, so the lives of living beings, are continually floating in the vacuum of the Divine Intellect.
43. As the voidness of the Intellect, presents the sight of a city to a man in his dream; so the world presents its variegated aspects since its first creation, to the sight of the day dreaming man.
44. There were no supporting causes of material bodies, at the first formation of the world. But it rose spontaneously of itself as the empty sights appearing in our dream.
45. As in a city seen in dream, its houses and their apartments, come to appear gradually to sight; so the dream becomes enlarged and expanded and divided by degrees to our vision.
46. All this creation is but the empty void of the intellect. There is no duality or variety in it, but is one even plane of the intellect, like the open sky, without any spot or place attached to it.
47. The moonlight of the Intellect, diffuses its coolness on all sides, and gladdens the souls of all beings. It scatters the beams of reasoning intellect all around, and casts its reflections in the image of the world.
48. The world as it is now visible to us, lies forever in the mind of God in the same empty state, as it was before its creation; and as it is to be reduced to nothing upon its final destruction. It is the twinkling, or the opening and closing of the intellectual eye, that this empty shadow of the world, appears and disappears amidst the universal vacuum of the Divine Mind.
49. Whoever views this world in any light, it appears to him in the same manner. As it depends upon the Intellect alone, it is exhibited in various forms according to the fancy of its observers.
50. The minds of the intelligent, are as pure as the clear sphere of the summer sky; and the pure hearted and holy people, think themselves as nothing else, beside their intellects or as intellectual beings only.
51. These pious and holy people, are free from ignorance and the faults of society. They share the gifts of fortune, as it falls to them by the common lot of mankind; and they continue in the conduct of their worldly affairs, like some working machine.

CHAPTER CI. A SERMON ON SPIRITUALITY.

1. Vasishtha continued:--Thus it is the Intellect only which is the soul of the body also, and which is situated everywhere in the manner as said before; and there is nothing which is so self-evident as the Intellect.
2. This is the clear expanse of the sky and, it is the medium of the vision of the viewer and visibles. It composes and encompasses the whole world, and therefore there is nothing to be had or lost without it.
3. The philosophers of the atheistic school of Brihaspati, that disbelieve in the future state because of their ignorance of it; are believers of the present from their knowledge hereof. Thus knowledge or consciousness being the basis of their belief, we bear no favor nor disfavor to their doctrine.
4. The world being but a name for the dream, which is produced in the vacuum of our hidden knowledge; say what cause is there for the debate of disputants, in their one sided view of the question?
5. Our consciousness knows well in itself, what is good or bad, and therefore acceptable or not. The pure soul is manifest in the clear voidness of air, where there is neither this or that view of it exhibited to anyone.
6. The conscious soul is immortal, O Ráma, and is not of the form of a rock or tree or any animal. Consciousness is a mere vacuum, and all being and not being are as the waves and whirling waters, in its ocean of eternity.
7. We are all floating in the vacuum of consciousness, both I and you and he as well as any other. None of us is ever liable to die, because consciousness is never susceptible of death.
8. Consciousness has nothing to be conscious but of itself only. Therefore, O lotus eyed Ráma, where can you get a duality, except the single subjectivity of the Intellect?
9. Tell me, O Ráma! what is the product or offspring of the empty Intellect, and tell me also if that Intellect would die away, whence could we and all others proceed anymore?
10. Tell me what sort of beings are these atheistic disputants, the Saugatas, Lokáyatikas and others; if they are devoid of their consciousness, which they so strenuously deny and disallow.
11. It is this empty consciousness which some name as Brahman, and which some style as knowledge and others as the empty vacuum.
12. Some call it the spirit, like that of spirituous liquors; and others use the term purusha or embodied spirit for it. Others call it the empty Intellect, while others as the Saivas, give it the names of Siva and the soul.
13. It is sometimes styled the Intellect only, which makes no difference of it from the other attributes. The Supreme Soul is ever the same in itself, by whatever name it is expressed by the ignorance of men.
14. Be my body as big as a hill, or crushed to atoms as dust; it is no gain or loss to me in any wise either, since I am the same intellectual body or being forever and ever.
15. Our sires and grand sires, are all dead and gone. But their intellects and intellectual parts, are not dead and lost with their bodies. For in the case of their death, we would not have their rebirth in us.
16. The empty intellect is neither generated nor destroyed at any time. But it is uncreated and imperishable at all times. Say how and when could the eternal void come to or disappear from existence?
17. The infinite and indestructible sphere of the Intellect; displays the scene of the universe in its ample space of voidness. It is without its changes of rising or setting, and is ever existent in the Supreme Soul.
18. The Intellect represents the reflection of the world in its clear sphere, as a crystal mountain reflects a wild fire in its translucent space; and rests forever in the vacuum of the Supreme Soul, which is devoid of its beginning, middle, and end.
19. As the shades of night obscure the visibles from sight, so the clouds of ignorance darken the bright aspect of the universe, as it is represented in the soul divine.
20. As the waters of the ocean, roll of themselves in the forms of waves and currents; so does the Intellect exhibit the spectacle of the universe, of itself and in itself from all eternity.

21. The Intellect itself is the soul of the body, and like air is never extinct or wanting anywhere. Therefore it is all in vain, to be in fear of one's death at anytime.
22. It is a great joy to pass from one into another body. Therefore you fools, why do you fear and grieve to die, when there is every cause to rejoice at it?
23. If after death there be no rebirth of the dead, then it is a completion devoutly to be wished; because it eases and releases at once, from the heart burning disease and dread, of being and not being, and their repeated sorrows and miseries by turns.
24. Therefore life and death, are neither for our happiness or sorrow; because they are neither of them anything in reality, except the representations of the intellect.
25. If the dead are to be reborn in new bodies, it is a cause of rejoicing and sorrowing. The death or destruction of the decayed body for a sound one, is considered as a change for better.
26. If death conveys the meaning of the ultimate dissolution of a person, it is desirable even in that sense, for the cessation of our pains altogether; or if it is used to mean one's rebirth in a new body and life, it must be a cause of great rejoicing.
27. If death be dreaded for fear of the punishment, awaiting on the vicious deeds of the dead; it is even so in this life also for the penalties waiting on our guilt even here. Refrain therefore from doing evil, for your safety and happiness in both worlds.
28. You all are ever crying for fear that you die. But none of you is ever heard to say, that you are going to live again.
29. What is the meaning of life and death, and where are the lands where these are seen to take place? Do they not occur in our consciousness alone, and turn about in the vacuum of the mind?
30. Remain firm with your conscious souls, and eat and drink and act your part with indifference. For being situated in the midst of voidness, you can have nothing to ask or wish for.
31. Being carried away in the reverie of your dream, and enjoying the gifts of time and changing circumstances; live content with what is got without fear, and know this as the holiest state.
32. Regardless of the intervening evils, which overtake us in every place and time; the holy sage conducts himself with equanimity, as a sleeping man over the tumults of life.
33. The holy sage is neither sorry at his death, nor glad of his life and longevity. He neither likes nor hates anything, nor does he desire anything whatever.
34. The wise man that knows all what is knowable, manages to live in this world as an ignorant simpleton. He is as firm and fearless as a rock, and reckons his life and death as rotten and worthless straws.

CHAPTER CII. EXPOSITION OF BUDDHISM AND DISPWANDERING OF DEATH.

1. Ráma rejoined:--Tell me sage, the perfection which a holy man attains to, after he is acquainted with the supreme essence, which is without its beginning and end.
2. Vasishtha replied:--Hear the high state to which the holy man arrives, after he has known the knowable; and the mode of his life and conduct, throughout the whole course of his existence.
3. He lives apart from human society, in his solitary retreat in the woods, and there has the stones of the valleys, the trees of the forest, and the young antelopes, for his friends, family, and associates.
4. The most populous city, is considered as a lonely desert by him. His disasters are his blessings, and all his dangers are festivities to him.
5. His pains are his pleasure, and his meditations are as musings to him. He is silent in all his dealings, and quiet in all his conduct through life.
6. He is as asleep in his waking hours, and remains as dead to himself while he is living. He manages all his affairs with a coolness, as if he was engaged in nothing.
7. He is pleasant without tasting any pleasure, and is friendly to his fellow beings without any selfish interest of his own. He is strict to himself but ever kind to others, and is undesirous of everything, with his full desire for the common welfare.
8. He is pleased with the conduct of others, without having any course of action for himself. He is devoid of sorrow, fear and care, yet he is seen always to wear a sadappearance.

9. He afflicts nobody, nor is afflicted by anybody; and though full with his private afflictions and privations, he is ever pleasant in company.
10. He is neither delighted with his gain, nor depressed at his loss, nor desirous to get anything. Though there may be causes, for his feeling joy as well as sorrow, yet they are never visible in his face.
11. He sympathises with the unhappy, and congratulates with happy people. But his collected mind is always invincible, in every circumstance of life.
12. His mind is not inclined to acts, beside those of righteousness; as it is the habit of noble-minded men by their nature, and not any effort on their part.
13. He is not fond of pleasantries, nor is he addicted to dullness either. He does not run after wealth, but is lacking desire and finished with all his cravings and sensibleness.
14. He abides by law and acts accordingly, whether he is pinched by poverty, or rolling in riches. Nor is he ever dejected or elated, at the unforeseen good or bad events of life.
15. They are seen to be joyous and sorrowful also at times, without changing the quietness and serenity of their nature at anytime. They act the part of players on the stage of the earth.
16. Those that know the truth, bear no more affection for their greedy relatives and false friends, than they look upon the bubbles of water.
17. Without the affection of the soul, they bear full affection for others in their hearts. The wise man remains quite possessed of himself, with showing his paternal affection to all.
18. The ignorant are as the winds passing over running streams. They slightly touch the poisonous pleasures of their bodies, as the winds touch the rising waves, and are at last drowned in the depth of their sensuality.
19. But the wise man deals outwardly alike with all, with perfect coolness and stillness of his soul within himself. He seems outwardly to be engaged in business. But his inward mind is wholly disengaged from all worldly concerns whatsoever.
20. Ráma rejoined:--But how can a true sage of such nature be distinguished from the many pretended ones and the ignorant also, who assume such a character falsely only to beguile others?
21. Many hypocrites wander about as horses, in the false costume of devotees, for pretending to mankind of their true devotion to religion.
22. Vasishtha replied:--I say Ráma, that such a nature, whether it is real or pretended, is the best and highest perfection of man; and know that, the learned in Vedic knowledge, have always this state as the model of perfection in their view.
23. Those who are dispassionate and unconcerned with acts, manage still to conduct their secular affairs and actions, like those that are moved by their passions. Though they are averse to criticism, yet they cannot help to criticize the ignorant from their compassion towards them.
24. The visibles are all imprinted in the mirror of their minds, as the shades of buildings are reflected in a reflector. They look upon them with full knowledge of their shadowiness, as they perceive the fallacy of their laying hold on a lump of gold in dream.
25. There is a coolness pervading their minds, which is altogether unknown to others; just as the sweet fragrance of the Sandalwood, is unperceived by brutes at a distance.
26. They that know the knowable, and are equally pure in their minds, can only distinguish them from other people, as a snake only can trace the course of another snake.
27. They are the best of men, that hide their good qualities from others. For what man is there that will expose his most precious treasure in the market, along with the raw produce of his land?
28. The reason of concealing the rare virtues, is to keep them unnoticed by the public; because the wise who are undesirous of reward or reputation, have nothing to reap or expect from the public.
29. Know Ráma, that solitude, poverty, and disrespect and disregard of men, are more pleasing to the peaceful sage; than the most valuable gifts and honors from mankind.
30. The indescribable delight which attends on the wise man, from his conscious knowledge of the knowable; is inexpressible in words, and invisible to others as to its knower also.

31. Let men know this qualification of mine, and honour me for it, is the wish of the egotist, and not of those that are from their egoistic feelings.
32. It is possible even to the ignorant, to succeed to reap the results of their practices, such as their rising and moving about in the air; by means of mantras, and the power of certain drugs, that are adapted to those ends.
33. He who can afford to take the pains to any particular end; succeeds to accomplish the same, whether he is a clever or ignorant man.
34. Tendencies to good or evil, are implanted in the bosom of man, as results of the acts of their past lives. These come to display themselves into action at their proper time, as the Sandalwood emits its latent fragrance in its season all around.
35. He who is prepossessed with the knowledge of his egoism, coupled with his desire for enjoyment of the visibles; he takes himself to the practice of Khechari Yoga, whereby he ascends in the air, and reaps the reward of his action.
36. The wise man that has nothing to desire, knows such practices to be as false as empty air. He refrains from displaying his actions, which he knows at best is but cast to the winds.
37. He derives no good from his observance of practical yoga, nor does he lose anything of his holiness by his non-observance of them. Neither has he anything to gain from anybody, nor lose a bit at the loss of anything.
38. There is nothing in earth or heaven, nor among the gods nor anywhere else, which may be desirable to the magnanimous, and to one who has known the Supreme Soul.
39. What is this world to him, who knows it to be but a heap of dust, and considers it no better than a straw. What then is that thing in it, which may be desirable to him?
40. The silent sage whose soul is full of knowledge, and whose mind is quite at rest from its fondness for human society; remains content in the state as he is, and quite satisfied with whatever occurs to him.
41. He is always cool within himself and reserved in his speech, and eternal truths form the ground work of his mind; which is as full and deep as the ocean, and whose thoughts are as bright as daylight.
42. He is as full of cool composure in himself, as a glad lake reposing with its clear waters. He gladdens also all others about him, as the fair face of the fullmoon, cheers the spirits of all around.
43. The Mandara groves of Nandana Paradise, with their woodlands scattered over with the dust of their blossoms, do not delight the soul so much, as the wise sayings of pandits cheer the spirit.
44. The disc of the moon diffuses its cooling beams, and the spring season scatters its fragrance around. But the concise sayings of the wise and great, scatter their sound wisdom all about, which serve to elevate and enrich all mankind.
45. The substance of their sayings, proves the false conception of the world to be as false as a magic show; and inculcates the prudence of wearing out the worldly cares day by day.
46. The wise saint is as indifferent, to the suffering of heat and cold in his own person; as if they are disturbances in the bodies of other men.
47. In his virtues of compassion and charity, he resembles the fruitful tree, which yields its fruits, flowers, and all to common use, and exists itself only upon the water, it sucks from the ground or receives from heaven.
48. It deals out to everybody, whatever it is possessed of in its own body. It is by virtue of its unsparing munificence to all creatures, that it lifts its lofty head above them all.
49. One seated in the palace of knowledge, has nothing of sorrow for himself. But pities the sorrows of others, as a man seated on a rock, takes pity for the miserable men, grovelling in the earth below.
50. The wise man is tossed about like a flower, by the rolling waves in the eventful ocean of this world. He is set at rest, no sooner he gets over it, and reaches the shore on the other side.
51. He laughs with the calmness of his soul, at the same unvaried course of the world and its people. He smiles to think on the persistence of men, in their habitual error and folly.

52. I am amazed to see these deviant men, wandering in the mazes of error; and fascinated by the false appearances of the phenomenal world, as if they are spell-bound to the visibles.

53. Seeing the eight kinds of prosperity to be of no real good, but rather as causes of evil to mankind, I have learnt to spurn them as straws. Though I am inclined to laugh at them, yet I refrain to do so from my habitual disposition of tolerance and patience.

54. I see some men abiding in mountain caves, and other resorting to holy places; some living at home amidst their families, and others travelling as pilgrims to distant shrines and countries.

55. Some roaming about as vagrants and mendicants, and others remaining in their solitary hermitage. Some continuing as silent sages, and observant of their vow of silence; and others sitting absorbed in their meditation.

56. Some are famed for their learning, and others as students of law and divinity. Some are as princes and others their priests. While there are some as ignorant as blocks and stones.

57. Some are adepts in their exorcism of amulets and collyrium, and others skilled in their sorcery with the sword, rod, and magic wand. Some are practiced in their aerial journey, and others in other arts and some in nothing as the ignorant Shudras.

58. There are many that are employed in their ceremonial observances, and others that have abandoned their rituals altogether. Some are as fanatics in their conduct, and others that indulge themselves in their wanderings and travels.

59. The soul is not the body nor its senses or powers. It is neither the mind nor the mental faculties, nor the feelings and passions of the heart. The soul is the Intellect which is ever awake, and never sleeps nor dies.

60. It is never broken nor consumed, nor soiled nor dried up. It is immortal and omnipresent, ever steady and immovable, infinite, and eternal.

61. The man who has his soul, thus awakened and enlightened in himself; is never contaminated by anything, in whatever state or wherever he may happen to remain.

62. Whether a man goes down to hell or ascends to heaven, or traverses through all the regions of air, or is crushed to death or pounded to dust; the immortal and undecaying Intellect which abides in him, never dies with his body, nor suffers any change with its change. But it remains quite as quiet as the still air, which is the uncreated deity itself.

CHAPTER CIII. PROOF OF UNITY OF DEITY AMIDST VARIETY OF CREATION.

1. Vasishtha continued:--The Intellect which is without its beginning and end, and is the indescribable light and its reflection, and shines forever serenely bright, is never destroyed or extinguished in any wise.

2. Such is the Intellect and so too the soul, which is indestructible also. For if it were destroyed at all at anytime; there could neither be the recreation of the world, nor any rebirth of human souls.

3. All things are subject to change, and have many varieties under them. But not so the Intellect, which is ever immutable, and always perceived to be the same in all individuals.

4. We all feel the coldness of frost, the heat of fire, and sweetness of water; but we have no feeling of any kind regarding the Intellect, except that we know it to be quite clear and transparent as open air.

5. If the intellectual soul is destroyed at the destruction of the body, y then why should you lament at its loss, and not rejoice at its annihilation, which release you from the pains of life?

6. The loss of the body involves` no loss on the empty intellect; because the departed souls of savages, are seen to hover over the cemetery as a ghost by their living friends.

7. Should the soul be existing at the same time with the duration of the body, then why does a dead body not move about, while it is yet unrotten and entire?

8. If the seeing of apparitions, be a feeling inherent with the mind; then tell me why a man does not often see the sight of ghosts, except on the occasion of the death of his friends?

9. Should it be a misconception inborn with the mind, to see the apparitions of departed friends; tell me then, why don't you see the ghosts of friends that are dead in a distant country, but of such only as die before your eyes?

10. Hence the Intellect, being the soul of all and everywhere, it is not confined in any place. But it is known to be of the same nature, as everyone thinks it to be.

11. It is unconfined and unrestrained anywhere, and is of the nature of one compact consciousness that is felt by all, and is the cause of our knowledge of all things.
12. There can be no other, which may be supposed as the prime cause of all, at the beginning of creation. Should there be any other that is supposed to be as such, let the philosophers now declare it before me.
13. There was nothing uncreated before creation, nor was there anything created in the beginning. The duality that at present, presents itself in the form of the universe, is but a rehash or reflection of the unity.
14. The phenomena is no more than a reflection or copy of the noumena, and our impression of its being a visible something, is as false as all other false sights, which are mistaken for the true reality.
15. It is a wonderful display of the almighty power, exhibited in the sphere of the Divine Intellect. It is the wakeful understanding that sees these visibles, as one sees the sights in his dream, but never in his ignorance of sound sleep.
16. The wakefulness and insensibility of the understanding, both amount to the same thing; because the difference of the visible world is only verbal and not real. Since nothing that is visible to the eye, is substantial in its essential nature.
17. Whatever was thought and said to be visibles by others, the same was the effect of their error and want of reason. Now if they are disproved by right reason, where can you find the visibles anymore?
18. Therefore employ your reasoning now, in the investigation of spiritual knowledge; because by your diligent and persevering inquiry in this respect, you will secure to yourself the success in both worlds.
19. Inquiry into spiritual knowledge, will dispel your ignorance. But you will never be successful in it, without your constant application to it.
20. Leaving aside all anxieties and their causes, and of every bitt and moment of time in the observance of one's sacred vows day by day, and the study of this sacred scriptures with due attention, leads him to his welfare in both worlds.
21. Whether one is proficient or not in his spiritual knowledge, he may still improve in it, by his constant communication of it and discussion on the subject with his superiors.
22. Whoever requires this precious treasure, he must exert for its attainment to be successful in it. Or else he must leave off altogether, if he tired in his pursuit.
23. He must also keep himself from the reading of heretical works, and take himself to the study of orthodox scriptures. He will then gain his peace of mind by these, as one obtains victory in warfare.
24. The course of the mind, like that of a stream of water, runs both in the channels of wisdom as well as folly; and forms a lake wherever it runs more rapidly, and settles as in its bed.
25. There was never a better scriptures than this, nor is any such existing at present, nor is likely to be in fashion in the future. There let the student reflect well its teachings, for the improvement of his understanding.
26. Whoever studies it well in himself, will find his mind instantly elevated with superior knowledge; unlike the effect of a curse or blessing, which comes too late upon its recipient.
27. The knowledge of this scripture, is calculated to do you more good, than you can derive from the tender care of a father or mother; or the efficacy of your pious actions.
28. Know O gentle Rama, this world is the prison-house of your soul, and its bondages as the poisonous pain of your mind. There is no release nor redress from these, beside the knowledge of your soul.
29. It is the dark illusion of gross ignorance, that has misled you to the sense of your egoism. It is now by your reflection on the meaning of the scriptures only, that you can be freed from your deplorable state.
30. The world is a hollow cave, where the horrible snake of illusion lies in ambush; and feeds on the empty air of vain enjoyments, that appear at first pleasant to taste, but prove to be as fleeting as empty air at last.
31. It is a pity that your days are flying as fleet as the wind, and you are insensible of their advents and exits. While you are employed in your dealings, you are fostering your death in your negligence.

32. We all live in death, and our lives are sustained by alternate hopes and fears; until the few days of our lifetime end in death.
33. The approach of death, is attained with extreme pain and remorse; when the inner parts of the body are separated from the outer, which must be besmeared with dust as with the paste of Sandalwood.
34. They are grossly ignorant and false, who purchase their wealth and honour at the expense of their lives; and avoid to gain their permanent bliss by the precepts of the scriptures.
35. Why should he bear the feet of his evil enemies on his head; when he can attain his highest station of divine bliss in the sphere of his intellect, and with little or no pain?
36. Forsake O men, your vanity and ignorance; and persistence in the course of your baseness; and then you will gain by the knowledge of the great soul, your redemption from the sufferings of the world.
37. Seeing me in this manner, preach to you constantly by day and night, for the sake of your good only; do you take my advice to turn your souls to the eternal soul, by forsaking the knowledge of your persons for that of your souls.
38. If you neglect to make a remedy today, against the evil of your impending death; say O silly man, what amends can you make for the hour of death, when you are laid in your sickbed?
39. There is no other work except this, for the true knowledge of the soul. This therefore must be acceptable to you in the same manner, as the sesame seeds are collected, for the sake of getting their oil.
40. This book will enlighten your spiritual knowledge, as a lamp lightens a dark room. Drink it deep and it will enliven your soul. Keep it by your side, and it will please you as a consort.
41. A man having his self-knowledge, but untaught in the scriptures, has many things unintelligible and doubtful to him; which he will find to be clearly expounded to him here in the sweetest language.
42. This is the best narrative among the principle works, which are taken in the light of scriptures. It is easily intelligible and delightful, and has nothing new in it, except what is well known in spiritual philosophy.
43. Let a man read with delight, the many narrations that are contained herein; and he will undoubtedly find this book, the best of its kind.
44. Whatever has not yet appeared in full light, even to scholars learned in all the scriptures; the same will be found to appear in this book, as they find gold to appear amidst the sand.
45. The authors of scriptures are not to be despised at anytime or in any country. But the reader should employ his reason and judgement, to dive into the true meaning of the writing.
46. Those who are led by their ignorance or envy, or moved by their pride and delusion to disregard and neglect this scripture out of their want of judgement; are to be regarded as killers of their souls, and unworthy of the company of the wise and good.
47. I know you well Ráma and this audience of mine, as well as your capacities to learn, and mine to instruct you. Hence it is of my compassion to you that I like to teach you these things, as I am naturally communicative and kindly disposed to my hearers.
48. I find the development of your understandings, and therefore take interest to communicate my knowledge to you; and as I am a man and not a Gandharva or Rákshasa, I bear a fellow feeling towards you all.
49. I see you all as intelligent beings, and pure in your souls also. It is by virtue of these merits in you that I have become so friendly to you.
50. Now my friends, learn speedily to realize the truth of your unfondness and indifference to everything you see in this world.
51. Whoever neglects to remedy his diseases, of death and hell fire in this life; what will he do to avert them when they are irremediable, and when he goes to a place, where no remedy is to be sought?
52. Until you feel a distaste for everything in this world, so long will you not find any ending of your desires in you.

53. O great intellects, there is no other means to elevate your soul, than subjugating your desires to the lowest flow.
54. If there be anything here, you think to be good for you; they serve at best but to bind your soul, and then disappear as the horn of a rabbit.
55. All earthly goods seem to be good, when they are untried and least understood. But the seeming something proves no such thing, or tends to your ruin at last.
56. All worldly existences prove to be nothing by the right reasoning. But how they are real and what they are, whether self-existent or made, or permanent or temporary, cannot be rightly known.
57. To say all worldly existences are self-existent, for having no prior cause assigned to them, nor being created in the beginning, would prove all that is existent, to be the uncreated and ever lasting Supreme Being itself.
58. There is no causality of sensible bodies, in the Being that is without and beyond the senses. Nor is the mind the cause of sensible objects, the mind being but the sixth organ only.
59. How can the one unspeakable Lord, be the varied cause of these varieties of things, passing under various denominations? How can the reality have these unrealities in itself, and how can the Infinite Void, contain these finite solid bodies in it?
60. It is the nature of a plastic body to produce a thing of a plastic from it, as the seeds of fruits bring forth their own kinds only. But how is it possible for an amorphous void, to produce solid forms from its voidness, or the solid body to issue forth formless mind?
61. How can you expect to derive a solid seed from a void nothing? Therefore it is a deception to think the material world to be produced, from the immaterial and formless void of the empty intellect.
62. There are no conditions, of the creator and creation in the Supreme Being. These states are the fabrications of many words, and speak the ignorance of their inventors.
63. The want of supporting causes, as coexistent with the prime and efficient cause; disproves the existence of an active agent and his act of creation. This truth is evident even to children.
64. The knowledge of God alone as the sole cause, and yet acknowledging the causality of the earth and other elements; is as absurd as to say that, the sun shines and yet it is dark.
65. To say that the world is the collection of atoms, of an atomic formation, is as absurd as to call a bow made of the horn of a rabbit.
66. If the meeting and arrangement of the dull, inert, and insensible material atoms would form the world; it would of its own accord make a mountainous heap here, and a bottomless deep there in the air.
67. Again the particles of this earth, and the atoms of air and water, are flying every day in the forms of dust and humidity from house to house and from place to place. Why do they not yet form a new hill or lake anywhere again?
68. The invisible atoms are never to be seen, nor is it known whence, or where and how they are. Nor is it possible to form an idea of the formless atoms, to unite together and form a solid mass.
69. The creation of the world, is never the work of an unintelligent cause. Nor is this frail an unreal world ever the work of an intelligent maker also; because none but a fool makes any for nothing.
70. The insensible air which is composed of atoms, and has a motion of its own, is never moved by reason or sense. Nor is it possible to expect the particles of air to act wisely.
71. We are all composed of the intellectual soul, and all individuals are made of the empty selves. They all appear to us, as the figures of persons appearing in our dream.
72. Therefore there is nothing that is created, nor is this world in existence. The whole is the clear void of the intellect, and shines with the glare of the Supreme Soul in itself.
73. The empty universe rests completely in the vacuum of the Intellect, as force, fluidity and voidness, rest respectively in the wind, water, and in the open air.
74. The form of the intellectual vacuum, is as that of the airy mind, which passes to distant climates in a moment. Or it is as that of consciousness which is seated in the hollow of the heart, and is yet conscious of everything in itself.

75. Such is the empty nature of all things, as they are perceived in their intellectual forms only in intellect. So the world also is an empty idea only imprinted in the intellect.
76. It is the turning about nature of the Intellect, which exhibits the picture of the universe on its surface. Wherefore the world is identical with and not otherwise than the empty nature of the intellect.
77. Therefore the world is the counter part of the intellectual sphere. There is no difference in the empty nature, of either of them. They are both the same thing presenting but two aspects, as the wind and its vibrations are one and the same thing.
78. As a wise man going from one country to another, finds himself to be the same person wherever he goes; and though he sees all the varieties around him, yet he knows himself as the same quiet and unvaried soul everywhere.
79. The wise man remains in the true nature of the elements. Hence the true nature of the elements never go off from the mind of the wise man.
80. The world is a empty sphere of reflections only, resembling a curved hollow reflector. It is a formless void in its nature, and is unimpaired and indestructible in its essence.
81. There is nothing that is born or dies in it. Nor anything which having once come to being, is annihilated ever afterwards anywhere. It is not apart from the vacuum of the Intellect, and is as void as the unsubstantial world itself.
82. The world never is, nor was, nor shall ever be in existence. It is but a silent appearance of the representation passing in the intellectual voidness of the Supreme Spirit.
83. The Divine Intellect alone shines forth in its glory, as the mind exhibits its images of cities etc. in dream. In the like manner our minds represent to us the image of world, as day dreams in our waking state.
84. There being no being in the beginning, how could there be the body of anything in existence? There was therefore no corporeality whatever except in the dream of the Divine Mind.
85. The Supreme Intellect dreams of its self-born body at first; and we that have sprung from that body, have ever afterwards continued to see dream after dream to no end.
86. It is impossible for us with all our efforts, to turn our minds to the great God; because they are not of the nature of the Divine Intellect, but born in us like swellings on the thyroid, for our destruction only.
87. The god Brahmá is no real personage, but a fictitious name for Hiranyagarbha or totality of souls. But ever since he is regarded as a personal being, the world is considered as body and he the soul of all.
88. But in truth all is unreal, from the highest heaven to the lowest pit. The world is as false and frail as a dream, which rises in vain before the mind, and vanishes in a minute.
89. The world rises in the voidness of the Intellect, and sets therein as a dream; and when it does not rise in the enlightened intellect, it is as a disappearing from the waking mind, and flying before day light.
90. Although the world is known as false, yet it is perceived and appears as true to us. In the same manner the false appearances in our dream, appear true to our consciousness at the time of dreaming.
91. As the formless dream, presents many forms before the mind; so the formless world assumes many shapes before our sight. All these are perceived in our consciousness, which is as minute in respect of the infinite space and sky, as an atom of dust is too small in regard to the Meru mountain.
92. But how can this consciousness, which is but another name of Brahman, be any bit smaller than the sky; and how can the empty world have any solid form, when it has no formal cause to form it so?
93. Where was there any matter or mould, where from this material world was it moulded and formed? Whatever we see in the sphere of waking minds in the daylight, is similar to the baseless dreams, which we see in the empty space of our sleeping minds, in the darkness of the night.
94. There is no difference between the waking and sleeping dreams, as there is none between the empty air and the sky. Whatever is pictured in the sphere of the intellect, the same is represented as the aerial castle in the dream.

95. As the wind is the same with its vibration, so the rest and vibration of the spirit is both alike, as the air and vacuum is the one and same thing.

96. Hence it is the intellectual sphere only, which represents the picture of the world. The whole is a void and without any support, and splendor of the luminary of the intellect.

97. The whole universe is in a state of perfect rest and tranquility, and without its rising or setting. It is as a quiet and unwasting block of stone, and ever shining serenely bright.

98. Say therefore whence and what are these existent beings, and how comes this understanding of their existence? Where is there a duality or unity, and how came these ideas of egoism and distinct personalities?

99. Be ever prompt in your actions and dealings, with an utter indifference to everything, and unconcern about unity or duality. Preserve an even and cool disposition of your inward mind. Remain in the state of nirvána with your extinguished passions and feelings, and free from disease and anxiety. Be aloof from the visibles, and remain in the manner of a pure Intelligence only.

100. This chapter is a lecture on entity and nonentity; and establishment of the spirituality of the universe.

CHAPTER CIV. ESTABLISHMENT OF THE NON-ENTITY OF THE WORLD.

1. Vasishtha continued:--The sky is the receptacle of sound, and the air is perceptible to the feeling. Their friction produces the heat, and the removal of heat, causes the cold and its medium of water.

2. The earth is the union of these, and in this way do they combine to form the world, appearing as a dream unto us. Or else how is it possible for a solid body, to issue forth from the formless vacuum?

3. If this progression of productions, would lead us too far beyond our comprehension; but it being so in the beginning, it brings no blemish in the pure nature of the empty spirit.

4. Divine Intelligence also is a pure entity, which is manifest in the selfsame spirit. The same is said to be the world, and this most certain truth of truths.

5. There are no material things, nor the five elements of matter anywhere. All these are mere unrealities, and yet they are perceived by us, like the false appearance in our dream.

6. As a city and its various sights, appear very clear to the mind in our sleeping dreams; so it is very pleasant to see the dream-like world, shining so brightly before our sight in our waking hours.

7. I am of the nature of my empty intellect, and so is this world of the same nature also. Thus I find myself and this world, to be of the same nature, as a dull and insensible stone.

8. Hence the world appears as a shining jewel, both at its first creation, as well as in all its following formations, because it shines always with the brightness of the Divine Intellect.

9. Whether the body be something or nothing in its essence, its want of pain and happiness of the mind, are forms of its state of moksha or liberation. Its rest with a peaceful mind and pure nature, is reckoned its highest state of bliss.

CHAPTER CV. LIKENESS OF WAKING AND SLEEPING DREAMS.

1. Vasishtha continued:--The Intellect conceives the form of the world, of its own intrinsic nature; and fancies itself in that very form, as it were in a dream.

2. It pretends itself as asleep while it is waking, and views the world either as a solid stone, or as a void as the empty air.

3. The world is compared to a dream, exhibiting a country adorned with a great many cities. As is no reality in the objects of dream, so there is no actuality in anything appearing in this world.

4. All the three worlds are as unreal, as the various sights in a dream. They are but day dreams to us even when we are awake.

5. Whether in waking or sleeping, there is nothing named as the world. It is but the empty void, and at best but an air-drawn picture in the hollow of the Intellects.

6. It is a wonderful display of the Intellect in its own hollowness, like the array of hills and mountains in the midway firmament. The sense of the world is as a waking dream in the minds of the wise.

7. This world is nothing in its substance, nor is it anything of the form of Intellect. It is but a reflection of the Intellect. The voidness of the intellectual world, is but an empty nothing.

8. The triple world is only a reflection, and like the sight of something in dream, it is but an airy nothing. It is the empty air which becomes thus diversified, and is entirely bodiless, though seeming to be embodied in our waking state.
9. It is the inventive imagination of men, that is ever busy even in the hours of sleep and dreaming. It presents us with many creations that were never created, and many unrealities appearing as real ones.
10. The universe appears as an extensive substantiality, implanted in the space of endless voidness. But this huge body, with all its mountains and cities, is in reality no other than the original vacuum.
11. The howling of the sea, and clattering of clouds on mountains, though they are so very tremendous to the waking; are yet unheard by the sound sleeper by his side.
12. As a widow dreams her bringing forth a son in her sleep, and as a man thinks to be ever living, by forgetfulness of his past death, and being reborn again; so are men unmindful of their real state.
13. The real is taken for the unreal and unreal for the real; as the sleeping man forgets his bedroom, and thinks himself elsewhere. So everything turns to be otherwise, as the day turns to night and the night changes to day.
14. The unreal soon succeeds the real, as night; and the impossible also becomes possible, as when a living person sees his death, or thinks himself as dead in his sleep.
15. The impossible becomes possible, as the supposition of the world in the empty void. The darkness appears as light, as the nighttime seems to be daylight to the sleeping and dreaming man at night.
16. The daylight becomes the darkness of night, to one who sleeps and dreams in the daytime. The solid ground seems to be hollow, to one who dreams of his being cast into a pit.
17. As the world appears to be a unreality in our sleep at night, and so it is reality even in our waking state, and there is no doubt of it.
18. As the two suns of yesterday and today, are the one and same with one another, and as two men are of the same kind; so it is doubtless that the waking and sleeping states are alike to another.
19. Ráma rejoined:--That of course cannot be admissible and reliable as true, which is liable to objection and exception. The sight of a dream is but momentary and falsified upon our waking; wherefore it cannot be alike to the waking state.
20. Vasishtha replied:--The disappearance of the dreamed objects upon waking, does not prove their falsity, nor make any difference between the two states of dreaming and waking; because the objects which one sees in his dream, are like those that a traveller sees in foreign country, which are lost upon his return to his own country, and the sights of this are soon lost upon his death. Hence both are true for the time being, and both are proved equally false and fleeting at last.
21. A man being dead, he is separated from his friends, as from those he sees in his dream; and then the living is said to be awakened, as when a sleeper awakes from his slumber.
22. After seeing the delusions of the states of happiness and misery, and witnessing the rotations of days and nights, and feeling many changes, the living soul at last departs from this world of dreams.
23. After the long sleep of life, there comes at last an end of it at last; when the human soul becomes assured of the untruth of this world, and that the past was a mere dream.
24. As the dreamer perceives his death in the land of his dream, so the waking man sees his waking dream of this world, where he meets with his death, in order to be reborn in it and to dream again.
25. The waking beholder of the world, finds himself to die in the same manner in his living world; where he is doomed to be reborn, in order to see the same scenes and to die again.
26. He who finds himself to die in the living world in his waking state, comes to revisit this earth, in order to see the same dreams, which he believed to be true in his former births.
27. It is the ignorant only, that believe their waking sights as true. While it is the firm conviction of the intelligent, that all these appearances are but day dreams at best.

28. Taking the dreaming state for waking, and the waking one for dreaming, are but verbal distinctions implying the same thing. As life and death are meaningless words for the two states of the soul, which is never born nor died.

29. He who views his life and death in the light of a dream, is said to be truly waking. But the living soul that considers itself as waking and dying, is quite the contrary of it.

30. Whoever dwells upon one dream after another, or wakes to see a waking dream; is as one who wakes after his death, and finds his waking also to be a dream.

31. Our waking and sleeping, are both as events of history to us; and are comparable to the past and present histories of nations.

32. The dream-sleep seems as waking, and the waking-dream is no other than sleeping. They are both in fact but unrealities, and the mere rehash or reflections of the intellectual sky.

33. We find the moving and unmoving beings on earth, and creatures unnumbered all around us. But what do they all prove to be at last, than the representations of the eternal ideas in the Divine Intellect.

34. As we can have no idea of a pot, without that of the clay which it is made of, so we can have no conception of the blocks of mould and stone, unless they were represented to our minds, from their prints in Divine Intellect.

35. All these various things, which appear unto us both in our waking as well as dreaming states; are no other than the ideas of blocks, which are represented in our dreams from their original models in the Intellect.

36. Now say O Intelligent Ráma, what else must this Intellect be, than that infinite and empty essence which acts in us, both in our dreaming and waking states.

37. Know this Intellect to be the great Brahmán, who is everything in the world, as if it were in the divided forms of his essence; and who is yet of the figure of the whole world, as if he were the undivided whole himself.

38. As the earthen pot is not conceivable, without its formal substance of the earth; so the intellectual Brahmán is inconceivable, without his essence of the Intellect.

39. Again as a stone-made jar is beyond our conception, save by the idea of its stony substance; so the spiritual God is beyond our comprehension, besides our idea of the spirit.

40. As the water is a liquid substance, which cannot be conceived without its fluidity; so is Brahmán conceived as composed of his Consciousness or Intellect only, without which we can have no conception of him.

41. So also we have the conception of fire by means of its heat, without which we have no concept of it. Such too is our idea of God that he is the Intellect, and beside this we can form no idea of him.

42. We know the wind by its vibrations only, and by no other means whatsoever. So is God thought as the Intellect or Intelligence itself; beside which we can have no idea of him.

43. There is nothing, that can be conceived without its property; as we can never conceive vacuum to be without its voidness, nor have any conception of the earth without its solidity.

44. All things are composed of the empty Intellect, as the pot or painting appearing in the mind, is composed of the essence of the intellect only; and so the hills etc., appearing in a dream, are representations of the Intellect alone.

45. As we are conscious of the aerial sights of the hills and towns, presented to our minds in the dream; so we know all things in our consciousness in our waking state also. So there is a quiet calm voidness only both in our sleep and waking, wherein our intellect alone is ever busy to show itself in endless shapes before us.

CHAPTER CVI. INVALIDATION OF THE DOCTRINE OF CAUSE AND EFFECT.

1. Ráma said:--Tell me again, O venerable sage, how is intellectual voidness which you say to be the entity of Brahman? I am never satisfied to hear the holy words, distilling as ambrosia from your lips.

2. Vasishtha replied:--I have fully explained to you that the two states of sleeping and waking imply the same thing. The twin virtues of composure and self-control are both the same, though they are differentiated by two names.

3. There is in reality no difference of them, as there is none between two drops of water/ They are both the one and same thing, as the empty essence of Brahman and the Intellect.
4. As a man travelling from country to country, finds his self consciousness to be everywhere the same; so the very same is the Intellect, which dwells within himself in its empty form, and is styled the intellectual sphere.
5. This intellectual sphere is as clear, as the etherial sky; wherein the earthly trees display their greenness, by drawing the moisture of the earth by their roots.
6. Again the intellectual sphere is as calm and quiet, as the mind of a man, who is free from desires and is at rest in himself; and whose composure is never disturbed by anything.
7. Again the intellectual sphere is like the quiet state of a man who had got rid of his busy cares and thoughts, reposes himself at ease; before he is lulled to the insensibility of his sleep.
8. Again as trees and plants growing in their season, rise in and fill the sky, without being attached to it; such also is intellectual sphere, which is filled by rising worlds after worlds, without being touched by or related to any.
9. Again the intellectual sphere, is as clear as the cloudless sky; and as vacant as the mind of the saintly man, which is wholly purified from the impressions of visibles, and its thoughts and desires are about anything in the world.
10. The intellectual state is as steady as those of the stable rocks and trees; and when such is the state of the human mind, it is then said to have attained its intellectuality.
11. The intellectual chasm, which is void of the three states of the view, viewer, and visibles; is said to be devoid also of all its attributes and change.
12. That is called the intellectual sphere, where the thought of the various kinds of things, rise and last and set by turns, without making any effect of change in its immutable nature.
13. That is said to be the intellectual sphere, which embraces all things, and gives rise to and becomes everything itself; and which is permeated throughout all nature forever.
14. That which shines resplendent in heaven and earth, and in the inside and outside of everybody with equal blaze; is said to be the voidness of the intellect.
15. It extends and stretches through all, and bends altogether, connected by its lengthening chain to infinity. The voidness of the intellect envelops the universe, whether it rises before us an entity or nonentity.
16. It is the intellectual vacuum which produces everything, and at last reduces all to itself. The changes of creation and dissolution, are all the working of this voidness.
17. The voidness of the intellect produces the world, as the sleeping state of the mind, presents its sights in our dream; and as the dream is dispersed in our deep sleep. So the waking dream of the world is vanished from view, upon dispersion of its fallacy from the mind.
18. Know the intellectual vacuum to be possessed of its process of understanding, and as quiet and composed in its nature. It is by a thought of it, as by winking of the eye, that the world comes to exist and disappear by turns.
19. The Intellectual Vacuum is found in the discussions of all the scriptures, to be what is neither this nor that nor anything; and yet as all and everything in every place and at all times.
20. As a man travelling from country to country, retains his consciousness untravelled in himself. So the intellect always rests in its place in the interim, though the mind passes far and farther in an instant.
21. The world is full of the intellect, both as it is or had ever been before. Its outward sight being dependent on its ideas in the mind, gives it the form and figure as they appear unto us.
22. It is by a slight winking of its eye, that it assumes and appears in varied shapes; though the intellect never changes its form, nor alters the clearness of its empty sphere.
23. Look on and know all these objects of sense, with your external and internal organs, and without any desire of yours for them. Be ever wakeful and vigilant about them, but remain as in a deep sleep over them.
24. Be undesirous of anything and indifferent in your mind, when you speak to anyone, take anything or go anywhere. Remain as deadly cold and quiet, as long as you have to live.

25. But it is impossible for you to remain as such, so long as you fix your eyes and mind on the visibles before you; and continue to view the mirage of the world, and look upon its duality rising as two moons in the sky.
26. Know the world to be no production from the beginning; because the want of its prior cause prevents its sequence; and there is no possibility of a material creation, proceeding from an immaterial causality.
27. Whatever appears as existent before you, is the product of a causeless cause. It is the appearance of the Transcendent One, that appears visible to you.
28. The world as it stands at present, is no other than its very original form. The same nondual and undivided pure soul appears as a duality, as the disc of the moon and its halo present its two aspects to us.
29. Thus the strong bias, that we have contracted from our false notion of the duality; has at last involved us in the error of taking the false fortune, as to believe the shadow of a dream for reality.
30. Therefore the phenomenal world is no real production, nor does it actually exist or is likely ever to come to existence. It is likewise never annihilated, because it is impossible for a nonexistent to be nothing again.
31. Hence that thing which is but a form of the serene vacuum, must be quiet calm and serene also. This being exhibited in the form of the world, is of its own nature quite clear and steady, and imperishable to all eternity.
32. It is nothing what is seen before us, nor anything that is visible, is ever reliable as real. Neither also is there ever a viewer for want of visible, nor the vision of a thing without its view.
33. Ráma rejoined:--If it is such, then please to explain moreover, O most eloquent sage, the nature of the visibles, their view, and viewer; and what are these that thus appear to our view.
34. Vasishtha replied:--There being no assignable cause, for the appearance of the unreal visibles; their vision is but a deception, and yet it is maintained as true by the hypothesis of scholars.
35. Whatever there appears as visible to the vision of the viewer, is all fallacy and offspring of the great delusion of Mâyá only. But the world in its concealed sense, is but a reflection of the Divine Mind.
36. The intellect is awake in our sleeping state, and shows us the shapes in our dream, as the sky exhibits the changes and differences in its ample garden. Thus the intellect manifests itself in the form of the world in itself.
37. Hence there is no formal cause or self evolving element, since the first creation of the world. That sparkles anywhere before us, is only the great Brahman Himself.
38. It is the sunshine of the Intellect within its own hollow sphere, that manifests this world as a reflection of his own person.
39. The world is an exhibition of the quality, of the unqualified voidness of the Intellect; as existence is the quality of existent beings, and as voidness is the property of vacuum, and as form is the attribute of a material substance.
40. Know the world as the concrete counterpart, of the distinct attribute of the transcendent glory of God; and as the very reflection of it, thus visibly exposed to the view of its beholders.
41. But there being in reality no duality whatever, in the unity of the divinity. He is neither the reflector nor the reflection himself. Say who can ascertain what he is, or tell whether he is a being or not being, or a something or nothing?
42. Ráma rejoined:--If so it be as you say, that the Lord is neither the reflector nor reflection, and neither the viewer nor the view; then say what is the difference between the cause and effect, what is the source of all these, and if they are unreal why do they appear as realities?
43. Vasishtha replied:--Whenever the Lord thinks on the manifestation of his intellect, he beholds the same at the very moment, and then becomes the subjective beholder of the objects of his own thought.

44. The intellectual vacuum itself assumes the form of the world, as the earth becomes a hill etc. by itself. But it never forgets itself for that form, as men do in their dream. Moreover there is no other cause to move it to action, except its own free will.

45. As a person changing his former state to a new one, retains his self consciousness in the interim, so the Divine Intellect retains its identity, in its transition from prior vacuum to its subsequent state of the fullness.

46. The thought of cause and effect, and the sense of the visible and invisible, proceed from errors of the mind and defects of vision. It is the false imagination that frames these worlds, and nobody questions or upbraids himself for his error. The states of cause and effect, and those of the visible and invisible etc., are mere phantoms of error, rising before the sight of the living soul and proceeding from its ignorance. Then its imagination paints these as the world, and there is nobody that finds his error or blames himself for his blunder.

47. If there be another person, that is the cause, beholder, and enjoyer of these; then say what is that person, and what is the phenomenal? That is the point in question; or it is liable to reproof.

48. As the state of our sleep presents us only, an indiscernible voidness of the Intellect; how then is it possible to represent the one soul as many, without being blamed for it?

49. It is the self-existent soul alone, which presents the appearance of the world in the intellect, It is the ignorance of this truth, which has led to the general belief of the creation of the world by Brahmá.

50. It is ignorance of this intellectual phenomenon, which has led mankind to many errors, under the different names of illusion, ignorance, the phenomenal, and finally of the world.

51. The manifestation in the intellectual vacuum, takes possession of the mind like a phantom; which represents the unreal world as a reality before it, as the false phantom of a ghost, takes a firm hold on the mind of an infant.

52. Although the world is an unreality, yet we have a notion of it as something real in our empty intellect. This is no other than the embodiment of a dream, which shows us the forms of hills and cities in empty air.

53. The intellect represents itself as a hill or a Rudra, or as a sea or as the god Viráj himself; just as a man thinks in his dream, that he sees the hills and towns in his empty mind.

54. Nothing formal that has any form, can be the result of a formless cause. Hence the impossibility of the existence of the solid world, and of its formal causes of atomic elements, at the great annihilation both prior to creation, as also after its dissolution. It is therefore evident, that the world is ever existent in its ideal form only in the Divine Mind.

55. It is a mere uncaused existence, inherent in its empty state in the empty Mind. What is called the world, is no more than an emptiness appertaining to the empty Intellect.

56. The minds of ignorant people are as glassy mirrors, receiving the dim and dull images of things set before their senses. But those of reasoning men are as clear microscopes, that spy the vivid light of the the Divine Mind that shines through all.

57. Therefore they are the best of men, who shun the sight of visible forms; and view the world in the light of intellectual voidness; and remain as firm as rocks in the meditation of the steady Intellect, and place no faith or reliance on anything else.

58. The Intellect shows the revolution of the world in itself by its constant act of airy reasoning; as the sea displays its circular movement throughout the watery world, by the continual rotation of its whirlpools.

59. As the figurative tree of our desire, produces and yields our wished for fruits in a moment, so the intellect presents everything before us, that is thought of in an instant.

60. As the mind finds in itself, its wished for gem and the fruit of its desire; in the same manner does the internal soul, meet with its desired objects in its empty self in a minute.

61. As a man passing from one place to another, rests calmly in the interim; such is the state of the mind in the interval of its thoughts, when it sees neither the one nor another thing.

62. It is the reflection of the Intellect only, which shines clearly in variegated colors, within the cavity of its own sphere. Though devoid of any shape or color, yet it exhibits itself like the voidness of the sky, in the blueness of the firmament.

63. Nothing unlike can result from the empty Intellect, other than what is alike empty as itself. A material production requires a material cause, which is lacking in the Intellect. Therefore the created world is but a display of the Divine Mind, like the appearance of dreams before our sleeping minds.

CHAPTER CVII. THE NATURE OF IGNORANCE OR ILLUSION OF THE MIND.

1. Vasishtha continued:--The world is the subjective Intellect and inborn in it, and not the objective which is perceived from without. It is the empty space of the Consciousness-Intellect which displays the noumena in itself, and here the triple state of the thinking principle, its thinking and thoughts combine together.

2. Here in its ample exhibition, all living beings are displayed as dead bodies; and I and you, he, and it, are all represented as lifeless figures in a picture.

3. All persons engaged in active life, appear here as motionless blocks of wood, or as cold and silent bodies of the dead. All moving and unmoving beings, appear to be seeing here as in the empty air.

4. The sights of all things are exposed here, like the glare of the chrystal surface of the sky. They are to be considered as nothing, for nothing substantial can be contained in the hollow mind.

5. The bright sunbeams and the splashing waves, and the gathering vapors in the air; present us with forms of shining pearls and gems in them. But never does anyone rely on their reality.

6. So this phenomenon of the world, which appears in the vacuum of the Intellect; and seems to be true to the apprehension of everybody, yet it is never relied on by anyone.

7. The Intellect is entangled in its false fancies, as a child is caught in his own hobby; and dwells on the errors of unreal material things rising as smoke before it.

8. Say men of ignorance, what reliance can you place on mine and yours? So as to say this is I and that is mine." Ah, well do I perceive it now, that it is the pleasure of ignorant people, to indulge themselves in their imaginary flights.

9. Knowing the unreality of the earth and other things, men are yet prone to pass their lives in those vanities and in their ignorance of truth. They resemble the miners, who instead of digging the earth in search of gold, expect it to fall upon them from heaven.

10. When the want of prior and supporting causes, proves a priori the impossibility of the effect; so the want of any created thing, proves a posteriori the nonexistence of a causal agent.

11. They who deal in this uncreated world, with all the unreal shadows of its persons and things; are as ignorant as fools, who nourish their unborn or dead offspring.

12. Whence is this earth and all other things, by whom are they made, and how did they spring to sight? It is the representation of the Intellectual vacuum, which shines in itself, and is quite calm and serene.

13. The minds of those that are addicted to fancy to themselves, a causality and its effect, and their time and place; are thus inclined to believe in the existence of the earth. But we have nothing to do with their childish reasoning.

14. The world whether it is considered as material or immaterial, is but a display of the intellectual vacuum; which presents all these images like dreams to our minds, and as the empty sky shows its colors and figures to our eyes.

15. The form of the empty intellect is without a form, and it is only by our perception that we have our knowledge of it. It is the same which shows itself in the form of the earth etc., and the subjective soul appears as the subjective world to our sight.

CHAPTER CVIII. DESCRIPTION OF KNOWLEDGE AND IGNORANCE OF SOUL.

1. Ráma rejoined:--He whose mind is bound by his ignorance, to the bright vividness of visible phenomena; views the perceptible scenes of the noumena, as mere idle dreams, and as imaginary as empty air.

2. Now, O sage, please tell me again, the nature and manner of this ignorance of the noumena; and to what extent and how long, does this ignorance of the spiritual bind fast a man.

3. Vasishtha replied:--Know Ráma, those that are infatuated by their ignorance, think this earth and the elementary bodies, to be as everlasting as they believe Brahman to be. Now O Ráma! hear a tale on this subject.

4. There is in some corner of the infinite space, another world with its three worlds of the upper and lower regions, in the manner of this terrestrial world.
5. There is a piece of land therein, as beautiful as this land of ours; and is called the plateau level land, where all beings had their free range.
6. In a city of that place, there ruled a prince well known for his learning, and who passed his time in the company of the learned men of his court.
7. He shone as handsome as a swan in a lake of lotuses, and as bright as the moon among the stars. He was as dignified as the mount Meru among mountains, and he presided over his council as its president.
8. The strain of poets, fell short in the recital of his praises, and he was a firm patron of poets and bards, as a mountain is the support of those seeking refuge..
9. The prosperity of his valour flourished day by day, and stretched its luster to all sides of the earth; as the blooming beauty of lotus blossoms, under the early beams of the rising sun, fills the landscape with delight every morning.
10. That respectable prince of Brahmanic faith, adored Agni as the lord of the gods, with his full faith; and did not recognize any other god as equal to him.
11. He was surrounded by conquering army, consisting of horse, elephants and foot soldiers; and was surrounded by his councillors, as the sea is encircled by his whirlpools and rolling waters.
12. His vast and unflinching forces, were employed in the protection of the four boundaries of his realm; as the four seas serve to surround the earth on all its four sides.
13. His capital was as the hub of a wheel, the central point of the whole circle of his kingdom. He was as invincible a victor of his foes, as the irresistible discus of Vishnu.
14. There appeared to him once a shrewd messenger, from the eastern borders of his state; who approached to him in haste, and delivered a secret message that was not pleasing unto him.
15. Lord! may your realm be never detached, which is bound fast by your arms, as a cow is tied to a tree or post. But hear me relate to you something, which requires your consideration.
16. Your chieftain in the east is snatched away from his post, by the relentless hand of a fever where upon he seems to have gone to the regions of death, to conquer as it were, the god Yama at your commaand.
17. Then as your chief on the south, proceeded to quell the borderers there abouts; he was attacked by hostile forces who poured upon him from the east and west, and was killed by the enemy.
18. Upon his death as the chieftain of the west, proceeded with his army to seize those provinces from the hands of the enemy.
19. He was met on his way, by the combined forces of the hostile princes of the east and south, who put him to death in his halfway journey to the spot.
20. Vasishtha continued:--As he was relating in this manner, another messenger driven by his haste, entered the palace with as great a rush, as a current of the deluging flood.
21. He represented saying:--O lord, the general of your forces on the north, is overpowered by a stronger enemy, and is defeated and driven from his post, like an embankment broken down and carried away by the rushing waters.
22. Hearing so, the king thought it useless to waste time, and issuing out of his royal apartment, he commanded as follows.
23. Summon the princes and chiefs and the generals and ministers, to appear here immediately in their full armour; and open up the arsenal, and get out the destructive weapons.
24. Put on your bodies your armours of metal link plates, and set the infantry on foot; number the regiments, and select the best warriors.
25. Appoint the leaders of the forces, and send the messengers all around; thus said the king in haste, and such was the royal command.
26. When the watchman appeared before him, and lowly bending down his head, he sorrowfully expressed: "Lord, the chieftain of the north is waiting at the gate, and expects like the lotus to come to your sunlike sight".

27. The king answered:--Go quickly there, and bring him to my presence; that I may learn from his report the genuine events of that quarter.
28. Thus ordered, the watchman introduced the northern chief to the royal presence; where he bent himself down before his royal lord, who saw the chieftain in the following condition.
29. His whole body and every part and member of it, was full of wounds and scars. He breathed hard and spouted out blood, and supported himself with difficulty.
30. While he with due obeisance, and faltering breath and voice, and contortion of his limbs, delivered this hasty message to his sovereign.
31. The chieftain said:--My lord, the three other chiefs of the three quarters, with numerous forces under them, have already gone to the realms of Yama (death), in their attempt to conquer the enemies (death) at your command.
32. Then the clansmen finding my weakness, to defend your realms alone on this side, assembled in large numbers, and poured upon me with all their strength.
33. I have with great difficulty, very narrowly escaped from them to this palace, all gory and gasping for life as you see. I implore you to punish the rebels, that are not invincible before your might.
34. Vasishtha continued:--As the yet alive and wounded chieftain, had been telling his painful story in this manner to the king; there appeared all of a sudden another person entering the palace after him, and speaking to the king in the following manner.
35. O sovereign of men, the hostile armies of your enemies, like the shaking leaves of trees, have all surrounded in great numbers, the outskirts of your kingdom, on all its four sides.
36. The enemy has surrounded our lands, like a chain of rocks all around. They are blazing all about with their waving swords and spears, and with the flashing of their forest like maces and lances.
37. The bodies of their soldiers, with the flying flags and shaking weapons on them, appear as moving chariots upon the ground; while their rolling war cars, seem as sweeping cities all about.
38. Their uplifted arms in the air, appear as rising forests of fleshy trees in the sky; and the loud sounding phalanx of big elephants, seem as huge bodies of rainy clouds roaring on high.
39. The grounds seeming to rise and sink, with the bounding and bending of their snorting horses; give the land an appearance of the sea, sounding harshly under the lashing winds.
40. The land is moistened and whitened around, by the thickening froth fallen from the mouths of horses; and bears its resemblance to the foaming sea, full with its salt spray all over.
41. The groups of shining armours and weapons in the field, resemble the warlike array of clouds in the sky; and is like the huge surging waves, rising upon the surface of the sea, troubled by the gusts of the deluge.
42. The weapons on their bodies, and their armours and crowns, are shining forth with a flash that equals the flame and fire of your valour.
43. Their battle array, in the forms of circling crocodiles and long stretching whales; resemble the waves of the sea, that toss about these marine animals upon the shore.
44. Their lines of the lancers etc., are advancing with one accord against us; and flashing with their furious rage and fire, are uttering and muttering their abusive insults to us.
45. It is for this purpose, that I have come to report these things to my lord, so that you will consider to proceed in battle array to the borders, and drive these insurgents as weeds from the outskirts.
46. Now my lord, I take leave of you, with my bow and arrows and club and sword as I came, and leave the rest to your best discretion.
47. Vasishtha added:--Saying so, and bowing lowly to his lord, the messenger went out immediately; as the waves of the sea disappears, after making a gurgling noise.
48. Upon this the king with his honorable ministers, his knights and attendants and servants; together with his cavalry and charioteers, the men and women and all the citizens at large were struck with terror. The sentinels of the palace, trembled with fear, as they

shouldered their arms and wielded their weapons, which resembled a forest of trees shaken by a hurricane.

CHAPTER CIX. FIGHTING WITH INVADING ARMIES AT THE GATE OF CITY.

1. Vasishtha continued:--In the meanwhile, the assembled ministers advanced before the king, as the sages of the past resorted to the celestial Indra, being invaded by the Daityas.

2. The ministers addressed:--Lord! We have consulted and ascertained, that as the enemy is irresistible by any of the three means (of peace, dissension, and bribe); they must be quelled by force or due punishment.

3. When the proposal of friendship is of no avail, and the offer of hostages does also fail; it is useless to propose to them, any other term for a reconciliation.

4. Evil enemies that are base and barbarous, that are of different countries and races, that are great in number and opulence; and those that are acquainted with our weakness and weak parts; are hardly conciliated by terms of peace or bribes of subsidy.

5. Now there is no remedy against this insurrection, save by showing our valour to the enemy. Wherefore let all our efforts be directed, towards the strengthening of our gates and ramparts.

6. Give orders to our brave soldiers to rush out to the field, and command the people to worship and implore the protection of the gods; and let the generals give the war alarm with loud sounding drums and trumpets.

7. Let the warriors be well armed, and let them rush to the field; and order the soldiers to rush upon the plains in all directions, as the dark deluging clouds inundate the land.

8. Let the outstretched bows rattle in the air, and the bowstrings twang and clang all around. Let the shadows of curved bows, hide the skies as by the clouds.

9. Let the thrilling bowstrings, flash as flickering lightnings in the air, and the loud war whoop of the soldiers, sound as the growling clouds above. Let the flying darts and arrows fall as showers of rain, and make the combatants glare, with the sparkling gold rings in their ear.

10. The king said:--Do you all proceed to the battle, and do promptly all what is necessary on this occasion. I will follow you directly to the battlefield, after finishing my ablution and the adoration of the fire god Agni.

11. Notwithstanding the important affairs, which waited on the king; yet he found a moment's opportunity to bathe, by pouring potfuls of pure Gangá water upon him, in the manner of a grove watered by a showering of rainwater.

12. Then having entered his fire temple, he worshipped the holy fire with as much reverence, as it is commanded in the scriptures; and then began to reflect in himself, in the following manner.

13. I have led an untroubled and easy life, passing in pleasure and prosperity; and have kept in security all the subjects of my realm stretching to the sea.

14. I have subdued the surface of the earth, and reduced my enemies under my foot. I have filled the smiling land with plenty, under the bending skies on all sides.

15. My fair fame shines in the sphere of heaven, like the clear and cooling beams of the lunar globe. The plant of my renown, stretches to the three worlds, like the three branches of the Gangá.

16. I have lavished my wealth, to my friends and relatives, and to respectable Brahmans; in the manner, as I have amassed my treasures for myself. I quenched my thirst with the drink of the cocoanut fruits, growing on the edges of the four oceans.

17. My enemies trembled before me for fear of their lives, and they groaned before me as croaking frogs with their distended pouches. My rule has extended over and marked the mountains, situated in the islands amidst the distant seas.

18. I have wandered with bodies of Siddhas, over the nine regions beyond the visible horizon. I have rested on the tops of bordering mountains, like the flying clouds that rest on mountain tops.

19. With my full knowing mind, and my perfection in divine meditation; I have acquired my dominions entire and unimpaired, by cause of my good will for the public welfare.

20. I have bound the lawless Rákshasas, in strong chains and fetters. I have kept my cares of religious duties, and those of my treasures and personal enjoyments within proper bounds, and without letting them clash with one another.

21. I have passed my lifetime, in the uninterrupted discharge of those triple duties of mine. I have enjoyed my life with great satisfaction and renown. But now hoary old age has come upon me, like the snow and frost fallen upon the withered leaf and dried straw.
22. Now has old age come, and blasted all my pleasures and efforts. After all this, these furious enemies have overpowered me, and are eager for warfare.
23. They have poured upon me in vast numbers on all sides, and the victory is doubtful. It is therefore better for me to offer myself as a sacrifice, to the god of this burning fire, which is known to crown its worshipper with victory.
24. I will pluck this head of mine, and make an offering of it to the fire god Agni as a fit fruit to offer; and say:--O fire god, I make here an offering of my head to you.
25. I give this offering, as I have ever before given my oblations to fire. Therefore accept of this also, O god, if you are pleased with my former offerings.
26. Let the four vessels of your fiery furnace, yield four forms of mine, with brilliant and strong bodies, like that of Náráyana, with his mighty arms.
27. Thus will I be enabled, with those four bodies of mine, to meet my enemies on all the four sides; and be invulnerable like yourself, by keeping my thought and sight, ever fixed in you.
28. Vasishtha replied:--So saying, the king took hold of a dagger in his hand; and separated the head from his body with one blow of it, as children tear off a lotus bud from the stalk with their nails.
29. As the head became an oblation, to the fire of dusky fumes; the headless trunk of the self-immolated sovereign, sprang and flew also upon the burning furnace.
30. The sacred fire, being fed with the fat and flesh of the royal carcass; yielded forth with four such living bodies, from amidst its burning flames. As it is the nature of the good and great, to make an instantaneous gift fourfold, of what they receive in earnest.
31. The king sprang from amidst the fire, in his fourfold forms of his kingly appearance. These were as luminous with their effulgence, as the radiant body of Náráyana, when it rose at first from the formless deep.
32. These four bodies of the king, shone forth with their resplendent luster; and were adorned with their inborn decorations of the royal crown and other ornaments and weapons.
33. They had their armours and crowns on, together with helmets, bracelets and fittings for all and every part of the body; and necklaces and earrings hung upon them as they moved along.
34. All the four princes were of equal forms, and of similar shapes and sizes in all the member of their bodies. They were all seated on horse back, like so many Indras riding on their Uchairava horses.
35. They had their long and ample quivers, full with arrows of golden shafts; and their heavy bows and bowstrings, were equally long and strong with the god of war.
36. They rode also on elephants and steeds, and mounted on their war-cars and other vehicles in their warfare. They were alike impregnable by the arms of the enemy, both themselves as well as the vehicles they rode upon.
37. They sprang from the pit of the sacred fire, as the flames of the undersea fire, rise from amidst the ocean, by being nourished with the oblations that were offered upon it.
38. Their flowery bodies on jewelled horses, made resplendent on all sides as four smiling faces of the moon. Their good figures looked like lord Vishnu, as if they have come out from fire and water.

CHAPTER CX. BATTLE OF WISE PRINCES, WITH IGNORANT BARBARIAN.

1. Vasishtha continued:--In the meantime the battle was raging in its full fury, between the royal forces, and the hostile bands that had advanced before the city gates.
2. Here the enemies were plundering the city and villages, and there they set fire to the houses and hamlets. The sky was hidden by clouds of smoke and dust, and the air was filled by loud cries of havoc and wailing on every side.
3. The sun was hidden by the thickening shadow, of the network of arrows spread over the skies. The disc of the sun now appeared to view and was then lost to sight the next moment.

4. The burning fire of the incendiaries, set to flame the leaves of the forest trees; and the firebrands of burning wood, were falling as loosely all around, as the iron sheets of arrow were hurling through the air.
5. The flame of the blazing fire, added a double luster, to the burnished and waving weapons. The souls of the great combatants falling in battle, were carried aloft to the regions of Indra, where they were ministered by the heavenly Apsara nymphs.
6. The thundering sounds of fierce elephants, excited the bravery of warriors and missile weapons of various kinds were flung about in showers.
7. The loud shouts and cries of the combatants, depressed the spirits of treacherous cowards. The white clouds of dust flying in the air, appeared as elephants intercepting the paths of the midway skies.
8. Chieftains eager to die in the field, were wandering about with loud shouts; and men were falling in numbers here and there, as if stricken by lightnings in the battlefield.
9. Burning houses were falling below, and fiery clouds dropt from above. Flying arrows in the form of rocks, were rolling on high; and descending upon and dispatching to death, numbers of soldiers that were ready to die.
10. The galloping horses in the field gave it the appearance of a wavy ocean far away. The crashing of the tusks of fighting elephants, crackled like the clashing clouds in air.
11. The shafts of the arrows of the combatants, filled the forts and its strongholds; and the flashing of the same on the top of it, made a glare of fire around.
12. The dashing of one another in passing to and fro, tore their garments into pieces. The furling of flags in open air and the clashing of shield between combatants made a pat-pat noise all around.
13. The flash of the tusks of elephant, and the crash of weapons dashing on stony rocks, and the loud uproar and clangour of the battlefield, invited the elephants of heaven to join in the fight.
14. The flights of arrows, ran as rivers into the ocean of the sky. The flying lances, swords and discuses, which were flung into the air, resembled the sharks and alligators, swimming in the etherial sea.
15. The concussion of the armours of the clamorous combatants, and the clashing of the arms in commingled warfare, represented the sounding ocean surroundedt by islands.
16. The ground was trodden down to a muddy pool, under the feet of the foot soldiers. The blood issuing out of their bodies from the wounds of the arrows, ran as rivers carrying down the broken chariots and slain elephants in its rapid course.
17. The flight of the winged arrows, and the falling of the battle axes, resembled the waves of the arrowy sea in the air. The broken arms of the vanquished, floated as aquatic animals upon it.
18. The sky was set on fire, by the flames issuing forth from the clashing arms. The celestial regions were filled with the deified souls of departed heroes, now released from the chains of their wrinkled and decaying frames of earth.
19. Clouds of dingy dust and ashes filled the firmament, with flashes of lightnings flaming as arches amidst them. The missile weapons filled the air, as the drawn out arms occupied the surface of the earth.
20. The contending combatants hooted at one another, and broke and cut their weapons in mutual contest. The cars were split by clashing at each other, and the chariots were destroyed by dashing together.
21. Here the headless trunks of the Kabandhas (man eating cannibal), mingled with the gigantic bodies of the Vetála demons. It was disastrous on every side as the demoniac Vetala were plucking their hearts for their tasty meal.
22. The warriors were tearing the arteries of the slain, and breaking apart their arms, heads and thighs; while the uplifted and shaking arms of the Kabandhas, made a moving forest in the air.
23. The demons moving about with their open and jeering mouths, made their stomachs and jaws as caskets for carrions. The soldiers passing with their helmets and crowns on, looked fiercely on all around.
24. To kill or die, to slay or to be slain, was the soldier's final glory in the field. As it was their greatest shame, to retreat in their giving or receiving of wounds.

25. He is the gladdener of death, who dries up the boast of soldiers and chieftains, and drains the flowing ichor of ferocious elephants; and one who is entirely bent on destruction.
26. There were loud applauses given to the victory, of unboasting and unrenowned heroes; as there were the great censures, which were poured upon the nameless and treacherous cowards.
27. The rousing of the sleeping virtues of bravery and others, is as glorious to the great and strong; as the laying out of their treasures, for the protection of their protégés.
28. The trunks of the elephants, were broken in the conflict of elephant riders and charioteers; and pouring out of the fragrant fluid of ichor from their front lobes, was altogether at a stop.
29. Elephants left loose by their flying leaders, fell into the lakes, and cried like shrill storks in them. Here they were pursued and overcome by men who inflicted terrible wounds upon them with their hands.
30. In some place the unprotected as well as the uninvaded people, being abused and half dead in their mutual fight; fled to and fell at the feet of their king, as the daytime takes its shelter under the shining sun.
31. They being maddened by pride with the force of giddiness, became subject to death; as millionaires and traders seek a better place in fear of their life.
32. The red coats of soldiers, and the red flags lifted upon their arms as a wood of trees; spread a reddish color all around, like the adoration of the three worlds.
33. White umbrellas, resembling the waves of the Milky Ocean, when churned by the Mandara mountain; covered the weapons of the soldiers under them, and made the sky appear as a garden of flowers.
34. The eulogies of song by the bards and Gandharvas, added to the valour of the warriors. Flowing juice of the tall palma trees, infused a vigor to their veins, as that of Baladeva.
35. There was the clashing of arms of the Rákshasas, who fought together in bodies; who were as big as lofty trees, and fed on carcasses, with which they filled their abodes in the caverns of mountains.
36. There was a forest of spears rising to the sky on one side, with the detached heads and arms of the slain attached to them. There were the flying stones on another, which were flung from the slings of the combatants, and which covered the ground below.
37. There was the clapping of the arms and hands of the champions, resembling the splitting and bursting of great trees. There was heard also the loud wailings of women, echoing amidst the lofty buildings of the city.
38. The flight of fiery weapons in the air, resembled the flying firebrands on high, with a hissing and whistling sound. The people took themselves to flight from these, leaving their homes and treasures all behind.
39. The lookers were flying away, from the flying arrows all about, in order to save their heads; just as the timid snakes hide themselves, for fear of the devouring Garuda bird, flying upon them from the sky.
40. Daring soldiers were grinded under tusks of elephants, as if they were pounded under the jaws of death, or as the grapes are crushed in their pressing mills.
41. The weapons flying in the air, were repelled and broken by the stones, flung by the ballistics. The shouts of the champions, resounded as the echoing yells of elephants, issuing out of the ragged caverns.
42. The hollow sounding caves of mountains, resounded to the loud shouts of warriors; who were ready to expose their dear lives and dearly earned vigor in the battlefield.
43. The burning fire of firearms, and the flames of incendiarism flashed on all sides. These and mutual conflicts and chariot fightings, went on unceasingly all around.
44. The battlefield was surrounded by the surviving soldiers, who were as brave hearted as the mount Kailása, with the strong god Siva seated therein.
45. The brave men that boldly expose their lives in battle, enjoy a lasting life by their death in warfare. But they die in their living state, by their flight from the battlefield.
46. Big elephants were being killed in the battlefield, like lotus flowers immersing into the waters of lakes. Great champions were seen to stalk over the plains, as towering storks strutted on the banks of lakes.

47. Here showers of stones were falling in torrents, with a whizzing sound; and the showers of arrows, were running with a whistling noise around. The uproar of warriors were growling in the skies. The flying weapons were hurtling through the air, and the neighing of horses, the cries of elephants and the whirling of chariot wheels, together with the hurling of stones from the height of hills, deafened the ears of men all about.

CHAPTER CXI. THE FLIGHT OF THE SOLDIERS ON ALL SIDES.

1. Vasishtha continued:--Thus the war waged with the fury of the four elements, in their mutual conflict on the last doomsday of the world. The forces on all sides, were falling and flying in numbers in and about the battlefield.

2. The sky was filled with the harsh sound of the fourfold noise of drums and conch-shells; and the rattling of arrows and clattering of arms on all sides.

3. The furious warriors were violently dashing on one another. Their steel armours were clashing against each other, and splitting in two with clattering noise.

4. The ranks of the royal forces, were broken in the warfare. They fell fainting in the field, and were chopped off as leaves and plants, and mown down as straws and grass.

5. At this time the trumpets announced the advance of the king, with a sound that filled the quarters of the sky. The cannons thundered with a treble roar, resounding with uproar of the Kalpa doomsday clouds.

6. They tore apart at the same time, the sides of the highest hill and mountains; and split in two, the rocky shores and banks everywhere.

7. The king then issued forth to all the four sides, in the fourfold form of himself; like the four regents of the four quarters of the sky, or like the four arms of Nārāyana, stretching to so many sides of heaven.

8. Being then followed by his fourfold forces, (horse, elephants, war-cars, and foot soldiers); he then rushed out of the confines of his city of palaces, and marched to the open fields lying out of the town.

9. He saw the thinness of his own army, and the strong armament of his enemies all around. He heard their loud clamour all about, like the wild roar of the surrounding sea.

10. Flights of arrows flying thickly through the air, appeared as sharks floating in the sea. The bodies of elephants, moving in the wide battlefield, seemed as the huge waves of the ocean.

11. The moving battalions wheeling circular bodies, seemed as the whirling currents in the sea. The racing chariots with their waving flags, appeared as the sailing ships with their unfurled sails.

12. The uplifted umbrellas were as the foams of the sea, and the neighing of horses, were like the frothing of whales. The glaring of shining weapons, appeared as the flaring of falling rain under the sunshine.

13. The moving elephants and sweeping horses, seemed as the huge surges and swelling waves of the sea. The dark barbarians babbled, like the gurgling bubbles of sea waters.

14. The big elephants with their towering and dark bodies, seemed as they were mounting from the heights of mountains, and breaking their hollow caves, howling with the rustling winds.

15. The battlefield looked like the vast expanse of water, in which the slain horses and elephants seemed to be swimming as fragments of floating rocks, and where the moving legions, appeared as the rolling waves of the sea.

16. The field presented the dismal appearance of an untimely dissolution. It appeared as an ocean of blood, stretching to the borders of the visible horizon.

17. The fragments of the shining weapons, showed themselves as the sparkling gems in the womb of the sea. The movement of forces, resembled the casting of projectile stones into it.

18. The falling weapons, were as showers of gems and snow from above. It presented the appearance of evening clouds in some place, and of fleecy vapors in another.

19. Beholding the ocean like the battalion of the enemy, the king thought of swallowing it up, as the sage Agastya had sucked in the ocean. With this intent, he remembered his airy instrument, which he thought to employ on this occasion.

20. He got the Vayavya airy weapon, and aimed it at all sides; as when the god Siva had set the arrow to his bow on mount Meru, to slay the demon Tripura.
21. He bowed to his god Agni, and let fly his mighty missile with all his might; in order to repel the raging fire, and preserve his own forces from destruction.
22. He hurled his airy Paryaya arrow, together with its accompaniment of the cloudy Vayavya arms; both to drive off as well as to set down the fire of the enemy.
23. These arms being propelled from his crossbow, eight beings emerged forth into a thousand horrible weapons, which ran to and filled all the four quarters of the sky.
24. Then there issued forth from these, an abundance of darts and arrows; and currents of iron spears and tridents; and volleys of shots and rockets.
25. There were torrents of missiles and mallets, as well as currents of discs and battle axes.
26. There were streams of iron clubs, crowbars and lances; and floods of Bhindipalas or short arrows thrown from the hand or through tubes; and also splashes of spring nets, and air instruments of incredible velocity.
27. There was an pouring out of firebolts, and a flowing of lightnings, as also showers of falling rains, and swift movements of flying swords and sabers.
28. There were fallings of iron arrows, and javelins and spears of great force and strength; and fallings of huge snakes, that were found in mountain caves, and grew there for ages.
29. It was in no time, that the force of these flying arms, blasted the ocean of the hostile forces; which fled in full haste and hurry in all directions, as heaps of ashes before the hurricane and whirlwind.
30. The thunder showers of arms, and the driving rain of weapons, were driven away by the impetuous winds. Invading hosts hurried to all sides, as the torrent of a river breaks its embankment, and overflows on the land in the rains.
31. The four bodies of troops (horse, elephant, chariots, and foot-soldiers), fled defeated from the battlefield to the four directions; just as the mountain waterfalls rapidly move down on all sides during the rains.
32. The lofty flags and their posts, were torn and broken and hurled down as large trees by storm. The forest of uplifted swords were broken to pieces, and scattered like the petals of Marichi flowers over the ground.
33. The sturdy bodies of strong soldiers, were rolling as stones on the ground, and besmeared with blood gushing out of their wounds. While the groans of their agony, broke down the stoutest hearts.
34. Large elephants rolled upon the ground with their elevated tusks rising as trees; and roared aloud with their crackling sounds, vying with thunder claps and roaring clouds.
35. The clashing of the weapons against one another, was as the crashing of the branches of trees against each other. The horses clashing on one another, sounded as the clashing of waves of the sea.
36. The crackling of war cars and their huge wheels, sounded as the rattling of the hail storm on high; and the mingled noise of the clashing of carriages, horse, elephants and foot-soldiers, sounded as the crashing of stones.
37. The harsh sound of war hoops and shouts, was loud on all sides. Cries of dying soldiers, crying "we die, we are slain," swelled in the air all around.
38. The army appeared as a sea, and their march was as the whirling of an whirlpool with its gurgling sound; and the bloodshed on their bodies, exhibited the roseate color of the evening sky.
39. The waving weapons, appeared as a dark cloud moving upon the shore. The ground besmeared in blood seemed as the fragment of a purple cloud.
40. The lancers, mace bearers, and spearmen, seemed to bear the tall Tala trees in their hands. While the cowardly crowds of men, were seen to cry aloud like the timid deer in the plain.
41. The dead bodies of horses, elephants, and warriors, lay prostrate on the ground like the fallen leaves of trees. The rotten flesh and fat of the bruised carcasses, were trodden down to mud and mire in the field.
42. Their bones were pounded to dust under the hoofs of the horses. The concussion of wood and stones under the driving winds, raised a rattling sound all around.

43. The clouds of doomsday were roaring, and the winds of desolation were blowing. The rains of the last day were falling, and the thunders of destruction were clapping all about.

44. The surface of the ground was all muddy and miry, and the face of the land was flooded all over. The air was chilly and bleak, and the sky was drizzling through all its pores.

45. The huts and hamlets, and the towns and villages, were all in a blaze. The people and their cattle, with all the horses and elephants, were in full cry and loud uproar.

46. The earth and heaven, resounded with the rolling of chariots and rumbling of clouds. The four quarters of heaven, reverberated to the twanging of his fourfold bow on all the four sides.

47. The forked lightnings were playing, by the friction and clashing of the clouds. Showers of arrows and missiles fell profusely from them, with the thunder bolts of maces, and darts of spears.

48. The armies of the invading chiefs, fled in confusion from all the four sides of the field. The flying forces fell in numbers like swarms of ants and troops of gnats and flies.

49. The armies of the bordering tribes, were burnt amidst the conflagration of fiery arms; and were pierced by the fiery weapons, falling like thunderbolts upon them, from the darkened sky. The flying forces resembled the marine animals of the deep, which being disturbed by the perturbed waters of the sea, plunge at last into the undersea fire.

CHAPTER CXII. FLIGHT OF THE FOREIGN FOES.

1. Vasishtha continued:--The Chedis of Deccan, who were as thickly crowded as the Sandalwood of their country, and clothed with girdles resembling the snakes about those trees, were felled by the battle axes, and driven far away south to the Indian Ocean.

2. The Persians flew as the flying leaves of trees. Striking against one another in their madness, they fell like the Vanjula leaves in the forest.

3. Then the demon-like Daradas, who dwell in the caverns of the distant Dardura mountains, were pierced in their breasts, and fled from the field with their heart rending sorrow.

4. The winds blew away the clouds of weapons, which poured down torrents of missile arms, that shattered the armours of the warriors, and glittered like twisting lightnings.

5. The elephants falling upon one another, pierced their bodies and gored each other to death with their tusks. They became heaps of flesh, similar to the lumps of food with which they filled their bellies.

6. Another people of the same country, and of the Raivata mountains, who were flying from the battlefield by night; were waylaid by the fierce Pisáchas, that tore their bodies and devoured them with a huge appetite.

7. Those that fled to the Tala, and Tamala forests, and to the old woods on the bank of the Dasárná river; were caught by lions and tigers crouching in them; and were throttled to death under their feet.

8. The Yavanas living on the coasts of the western ocean, and those in the land of coconut trees; were caught and devoured by sharks, in the course of their flight.

9. The Sákas warriors being unable to endure the painful touch of the black iron arrows for a moment fled to all directions. The Ramatha people were blown away and broken down, like the lotus bed by the blowing winds.

10. The routed enemy flying to the Mahendra mountain, covered its three peaks with their armours of black metal link plates, and made them appear as covered by the dark clouds of the rainy weather.

11. The legions of these hostile forces, being broken down by the arms of the king, were first plundered of their clothing by the highway robbers, and then killed and devoured by the night cannibals and demons of the desert.

12. The surface of the land was converted to the face of the sky; by the broken fragments of weapons glistening on like the stars of heaven twinkling in large multitudes above.

13. The caverns of the earth, resounding to the noise of the clouds above, appeared as a grand orchestra, sounding the victory of the king both in earth and heaven.

14. The peoples inhabiting the islands, lost their lives under the whirling discs; as those dwelling in the watery marshes perish on dried lands for want of rain.

15. The defeated islanders fled to the Sahya mountains, and having halted there for a week, departed slowly to the respective places.
16. Many took shelter in the Gandhamadana mountains, while multitudes of them resorted to the Punnága forests. The retreating Gandharvas became refugees in the sanctuaries of the Vidyádharma maidens.
17. The Huns, Chinese, and Kiratas, had their heads struck off by the flying discuses of the king. These were blown away by the opposite winds, like lotus flowers by the blast.
18. The Nilipa people, remained as firm as trees in a forest, and as fixed in their places as thorns on stalks and brambles.
19. The beautiful pastures of antelopes, the woodlands and hilly tracts on all sides; were desolated by showers of weapons, and the rush and crush of the forces.
20. The thorny deserts became the asylum of robbers, after they deserted their habitations to be overgrown by thorns and thistles.
21. The Persians who were abundant in number, got over to the other side of the sea. They were blown away by the hurricane, like stars blasted by the storm of final desolation.
22. The winds blew as on the last day of destruction, and broke down the woods and forests all about; and disturbed the sea by shaking its hidden rocks below.
23. The dirty waters of the deep, rose on high with a gurgling noise. The sky was invisible owing to the clouds of weapons, which hid its face on all sides.
24. The howling winds, raised a clapping and flapping sound all about. There fell showers of snow also, which flowed on earth, like the waters of the sea.
25. The charioteers of Vidura country, fell down from their cars, with the loud noise of waves; and were driven to fall into the waters of the lake, like bees from lotuses.
26. The defeated foot soldiers were as numerous as the dust of the earth, and well armed from head to foot. They were so overpowered under the showers of arrows and discs, that they were blinded by the tears of their eyes, and disabled to beat their retreat.
27. The Huns were buried with their heads and heels, in their flight over the sandy deserts of the north. Others were as muddled as the dirty iron, by their being fastened in the swampy shores of northern seas.
28. The Sákas were driven to a Cardamom forest on the bank of the eastern shores. There they were confined for some time, and then released without being despatched to the regions of death.
29. The Madrasis were repulsed to the Mahendra mountains, whence they lightly descended on the ground as if fallen from heaven. There they were protected by the great sages, who preserved them there with tender care as they bear for the deer of their hermitage.
30. The fugitives flying to the refuge of the Sahya mountains, found instead of their imminent destruction, in the underground cell, the twofold gain of their present and future good therein. Thus it comes to pass that, many times good issues out of evil, where it was least expected.
31. The soldiers flying to Dasárná at the meeting of the ten rivers, fell into the Dardura forest like the fallen leaves of trees. There they lay dead all about by eating the poisonous fruits thereof.
32. The Haihayas that fled to Himálayas, drank the juice of Visalya-karani pain killing plants by mistake; and became thereby as violent as Vidyádharas, and flew to their country.
33. And then the people of Bengal, who are as weak as faded flowers, showed their backs to the field, and fled to their homes; from which they dare not stir even to this day, but remain as Pisáchas all along.
34. But the people of Anga or Bihar, that live upon the fruits of their country; are as strong as Vidyádharas, and sport with their mates, as if it were in heavenly bliss.
35. The Persians being defeated in their bodies, fell into the Tala and Tamala forests. Where by drinking their intoxicating extracts, they became as giddy as drunken men.
36. The light and swift spirited elephants of the dark skinned Kalingas, pushed against their fourfold armies in the field of battle, where all lay slain in haphazard heaps.

37. The Salwas passing under the arrows and stones of the enemy, fell into the waters which encircled their city. They perished there with the whole of their hosts, that are still lying there in the form of heap of rocks.

38. There were numbers of hosts, that fled to different countries in all directions. Many that were driven to the distant seas, where they were all drowned and dead, and carried away by the waves.

39. But who can count the countless hosts, that fled to and lay dead and unnoticed in every part of the wide earth and sea, on the fields and plains, in forests and woods, on land and water, on mountains and valleys, on shores and coasts and on the hills and cliffs. So there is nobody who can tell what numbers of living beings are dying every moment, in their homes and abodes in cities and villages, in caves and dens, and everywhere in the world.

CHAPTER CXIII. DESCRIPTION OF THE OCEAN.

1. Vasishtha continued:--The hostile forces of the enemies thus flying on all sides, were pursued to a great distance by the four kings of Vipaschit as said before.

2. These four forms of almighty power, and of one soul and mind; went on conquering the four regions on every side, with one intent and purpose.

3. They chased the retreating enemies without giving them any rest, to the shores of the seas on all sides; as the currents of rivers keep on their course without intermission, to the coast of the far distant ocean.

4. This long course of the royal forces, as well as of the enemies, soon put an end to all their provisions and ammunitions. All their resources and strength were exhausted at last, as a stream is lost under the sands before it reaches the lake.

5. The king saw his forces and those of his enemies, to be as exhausted at the end; as the merits and demerits of a man are lost up on his ultimate liberation.

6. The weapons ceased to fly about, as if they were at rest after they had done their part in the sky; and as the flames of fire subside of themselves, for want of fuel and the combustibles.

7. The horses and elephants went under their shelters, and the weapons stuck to trees and rocks. They seemed to fall fast asleep, like birds upon their tree branches at night fall.

8. As the waves cease to roll in a dried up channel, and the snows to fall under the clouded sky; and as the clouds fly before the storm, and the fragrance of flowers is carried away by the wind.

9. So the flying weapons were submerged like fishes, under the falling showers of rain; and the dripping drops of darts, were thwarted by the thickening showers of snow.

10. The sky was cleared of the whirling discs, that were hurled by hundreds, and hurtling in the hazy atmosphere. It got a clean sweep of the gathering clouds, that were soaring up in surges, and pouring down in floods of rain.

11. The firmament presented the appearance of an immense ocean, composed of the clear fuel of the vast void; and containing the sparkling gems of the stars in its bosom, and the burning undersea fire of the sun in the midst of it.

12. The great vacuum appeared as extensive and deep, and as bright and serene, and devoid of the dust of pride, as the minds of great men.

13. They then saw the oceans, lying as junior brothers of the skies; being of equal extent and clearness, and stretching to the utmost limits of the horizon.

14. These with their deep sounding waves and foaming froths, are as gratifying to the minds of people; as the roaring clouds with their showers of snow, are captivating of human hearts.

15. They having fallen down from high heaven, and stretching wide their huge bodies on the earth below; seem to be rolling grievously on the ground, with their deep groanings and breathings, and raising up their wavelike arms, in order to lift themselves on high.

16. They are gross and dull bodies, yet full of force and motion, and though they are mute and dumb, yet full of noise and howling in their hollow cavities. They are full of dreadful whirlpools, as is this world with all its dizzy rounds.

17. The gems sparkling on the banks, add to the brightness of the sun beams. The winds blowing in the conch shells, resound all along the coast.

18. Here the huge waves are growling, like the big clouds roaring loudly on high; and the circling currents are whirling around, as the shattered coral bunches were scattered along.

19. The harsh snorting of sharks and whales, is howling in the bosom of the deep. The lashing of the waters by their tails, sounded as the splashing of the oars of vessels in them.
20. Here are the dreadful sharks and alligators, devouring the mermaids and marine men in numbers; and a thousand suns shining in their reflections on the rising waves.
21. Here are seen fleets of ships floating on the surface of the waters, and rising aloft on the tops of the waves; and driven forward by the blowing winds, howling horribly through the furling sails and cracking cords.
22. The ocean with his hundreds of arms of the heaving waves, handles the globes of the sun and moon; and displays varieties of sparkling gem, with reflections of their light rays in them.
23. Here were the shoals of snarks, gliding over the foaming ocean. There were the water spouts, rising like columns of elephants' trunks to the skies, and representing a forest of bamboos.
24. In some places, the rippling waves were gliding, like twisting creepers, with hairy tufts and frothy blossoms on them. In other places, little rocks resembling the backs of elephants and bearing the spring flowers, were scattered in the midst of the waters.
25. Somewhere were the heaps of froth and frost and hills of icebergs, resembling the abodes of the gods and demigods. Elsewhere were the groups of sparkling little waves, that laughed to scorn the clusters of shining stars in the skies.
26. Here are branches of rocks concealed in its depth, like little gnats hidden in the hollows underneath the ground. There are the huge wave surges, which make dwarfs of the high hills on earth.
27. Its coasts are spread over with sparkling gems, like beds of gemming sprouts and shoots of flowers on the ground. While the glistening pearls bursting out of their silvery shells sparkle amidst the spreading sands.
28. The sea seems to weave a vest of silken stuff, with its cloudy waves; and decking it with all its floating gems and pearls. While the rivers flowing into it from all directions, serve to color it with their various waters.
29. The coasts studded with gems and pearls of various colors, display as it were the beams of a hundred moons, in the multicolored nails of its feet.
30. The shadows of the Tali forests on the shores, falling on the swelling waves of the sea, were imbued with the colors of the marine gems. They appeared as moving trees with their variegated foliage, fruits and flowers.
31. There are seen the shadows of different fruit trees, reflected in the waters gliding below; and as rising up and falling down with their reflections in the moving waves and billows. The false and falling shadows, gathered numbers of marine beasts under them, for gorging the falling fruits.
32. Again the greedy fishes were collected somewhere, and leaping to catch the birds that were sitting on the fruit trees, and seen in their reflections on the waves.
33. Here are seen many sea monsters also, that break the embankments, and wander about at random in the watery maze, as birds fly freely in the empty air.
34. The ocean being a formless deep, bears the image of the three worlds impressed on its bosom. It bears also the image of the pure vacuum in itself, as it bore the image of Náráyana in its breast.
35. Its great depth, clearness and immeasurable extent, gives it the appearance of the majestic firmament, which is reflected in its bosom, as it were impressed upon it.
36. It bears the reflection of the sky and of the flying birds thereof, as if they were the images of aquatic fowls swimming on its surface, or resembled the black bees fluttering about its lotus like waves.
37. Its boisterous waves are carried to the skies by the violent winds, and washing the sky's face with their salty sprays. The deep sounding ocean, resounding from its hollow rocks, is roaring aloud like the diluvian clouds.
38. The gurgling noise of the whirlpools, resembles the loud thunder claps of heaven. The undersea fire is sometimes seen to burst out of the deep, like the latent flame of Agastya, that consumed the waters of the ocean.

39. The watery maze presents the picture of a vast wilderness, with its waves as the waving trees. The waves as its branch boughs, its surfs as blossoms, and the foams and froths as its flowers.

40. The high heaving surges with the great number of fishes gliding and skipping upon them; appear as fragments of the sky fallen below, and carried away by the gliding waters.

41. Thus the hostile forces were driven far away to the shores of the salt seas; extending far and wide and bounding the earth on every side. While the lofty mountains rising to the skies with their green tops, intercepted the sight on all sides.

CHAPTER CXIV. DESCRIPTION OF THE PROSPECTS ALL-AROUND.

1. Vasishtha continued:--Then the royal army saw whatever there was on all sides of them; namely, the forests and hills, the seas and the clouds, and the foresters and hill people, and the trees of the forest.

2. They said: behold, O lord, that high hill, which lifts its lofty top to the sky, and invites the clouds to settle upon it; while its midmost part is the region of the winds, and the base is composed of hard and rugged stones.

3. See, O lord, how they abound with fruit trees of various kinds, and the groves whose fragrance is blown around by the gentle winds.

4. The sea breaks down the peninsulas with its battering breakers, and disperses the stones of the rocks on its banks. It shatters the bordering forests with its wavy axes, and scatters their fruits and flowers all over the waters.

5. Behold the sea-breeze blowing away the clouds, settling on the tops of mountains, by the inflating of the leafy branches of trees dancing over them; in the manner of men, blowing away the smoke with their fans.

6. Here are trees on its coasts, like the trees in the Nandana garden of paradise; whose branches are as white as the conch-shells growing in the fullmoon tide, and whose fruits are as bright as the disc of the moon.

7. These trees with their spouses of the creepers, are honouring you with offerings of shining flowers, from the rosy palms of their red leaves.

8. There is the Rikshavanta mountain, howling as a ferocious bear; and devouring the huge sharks and swallowing the swelling waves, in its cavern like mouth, and under its stony teeth.

9. The Mahendra mountain with loud uproar, growls at the roaring clouds; as the stronger champion hurls defiance against his weaker rival.

10. There the enraged Malaya mountain lifts his lofty head, decorated with forests of the Sandalwood; and threatens the loud ocean below, rolling with its outstretched arms of the waves on the shore.

11. The ocean rolling constantly, with its sparkling waves on all sides; is looked upon by the celestials from high, as if he carried away the treasured gems of the earth.

12. The wild hillocks, with woods and ruddy rocks on the tops, and waving with the blowing gales; appeared as huge serpents, creeping with their crescent gems, and inhaling the breeze.

13. There were the huge sharks and crocodiles, moving and grappling with each other upon the surges. This sight delights the minds of men, as that of a rainy and light cloud opposing and pursuing one another.

14. There is an elephant fallen in a whirlpool, and being unable to raise itself from the same. It left its trunk on the water, and dies with sputtering the water from its trunk on all sides.

15. The high hills as well as the low seas, are all equally filled with living beings. As the oceans abound with aquatic animals, so are all lands and islands full of living beings.

16. The sea like the earth and all the worlds, are full of whirlpools and revolutions of things, and all these are mere falsities, that are taken for and viewed as realities.

17. The ocean bears in its bosom the liquid waves, which are inert in themselves, and yet appearing to be in continual motion. So Brahman contains the innumerable worlds, which seem to be solid without any substantiality in them.

18. It was at the churning of the ocean, by the gods and demons of the past; that it was stolen of all its bright and hidden treasures, which have since fallen to the lot of Indra and the gods.

19. It has therefore adopted to wear on its breast, the reflections of the greatest and brightest lights of heaven, as its false and fictitious ornaments. These are seen even from the nether worlds, and of these no one can deprive it.

20. Among the shining sun is one, whose image it bears in its bosom, with equal splendor as it is in heaven. This bright gem is daily thrown as a deposit in the western sea, to give its light to the nether world. It is called the gem of day because it makes day wherever it shines.

21. There is a coming together of all the waters from all sides to it. This assemblage of them in its reservoir, gives it the clamorous sound, as it is heard in the of crowds of men in a mixed procession.

22. Here is a continued conflict of the marine monsters in their mutual conflicts, as there is a jostling of the currents and torrents of the waters of rivers and seas, at the mouths of gulfs and bays.

23. There the large whales are rolling and dancing on the rising waves; and spurting forth spouts of water from their mouth. These shedding showers of pearls, are carried aloft and scattered about by the blowing winds.

24. The streams of water, flowing like strings of pearl, and bearing the bubbles resembling brilliant pearls amidst them; adorn the breast of the ocean as necklaces, and whistling by their concussion.

25. The sea winds serve to refresh the spirits of the Siddha and Sádhya classes of spirits, that dwell in their abodes of the caverns of Mahendra mountains; and traverse the howling regions of the sounding main.

26. Again the winds exhaled from the caves of the Mahendra mountains, are gently shaking the woods growing upon it, and stretching a cloud of flowers over its tablelands.

27. Here is the mount Gandhamadana, full of Mango and Kadamba trees. There the fragments of clouds, are seen to enter into its caves like deer, with their eyes flashing as lightnings.

28. The winds issuing from the valleys of the Himalaya mountains, and passing through the encircling bowers of creeping plants, are scattering the clouds of heaven, and breaking the waves of the sea.

29. The winds of the Gandhamadana mountain, are exhaling the fragrance of the Kadamba flowers growing upon it; and agitating the surface of the sea with whirling waves.

30. After twisting the fleecy clouds, in the form of the curling locks of hair, on the peaks of Kubera's Alaka residence; the winds are passing by the alleys of the Gandhamadana groves, and forming a cloud or canopy of flowers at this place.

31. Here the scented airs, bearing the sweet burden of fragrant flowers and moistened by the admixture of icy showers, are creeping slowly amidst the alleys.

32. See there the Nalikera creepers, diffusing their sourish scent to the breezes, which being made acid by their sourness, are turning towards the regions of Persia.

33. Here the winds are blowing the scents, of the flowery forests of Siva on the Kailasa mountain. There they are breathing with the perfume of the lotuses of the mountain lakes; and blowing away the camphor white clouds from the face of the sky.

34. The fluid ichor which flows from the frontal trunk of elephants, is dried and stiffened by the breezes issuing out of the caverns of the Vindhya mountain.

35. The females of the Savara foresters, covering their bodies with the dry leaves of trees, and accompanied by their dark skinned males, in leafy apparel, have been making a town of their jungle, by eradicating the wild animals, with their iron arrows.

36. Behold, great lord, these seas and mountains, these forests and rivers, and these clouds on all sides, look as if they are all smiling under your auspices, as under the brightness of sunbeams.

37. The flower beds, designed by Vidyadharas, on the mountain and forest paths and the footprints from the shores suggest that the man is tired with making love and so the woman has gone on top of the man to continue the act of love making.

CHAPTER CV. THE SAME SUBJECT CONTINUED.

1. The royal companions related:--Hear, O high minded lord! the Kinnara females from their abodes of leafy tree branches, where they enjoy themselves with singing their songs;

and the Kinnaras also being enrapt with the music, listen to it attentively by forgetting their business of the day.

2. There are the Himálaya, Malaya, Vindhya, Krauncha, Mahendra, Mandara, Dardura, and other mountains; which from their distant view, appear to the sight of the observer, to be clothed in robes of white clouds, and seen as heaps of stones covered with the dry leaves of trees.

3. Those distant and indistinct chains of boundary mountains, appear to stretch themselves like the walls of cities. Those rivers which are seen to fall into the ocean with their gurgling noise; appear as the woof and texture threads of the broad sheet of waters of the ocean.

4. The ten sides of the sky, which are spread over the tops of mountains; appear as the royal consorts, looking on you from their lofty palaces, and smiling gladly at your success. The many colored and roaring clouds in the sky, resemble the variegated birds of air, warbling their notes on high. The rows of trees which are dropping down the showers of flowers from high, appear as the arms of heavenly Apsara nymphs, shedding their blessings upon your head with their hands.

5. The high hills overgrown with rows of trees, and stretching all along the seashore; appear as a ramparts. These hills being beaten by the wave surges, seem as mere moss gathered on the coast.

6. O! the extensive, all sustaining and wonderful body of the ocean, that supported the body of Vishnu sleeping upon it. It contained the unrighteous creation at the great deluge, and it covered all the mountains and rocks and the undersea fire under it.

7. There is the northern ocean, to which the Jambu river, pours all the gold of the Meru mountain, and it contains numerous cities and forests and mountains and countries. It washes the face of the sky and all its lights, and is therefore adored by gods as well as men.

8. Here is this Merur mountain, reaching to the solar sphere, and presenting the trees on its top as its cloud-capt head. May the earth extending to this mountain be yours, and may not this mountain which hides the sun under its clouds, obstruct the extension of your realm.

9. Here is this Malaya mount on the south, growing the fragrant Sandalwood, which converts all other woods to its nature. Its sweet paste decorates the persons of gods, men, and demons, and is put as a spot on the forehead like the frontal eye of Siva. It is sprinkled over the body like the moistened persons of females with sweat.

10. The waves of the ocean are continually washing the coast, overgrown with forests of the Sandalwood, and encircled by folds of snakes. Meanwhile the woodland Vidyadhari nymphs wandering on this mount, throw a luster about it by the beauty of their persons.

11. Here is the hill called Krauncha, with its groves vibrating with the sound of the cooing of cuckoos; and its rugged caves and rivers resounding harshly to one another. Meanwhile the bamboos are crackling with their mutual friction, and the bumble bees have been humming about; among these is heard the warbling of migrating cranes on high, and the loud screams of peacocks, which are terrifying to the serpent tribe.

12. Behold here, O great lord, the sport of woodland Vidyadhari nymphs, in the groves of their soft leafy bushes. Listen to the tinkling sound of their bracelets, which are so sweet to the ears of hearers.

13. There behold the drizzling ichor, exuding from the foreheads of elephant, and the swarming bees giddy with the drink; which has made the sea to melt in tears, on account of its being neglected by them.

14. Behold there the fair moon, with his retinue of celestial stars, sporting in their reflections, in the lap of his father the Milky Ocean, from which it was churned as its froth.

15. See there the tender creepers, dancing merrily on the tablelands of the Malaya mountain; displaying their red petals as the palms of their hands, and winking with their eyes formed of fluttering bees. The blooming flowers speak of their spring festivity, and the warbling cuckoos fill the groves with their festive music.

16. Here the raindrops produce the pearly substance in the hollows of bamboos; and the frontal pearl in the skull of elephants; and large pearls in the womb of pearl shells. So the words of the wise, are productive of different effects in different persons.

17. So the gems are productive of various effects, according as they are produced in varied forms in different receptacles; as in men and stones, in seas and forests, in frogs, clouds,

and elephants. They gladden and distract the mind, cause fear and error, fever, and death, and many other supernatural effects.

18. Behold here the city smiling under the rising moon, and singing in praise of that ambrosial luminary, through all its windows, doorways and openings, as it were from the mouths of its females; and responsive to his eulogy sang by the Mandara mountain, from the many mouths of its caves and caverns, and the pipes of hollow bamboos.

19. The wondering women of the Siddhas, behold with their astonished and uplifted faces and eyes, a large body of cloud carried away by the winds. They doubt in their minds, whether it is a mountain peak carried away by the winds, or it is a forest of the snowy mountain flying upward in the air, or it is a column to measure the distance of the earth and sky, or a balance to weigh their weight.

20. See the moorlands at the foot of the Mandara mountain, how cool they are with the cooling breezes blowing the coldness of the waves of Ganges. See its footlands inhabited by the fair Vidyádhara tribe. Behold its flowery woodlands all around, overtopped by shady clouds of flowers above.

21. See the forests and groves and the thickets spread thereabouts, with the huts and hamlets and habitations of men scattered therein. Look at the holy shrines, and the sacred brooks and fountains lying in them. Their very sight of which, disperses our sorrows, poverty and iniquities.

22. Mountain crags and ridges, overhung on all sides of the horizon; the valleys and caverns, and the groves and caves, are overshadowed by clouds. The still lakes, resemble the clear firmament. Such sights are sure to melt away masses of our crimes.

23. Behold here my lord, the ravines of the Malaya mountain, scented with the odour of the aromatic Sandalwood. There is the Vindhyan hills, abounding with infuriated elephants; the Kailása mountain yielding the best kind of gold, in its olden poetic tradition; and the mount Mahendra, filled with its mineral ore. The summits of the snowy mountain are plenteous, with the best kind of horses and medicinal plants. Thus while every place is found to abound with richest productions of nature, what a pity that man complains in his time worn cell, like an old and blind mouse in its dirty hole.

24. Behold the dark and rainy cloud on high, appearing as another world, to submerge the earth under its flood; and threatening it with its flashing and forked lightnings, and gliding as frisky shrimp fishes in the ethereal ocean.

25. O the bleak rainy winds, blowing with the keen icy blasts of frozen snows, poured down profusely by the raging rainy clouds on high. They are now howling aloud in the air, and now chilling the blood, and shaking the body with hairs rising erect.

26. O the cold winds of winter are blowing, in their course with the dark clouds of heaven; and scattering cluster of flowers, from the twigs and branches of trees. There are the drizzling raindrops dropping in showers, amidst the thick forests, scented with the odors of Kadamba blossoms.

27. There the winds are bearing the fragrance of the breaths of longing females, as if it were the celestial odour of ambrosia, stolen by and carried on the wings of warm breezes.

28. Here the gentle breezes are breathing, with the breath of the new blown lilies and lotuses of the lake, and sweeping their tender odors to the land; and the blasts are bursting the flakes of the folded clouds, and blowing the perfumes from the gardens and groves.

29. Beyond the mild airs are calming our struggles, cooled by their contact with the evening clouds of heaven; and resembling the servant florists, perfumed all over in their picking the flowers from the royal gardens.

30. Some of these are perfumed with the scents of different flowers, and others with the fragrance of lilies and lotuses. In some places they are scattering showers of blossoms, and shedding the dust of flowers at others. Somewhere the air is blowing from the hoary mountain of frost, and at others from those of blue, black, and red minerals.

31. The sun is scattering his rays, as firebrands in some places, and these are spreading a conflagration with loud clattering in the woods, like the riotous crowd in a country.

32. The winds like wicked attendants on the sun, are spreading the conflagration caused by the solar rays; and carry their clattering noise far away.

33. The cooling winds blowing from the woods, and moistened by the gentle beams of the moon; though cheering to the souls of others, appear yet as fiery hot to separated lovers.

34. Behold here, O lord! how the Sabara women, on the low lands of the eastern sea, are covered in their rude and rough leafy garments, and wearing their sounding bracelets of brass. See how they are strutting about, in the giddiness of their prime youth.
35. See how these newly loving ladies, are clinging round the bodies of their mates, for fear of darkness of the approaching night; in the manner of timid snakes twining about the trunk of Sandalwood trees.
36. Struck with fear by the alarm, given by the sounding bell at daybreak; the loving consort leans on the bosom of her lover, as the darkness lingers in the enclosed room.
37. There is a shrub of Kinsuka flowers, blooming as firebrands, on the border of the southern sea, which is continually washing them with waterings of its waves, as if it wanted to extinguish them.
38. The winds are blowing their smoking powder, which are flying upwards like mists of hazy clouds to heaven. The flowers are falling about like flames of fire. The birds and black bees are hovering over them as extinguished cinders of fire.
39. Behold there on the other side, the real flashes of living wild fire, blazing in the forests on the east. Their flames are carried above the mountain tops by the flying winds of the air.
40. See the slow moving clouds, shrouding the lowlands lying at the foot of the Krauncha mountain. Observe the crowding peacocks dancing under them, and screaming aloud with their grave and shrill cries to the clouds. Behold there the gusts of rain-winds rising high, and blowing the fruits and flowers and leaves of trees afar on all sides.
41. Behold the sun setting mountain in the west, with its thousand peaks of glittering gold; shining amidst the dusky color of the evening sky; and the sloping sun descending below in his chariot whirling down with its rattling wheels in the rustling of evening winds.
42. The moon that rises upon the eastern mount of Meru like a full blown flower, in order to give light to the darkened mansion of this world; is itself accompanied by its black spots, sitting as black bees upon the blossom. Hence there is no good thing in this perverted world, which is free from its fault and frailty.
43. The moonlight is shining like the laughter of the god Rudra, amidst his dome of the triple world. Or it is as the white wash of the great hall of the universe, or it is like the milky fluid of the Milky Ocean of the sky.
44. Look on all sides of the sky, tinged with the evening twilight, and the variegated colors of mountain tops; and filled with the milky beams of the moon, that was churned out by the mount Mandara from the Milky Ocean.
45. Look there, O incomparable lord! those hosts of Guhyaka ghosts, that are as hideous as the large Tála or palm trees; and also those puny Vetala younglings are pouring upon the ill-fated dominions of the Hunas; and devouring troubled inhabitants at night.
46. The face of the moon shines brightly like the beauteous face of a lady, so long as it does not appear out of its mansion at night. But it is cut off its beams, and appears as a piece of fleecy cloud, by its appearance at daylight; as the lady's face becomes disgraced, by appearing out of the inner apartment.
47. Look at the lofty peaks of the snowy mountain, covered with the fair vesture of the bright moonbeams. See its craigs washed by floods of the falling Ganges. Behold its head capped by perpetual snows, and surrounded by creepers of snowy whiteness.
48. Behold there Mandara mountain touching the sky, and crowning the forest with its lofty ridges. Here the winds are blowing the cradle chimes of Apsara nymphs, and there the mountainous mines sparkling in various colors.
49. See the high hills all around, abounding with blooming flowers like offerings to the gods. See the thickening clouds round their loins, and resounding harshly within their hollows, while the starry heaven shines over their heads.
50. There is the Kailása mountain on the north, contending with firmament in its brightness. Below it there is the hermitage of Skanda, and the moon shines in her brilliance above.
51. Behold, the god Indra has let loose his winds, to break the branches of trees, and demolish the huts on the ground, the fragments of which they have been carrying afar.
52. The winds are blowing the profuse fragrance of flowers after the rains, and filling the nostrils of men with their odors. Meanwhile the flights of bees are floating as clouds in the blue sky.

53. I think the goddess Lakshmi has chosen for her abode, the blooming flowers in the forests; clear waters in the marshy grounds, and in villages abounding in fruitful trees, and flourishing fields.

54. The windows are overgrown with creeping plants in the rains, and the house tops are decorated with the flowers of the climbing creepers upon them. The ground is scattered over with the dropping flowers up to the heels. The breezes are blowing the dust of the flowers all about. All these have made the woodlands the seats of the forest gods.

55. The rains have converted the rustic village, to a romantic paradise; by the blooming Champaka flowers, the swinging of the rural nymphs in their cradles, of creepers, by the warbling of birds and gurgling of waterfalls, the blossoming of the tall palm trees in the outskirts; the tender creepers blooming with clusters of snow white blossom, the dancing of peacocks on the tops of houses, and the borders shaded by the Sal trees; and the rainy clouds hanging over the village and the bordering hills.

56. Again the soft and sweet breathing breezes, the variegated leaves of the plants and creepers, the vegetation of the village, the cries of cranes and other fowls, and the wild notes of the foresters; these together with the merriment of the shepherds, and the merriment of the pastoral people, over their plenty of milk, curd, butter and ghee, and their joy in their peaceful abodes, add a charm to this hilly tract.

CHAPTER CXVI. NARRATION OF THE SPEECH OF CROW AND CUCKOO.

1. The companions added:--Look lord, the field of battle, stretching to the bordering hills. Look upon the heaps of shining weapons, and the scattered forces of elephants, horse, infantry, and war chariots.

2. Look at the slain and their slayers, and the combatants attacking their rivals; and how their dying souls are carried by celestial Apsara nymphs in heavenly cars to heaven.

3. The victor finding his adversary defeated in warfare, should not slay him unjustly, unless he is justified to do so by laws of warfare, like love making in youth.

4. As health and wealth and prosperity, are good for men when they are rightly gained; so it is right to fight for those by whom one is supported.

5. When one kills his opposing rival in combat, without violation of the laws of warfare, he is justly styled a heavenly champion, and not one who takes undue advantage of his enemy.

6. Behold there the bold champion waving his sword, as if he is swinging a blue lotus in his hand; and casting the dark shadow of the evening dusk on the ground. Such a hero is courted by Lakshmi for her wedlock.

7. Look at those flourishing weapons, flaming as the flying embers of wild fire, in a mountain forest; or as the dreadful serpents of the sea, dancing on land with hundreds of their flashing hoods and heads.

8. Look at the sky on one side, resembling the sea with its watery clouds, and shining with strings of its stars on another. See how it is covered by dark clouds on one side; and how it is brightened by moonbeams on the other.

9. Look at the firmament, ranged by multitudes of revolving planets, resembling the rolling chariots of warriors; and crowded by multitudes of moving stars, like the soldiers in the battlefield. Yet it is the error of the ignorant to think it an empty vacuum. An error which is hard for the wise to remove.

10. The sky with its clouds spreading all over, its fiery lightnings, its thunder bolts that break down the mountain wings; its starry display, and the battle of gods and demigods that took place in it; is still as mysterious in his nature, as the solid minds of the wise, whose magnitude no one can measure.

11. O wise man, you have been constantly observing before yourself, the sun, moon, and all the planets and stars in the firmament, together with all the luminous bodies of comets, meteors and lightnings. Yet it is astonishing that, your ignorance will not let you see the great Nārāyana in it.

12. O dark blue sky, that is brightened by moonlight, you do yet retain your blackness, like the black spot amidst the luminous disc of the moon. Such is the wonder with ignorant minds, that with all their enlightenment, they will never get rid of their inward bias and prejudice.

13. Again the clear sky which is full with endless worlds, is never contaminated by their faults, nor ever changed in its essential state. It resembles the vast and pure mind of the wise, which is full with its knowledge of all things, and devoid of all their pollutions.

14. O profound sky, you are the receptacle of the most elevated objects of nature, and contain the lofty clouds and trees and summits in your womb. You are the recipient of the sun, moon and the aerial spirits that move about in you. Yet you are inflamed by the flames of the fiery bodies that rise in you to our great regret, notwithstanding your greatness, which helps them to spread themselves high in heaven.

15. O sky, you are filled with pure and transparent light, and great with your greatness of giving quarters to all the great and elevated objects of nature. But it is greatly to be pitied, that the dark clouds to whom you give room to rise under yourself, trouble us like base upstarts, with throwing their hailstones at random.

16. Again O dark sky, you are the witness of all lights; as the touchstone is the test of gold; and you are a void in your essence. Yet you do support the substances of stars and planets of clouds and winds and all real existences at large.

17. You are the daylight at daytime, and the purple red of evening, and turn black at night; thus devoid of all color of yourself. You exhibit all colors in yourself. Hence it is impossible even for the learned, to understand correctly your nature and its convertible conditions also.

18. As the helpless man is enabled to achieve his purposes, by means of his patient perseverance; so the empty sky has risen above all, by means of its universal spreading.

19. The sun that persists in his accustomed course, rises to the vertical point in time. But the unmoving straws and trees, and the dormant hills and places, and stagnant pools and ponds, are ever lying low on the ground.

20. The night invests the sky with a dark dress and sprinkles over it the fair moonlight like the cooling dust of camphor; with the decoration of stars like clusters of flowers upon it. The day covers the firmament with bright sunbeams, and the seasons serve to cover it in clouds and snows, and in the flashing attire of spring flowers. Thus is time ever busy, to decorate the heavenly paths of his lords the sun and moon, the two time keepers by day and night.

21. The firmament like the magnanimous mind, never changes the firmness of its nature; although it is ever assailed by the disturbances of smokes and clouds of dust and darkness, of the rising and setting sun and moon and their dawns and dusks; and of the coming together of stars and combat of gods and demons.

22. The world is an old and decayed mansion, of which the four sides are its walls, the sky its covering roof above and the earth its ground floor below. The hills and mountains are its pillars and columns, and the cities and towns are its rooms and apartments. All the various classes of animal beings, are as the ants of this abode.

23. Time and action are the occupants of this mansion from age to age. All its ample space presents the aspect of a smiling garden. It is feared every day to be blown and blasted away. Yet it is a wonder how this frail flower should last so long and forever more.

24. I think it is the air that puts a stop to the greater height or rising of trees and hills. For though it does not actually restrain their growth, yet its influence, like the authority of noble men, puts a check to the rise of aspiring underlings.

25. O pity for that learning, which calls the air as void and voidness; seeing it to contain millions of worlds in its bosom, and producing and reducing also unnumbered beings in its boundless bosom.

26. We see all things to be born in and to return into the air. Yet we see the madness of men, that reckon the all containing and all pervading air, as something different from God.

27. We see the works of creation, to be continually producing, existing, and extinguishing in air, like sparks of fire. I believe this pure and sole air, which is without beginning, middle, and end as the universal source and terminus of all, and has no other distinct cause as God.

28. The vacuum is the vast reservoir of the three worlds, and bears in its vast space the innumerable productions of nature. I understand infinite voidness as the body of the Intellect, and that transcendent being, in which this false conception of the world, has its rise and fall.

29. There in the woodlands on mountain tops, the solitary forester chants his charming strains amidst his woodland retreat; and attracts the heart of the lonely passenger, who lifts up his head to listen to the rapturous times.

30. Listen O lord, to the sweet music, proceeding from the thick groves on the distant lofty mountain; and emitted with the heart rending strains, of love born Vidyádhari nymphs. Behold the lonely and love sick passenger, whose love sick heart being smitten by the sound, has neither the power to proceed forward or go backward from the spot, or utter a word.

31. I hear a love lorn Vidyádhari lady, singing her love song amidst the woods of the hill with her heaving sighs and tears flowing profusely from her eyes. She sang saying: 'Lord, I well remember the day, when you led me to the recess of the dwelling, holding my chin and giving kisses on my cheeks with your smiling face, and now the pleasing remembrance of that glad moment, has left me to deplore its loss for years'.

32. I heard her tale, O Lord, thus related to me from the mouth of a forester on the way. He said:--Her former young lover, was cursed by a relentless sage to become a tree for a dozen years. It is since this ill fated change of his, that she has been reclining on that tree, and singing her mournful song unto the same.

33. And now observe the wonder, that on my approach the tree-like lover, was released of his sad curse. Shedding a shower of flowers upon her, he changed his form and clasped her unto his arms with his face smiling as his blooming flowers.

34. The tops of hills are decorated with flowers, as the heads of elephants are painted with white dye. The sky is whitened with the stars and falling meteors, as the summit of the mountain is bleached with white frost and snows.

35. Behold there the beautiful stream of Kaveri, gliding along with a great number of fishes gliding in its waters; to its noisy waves resounding with the cries of shrill and clamorous cranes. See its banks covered in garments of flowers, and its shores freely grazed by timid deer without any fear.

36. Look the Survela hill, which is washed by the waves of the sea god Varuna. Its stones are shining as gold under the solar rays; and sparkling as the marine fire when they are washed by the waves.

37. Look at the abodes of the Ghosha shepherds at the foot of the mountain, which are continually covered under the shrouding clouds. Behold the beauty of the blossoming Palása and Patala trees there abouts.

38. Look at the plains, whitened by the full-blown whitish flowers. See the Mandara tree with twining and flowering creepers. Look at the banks crowded by cranes and peacocks. Look at those villages and the waterfalls, resounding as music from the mouths of mountain caves and forests, and conducing to the joy of the happy inhabitants of the valley.

39. Here the buzzing bees are sporting about the new blown petals of plantain flowers; and inspiring fond desire in the breasts of the Pamara foresters. They enjoy a bliss in their rustic pastures and hidden hilly caverns, which I believe, is not attainable by the immortal gods in their celestial gardens.

40. Behold the black bees sporting and swinging in their cradles of the flowery creepers of the forest; and to the Pulinda forester singing to his beloved, with his eyes fixed upon her face. Mark also the sportive Kiráta, forgetting to kill the deer wandering beside his lonely cavern.

41. Here the weary traveller is refreshed by the sweet scent of various full blown flowers, and is cooled in his body by the fragrant dust, blown by the breeze from the flowering creepers. Meanwhile the winds bearing the watery particles of the waves, which wash the valley on all sides, render the spot more delightful than the spotted disc of the moon.

42. Here are the unceasing gliding of waters, and the continued waving of the palm trees; together with the dancing of the blossoming branches, and the shaking of the spreading creepers in the air. The forest of lofty Sála trees in the borders, and the hanging clouds over the bordering hills, all combine to add a charm to this village of the valley, not unlike that of the gardens in the planet of the moon.

43. The flashing of lightnings, and the deep roaring of clouds; the merry dance of peacocks and their loud shrieks and screams, and their trailing retinue displayed in the air, decorate the valley with a variety of multicolored gems.

44. The bright planet of the moon appearing on one side, and the dark clouds rising as huge elephants on the other; serve to adorn the village in the valley, and the hills in the outskirts, with a beauty unknown in the heavenly kingdom of Brahma

45. O! how I long to reside myself in the mountain cave, amidst the fragrant trees of the beautiful Nandana forest, and in the delightful groves of blooming Santánaha blossoms, and where the busy bees are continually fluttering, over the Mandára and Paribhadra groves.

46. O, how much are our hearts attracted, by the cries of the tender deer, browsing the green and delightful vegetation; and by the blooming blossoms on hills and in valleys, as by the sight of the cities of mankind.

47. Look on the far off village in the valley, where the waterfall appears as a column of clear crystals; and the peacocks are in their merry dance, all about the cascading waterfalls.

48. See how the joyous peacocks, and the joyful creepers, bending down under the burden of their blossoms; are dancing delightfully, beside the swirling water of the waterfall.

49. I believe the lusty god of desire Káma sports here at his pleasure, in this village of the valley protected by the hills all around. He is sporting with the handsome green Harita birds in the green groves, and beside the crystal lakes, resounding with the sweet singing of water fowls.

50. O most prosperous and magnanimous rain cloud lord, that art the center of all virtues, and the highest and gravest of men; you are like the towering mountain, the refuge of mankind from heat, and the cause of their plenty.

51. O cloud that bathes in holy waters, that is exalted above all earthly beings, and chooses to abide in hills and wildernesses like holy hermits, and are silent like them, from the pure holiness of your nature; you appear also as fair in the form when you are emptied of your waters in autumn; all this is good in you. But say why do you rise in your fulness with flashing lightnings in your face, and roaring thunders in your breast, like lucky upstarts of low origin?

52. All good things being misplaced turn to badness; as the water ascending to the clouds, turns to hoar frost and cold ice.

53. O, wonder! that the drops distilled by the clouds, fill the earth with water; and wonder it is that this water supports all beings, and makes the poor grow with plenty of harvest.

54. Ignorant people are as dogs, in their unsteadiness, impudence, in their impurity and wayfaringness; hence I know not whether the ignorant have derived their nature from dogs or these from them.

55. There are some persons, who notwithstanding all their faults, are yet esteemed for certain qualities in them; as the dogs are taken into favor, on account of their valour, contentedness and faithfulness to their masters.

56. We see all worldly people pursuing the course of their worldliness as madmen, and pushing on in the paths of business at the sacrifice of their honor, and likely to tumble down with fatigue. I find them flying to and fro as trifling straws, and know not whether it is of their will or madness or stupidity, that they have made choice of this foolish course.

57. Among brute creatures, the brave lion hears the tremendous thunder claps without shuddering, while the cowardly dog trembles and shuts his eyes with fear at the sound.

58. I believe, O vile dog, that you have been taught to bark at your fellows, and to wander about in the streets, by some arrogant and stupid fellow.

59. The Divine Creator, that has ordained varieties in all his works, has made the nasty breed of his daughter Saramá all equal in their filthiness. These are the dogs, that make their kennels or dog holes in dirt, that feed upon filth and carrion and copulate in public places, and carry about an impure body everywhere.

60. "Who is there lower than you?"; says a man to his dog; to which he answered, "the silly man as you is the lowest of all." There are the best qualities of valour, fidelity, and unshaken patience, combined in dogs. These are hard to be had in human kind, who grovel in the darkness of their ignorance amidst greater impurities and disasters.

61. The dog eats impure things and lives in impurity; he is content with what it gets, feeds upon dead bodies and never hurts the living, and yet men are fond of throwing stones on him everywhere. Thus the dog is made a plaything by men, contrary to the will of God.
62. Look at the crow flying there upon the offerings, left on the Lingam of Siva on farther bank. There it appearing to our sight to tell its tale to people, saying; "Behold me on high, with all my degrading sin of stealing from the altars of deities".
63. You croaking crow, that crowest so harshly, and treads the marshy lake; it is no wonder that you would annoy us with your cries, that has put down the sweet buzz of humming bees.
64. We see the greedy crow, devouring ravenously the dirty filth, in preference to the sweet lotus stalk. It is no wonder that some would prefer sour to sweet, from their long and habitual taste of it.
65. A white crow sitting in a bush, of white lotus flowers and their snowy filaments, was taken at first for a swan or heron, but as it began to pick up worms, it came to be known as a crow.
66. It is difficult to distinguish a crow, sitting in company with a cuckoo, both being of the like dark plumes and feathers; unless the one makes itself known as distinct from the other, by giving out its own vocal sound.
67. The crow sitting on a forest tree, or on a mould of clay or high built building, looks on all sides for its prey; as a nightly thief mounts on a Chaitta tree; and sits watching there from the ways of people.
68. It is impossible for a crow, to abide with cranes and storks by the side of a lake, which abounds in lotus flowers, that diffuse their somber powder all about.
69. For shame that the noisy crow, should have a seat on the soft lotus bed in company with silent swans, and play his disgraceful part and tricks among them.
70. You crow that cries as the the sound of a blaring saw, say where have you left or lost your former reservedness today? Why do you brood over the young cuckoo, the sweetness of whose voice you can never attain, and whom you can not retain as your young?
71. One seeing a dark crow sitting as a black goose, in a bed of white lotuses, and crowing aloud with delight at that place, a person said unto him saying:--It is better for you O clamorous crow to grab ears of those with your cracking voice, that are not tired with splitting the head of others with their crafty words.
72. It is well when the cunning consort with the cunning, as the crow and the crab meeting at a pool; or the crow and the owl joining in a tree. For the two rogues though seemingly familiar, will not fail to frustrate one another by their natural hatred.
73. The cuckoo associating with the crow, and resembling him in figure and color; is distinguished by his sweet notes from the other; as the learned man makes himself known by his speech in the society of the ignorant.
74. The blossoming branch is well able to bear, the plundering of its flowers by the cuckoo; and will not yet suffer the association of crows and cranes, and cocks and vultures upon its twigs.
75. How delightfully do people listen to the sweet notes of the cuckoo, which unites the separated lovers together. But who can tolerate to listen unto the jarring cries of the crow or hooting of the owl, without disgust.
76. When the sweet notes of the young Kokila, serve to entertain the ears of hearers, with the gladful tidings of the spring season; there is the grating cry of the crow, immediately intruding upon their ears, and demanding the melodious cuckoo as its foster child.
77. Why and what have you been cooing so long, O you tender cuckoo, with so much joy and joy in that distant grove? Behold, your pleasant spring season is too soon over with its fading flowers. Behold the stern winter approaching fast, to blast the blossoming trees with its icy breath, and bidding you to hide your head in your nest.
78. A separated mistress seeing a sweet Kokila, pour forth his notes to the tender blossoms of the spring season thus addressed to him saying: "say, O sweet cuckoo! who taught you to tell that the spring season is for you and your enjoyment," this is truly a sorrowful lie you told me, instead of saying "it is mine and yours" that are enjoying your companion."
79. The cuckoo sitting silent in an assemblage of crows, appears as one of them in its form and color of its feathers; and the graceful gait of the cuckoo, makes it known from the rest,

as the wise man is marked in the company of fools. It is hence that everybody is respected by his inward talents and outward behavior, more than by outer form and feathers.

80. O brother Kokila! it is in vain that you do coo so sweetly, when there is none to appreciate its value. It is far better therefore, that you should sit quiet in your secluded concealment under the shady leaves, when these flocks of crows are so loud in their cries; and when it is time for the falling dews, and not of spring flowers.

81. It is to be wondered, that the young cuckoo forsakes its mother for its fostering crow; which on her part begins to prick it with its bills and claws. As I reflect on these, I find the young cuckoo growing in its form to the likeness of its mother; and hence I conclude, that the nature of a person prevails over his training everywhere.

CHAPTER CXVII. DESCRIPTION OF THE LOTUS-LAKE, BEE AND THE SWAN.

1. The companions said:--Behold there, O lord! the lotus lake on the tableland of the mountain; reflecting the sky in its bosom, and resembling the pleasure pond of Káma. Behold there the beds of white, red and blue lotuses, with their protruding stalks; and listen to the mingled sounds of the water fowls sporting thereon.

2. Behold the full blown lotus standing on its stalk with its thousand petals, and the royal swan resting on its petal. It is crowded by double streaked bees, and birds of various kinds, as if it were the abode of the lotus-seated Brahmá himself.

3. All the sides are spread over by mists and fearful frost. The red dust of the powder of full blown flowers and lotuses, have been flying all about. The bees and birds giddy with the scents spread around, are humming and warbling their tunes and notes in the open air. The clouds are spreading above as an aerial canopy.

4. There is the lashing sound of the breaking waves, beating against the shore. Here is the rumbling noise of the humming bees, contending with one another. Somewhere the silent waters are sleeping in the deep. Elsewhere the fair lotus of the lake, are lying hid in the bushes.

5. The pearly particles of water, are lulling away the heat of the people. Wild beasts are prowling on the bank, overgrown by wild thickets all around. The waves are washing the stones on the bank. The land appears as the clear sky on the earth.

6. The bosom of the lake displays the rays of lightnings, from the redness of the clouds by the dust of flowers carried above by the winds. One side of it is hidden by a dark rainy cloud hanging over it. Meanwhile the other side exhibits the variegated rays of the evening skies above it.

7. There is a fragment of the autumnal cloud, carried aloft by the driving winds; and appearing as it were a part of the sky supported upon the air.

8. The rippling waves of the lake by gentle breeze, and the moist humming bees fluttering over the bed of the lotus lake, made a noise all around; like the falling of flowers from the branches of trees, lying on the bank of a river.

9. The large lotus leaves are waving like fans made of palm leaves, and the roaming froths were puffing as the snowy chowries of princes. The buzzing bees and cooing cuckoos, were singing to and lauding the lake which lay like a lord, in the assemblage of lotuses, resembling the consorts of his harem.

10. Behold the chorus of black bees, singing their charming chimes before him. The yellow powder of the lotus flowers, have scattered his waters with dust of gold. The yellowish froths are floating like fragments of its gold colored flowers. The flowery shrubs on the bank, decorate it as its headdress.

11. The deep fountain, having the beautiful lotuses on its bosom; enjoys their sweet fragrance, as princes derive from the assemblage, of talented men in their courts.

12. The translucent lake, reflecting the clear autumnal sky on its surface; resembles the mind of the wise man, which is ever clear and composed, with the light of the true scriptures.

13. The clear lake is little discernible in winter, when the keen blasts have covered it with hoar frost, and converted its blueness to white.

14. So the world appears to the wise, a vast sheet of the glory of God. All these distinct forms of things, like waves on the sea are lost at last, into the bright element of Eternity.

15. It is by one's own exertion, that everybody should try to raise himself above the sea of error. Or else he must be continually whirling in the whirlpool of blunder, like all other ignorant men.

16. As the waters of wells, tanks, lakes and seas, differ from one another in their quality; so the persons of men and women, are different from each other in their respective dispositions.

17. Who can count the aquatic plants and lotuses, which grow in the lakes as plentifully, as the passions and desires spring in the fountain of the human heart; and which are carried away by the waves of accidents, or hurled into the whirlpool of perdition?

18. O the wonderful effect of bad company, that the lotus growing in the company of aquatic plants, loses its fragrance in the current waters, and shows its thorny stalks to view.

19. The good qualities of a person like those of the lotus, are lost under the assemblage of vicious faults in the same; such as the pores, the hollowness and the too fine and fragile fibers of the lotus stalks, make them entirely useless to anybody.

20. But the lotus which adorns its native waters, and fills the air with its fragrance is as a nobleman born with the noble qualities of a noble family, and whose virtues are impossible for Sesha, the hundred hooded serpent, also to relate.

21. What other thing can equal the lotus in its praise, which in the form of Lakshmi, rests on the bosom of Hari, and graces his hand in the manner of a bouquet?

22. The white and blue lotuses, are both esteemed for their quality of sweet scent, though they differ in their color. Hence the one is sacred to the sun and the other to the moon.

23. The blooming beauty of the lotus-bed, is not comparable to that of the full blown flowers of the forest. Nor does the lotus-lake bear comparison with the starry heaven also. But they are to be compared with the comely and smiling face of the dancing girl in her entertainment.

24. Blessed are bees, that have all along enjoyed their lives in revelling over the sweets of flowers, without having any other thing to care about.

25. Blessed are the bees and cuckoos, that feast upon the flavor of Mango fruits, and entertain themselves with the fragrance of their flowers. All others not so blessed, are born only to bear the name of the species.

26. The bees filled with honey, and giddy with the flavor of lotuses, in the lake where they revel; laughed to scorn some others of their tribe, that led their humble lives on the common powder of flowers.

27. The black bee that buzzed to the lotus, lived and sported in its company and slept in its honey cup at night; was in trouble at the approach of autumn, not knowing what flower to choose for its fare, and were to resort for its rest.

28. A black bee sitting on the unblown bud of a flower, appeared as Andhaka placed over a trident by Siva.

29. O you unsatisfied bee! that ever wanders over hills and dales, and sucks the sweets of all kinds of flowers; why do you still wander, unless it were for your restless discontent?

30. You soft bodied bee, that are bred up in sweets, and feed upon the powder of flowers; it is better for you to resort to the lotuses of the lake, than bruise your body in thorns and thistles.

31. O bumble bee, if you are deprived of your sweet flowing food and your fair diet of the powder of flowers in stern winter; you should yet repair as wise men do to such as may suit your taste, and be congenial to your nature; rather than be mean and debase yourself, by your attendance upon the base and mean.

32. Look there, O lord! the assemblage of milk white swans, swimming in the lake, and feeding upon the silvery fibers of lotus stalks, and making gurgling sounds as gravely, as the chanters of the Sāma Veda.

33. Here the gander pursuing the geese, seated in their cradles of lotus bushes; thinks the clear lake as the blue sky, and the lotus cradle as a cloud, and stops from his pursuit.

34. Let nobody be so unfortunate, O lord, as was this gander, which was in pursuit of the shadow of the goose.

35. The sweet music of the swan as it sings of its own accord, is matchless by the crow or crane, although they are taught to learn it for many years in its society.

36. Although the swan and drake are both of the same kind, and of like form and figure, and live upon the same sort of food; yet they differ widely from one another in their respective species and qualities.

37. The swan soaring in the sky, with his snow white wings and feathers; appears as the hoary lotus sitting upon its stalk. Then it gladdens the minds of men, as the full-moon with her icy beams.

38. The elevated stalks of lotuses, rising as the lofty stems of plantain trees, with the lotuses sitting as the goddess Lakshmi upon them, afford delight to swans only, and to no other bird.

39. Behold, how the lake is adorned like a beauteous lady, with the waves resembling her waving bracelets, and the ripples like her necklaces; while the aquatic plants and flowers, represent wreaths and garlands on her bosom.

40. The strings of fluttering bees, are as streaks of black spots on her person. The swelling of cranes and storks are as the tinklings of her anklets, and the rippling waves are as the glances of her eyes.

41. The lake is graced like a lady, by the young swans crying by her side as her young ones; and looking up to the mountain as her lord, for a fresh supply of fresh water from his flowing waterfall.

42. Don't you, O harmless swan, says one, reside with the malicious water fowls and birds of prey, in one and the same lake. It is better that you remain with your own kind, that may assist you in distress.

43. Look to your end, O silly bee, says one, that are now so giddy with your drink of the sweet honey of flower, and treads on the heads of elephants, to sip and suck their flowing ichor, and wander at large among the blooming lotuses. The winter of scarcity is fast approaching to you, when you shall be forced to live upon the dewdrops drizzling on blades of grass or dripping from stones.

44. O lord! the milk white swan with wide stretched wings entered into the lotus bush, to see after his young ones. They on seeing him, begin to cackle, as a child does on seeing his father before him. The young ones said, O father, it is all delusion, like white pearl in silver and one sees a overcast of fog over his head at midday.

45. The swan is as silently floating over the clear waters of the lake, as the bright moon is gently gliding along the translucent atmosphere of the firmament. As it passes through, the beds of lotuses, its wings bruise against the blossoms, causing them to distil their fragrant fluid, which is gulped in by fishes, in the manner of the holy water of Ganges.

CHAPTER CXVIII. DESCRIPTION OF DEER, PEACOCKS, CRANES etc.

1. Some companion said:--Behold the crane, which notwithstanding its destitution of all good qualities, has one special instinct of uttering the sounds imitating the rain.

2. O crane that resembles the swan in the color of your feathers, you might well be taken for a young swan, were you but without the rapacity of the kingfisher.

3. So there is a line of king fishers, that are expert in diving amidst deep waters, and catching the fishes in its wide extended beaks. They are now sitting idle on the shore, and not venturing to dart themselves into the water, for fear of the sharks, floating there with their open mouths and wide stretched jaws.

4. Thus murderers also dart upon men, in the manner of diving kingfishers, and cry out saying, "this kingfisher is our instructor in killing."

5. Seeing a white heron with its long neck and uplifted head, sitting silently and watching on the shore, the people took it at first for a swan. But finding it afterward to catch a shrimp from the marsh water, they came to know it as a heron at last.

6. A crane was observed by a woman, to be sitting on the shore like a devotee the entire day. Meanwhile it was in reality watching for prey, until the evening shade, as the day labourers are used to do for their bread.

7. Look there, says a wayfaring woman to her companion, how these rustic women are plucking the lotuses amidst the frosty lake. If you like you can follow them, but I will fall back from you.

8. Look there, O lord! says the companion to the king, how that traveller appeases his angry mate, and leads her to the flowery bower of the weedy bush.

9. Look then, O lord, at the dalliance of the lady, and at her smiling face mixed with her frowning looks; and listen to her speech to her associate.
10. The crane, kingfisher and other rapacious birds, that live together in the same place, are all of the same mind and purpose. But the fool and wise man can never agree, though they abide together in the same society forever.
11. As the cricket caught under the bill of wood pecker, whistles to his face; so the retribution of our past misdeeds, flies as a flag before us, and unfolds itself unto us.
12. As long as the cruel crane of fate, keeps clucking upon the tall tree on the shore; so long does the fearful shrimp, keep itself concealed in the bog with its inward fear. Hence there is no rest or quiet of the body and soul, until the ultimate release of both.
13. The bodies of animals, which are devoured by rapacious beasts and birds, and then disgorged unhurt and entire out of their bowels; resemble their rising from the lap of sleep, or a state of profound trance.
14. The fear that overtakes the fishes in their native waters, at the sight of rapacious animals, is far greater than those of thunder claps or thunder bolts falling upon them. This I know from remembrance of my past life of a fish, and cannot be denied by the wise.
15. Behold there the herd of deer before thus reposing in raptures over the bed of flowers, under the shade of trees on the borders of the lake. Look also at the hive of the bees about the new blown flowers of the grove.
16. Look at the high minded and lofty headed peacock craving and crying aloud for rainwater, to the great god of the clouds and rains. The god Indra in return pours in floods to fill the whole earth with water; for the greatness of gods looks to the general and individual good.
17. The peacocks like suckling infants, attend on the clouds as their wet nurses. Or it may be, that the black peacocks are the offspring of dark clouds.
18. Behold the wanderer looking with wonder on the eyes of the antelope, and finding their resemblance with those of his dear one at home, remains stupified as statue at the sight of the objects exposed to his view.
19. The peacock instead of drinking water from the ground, snatches by force the snake from underneath. Wherefore I am at a loss to know which of these to blame for its malice.
20. Why is it that the peacock shuns to drink in the large lake, which is as liberal as the minds of great men? It is content to swallow the drops of rainwater, spit out and poured by the cloud. It is for shame of stooping down his head, to drink the water of the lake than it refuses to drink in a large lake.
21. See the peacock dancing, with displaying his flashy feathers to the clouds; and shaking their starry plumage in the rain, as if they were the offspring of the rainy season.
22. The rainy dark cloud which was carried by the wind from the bed of ocean, appeared over the forest lake and met with the joyful dancing peacock below.
23. It is better for you, O Chátaka! to pick up the blades of grass for your food, and drink the water of the fountains, and rest in the shady plantain grove of the forest. You should not have to dwell in the hollow cave of a withered tree in sultry heat, because of your pride of never stooping down for your existence.
24. Think not, O peacock! this cloud to be a sea and the abode of sharks. Know it to be a watery cloud, born of the smoke of wild fire, and of the vapors of the mountain and ascending to the sky.
25. The peacock seeing the cloud that was so profuse of rain even in autumn, becoming sometimes so scant of its supply as not even to fill a tank, sustains its thirst with patience, in gratitude to the past favors of the cloud. Nor does it blame its former supporter for failing, nor considers to drink any other earthly water like the common people.
26. The peacock that was accustomed to drink the crystal drops of the clouds, would not now stoop to drink the dirty water of the ditch, though pressed and pinched by drought and thirst. The sweet remembrance of his past drink, supports him from fainting, and the expectation of fresh drinks, preserves him from dying.
27. Travellers lessen the struggles of their journey, by mutual conversation on the way; as the ignorant that cannot commune with themselves, communicate their thoughts with others, to hide the dullness of their lives.

28. Look there, O lord! to the slender stalks of the lotuses, supporting the burden of the water on the lotus leaves; like distant tender ladies carrying the water pots on their heads.

29. Being asked why they were carrying those of lotus flowers and leaves and for what use; they replied, to make cooling beds for reducing the fever heat of the love sick wives of travellers from their homes.

30. These impassioned ladies, with their swollen breasts and youthful amorous play, and the motions and gestures of their bodies, served to excite the remembrance of the separated brides, whom the travellers had left behind at their far distant abodes.

31. Ah surely, says a traveller, that dear one of mine, must now be weeping and wailing, or falling down and rolling on the ground, at the sight of the distant dark cloud in the sky in my absence.

32. Behold there the lines of black bees, fluttering on the cups of lotuses, and the little bees giddy with the sweet nectar of flowers. The gentle breezes are blowing on all sides, and blowing the fragrance of the opening blossoms. Meanwhile the leaves of trees are dancing to the tunes of the rustling winds.

CHAPTER CXIX. LAMENTATION OF THE LOVELORN TRAVELLER.

1. The companions continued:--The traveller having returned home, and finding his beloved one by the trees of the Mandara mountain, began to relate to her the pains of his extended separation.

2. Listen to my marvellous tale, said he, and what happened to me one day, when I sought to send some one to you with my tidings.

3. I sought long but sought in vain, at the time of my painful separation, to send one to you at this house of mine. But where such a one be found in the world, who would take a severe interest in the affliction of another, for the sake of charity or mere friendship?

4. Then I came to behold even then and there, a big cloud on the top of a mount, resembling the steed of Indra, that appeared cheerfully before me, accompanied by the swift lightening as his precursor.

5. I advanced before him and addressed unto him, saying; ah brother cloud, you carry the rainbow of Indra, as a collar about your neck, and are graceful in your course, have pity on me for a moment. Please go to my dear one and tell her my tidings, with your low voice, sympathetic tears and breath of sighs; because the tender form of the yielding creeper, will not be able to bear your loud uproar.

6. I know not, O dark cloud! to what abode to direct you to find my beloved one, who is pictured in the plate of my heart by the pencil of my mind, and was forever situated in my heart.

7. But now, O my friendly cloud! my distracted mind has lost that figure of my beloved in my heart, together with the sight of her person from my eyes. Now having lost the freedom of my body in a foreign country, I have become but a wooden frame work without my love, which is its living soul. For what living body can bear the pangs of separation?

8. People then thought me dead, and with tears in their eyes, began to prepare my last rites and collect wood for my funeral.

9. I was carried away to be burnt on a dreadful funeral pile, which was horribly crackling with the cracking wood, of the blazing fire on the burning ground.

10. There, O my lotus eyed love, I was laid on the pile by some persons with their weeping eyes. The pyre was surrounded by a number of men, who stood as spectators of the horrible sight.

11. At that time the twisting smoke of the pyre, began to enter into my nostrils like the creepers or stalks of lotus plants; and as when the dark and lengthy body of the curved snake, enters into a hole in the ground.

12. But all this, I was defended by the strong armour of my firm love to you; as the unborn son of god Brahmá, was defended from the showers of darts, of the whole army of demons. Thinking myself to be plunged in the cooling pool of your love within my heart; I was untouched by the flames of fire burning all about me.

13. All this time I lay in the ecstasy of my love to you, and I felt raptures of joy rise in my breast, from my fancied association with you. I deemed myself as drowned in an ambrosial lake, while I was in that state of rapture. I thought sovereignty of the whole world, too insignificant before my ecstatic transport.

14. I thought I felt raptures of inexpressible delight fill my whole soul, at the thought of all your flattery and graces, and in the allurements of your speech, sweet smiles and side long glances, and all the gestures and motions of your person, that spread an ambrosial charm all around me.

15. I thought we clasped in mutual embraces, and together in amorous folds; till exhausted with excess, I lay upon the cool soft bed, as if I was drowned in the cold and icy ocean of the lunar disc.

16. At this moment as I lay long in my bed, moistened with cool Sandal paste, and the cooling beams of the full-moon. I heard a thundering noise accompanied with flames of fire, rising from the burning pile of woods under me, as it was the undersea fire, proceeding from the Milky Ocean wherein I was lying.

17. The companions resumed:--When the husband had said so far, his listening spouse cried out aloud; saying Ah me! "I am dead, I am gone," and for fear of hearing the sad consequence, fell into a swoon and became senseless.

18. The husband finding her fainting, began to wave over her fan of lotus leaves, sprinkled with water; and taking her up to his bosom, tried to restore her to her senses.

19. Being then desired by her to finish his tale, he began to relate the remainder by holding her chin with his hand.

20. As I felt the pain of the burning flame touching my body, I cried out and groaned in affliction. The spectators hastened to extinguish the blazing pile, and felt delighted to find me alive.

21. The attendants then with loud shouts of joy, like the sound of drums etc. and with garlands of flowers, raised and embraced me to their bosoms. They went on shouting and singing and dancing and laughing with exultation.

22. I then saw the funeral ground resembling the formidable body of Bhairava, the god of destruction. It was equally covered with ashes, wreathed with snakes and studded with human skulls. The scattered bones that were scattered over the ground, seemed as the rays of the moon crowning the head of Siva.

23. Here howling winds were blowing from the funeral piles, as from the burning fire on Hara's head; and bearing the burnt ashes of the dead bodies, as a dark mist all around. They bore stink of the rotten bones to the air, and carried about the rustling noise of the bones jostling against one another.

24. The burning piles and their flashing flames and flying sparks, and the fiery winds scorching the trees and herbage; give this place the appearance of the play ground, of the gods of wind (Vayu) and fire (Agni), and of the sons of the Sun god (Yama and Saturn).

25. Thus I saw the funeral ground full of terrors, and covered with skeletons of half-burnt bodies and putrid carcasses also. It is infested by hungry dogs and howling jackals, and other voracious beasts, and the ravenous ravens and vultures. It is a place where the Vetála demons and Pisácha demons, revel with fearful shrieks and jarring sounds.

26. I saw there the coffins of dead bodies, carried by their mourning friends, with loud cries and lamentations that filled the air all about. I saw the beasts and birds, that tore their entrails and arteries, yet moist with blood, and I saw the ground scattered over with half burnt logs of wood and bushes.

27. In some places the glaring pyres, gave a gloomy light, and in others the tufts of hair, were heaped as spots of clouds. Somewhere the ground was besmeared with blood, and looked like a lurid sheet of cloth. Elsewhere the clouds were roaring, as the setting sun went down the horizon.

CHAPTER CXX. DESCRIPTION OF VARIOUS OBJECTS ON ALL SIDES.

1. The companions continued:--Thus the loving pair after taking to one another in the aforesaid manner; began to sip their delicious wine. And now attend, O lotus eyed lord to the other things of things of this place.

2. Lo, there the winds, shaking the plantain leaves and clusters of their flowers, and blowing to all sides, with the dust of various sorts of flowers, with which they have adorned themselves.

3. There the breezes are blowing, loaded with scents exhaled by the flowers of the forest. There the gentle breezes are blowing the perfumes, which they have stolen from the locks of their favorite ladies.

4. Here are the blasts blowing from the salt sea on the south; and driving as fast as the stern lion rushes into the fastness of woods and mountain caves; and as forcibly, as the fierce demons attacked the gods on the top of mount Meru.
5. Again there is the high wind playing and shaking with the high Tamála, Tála and other palm trees. Meanwhile the gentle gales, are softly gliding over the waves, and blowing their moisture to the tender plants below.
6. There the soft breezes are wandering, with the dust thrown out by the flowers. Meanwhile gentle warm breezes are moving about as princes amidst the trees and flower gardens.
7. There the wind god Vayu plays his sweet woodland pipe, in the holes of the hollow bamboo; in the manner of the female sweet musicians, tuning their reeds in the city of Hastinapura.
8. Here every plant is filled with bees, except the Karnikara flower; which is avoided by them, on account of its disregard of the wind god Vayu, by withholding to pay him the tribute scent and powder.
9. The Tála tree, that rises as high as a column but yields no fruit nor flower to the hungry passenger, owing to its inaccessible height, is as disgraceful in itself as the uncharitable rich man.
10. Ignorant and unworthy people, build their pride on outward show, as the Kinsuka flower displays the beauty of its color to view, in absence of its fragrance.
11. Look at the Karnikara flower, blooming only to decay; because its want of fragrance makes it as worthless and despicable, as unworthy and ignorant men are disregarded by all.
12. So the Tamála tree with its blushing blossoms, beguiles the thirsty Chátaka bird by its false appearance of a rainy cloud. So the fair outside of the fool, deceives the unwise by his inward foulness.
13. Look at these robust, woody, shady, and cloud capped hills, which afford shade and shelter to others. They are possessed of many more qualities, befitting the kings of men; and are standing in the manner of lofty bamboos.
14. Look at the distant cloud on the mountain top, resting as it were upon the seat of its tableland of bright gold, and twirling its yellow covering of lightnings; appearing as the god Vishnu clad in his garment of golden yellow.
15. Look on the blooming Kinsuka flower, with the fluttering bees and birds about them appearing as a fighting warrior, pierced by flying arrows, and besmeared with crimson blood.
16. Behold the golden Mandára flowers, touching the orange colored clouds of heaven. They appear as the giddy Gandharva lads, lying on the top of the Mahendra mountain.
17. Behold the weary wayfarers, laying and lulling themselves to rest, under the shade of the Kalpa trees in the Nandana garden of paradise. Meanwhile the Siddhas and Vidyádharas are sitting there at ease, and singing their songs to the tune of their stringed instruments.
18. Behold also the celestial ladies, stretched there at ease, at laughing and singing in the groves of the Kalpa tree of the celestial garden.
19. There is the silent abode of the great sage Mandapala, famed in the legends; and the cave of the celebrated eagle Jarita said to be his wife.
20. See there the line of hermitages of the ancient sages; where the envious animals forget their mutual hatreds, and together in perfect concord and friendship.
21. There are the coral plants, growing with other shrubs and bushes, by the side of the sea coast. The drops of water trickling upon them, glisten as gems by the solar rays.
22. The waves are rolling with precious gems, on the bosom of the ocean; like playful ladies rocking on with their ornaments on the breasts of their lovers.
23. Here the jingling noise of the jewelleries of the celestial ladies, traveling about from the celestial regions, to the infernal abodes of the serpents through the midway skies.
24. Here those hollow mountain caves, whistling with a sound resembling the buzzing of wild bees, falling down giddy with drinking the ichor flowing from the forehead of elephants.

25. Behold the sea ebbing with the waning moon during the dark fortnight of the month; and the receding tides describing and leaving the linear marks of their regression upon the sands on the shore.
26. Behold the woodland decorated as a beauty, with clusters of flowers hanging as wreaths and garlands on every side; breathing fragrance all about, and attired in the robe of its cooling shade.
27. The variegated foliage from its party colored dress, and the waterfalls seem as its sweet smiles. The flowers scattered about, appear as the flowery bed of the happy woodland goddess.
28. Here the high-minded sages and hermits, are as highly delighted with their quiet woodland retreats; as the celestials are joyous in gardens of Nandana.
29. The tranquil and indifferent minds of sages, are equally delighted with these solitary woodlands, as the restless and impatient minds of lovers and worldly people.
30. The waters of the sea, whether running into the land, or washing the foot of the rock on the seashore; are equally shining and sounding as their tinkling anklet ornaments.
31. The Punnága flowers blooming on mountains, appear as golden mines upon them. The gold finch birds flying over them, look like winged gods in the aerial path
32. The mountain forests appear to be in a conflagration, with their full blown Champaka flowers blazing as fire. The bees and clouds hovering over them as smoke. Meanwhile the current winds are spreading above their dust and petals like the sparks of fire.
33. Behold the Kokila swinging and singing, on his seat of the topmost stalk of a Karavira tree; when his mate comes and embraces him there, and sings responsive to his songs with her clamorous chattering.
34. See the salt waters of the salty ocean, roaring aloud against shore. But the coast lands are kept in subjection under the hands of their able masters.
35. O lord! please make this earth, stretching to the four seas as your footstool. Establish your rule over the remaining kings that escaped the brunt of your valour. Appoint rulers over all the provinces on all sides. Provide them with proper force and arms, which are necessary to keep them in order. Continue to govern your realms with mercy and moderation.

CHAPTER CXXI. EXPOSITION OF THE STORY OF VIPASCHIT.

1. Vasishtha related:--Then the king Vipaschit and his companions, sat on the coast of the sea, and did whatever was necessary for the establishment of his sovereignty.
2. They then chose spots for their abodes at that place, and made houses for themselves according to their positions. They settled the boundaries of the provinces, and set guards for their defence.
3. At last they went down into the ocean, and then proceeded to the other side of the world; in order to show his glory; like that of Vipaschit, to other parts of the world.
4. Then came on the dark night, in the form of an all overshadowing cloud; and the people all sank into the lap of sleep, after finishing their daily works and rituals.
5. They were amazed to think in themselves, how insensibly they were led to so great a distance in so short a space of time, and to meet the ocean like currents of rivers falling into it.
6. They said: "It is a wonder that we have come so far, without any attempt on our part; and therefore this great velocity must be attributed, to the swiftness of the vehicles of the great god Agni".
7. Lord! say they, how extensive is the view that lies before our sight; stretching from one end of the Jambudwipa to its other extremity of the vast salt ocean, and thence again to the islands in it, and other lands and seas beyond them.
8. There are islands and seas beyond these, and others again beyond them. How many such and many more, may there be of this kind, and how inscrutable is the delusion which is thus spread before our minds?
9. Let us therefore pray to fire the god Agni, that we may see at once everything on all sides by his favor, and without any exertion of or pain on our sides.

10. So saying and thinking in this manner, they all reflected on the fire god Agni with one accord, and meditated on him, as they sat in their respective places.

11. The fire god Agni appeared to them, and stood manifest before their sight in his tangible form, and spoke to them saying:--“Ask my sons, what favor you desire of me.”

12. They said: O lord of the gods, that abides beyond this visible and elemental world, ordain, that by means of the Vedic mantra and our purified minds, we may know the knowables in our minds.

13. Give us, O fire god, this great and best boon, that we ask of you. That we may know by your light, whatever is knowable by either the external senses; mind or by our self-consciousness.

14. Enable us to see with our eyes O lord! the paths, which lead the Siddhas and yogis to the sight of the invisibles. Make us also to perceive in our minds the things, that are imperceptible to them.

15. Let not death overtake us, till we have reached to the ways of the Siddhas. Let your grace guide us in the paths, where no embodied being can pass.

16. Vasishtha said:--“So be it” said the fire god Agni, and instantly disappeared from their sight; as the undersea fire bursts forth, and vanishes at once in the sea.

17. As the fire god Agni disappeared, there appeared the dark night after him. As the night also fled after a while, the sunshine returned with the reviving wishes of the king and his men, to survey the wide ocean lying before them.

CHAPTER CXXII. KING'S SURVEY OF SEA, AND HIS LOCOMOTION ON IT.

1. Vasishtha related:--Rising then in the morning, they regulated the affairs of the state according to the rules prescribed by law. They were eager to see the sea, as if they were impelled by some supernatural force, which nothing less than the power of ministerial officers could restrain.

2. But they were so exasperated by their mad ambition, that they forgot their affection for their families, and forsook them all weeping before them, for undertaking their perilous sea voyage.

3. They said, “we will see what there is on the other side of the sea, and then return instantly to this place.” Saying so they muttered the invocatory mantras of the fire god Agni, who inspired them with the power of walking on foot and keeping the feet dry over the sea.

4. All the representatives of the king, being followed by their companions on all sides, proceeded to the borders of the several seas. They then walked on their feet over the watery maze.

5. They walked on foot upon the waters, as if they were walking upon the surface of the ground. All the four bodies of the fourfold king, now met together in one place. Immediately afterwards they separated apart with all their forces.

6. Marching on foot over the vast expanse, they surveyed all that was in and upon the sea; and disappeared altogether from the sight of the people on the shore, as a spot of cloud, vanishes from view in autumn.

7. The forces travelled on foot all over the watery path of the ocean, with as much fortitude; as the elephants of the king, traverse with patience on land, when they are bound to a distant journey.

8. They mounted high and went down, along with the rising and lowering waves; as when men climb upon and descend from steep mountains, and as one rides and goes a galloping on horseback, or in the manner of Vishnu floating upon the ocean waves.

9. They paced over the whirlpools, as the straws float upon waters. They walked about as gracefully amidst the encompassing waves, as the beauteous moon passes through the surrounding clouds.

10. The brave soldiers that were so well armed with weapons in their hands, and so well protected by the power of their mantras and amulets; that they were as often discharged from bowels of the sharks, as they came to be devoured by them.

11. Pushed onward by the waves, and driven forward by the winds, their bodies were carried to the distance of many a yojanas in a moment.

12. The huge wave surges which lifted them to great heights, represented the enormous elephants, on which they used to mount, and ride about in their native land.

13. The vast expanse of water appears as the void space of the sky. The succession of heaving waves in it, represents the folds of gathering clouds in heaven, and as they were dashing against one another, they emitted the flash of lightnings again.

14. The loose and loud wave surges of the sea, resembled the loosened elephants in the battlefield. Though they dashed against the shore with all their force; yet they were unable to break them down, as the elephants are baffled in their attempt to break down a stone built rampart.

15. The surging waves reflecting the rays of the brilliant pearls and gems, which they bore with them from shore to shore; resemble the eminent men, who though they pass alone from place to place, appear yet to be accompanied by their train and glory everywhere.

16. The surf tramples over the mass of hoary froth with contempt, as the snowy white swan treads upon the bed of white lotuses in contempt.

17. The sounding ocean, which was as loud as the roaring clouds, and the roaring waves, which were louder than they, had no terror to them that stood as rocks thereon.

18. The cloud-kissing waves of the ocean, now rising above the mountains, and now falling low at their feet, were likely to touch the solar globe, and then sink into the nether worlds.

19. They were not afraid of the rising waters. They passed over the sea as upon a sheet of cloth; and shrouded by the drizzling clouds, which formed a canopy over them.

20. Thus the companions of the king crossed the ocean, which was full of sharks and alligators, and tremendous whirlpools. They were sprinkled by water like showers of flowers, and adorned with marine gems and pearls. They crossed over on foot, as others do in navies.

CHAPTER CXXIII. THE KING'S EXCURSIONS ON ALL SIDES.

1. Vasishtha related:--Thus they proceeded onward, to explore into the visible phenomena, exposed before them by ignorance; and continued to walk on foot, over the watery maze and the islands it contained.

2. They passed over the ocean to some island, and then from that island to the sea again. In this manner they traversed on foot, over many a mountain and wilderness in endless succession.

3. Then as the king was proceeding towards the western ocean, he was seized and devoured by a voracious fish, which was as the undying breed of Vishnu's fish, and as fleet as a boat in the stream of Bitasta Beyah.

4. The fish fled with him in his belly to the Milky Ocean. Finding him too hard for his digestion, he carried him in his bowels to a great distance in another direction.

5. He was then carried to the Sugar Ocean on the south. He was there cast out in the island of Yakshas; where he was overpowered by the love of a female Yakshi fiend by her art of enchantment socery.

6. He then went towards the east, and passing by the Ganges, he killed a shark that had pursued him, and arrived at last at the district of Kányakubja.

7. Then proceeding towards the north, he came to the country, of Uttara-kurus, where he was elevated by his adoration of Siva, and became freed from the fear of death, in all his wanderings on all sides of the earth.

8. In this way, travelling long and far, both by land and sea; he was often attacked by wild elephants on the boundary mountains, and repeatedly gorged and disgorged by sharks and alligators in the seas.

9. Then proceeding towards the west, he was picked up by a Garuda bird and set upon his back. The bird took to his golden wings, and carried him in an instant to the Kusa-dwipa across the ocean.

10. Thence he passed to the Krauncha-dwipa on the east; where he was seized and devoured by a Ráksasa of the mountain, but whom he killed afterwards by ripping up his belly and its entrails.

11. Wandering then in the south, he was cursed to become a Yaksha by curse of Dakṣha the king of that part. Later he was released from that state by the king of the Sakadwipa after some years.

12. He then passed over the great and smaller seas lying in the north, and after passing over the great frigid ocean, he arrived at the country of gold, where he was changed to a stone by the Siddhas of that place.

13. In this state he remained for a hundred years, till by the grace of his god Agni, he was released from the curse of the Siddha, who received him again into his favor.

14. Then travelling to the east, he became king of the country of coconuts. After reigning there for a full five years, he was restored to the remembrance of his former state.

15. Then passing to the north of the Meru Mountain, he dwelt among the Apsaras, in the groves of Kalpa trees for ten years, and subsisted on the fruits of coconuts.

16. Going afterwards to the Salmalidwipa in the west, which abounds in trees of the same name, he dwelt in the society of birds for many years, having been previously instructed in their language, when he had been carried away by Garuda.

17. Thence journeying in his westerly course, he reached to the Mandara Mountain which abounded in vegetation and Madára forests. Here he resided for a day in company with a Kinnera female named Mandari.

18. He then journeyed to the Nandana garden of the gods, which abounded in Kalpa trees rising as high as the waves of the Milky Ocean. He remained in the company of the woodland gods for a seventy years, sporting with the Apsara ladies in their amorous play.

CHAPTER CXXIV. QUADRIpartite STATE OF THE KING VIPASCHIT.

1. Ráma said:--Tell me sage, whether the different states and acts of the prince, relate particularly to anyone part of his fourfold body, or generally or severally to all and each part of himself; because it is equally impossible that all and every part should act the same part, as that the several parts of the same person, could act differently from the other.

2. Vasishtha replied:--Any person that is conscious of his self identity, and its invariability and indivisibility, may yet think himself as another person and doing different things, as a man does in his dream.

3. Again it is the clearness of the soul, that shows the abstract images of things in itself, as it did in that of the wise prince Vipaschit; and as a mirror reflects the discrete figures of objects, and of the sky and sea, in its clear and empty space.

4. As reflectors made of the same metal, reflect one another in themselves; so all things which are in reality but of an intellectual nature, reflect themselves in the intellect.

5. Hence whatever object presents itself, to anyone of the senses of anybody, is no other than the solidification of his intellectual idea of the same in its nature.

6. It is the one and same thing that appears as many, and the varied ones are but the unchanging one in reality. There is no positive variety nor uniformity either in existence, because all apparent variety is positive unity.

7. Hence whatever part of the prince, was conscious of anything, which presented itself before him of anytime; the same is said to be the state of his being during that time.

8. And as it is possible to a yogi, who sits secluded in one place; to see all present, past, and future events at one view before him; so it is possible for a prince, sitting retired in his palace, to manage all affairs of his whole domain; and much more for the king Vipaschit, who delegated his viceroys, as members of his body to all parts.

9. So does a cloud stretch itself to all the quarters of the sky, and perform at once the several functions of quenching the perched earth with its water, and of growing the vegetables and fructifying the trees. So also does a man boast of his manifold acts at the same time.

10. So also are the simultaneous acts of the Lord God, and those of the lords of men and yogis; who design and perform at the same time, the multiple acts relating to the creation, preservation, and management of the world.

11. So does the one and same Vishnu, with his four arms and as many forms, act many parts and separably also, as the preservation of the world on the one hand, and the enjoyment of his fair consorts on the other.

12. Again though the two hands of a person, are enough to discharge the ordinary affairs of life; yet it is necessary to have many arms, in order to use many weapons in warfare.

13. It was in the same manner, that the very same monarch was situated with his fourfold persons, in all the four sides of the earth; where though they were impressed with the

consciousness of their self identity, yet they all acted their several parts as quite distinct and apart from others.

14. They were all alike conscious of the pains and pleasures attending on their lying down on naked grounds, their passing to distant island and their travelling to different forests and groves, and desert lands also.

15. They all remembered their journeys over hills and mountains, as well as their voyages by water and air. They knew how they floated on the seas, and rested on clouds.

16. They knew how they mounted upon waves of seas, and rode on the back of flying wind; and how they lay on the shores of seas, and at the foot of mountain.

17. Again the prince proceeding to the Saka continent on the east; passed into the enchanted city of the Yakshas, lying at the foot of the eastern Udaya-giri mountain; where being spellbound by their sorcery, he lay asleep for a full seven years in the wood of the leafless Mansásijá trees.

18. Rising afterwards from his drowsiness, he was converted to the dull state of a stone by his drinking some mineral water, and was condemned to remain for seven years more with the mineral substances of the earth.

19. He was then confined in a cave of the western Astáchala mountain, which reaches to the region of the clouds and is shrouded by darkness. There he became enamoured of the company, of Pisácha and Apsara females.

20. He then arrived at a region which was free from fear, and where there rose a high mountain with waterfalls in all sides of it. Here the prince was lost in the forest of Haritaki having Myrobalan fruits, and become invisible for years.

21. The prince that had before been spellbound by the Yaksha, travelled afterwards to the frigid climate. There being transformed to a lion, he wandered about the Raivata hills for ten days and nights.

22. And then being deluded by the black art of Pisáchas, he was changed to the form of a frog, and lived in that state in the caves of the golden mountain for a hundred years.

23. Travelling afterwards to the country of Kumárika, he dwelt at the bottom of the northern ridge of the Black mountain. Then going to the Saka country, he was transformed to a hog, and lived in a dark hole for a hundred years in that shape.

24. He lived for fourteen years in the land of Maribaca; when the western form of the prince was turned to a Vidyádhara, by virtue of his skill in learning various mantras.

25. There he enjoyed sexual intercourse to his full satisfaction under the scented gardens of Cardamon, and passed his time in amusement.

CHAPTER CXXV. ON THE LIVING LIBERATION OF THE PRINCE.

1. Vasishtha continued:--Now of the fourfold bodies of the prince, that which was transformed to a tree, in the valley called the vale of fearlessness in Saka continent; supported itself by drinking the cascading water flowing down from the rocks above.

2. It was then that the western part of the royal person, came up to the relief of the eastern part, and released it from the curse of its vegetable state of a full seventy years, by the power of its mantra incantations.

3. Again the western person of the king, passing to the frigid climate, was there transformed to a stone by curse of the chief of the Pisácha tribe. He was released afterwards from that state by southern personage, by his offering of meat food to the carnivorous Pisácha.

4. At another time as this western personage, was settled beyond the western horizon, it was changed to the form of a bull by a female fiend, that had assumed on her the form of a cow, and was freed at last from that state by the southern person.

5. Again the southern figure of the prince, was doomed to live as a demon on a mountain tree in the Kshemaka, and was liberated at last from it by the Yaksha prince.

6. Then again, the eastern person of the prince, was transformed to the shape of a lion, on a mountain in the province of Vrishaka. He was delivered for its transformation by the western personality.

7. Ráma rejoined:--How is it sage, that the single individuality of the prince, which was confined in one spot as that of a yogi; could be omnipresent at one and the same time, could perform the various acts of different times and places at once, by the all comprehensive universality of the mind?

8. Vasishtha replied: O Ráma! Let the unenlightened think whatever they may, respecting this world; but do you attend to what I say, regarding the meaning in which it is viewed by the enlightened yogis.
9. According to the wise, there is no other essence, except one Universal Intellect. The phenomena are an utter nonexistence, and the creation or uncreated entity of the world, blends into nothing.
10. This Universal Intellect is the eternal residence of and one with the eternal and Universal Soul. It is this that constitutes the essentiality and universality of the Supreme Soul at all times.
11. Say, who can obstruct anywhere or by any force the course of the great mind, which is omnipresent and all comprehensive, and exhibits itself in various forms in the endless varieties of its thoughts?
12. What is it to us and what can we call to be ours, when all these sights are exhibited in the Supreme Soul or Intellect in all places and times; and all that is present, past, and future, are comprised in that all-comprehending mind?
13. So that the far and near, a moment and an age, are the same to it, which is never altered in its nature. It is both near and afar, the past, present, and future.
14. All things are situated in the soul, and yet look at the act of creation's illusion and ignorance, that they appear to be placed without it, as we behold them with our naked eyes.
15. The soul is the substantial omniscience of empty form, and exhibits the three worlds in its voidness, without changing its emptiness.
16. The Universal Soul appears in the universe, as both its viewer and the view in itself, or as the subjective and objective in its same nature. But how is it possible for the inherent soul of the apparent world, to admit of a visible form in any way, unless it be by the delusion of our understanding to think it so.
17. But tell me O sage that knows the truth, what thing is impossible to the active agency of the very same deity, to whom all things are alike possible at all times and places; and so also to the wise king Vipaschit, who was alike conscious of his self identity in all his fourfold forms.
18. The enlightened Intellect of the yogi, that has not yet arrived at its transcendent state of unity with the deity; and retains the sense of its individuality; can yet readily unite itself with the souls of others in all places.
19. There is nothing impossible to the Supreme Soul. But the half enlightened soul, that lingers between its knowledge and ignorance, and has not attained to transcendent wisdom, is confounded in its intellect regarding the true knowledge of things.
20. The soul that is somewhat advanced in its knowledge, is said to have partly progressed towards its perfection. Hence the four parts of Vipaschit situated on the four sides, made up a perfect whole.
21. These four parts were as so many states of perfection, which happened on Vipaschit like the rays of heavenly light. These states mutually helped and healed each other, as the members of the body assist and supply to the defects of one another.
22. Ráma said:--Tell me, O venerable Brahman, why the fourfold king Vipaschit, ran on all sides like brutes, if he was so enlightened in every part, and why he did not sit collected in himself as he was?
23. Vasishtha replied:--What I have related to you regarding enlightenment, applies only to the case of yogis, who though they are combined of many parts in their minds, do yet remain tranquil in themselves in the same state.
24. But the Vipaschitas were not so wholly enlightened as the holy yogis, but being partly enlightened, they remained in the middle state between the two, as if hanging between both states of enlightenment and ignorance at the same time.
25. They carried upon them the marks of both at once, namely of the one by their discretion and discernment, and of the other by the passions and affections of their minds, that led them to the two different ways of liberation as well as of bondage.
26. Those who are ever vigilant in the discharge of their pious acts, and are wavering between their temporal and eternal concerns, as the Vipaschitas continued in their course of action. Such persons cannot be perfect and esoteric yogis in this life.

27. The devotees that are devoted to their devotion of a particular deity as the Vipaschitas were devoted to the god of fire, are styled as the concentration yogis; and not transcendent yogis, unless they attain to transcendental knowledge.

28. The learned yogi does not see any mist of ignorance, to obstruct his sight of the lights of truth. But the ignorant devotee is blind to truth, though he may be received into the favor of his favorite deity.

29. The Vipaschitas were all of them subject to ignorance, and they rejected the knowledge of the true soul, by their attachment to gross material bodies, which are at best but vain unrealities. Listen therefore to what I will now relate, regarding those that are liberated from their grossness even in their lifetime.

30. The yogis retain of course their knowledge of the concrete, in their conduct of the external affairs of life. But liberation is the virtue of the mind, consisting in its freedom from subjection to gross materials, and existing in the mind only, and not in the body or its sensibility.

31. But as the bodily properties are inseparably connected with the body, and its sensibility can in no way be separated from it; the liberated soul is therefore no way attached to it, nor does the yogi ever take any heed of it in his mind.

32. The mind of the liberated yogi is never reunited with his body, anymore than pollen is ever rejoined with its parent stalk. But the bodily properties of the living liberated yogi, ever remain the same as those of worldly persons.

33. The bodies of both are of course equally perceptible by all, but not the minds which are hidden in them. The liberated soul cannot be seen by others. But the imprisoned spirit is known to everybody, by its addictedness to the discharge of its bounded duties.

34. Self-liberation is as well perceptible to oneself, as his perception of the sweetness of honey and the taste of other things, are well known to himself. One is well acquainted with his liberation and bondage, from his consciousness of pleasure and pain from the one or other.

35. It is thus by one's inward perception of his liberation, that he is called the liberated. It is also the inward coolness of his soul, as well as the indifference of his mind, that constitute his liberation even in his lifetime.

36. Neither the bondage, or liberation of the soul, nor the pleasure or painfulness of one's mind can be any how known to another; whether you divide the body into pieces or place it upon a royal throne.

37. Whether laughing or crying, the liberated soul feels no pleasure or pain therein; because it is situated in both states in the unalterable spirit of God.

38. The minds of liberated persons, are settled in the Divine Spirit and nowhere else, even when they are in the act of receiving or doing anything with their bodies. But the learned men of the different schools, are seen to be quite otherwise from their unacquaintance with liberation.

39. The bodies of liberated persons, are not affected by external events. Though such a one may appear to be weeping, yet he never weeps in grief; nor does he die, with the death of his mortal body.

40. The great man that is liberated in his lifetime, does not smile though he has a smiling face. Nor is he affected by nor angry at anything, though he seems to be moved by affections and anger.

41. Undeluded he sees the delusions of the world, and unseen by any he sees the failings of others; and all pleasure and pain seem as ideal unto him.

42. Everything is as nothing to the liberated sage, as flowers growing in the garden of the sky. The existence of the world is nonexistence unto him, who sees the unity alone in all existence.

43. The words pleasure and pain, are as aerial flowers to the liberated, who are indifferent to them. They have become victorious over their feelings, by their liberation from all sensations in their lifetime.

44. They that have known the truth, are unchanged in their natures; as the mouths of Brahmá, are unflinching in the recital of Vedas.

45. And as Siva ripped the upper head of Brahmá, as a bud of lotus, with the nail of his hand. The god neither resented it, nor grew another head instead, which he was well able to do. So the meek yogi remains unresentful at any harm done to him.
46. Of what use is the upward or sky-looking face to him, whose inner or intellectual eye shows him the voidness of all things around. Hence the possession of the external organ of sight, is useless to him, who sees everything within himself.
47. Everyone gets as it is allotted to him by his fate, in retribution of his past actions. His fatality, does not befall mortals only; but binds the god Siva also to the sweet embraces of Gaurí, as well as to his somber contemplation forever. So also does the Milky Ocean, bear the ambrosial moon in his ample bosom.
48. Good minded men are seldom seen to abandon their passions, though they are capable of doing so in their lifetime. But they become quite dispassionate upon their death, when the five elemental principles of their bodies, are burnt away upon the funeral pile.
49. But the living liberated man, gains nothing by his doing anything, nor loses anything by his doing of nothing. Nor has he any concern with any person, nor interest whatever with anything here on earth.
50. What avails one's passionateness or dispassionateness in this world? Since what is fated in this life, cannot be averted by any means.
51. The god Vishnu, who is liberated in his life, does not yet cease from his work of slaying the Asuras, or to have them slain by the hands of Indra etc. He becomes incarnate to die himself or by hands of demons; and is repeatedly born and grown up, to be extinct at last.
52. No one can give up his alternate activity and rest at once. Nor is there any good to be reaped by his attachment to the one, or renunciation of the other.
53. Therefore let a man remain in whatever state he may be, without having any desire of his own. So the god Vishnu is without any desire in himself, being the form of pure Intellect or Intelligence only.
54. The changing time changes and moves the steady soul, like a ball on every side; as it turns about the fixed sun round the world in appearance.
55. The lord of the day, is not able to restrain his body, from its apparent course; though he is seated in his nirvána as he is, without any desire of changing his place.
56. The moon also appears to be waning under her wasting disease, though he remains ever the same in all Kalpa ages of the world. So the soul of the liberated person continues the same, though his body is subject to decay by age.
57. The fire too is ever free and liberated in itself, because nothing can extinguish its latent heat at anytime. Though it was suppressed by the sacrificial butter of Marutta, and the seminal liquid of Siva for a while, yet it revived again as it was before.
58. Brihaspati and Sukra the preceptors of the gods and demigods, were liberated in their lifetime, and with all their ambitious views of predominance, they acted as dull and miserable persons.
59. The sagely prince Janaka is perfectly liberated in his mind. Yet he is not unwilling to rule over his kingdom, and to quell his enemies in battle.
60. The great kings Nala, Mandháta, Sagara, Dilípa, Nahusa and others, were all liberated in their lives. Yet they reigned and ruled over their realms, with all the vigilance of sovereigns.
61. A man acting either wisely or foolishly in life, is neither bound to or liberated in this world. But it is his ardent desire of or apathy to worldliness, that constitutes his bondage to or liberation from it.
62. The demoniac princes Vali, Namuchi, Vritra, Andhaka, Mura, and others, lived quite liberated in their lives. Yet they acted as unwisely, as if they were elated by their ambition and passions.
63. Therefore the existence or disappearance of the passions, in the conduct of anybody, makes no difference in his spiritual character. But it is the pure vacancy of the human soul and mind, that constitutes his liberation in this world.
64. Being possessed of the knowledge of God as pure vacuum, the living liberated person is assimilated to the likeness of voidness itself. He is freed from the duality of thinking himself otherwise than the Divine Spirit.

65. He is conscious of the fallacy of phenomenal appearances, which he knows to be no more than as the variegated rainbow reflected in empty air.

66. As the various colors are seen to shine in the rainbow, in the field of empty air; so these countless brilliant worldly bodies, are but empty particles appearing in infinite space.

67. This world is an unreality, appearing as a reality in view. It is unborn and uncreated, and yet it is irresistibly conspicuous to our sight, like the appearance of the sky in the empty firmament.

68. It is without its beginning or end, and yet appearing to have both of these. It is a mere void, and seeming as a real substantiality. It is uncreated, and yet thought to be a created something. It is indestructible, though thought to be subject to destruction.

69. Its creation and destruction are phenomena occurring in the empty essence of God, as the structure of a wooden post and statue, takes place in the substance of the wood.

70. The mind being freed from its imagination, and drowned in deep samádhi, as in the state of a sleepless sleeper; it comes to the sight of an even intellectual voidness, absorbing the sights of all the worlds, as if absorbed in it.

71. As a man passing from one place to another, is unmindful of the intermediate scenes; so the attention being directed solely to the sight of the intellectual void, the thought of all the world and other existences is wholly lost in the same.

72. In this state of intense meditation, the thought of a duality is lost in that of the unity. This idea of oneness disappears in that of a vast void, which ends to a state of conscious bliss.

73. In this state of mental sameness, the duality of the world is lost in the nothingness of voidness. The knowledge of self personality is decreased to spirituality. All future presents itself clearly to the view of the clairvoyance of the enrapt yogi.

74. The perfect yogi remains with his mind, as clear as the empty sky, enveloping the phenomena in its ample sphere. He sits silent and as still and cold as a stone. He views the world in himself, and remains quiet in rapturous amazement at the view.

CHAPTER CXXVI. RESUSCITATION AND CONDUCT OF THE VIPASCHITAS.

1. Ráma said:--Now tell me sage, what the Vipaschitas did, being cast in the seas, islands, and forests, in the different parts of the earth?

2. Vasishtha replied:--Hear now, Ráma, of the Vipaschitas, in all their wanderings amidst the forests of Tála and Tamála trees, upon the hills and in the islands of different sides.

3. One of the Vipaschitas, that was wandering about the westerly ridge of a mountain in Kraunchadwipa, was crushed to death by the tusk of an elephant, as it tears a lotus in the lake.

4. Another of these was smashed in his contest with a Ráksasa, who carried his mangled body aloft in air, and then cast it amidst the ocean fire, where it was burnt to ashes.

5. The third was taken up by a Vidyádhara, to the region of the celestials. There he was reduced to ashes by curse of the god Indra, who was offended at the prince's want of respect towards him.

6. The fourth that went to the farthest edge of a mountain in the Kusadwipa, was caught by a shark on the seashore, which tore his body to eight pieces.

7. In this manner did all these four lose their lives on all sides. They all fell as sorrowfully as the regents of the four quarters, at the last dissolution of the world on the doomsday.

8. After they were reduced to the state of voidness amidst the vast vacuum, their empty and self-conscious souls, were led by the reminiscence of their former states to behold the earth.

9. They saw the seven continents with their belts of the seven oceans, and also the cities and towns with which they were decorated everywhere.

10. They saw the sky above, with the globes of the sun and moon forming the pupils of its eyes. They beheld also the clusters of stars, that were hanging as chains of pearls about its neck, and the flaky clouds that formed its folded vest.

11. They saw with their intellectual eye, the stupendous bodies that rose out of chaos at the revolutions of past Kalpa cycles, and filled the vastness of the sky and all sides of the horizon with the gigantic forms.

12. Being possessed of their consciousness in their spiritual forms, they descended to observe the manners of elemental bodies that were exposed before them.

13. All the four Vipaschitas were moved by their previous impressions, to the inquiry into the measure and extent of the ignorance, which led people to the belief of the body as soul itself, in want of their knowledge of the spiritual soul.
14. They wandered from one continent to another, to witness in what part of this ideal globe of the earth was this ignorance most firmly seated, so as to give it the appearance of a visible substance.
15. Then passing over the seven continents and oceans, the western Vipaschit, happened to meet with the god Vishnu standing on a parcel of firm land.
16. Receiving then the incomparable knowledge of divine truth from him, he remained in his samádhi trance at that spot for a full five years.
17. Finding afterwards his soul to be full with the divine presence, he renounced even his spiritual body. He fled like his vital breath, to the transcendent vacuum of final nirvána.
18. The eastern Vipaschit was translated to the region of moon, and was seated beside that full bright globe. But the prince, though placed in the exalted sphere of the moon, continued ever afterwards to lament for the loss of his former body.
19. The southern prince being forgetful of his spiritual nature, thinks himself to be ruling in the Salmalidwipa, and employed in the investigation of external and sensible objects.
20. The northern one dwelling amidst the clear waters of the seventh ocean, thought himself to be devoured by a shark, which retained him in his belly for the space of a thousand years.
21. There he fed upon the bowels of the shark, which killed the animal in a short time. Then he came out of its belly, as if it gave birth to a young shark.
22. Then he passed the frigid ocean of snows and over its icy tracts, stretching to eighty thousand yojanas in dimension.
23. He next arrived at a spot of solid gold, which was the home of gods, and stretched to ten thousand yojanas, and here he met with his end.
24. In this land the prince Vipaschit attained the state of a godhead, in the same manner as a piece of wood is turned to fire in a burning furnace.
25. Being one of the principal gods, he went to the Lokáloka mountain, which surrounded the globe of the earth, as an aqueduct surrounds the base of a tree.
26. It rises to the height of fifty thousand yojanas, and has the inhabited earth on one side of it which faces the sunlight, and eternal darkness reigning on the other.
27. He ascended to the top of the Lokaloka mountain, which pierced the starry sphere. As he was seated upon it, he was seen in the light of a star by the beholders below.
28. Beyond that spot and far away from this highest mountain, lay the deep and dark abyss of infinite void.
29. Here was the end of the globular form of this earth. Beyond it was the voidness of the sky, of fathomless depth, and full of impervious darkness.
30. There reigns a darkness of the color of a swarm of black bees, and as the shade of the black Tamála trees. There is neither the dark earth nor any moving body under the extended sky. This great void is devoid of support, nor does it support anything whatever at anytime.

CHAPTER CXXVII. COSMOLOGY OF THE UNIVERSE.

1. Ráma said:--Please, tell me sage, how this globe of the earth is situated, how and where the Lokaloka mountain stands upon it, and do the stars revolve about the same?
2. Vasishtha replied:--As children build their fancied castles in empty air, so is this world the creation of the imagination of the mind of Brahmá, and no more than this.
3. As the dimsighted man sees the shadow of the moon, and other false sights before his eyes, so the creative power (Brahmá) sees in the beginning, the phantoms of the phenomenal world in the voidness of its Intellect.
4. As an imaginary city is situated in the mind, and is invisible to the eye; so the notion of the world is assumed in the intellect, and not exhibited in actuality.
5. Whenever there is the reflection of anything whatever in the mind, and arising spontaneously of its own nature; the same presents itself even then and in that state before the sight as in a dream.
6. As the dimsighted eye, sees false sights in the sky; so the deluded mind, sees the earth and the globes of heaven bodies.

7. As the current water flows on the surface of rivers, and there resides the latent fire underneath; so the notions of things presenting themselves as dreams of the mind, are manifested as real ones before the sight.

8. Hence as thoughts and ideas of things, occur and settle continually in the mind; so the earth and heavenly bodies, appear constantly to revolve in their spheres.

9. The world is entirely nonexistent, to dull and inanimate beings. It is visible to those that have the visual organs, but utterly invisible to the blind, and altogether unknown to them that are born as such. It is imperceptible to the insensible, and perceptible only in the same manner as it is presented in the mind. So it is in the power of the mind alone, to represent it in some form or other to one's self.

10. It is thus according to the mental conception that the bodies of stars, are considered to be as large as the earth; and the unreal world is believed as a real entity.

11. The world has both light and darkness, owing to the presence or absence of the sun. Beyond which there is the great abyss of voidness, which is a vast expanse of darkness, except where there is a glimpse of Zodiacal light.

12. The polar circle is called the Lokaloka mountain, from the bulging of the poles at both ends. It is termed also the Lokaloka by having a light and another dark side, owing to the course of the sun towards or away from it. Its distance from the starry circle, deprives it also of Zodiacal light.

13. Beyond the Lokaloka mountain, and far away from the sphere of the sky, there is the sphere of the starry frame, which revolves around them at a great distance on all the ten sides.

14. This starry zodiacal belt, encircles the firmament up and down, from the heavens above to the infernal regions below, in the vast voidness of space; and extends to all sides.

15. The starry belt of the zodiac turns round the Lokaloka mountain of the earth, and its nether regions, as it appears to our imagination, and not otherwise as fixed and motionless.

16. The sphere of zodiacal stars, is twice as distant from the poles, as those are distant from the middle of the earth; in the same manner as the covering crust of a ripe walnut is aloof from the sheath of its seeds.

17. Thus the starry belt is settled at double the distance from the poles, as the Lokaloka mountain is situated from the equator. It turns all about the ten sides, as a Bel fruit whirls in the sky.

18. The aspect of the world is according to the pattern, in which it is situated in the imagination of Brahmá, and as it is reflected from its original model in the Divine Mind

19. There is another sphere of the heavens, which is far away from the starry frame, and twice in its extent than that. This is lighted by the zodiacal light and beyond it there reigns a thick darkness.

20. At the end of this sphere, there is the great circle of the universe; having one half of it stretching above and one below, and containing the sky in the midst of them.

21. It extends to millions of yojanas, and is compact with all its contents. It is a mere work of imagination, and formed of voidness in the immensity of vacuum.

22. The sphere of light turns on every side, of the great circle of voidness, with all the radiant bodies of the sun, moon, and stars in its circumstance. There is no upside nor downward in it, but are all the same herein.

23. There is no actual ascending, descending, nor standing, of any planetary body therein. They are mere manifestations of the intellect, which exhibits these variations in the workings of the mind.

CHAPTER CXXVIII. VACUUM OF BRAHMA AND SIGHT OF WORLD THEREIN.

1. Ráma! I have told you all these by my personal perception of them, and not by any guesswork of mine. It is by means of their purely intelligent bodies, that yogis like ourselves have come to the clear sight of these things in nature, which are otherwise unknowable to the material body or mind.

2. Thus the world of which I have spoken, appears to us as in a dream, and not in any other aspect as it is viewed by others.

3. Now whether the world is viewed in the light of a dream or any other thing, it is of no matter to us. It is the business of the learned, to speak of its situation and what relates thereto.
4. There are the two Meru poles situated at the utmost extremities of the north and south of the world. It is the business of the learned, to inquire into the endless kinds of beings lying between them.
5. These varieties are well known to the people of those particular parts; and not to us here, where they do not appear in their native beauty.
6. The two poles standing at the farthest extremities of the globe, limit the earth with its seven continents and seas, and stretch no farther beyond them.
7. Now hear, O Ráma, that the whole body of water on earth, is ten times as much, as the extent of the two continents which are surrounded by it.
8. The two continents attract the encircling waters around them, as the magnet attracts the needles about it. The water upholds the continents as the Kalpa tree supports the fruits upon it.
9. All things on earth are supported by it, as the fruits of a tree are supported by its stem. Wherefore everything on earth falls down on it, as fruits fall upon the ground.
10. Far below the surface of the water, there is a latent heat underneath, which is ever burning without any fuel. This latent heat is as still as air, and clear as the flame of fire.
11. At the distance of ten times from it, there is the vast region of air. As many times far away from that, there is the open space of transparent vacuum.
12. At a great distance from that, there is the infinite space of the voidness of Divine Spirit. It is neither dark nor bright, but is full of Divine Intelligence.
13. This endless void of the Supreme Spirit, is without its beginning, middle, or end. It is named as the Universal Soul, the great Intellect and perfect bliss.
14. Again there are numerless globes in the distant parts of these spheres; that appear and disappear from view by turns.
15. But in reality, there nothing that either appears or disappears, in the uniformly bright soul of Brahman; where everything continues in the same manner, throughout all eternity.
16. I have thus related to you, Ráma, all about the phenomenal worlds, that are perceptible to us. Hear me now to tell you, what became of Vipaschit in the Lokaloka mountain.
17. Being led by his former impressions and accustomed habit, he kept wandering about the top of the mountain. But he fell down afterwards in the dark and dismal pit therein.
18. He found himself lying as dead at that spot, when the birds of air, as big as mountain peaks, descended upon his dead body, which they tore to pieces and devoured at last.
19. But as he died on the holy mount, and had a spiritual body of himself; he did not feel the pains and pangs which are inevitable upon the loss of the material body, but retained his clear consciousness all along.
20. Yet as his self-consciousness did not attain the transcendent perceptivity of his soul; he remembered the grossness of his past acts and deeds, and was sensible of them, as any living body.
21. Ráma asked:--How is it possible sage for the disembodied mind, to perform the outward actions of the body; and how can our spiritual consciousness, have any kind of perception of anything?
22. Vasishtha replied:--As desire drives the householder man from his house, and as imagination leads the mind to many places and objects, so the mind of this prince was led from place to place.
23. As the mind is moved or led by delusion, dream, imagination, and by error or misapprehension and recital of stories; so the mind of the prince was led to the belief of whatever appeared before him.
24. It is the spiritual intellectual body which is subject to these fallacies. But the human mind, forgets in course of time, its spiritual nature; and thinks on its materiality.
25. But upon disappearance of these fallacies, in the manner of the mistaken idea of the snake in a rope; there appears the spiritual body only, instead of the corporeal one.
26. Consider well, O Ráma! that the spiritual body is the only real substantiality. All that appears to exist here beside the intellect, is no existence at all.

27. As the mind of a man going from one place to another, passes on quietly over the intermediate places, and is quite unconscious of them; such is the case with the intellect, which passes to endless objects, without ever moving from its support or changing itself to any other form.

28. Say therefore, where is there a duality, and what object is there deserving your friendship or hatred, when all this totality is but one Infinite Deity, and known as the transcendent understanding?

29. The transcendental understanding is that calm and quiet state of the Intellect, which is without the workings of the mind. Though the prince Vipaschit was settled in his spiritual body, he had not yet attained to that state of transcendental knowledge.

30. He being in want of this perception, found his mind on the vastness. With his spiritual body, he saw a dark gloom, as it appears to a foetus confined in the embryo.

31. Amidst this gloom, he saw mundane egg split in two, and perceived the surface of the earth, situated in the lower hemisphere thereof. It was a solid substance, as bright as gold, and extending to millions of yojanas.

32. At the end of this he saw the waters, eight times in extent to that of the land. These in the form of crusts of the oceans, formed the two hemispheres of the earth.

33. After passing over this, he reached to the region of light, blazing with the sun and stars; emitting flames of conflagration issuing from the vault of heaven.

34. Having passed that region of fire, without being burnt or hurt in his spiritual body; he was led by his mind to another region, where he thought and felt himself to be carried aloft by the winds to his former habitation.

35. As he was carried in this manner, he felt himself to be of a spiritual body. For what is it beside the mind, that can lead anybody from one place to another?

36. With this conviction of himself, the patient prince passed over the region of the winds. He got at last to the sphere of vacuum, which was ten times in extent to that of the former.

37. Passing over this, he found the infinite space of the vacuum of Brahman; wherein all was situated, and whence all had proceeded, which is nothing and yet something, of which nothing can be known or attributed.

38. Moving along this empty air, he was carried far and farther onward in his aerial journey; until he thought in his mind, he could see from there, all the other spheres of the earth and water, and of fire and air, which he had passed over before.

39. There were again the formations of worlds, and repeated creations and dissolutions of them to be seen in it. There were retinues of gods and men, and those of hills and all other things; going on in endless succession therein.

40. There was a recurrence of the primary elements, and their assuming of substantial forms; and repetitions of creations, and reappearances of worlds and the sides of the compass.

41. Thus the prince is still going on in his journey through the infinite void of Brahman; and finds the succession of creations and their dissolutions in it to no end.

42. He has no cessation from his wanderings, owing to his conviction and habit of thinking the reality of the world. Nor does he get rid of his ignorance, which is from God also.

43. Whatever you view in your waking, or see in your dream; is the discernment of the Divine Soul, and ever displays these sights in itself.

44. This world is an apparition of our ignorance, like the phantoms that are seen amidst deep darkness. But know that it is the transparent intellect of God which represents it so, and will ever do the same.

45. And as the dark sight of the gross world, as well as the clear light of its transparency, do both of them proceed alike from the same mind of God; it is impossible to conceive, whether it is the one or the other, or both alike.

46. Hence, O Ráma, this prince being uncertain of the transparency of the Divine Spirit has been wandering forever more, in the dark maze of his preconceived worlds; as a stray deer, wanders amidst the tangled wilderness.

CHAPTER CXXIX. VIPASCHIT'S BECOMING A STAG.

1. I have heard of the liberation of two Vipaschitas, by the grace of Vishnu; and want now to know what became of the two brothers, that have been wandering all about.

2. Vasishtha replied:--One of these two, learnt by long habit to subdue his desires, and by his wandering in many islands, had at last settled in one of them, and obtained his rest in God.
3. Having renounced the sight of the outward garments of the world, he saw millions of globes rolling in the voidness and is still enrapt with the view.
4. The second one of them, was released from his personal wanderings, by his continuance in the close proximity of the moon. There his constant association with the deer-like mark on the disc of that luminary, changed his form to that of that animal, which he still retains in his situation upon a hill.
5. Ráma asked:--How is it sage, that the four persons of Vipaschit, having but one mind, and the same desire and aim in view, could differ so much in their acts, that brought upon them such different results of good and evil?
6. Vasishtha replied:--The habitual desire of a person, becomes varied according to the various states of his life, in course of time and in different places. It becomes weaker and stronger in degree, though it is never changed in its nature.
7. It is according to circumstances that the very same desire or object of a person, is modified in different forms. Whatever of these is greater in its intensity, the very same takes the precedence of others, and comes to pass in a short time.
8. In this divided state of their desires, the four persons of the prince, arrived to four different states in their modes in life. Hence two of them were immersed in their ignorance, the third became a deer, and the last gained his liberation at last.
9. The two former have not yet arrived at the end of their ignorance. They have been grovelling in darkness by their blindness to the light of truth; which can hardly dispel the darkness, that is continually spread by ignorance.
10. It is only the light of knowledge, that is able to drive the gloom of ignorance. Ignorance however deep rooted it is, then flies at a distance, as the shade of night is dispersed before the light of day.
11. Attend now to what this Vipaschit did in the other world, where he was cast on the coast of gold, across the far distant ocean of sweet waters, and which he mistook for the habitable earth.
12. Beyond this he saw a globe in the voidness of Brahma, which was as he thought the vacuum of the great Brahma himself.
13. Here he was led by his excellent virtues, amidst the society of the learned. Learning from them the visible world in its true light, he was merged into the state of Brahma himself.
14. No sooner had he arrived at that state, than his ignorance and his body disappeared from him, as the sea in the mirage, vanishes before the closer view, and as falsehood flies before truth.
15. Thus I have related to you all the acts of Vipaschit, and about the eternity of ignorance as that of Brahma, because it is contemporary with him.
16. See the millions of years, that have been passing in eternity. But the mind by its nature, is quite unmindful of their course and number.
17. As the knowledge of horses is said to be false, when known, so the knowledge of the world is a falsity. But being truly known, it is found to be Brahman himself.
18. There is no difference of ignorance, from the essence of Brahman. Since the one exists in the other. For Brahman is the perfect Intellect himself that shows the difference in the modes of reasoning intellect.
19. Another Vipaschit, that was wandering all about in the universal sphere, could not come to the end of his ignorance, in his course of several Yuga ages.
20. Ráma said:--How was it, sage, that he could not reach to the utmost limit of the universe, nor could he pierce its vault to get out of it? Please explain this fully to me, which you have not yet done.
21. Vasishtha replied:--When Brahma was born at first in mundane egg, he broke the shell with both his hands, into the upper and lower halves.
22. Hence the upper hemisphere of the shell, rose too far upwards from the lower half. So the lower hemisphere descended as far below the upper part.

23. Then there are the circles of earth, water, and air, which are supported upon these hemispheres; while these two serve as bases for the support of other spheres.
24. In the midst of these there is the empty sky, which is infinite in its extent, and which appears unto us, as the blue vault of heaven.
25. It is not bounded by the circles of earth and water, but is a pure void, and basis of all other spheres that rest upon it.
26. He passed by that way into the infinite void, as the circles of the starry frame revolve amidst the same. He went on in order to examine the extent of ignorance and to obtain his release from it, as he was taught to find.
27. But this ignorance being grown together with Brahma, is as infinite as the deity himself. There she (avidya-ignorance) is as unknowable as god, as yet nobody has been able to know her nature.
28. Vipaschit continuing to mount far away and higher in the heavens, found the nature of ignorance to be having the same boundary with the extent of the worlds, through which he traversed on high.
29. Now see how one of these persons was liberated, and another grazing about as a deer. See the other two fast bound to their former impressions, and forced to wander about the worlds, which they took for realities in their ignorance.
30. Ráma said:--Tell me kindly, O sage, where and how far and in what sorts of worlds, have these Vipaschitas been still roaming, with getting their final release?
31. At what distance are those worlds, where they are born over and over again? All this is very strange to me, as they have been related by you.
32. Vasishtha said:--The worlds to which the two Vipaschitas are carried, and where they have been wandering; are quite invisible to me, notwithstanding all my efforts to look into them.
33. So the place where the third Vipaschit is wandering as a deer, is also in a land which is known to nobody on earth.
34. Ráma said: you have said sage, that the Vipaschit who is transformed into a deer, has been wandering on a hill. Tell me therefore, O most intelligent seer, where is that hill situated, and how far is it from here?
35. Vasishtha answered:--Hear me tell you, how far off is that world from here, where Vipaschit has entered after passing through the vast voidness of the Supreme Spirit; and has been wandering there in his form of a deer.
36. Know it to be somewhere amidst these three worlds, where he has been wandering as a stray deer. Since this is the vast voidness of the Divine Spirit; in which all these worlds are interspersed at great distances from one another.
37. Ráma rejoined:--How is it consistent, sage, to say with good reason, that Vipaschit was born and dead in this world, and is still wandering as a deer in it?
38. Vasishtha replied:--As the whole must well know all the parts of which it is composed, so do I know everything everywhere, which is situated in the all comprehensive soul of God, whereto I have assimilated myself.
39. I know the absent and all that is destroyed, as well as all forms of things whether small or great, are all interwoven together and exhibited before me, as if they were the production of this earth of ours.
40. Hence all that I have told you, O Ráma, regarding the adventures of the prince, was the work of his imagination, and took place in some part of this world, where he lived and died.
41. The Vipaschitas all wandered about the other worlds in empty air. All this was the work of their imagination, which is unrestricted in its flight through boundless space.
42. One of these has happened to be born here as a deer. It is in the valley of a mountain, somewhere upon this earth.
43. The place where the prince is reborn in his form of a deer, after all his wanderings in other spheres were over; is in this earth globe. There he is placed on a certain spot by an act of unaccountable chance.
44. Ráma said:--If it is so, then tell me sage, in what region of this earth, on what hill and in what forest of it, is this deer placed at present?

45. What is he doing now, and how does he nibble the grass in the green plain? How long will it be, before that experienced seer may come to the remembrance of his former state and past actions?

46. Vasishtha replied:--It is the same deer, which has been presented to you by the ruler of the province of Trigarta. It is kept close in your pleasure garden for your sport.

47. Válmiki said:--Ráma was quite surprised with all the people sitting at the court, upon hearing the sage say so. He ordered his attendant lads in the hall to bring it immediately before his presence there.

48. Then the brute deer was brought and placed before the open court, when the court-people found it plump and fat, and quite tame and gentle.

49. Its body was spotted all over, as with the stars of heaven; and its eyes were as outstretched as the petals of lotus flowers, and by far more handsome than the eyes of beauteous ladies.

50. It looked with its timid glances, on the blue sapphires which decorated the court. It ran to bite them with its open mouth, thinking them to be blades of grass.

51. Then as it gazed at the assemblage, with its raised neck, uplifted ears and staring eyes through fear; so they raised their heads, lifted up their ears, and looked upon the animal with their open eyes, for fear of its leaping and jumping upon them.

52. At last the king with all his ministers and courtiers, were all amazed at the sight of the animal, and thought it was all a magic, which they saw before them.

53. The wondering eyes of the assembled people, and the shining gems on the persons of the princes, made the court hall appear, as if it were studded with full blown lotuses all around.

CHAPTER CXXX. ENTERING OF THE STAG INTO THE FIRE.

1. Válmiki related;--Ráma then asked Vasishtha, to tell him by what means Vipaschit was released from his animal shape and restored to his human form again.

2. Vasishtha said:--The way by which a person has had his rise, is the only means that leads to his success, welfare, and happiness in life.

3. Vipaschit had been a worshipper, and it is by his return into the refuge of that deity of fire only; that his changed form of the deer, may be altered and restored to its former figure, of bright and unalloyed gold.

4. I will now try the means of his restoration in your presence, as you may all witness it with your open eyes. This deer will of itself enter into the fire before your sight.

5. Válmiki related:--Saying so, the benevolent sage, touched his water pot with his hand, and muttered his mantras upon it in the proper form.

6. He thought intently upon the god of fire, with his flashing flames all around him. Immediately there sprang a blaze of fire, upon his reflection on it in the royal hall.

7. This was a pure flame, lighted without any coal or fuel, and burning with a rumbling noise, without emitting any smoke or soot.

8. Brighter and brighter it burnt in its beauty, and shone as a dome of gold, by shedding a golden luster all about. It was as flushing as the blushing Kinsuka blossom, and as glowing as the evening clouds of heaven.

9. The assembled host receded backward, upon beholding the spreading flame. But the deer flushed with the passion of its former faith, on seeing its adored deity manifest before its sight.

10. As it looked on the fire with its ardent desire, he got rid of his sins, as if they were burnt away by its flames. Then advancing slowly towards it, he jumped at once amidst the blaze, as a lion springs aloft on his prey.

11. At this moment, the Muni moved his mind to meditation, and found the sins of the prince were burnt away from his soul; and then addressed the fire god, saying:--

12. O lord, that carries the sacrificial butter to the celestials, recall to your mind the past acts of the prince, in his faith to you; and kindly restore him, to his former handsome figure again.

13. As the sage was praying in this manner, he saw the deer to be released from the flame, and running towards the assembled princes, with the velocity of an arrow flying towards its butt end or mark.

14. Having entered into the burning fire, he appeared as a flaming body. He was seen by the assembly to be of a form, as bright as the appearance of an evening cloud.
15. Thus the deer was changed to the form of a man, before the sight of the assembled princes; as a spot of cloud is seen to assume another figure in the face of the bright vault of heaven.
16. It was seen amidst the flame, to assume a figure as that of pure gold. This afterwards took the form of a man, of handsome shape and appearance.
17. He appeared as the orb of the sun, or as the disc of the moon in the sky; or as the god Varuna in the waters of the deep, or as the evening cloud or rising moon.
18. There was the reflection of the sun in the pupils of his eyes, as it was reflected on the surface of water, or on a mirror or bright gem. The fire of his faith, blazed serenely in the sockets of his eyeballs.
19. Shortly afterwards this blaze of light disappeared from the court, as the light of a lamp, is blown away by the breath of wind; or as the colors of evening clouds; vanish in the sky under the shades of night.
20. The man then stood as plainly in the hall, as the idol of a deity is seen to stand in a ruined temple; or as an actor is seen behind the scene without his dress.
21. He stood silent holding a rosary on his hand, and having his sacred thread, hanging down a chain of gold about his neck. He wore a robe of pure white bleached by the fiery heat. He appeared as the bright moon, rising before the assembly.
22. On seeing the brightness of his person and clothing, the courtiers all and everyone, cried out saying, "O to the luster;" and because he was as lustrous as daylight, he was named, "Luster" by all.
23. The courtiers also confirmed it by saying that, because he is as bright as brightness itself, let him be styled the "bright" the name that he bore on him ever afterwards.
24. He sat in the hall in his meditative mood, and remembered all the incidents of his past life and former body.
25. The assembly was struck with wonder, and remained quite motionless and speechless and absorbed in thought; as Bhásha was reflecting in his mind the adventures of his past life.
26. Then the prince rose from his reflections after a short while. He advanced towards the assembly, under his newly obtained title of Bhásha or the light.
27. He advanced at first towards Vasishtha, and saluted him with delight. Then addressed him saying:--"I bow down, sage, before you, as the giver of my life and light of knowledge of myself."
28. Vasishtha raised him by touching his head with his hand; and said: "May your protracted ignorance, O prince, disappear this day and forever after.
29. Victory to Ráma, said Bhásha, and bowed down to Dasaratha; who rising a little from his seat, thus approached him smilingly and said:--
30. Dasaratha said:--You are welcome, O prince! be seated on this seat. You have wandered through many difficulties of the world, now take your rest here.
31. Válmíki related:--Thus approached by the king, the prince now bearing the name of Bhásha, took his seat on a cushion, after making his salutation, to the venerable sages Visvámitra and others.
32. Dasaratha exclaimed:--O the pains, that Vipaschit has so long undergone, under the bondage of Ignorance; in the manner of a wild elephant, tied in fetters at his feet by ruthless huntsmen.
33. O to what miseries is man exposed, owing to his want of precise understanding, and by his false knowledge of the reality of these worlds, that are seen to be revolving in empty shape.
34. How wonderful are these worlds, so extensive and so remote, which Vipaschit has traversed out, and how incredible are the pains, through which he has passed so long.
35. O how wonderful is the nature and glory, of the empty Intellect of the empty spirit of the Supreme, that exhibits in empty air, the blank thoughts of his all comprehensive mind, as sole and substantial ones.

1. Dasaratha said:--I understand that Vipaschit has acted unwisely, in taking so much pains in his wanderings for a knowledge of the spheres. Since it is all in vain to inquire into unrealities and useless matters, and it was his ignorance alone, that led him to the search.
2. Válmíki related:--At this moment the sage Visvamitra, who was sitting beside the king; opened his mouth and said on the subject now under consideration.
3. Visvamitra said:--O king, there are many such men, who without a good understanding, and for want of best knowledge; are apt to think that all things are possible to be known by them.
4. Hence it is that the sons of king Vatadhána, have been wandering in his manner, and for very many years, in search of true knowledge, all over this earth, and without ever being able to arrive at it.
5. It is for exploring the limits of this earth, that they have been employed with ceaseless struggle and unwearied labour, as a river runs in its constant course forever.
6. This great world is situated as an globe in the air, like an imaginary tree of children growing in the sky, or as a toy ball of fanciful Brahmá, rolling about in empty air.
7. As creeping ants move about a sugar ball, without falling off from it; so do all living bodies move about their support of this earth, which is sustained in the empty air.
8. Those that are situated on the lower surface of this globe, are moving thereabouts as erectly, as those that are on its upper side.
9. The sun, moon, and planets, together with the starry frame and the heavenly stream; are attracted to turn round it constantly, without ever coming in contact with it.
10. The sky encircles and surrounds it on all sides, though the firmament appears to be above our heads, and the earth below our feet.
11. The living beings below the earth, are both moving downward or flying upward, as the beasts and birds on the upper side of it. The region to which they fly is called the upper sky.
12. There is on some part of this earth, a warrior race by name of Vatadhánas. There were born three princes of this royal family, in days of the past.
13. They were firmly intent like Vipaschit, to know the limits of the visible world. They set out in their journey to explore the same, with a firm and unflinching resolution.
14. They passed from the land to water, and the waters to other lands again. Thus they passed many lives and ages, in their repeated inquiries with their resuscitated bodies in repeated births.
15. Thus wandering forever all about the earth, they like ants moving on a sweet cake, found no end of it. Nor reached to any other spot, beyond the same even in their thought of another one.
16. They are still turning around it in the air, like busy ants about a roll. They are yet in the same search without being tired of it.
17. Because whoever stands on any part of the globe, thinks it as the uppermost, and all other places on every side of it, to be lower than it. So the people dwelling on the opposite point on the globe below think themselves as upmost.
18. They then said among themselves that, if they could not find the end of the earth after all their struggle, they must give up the pursuit and remove themselves elsewhere.
19. So it is with this world, O king! which is no more than display of the thoughts of Brahmá. It is a work or creation of the mind only, and a delusion as that of an extended dream.
20. The mind is the Supreme Brahman, and Brahma is same with his very mind. They are both of the form of the intellect, and there is no difference between them, than that of open air and the sky.
21. The intellect operates in itself, like the running waters in whirlpools. As the whirling currents and their swelling bubbles, are no other than the very water, so the operations of the mind, are modifications of the mind itself.
22. The sky which is but vacuum, and was a void in the beginning; shows itself in the form of the world; which is neither created nor ever destroyed.
23. Whatever the intellect suggests; the mind obeys the same and is inclined in the same way; and continues to view the outer world, as it has ever existed in thought.

24. The visible world is of the same form, and equally imperishable as the intellectual. It is the Eternal God that manifests himself in this manner, which is otherwise nothing of itself.
25. There is an atom of the Divine Intellect, an infinity of minuter atoms in the shape of ideas, just as there are innumerable stones in the body of a rock. They reside in the spirit of God, and are as translucent as the Divine Spirit.
26. They abide in their own natures in the unexpanded spirit of God. But they do not live independent of themselves, as there is nothing that is separate from the Supreme Spirit.
27. Therefore this world is said to be the manifestation of the Divine Mind. This conclusion is arrived at by the learned, by means of their logical consideration of the antecedent and subsequent arguments.
28. It is strange therefore that the human soul, should sorrow for its degradation and think itself as a different thing, though it is inseparable from the one Universal Soul.
29. Now let the so called prince Bhásha, who is otherwise known as the mighty monarch Vipaschit by his former name; tell what other strange things, he remembers to have seen, in all his wanderings through worlds.
30. Bhásha replied:--I have seen many sights, and wandered untired through many regions; and remember also to have felt various changes in my life.
31. Hear O king, how much I have known and felt, in my course through remote regions in the spacious firmament on high; and know the joys and griefs, which I have enjoyed and suffered, in my transmigrations in different bodies and distant worlds, from a long long time out of mind.
32. It was by favor of the god of fire, and by the good and bad turns of fate; that I have seen a great many scenes, in my course in various forms and lives, like the revolving waters in a whirlpool, with a calm and constant and resolute mind.
33. Moved by past reminiscence and misled by mistaken view of visibles; I was impelled by my firm zeal to inquire into all worldly things, in the different forms and changes of my body.
34. I had been a tree for a thousand years, having my senses undeveloped in me, and feeling the hardships of all climates and seasons within myself. I had no mind nor mental action, save those of drawing the sap of the earth by my roots, and expanding myself into fruits and flowers.
35. I had been a mountain deer for a hundred years, with my skin of golden color, and my ears as flat as leaves of trees. I fed on blades of grass, was charmed with all kinds of music, and being the weakest of all animals of the forest, I could do no injury to anyone.
36. I lived for fifty years as a Sarabha animal with eight legs. I dwelt in the caves of Krancha mountain, and brought on my death by falling down from a craig, in attempting to fight with the raining clouds on high.
37. I had also been born once as Vidyadhára, and had lived upon the tableland of Malaya mountains, and amidst the happy forests of Mandara, smelling with the sweet scent of Sandalwoods and Kadamba flowers. Here I have breathed the sweet air perfumed by Kalaguru trees, and enjoyed the company of the celestial Vidyadhari ladies..
38. I was born as a son of the swan of Brahmá, and tasted the honey of golden lotuses for more than a hundred years, and sported on the banks of the heavenly stream of Mandakiní, on the celestial mount of Meru.
39. For a hundred years, I remained by the side of Milky Ocean, feeling the cooling breezes blowing the moisture of its waves, and the fragrance of the forests and listening to the songs of the songsters of springs, which join to vanish the infirmities and sorrows of life.
40. I was once born as a jackal, in the woods of Kalenjara mountains, and wandered about the blossoming Gunja and Karanja forests. Here I was trodden down by an elephant, and was about to die when I saw that elephant to be killed by a lion in his turn.
41. I was at one time transformed to the form of a celestial nymph, and cursed by a Siddha to dwell alone in some other sphere. There I lived for the period of half a Yuga upon the Sahya mountain, smiling with the blooming blossoms of Santanaka trees.
42. I next lived as a Valonika bird of raven color, in my nest amidst the Karavira plants, growing on the marshy grounds at the foot of a mountain. There I passed my solitary life of a hundred years, with a fearless heart and ceaseless scrambling on the dreary rocks.

43. I saw afterwards a level plain somewhere, with shady bowers of forest creepers under the shade of sandal trees. I beheld some females amusing there with swinging, like fruits on the branches of trees, and to be seized away by the passing Siddhas.

44. At another time, I passed my days as a hermit, under the shade of Kadamba trees at the foot of a mountain. There I dwelt on the meditation of the single object of my devotion, and thus foolishly met my end with the pain of not meeting my object.

45. I saw also this universe to be full of beings, which fill it as fishes people the ocean on every side. The air, sky and light, are all inhabited by beings, as well as this earth of ours.

45. There is another wonder which fills this universe, as the shadow of the sky fills the ocean on all sides. It pervades in the air, water, sky and light, as well in all forms of things on earth.

46. I also saw another wonder in a woman, who contains the three worlds in her ample womb. She is pictured with the forms of hills and all things, resembling their reflections in a mirror.

47. I asked her saying; O you big bodied and big bellied one! tell me who you are; to which she replied and said:--know me sage, to be the pure and clear Intellect, that contains all these worlds within herself.

48. She added and said:--O sage, as you see me so wonderful in my form, so must you know all things in the world to be of the same kind. But people who view them in their natural form find them otherwise, unless they look into them in their spiritual light, when the gross forms vanish into nothing.

49. These numberless beings on earth, are continually hearing, even without the directions of the Vedas and scriptures, a warning voice arising from some part of their bodies, bidding them what is right or wrong for them to do.

50. Nature reigns over all elements like the eternal cosmic vibration. The elements appear immovable at sight. But in fact, they possess inherent mobile forces. No one can assign any cause over them except delusion..

51. I once went to a place, where there were no females to be found, nor had the people any desire for them. Yet many among the living there were quickly passing away, and many others newly coming to existence.

52. I have seen the wonder of some portentous clouds in the sky, charging against each other with a jarring noise; and pouring down their rains with fragments of things on all sides, which were picked up and used as weapons by men.

53. I have another wonder somewhere that, these earthly cities and buildings, were passing in their aerial course, amidst a mist of thick darkness. I beheld them then vanishing in the air, returning to be your habitations here below.

54. Another wonder that I saw was, that all these men and gods and reptiles, having left their differences of species, came to be of one kind in common with all other beings. Because all things proceed at first from vacuum, and to this they return at last.

55. I also saw a spot which was full of light, and shone forth brightly without the lights of the sun, moon and stars. I remember well that brilliant glory, before which there was neither darkness nor day and night, and nothing else in existence.

56. I saw also a place never seen before, which was devoid of gods and demons, men and animals of all kinds. It was without the vegetable creation, and habitation of any kind of being. It was a world where the present and future, and all worlds are blended into eternity.

57. In short, there is no place which I have not seen, nor any side where I have not been. There is no act or event which I have not known, and in a word there is nothing unknown to me, that is unknown to the knower of all.

58. I remember to have heard the jingling sound of the armlets of Indra, which resembled the noise of the rattling clouds on high; or like the jangling jar of the gems, which glistened on the peaks of the Mandara mountain, in its fear of churning the Milky Ocean.

CHAPTER CXXXII. BHĀSHA'S RELATION OF TRANSMIGRATIONS OF SOUL.

1. Bhāsha continued:--It was once at the foot of the Mandara mountain, that I dwelt as a Siddha under the shady branches of Mandāra trees. I had been sleeping in the sweet embrace of an Apsarā, Mandarā by name; when it happened, that the current of a river carried us both away, as it carries down a straw in its course.

2. I supported my partner now floating on the water, and asked her to tell me how could it happen to be so. Then she with her quivering eyes answered me thus, saying:--
3. Here it occurs at the full moon, that this mountain which is sacred to the moon, gives rise to its outlets, which then rush out as rapidly, as ladies run to meet their consorts at the rising of the moon.
4. It was owing to my rapture in your company, that I forgot to tell you of this. Saying so she lifted me up, and fled with me into the air, as a female bird flies into the sky with her young.
5. I was taken to the top of that mountain, where I remained seven years, with my dried and unsoiled body, as a bee remains unsullied on the petal of a lotus flower growing in the bed of the Ganges.
6. I then saw some other worlds beyond the starry circle, which were encircled by another like the coatings of a plantain tree. They were bright by their own light, and were peopled by luminous bodies.
7. There were no distinctions of directions nor divisions of. There no scriptures or rules of conduct, nor Vedas for religious guidance. There was no difference of the gods and demigods. But the whole was bright with its own light.
8. I was next born as a Vidyádhara, and lived for fourteen years as an ascetic under the name of Amarasoma. I dwelled in the grove of Kadamba trees, at the foot of a cloudcapped mountain, which was frequented by aerial cars of the celestials, for their pleasure, sport, and diversion.
9. Then I was carried with the velocity of winds, far away amidst the etherial regions on high. From which place I saw numberless elephants and horses, lions and deer, and woods and forests filled with beasts and birds, all moving along in the form of clouds beneath.
10. It was thus by favor of the god of fire, and the passion of my desire to see the extensive range of the delusion of Ignorance; that I mounted up to heaven from earth, with the force of the Garuda bird of heaven; and passed through the infinite space, that was spread all around.
11. I felt in myself to fall off once, away and far from the solar world. It seemed to be an etherial ocean inhabited by stars, amidst which I was situated as one, with the consciousness of my fall and course of time.
12. With the only consciousness of my fall from the sky on high, I felt in myself the sense of falling fast asleep from fatigue. Then in that state of sound sleep of my body, I thought I saw the sensible world in my mind, as if it were in my waking state.
13. I saw again the same world within the horizon, and the same Mandára mountain of the gods amidst it. Meanwhile I had been fluttering in the midst of its abyss, as a bird sitting on a slender twig, is shaken and tossed about by the blowing wind.
14. I saw with my eyes to the utmost extent of the sensible world, and again and again I was led to the sight of the visibles, and enjoyment of the sensibles only.
15. Thus I passed a long series of years, in viewing the visible and invisible objects; as well as in passing through the passable and impassable paths.
16. I could not find anywhere, the limit of this ignorance, which showed unto me the visibles only. It is a fallacy that has taken the possession of our minds, as the apparition of a demon takes a deep root in the heart of a child
17. This and that visible are not realities, is the firm conviction of all in their right reasoning. Yet the false sight of this and this as a reality, is never to be removed from anybody.
18. We find our pleasures and pains, occurring to us every moment, with the changes of time and place. Their course is as constant as the currents of rivers, which are ceaselessly succeeding one another.
19. I remember to have seen a world, with all kinds of moving and unmoving beings in it. I beheld a green mountain top in the midst, rustling with the blowing breeze, and shining of itself without the light of the luminaries.
20. This mountain peak is delightful to solitary recluses. It is quite free, alone and unlimited, and beyond all fear of change or decay. I have never seen in this bright world, a glory which is comparable to this divine brightness.

CHAPTER CXXXIII. STORY OF THE WONDERFUL CARCASS.

1. Vipaschit said:--I saw another great wonder, in some part of some other world, which I will now repeat unto you. It was a horrible sight that attends on sin, and which I had to see by my blind attachment to ignorance.
2. There is somewhere amidst the vast vacuum, a wonderfully bright sphere, which is quite impassable by you. It is situated in a voidness like this of ours, and so different from it, as a city in dream differs from one in sight.
3. As I saw wandering in that sphere, in search of the object that I have in my heart, and looking to all sides of the void. I saw a huge and unmoving shadow, like that of a body of locusts spread over the earth.
4. I was astonished at the sight I saw, and cast my eyes on all sides to see what it was. I came to find the mountainous form of a man, falling fast from the sky; and hurling down like a whirlpool upon the earth.
5. Then I thought:-- Who can be this person? Is it the Lord Viráj with his mountainous body, or a mountain falling from the clouds? It fills the sky and the whole space of heaven, and hides the light of the day under its all developing shadow.
6. As I saw reflecting in me what might this portent mean; I saw soon after, the bulky body of the sun falling down from heaven. It seemed to be hurled down by the hurricane of desolation and dashing with a hideous crash against the backbone of the mundane egg of Brahma.
7. Soon as this hideous and enormous body, fell down upon the earth, it filled its whole surface, and covered the face of the seven continents and oceans.
8. I dreaded my imminent destruction, together with that of whole earth under its blow. I was determined to enter into the ever burning fire by my side.
9. Then the fire god Agni, the source of Vedas, and my adored divinity in a hundred repeated births, appeared manifest before me in his cooling moon-like form, and said, fear not, no evil will betide you.
10. I then addressed the fire god, saying: "be victorious, O my lord and adored one in repeated births; save me from this untimely desolation, which is now impending on all."
11. Thus invoked by me, the fire god responded again saying the same words: "Fear you not, but rise, O sinless one, and follow me to my region of the highest heaven."
12. Saying so, he made me sit on the back of his parrot vehicle. He flew with me up to heaven; by burning across a part of the falling body.
13. Getting to the upper sky, I found the body as if it were made of wood. It was this which struck so much terror below, as it is attended with the falling of a portent.
14. Then as it fell down in full force, the earth shook beneath its weight, with all trembling waters and tottering mountains, and shaking woods and forests. The mountains burst forth in waterfalls, which overflowed on the land, and created horrible holes and chasms in it.
15. The earth groaned from her bowels, and the sky roared on all its four sides. The heavens resounded to the roar, and mountains growled with the fearful howlings of all beings, as at the approach of their last doom.
16. The earth groaned under the burden, and all the quarters trembled with fear. The vacuum was filled with the echo of cries rising from the earth, and the Garuda birds were on their flight shaken through fear.
17. There arose a harsh and hideous uproar on high, from the loud bursting of the mountains below. It was like the crashing and clattering of the dark and dense clouds of deluge, when they are shattered and scattered, by the blasts of the deluge time howling winds.
18. The earth trembled and roared at the impetuous fall of the hideous carcass, and the resounding sky roared to the sound from its hundred mouths. The mountains burst out on all sides, and their falling fragments were hurried headlong, and buried underneath the ground.
19. Its fall was as the breaking down of a mountain peak, smashing the tops of the lower hills, rending and splitting the ground, and levelling all things on earth with the dust.
20. It disturbed the waters of the deep, and hurled down the hills to the ground. It crushed all living beings, and gave ample range to the sport of the agents of destruction.

21. The sun fell upon the earth, and hid the face of the continents under him. There was the crushing of mountains and the breaking down of towering cities.
 22. The celestials saw all these from above this earth, which forms one half of the mundane egg, turning to a vacuum form.
 23. As I was looking on that mountainous body of flesh; I observed that the ample space of all the seven continents of the earth was not enough to contain this single body.
 24. Seeing this, I applied to the good grace of the god of fire; and asked him saying, Lord what is this and what does it mean?
 25. Why did the sun also fall down from heaven, along with that corpse; and how is it that the space of the whole earth and all its oceans, has not sufficient room to contain it?
 26. The god of fire replied:--Hold your patience, my son, for a while, until this portentous event passes away; when I will explain this marvellous matter fully to you.
 27. Soon as the god had said these words, there flocked an assemblage of the celestials all around us. It consisted of all kinds of beings that are born and move about in the aerial regions.
 28. There were the Siddhas, Sadhyas, Apsaras, Daityas, Gandharvas, and Kinnaras among them; together with the Munis, Rishis, Yakshas, and Pitris, Matris, and the gods also with them.
 29. All these celestials then, bowed down their heads in veneration. All joined with their prostrate bodies to praise the dark goddess of night, who is the refuge and resort of all.
 30. The celestials said:--May that goddess protect us her supplicants, who is stainless and incomparable. She has the grey braids of Brahmá's hairs, tied at the top of her sword, and the heads of the slain Daityas, strung to the neck-chain hanging on her breast. She wears the feathers of Garuda on her head. After devouring the world, She swallows all beings and worlds at the end. May that goddess be compassionate to us and protect us.
- CHAPTER CXXXIV. THE STORY OF THE CARCASS CONTINUED.
1. Vipaschit continued:--All this time I was looking at the carcass, that had fallen from above, and covered the whole surface of the earth under it.
 2. I distinguished that part of its body which was its belly, and had hid in it the whole earth, with all its seven continents and immeasurable mountain.
 3. I was then told by the god of fire, that there was no limitation of its arms and thighs, and of the extent of its head; and that it had fallen from beyond the Lokaloka mountain, which is inaccessible to mankind.
 4. The Goddess who is so much praised by the celestials, is the manifestation of vacuum, She appeared in the sky with a dry and lean body.
 5. She is represented as accompanied by Vetala and Dakini spirits. She was followed by demons and demons, which walk in her retinue, and shine as stars and meteors in the open firmament.
 6. Her long and muscular arms, are stretched to the skies as the tall pines of the forest. Her eyeballs flash forth with living fire, and scatter the solar beams all around.
 7. The flashing weapons in her hands, were jangling in the sky. Her missiles were darting like flocks of birds flying from their aerial nests.
 8. Her flaming body and flashing eyes and limbs, glistened with the glare of a bush of reeds set on fire, or as the sparkling of a flight of arrows in the midway air.
 9. Her glittering teeth, shed the luster of the beaming moon, and brightened the faces of the four quarters of heaven, with a milk white splendor; while her tall slender stature, reached to and touched the sky.
 10. She stood supportless, like the stretching clouds of the evening sky. She was mounted on a dead body, as if she rested on the blessed seat of Brahma.
 11. She shone in her brilliant form, like the crimson clouds of evening; and added to the ocean of the etherial expanse, the burning blaze of undersea fire.
 12. She was flaunting in her decorations of human skeleton and bones. She was swinging her weapons of the club and others; and darting her arrows all around, as a mountain scatters its flowers all about.
 13. She flew aloft in the air, with her neckchain of human skulls, sounding with a harsh clattering noise; resembling the rattling of stones, falling down a mountain with the falling rains.

14. The gods then prayed to her saying: O mother goddess! we make an offering of this carcass to you. Do you join with your adherents, and soon take this corpse for your food, and make an end of it.
15. Upon this prayer of the gods unto her, the goddess began to draw in with her inhaling breath, the blood and core of the carcass into her bowels and intestines.
16. As the goddess was absorbing the dead blood, by her inhalation of it, the red fluid rushed into her wide open mouth, like the entrance of the evening clouds, into the cavity of the western mountain.
17. The etherial goddess drank the blood, thus drawn in by her breath; as long as her lean skeleton-like frame, grew fat from her being well fed. She stood acknowledged in her form of Chandika.
18. Being thus filled and fattened, by full drinks of the bloody drink; she had the appearance of a blood red cloud, with flashing lightnings shooting from her eyes.
19. The pot bellied goddess, being then giddy with her bloody drink and became loose in her dress. She began to move her ornaments, and swing all her weapons in the empty air.
20. She began to dance and toss about in the air, which was almost filled by the bulk of her body. Meanwhile the gods kept watching on her movements, from their seats on the distant mountains.
21. Immediately upon this, the whole host of her female ghosts and demons, composed of Rupikas and others, flew upon the carcass, as the rainy clouds alight upon mountains.
22. The mountainous carcass, was laid hold by the clutches of Kumbhandas, and torn to a thousand pieces by them. Meanwhile the Rupikas pierced its belly, and the Yakshas gored its back with their elephantine tusks.
23. But they could not get or break its arms, shoulders and thighs; because these members of its body, stretched far beyond the limits of the mundane or solar system.
24. They could not therefore be reached unto by the ghosts, who are confined within the limits of this world, and could not go beyond, where those parts were rotten away of themselves.
25. As the goddess was dancing in the air, and her demons were prancing over the carcass; the celestials remained sitting on the mountain tops, and kept looking on this dreadful scene.
26. The disgusting morsels of putrid flesh, and the stench of the rotten carcass filled the air and blood red clouds shrouding the scene. It seemed as burning bushes, forming the fuel of the furnace.
27. The chopping of the fetid flesh, raised a sap-sap sound. The breaking of its hard bones, sent forth a kat-kat noise.
28. The gathering of the demons, caused a clashing sound. It resounding as the clashing occasional by the collision and concussion of rocks and mountains against one another.
29. The goddess devoured her mouthfuls of flesh, roasted in the fire that flashed forth from her mouth. The waste material and fragments that fell down from it, covered the earth below with filth. Meanwhile the drops of blood that distilled from the draughts she had drank, reddened the ether with tints of vermilion color.
30. The celestial spectators saw from their premises within the visible horizon and the surface of the continents of the earth, the sight of a universal ocean of blood.
31. All the mountains on earth, were covered with blood, which reflected their redness to the cloud on high. It gave the appearance of a red covering veil, spreading over the faces of the female regent deities of all sides of heaven.
32. The sky below blazed with the flash of the weapons, which waved in the hands of the goddess all around. There was no trace of any city or habitation to be seen on earth.
33. It was an incredible sight to see, that all the moving and unmoving objects of nature should be engrossed and absorbed in the bodies of the ghosts of unsatisfiable death.
34. The dancing demons were waving their arms in air, in a manner as if they were weaving nets for catching the aerial birds. They were lifting and dropping them up and down, so as they seemed to measure the height and depth of the firmament.
35. They stretched out the entrails of their victims, from the earth below to the solar circle above. They appeared to measure the distance with lines and cords.

36. The gods seeing the earth thus endangered by the ominous carcass and its surface converted to an extensive ocean of blood.
37. They felt themselves dismayed and distressed, from their seat above the Lokaloka mountain; and beyond the boundary of the seven continents, where the stench of the putrid carcass could not reach into their nostrils.
38. Ráma asked:--How is it sage, that the stench of the carcass could not infect the gods, in their seats on the Lokaloka mountain; when the fallen dead body is said to extend even beyond the limits of the mundane system?
39. Vasishtha replied:--It is true, O Ráma, that the dead body stretched beyond the limits of the mundane sphere. But its belly lay within the boundaries of seven continents, and that is its head and thighs and its head and feet were without it.
40. But from its breasts and the two sides and its loins and waist, which lay out of this sphere, one could have a clear view of the polar circle, as well as that of its mountainous top.
41. Sitting in those parts and places, the gods could well behold the peaks of the mountain; which were surely bright to sight, and as white as the rainless clouds of the skies.
42. Then the Matris (mother goddesses) of heaven, kept on dancing on the wide spread dead body. Meanwhile the hosts of ghosts were devouring its flesh, as the corpse lay with its face turned downwards.
43. Seeing now the streams of reddish blood running around and the putrid stink of rotten body spreading on all sides; the gods all felt sorrowful at heart, and grieved among themselves with exclaiming as follows:
44. Ah alas! where has that earth disappeared, with all the bodies of waters upon her? Where are those multitudes of men fled from it, and where are the mountains swept away from its surface?
45. Alas for those forest of Sandal, Mandara, and Kadamba woods which had so ornamented the earth! What sorrow for the flower gardens, and the happy groves of the Malaya mountains!
46. Where are those uplands of the lofty and gigantic snowy mountains of Himálaya which appear now to be reduced to lurid clay, by anger of the redhot blood, of the bloody ghost of the carcass?
47. Even the gigantic Kalpa trees, that grew below the Krauncha mountains, in the continent of the Krauncha Dwípa; and which had spread its branches up to the Brahma-loka, are now reduced to dirt.
48. O you lordly Milky Ocean! where are you now, that has produced the moon and the goddess Lakshmi from your bosom; and that did yield the Párijata flower and the celestial nectar of the gods of the past?.
49. O you Ocean of Curd! what has become of you, that was full with your waving forest of billows; which rose as high as mountains, and carried about sweet butter with their foaming froth?
50. O you sweet Sea of Honey, which was bordered by mountains studded by coconut trees; whose fruits gave sweet liquor for the drink of the goddesses, where have you and they fled at present?
51. O Krauncha Dwípa! that did abound in Kalpa trees which were inseparably clasped by the twining ivy of golden color; say where are you hid with your towering Krauncha mountain?
52. O Puskara Dwípa! where are you now with your clear fountains, which were ever decked with beds of lotus bushes, sported upon by the silvery swans of Brahmá?
53. O where are your Kadamba groves gone, with their outstretched branches on all sides; and whose sheltered coverings were frequented by aerial Apsaras, for their secluded amusements?
54. O where is the Gomedha Dwípa gone with its springs of sweet waters, and the flowery gardens about its holy places? Where are those valleys and valleys, which were beautified by Kalpa trees and their golden creepers?
55. Ah! where is the Saka Dwípa with its forests of heavenly and ever green trees, the very remembrance of whose fair spectacles, raises in the minds the sense of holiness and the sensations of heavenly bliss?

56. Ah! where are those tender plants, which waved their leaves at the gentle breeze? Where are those blooming flowers, which had brightened the scene all around?

57. The devastation of all these beauties of the landscape, fills our mind with pity and grief. We know not how much more pitious and painful must it be to the majority of mankind.

58. Ah! when shall we see again, the sugar-cane field beside the sea of sugar waters; and the hardened sugar candy on the dry lands about? When shall we see the candy made of molasses and confectionary dolls of sugar?

59. When shall we see again, sitting on our golden seats on mount Meru the merry dance of the beauteous Apsaras daubed with sandal paste in their grooves of Tála and Tamála trees; and blown by the cooling breeze of Kadamba and Kalpa trees on woodland mountains?

60. Ah! we remember the memorable Jambuvatí river, which flows with the sweet juice of Jambu fruits, and passes through the Jambu Dwípa to its boundary ocean.

61. I often remember said one, the giddy song and dance of celestial Apsaras, in the thick and shady groves of Sailendra trees, and in the shelters of mountains beside the heavenly stream. It tears my heart like the lotus flower, as it opens its petals in the morning.

62. Another one said:--Look at this ocean of blood, sparkling like the melted gold on the top of the golden mountain of Meru; and brightening the beams of the rising and setting sun, or as the moonbeams spread over the face of all sides of heaven.

63. Alas! we know not where the earth is gone, with all her encircling oceans about the continents. Nor do we know where that high hill of Himálaya has fled, which was the resort of many rainy clouds, and yielded the lotus flowers on its summit.

64. We know neither where are those rivers, forests and groves have gone, which decorated the earth before. We have pity for the cities and villages and their people, that are now to be seen no more.

CHAPTER CXXXV. DISAPPEARANCE OF THE CARCASS.

1. Vasishtha resumed and said:--After the corpse had been partly devoured by the demons, the gods who had been sitting on the Lokaloka mountain, with Indra at their head spoke to one another in the following manner.

2. Lo! the voracious demons have not yet wholly devoured the corpse. They have thrown its fat and flesh into the air to test the paths of vehicles of Vidyádharas. These being blown away and scattered about by the winds, appear as huge masses of clouds spreading over the skies.

3. See them also throwing away the traces of their food and drink, over the seven continents and oceans of the earth, and making it again to reappear to view.

4. Alas! that the once delightful earth, is now polluted by the impure carrion and blood; and covered under the blankets of its forests, as the sky is overshadowed by clouds.

5. The big bones of its bulky body, form the mountains of this earth. What is this high Himálaya, but the huge backbone of the gigantic skeleton?

6. Vasishtha said:--As the gods were speaking in this manner, the demons were employed in the meantime to construct the earth anew with the materials of the carcass. After this they flew in the air, and kept on dancing and moving wildly there.

7. As the ghosts were disporting in their giddy dance in the air, the god commanded the liquid portion of the dead body, to be collected together in one great basin of the ocean which was the abodes of whales and sharks.

8. And as this ocean was made from the pleasure of the gods, it is thereafter styled the ocean of wine.

9. The demons having done their dancing in wild uproar in the air, came down to drink their full draughts of that dark bloody pool. After that they repaired to their aerial abode to dance again.

10. The demoniac elemental beings are still accustomed to indulge themselves in drinking of that bloody pool; and to dance in their airy circles, in company with their attendants.

11. Because the earth was besmeared, with the fat and flesh of the corpse, it is thereafter called the Mediní or corpus.

12. At last after the disappearance of the dead body of the demon, there appeared again the succession of day and night. Then Prajapati the lord of creatures, having formed all things anew, restored the earth to its former shape.

CHAPTER CXXXVI. STORY OF THE GNAT AND HUNTER.

1. Bhāsa said:--Hear now, O lord of the earth (King Dasaratha), what I then said to the god of fire, from my seat under the wing of his riding parrot, and the answer which the god made to my question.

2. I said, O Lord, of the sacrificial fire and sacrifice, please explain to me the mystery of the carcass, and the accompanying events.

3. The god fire replied:--Listen, O prince, and I will tell you all of what has happened; and relate to you all about the carcass, as it is well known in all the three worlds.

4. Know there is an eternal formless and transcendent Intellect, in the form of the boundless and formless voidness; wherein there are countless worlds, existing as minute atoms in endless space.

5. This intellectual void, which contains all and everything in itself; happened of its own spontaneity, to be conscious of its contents in course of time.

6. I conceived by its innate knowledge, the abstract idea of fiery particles in itself, just as you find yourself to be in the state of travelling in your dream; by thinking yourself as such in the state of your waking.

7. It was thus that the Divine Intellect saw the particles of fire, as in the unconscious state of its dream; and as one sees the lotus dust before him in his imagination.

8. Then as this Intellect reflected on the expansion of these particles, it becomes itself assimilated with them. It evolved itself in the thought into the shape of the powers and organs of sense, in those particles of its body.

9. It then saw the sensible organs, as receptacles of their particular faculties. It saw the world with all its beings, appearing before it as in its dream; as we see a city in our dreaming state.

10. There was one among the livings by name of Asura, who became haughty and proud of his dignity. He was vain and addicted to vanities, and had no parents nor forefathers of his own.

11. Being elated with giddiness, he entered once into the holy hermitage of a sage, and destroyed and defiled the sacred asylum in his anger.

12. The sage denounced his curse upon him and said "whereas you have demolished my abode with your gigantic figure, be you now born as a contemptible gnat, by your immediate death under my curse."

13. The burning fire created by the anger of the sage, reduced the Asura to ashes, even at that moment and on the very spot, as the wild fire consumes the woods, and as the undersea fire dries up a channel.

14. Then the Asura became as air, without his form and its supporting body. His heart and mind became as insensible as in a swoon.

15. His sensibilities fled from him, and became mixed with the etherial air. They were hurled up and down thereabouts, by the course of the flying winds.

16. They existed in the form of the intelligent and airy soul, which was to be the living soul in connection with the body; composed of particles of the undivided elements, of earth, fire, water, and air.

17. The quintessence of five elements being joined with a particle of the intellect, creates a motion of their own accord as the voidness of the sky, produces the wind by its breath and of its own nature.

18. At last the particle of intellect, is awakened in the airy soul; as the seed develops its germs in connection with the earth, water, and air, in course of time.

19. The understanding of the Asura, being fully occupied with the thought of the sage's curse and that of its having the nature of a gnat; brooded over the reflection of the parts of its body, and became the very gnat in its shape.

20. This tiny insect which is born by daylight in dirt, and is blown away by the breath of wind, is the short lived creature of a day.

21. Ráma asked:--How can living animals be born from other sources, if they are but the creatures of our dream as you said before? So please tell me, whether they have really their birth; or be anything otherwise?

22. Vasishtha replied:--Know Ráma, all living beings from the great Brahmá to the small animal and vegetable below, have two kinds of birth. The first is that they are all full of Brahman, and the other that they are the creatures of our errors.

23. The false but rooted knowledge of the previous existence of the world, and of all creatures besides, leads to the belief of the regeneration of beings from the reminiscence of the past. This is called the false conceptions of births in the visible world.

24. The other is the viewing of the representation of Brahman, in all things appearing to exist in this nonexistent and unreal world. This is called the pantheistic view of the world, and not as a production either by birth or creation of it.

25. Thus the gnat being produced by its delusive knowledge of the world, and its continuance in the same state of blunder; did not allow it to see the one Brahman in all, but led to different views and attempts, as you shall hear just now.

26. It passed half a day of its lifetime in whistling its faint voice, among the humming gnats in the bushes of reeds and long grass; and drank merrily their juice and dews, and sported and flew all about.

27. The next day it kept fluttering over a pool of mud and mire, in company with its female partner.

28. Being then tired with its swinging, it rested on a blade of grass in some place. There it was trodden over by the foot of a deer, which killed him on the spot, as if it was by the fall of a rock upon him.

29. Now as it died by looking at the face of a deer, it was reborn in the shape and with the senses of the same.

30. The deer grazing in the forest, was killed by arrow of an archer. As he saw the countenance of the Huntsman in his dying moment, he came to be born next in the same form.

31. The Huntsman roaming in the forest, happened to enter into the hermitage of a hermit, by whom he was rescued from his wickedness, and awakened to the light of truth.

32. The muni said:--O foolish man! why did you roam so long, afflicting the innocent deer with your arrows? Why do you not rather protect them, and observe the law of universal benevolence in this transitory world?

33. Life is but a breath of air, and hung over by the clouds of disasters, and is as frail as a drop of falling water. Our enjoyments are a series of clouds interspersed by fickle and flickering lightnings. Youth is fleeting and its pleasures are as the gliding waters. The body is as transient as a moment. Therefore O my child! attain your happiness while in this world, and look for ways to free yourself from the bondage of the world and attain nirvána at the end.

CHAPTER CXXXVII. THE STATES OF WAKING, SLEEPING AND DREAMING.

1. The Huntsman said:--Instruct me now, O sage, the way to my salvation from misery. Teach me the best mode of conduct, which may neither be too difficult nor too easy to practice.

2. The sage replied:--Now be submissive to me, and throw away your bow and arrows. Bring yourself to the silence and conduct of sages. Be free from trouble and live here.

3. Vasishtha related:--Being thus advised by the sage, the Huntsman threw away his bow and arrows. Bringing himself to the conduct of sages, remained still even without asking for food.

4. In the course of a few days, his mind turned to the investigations of scriptures; as a full blown flower enters into the minds of men, by means of its far smelling fragrance.

5. Once he asked his preceptor, O Ráma, to tell him, how and in what manner, outward objects come to be seen within us in our dream.

6. The sage said:--This very question, O my good fellow, had also arisen at first under my thinking; how these shadows of things beyond us, rise like the bodies of clouds in our sleeping hours in the sphere of our minds.

7. I then applied to my meditation, and practiced the closeness of my attention for my introspection into this matter. I steadily sat in my lotus posture of folded legs, and was intent upon investigation of this incident.
8. Sitting in this manner, I stretched my thought all about and afar; and then retracted them, into the recess of my mind; as the rising sun stretches out his beams in the morning, and afterwards draws them back into its disc in the evening.
9. I sent forth my breathings in quest of knowledge, and then called to myself. I thus continued in exhaling and inhaling my breaths, as flowers let out and contract their fragrance by turns.
10. My breath being accompanied with my mind, was reposed in the air before me. Then it was with the air inhaled by the pupil sitting before me, and introduced into his nostrils.
11. Thus my breath being mixed with his, was admitted into his heart; as a snake is drawn in by the breath of a bear, sitting with his wide open mouth at the entrance of his hole.
12. Thus I entered into his heart, by means of my vehicle of my breath. I was put into difficulty of being confined therein, by my folly of following my breath in its passage into his heart.
13. I passed there amidst the arteries and aorta, and was led through all the channels and blood-vessels into all the nerves and veins, both large and small and inside and outside the body.
14. I was at last confined in the cage of the ribs on both sides of the body. I had the fleshy masses of the liver and spleen presented before me. This was the painful habitation of my living soul, and these were as pots of meat set before it.
15. My intestines kept coiling within me with a hissing sound. They were surrounded by a flood of red hot blood continually flowing and boiling, like the waves of the ocean heated under the hot sunshine.
16. I had fresh supplies of sweet scents, constantly carried to my nostrils by the blowing breeze. These tended to infuse both life to my body, and sensibility to my soul.
17. But then I was tormented as in hell-fire, by the boiling blood, bile, and phlegm; in my dark and dismal prison.
18. It is the free and slow passage of the vital airs through the lungs, that regulates the circulation of blood in all parts of the body. This determines the state of the bodily humours, a derangement of which tends to creation of future diseases.
19. The vital airs pushing against each other, burst forth in explosion within their cavities. Meanwhile the digestive fire is burning as the undersea blaze, through the tubular stomach, resembling the hollow pipe of a lotus stalk.
20. The external air carries the particles of things, through the outer organs of sense into the body. These then enter into the mind, either in their gross or pure state, as thieves enter into a house at night.
21. The blood is carried with digested body juices by the internal winds, to all parts of the body by the passage of the intestines; as the outer air carries the low and loud sounds of songs in all direction.
22. I then entered into his heart, which is difficult of access. I passed therein with as much jostling, as a strong man makes his way amidst a densely crowded group of men.
23. Soon afterwards I found the sight of some shining substance, at a distance from the heart; as a man scorched by sunshine, finds the sight of the cooling moon in the gloom of night.
24. It was the spiritual light, which reflected like a mirror all this triple worlds in itself. It threw its rays upon all things therein. It was the essence of whatever there is in existence; and the receptacle of all living souls.
25. The living soul or life, says the scriptures pervades the whole body, as the fragrance of a flower runs through all parts of it. Yet it is the heat of the heart in which it chiefly resides, as the perfume of the flower dwells in the pistils, after the blossom is expanded by the solar heat.
26. I then crept unperceived into that heat, which was the cell of the living soul. I was there preserved by the vital airs from extinction, as a burning lamp in a lantern, is preserved by its interior airs from its being blown out or extinguished.

27. I entered into that heat as fragrance passes into the air, or as the hot wind pushes into the cold air, or as water rushes into a pot.
28. I passed into the second sheath, which is as bright as moonlight and as clear as a spot of white cloud. Thereafter I ascended to the fair sheaths known by the names of the cells of butter, sweets, and milk-white water.
29. Being tired with my difficult passage through these sheaths, I returned and rested in the genial warmth of my heart, where I saw the full view of the world, appearing as a dream before my sight.
30. It showed the images of the sun and moon, and the pictures of the seas and hills, with the shapes of gods and demigods and human forms. It presented also the sights of cities and countries, and the face of the sky on all sides around.
31. It exhibited also the oceans with their islands, and the course of time and seasons and all moving and unmoving objects to my view.
32. This vision of my dream, continued steadfast and quite alike even after I was awake. Wherefore I remained in the same state after my sleep as I had been when sleeping, because the view recurred to me in my waking state, as it had occurred to me in my sleep.
33. Now listen to me, O Huntsman, what I did then. I said to myself, "what, is this a waking dream I see before me?" and as I was thinking in this manner, I had this knowledge of it awakened in me.
34. Truly it is the representation of the Divine Intellect. It is the manifestation of the deity himself. All these objects under the different names, are but manifestations of the Divine Spirit in various shapes in the world.
35. Wherever there is the substance of Intellect, there is the cosmical image of the deity impressed upon it; in its empty empty form, which it never forsakes.
36. Ah! it is now I perceive, said I to myself, that all these appearances passing under the names of the world; are mere representations of the intellect, in the form of a passing dream.
37. It is a little expansion of the essence of the intellect, which is termed a dream. It is also a greater expansion and extension of the same, which is said to be waking; both being the display of the very same intellectual essence.
38. A dream is said to be dream in the waking state, and not while one continues in his dreaming state, when it appears as waking. So our waking is but a dream, whence the two states of our waking and sleeping dream.
39. Even our death is a dream, which continues with our intellect even after our death. The intellect which resides in the body, does not die even in a hundred deaths of the body. For who has ever heard of the death of the soul of anybody?
40. This Intellect is a void and empty substance, dwelling in and expanding with the body. It is infinite and undivided, and remains indivisible and indestructible, both with as well as without the destructible body.
41. The empty particle of the intellect, which is indestructible by its nature, and shines forth eternally and without limit by itself; has the so called world for its core and sap and is ever attached to itself.
42. The vacuum of the intellect, contains within its space, the minute particles of ideas; each of which represents a part of the great variety of objects, that compose its totality.
43. The soul breaking off from its view of the visibles, rests in its receptacle of heart. It sees the various sights in its dream, which are unfolded by the intellect before it.
44. Again the soul is inclined to the outer mind of sights, exposed before it by its own intellect. It comes to see the visions of the external objects, which pass under the phenomenal world.
45. The soul sees in itself and in the same state, the sights of all things both within and without it. Such as, this earth and sky, the winds and waters, the hills and cities, and all things spread on all sides.
46. As the solar disc which is situated in the heaven above, appears also in the waters below in full blaze; so the soul is situated both in the inside and outside, in the form of the world.
47. Therefore knowing that it is the intellectual soul, that sees the internal dream and the external world in itself; whoever abstains from craving anything is surely blessed.

48. The soul can neither be cut into parts or burnt away. Whoever says otherwise, he must be betrayed by the delusion of duality, as a child is deceived by the deceitful Yaksha.
49. He who sees his inward soul, to view the world internally in itself, is said to be dreaming in himself. Whoever finds his soul looking outwardly on the external world, is known to be waking.
50. Thinking so for regarding the dreaming and waking states; I was inquisitive to know the state of sound sleep. I went on making my inquiries therein.
51. But I thought of what good is the sight of the visible to me? Better remain quiet in myself, because it is the thoughtless forgetfulness, and consciousness of Self, that is true indifference or the sleep state (sushupti).
52. As the hair and nails of the body, are never thought of, though they are well known to belong to and to be attached to it; so the mind is quite unconscious of all material and immaterial objects in nature, in its state of sound sleep when it rests in its self consciousness alone.
53. Tired with the wanderings and sights of my waking and dreaming states, I sought my quiet rest in the state of my thoughtless self consciousness. This being the sole aim and end of sound sleep, there is no other meaning of the sleep state (Sushupti).
54. It is possible even in the waking state, to have this sound sleep state (Sushupta); by our determination of thinking of nothing, save that of sitting quiet in the abstracted trance state.
55. The state of abstraction being arrived at, is termed Sushupti (sound sleep). But when the sleep is light (Vikshepa), it is called sleep or dream (Swapnam).
56. Having settled by mental inactivity into the trance like Sushupti state, I was resolved to seek after the Turiya or fourth state of supreme bliss. With this resolution, I set out in search of it with my best introspection and diligence.
57. I tried my utmost, but could get no indication of its true form and feature. I found out at last, that it was not to be had without our clear-sightedness, as the sunlight is imperceptible to the dim-sighted eye.
58. That is called clear-sightedness, wherein our view of the world, as it appears unto us is utterly lost. Thereby we see in that light, in which it exists in the Divine Mind.
59. Therefore the three states of waking, dreaming, and sound sleep, are all included under this fourth state. Therein the world is seen as it exists, in the light of a nothingness.
60. This then is the Turiya or ultimate view of the world, that it is produced by no cause and from nothing. But it is Brahman himself that exists in this state of tranquility, from all eternity.
61. The impossibility of the preexistent and primordial causes, precludes the possibility of the production of anything and of the creation itself. It is the reasoning of the intellect only, that gives rise to the conception of creation; as it is the nature of water to assume its fluidity and exhibit its expansion.

CHAPTER CXXXVIII. PERMEATION OF MIND THROUGHOUT THE UNIVERSE.

1. The ascetic sage continued:--I then thought of being united with his consciousness, and breathed out the breath of my life to be joined with his, as the ripe Mango sends forth its flavor, to mix with the fragrance of lotus flowers.
2. I did not forsake my vital heat, until I entered into his intellect. I began with infusing my outward sensations, into the organs of his external senses.
3. I then attracted my outward sensations, by the internal sensibility of my heart. I mixed them with those of his, as a drop of oil is mixed with and dissolves in water.
4. As my consciousness was intermingled with his sensations, I became aware of a double feeling of all external objects. These appeared in their duplicated forms to my senses.
5. All things on all sides seemed to be doubled about me and there appeared two suns and two moons to be presented to my sight. So the heaven and earth appeared in their twofold forms before me.
6. As one face is seen as two in some mirror reflections, so all things presented their double forms to the mirror of my eyes. All these double shapes seemed to be as closely united together as the world.
7. As the same intellect resides in the form of oil in two sesame seeds, so I saw the two worlds mixed up together with my intellect united with his in his body.

8. And though my consciousness was united with his in the same body, yet it was not wholly assimilated with his. But they viewed the world respectively, in the different lights of milk and water.
9. Yet as I looked awhile into his consciousness, and compared and measured it with mine; they were both found to be the same thing and of the self same essence.
10. My consciousness was joined with his in the same manner, as one season joins with another; or as the meeting of two rivers runs together, and as the smoke mixes with the clouds, or the wind carries the fragrance of flowers with it.
11. Thus our consciousness being mixed up together, the double view of the world now became one; just as the false sight of the two moons in the sky, is soon changed to one upon correcting its right view.
12. Then my power of discernment which was in his person, became finer and finer without wholly losing itself in his. It resided together in his very body.
13. Afterwards the faculties of the mind which resided in his heart, were found to be directed to the observation of external objects; and to take delight in noticing the occurrences of the day.
14. He being at rest from his weariness, after taking his meal and drink; felt drowsy and inclined to sleep, as the lotus flower shuts its petals at nightfall, after sucking the nectarious liquid of the lake.
15. He withdrew his mind from observing occurrences, that circulated all about the busy scene of the external world; as the setting sun retracts his rays from the face of the world, as he goes to take his rest in the evening.
16. The functions of his senses receded into heart. The operations of his mind retired to his brain, and remained hidden therein, like the limbs of a tortoise drawn inside its shell.
17. His eyelids were closed, as his heart had shut up. He remained as dead as a lifeless block or as a figure in painting or statuary.
18. I also followed the course of his mental faculties, and settled with them in his mind. My senses being under the direction of the mind were set in the recess of his heart.
19. Then insensible of all outward perceptions, and their conceptions too in my mind; I remained with that spirit in me, as sleeping on a soft bed, and perceiving nothing but a void all about me.
20. And as the breathing of our vital breath, was neither obstructed in the aorta, nor passed with rapidity through the lungs, as it does in cases of excess in eating and drinking and fatigue, it passed evenly by its passage of the nostrils.
21. Then our souls remained with the Supreme Soul in the heart, and kept the course of the naturally uncontrollable mind under subjection.
22. The soul is then employed in its consciousness of supreme bliss in itself. It takes no notice of the actions of others. The body also then rests in perfect blissfulness, in that state of sound sleep.
23. Rāma asked:--Say sage, what does the mind do now in its subjection under the vital breath, which was the cause of its operations in the waking state? The mind has no form also beside the breath, how then does it exist without the same?
24. Vasishtha replied:--Even so, there is neither the body beside its being the idea of one's self. It is the imagination of the mind alone that makes the body, just as the dream causes the appearance of a mountain and other things.
25. So there is not the mind also in absence of its idea or thought of something; as there is no production of the visible world, for lack of its causes at the beginning of creation.
26. Therefore all these are forms of Brahman, as he is the soul of all. The world itself is not otherwise than the image of God.
27. The mind and body are both Brahman, to them that know the truth. Though they are otherwise to our knowledge of them, than what they are in theirs.
28. The manner in which the triple world is Brahman, and how he is the soul of all these varieties; is as you, O intelligent prince, shall now hear me relate unto you.
29. There exists forever the only pure Intellect, which is of the form of infinite vacuum. It is that alone which shows itself always in all forms, without being either the world itself or its visible appearance.

30. The Lord being omniscient, took upon him the form of the character or substance of the mind, without forsaking his nature of pure intelligence, and freedom from disease and decay.

31. Then as the Lord thought upon the movement of his mind, he assumed the relationship of the vital breath upon himself. Know, O Ráma, that best knows the knowable, that these are but forms of the very same being of God.

32. Now as this inflation of the air, appears to be a model form of the Divine Essence; so the sensations and bodily perceptions, and the entities of space and time, are but various modifications of the same being.

33. Thus the whole world is entirely the formation of the Divine Mind. As this mind is the very intellect of the Supreme Brahman; so the totality of creation is only the expansion of the mind of Brahman himself.

34. The formless Brahman who is without his beginning and end, who has no reflection of himself, and is free from disease and decay, is the quiet intellect and the only quiescent entity of Brahman, that was the whole universe for its body.

35. The Supreme Being is omnipotent, and so the mind also retains its power everywhere, though it remains as empty air.

36. The volitive mind is Brahma, which immediately produces in itself, whatever it wills at anytime. The reproduction of everything in the mind, is a truth too well known even to children.

37. Now behold, O Ráma the almighty power of the mind, which at first became a living being by its breathing. Then it became an intelligent being, by its power of thinking; and next became the living soul, with its body. It made the three worlds, and became the Purusha in the form of Brahmá. It became embodied from its aerial form, in the shape of Viráj. Thus it created everything in itself of its own will, as men produce all things in their imagination, and see the cities of their fancy in dream.

CHAPTER CXXXIX. DESCRIPTION OF THE DISSOLUTION OF THE WORLD.

1. Vasishtha related:--Whatever the mind wills, regarding the creation of the world, the same immediately appears before it; whether it be the production of the nonexistent to view, or annihilation of existing once, or the representation of one as the other.

2. Whenever the mind fancies itself as the vital breath, and can neither exist nor do anything without its being moved by the air of respiration. It is then said to be subject to vitality (Prana as the vital breath).

3. It thinks it cannot live long without the association of respiration. But it must come back to its life and living action of thinking with the return of breathing.

4. Again as the mind fancies itself to be accompanied with the vital breath in some living body; it finds itself instantly joined with same. It beholds the world rising as an enchanted city to view.

5. The mind thinks of the convenience of its union with the vital breath and body. With this thinking it is pleased to remain forever as a triple being, combined with its intellectuality, vitality, and corporeality.

6. Know now that the uncertainty of knowledge, which, keeps the mind in suspense, is the cause of great sorrow to mankind. That there is no way of getting rid of it except by the true knowledge of the Self.

7. He who has the knowledge of the distinction of his self and another; can have no correction from his error, except by means of his spiritual knowledge of the only spirit.

8. There is no way to true knowledge, except by means of the investigations of liberation. Therefore be employed with all diligence to inquire into the means of liberation.

9. Truly the very conceptions of ego and otherwise known as I and another are false, and proceed from utter ignorance. There is no other means to remove them, except by means of liberation.

10. Hence any thought which is habitual to the mind, comes to be firmly impressed upon it in time. Therefore the idea that the vital breath is one's life and all, makes his mind dependant upon the breath.

11. So also when the body is in a healthy state with its vitality, the mind is dependent on it and has its free play. But being in bad health, it feels its life embittered and forgets to know itself in its true nature.

12. When the respiration is quick in discharging the duties of the body, and the mind is engaged in its busy thoughts, then neither of them are capable of meditation, unless they are repressed in the heart.

13. These two, the mind and respiration, stand in relation of the car and driver to one another. What living being is there, that is not driven along by them in their train?

14. It was in this manner that the Supreme Spirit, has ordained the mind and vital breath, in the very beginning of creation. Therefore this law of their cooperation, continues unaltered to this day.

15. Hence the mind and vital airs are acting in concert in all living bodies, and conducting them at all times in all places in their stated course of action all along.

16. The equal course of both, serves to the regular conduct of the functions of life. But their unequal course, produces dissimilar effects; as that of dreaming when the mind alone is active. The inactivity of both causes the inertness of the body and soul as in the state of sound sleep.

17. When the intestines are blocked or controlled by the digestive juices of food taken into them, and the breathing becomes dull and slow; the mind also becomes calm and quiet. Then follows the blissful state of sound sleep.

18. When the stomach is filled with food, and the lungs are weak with weariness, the breathing then remains without its inflation, and brings on a state of sweet and sound sleep of Sushupti.

19. Again when the intestinal parts are cool and phlegmatic, or exhausted by the pouring of blood owing to some sore or wound, and the breathing being stopped in the body, there comes the state of numbness of sleep.

20. The ascetic said:--Then I had entered into his heart. It became all dark to me as night. He fell into a sound sleep, from his satisfaction with the fullness of his food.

21. I was there assimilated into one with his mind, and lay in deep sleep with himself without any effort of my own.

22. Then as the passage of his lungs was reopened, after digestion of the food in his stomach; his breathings resumed their natural vibration, and he began to breathe out slowly and softly in his slumbering state.

23. After the sound sleep had become light and airy, I saw the sunny world arising out of my heart, and appearing manifest before me in my dream.

24. This world seemed to rise out of the troubled ocean, and to be filled with water upon its surface. It was released from the darkness of diluvian clouds, which had enveloped it, like the mists hanging over the oceans.

25. There was a hurricane blowing over it, carrying aloft the rocks and stones, in its whirling and uproarious course. It was carrying away uprooted trees, with the shrub and grassy turfs along with them.

26. It was carrying away and casting all about, the fragments and remains of the last conflagration of desolation. It was hurling down the detachments of celestial cities from high.

27. Then as I was looking at a certain place, I found my self situated with my consort in one of the abodes of a splendid city rising at that spot.

28. There as I was sitting in company with my consort and children, and attended by my friends and servants, and supplies with dishes and cups of food and drink, I was all of a sudden carried away by the waves of the deluding waters.

29. The flood swept me away together with the houses and the city, wherein we were situated. We were floating on the tops of mountainous waves, and buffeting in the water.

30. There arose a loud dashing noise louder than the roaring sea. I was stunned by the harsh vibrating sound, and was unaware of the fates of my family.

31. Men were driven away and hurled down into the whirling water currents and were buried deep into the dreadful mud, with their wailings and loud cries, with the beating of their breasts.

32. The houses and huts were breaking and cracking. Their beams and posts were splitting. The pillars and supports were bursting. The roofs and coverings were falling down, while the females were looking out with their faces fixed at the windows.
33. As I was looking awhile at all this, being affected at the sight; and was weeping sorrowfully at the event, I saw the whole house falling down on the ground.
34. The walls on the four sides broke down, and buried the old and young and female inmates under them. These were carried away by the waves at last, as the impetuous waterfall carries away the shattered and scattered stones to a hundred different places.
35. I was then blown away into the waters of the deluge, leaving behind me my family and friend; and accompanying only my mind and vital breath with me.
36. I was tossed about by the waves, and carried away to the distance of hundreds of yojanas. I was thrown upon the floating woods, which roasted me by their burning wildfire.
37. I was dashed against the floating planks and timbers, and slashed in many parts of my body. Then falling into a whirlpool I was hurled into the depths of Pátála (hell).
38. Being thus tossed all about, and hurled up and down, I had been for a long time, buffeting amidst the waves and waters, and their gurgling, roaring, and rumbling sounds.
39. I was then buried under the mud, caused by the friction of the drowned mountains against one another. I was again lifted upward like an elephant, by the influx of a flood of water.
40. As I was halting on a hill covered with foam and froth; immediately I was run over by a rush of water, as a man is overtaken by his enemy.
41. Being then overwhelmed in the water, and carried away by the waves and current wherever they pleased, I lost the sight of whatever I was seeing, and was greatly dejected in my mind.
42. At this moment there, I had come to know by my memory, that a certain silent sage will lecture to the public, the Vasishtha's address of Ráma hereafter.
43. I remembered my former state of samádhi and exclaimed; O, had I been an ascetic in another world.
44. I have entered into the body of another person, in order to see the sights in his dreaming. All that I am now seeing, is no more than a dream, and mere error of the mind and falsehood.
45. It is from our habitual bias in the present scene, that I believed these falsehoods as true in me. Though I was troubled to see myself to be carried away by the flood in my dream; yet I feel myself happy at present to find, it was but the unreality of a dream.
46. What I saw as water, was the whirling water currents in the ocean of the universal deluge, and as false as the water of mirage. The hills and woods, and the cities and towns, that were swept away by the flood, were as false as any visual deception.
47. There were the gods and aërials, men and women, and huge snakes also carried away by the flood. The great cities and mansions of the rulers of men, were all floating upon the waters.
48. I saw the mountains merged in and mixed up with the waters, and being battered and shattered by the waves. I saw the approaching dissolution of the world, and thus considered within myself.
49. There is even the god Siva with his three eyes, swimming upon and swept away as a straw by the waves. O what a shame and pity that there is nothing impossible for destiny.
50. Fragments of houses floating upon the waters, looked like lotus flowers displaying themselves under the sunbeams.
51. It was astonishing to see the bodies of Gandharvas, Kinnaras, and of men and Nágas, floating on the waters, like swarms of bees fluttering over lotus-beds in the lake.
52. The fragments of the splendid palaces of the gods and demigods and others, decorated with the ornamental works of the Vidyádharas, were floating like golden vessels on the wide expanse of the ocean.
53. The god Indra was floating on the clear water, as if he were lying in his crystal palace. He mounted over the waves, as if he rode on his elephant. He was swinging on the wave surges as upon his cradle.

54. The waves rising to the sky, were washing the faces of the stars. The winds were scattering them all about; as they drop down the flowers of the garden of Meru on the mansions of the gods, and as men scatter the ground with flowers.

55. Waves as high as mountains rose to the sky. Then their wave breakers flying aloft like stones flung by projectiles, fell upon the lotus seat of Brahmá, and turned it about with the god also, who was sitting upon it in his deep meditation.

56. The clouds were roaring aloud with deep and appalling thunder, and the waves were flashing like frightful lightnings in the air. Elephants, horses, and ferocious lions were wandering in the atmosphere, and forests as large as the earth, were floating in the sky.

57. The dark blue waves of overflowing waters, pushed with such violent force against one another; as if the god of destruction was propelling them one after another to the act of utter annihilation.

58. The waves were carrying down into the deep, the gods, men, and Nágas, together with their abodes in heaven, earth, and the regions below.

59. The irresistible flood having flooded over all sides, of earth, heaven, and the hell region, the bodies of the gods and demigods, were all floating together like great numbers of fishes. Their heavenly cars and vehicles were swimming over on the surface of the waters, as in the field of battle.

60. The body of dark blue waters, resembled the blue form of Krishna. Their foaming froths, resembled the milk white calves about him. It became the reason for their being swept off to sea.

61. The waves pushed one another, with the terrible sound for drowning everything. The females both of the gods and demons were heard to wail aloud with wailing cries of exultation and howling.

62. The loud cries raised by all, at the falling down of their houses, were resounded by the waters on all sides. The clouds moving over the rolling waves, appeared as the covers of fallen and floating domes.

63. Ah it was piteous to behold, how the whirling waters currents, hurled down even the gods into the deep; and how Indra, Yama, and Kubera, breathed out their last breaths in the form of flying and flimsy clouds.

64. There the learned and saintly persons, were carried away with the ignorant, in the shape of dead bodies and devoid of their pride. The cities of the gods Brahmá, Vishnu, and Indra, were swept away, all broken and crushed to pieces.

65. The bodies of weak women, were washed and carried over by the waves. There was nobody left to save them from the grasp of death; which devoured them altogether under his horrid jaws.

66. The floods which flowed at first with their serpentine crooked course into the caves of mountains, overflowed them to their tops at last. The cities of the gods, which floated at first as boats upon the waters on mountain tops, were hurled to the bottom at last.

67. The gods and demons and all other beings, together with their residences in heaven, and the continents and mountains on earth, were all submerged and shattered like lotus-beds by the waters. The three worlds were turned into a universal ocean and all their grandeur and splendor were swallowed up by time, together with all the sovereign powers of earth and heaven.

CHAPTER CXXX. WORKINGS OF IMAGINATION.

1. The Huntsman said:--Tell me sage, how a sage as yourself, could be exposed to that state of the delusion dream of the deluge? Why were you not delivered from your meditation?

2. The sage replied:--At the end of the Kalpa age, all kinds of beings meet with their destruction. Thus there is a termination of the false forms of the worlds, and a cessation of the luminous bodies in the heaven.

3. Sometimes the dissolution takes place gradually at the end of a Kalpa. At others it comes on all of a sudden, with a simultaneous turmoil and disorganization on all sides.

4. So when there was an outbreak of waters on every side, and the gods were fleeing to Brahmá the first cause of all; for a remedy from the impending danger, they were all swept away by the overflowing tide.

5. Moreover, O forester! know time to be the most mighty destroyer of all things. Everything must occur in its time, as it is predestined at the beginning.
6. The time of one's dissolution being near, there follows a destruction in the strength, intellect, and energy of everybody not excepting even the great.
7. I have told you also, O fortunate forester! that all that is seen in a dream is mere dreaming. Nothing of it comes to take place in reality herein.
8. The forester responded:--Sage, if the dream is a mere falsity and error of imagination; then what was the good of your relating all this, that know well what is good and useful for mankind?
9. The sage replied:--There was much use of my relating all this to you, O intelligent Huntsman, for improvement of your understanding. As you have come to know, that the visibles are all as false as the sights in sleep, you shall now know what is real and true.
10. Now as long as the waters of deluge lasted, I remained seated in the heart of the mentioned medium, and saw some other false sights in his dream.
11. I saw the waters of the deluge, to recede to the unknown region from where they had overflowed. The huge waves disappeared altogether, as when the winged mountains fled away for fear of the thunders of Indra.
12. I was carried aloft by my good fate to some distant shore. There I was seated as firmly as upon the elevated peak of a high and solid mountain.
13. Thence I saw the waters to settle down in their basins. The stars of heaven were shining upon them, like the sparkling particles of their splashing waves, or as their foaming and floating froths.
14. The reflections of the stars in water, seemed as the shining gems in the heart of the ocean. The stars that shone above in the firmament, appeared as the nightly flaming bushes on the tops of mountains.
15. The firmament studded with luminous stars, had the appearance of an island beaming with gold. The blue sky seemed wrapt over with the blue garments of celestial ladies.
16. The blue diluvian clouds that floated in the sky, resembled a bed of sky blue lotuses in the etherial lake. The lightnings that flashed in their bosoms, resembled the yellow powder of flowers, flying all about the midway sky.
17. Masses of mountain like clouds flushed with frost, and poured down showers of rain on all sides. The floods of the deluge rolled down with their reflections, as bearing the huge Kalpa forests in their bosom.
18. Afterwards the basin of the universal ocean was dried up, and turned to an empty and dry hollow on all around. The mountain of the Mandara and Sahya hills, that had been drowned under the waters were found to be melted down to mud or washed away by the receding flood.
19. Here the sun and moon were found to be sunk in the mud hole. There the gods Yama and Indra were hid under the soil. Somewhere the serpents and Takshakas were rolling in the mire. Elsewhere the Kalpa trees were lay buried with their tops and branches underneath the mud.
20. In some places the heads and hands of people were scattered over the ground, and looked like lotus buds and flowers torn from their stalks and scattered about the bare and barren land.
21. There were the Vidyádhara females drowned up to their necks in the slime, and crying in their piteous shrieks in one place. There were the huge bodied buffaloes of Yama lying in another, and resembling the huge bodies of dead elephants appearing in a dream.
22. In some place lay the bulky body of Garuda, bulging out like the huge mountain of the gods. In others the embankments were swept away; as if they were slashed by the mace of Yama fallen upon the ground.
23. There were the remains of the dead swan of Brahmá, stuck in the mire somewhere. The footprints of Indra's elephant Iravata were stuck in the mud in another place.
24. In the meanwhile I found a flat land in one spot. There I resorted for rest from my weariness. I was there overtaken by sound sleep. That insensible state quickly stole upon me.

25. Then waking from my sound sleep, I found myself seated in the heart of the hunter. Retaining the possession of my awareness, I was lead by my innate desire to see the similar sights of desolation as before.
26. I saw upon my waking, the said flat land to lie in the very heart of the hunter where I was situated. I was seized with great grief and sorrow at my sight of the spectacle.
27. I saw, from that the rising of the bright and beautiful sun on the next day. By means of the solar light, I came to the sight of the worlds and the sky, of this earth and its hills, which presented themselves to my view.
28. But I soon found that, the earth and sky, the air and all its sides, together with the hills and rivers, were all but the reproduction of my mind; as the leaves shoot forth from the trees.
29. Then on seeing the things, as they were exposed to my sight on the earth; I began to manage with them in a manner as I had somewhat forgotten their right and proper use.
30. After my birth I passed sixteen years at that spot, and had the knowledge of this person as my father, and that one as my mother, and this spot as my dwelling place. All this knowledge arose spontaneously from my self-reflection.
31. I then saw a village and the hermitage of a Brahman at that place. There I saw a house and found a friend therein, and many more other places.
32. Thus I remained in the society of my friends, in the village huts and hamlets. I passed many days and nights, in the states of repeated watchfulness and returning sleep.
33. Remaining thus in company with these, I came to lose in course of time the light of the understanding I had attained before. I forgot myself as one of them by my habitual mode of thinking, as the man forgot himself to become a fish.
34. In this manner, I remained as a village Brahman for a long time; relying only in my body as begotten by a Brahman, and quite forgetful of other things.
35. I believed my material body only to constitute my person, and my wife alone as my copartner. I understood my desires only to be the essence of my soul, and thought that riches only were the sole object of gain in life.
36. I had an old cow only for my treasure, and the greens of my garden as my only provision. My possessions were only the sacred fire and sacrificial animals, and my utensil was only a water pot.
37. My hopes were as frail as perennial plants. My conduct was the same with that of other men. The state of my living was as mean, as of the mud and mire about my dwelling.
38. I passed my days in pruning and weeding the garden of my greens; and in performing my daily ablutions, in the streams and rivulets reckoned as holy by men.
39. I was employed in providing my food and drink, and in procuring the fuel and cowdung for fire. I remained entangled in the snare, of scrutinizing about what was right or wrong for daily observance.
40. In this way a whole hundred years of my lifetime, passed away at that place. Then it happened one time that a holy hermit passed by that way from a great distance, and became my guest in my humble abode.
41. Being welcomed and honoured by me, he entered in my dwelling, and took his rest after washing and bathing himself. Then after his meal he sat on his bed, and began to tell his fate at the approach of night.
42. He spoke of many places and countries, and of many lands and mountains. He talked of their different customs and manners, which were pleasant to hear, and related to various subjects.
43. All these, he said, are the display of the one Intellect, which is infinite and immutable in its nature; and manifests itself in the form of cosmos, which is forever present with it as it is now seen to be.
44. Being thus enlightened by him, I was filled as it were with a flood of light, and remained listening to him with attention at all whatever he said on this and other subjects.
45. I heard also my own tale from him. I learned that the person which contained me within its womb, is no less than the body of Viráj himself. I was then eager to come out of the same body.

46. So long as I was not aware, that its mouth is the only door way for my exit of that body; I kept moving through it, as if I were wandering amidst the vast extent of the earth and oceans.

47. I then left that spot, surrounded as it was by my friends and relations. I entered into his vital part, in order to make my exit with the vital breath.

48. I Intended then to see both the inside and outside of the Virája's body, in which I housed. I continued to mark well the process, of its outer movements as also of its inner thoughts.

49. I fixed my attention to my consciousness, and remained settled at my station without changing its spot. Then I breathed out with his breath, as the fragrance of flowers accompanies the wind.

50. Then rising with his respiration, I reached the opening of his mouth. Mounting afterwards on the vehicle of the wind, I went on forward, and saw all that lay before me.

51. I observed there the hermitage of a sage, situated in the grotto of a mountain at a distance. I found it full with hermits, and myself sitting in my lotus posture among them.

52. These hermits stood before me as my pupils, and were employed in their duty of taking care of my person in its state of trance.

53. After a while that man was seen among them, in whose heart I had been staying. He appeared as lying flat and at ease upon his back, after taking some food which he got in the adjacent village.

54. Seeing this wonder I remained quiet, and did not speak anything about it to anybody waiting upon me. I then reentered that body for my own amusement.

55. I got to the region of vitality which was situated within the heart, and was by my lasting desire to see the friends I had before, and I left behind.

56. As I was looking around, I saw the end of the world approaching with its dreadful aspect; and changing the course of nature, together with the positions of the world.

57. The mountains appeared altered and changed to another state. The sky presented another face. The whole world seemed to be dislocated from its place.

58. I could find no trace of my former friends or habitation nor mark the situation of that tract of land. Nor could I find the direction where it lay before. All these seemed to be swept away by the winds. Nor could I know where they were taken.

59. I then found the world appearing in another form, and presenting a sight altogether different from what it had been before, and quite afresh to view.

60. I saw the twelve suns of the twelve signs of the zodiac, shining all at once and burning in all the quarters of heaven and melting down the high mountains, like snows and icebergs to water.

61. The volcanic fire spread from mountain to mountain. The fire of conflagration flew from forests to forests. The earth was parched with all the gems in her bowels, so that there remained no trace of them except in the memory of men.

62. The seas were dried up, and the earth was full of burning embers on all sides. There rose a strong gale, which blew the ashes all away.

63. Underground, terrestrial, and ethereal fires, began to issue forth in flames and flash on all sides. The face of the whole universe flushed with a blaze, glistening like the glowing clouds of the evening sky.

64. I entered amidst this burning sphere, as a flying moth falls into a flame. I was confined within its cave, as the wandering bee is closed up in the calyx of the shutting lotus, and was quite unscorched and unscathed by the burning flame.

65. I then flew amidst the flames as freely as air, and flickered as the flash of fleet lightnings in the cloud. I sometimes hovered over the burning fire, as the light winged butterfly flies upon the lotus of the lands.

CHAPTER CXXXI. THE TERMINATION OF A KALPA-PERIOD.

1. The sage continued:--Though repeatedly burning amidst those fires, yet I was neither consumed nor felt the least pain therein. Though falling from one fire into another; yet I thought all this as a dream in my dreaming.

2. The fires flew aloft, and filled the vault of heaven with flames. I was flying as a firebrand amidst and all about it.

3. As I was wandering with my spiritual light and unwearied soul amidst this universal conflagration, there arose all of a sudden a tremendous hurricane.
4. It howled and growled aloud like the roaring of clouds on high. It blew fiercely all along, bearing down and carrying away everything before it.
5. The whirling and howling tornado, raged with redoubled force in the forest. It lifted aloft large tracts of woods in the form of clouds, and intermixed with rolling firebrands, resembling the revolving suns above.
6. Flames of fire flashed above, like the evening clouds of heaven, and blazed like hundreds of fiery pools on high. The earth with the habitation of men, demons, and gods, burned as burning mountains on all sides.
7. The burnt, unburnt, and half burnt devils and demons, were wandering together throughout the heated air, and grasping each other in the etherial streams.
8. The gods and goddesses, were falling down as flames of fire. The abode of the celestials, were melted down in showers of fire.
9. Flashes of fire were flickering as lightnings, from the burning vault of heaven. The clouds of dark smoke hid the face of the high sky in darkness.
10. The faces of the earth and sky and of all sides of heaven, were covered in a flaming veil like that of the evening cloud. The whole universe with its seven spheres, appeared as a massive mountain of flaming fire.
11. On one side the sparks of flaming fire, were flashing over the head. On another side a huge mountainous mist of smoke hid the hemisphere from sight. In the midst there appeared a mountainous body of fire as that of Siva, the god of destruction, dancing amidst the destructive winds of the Rudras blowing on all sides.

CHAPTER CXXXII. ASCERTAINMENT OF KARMA OR ACTS OF MEN.

1. The sage resumed and said:--Continuing thus in the journey of my false imagination, I was led to many such painful sights. Eventually they raised in me the feelings of sorrow and sorrow, and my curiosity gave way to weariness.
2. I then thought in my mind that, it is a mere dream in the mind of another person, which I have come to see from my seat within his heart. Therefore I must refrain from such sights, and curb my useless sorrow for them.
3. The Huntsman asked:--It was for the investigation of the nature of dream, that you had entered into the body of another person. Tell then what have you come to know about it, and how are your doubts removed?
4. How came you to see the ocean in the heart, which never exists therein? How did you see the conflagration in the heart and the tornado in the bowels, which are never to be found in any of those places?
5. You said you saw the earth and sky, and the rivers and mountains and many other things in the mind. But how can these and the world itself, be in any manner situated therein?
6. The sage replied:--All these things and the world also are mere nonentities, as there was no preexistent material cause for the production of the world, before it coming to existence. Therefore neither the term creation nor its sense, is in any way applicable to this world or the way it is seen by us.
7. Hence the world creation and its meaning, proceed from ignorance of the Supreme Soul, which is immutable in its nature. It is ignorance of this truth, that produces the false knowledge of creation.
8. Therefore I say, O you fortunate one, that after you come to your knowledge in this respect, your ignorance of his supremely pure nature is removed;--
9. You will no more believe like myself, in the false impression of your consciousness. But you must come to know that this causeless and uncreated world, is only the expanded reflection of your own mind.
10. Where is the body and the heart, and where are these elements of water etc.? What is this dream and what are these conceptions and perceptions? What is life or death or anything else?
11. There is but one transparent Intellect everywhere, before which the subtle ether is gross, and the biggest mountain is but a little.
12. It is of its own nature that this intellectual voidness, reflects on something in its thought; and sees the same as its aeriform body. This it is what is called the world.

13. As it is our intellect alone, which reflects itself in various forms in our dream; and as there is nothing besides it that then presents itself to our view, so this world is no other than the aerial form of the intellect only.

14. This universe is a quiet voidness without any stir or shadow of anything in it. It is the dimness of the blind eye of the intellect, that presents these false shapes to sight, as blind men see black spots in the clear sky.

15. To my sight the world is neither an entity nor a nonentity. Nor is it a mere void or the shadow or reflection of anything. But it is the formless infinity of the empty intellect only.

16. As it is in the state of our sleep, that the pure intellect sees itself in the various forms of its dream, without any cause whatsoever; so does it view everything in its own vacuum in waking also; without the external objects of sight or its act of seeing them.

17. It is something that is unspeakable and without its beginning and end. It is apparent with its own conceptions which are one with it and make no duality in its nature.

18. As there is but one endless duration, embracing the periods both of creation as well as annihilation; and as the tree comprehends all its parts, blossoms, and fruit under it; so is Brahman the Soul of all.

19. As the great building of one, appears as an empty space to another; so as one's sight of a castle in a mirage, appears as nothing to another; so this visible world of waking people, is the dream of sleeping persons, and rising on the ground of their imagination.

20. It is as the transparent voidness of the intellect, exhibits itself from time to time in itself; that we see the things in our dream, as we behold them when we are awake; and so also we see the sights in our waking state, as we behold them in our dreams in sleep.

21. As the fragrance of flowers, lies hidden in the invisible air; so the world lies concealed in the invisible intellect, which sees through every opening of it.

22. It is by shutting out your thoughts of all and everything from your mind, that you may be quite pure in yourself. It is then only that your infinite soul has its everlasting peace and rest, when it is freed from all cares, both within and without itself.

23. The Huntsman said:--Tell me sage, how can men get rid of their thoughts and cares of life, when they are invariably accompanied by the acts and reminiscences of their past lives? Tell me also what kind of men are subject to the tendencies of their past conduct, and who are they that are released from them?

24. The sage replied:--Those souls that are full of intelligence and have their spiritual bodies, are never subject to renewed births nor to the consequences of their past actions. Such were the bodies of Brahmá, and Kapila and others, that became manifest of themselves. Such also were the supernatural bodies of the gods and divine incarnations.

25. Their bodies were not of this world, nor were they subject to its dualistic illusory imaginations. But they were forms of pure intelligence and of a subtle and spiritual nature.

26. In the beginning of creation, there was no primordial act of anybody, to fashion his form or frame of mind. But there existed the sole and self-existent Brahman only, who manifested himself in the form of the world.

27. As the great Brahmá and others, were the manifestations of the supreme Brahman in the beginning, so there have been many thousands more; that were manifested from the same divine essence, which are known as pure intelligences, and superior orders of beings.

28. But those persons who are deluded by their ignorance of truth, to think themselves other than or apart from Brahman, and as dull and unintellectual beings, and as a distinct duality from the nature of God:--

29. They are seen to be born again the next time, in consequence of their past actions. They are accompanied with the results of those acts, whereby they are confined in their unintellectual bodies, in order to lead their unspiritual lives, quite forgetful of their divine nature, and subjected to the false belief of their materiality.

30. But such as preserve the purity of their divine character, by thinking themselves as inseparable from the Divine Soul, are known here as uncontaminated by their former acts, as the persons of the divine Brahmá, Vishnu, and Siva or the holy trinity.

31. All those that know the true nature of the soul, remain with its purity in the spirit of God. But such as understand it in the light of a mere living spirit (jivatma), live in themselves as detached from the Divine Soul.

32. Whenever one knows himself as a mere living being, he is then certainly accompanied by his ignorance. The soul takes the name of the animal spirit or life, which is having knowledge only with the world wherein it is situated.

33. But as he comes to know in course of time, the true and divine nature of his soul, he is then reinstated in his real spiritual state and becomes one with the Supreme Soul of all.

34. As the fluidity of water, exhibits itself in the form of whirlpools in some waters; so the Divine Intellect shows the nonexistent world as existent, to those understandings which are ignorant of the nature of the Supreme Soul.

35. The world is the reflection of omniscience, and not the representation of our dreaming or waking states. Therefore it can have no action or property of itself, when it is nothing in reality.

36. In fact neither the knowledge of the world nor ignorance of it, or its action or motion or any of its properties, is anything in reality. All these are the results of our thought, that represents the unreal as real one unto us.

37. In truth Brahman being the very creation or the great cosmos itself, is truly the soul of all beings. It is in useless therefore to suppose our prior acts as the cause of our births. That God is the creator of the universe, is a mere assumption made from his omnipotence.

38. It is impossible for anybody to have the chains of his prior acts upon him, at his first creation in the world. It only afterwards through his ignorance that he fabricated to himself a fate or causality of his actions for his fruitions in after lives.

39. Tell whether the whirlpool of the sea has anybody or action of its own? It is but the whirling water, as Brahman himself is apparent in the form of this seeming world.

40. As the persons appearing in our dream have no prior acts for their appearance; so were the living beings in their first formation, endued with pure understanding only.

41. It is a mere supposition, that they had their causal acts at first creation; and that all living beings have been wandering ever since, being bound fast by the chain of their prior acts.

42. But this creation is no act of creation, but truly the manifestations of Brahman himself. Such being the case, say what can acts mean, whence they proceed and where they lie?

43. It is only the ignorance of the Supreme Soul, which binds us to the bondage of acts. But its chains fall off from the believer of Brahman by his knowledge of truth.

44. Know the outward acts of faith, to proceed from ignorance of the universe. But as the wise man advances in his knowledge, he frees himself from the bondage of all religions and ceremonial acts and observances.

45. Whereas the external acts of faith are entirely devoid of any substantial merit in them, it is no way difficult to get rid of them at once. It is solely our spiritual bond which is our chief concern, beside which there is no bond whatsoever.

46. So long there is the fear of the dreadful illusion of this world, as long as you do not attain to your wisdom. So long do you exhibit your wisdom, that you do not fall into the whirl pool of worldly affairs. Therefore try always, you men of pure hearts and soul, to acquire your wisdom and learning. Since there is no other way of your flying from the fears of the world, except by means of your right understanding.

CHAPTER CXXXIII. ASCERTAINMENT OF NIRVANA.

1. The sage continued:--The wise man shines in the assembly of the learned, as the sun illumines the assemblage of lotuses, in his investigation of the duties of religion and ceremonial acts, leading to the welfare of men in both worlds.

2. The heavenly bliss which is attained by the learned and wise by means of their spiritual knowledge, is as an ocean of bliss; before which the prosperity of god Indra even, appears to vanish away as rotten straws amidst the waves.

3. I find no such bliss or prosperity, in the three regions of this earth or heaven above or in the Pátála hell below, which is comparable with the blissfulness of learning and wisdom.

4. The learned have as clear a sight of the true state of all things, as the moonlight gives a clear view of the sphere of stars in the cloudless sky.

5. The visible world, soon vanishes from sight, and turns to the invisible Brahman, by the knowledge of the wise; as a rosary of cord, appearing at first as a snake, is soon found to be a rope upon its inspection.

6. That Brahman, the God is ever situated in his Godhead is a truth evident by itself. That it is his nature that gives rise to the terms creation, destructions, body, and others.
7. He to whom the existence of the world is nonexistent and nothing, has no care or concern for acts and duties, which are no more than blank letters to him.
8. It is possible to believe in the production of the material world, from the prior existence of its material cause. But in lack of such there can be no world, nor can there be a cause of it, when it is itself nonexistent and void.
9. It is only the reflection of Brahman, that takes the names of the earth and all other things. Therefore it is not necessary for these mere reflections to have any cause at all.
10. As the men seen in a dream, have no real cause except the imagination of the dreamer; such are the persons seen in our waking dreams. They are but mere reflections of our imaginations, and not the production of their parents.
11. As there is not the causality of the prior acts, for the appearance of persons in human forms in our dream; so neither is there any actual cause for people seen in waking dream, to assume the garb of humanity upon them.
12. Both prior acts as well as desires, are equally false in their causality, of framing living beings in different shapes in their repeated births, just as they are no causes of producing the persons seen in our dreams.
13. Men appear as dreams and their impressions, in the course of their births and deaths. They are conscious of this state or that as they think themselves either as the one or the other.
14. People appear to be as they think of their being, from their consciousness of themselves. They seem to be in the same state in their dream, as they appear in the waking state, both in their purpose and actions.
15. The desires and sensations of the dreaming man, are like those of the waking, and differing only in the dimness of the former, from the distinctness of the latter. Thus a dreaming man is aware of deriving the same satisfaction, in obtaining the object of his wish as the waking man. Though the one is of a concealed and the other of an manifest nature.
16. Whenever our pure consciousness of things, shines forth of its own nature in either of its two states of clearness or faintness; it is then the reflection of the one that takes the name of waking, and the other is known as the dreaming state.
17. As long as this consciousness continues to shine in anybody, since his first creation until his final emancipation, he is said to be a living being, under his repeated births and deaths.
18. The meaning of the words waking and dreaming, is not at all different from that of consciousness; whose irrepressible reflection constitutes the essence of both states, as light is the quality of heavenly bodies.
19. As heat is the essence of fire, and motion the quality of the inflated air or wind; or as the fluidity of water is the quality of the waves, and coolness the essential nature of breeze; (so consciousness is the essence our waking and dreaming states).
20. The whole universe is an undisturbed chasm, and an unchanging unreality. This seeming reality of the world, is even united with its negative sense of nonexistence.
21. Brahman in its external sense, is both the production as well as the destruction of the world, and equally alike its visible form and its idea also. But being viewed in its inner meaning, it is only of the nature of the pure Intellect, and the one alone, that is forever calm and quiet and undecaying in itself.
22. Whatever thought of causality or effect, passes in the mind of Brahman at anytime, the same comes to take place immediately, as men construct their houses as they please in cities.
23. The whole creation abides in the mind of God, as the city you dream of is in your thought. The cause and effect herein, being the same in one case as in the other.
24. The cause and effect are both contained in the womb of the dense Intellect. These are exerted in the same manner in the act of creation of the world, as in that of the construction of your imaginary castle.

25. The Divine Intellect employs its will, in the causation of its intended creation; as you form the plan for the construction of your projected building. Thus the causality and its effect are combined together in the one and same mind.
26. The Divine Mind develops itself in its own form of the sky, and the world that is forever situated therein. It is then called the creation and residing in the expanse of that sky.
27. The light which the sun of our consciousness, cast upon the imaginary city in the mind; is of its own nature what is signified by the terms cause and its effect.
28. The forms in which the mind displayed itself at first, the same continue to exist ever since in the same state. These are invariably called by the terms of time, space, and the rest.
29. Whatever names are carried by the things, which are exhibited in the voidness of the Intellect; they are ever after viewed as realities under the designations of some as causes and others as their effect.
30. The creation which was miraculously displayed in its ideal form in the Intellect, consisted at first of mere ideas, which received the name of the world afterwards.
31. This triple world is of a empty form. It is situated in the voidness of the intellect; just as the clear air contains its blowing vibration innate in it.
32. As the vapors and clouds covering the face of the sky, give the appearance of blueness to it; so the dizziness of ignorance, misrepresents the clear intellect in the form of the gross world.
33. But on receiving the true reflection of the spirit in the intellect, by means of intense meditation, the idea of the creation turns to that of non-creation; as the false notion of the snake in the rope, is changed to that of the rope upon its realization.
34. The dead find the future world, as what they used to see in their dream. But that world as well as this, are equally as formless as the vacuum of the Intellect.
35. The Huntsman said:--Tell me sage, why are men reborn in new bodies; for their sufferings and enjoyments in future births?; Tell me also what are the principal and accompanying causes of our reproduction in this world?
36. If it is on account of the pious or impious acts, which are done in our present destructible bodies, that we are destined to their retributions afterwards; then say why our indestructible souls, should be brought to feel their results in other bodies, which seems to be very absurd to me?
37. The sage replied:--The words piety and impiety, our desires and acts, are words of the same import, and significant of their causality in framing the living soul according to their own impression. But these are mere suppositions, and neither true causes of the doubts of our souls, nor of the modes of our lives.
38. It is the mind which is situated in the empty intellect, and is possessed of the power of thinking that imagines in itself the various states of things, and gives names to them accordingly.
39. The conscious soul comes to know by means of its intellect, its own body in its empty self. After death it sees the same to exist as in its dream or imagination.
40. The knowledge of the dead in regard to the next world, is likewise in the manner of a dream. Though this dreaming state of the soul continues for a long duration, it bears no truth in its nature.
41. If a new body is framed by another person, for the entering again of deceased spirit into it, then can the new born body have any remembrance of the past? How can this body be what the dead person had before? As for his intellect, it is a mere voidness, and cannot pass from one body into another.
42. Therefore no one that is dead is born again, or is to be reborn afterwards at anytime. It is only an idea of the mind, that I was so and am reborn as such; and a vain wish in its voidness, to be born again in some form or other.
43. It is by nature and habitual mode of thinking, that men are impressed with belief of his rebirth, both by popular belief and scriptural evidence of a state of future retribution, which is altogether false and fanciful.

44. The soul is an aerial and empty substance, giving rise to the phantoms of visibles, in the forms of shadowy dreams in its spacious voidness; and always views its births and deaths in endless repetitions in this world.
45. It views every particular object, in the illusive network, which is spread in its ample sphere. It seems to see and act and enjoy everything, without being in the actual enjoyment of anything.
46. In this manner millions and millions of worlds, are constantly rising before its sight. They appear to be so many visible phenomena in its ignorance. But when viewed in their proper light, they prove to be the display of one all pervading Brahman only.
47. But none of them ever occupy any space, nor do anyone of them ever exist anywhere in reality. But there is that one Brahman that spreads undivided though all, and knows all these, an undivided whole, and yet everyone of them forming a world of itself.
48. Now all beings in these worlds, are connected with one another in a common link. They appear as realities to the false sight of people. But being viewed in their true point of view, they prove to be identical with the unborn one.
49. That undecaying one which is known as true reality, to the knower of the knowable. What is understood as unreal by the enlightened sage, is believed to be true by the ignorant.
50. The belief that all things everywhere are realities, because they are all but reflections of the very same one reality; is enough to reconcile these opposite parties, and to settle in one common faith of universal philosophy of the one reality.
51. Or in order to ascertain, whether the world as one views it is real or unreal, let one consult his own consciousness about it, and rely on its verdict, with regard to its reality or otherwise.
52. Who can doubt the evidence of consciousness, or confute its dictates of this kind or that; or with regard to the difference or identity of things, or their unity or duality?
53. The knowledge of the knowable God; in as much as it is known to us is right, and establishes the identity of the knowable one with his knowledge. But the position that the known or visible world, is identical with the unknown and invisible God, is false and mistaken knowledge.
54. Such being the meaning, the knowable one is not distinct from knowledge of him. But being seated in our finite understanding, is quite unknown to and apart from the ignorant, that have no knowledge of the knowable one.
55. The knowable one is known to us in proportion to our knowledge of him. But not so to those that are ignorant of him. As our knowledge increases, so the knowable soul spreads of itself over our souls.
56. Hence the unreal worlds, that appear of themselves as real ones before the eyes of the ignorant, are nonexistent and nothing to my sight.
57. Being rightly understood, all things are but forms of the one intellect, and equally void as itself. This appears in a thousand different shapes to the understanding of the ignorant.
58. As the one intellectual soul assumes many forms to itself as it exhibits in its dreams, and absorbs them all again into one, or the single form of its unity in its sound sleep; so does the Divine Soul appear in one or more forms to our intellects also.
59. Thus our consciousness of God though one and same, yet it appears in various forms according to the various apprehensions of men; and are either empty or formal, as our dreams and the works of our imagination.
60. The consciousness of the dreams that we have in the vacuum of our minds, is what takes the name of the worlds. But the sound sleep of the mind or its unconsciousness of anything, is called its extinction or trance. This comparison applies equally to them.
61. This substantial totality of existences, are mere perceptions of the mind only. Whatever appears in any manner in the thought in any manner at anytime or place, the same seems to present itself in reality before us even then and there.
62. It was the thought alone at first, that manifested itself in the forms of the primary elements of fire and water, and the earth and in the beginning of creation. All of which arose in the mind in the manner of dreams and the phantoms of its imagination.

63. Again the inward impressions of these things, that are preserved in the empty space of our consciousness; the same unite together of themselves, and exhibit unto us this world, in the form as we view it in our presence.
64. Our consciousness appears unto us, in both its transient as well as permanent states. While in reality it is no temporary thing, but continues with us even at the end of all transitory things, as our transient lives also.
65. Our consciousness accompanies us forever, wheresoever we remain or go. Conceive in yourself for instance as passing on either towards the east or west. You see many things and cities on your way; but can never lose your memory of the past, nor the consciousness of yourself as you proceed onward.
66. Anything that the mind has seen or willed or is long practiced to do or think upon is never erased from, consciousness, unless it be from numbness or unawareness of the Intellect.
67. You may wander wherever you please, either to the east or west, and you will find your consciousness to continue the same, and never changing with the change of your place.
68. We have seen the man of steady consciousness, attain to the object or state of his wish, by his firm perseverance. While on the contrary the unsteady minded are sure to lose them both.
69. The man of steady consciousness, is possessed of both states whether he goes to the north or south. But the one that is unsteady in himself and to his purpose also, is deprived of both himself and his object.
70. The man of firm purpose that thinks of his being both in heaven and earth, has them both by fixing his mind in one. While his body is placed in the other; as the man thinking of going both to the east and west, may do both by walking one way and thinking of the other. But the man of unsteady purpose is neither for this world or that, nor walks one way or the other.
71. By steadfast belief in the one, we find the intellect alone pervading the whole voidness of space. But this one appears as many and many thousands to the understanding of ignorant sceptics.
72. Be the body destructible because of its materiality, or indestructible by reason of it being the reflections of the Divine Intellect; yet it is after all but a mere appearance in the dream of the living soul, whether in this or in the future world.
73. That the souls of men do not die with their bodies, is evident from the instances of the ghosts and spirits of the foreigners, that are invoked by wizards, and made to relate the incidents of their past lives.
74. Men in the country of foreigners that have long been dead and burnt down to ashes, are known to reappear before people, and delivering their errands, to have disappeared with their living souls.
75. If it is impossible for departed souls to reappear like the living as the Charvakas say; then let me ask them, why do they not reckon their absent friends as dead also, and unable to return?
76. If the property of action be true of the living, why should it not be equally true of the dead also; upon the analogy of our conception of the idea of the action of the one as well as of the other?
77. The doctrine of the imaginary dream of the world, being the established and irrefutable truth of Vedic scriptures; it is quite compatible and conformable with the doctrine of eternal ideas maintained in Indian philosophy.
78. These worlds are equally as true as well as false to view, as the sight of the appearances in the disc of the moon, which appears as realities to the eyes of beholders, without having any substantiality in them.
79. The subjective world is real, in having all its objects as parts of the true entity. The subjective mind is a reality, in its being composed of pure ideas only. The Intellect is true as reflection only, and so they are all true without having any reality of themselves.
80. All these are immutable and quiet, and lie unmoving in the voidness of the Divine Intellect. They are unmovable and unobscured of themselves, and lie immanent in the Divine Soul.

81. It is the steady consciousness, that is conscious of whatever is fixed upon at anytime or place. It represents all things whether real or unreal, that is inbred or inherent in it.

82. Let our bodies rise or fall, and our destinies overtake us as they will. Let happiness or misery befall on us as they are decreed. They cannot affect the serenity of the indifferent soul.

83. Hence it is of no matter unto us, whether these are realities or otherwise, or whether it may be so and so or not. Avoid your desire for anything, and be wise and at rest after all your wanderings.

CHAPTER CXXXXIV. THE NATURE & VICISSITUDES OF THINGS.

1. The sage continued:--The visible world is being a something in nothing, and an entity based upon nonentity. It resembles our consciousness of things seen in our dream only. As all things are eternally situated in the Divine Mind, there can be no meaning in our being bound to or liberated from them.

2. These worlds that appear to move before us, are seen as the specks flying about in the solar rays. They are but impermanent phantoms in the air, and appearing as stable bodies in the minds of the ignorant.

3. Whatever is seen to be placed before us in any form or state, is soon found to change its mode and manner before us. So likewise is the changeful state of all things herein, that are continually rotating like the waters in a whirlpool.

4. The earth, air, water, etc., are the materials that combine to form frail bodies, that are doomed to decay and dissolve in a short time. Yet they are calculated by the ignorant to last for Kalpa and Yuga ages.

5. The world is a dream, and the totality of existence a mere nothing. Yet the idea of existence that is had of this nonexistence, is no other than a reflection of the one Eternal Intellect.

6. Like this solar world of ours, there are hundreds and thousand others to be seen in the skies. Nor is it incredible that others have the same ideas of other peoples.

7. We see the seas and lakes, swarming with living beings of various kinds, and find the pools and bogs full of frogs everywhere. But none of them know anything about the other reservoirs, nor of their inhabitants neither beside those of their own.

8. As a hundred men sleeping in one and the same room; see as many air built castles differing from another in their dream; so there appear different worlds in the airy intellects of some, which are seen and unknown to others.

9. As many aerial cities are seen, in the dreams of many men, sleeping together in the same room; so do these aerial worlds appear in the empty sphere of our minds, and are said to be in being and not being at the same time.

10. The sky is a miracle of the mind, and a phenomenon of itself. It is visible without its form, and appears as limited without its limitation, and as created without its creation.

11. The vacuum bearing the nature of the empty mind, is vainly styled the firm firmament. It presents to view the forms of fleeting objects in it, as the understanding represents its ideas and passing thoughts to our knowledge.

12. The remembrance of a thing, is the cause of its dream by night, as the desire of something causes its conception in the mind; and as the apprehension of one's death, proceeds from his seeing it in the instances of others.

13. In the beginning of creation, the world appears as an image in the mind; which is no other than a flash or reflection of the Divine Intellect, and to which no other name than a rehash of the Divine Intellect, can be properly assigned.

14. The saying that Brahman shines as the very world means to say that, he did not shine anew in the form of the world, but has this form eternally existing in his omniscience.

15. It is said that the cause is identical with the effect, because the common cause of all, is specialized in its form of the effect. The action which was confined in the cause at first, becomes evolved in the germ of creation afterwards.

16. When such things occur in the mind in dreams, as have not been seen or known before, they are called pristine impressions in the mind, and not the external objects of sense, which are not innate in the mind.

17. These mental impressions or reminiscences, are perceptible to us in our dreaming and not in the waking state; and though they are unseen in our waking. Yet they are not lost

unto us so long as we retain those impressions in the mind. They naturally appear in the soul in dreaming, as the visibles appear to sight in the waking state.

18. Thus the Vedantist comes to know the nonexistence of the outer world, and by knowing the knowable one, they come to attain the achievement of their object.

19. The impressions of the waking state, which occur in the state of dreaming, are the newly made imprints of the waking hours on the memory. These make the sleeping hours seem as waking to the dreaming soul.

20. These recent ideas fluctuate in the mind, as by the breath of the wind. They occur and recur of themselves, without the agency of pristine impressions.

21. There is one sole Intellect only, possessed of its many multitudes of airy dreams. Being dispossessed of them at last, it remains solely by and in itself.

22. The consciousness that we have of the dreams, ranging at large in the empty sphere of our Intellect, is truly what is called the world by us. The lack of this consciousness in our sound sleep, is what is termed the extinction of world by ourselves. This comparison applies also to the nature of the self-existed one.

23. There exists only the infinite sphere of one eternal Intellect (Chidakasa), and there appears an infinity of shapes, perpetually rising and setting in its open space in the manner of dreams. These are born of its own nature and are called the world, and bear the same intellectual form with itself.

24. Thus the atomic particle of the Intellect, contains the form of the whole cosmos within its open space. This whole cosmos is an exact pattern of its original model, as the shadow under a mirror, is the true representation of the prototype.

25. The opening of the Intellect contains the consciousness which is diffused in it like the stretching of an atom. It extends throughout without beginning and end, and this is called the cosmos.

26. Hence as far as the voidness of the Intellect extends to all infinity, there is the appearance of the wide world connected with it, as immanent in and identical with itself at all times.

27. The intellect is identical with the world, and therefore all minds and intellectual beings as myself and yourself, are worlds or microcosm also. It is for this reason that the great macrocosm of the world, is said to be comprised in the womb of an atom of consciousness in the mind.

28. Therefore I who am a minute soul, am of the form of the whole world also; hence I abide everywhere likewise, even in the midst of an atom also.

29. Being in the form of the minute atom of the intellect, I am also as great as the Universal Soul, and as expanded as the open air all around. I also see all the three worlds about one, wherever I abide or move.

30. I am an atom of the intellectual soul, and am joined with the intellectual soul of the universe. It is my sight of the Supreme Spirit in my meditation, that I am lost in it as a drop of water is lost in the ocean.

31. Having entered into the Divine Spirit, and feeling its influence in me, I am filled with its cognition. I behold the three worlds within me, as the seed lies hid in the husk or in the seed vessel.

32. I see the triple world expanding within myself, beside which there is no outer world on the outside of of anybody.

33. Whenever the world appears in any form, whether of a gross or subtle nature, as in the states of our waking or dreaming; both these forms of the interior or exterior worlds, are to be known as the reflection of the ideal one imprinted in the intellect.

34. When the living soul indulges itself in the sight of the world, in the state of its dreaming; it is to be known as a reflection of the expanded particle of the intellect, which the sleeping soul delights to show fondness upon.

35. The Huntsman rejoined:--If the visible world is causeless or without its maker, then how could it come into existence? If it be a caused or created exterior world, how could we have any knowledge of it in the sleeping and dreaming of the soul?

36. The sage replied:--All this is without a cause, and the world proceeded at first without any causality whatever.

37. It is truly impossible for gross and perishable bodies and transient beings, to come to being without a cause. But that which is a copy only of the opposite type and original model of the eternal mind, cannot possibly have any cause at all.

38. It is Brahman himself that thus shines refulgent, by nature of his intellectual brightness. Hence the world's creation and destruction are utterly inapplicable to what is without its beginning and end.

39. Thus the uncaused creation, abides in the substance of the great God, and shines forth with divine glory to all infinity. It is to gross minds only, which are prejudiced with the grosser ideas of materiality, that it appears in the form of a gross material body.

40. What numberless varieties do there appear in the unchangeable Brahman! What unnumbered diversities of shapes and forms are seen in the formless one, that is ever unchanged and imperishable!

41. Brahman is formless in his person; yet he exhibits himself in many forms, in his being the mind. There he represents his spiritual self, in all the various forms of moving and immovable bodies.

42. He makes the gods, sages, and seers in his likeness, and directs them to their different degrees and duties also. He establishes the laws and prohibitions of conduct, and appoints the acts and observances at all times and places.

43. All existences and privations, productions and destructions, of moving or unmoving bodies, whether great or small ones, are subject to his decree, and can never transgress any of his general laws.

44. Ever since the general decree, nothing takes place without its proper special cause; as you can never expect to extract oil from sand.

45. The destined decree of providence, is the leader of all events in the world. It is as one part of the body of Brahman, by which he curbs the other part of himself; as we restrain the action of one hand by the other.

46. This unavoidable destiny overtakes us, against our prudence and will, like the sudden fall of a fruit on a flying crow and drives us along with its course, as the tide carries down the waters with it.

47. The preordination of certain effects from certain causes, is what is called destiny. Without that there result all disorder and disturbance, and in want of which the great Brahman even cannot abide. It is therefore the imperishable soul of all existence.

48. Thus then this destiny is the cause of all. Although it is unseen and unknown, yet it acts on all as it is destined for them ever since their very production.

49. The uncausing Brahman that causes nothing, is believed by the ignorant as the causal agent of creation. This they mistake as the production of its maker by error of their judgment.

50. The wise man however, seeing the sudden appearance of the world before him, like the rotation of a wheel, considers its causes as such and such or this and that, as they have been determined by their preordained destiny.

51. So all existent bodies have their special causes, in their primordial destiny, which determines their subsequent lots in endless succession. Hence the occurrences, of our waking state, resembling the visions in our dream, are never without their antecedent causes.

52. Thus when I dreamt the false dream of the destruction of the world, caused by concussion of the elements and waters I had its cause inbred in me, by my reminiscence of the great deluge I had heard of in traditional narration.

53. In this manner we see the reflections of almighty power in all things that come under own reflection, just as we see the crystals and shell-fishes shining with their intrinsic brightness. May this Omnipotent power that is the ever-living soul of souls, and known to us in our imperfect notion of him, be glorified forever and ever.

CHAPTER CXXXV. THE WAKING, DREAMING AND SLEEPING STATES.

1. The sage continued:--The living soul perceives the dream of the outer world, by means of the external organs of sense; and that of the inner world by the internal senses. But the quickness of both the internal and external senses, gives the sensations of both these worlds to the soul.

2. When the outer senses are busily employed with outward objects, then the perceptions of mental objects and inner functions become faint and fainter by degrees.
3. When the external senses are all directed to the inside, and the inner senses are concentrated in the mind; then the object of thought and the idea of the world however minute they had been before, assume gradually a more expanded form, and present their extended appearances to the soul.
4. In this manner the world which is nothing in reality, being once thought upon as something however small in its idea, expands itself to an enormous size in the mind, which cast at last its reflection on the external organs of sense also, and make it appear so big and vast to sight.
5. When the eyes and senses of a living person, are occupied with outer objects, then the soul beholds the intellect, the form of the exterior world only.
6. The intellectual and intangible soul, is composed of the collection of all outward sensations; namely of the ears or hearing, touch or feeling, seeing and smelling, and taste as also of the four internal sensations of will.
7. Therefore the living soul is always present at every place, accompanied with all the senses in its intellect. Hence the airy intellect is to be ever unsubstructed, because it always knows and sees everywhere.
8. When the fluid of the body, fills the veins and arteries of the living person; the soul is then lulled to sleep and to see false visions in its dream.
9. It seems to swim in a sea of milk, and to soar in the moonlight sky. It thinks it sees a clear lake about it, filled with full blown lotuses and their blooming buds.
10. It sees in itself the flowery gardens of the spring season, and covered in clothes of flowers, contending with the star sparkling sky, and resounding with the warbling of birds, and the buzz of humming bumble bees.
11. It sees all merriment and festivity stirring in its mansion, and the merry dance of sportive ladies sporting in its compound. It views its courtyard filled with provisions of food and drink.
12. It beholds flowing streams like adolescent maidens, running sportfully to join the distant sea; encircled with the swimming flowers and smiling with their flashy foams; and darting about their fickle glances, in flitting motion of the shrimps, fluttering on the surface of the water.
13. It views palaces, towers, rising as high as the summits of the Himálayan mountains, and the tops of icebergs; and having their white washed walls, appearing as if they were varnished with moonbeams.
14. It sees the landscape covered by the dews of the dewy season, or as hidden under the mists of winter, and shrouded by the showering clouds of the rainy weather. It views the ground below overgrown with herb bearing plants, and the muddy marshes grown over with blue lotuses.
15. The woodlands were seen to be spread over with flowers, and resorted to by herd of deer and the weary traveller; that halted under the cooling shade of the thickening foliage of the forest, and were soothed by soft breezes of the woodland spot.
16. The flowery tree groves had all its gardens and vaulted places, scattered over with the flaring powder of flowers; and the crimson dusts of Kunda, Kadamba, and Mandara blossoms, were blushing and covering the scenery all around.
17. The lakes were clothed in blue with blue lotuses, and the ground wore the flowing floral garment of flowers. The woodlands were clear of clouds, and the firmament was clear and cold under the autumnal sky.
18. The mountain range was crowned with rows of Kunda, Kadamba, and Kadalí plantain trees. These trees waved their leafy fans on their exalted heads, which appeared to nod at the dancing of the leaflets.
19. The tender creepers were shaking without care, with the unblown buds and blossoms upon them. They appeared as young ladies dancing gracefully, with strings of pearls on their slender persons.
20. It sees the royal palace and the regal assemblies shining as brightly as the blooming lotus-bed in the lake. It sees also the fanning white chowries and waving over them, like the feathered birds, flapping their wings over the floral lake.

21. It sees also the running streams softly gliding in playful mood, with curling creepers and flowers wreathed with their currents; and murmuring along with the mixed music of birds on the branches beside them.
22. The earth was filled and flooded, by torrents of water falling from the mountain water falls. All the sides of heaven were hidden by the showers of rain and snows, falling all about its vault.
23. When the internal channels of the body are filled with the fluid of bile, the soul remains with its internal vigor as an atom in its cell, and then sees the dreams of the following nature in itself.
24. It sees flames of fire about it, and red Kinsuka flowers upon its withered trees and blasted by the winds. It sees also the forms of red lotus flowers, burning as flames of fire before it.
25. The inner nerves and veins became as dry of the gastric juice, as when the clear streams turn to dry sand banks. Then there appear flames of wild fire, and dark smoke flying over the darkened face of nature.
26. There appear fires to be blazing around, and the disc of the sun seems to dart its burning rays. Wild fires are seen in forests, the withered and the dried ponds emit a poisonous gas, instead of their clear waters.
27. The seas are seen with their boiling waters, and turning to beds of hot mire and mud. The horizon is filled with hot winds, and the forests with flying ashes, while the deserts appeared quite desolate all about.
28. The moving sands spread about, flying like a flight of storks in the air. The landscape appeared otherwise than before. The former greenness of the trees, are no more coming to sight.
29. It sees the fearful wayfarer, covered over by the burning sand of the parching desert. He is looking longingly on the distant tree by the wayside, spreading its cooling ambrosial shade over the parched ground.
30. It sees the earth burning as a flaming furnace with all its lands and places hidden under the ashes, and a dark cloud of dust covering the face of the sky on all sides.
31. The world appears in a flame on all sides, with all its planetary bodies, cities and seas, together with the hills and forests and the open air. All of which are seen to be burning in a blaze.
32. It sees the empty clouds of autumn, spring, and hot seasons, that serve to favor the fires instead of quenching them. It beholds the lands below covered with grass and leafy creepers, which entrap them as coverings of clouds.
33. It sees the ground glittering as gold on all sides, and the waters of the lakes and rivers, and the snowy mountains even all lukewarm and hot.
34. When the channels of the body are dried up, for want of the gastric juice, they are filled with wind and gas. The soul retaining its vigor, sees various dreams of the following description.
35. The understanding being disturbed by the wind, sees the earth and the habitations of men and the forests, and sees in dream, quite different from what they appeared before.
36. The soul beholds itself as flying in the air, with the hills and hilly lands all about it. It hears a rumbling noise as that of the whirling of the wheels of a chariot.
37. It seems to be riding about on horseback, or upon a camel or eagle or on the back of a cloud, or riding in a chariot drawn by swans.
38. It sees the earth, sky, cities, and forests, all appearing before it; and trembling as in fear like bubbles in the water.
39. It finds itself as fallen in a blind ditch, or in some great danger, or as mounting in the air, upon a tree or hill.
40. When the arteries of the body are filled, with a combination of all the three fluids of phlegm, bile, and gas; then the soul is led by the windy quality to see several dreams of the following nature.
41. It sees rainfalls flowing down the mountains, and hailstones hurling down its sides to its terror. It hears the bursting of the hills and buildings, and sees the trees to be moving about.

42. Woods and forests, appear to encircle the distant horizon; which is overcast by huge clouds, and traversed by big elephants and lions.
43. The palm and Tāmala trees, appear to be burning around. The hollow caves and caverns, appear to resound with the harsh noise of the flashing fire and falling trees.
44. The mountain craigs seem to be clashing and crashing against one another, and the caverns resounding to their harsh crackling sounds.
45. The mountain tops also seem to clash against each other, and emit a harsh and hideous noise about them. The streams running amidst them, appear as wearing necklaces with the loosened creepers and bushes which they carried away.
46. Fragments of rocks are seen, to be carried away by the mountain streams to the ocean. The torn bushes which they carried down, seemed to spread as far as the utmost pole.
47. Craggy hills seemed to crash each other with their sharp edges, and crashed and split themselves with their harsh and hideous sounds.
48. The forest leaves with creepers were scattered all around by the strong wind. The broken stones of the mountain made their bed over the moss below.
49. The tall Tāla trees fell to the ground with a crushing sound, like the wars of the gods and demons of the past. All birds flew with a harsh scream, like the crying of men at the last day of the destruction of the world.
50. All woods, stones, and earth mixed together as one mass, like the jīva soul in dream surrounded by soldiers of air.
51. Silence reigned there like a worm underneath the earth, and a frog underneath a stone, and an embryo within the womb, and the seed within the fruit.
52. Like boiled rice and solidified liquid in the bowl, and the doll within the wall of a wooden pillar.
53. The vital air ceased to blow, and all things get stalled, as if they are encased within the hollow of the earth.
54. Deep darkness reigned there, and deep sleep (Sushupti) appeared like a deep dark well within the cavern of a mountain.
55. As heavy food is digested by the digestive organ of the body, and afterward by a separate juice a new energy comes within. So the vital air which once disappeared, makes its appearance again.
56. As after digestion a certain kind of juice appears within the body in the shape of vitality, so the jiva soul experiences stones which begin to fall therein.
57. As fire increases more fire, a little adds little more; so the combination of triple body fluids, composes the inward and outward essence of the body.
58. Thus the living soul being confined within the bonds of the body, and led by force of the triple body fluids; sees the dreams of the absent world, as it beholds the visions of the visible phenomena, with its external organs of sense.
59. It is according to the more or less excitement of the senses, by the greater or less irritation of the body fluids, that the mind is liable to view its internal vision, in a greater or lesser degree. But the action of the body fluids being uniform, the course of the mind runs in an even course.
60. The living soul being surrounded by irritated body fluids, looks abroad over the wide world, and sees the earth and sky and the mountains to be turning round; and flames of fire issuing from burning piles.
61. It finds itself rising to and moving about the skies, the rising moon and ranges of mountains. It sees forests of trees and hills, and floods of water washing the face of heaven.
62. It thinks itself to be diving on and floating on the waters, or wandering in heavenly abodes, or in forests and hilly places, and finds itself to be floating in the sky, upon the backs of white clouds.
63. It sees rows of palms and other trees ranged in the sky, and sees the false sights of hell punishments, as the sawing and crushing of sinful bodies.
64. It fancies itself to be hurled down by a turning wheel, and rising instantly to the sky again. It sees the air full of people, and thinks itself as diving in the waters upon the land.
65. It sees the business of the daytime, carried on everywhere at night. The sun shining then as in the daytime; and a thick darkness spreading over the face of the day.

66. The mountainous regions are seen in the skies. The land is seen to be full of holes and ditches. Rows of buildings are seen in the air. Friendship is found to be combined with hatred.

67. Relatives are thought as strangers, and wicked people are taken for friends. Ditches and valleys are viewed as level land. Flats and planes appear as caves and caverns.

68. There appear white mountains of milky whiteness and crystal gems, and sounding with the melody of birds. Clear lakes are seen to glide below, with their water as sweet as butter.

69. Forests of various trees appear to sight, and houses adorned with females, appearing as lotuses filled with bees.

70. The living soul thought it lies hidden within, and closed in itself. Yet it perceives all these sights without, as if it were awake to them.

71. In this manner it is the work of impaired body fluids, to represent many such sights of external objects, in the forms of dream to the minds of people.

72. It is usual with men of disordered body fluids, to see many extraordinary sights and fearful appearances, both within and without them.

73. When the internal organs are steady in their action, then the course of nature and the conduct of people, appear in the usual state.

74. Then the situations of cities and countries, and the positions of woods and hills, are seen in the same calm, clear, and unperturbed state, as they are known to exist, agreeably to the natural order of things; such as cool and clear streams, shady forests, and countries and paths traversed by passengers.

75. Days and nights decorated with the pleasant beams of the sun and moon, and the rays of the starry display; and all other appearances, however unreal in their nature, appear as wonders to the sight and other senses.

76. The perception of phenomena is as inherent in the mind, as vacillation is inherent in the wind. Viewing the unreal as real, and the intrinsic or what is derived from within it, as separate and extrinsic or derived from without, is the essential property of its nature.

77. It is the calm and quiet spirit of Brahman, that gives rise to all things which are equally calm and quiet also. The world is mere vacuum, without having any reality in it. It is the empty mind that represents endless varieties of such forms in the sphere of its own voidness, as the endless reflections of its empty person.

CHAPTER CXXXVI. DISQUISITION OF SOUND SLEEP.

1. The Huntsman said:--Tell me, O great sage, what did you do and see afterwards, from your seat in the false spirit of that person?

2. The sage replied:--Hear me tell you next, what I did and saw afterwards, by my union with and my seating in the spirit of that infatuated person.

3. As I resided in the dark cave of his heart, in the confusion of the last doomsday; there arose I thought a hurricane, which blew away the mountains as straws, on the day of the final desolation of the world.

4. It was soon followed by outpourings of rainwater from the mountain tops; which carried away the woods and hills in the torrent.

5. As I dwelt in that opening and in union with the vitality of the individual, I perceived even in that state of my spiritual minuteness, the falling rains and hailstones from the mountain tops.

6. I was then folded in the lymph of that person, and fell into a state of sound sleep, and felt a deep darkness enveloping me all over.

7. Having laid down in my sleep for some time, I was gradually raised from my sleepy state; as the closed lotus of the night, unfolds its petals in the morning.

8. Then as a man lying in darkness, comes to see some circular discs appearing to his sight; so I saw some flimsy dreams flying about and hovering upon me.

9. Being released from the chain of sleep, I fell to a series of dreams; and saw a hundred shapes of things, arising in my spirit, as the shapes of unnumbered waves and billows, rise in the surface of the sea.

10. Very many forms of visible things, appeared in the cell of my consciousness; as a great many flying things are seen to be moving about in the still and motionless air.

11. As heat is inherent in fire, and coldness is inherent in water, and as fluidity is characteristic of liquids, and pungency is immanent in pepper etc.; so is the world inherent in Brahman.

12. The nature of the Intellect being uniform and the same in itself; the phenomenal world is engrained in it, as the dream of a new born child, presents itself to the sight of a sleeping man.

13. The Huntsman rejoined:--Tell me sage, how is it possible for the Intellect to have the sight of anything in its state of sound sleep, since dreams never occur in the mind except in the state of slight and light sleep?

14. Again in the state of sound sleep both of yourself, as also of the person in whose heart you dwelt; how could the sight of the creation appear to you?

15. The sage replied:--Know that creation is expressed by the words, namely Jáyati is born, Bháti appears, and Kachati shines; and are applied indiscriminately to all material things, as pots and pictures as well as to the world also. All these words are used to express a duality by men whose brains are heated with duality.

16. Know that the word born means only being, and its synonyms are manifestation, which is derived from the root bhu to be.

17. Now the meaning of Bhu is being, which expresses the sense of being born also. The word sarga meaning production or creation, it is same with being also.

18. With us learned men, there is nothing as what is made or may be said to be born or destroyed. But all is one calm and quiet unborn being only.

19. The whole and soul of this entity, is the one Brahman alone. The totality of existence, is the Cosmos, macrocosm or the world. Say then what substance or unsubstantiality is there that can be positively affirmed or denied of it, which is of them alike?

20. That which is called the active energy of God, resides literally in the Divine Spirit. But not as a free or separate power of itself. Since all power exists in omnipotence, which is identical with Brahman, and not as an attribute or part of him.

21. The properties of waking, sleep, and dreaming, do not belong to the nature of God, according to the reflection of men learned in divine knowledge. Since God never sleeps nor dreams, nor does he wake in the manner of his creature.

22. Neither sleep nor the airy visions of dreaming, nor also anything that we either know or have any idea of, can have any relation to the nature of the Inscrutable One; anymore than the impossibility of our having any idea of the world before its creation.

23. It is the living soul which sees the dream, and imagines the creation in itself. Or else the pure intellect is quite unintelligible in its nature, and remains as clear as either in the beginning of creation.

24. The Intellect is neither the observer nor enjoyer. It is something as nothing, perfectly quiet and utterly unspeakable in its nature.

25. In the beginning there was no cause of creation, or creative agent of the world. It is only an ideal of the Divine Mind, and exists for ever in the same state, as a vision in the dream or an airy castle of imagination.

26. It is thus that the individual Intelligence, is apprehended as a duality by the unwise. But never by the intelligent; because ignorant men like silly infants are afraid of the tiger or snake that is painted upon their own person. But the intelligent knowing them too well to be marked upon their own bodies, never suspect them as anything otherwise than their own person.

27. The one unchanging and translucent soul, which is without its beginning, middle, and end, appears as varying and various to the unreflecting dualist and polytheist. But the whole appearing so changeful and noticeable to sight, is all a perfect calm and quiet and serene appearance in itself.

CHAPTER CXXXVII. THE PHENOMENON AND PERSPECTION OF DREAMS.

1. The sage continued:--Hear me now, O strong armed archer, how I awoke from my sound sleep, and saw the sight of the world in my dream; just a man rising on the surface from the depth of the sea, surveys the heavens above him.

2. I saw the heavens, as cut out of the ethereal vacuum. I saw the terrestrials, as sculptured out of the earth; but found them all, to be fashioned out of the Divine Mind; or framed in that manner, by my visual organs or visual deception only.

3. The world appeared, as the early or long sprung blossom of the tree of the eternal mind; or as the ceaseless waves of the vast ocean, or as phantoms of my deluded eyesight.
4. It seemed to appear from the space of the sky above, or to have proceeded from all sides of heaven. It seemed moreover as a masonry carved out of the mountains of all quarters of the firmament, and also as a prodigy rising out of the earth.
5. It seemed also to have sprung out of the heart, as any of its feelings or affections. It appeared to have filled all the space of voidness, as the all pervading clouds of heaven. I thought it likewise as the produce of a large forest, or like seeds or grains growing out of the earth.
6. As pictures of houses with apartments, are painted upon the planes of level plates; so the figures of living beings, are drawn upon the smooth flatness of the Intellect, together with all the members and organs of their bodies.
7. These worlds appear to have sprung in some unknown part of Infinity, and to have presented themselves to our view, like flying herds of distant regions coming to our sight; or as presents are brought to the presence of a prince from different parts of lands, or as the retributions and rewards of one's good or bad deeds in this life, meet him in the next and successive transmigration.
8. The world is but a blossom of the great tree of Brahman, or a little wave of a vast ocean of eternity. It is a sculpture on the colossal pillar of the Intellect, without being carved out or cast upon it.
9. The firmament is the ample field, filled with an infinity of worlds, appearing as our earthly abodes in the empty city of air. The mind wanders at random all over it as an infuriated elephant, with an airy empty life, as fickle and fleeting as a breath of air.
10. The building of the world appears to be built without its foundation, and is unsupported by walls. The sky appearing so bright and variegated, is without any color or taint of its own. It is the magical power of the great magician, that has displayed these wonders and spread a curtain of delusion over the ignorant and infatuated world.
11. Though the creation seems so exuberant, at all places and in all times; yet it is quite quiescent, and unbounded by any limitation of space and time. Though it appears as having a great multitude yet it is the single unity; and though seemingly having great diversity, yet is all but one unchanging uniformity.
12. The instance of the Gandharva fairy land is exactly alike to that of this world, in respect of the unreality of both. It is the same error which occurs to us in our dream, that possesses us also even in our waking state of dreaming.
13. It is the reflection of the mind only, that represents the absent past, as well as the future which is yet to be, as already present before it; whether they relate to anything of time or place, or substance or action or anything relating to its creation or its destruction.
14. There are numberless beings contained under every species of animals, which contain others without any limit in their ovaries, bearing microscopic organisms like seeds of pomegranate fruits.
15. The rivers, forests, and mountains, are seen to be surrounded by clouds of the sky, and studded with the shining stars of heaven. The sea is heard to resound with the loud alarm of battle drums, raised by the warring winds with the conflicting currents.
16. I then behold there a visible sphere before me, amidst which I saw the village of my prior dream, and recognized the spot of my former residence therein.
17. I saw there all my former friends and relations, at the very spot and of the same age as I had seen then before. I saw my wife and my very children seated in the very same house.
18. Seeing my fellow villagers and my former village scenes, my heart wished to meet them as violently, as the sea-waves swell to meet the shore.
19. I then began to embrace all my relatives, and felt happy at my joining with them. Being absorbed by my desire of seeing more and more, I utterly lost all my remembrance of the past.
20. As a mirror receives the reflection of whatever is present before it, so the mirror of the mind is wholly occupied with the objects of its future desires, and becomes unmindful of the past.

21. It is the voidness (Chidakasa) of the Intellect, that has the knowledge of everything. Nor is there any other principle of understanding beside the intellect, which ever exists by itself.
22. He who has not lost his pure understanding, and his remembrance of himself; is never misled by the demon of dualism or doubt, to think of a duality.
23. He whose understanding is awakened by his constant inquiry into truth and divine knowledge, and by his study of good scriptures and attendance on divine sages, does not forget his enlightenment anymore.
24. He who is imperfect in his divine knowledge, and whose mind is bound down by worldly desires; is liable to lose his good understanding, as it were by the influence of an unfavorable planet or inauspicious star.
25. Know you, O Huntsman! that your understanding also, which is not yet cultivated by association with the wise, is liable to fall into error of duality, and involve you thereby to repeated difficulties.
26. The Huntsman answered:--It is all very true, O sage, that notwithstanding all your lectures, my understanding does not find its rest in the knowledge of only true one.
27. My understanding is still hanging in doubt, as to whether it is so or not. Though I rely in my conception of the truth as you have declared, yet my mind finds no peace in it.
28. Ah! that though I fix my faith on the doctrine you have preached, yet I cannot rest secure in it, so long as my ignorance reigns supreme in me.
29. Unless the understanding is enlightened in the company of wise men, by attending the doctrine of the best scriptures, and due examination of their precepts, there can be no end of the errors of the world, nor any rest for the weary soul, wandering continually in the maze of errors.

CHAPTER CXXXVIII. INVESTIGATION INTO THE NATURE OF DREAMS.

1. The Huntsman said:--If the sight of the world is no more than a vision in dream, then tell me, O great sage, where lies its truth or falsehood, which is a matter of great doubt and difficulty to me?
2. The sage replied:--That dream is true and comes actually to take place, which rises in our consciousness under the conditions, of proper place and time, and right actions and things.
3. A dream that is caused by use of some gem or drug or by effect of some mantra or amulet, comes to pass in actuality, whether it is favorable or not to the dreamer.
4. When the earnest desire of a man, presents itself in the shape of a dream before his mental sight, it comes to occur by accident by law of chance.
5. Whatever we believe with certainty in our consciousness, the same is sure as fate. We are sure to see and become the same.
6. Certainty removes the uncertainty, if anyone reaches there, the other falls down absolutely.
7. No object is ever situated, either in the inside or outside of anybody. It is the consciousness alone, that assumes to itself the various forms of worldly things, and remains in the same state as it knows itself to be.
8. The certainty arrived at by evidence of the scriptures, that the phenomena are as appearances in a dream, makes it to be believed as so indeed. But a disbelief, in this belief makes one a sceptic, who wanders about in his doubts forever.
9. If one gains his object by any other means, notwithstanding his belief in the dreams of the world; that gain is to be reckoned as an imaginary one only.
10. Whatever is ascertained as true in the world, by the strong consciousness of anybody in his waking state; the same comes to be known as otherwise untrue in course of time and change of place either sooner or later.
11. In the beginning the world existed in Divine Intellect, and was represented in its subtle and incompressible form. It had its essence in the mind of God, and then extended its slender substance to any length according to its freewill and desire.
12. Know that beside the true and immutable entity of the intellect of Brahman alone, all others are both real and unreal, and lasting and transient also.

13. Whereas Brahman is the only one being and soul of all. There can be no other that may be styled as such. Say therefore what else is there, that may be called a reality or non reality either?

14. Whether therefore a dream be true or false at anytime, it cannot be deemed as the one or the other, by either the ignorant or enlightened part of mankind.

15. The phenomenal world appears before us, by delusion of our senses and misconception of our consciousness. The visible worlds commonly passed under the name of illusion, has nothing of reality or certainty in it.

16. It is the Divine Intellect that flashes forth in the mind, with the glare of the glaring world; just as fluidity is seen to be quivering and flowing still, in all bodies of waters and liquids.

17. As one sees a dream at first, and falls fast asleep afterwards; so does everybody behold the phenomena in his waking state, and then falls naturally into a deep and sound sleep.

18. Know then, O great sage, that the waking state is similar to that of dreaming. Know the dreaming state to be as that of waking, and that both these states are but the two phases of the one and same Brahman.

19. The Divine Intellect is a empty and incomprehensible entity. The specious universe is its reflection only. The three states of waking, dreaming, and sleeping, are the triple foundation of the same being.

20. There is no law regarding the effectiveness of dreams. So how can you determine any rule for ascertaining the results of various dreams?

21. As long as the mind dwells on the appearance of dreams, so long it is troubled with its aimless wanderings. Therefore the sage must wipe off their impressions from his consciousness.

22. It is the temperament of the mind that gives rise to dreams, like vibration in air causing the wind current. There is no other cause of dreams nor any laws for governing them; except the sound sleep, when these appearances entirely settle down or vanish away.

23. It is the manner of the learned, to attribute the cause of the impressions in our consciousness, to external appearances of this thing or that. But relying on the doctrine of the causelessness of external objects, they prove to be no other than mere imaginations of the subjective mind.

24. In this therefore there is no other law with respect to this, than the appearances of things whatever they be, are generally granted as such by the common sense of mankind.

25. Thus there being no law in dreaming, there is some times some truth in some dreams, and at others there is no truth in any of them at all. In want of any constancy, it is only an accidental occurrence.

26. Whatever appears subjectively to one's self, either from his own nature or by means of artificial devices; and whatever one is habituated to think of anything in himself, he sees the same in the very form, both in his dreaming as well as waking states.

27. The appearances of things, both in the sleeping and waking states of men, are the mere reflections of their minds. They remain the same whether when one is waking or lying in the imaginary city of his dreams.

28. It is not enough to call the waking alone as waking, because the dream also appears as waking to the waking soul that never sleeps.

29. So also there is nothing as dreaming, that may be called by that name. It is only a particular form of thinking in the Divine Mind, which sees sleeping and waking in the same light.

30. Or it may be that there does not exist, either of the two states of waking or dreaming, because the ever living soul of a dead person, continues to behold the visibles; even after its separation from the body, and rebirth after death.

31. The soul remains the same, and never becomes otherwise than what it is, in any state whatsoever; just as the endless duration never changes with the course of time, and the ocean continues alike under its rolling waves, and the airy space remains unchanged above the changing clouds.

32. So the creation is inseparable from the Supreme Soul, whether it exists or becomes extinct. As the perforations and marks in a stone are never distinct from it; so are the states of waking and sleeping coincident with the soul Divine.

33. Waking, sleeping, dreaming, and sound sleep, are the four forms of bodies of the formless and bodiless Brahman; who though devoid of all forms, is still of the form of whole creation, cosmos, and the mundane soul.

34. The Supreme Soul, that pervades and encompasses all space is visible to us in only form of infinite space or sky. The endless voidness therefore being only the body of Supreme Intellect, it is no way different from it.

35. The air and wind, the fire and water, together with the earth and clouds on high, are reckoned as the causes of all creation, and exist in their ideal shapes in the mind of Brahman alone.

36. The Lord is devoid of all names and attributes, and remains united with his body of the Intellect, containing the knowledge of all things within itself; and the phenomena is never separate from the noumena.

CHAPTER CIL. INVESTIGATION INTO THE ORIGINAL CAUSE.

1. The Huntsman said:--Tell me, O sage! What then became of the world that you saw in your dream? Relate in full all its accounts until its final extinction.

2. The sage replied:--Hear me then tell you, O honest fellow, what then passed in the heart of the person wherein I had entered, and listen to the wonderful tale with proper attention.

3. As I remained there in that forgetful state of my transformation, I saw the course of time gliding upon me, with its train of months, seasons, and years, passing imperceptibly by me.

4. I passed there a full fifteen years in my domestic life, and happy with the enjoyment of my married life.

5. It happened there once upon a time, that a learned sage, came as a guest to my house. I received the venerable and austere devotee with honour within my doors.

6. Being pleased with my honourable reception of him, he took his meal and he rested himself at ease, when I made him the following inquiry regarding the happiness and sorrow of mankind.

7. Sage, said I, you are possessed of vast understanding, and know well the course of the world; and are therefore known neither to become angry at adversity, nor delight in prosperity.

8. All happiness and sorrow proceed from the acts of men, engaged in busy life in the world. So the farmer reaps good or bad crops in autumn, according to the manner of his cultivation of the field.

9. But then tell me, whether all the inhabitants of a place, are equally faulty in their actions at the one and same time; that they are brought to suffer and fall under some severe calamity or general doom all at once?

10. We see alternate famine and drought, portents and catastrophes repeatedly overtaking a large portion of mankind at the same time. Say then is it owing to the wickedness of the people at the one and very time?

11. Hearing the words of mine, he stared at me, and looked as if he was taken by surprise, and seemed to be confounded in his mind. Then he uttered these words of equal reverence and ambrosial sweetness.

12. The sagely guest said:--O well spoken! these words of yours indicate your highly enlightened mind; and that you have well understood the cause of the phenomena, be it a real or unreal one. Tell me; how you came to know it?

13. Remember the Universal Soul only, and think nothing what you are and where you sit. Reflect well in yourself, what am I and from whence, and what is the phenomena, whether it is anything substantial or ideal of the mind only?

14. All this is the display of dream and how is it that you do not know it as yet? I am an imaginary being to you, as you are the phantom of a dream before me.

15. The world you see, is a formless and a nameless nothing, and mere formation of your imagination. It flashes with the glare of the crystal Intellect, and is a glaring falsehood in itself.

16. The true and nonfictitious forms of the Intellect is, as you must know; that it is omnipresent, and therefore of any form whatsoever, you think or take it to be anywhere.

17. Now in assigning a causality to things, you will find that the Intellect is the cause of all. In ascribing one cause to anything, you have the uncaused and uncausing Intellect for everything.

18. It is the Universal Soul that spreads through all, and in whom all living beings reside. That is known as the common soul of all. The same viewed as residing in us, is known as individual souls linked together in a series.
19. There will be other living beings in the future, with the common soul pervading in all of them, and causing their happiness or sorrow according to their desires.
20. The soul is disturbed by the disorder of the fluids of the body and then the limbs and members of the bodies of men, become disturbed likewise.
21. Drought, famine, and destruction, may come upon mankind or occur simultaneously of themselves; because:--
22. It is possible, O good soul! that there are many persons living together, who are equally guilty of some crime at the same time; who wait on their simultaneous punishment, falling as the fire of heaven on a forest at the same time.
23. The mind that relies on the effectiveness of acts, comes to feel the effects of its actions. But the soul that is free from such expectation, is never involved in its acts, nor exposed to its result.
24. Whatever one imagines to himself, in any form at any place or time; the same occurs to him in the same proportion as he expected it; whether that object be with or without its cause.
25. The imaginary appearances in dreams, are in no way accompanied with their immediate or accessory causes, as all actual existences are. Therefore this imaginary world is the appearance of the everlasting Intellect of Intelligence, which is Brahman itself.
26. The world appearing as an false dream, is a causeless unreality only. But considering it as the appearance of Brahman, it has both its cause and reality.
27. The casual occurrence of dreams, deludes our consciousness of them. So the accidental appearance of the world, is equally delusive of our apprehension of it. Its extension is a delusion, as the expansion of a dream.
28. Everything appears to be caused or uncaused, or as casual or causal as we take it to be.
29. It is a deception of the understanding to take the imaginary world, as the product of a real causality. It is natural to the waking state to take it for a reality, what appears as quite calm and unreal in our sleep and dream.
30. Now hear me tell you, O great minded sage, that the one Existent Being or Brahman is the sole cause of existences. Or else what other thing is it that is the cause of all nature and this all pervading vacuum?.
31. Say what can be the cause of the solidity of the earth, and the lightness of air? What is the cause of our universal ignorance? What is the cause of the self born Brahman?
32. What may be the cause of creation, and what is the origin of the winds, and fire and water? What is the source of our apprehensions of things than mere vacuum or the empty intellect?
33. Tell me what can be the cause, of the rebirth of departed souls, into the mass of material bodies? It is in this manner that the course of creation is going on in this manner from the beginning.
34. Thus are all things seeming to be going on, and recurring in this world, like the rotations of wheels and spheres in air; from our constant habit of thinking and seeing them as such.
35. Thus it is the great Brahman himself, who in the form of Brahmá or creator, spreads and moves throughout the world. This Brahma receives afterwards as many different names, as the different phases and forms of which he displays in nature, such as the earth, air etc.
36. All creations move about like the fluctuations of winds, in the spacious firmament of the Divine Mind; which conceives of itself various forms of things in its own imagination.
37. Whatever it imagines in any form or shape, the same receives the very form as a decree of fate. Since these forms are the very images or ideas of the Divine Mind, they are considered to form the very body of the deity.
38. In whatever likeness anything was designed at first by the Divine Intellect; it bears the same form and figure of it to this day.
39. But as the Divine Mind is all powerful and omniscient, it is able to alter them and make others anew, by its great efforts again.

40. Whenever anything is supposed to have a cause, it is thought also to be subject to the will of that cause. Wherever there is no hypothesis of a cause, there is no apprehension nor capability of its alteration also.

41. Like vibration in air, the world existed as first in the ideal of the Divine Mind. As it was an unsubstantiality before, so it continues ever still.

42. They who amass for themselves, the merits or demerits of their pious or impious deeds; reap accordingly the good or bad rewards or results thereof in this life. There are others who are crushed under a thousand disasters, falling upon them like showers of hailstones or the thunderbolts of heaven.

CHAPTER CL. TRANSCENDENTAL ADMONITIONS.

1. The house keeping sage then said as follows:--It was by this kind of reasoning, that my sagely guest discussed with me, and made me acquainted with whatever was worth knowing.

2. I then forced my guest, to remain longer with me by pleas. He consented to abide at my house, which resembled the abode of a dead ignorant person.

3. The sage that spake to me those instructive words, which were as bright and cooling as moonlight; behold him to be the venerable personage, that is now sitting beside you.

4. He said without my request the following speech, for removal of my ignorance; as if the sacrificial god rose out of fire, being pleased with my sacrifice.

5. Hearing these words of the sage, the Huntsman was confounded with wonder; and could not know the sage that expounded the theory of dreaming, was now sitting made known before me.

6. The Huntsman said: O! it is a great wonder, and inconceivable in my mind, that the sage that expounded the nature of dreams, is now manifest before me.

7. I wonder at this, O sage! that the sagely guest whom you saw in your dream, and who explained the cause of dreams to you, should now be seen in this waking state.

8. Say how could this imaginary sage seen in your airy dream, come to appear in a solid body, and sit calmly at this place, like the fancied ghost of children?

9. Please to explain to me this wonderful narration of yours, in due order; as to who he is and whence and wherefore he comes in this questionable form.

10. The sage replied:--Hear me patiently, O fortunate man, relate to you about this wonderful narrative. I will tell this briefly to you. But you must not be hasty about it.

11. This sage that now sits by you, had told me then for my acquaintance of him; that he was a learned man, and has come here now with his tale too long to relate.

12. He said these words, saying, that he remembered his former nature, which was as bright and fair as the clear sky, at the end of the spring season.

13. O! I remember also that I became a sage afterwards, with an expanded mind. My heart was swollen with joy, and remained amazed at my wonderful change.

14. I was glad at that state of my life, from my desire of the enjoyments of the world. But was deceived like a weary passenger, pursuing a mirage with eager expectation of water.

15. Alas! that the phantoms of the phenomena world, should so attract even the wise; as the tempting fiends of hell, deceive mankind only to mislead them.

16. Alas! and I wonder at it, that I was misled by my ignorance. That I was misled by my false knowledge of the world, to this state of life, which is utterly devoid of every good.

17. Or what ever I am, I find myself to be full of errors only. There is no truth whatever in me; and yet it is the error of errors and the greatest blunder, that we should be so deceived and betrayed by unrealities.

18. Neither am I nor this or that any entity at all. Yet it is a wonder, that all these false appearances, should appear as realities.

19. What then must I do at present to break my bondage to these falsities? I see the germ of error lying inside myself. This I must tear off and cast away from me.

20. Be there the primeval ignorance, prevalent all over the world; she can do us no harm, that is a mere negation herself. It is now that I must try to get rid of my error, of considering the unreal as real.

21. That this sage is my preceptor and I am his pupil, is all a mistake. Since I am in and the very Brahman, and the person sitting here by me, is as the man in the moon or in the cloud.

22. Then though I thought of speaking to that great sage of enlightened understanding; and so thinking, I addressed him saying:--
23. O great sage! I will now go to my own body from out of the body of this person, in order to see what I may be doing there.
24. Hearing this, that great sage said smilingly to me, Ah! where are those bodies of you two; that are blown away afar in their ashes?
25. You may go there yourself if you please, and see the matter yourself. By seeing their present state, you will know everything relating to them.
26. Being thus advised by him, I thought on entering my former body. To reach that place where it was located, I united my soul (jiva) with his vital air (pranic) flow.
27. I told him, do you remain here, O sage, until I come back to this place, after seeing my former body. So saying I became a breath of air, and fled from my abode.
28. Then mounting on the car of wind, I wandered through the air, and was gently blown to a hundred ways like the scent of a flower, carried rapidly all about by the fragrant breezes for a long time.
29. Wandering long in this manner, I tried to enter that body, by the passage of its lungs. But finding neither that or any other passage, I kept floating in the air.
30. Then with deep felt sorrow, I returned to my place, and became tied again to that stake of the world, by my returning affections to it.
31. Here I saw that venerable sage sitting before me, and asked him intensely in the following manner in my house in this place.
32. Tell me sage, said I, for you know all the past and future; and know what all this is, by means of your all seeing sight.
33. How was it that the person in whose body I had entered, as also my own body likewise, could neither of them be found anywhere?
34. I then wandered throughout the vast expanse of the sphere of this earth, and searched amidst all fixed and living bodies there. But I could not find that opening of the throat from which I had come out.
35. Being thus addressed by me, that high minded sage then said unto me; it is not possible for you with your bright and brilliant eyes to find it out unaided by my advice.
36. If you should search after it with the light of your yoga meditation, it is then possible for you to find it out as fully, as one sees a lotus placed in his palm.
37. Now therefore if you wish to listen to my words, then pay attention to my advice, and I will tell you all about it.
38. Know then that as it is the sunlight that expands the lotus blossoms in the lake, so it is the enlightening beams of Brahmá only that develops the lotus of understanding, and that you can know nothing of yourself.
39. Know then that as you sat once in your meditation, you dreamt in your abstract reverie, of entering into the heart of another person, and were confirmed in your consciousness of that belief.
40. The heart wherein you thought to have entered, you believed to have seen the three worlds therein; and the great sphere of heaven and earth contained in its bosom.
41. In this manner as you absorbed in your reverie, and thought yourself to reside in the body of another person; you happened to fall asleep, and your hermitage in the forest suddenly caught fire and was burnt down.
42. The burning hut sent forth clouds of smoke to the sky. The blazing cinders, flew to the orbs of the sun and moon.
43. The flying ashes covered the sky, as with a grey cloud or ash colored blanket. The blue vault of heaven was spread over as with a canopy.
44. Wild animals issuing out of their caves and caverns, sent forth horrid yells and growling abroad. The bursting sparks filled the horizon.
45. The tall palm and other trees, caught the flame and appeared as trees of fire. The flying and falling fires, cracked as the clattering cloud.
46. The flames ascending far above in the air, appeared as fixed lightnings in the sky. The firmament assumed a face as that of melted gold.

47. The fiery sparks flying afar to the starry frame, doubled the number of stars in heaven. The flashing fires in the open space of the sky, delighted the eyes of ladies.
48. The blowing and booming fires, roaring in the hollow sky; startled the sleeping foresters in the woods, who rushed out of their caves and caverns, and wandered about in the forest.
49. The wild beasts and birds being half burnt in their caves and nests, lay and fell dead on the ground. The lakes and river waters boiled with heat, and the foresters were suffocated by the fumes.
50. The young Chauri bulls, were burnt in the flames. The stink of the burning fat and flesh of wild beasts, filled the air with a nasty stench.
51. This all devouring wild fire, raging as a conflagration fire at the time of dissolution, has wholly consumed and swallowed up your hermitage, as a serpent devours its prey.
52. The Huntsman asked:--Tell me sage, what was the real cause of this fire? Why were the Brahman lads that dwelt in their ashram there, burnt down also?
53. The sage replied:--It is the vibration or effort of the volitive or designing mind, that is the true cause or incentive of the production or demolition of the desired object. So its inactivity is the cause of the absence of the three worlds.
54. As a sudden fear or passion is the cause of palpitation of the heart, so an effort or desire of the mind is the mobile force for the causation of the three worlds.
55. It is the vibration of the Divine Mind, that is the cause of the imaginary city of the world; as also of the increase of population and of rains and draughts.
56. The will in the Divine Mind, is the source of the creative mind of Brahmá, which in its turn gives rise to the minds of the first patriarchs, who transmit it to others in endless progression. All of which proceed from the first quiet and calm intellect, through the medium of vacuum.
57. The learned know well, that the brightness of the pure and empty Intellect, shines in the vacuum of their intellects. But the ignorant think it as it appears to them, which is not the reality.

CHAPTER CLI. VIEW OF INEXISTENCE.

1. The other sage rejoined:--Afterwards the whole village together with all its dwellings and trees, were all burnt down to ashes like the dried straws.
2. All things being thus burnt away, the two bodies of you two, that had been sleeping there, were also scorched and burnt, as a large piece of stone, is heated and split by fire.
3. Then the fire set after satisfying itself with devouring the whole forest, as the sea sat below in its basin, after its waters were sucked up by the sage Agastya.
4. After the fire was quenched and the ashes of the burnt cinders had become cold; they were blown away by gusts of wind, as they carry away the heaps of flowers.
5. Then nothing was known, as to where the hermit's hut and the two bodies were carried away; and where was that imaginary city, which was seen as vividly as in waking, and was populous with numbers of people.
6. In this manner the two bodies having disappeared, their existence remains in the conscious soul, as the memory of externals remains in the mind, at the insensibility of the body in the state of dreaming.
7. Hence where is that passage of the lungs, and where is that jiva soul, the self of Virat anymore? They are burnt away together with the vigor and vitality of the dead body.
8. It is on account of this, O sage, that you could not find out those two bodies; and wandered about in this endless world of dreams, as if you were in your waking state.
9. Therefore know this mortal state, as a mere dream appearing as waking. All of us are but day dreams, and seeing one another as we see the imaginary beings in our dreams.
10. You are a imaginary man to me, and so am I also to you; and this intellectual sphere, wherein the soul is situated within itself.
11. You have been before an imaginary being in your life, until you thought yourself to be a waking man in your domestic life.
12. I have thus related to you the whole matter, as it has occurred to you; and which you well know by your conception, perception, and meditation of them.

13. Know at last that it is the firm conviction of our consciousness, which shines forever as the glitter of gold in the vacuum of our minds. The intellectual soul catches the color of our deeds, be they fair or foul or a mixture of both, in its state of a regenerated spirit.

CHAPTER CLII. THE SAGE'S DISCOURSE AT NIGHT.

1. The sage resumed:--Saying so the sage held his silence, and lay himself in his bed at night. I was as bewildered in my mind, as if blown away by the winds.

2. Breaking then my silence after a long time, I spoke to that sage and said: sage, in my opinion, such dreams appear to have some truth and reality in them.

3. The other muni sage replied:--If you can believe in the truth of your waking dreams, you may then rely on the reality of your sleeping dreams likewise. But should your day dreams prove to be false, what faith can you then place on your night dreams?

4. The whole creation from its very beginning, is no more than a dream. It appears to be comprised of the earth etc., yet it is devoid of everything.

5. Know the waking dream of this creation is more subtle, than our recent dreams by night. O lotus eyed preceptor of the Huntsman, you will shortly hear all this from me.

6. You think that the object you see now, in your waking state in the daytime, the same that appears to you in the form of dream in your sleep. So the dream of the present creation, is derived from a previous creation, which existed from before as an original model of this, in the vacuum of the Divine Mind.

7. Again seeing the falsity of your waking dream of this creation, how do you say that you entertain doubts regarding the untruth of sleeping dreams, and knowing well that the house in your dream is not yours? How do you want to show fondness upon it anymore?

8. In this manner, O sage, when you perceive the falsity of your waking dream of this world; how can you be doubtful of its unreality anymore?

9. As the sage was arguing in this manner, I interrupted him by another question. I and asked him to tell me, how he came to be the preceptor of the Huntsman?

10. The other sage replied:--Hear me relate to you this incident also. I will be short in its narration, for know O learned sage, I can enlarge it likewise to any length.

11. I have been living here, as a holy hermit for a long time; and solely employed in the performance of my religious austerities. After hearing my speech, I think you too will like to remain in this place.

12. Seeing me situated in this place, I hope you will not forsake me here alone; as I truly desire to live in your company herein.

13. But then I will tell you sage, that it will come to pass in the course of some years hence, there will occur a dreadful famine in this place, and all its people will be wholly swept away.

14. Then there will occur a warfare between the raging border chiefs, when this village will be destroyed, and all the houses will be emptied of their occupants.

15. Then let us remain in this place, free from all troubles, and in perfect security and peace, and live free from all worldly desires, by our knowledge of the knowable.

16. Here let us reside under the shelter of some shady trees; and perform the routine of our religious functions, as the sun and moon perform their revolutions in the solitary sky.

17. There will then grow in this desert land and deserted place, many kinds of trees and plants, covering the whole surface of this lonely place.

18. The land will be adorned by fruit trees, with many a singing bird sitting upon them. The waters will be filled with lotus beds, with the humming bees and Chakorras chirping amidst them. There shall we find happy groves like the Nandana garden of heaven for our repose.

CHAPTER CLIII. ONE SOUL IS THE CAUSE OF ALL.

1. The other sage said:--When both of us shall dwell together in that forest, and remain in the practice of our austerities; there will appear upon that spot, a certain Huntsman, weary with his fatigue in pursuing after a deer.

2. You will then rescue and enlighten him, by means of your meritorious lectures. He then will commence and continue to practice his austerities, from his aversion to the world.

3. Then continuing in his austere meditation, he will be desirous of gaining spiritual knowledge, and make inquiries into the phenomena of dreaming.

4. You will then instruct him fully in divine knowledge. He will be versed in it by your lectures on the nature of dreams.
5. In this manner you will become his religious instructor. It is for this reason that I have spoken to you with the title of the Huntsman's guru or religious guide.
6. Now I have related to you already regarding our errors of this world; and what I and you are at present, and what we shall turn to be afterwards.
7. Being thus spoken to by him, and learning all these things from him, I became filled with wonder. He was more amazed as I discussed with him on these matters.
8. Thus we passed the night in mutual conversation, and after we got up in the morning, I honoured the sage with due respect, and he was pleased with me.
9. Afterwards we continued to live together in the same plain hut of the same village, with our steady minds and our friendship daily increasing.
10. In this manner time glided on peacefully upon us, and the revolutions of his days and nights, and returns of months, seasons and years. I have been sitting here unmoved under all the changes of time and fortune.
11. I long not for a long life, nor desire to die before the destined day. I live as well as I may, without any care or anxiety about this or that.
12. I then looked upon the visible sphere, and began to thinking in my mind; as to what and how and whence it was, and what can be the cause of it.
13. What are these multitudes of things, and what is the cause of all these? Is it all but the phenomena of a dream, appearing in the voidness of the Intellect?
14. The earth and heaven, the air and the sky, the hills and rivers, and all the sides of firmament; are all but pictures of the Divine Mind, represented in empty air.
15. It is the moonlight of the Intellect, which spreads its beams all round the ample space of vacuum. It is this which shines as the world, which is an indelible copy of the Supreme Intellect in the air.
16. Neither is this earth nor sky, nor are these hills and valleys really in existence. Nor am I anything at all. It is only the reflection of the Supreme Mind in empty air.
17. What may be the cause of an assemblage of solid bodies, when there is no material cause for the causation of material bodies in the beginning?
18. The conception of matter and material bodies, is a fallacy only. But what can be the cause of this error, but delusion of the sight and mind.
19. The person in the core of whose heart, I remained in the manner of his consciousness; was burnt down to ashes together with myself.
20. Therefore this vacuum which is without its beginning and end, is full with the reflection of the Divine Intellect. There is no efficient or instrumental or material cause of creation, except its being a shadow of the substance of the Divine Mind.
21. All these pots and pictures, these prints and paints before us, are but the prints of the Divine Mind. Nor can you ever get anything, without its mould therein.
22. But the Intellect too has no brightness of its own, except its pure clearness. For how can a mere void as vacuum have any light, except its transparency?
23. The Intellect is the pure Intelligence, of the extended entity of Brahman; which shows in itself the panorama of the universe. What else are the visibles, and where is their view besides?
24. There is but one omnipresent soul, who is uncaused and uncausing, and without its beginning, middle, and end.
25. He is the essence of the three worlds and their contents. He is something as the universal intelligence, and shows all and everything in itself.

CHAPTER CLIV. RELATION OF PAST EVENTS.

1. The sage continued:--Having thus considered the vanity of the visibles, I remained free from my anxious cares about the world. I became passionless and fearless, without any ego, and abiding in the state of nirvána.
2. I became supportless and unsupported, and remained without my dependence upon anybody. I was quite calm with my self-composure, and my soul was elevated and rested in heaven.
3. I did as my duty called, and did nothing of my own accord. I remained as void and blank as a vacuum, which is devoid of all action and motion.

4. The earth and heaven, the sky and air, the mountains and rivers, and all that lies on all sides and the sides themselves, are nothing but shadow in the air. All living bodies are no more than the embodied Intellect or Intellectual bodies.
5. I am quiet and composed, and manage myself as well as I can. I am quite happy in myself; having no injunction nor prohibition to obey, nor to act an inner or outer part.
6. Thus I resided here in my even temper, and the same course of my mind and actions. It is by mere chance, that you have come to meet me here.
7. Thus I have fully explained to you about the nature of dream and my personal self; together with that of the phenomenal world and yourself.
8. Hence you have well understood, what is this visible world that lies before you; as also what these beings and these people are, and what Brahman is after all.
9. Now knowing these things, O you Huntsman, to be mere false, you must now have your peace of mind, with the conviction that, all this is the representation of the Intellect in empty air. It is this that is dimly seen in these, and nothing besides.
10. The Huntsman rejoined:--If so it be then both me and you and the gods even, you say to be nothing; and that all of these are but the phantoms of a dream, and that all men are no men, and all existence as nonexistence.
11. The sage replied: It is truly so, and all and everyone of us is situated as the apparition of a dream to one another, and as phantom dream beings in the cosmorama of the world.
12. These dream beings appear in forms, according to one's conception of them. The only one appears as many, like the rays of light. All these radiations cannot be wholly true or untrue, nor a mixture of both of them.
13. The imaginary city of the world that appears in our waking state, is but a waking dream or an apparition of our minds, and appears as the appearance of a distant city before us, that we never saw before.
14. I have fully explained all this to you already, and you have been enlightened in the subject to no end. Now you have grown wise and well known all and everything. Do therefore as you may like best for you.
15. Though thus awakened and enlightened by me, your corrupt mind is not yet turned to reason, nor found its rest either in transcendental wisdom, or in the transcendent state of the most high.
16. Without habit or practice you cannot concentrate your wandering mind into your heart. Nor can you without the practice of constant reflection attain the height of wisdom.
17. It is impossible to attain the summit of perfection, without your habitual observance of wisdom; as it is incapable for a block of wood to contain any water in it, unless it is scooped out in the form of a wooden vessel.
18. Habitual reliance in wisdom and constant attendance to the precepts of the scriptures and preceptors, tend to the removal of the mind's uncertainty between unity and duality, and set the mind to its ultimate bliss of nirvána in quietism.
19. Indifference to one's worth and state and passivity to all worldly affections, refraining from the evils of bad associations, and abstaining from all earthly desires and cravings of the heart—
20. These joined with one's deliverance from the chains of dualities, and freedom from all pleasurable and painful associations, are the surest means that lead the learned to the state of unalterable bliss of nirvána.

CHAPTER CLV. RELATION OF FUTURE FORTUNE.

1. The fire god Agni said:--Upon hearing all this the Huntsman was lost in wonder, and remained as dumbfounded as a figure in painting in the very forest.
2. He could not pause to fix his mind in the Supreme Being, and appeared to be out of his senses and mind, as if he was hurled into a sea.
3. He seemed to be riding on the wheel of his reverie, which pushed him onward with the velocity of a bicycle; or appeared to be caught by an alligator, which carried him with rapidity, up and down the current of his meditation.
4. He was drowned in doubt, to think whether this was the state of his nirvána or delusion; wherein he could not find his rest, but was tossed headlong like a headstrong youth in his foolhardiness.

5. He thought the visibles, to be the work of his ignorance. But he came to think upon his second thought, this delusion of the world, to be the production of Providence.
6. Let me see, said he, the extent of the visibles from the beginning. This I will do from a distance, by means of the spiritual body, which I have gained by means of intense meditation.
7. I will remove myself to a region, which is beyond the limit of the existent and nonexistent worlds; and rest myself quiet at a spot, which is above the etherial space.
8. Having thus determined in himself, he became as dull as a fool, and set his mind to the practice of his yoga meditation, as it was taught to him by the sage, saying that no act could be fruitful without its constant practice.
9. He then left his habit of Huntsmanship and applied himself to the observance of austerities, in company with the sages and seers.
10. He remained long at the same spot, and in the society of the sagely seers. He continued in the practice of his sacred austerities, for very many years and seasons.
11. Remaining long in the discharge of his austere duties, and suffering all along the severities of his difficult penance; he asked once his sagely guide, as to when he shall obtain his peace and release from these struggles. To which the muni responded unto him in the following manner.
12. The muni said:--The little knowledge that I have imparted unto you, is a spark of fire and able to consume a forest of withered wood. Though it has not yet burnt down the impression of this rotten world from your mind.
13. Without the habit of practice you cannot have your transcendental bliss in knowledge. With practicet, it is possible to attain it in the course of a long time.
14. Such will truly be your case, if you will rely in my assurance of this to you, and wear my words as a jewel about your ears, knowing them to be forecasting events in this world.
15. You praise the unknown spirit of God, in your ignorance of his nature. Your mind is hanging in uncertainty between your knowledge and ignorance of divine nature.
16. You are led of your own accord to inquire into the nature and extent of the cosmos, which is but a phantom of delusion.
17. You will be thus employed for ages, in your difficult understanding of making this research, until Brahmá, the creative power will appear before you, being pleased at your investigation into his works.
18. You will then ask the favor of your blessing god, to release you from your heavy doubt of the reality or delusiveness of the world, saying:--
19. Lord! I see the cosmorama of the phenomenal world, is spread out everywhere as a delusion before our sight; but I want to see a spot, which exhibits the true mirror of the Divine Mind, and which is free from the blemish of the visibles.
20. The mirror of the empty mind, though as minute as an atom, represents yet the reflection of this vast universe in some part or other within it.
21. It is therefore to be known, how far this boundless world extends to our misfortune only; and how far does the sphere of the etherial sky stretch beyond it.
22. It is for this that I ask your good grace, to make me acquainted with the infinite space of the universe; accept my prayer, O you lord of the gods, and readily grant this my request.
23. Strengthen and immortalize this body of mine, and make it mount upon the regions of sky, with the velocity of the Garuda bird of heaven.
24. Make my body increase to the length of a yojana each moment; until it encircles the world in the manner of its outer and surrounding sky.
25. Let this preeminent favor be granted to me, O great and glorious god, that I may reach beyond the bounds of the encircling sky, which surrounds the sphere of the visible world.
26. Being thus supplicated by you, O righteous man, the lord will say unto you, "Be it so as you desire," and then he will disappear as a vision from your sight, and vanish into the air, with his attendant gods along with him.
27. After the departure of Brahma with his accompanying deities, to their divine abodes in heaven; your thin and lean body emaciated by your austerities, will assume a brightness as that of the brilliant moon.

28. Then bowing down to me and getting my leave, your radiant body will mount to the sky in an instant, in order to see the object of your desire, which is settled in your mind.
29. It will rise high into the air as a second moon, and higher still as the luminous sun itself; and blaze above as brightly as a burning fire, in defiance of the brightness of the luminaries.
30. Then it will fly upwards in the empty sky, with the force of the strong winged Garuda; and run forward with the rapidity of a running current, in order to reach at the ends of the world.
31. Having gone beyond the limit of the world, your body will increase in its bulk and extent; and become as swollen as the ocean at the time of dissolution, that covered the face of the whole universe.
32. There you will find your body, growing bigger and bigger still; and filling like a big cloud the empty space of air, which is devoid of all created things.
33. This is the great vacuum of the Divine Spirit, filled with the chaotic confusion of elements, flying about as whirlwinds; and the unbounded ocean of the Infinite Mind, swelling with the waves of its perpetual thought.
34. You will find within this deep and dark voidness, numberless worlds and created bodies, hurling headlong in endless succession; just as you perceive in your consciousness, a continued series of cities and other objects appearing in your dream.
35. As the torn leaves of trees, are seen to be tossed about in the air by the raging storm; so you will see multitudes of worlds, hurled to and fro in the immensity of the Divine Mind.
36. As the passing world presents a faint and unsubstantial appearance to one looking down at it on the top of a high citadel; so do these worlds appear as mere shades and shadows when viewed in their spiritual light from above.
37. As the people of this world view the black spots attached to the disc of the moon, which are never observed by the inhabitants of that luminary; so are these worlds supposed to exist in the Divine Spirit. But they are in reality no other than the fleeting ideas of the Infinite Mind.
38. You will thus continue to worlds after worlds, moving in the midst of successive spheres and skies; and thus pass a long time viewing the creation stretching to no end.
39. After viewing the multitudes of worlds, crowding in the heavens like the leaves of trees; you will be tired to see no end of them in the endless abyss of Infinity.
40. You will then be annoyed in yourself, at this result of your meditation, as also at the filling or expansion of your body, and reach of your observations all over the immensity of space.
41. Of what good is this big body, which I bear as a heavy burden upon me; and in comparison with which millions of mountain ranges, as the great Meru etc., shrink away into light straws.
42. This boundless body of mine, that fills the whole space of the sky; answers no purpose whatever, that I can possibly think of.
43. This heavy body of mine, that measures the whole space of the visible world; is quite in the darkness of ignorance without its spiritual knowledge, which is the true light of the soul.
44. I must therefore cast off this huge body of mine, which is of no use to me, in the acquisition of knowledge or in keeping company with wise and holy men.
45. Of what good is this big and bulky body of mine, to scan the unknowable infinity of the endless and supportless Brahman, whose essence contains and supports the whole of this universe, and is hard to be ascertained.
46. Thinking so in yourself, you will throw away your bloated body, by exhaling your breath, and then escape your frame as a bird cast off the outer crust of a fruit after sucking its juicy sap.
47. After casting off the mortal lump and turmoil of your body, your soul will rest in empty air accompanied with its respiratory breath of life, which is more slender than the subtle ether.
48. Your big body will then fall down on earth, as when the great mount of Meru fell on the ground, being cut of its wings by the anger of Indra; and will crush all earthly beings, and smash the mountains to dust underneath it.

49. Then will the dry and starved goddess Kálí, with her hungry host of Mátris and spirits, devour your prostrate body, and restore the earth to its purity, by clearing it of its annoyance.

50. Now you heard me fully relate unto your future fate. Go therefore to the Tali forest at some distance of palm trees, and remain there in practising your austerities as well as you may like.

51. The Huntsman rejoined:--O sage, how great are the sorrows that are awaiting upon me, and which I am destined to undergo in my vain pursuit after knowledge.

52. Pray tell me sage, if you have anything to say, for my averting the great disaster that you have predicted. Tell me also, if there be no means to avoid the destined evil.

53. The sage replied:--There is nobody nor any power whatever, that is ever able to prevent the eventualities of fate; and all attempts to avert them, are thrown on one's back.

54. As there is no human power to change the relative positions of one's limbs in his body; so there is no possibility to alter the decree of fate.

55. The knowledge of the science of astrology, serves only to acquaint us with the events of our fate; but there is nothing in it, that can help us to counteract the arrows of adverse fortune.

56. Therefore those men are blessed, who with their knowledge of sovereign predestination are still employed in their present duties; and who after the death and burning of their bodies, rest in the eternal peace of Brahman in their consciousness.

CHAPTER CLVI. EXPOSTULATION OF SINDHU BY HIS MINISTER.

1. The Huntsman said:--Tell me sage, what will then become of my soul in its aerial position, and of my body in its situation on earth?

2. The sage replied:--Hear me attentively tell you, about what is to become of your lost body on earth, as also of your living soul sustained in the air.

3. The body being withdrawn from your whole self, your soul will assume an aerial form, and will remain in empty air, united with its vital breath.

4. In that airy particle of your soul, you will find the surface of the earth, situated in the recess of your mind. You will behold it as clearly, as you view the world in your dream.

5. Then from the inward desire of your heart, you will see in the fullness of your mind, that you have become the sovereign lord of this wide extended globe.

6. The will of this idea rises of itself in your mind, that you have become a king by name and in the person of Sindhu, who is so highly honoured by men.

7. After eight years of your birth, your father will depart from this mortal world, and leave to yourself this extensive earth, reaching to its utmost boundaries of the four seas.

8. You will find in the border of your realm, a certain lord of the land by name of Vidúratha, who will rise as your enemy, and whom it will be difficult for you to conquer.

9. You will then reflect in yourself, of your past and peaceful reign of a full hundred years; and think of the pleasures you have so long enjoyed in company with your consort and attendants.

10. What a misfortune unto myself that this lord of the bordering land, has now risen against me in my old age; and has put me to the trouble of waging a formidable warfare against him.

11. As you shall be thinking in this way, there will occur the great war between you and that lord of the land; in which all your fourfold army services, will be greatly defeated and reduced.

12. In that great war, you will succeed to kill that Viduratha, by striking him with your sword, and keeping your stand on your war-car.

13. You will then become the sole lord of this earth, to its utmost of the four oceans. You will become to be dreaded and honoured by all, like the regents of all the sides of heaven.

14. Having thus become the sovereign monarch of the earth, and reigning over it as the name of the mighty Sindhu, you will pass your time in conversation with the learned scholars and ministers of your court.

15. The minister will say:- It is a mighty wonderful deed, O lord, that you have achieved, by killing the invincible Viduratha in your single combat.

16. Then you will say, tell me O good man, how did this Viduratha increase to become so very rich, and possess his forces as numerous as the waves of ocean; and what cause impelled him to rise against me?

17. The Minister will reply:--This lord has Lila as his lady, who had won the favor of the fair goddess Sarasvatī; who is the supportress of the world, by her extreme devotion to her.

18. The kind goddess took this lady for her foster-daughter, and enabled her to achieve all her actions, and even obtain her liberation with ease.

19. It is by favor of this goddess, that this lady is able to annihilate you at a single nod or word of hers. Wherefore it is no difficult task for her to destroy you all at once.

20. Sindhu then will answer him saying:--If what you say is true, it is wonderful indeed, how then could the invincible Viduratha come to be slain by me in warfare?

21. And why he being so highly favored by the goddess, could not get the better of me in this combat?

22. The Minister will reply:--Because he always prayed to the goddess with earnestness of his heart, to give him liberation from the cares and troubles of this world.

23. Now then, O lord, this goddess that knows the hearts of all men, and confers to all the objects of their desire, gave you the victory you did seek, and conferred on him the liberation he sought by your hands.

24. Sindhu then, will respond to it; saying:--If it is so, then I must ask, why the goddess did not confer the blessing of liberation on me also, that have been so earnestly devoted to her at all times?

25. The Minister will then say in his reply:--This goddess resides as intelligence in the minds of all men, and as conscience also in the hearts of all individual beings, and is known by the title of Sarasvatī to all.

26. Whatever object is constantly desired by anyone, and earnestly asked of her at all times; she is ever ready to confer the same to him, as it is felt in the heart of everyone.

27. You lord never prayed for your liberation, at the shrine of this goddess. But you craved for your victory over your enemies, which she has accordingly decided to confer unto you.

28. Sindhu will then respond to it and say:--why is it that prince did not pray to the goddess of pure wisdom for his obtaining a kingdom like me; and how was it that I neglected to pray her for my final liberation as he did?

29. And why is it that the goddess knowing the desire of my heart for liberation, left me only to desire it without attempting to seek after the same?

30. To this the minister will reply saying:--The tendency of doing evil, being inherent in your nature, you neglected to bow down to the goddess, and pray unto her for your liberation.

31. It is well known since the creation of the world, that the intrinsic disposition forms the nature of man. This truth being evident to all from their boyhood to age, there is nobody to ignore or repudiate it at anytime.

32. The purity or impurity of the inner heart, to which one is habituated by his long practice or custom, continues to prevail over all his qualities and actions to the very last. There is no power to deny it in any manner.

CHAPTER CLVII. THE ULTIMATE EXTINCTION OR NIRVĀNA OF SINDHU.

1. Then Sindhu will say:--Tell me sage, what kind of a bad person and how ignorant I had been before whereby I still retain the evil propensities of my past life, and am doomed to be reborn in this earth.

2. The minister will say in his reply:--“Hear me attentively, O king, for a while; and I will tell you this secret, which you require me to relate, and will surely remove your ignorance.

3. There is a self existent and undecaying being from all eternity, which is without its beginning or end. It is called the great Brahman, and passes herein under the little of I and you, and of this and that etc.

4. I am that self same Brahman, by the consciousness of my self reflection. This becomes the living principle with the power of reasoning. This power does not forsake its personality.

5. Know this Intellect to be a spiritual substance, having a form rarer and more transparent than that of the subtle ether. It is this which is the only being in existence, nor is there anything in it which is of a material substance.

6. This formless takes the form of the mind, by its being combined, with the act of willing and its views of this and the next world, in its state of life and death, and of waking and sleep.

7. The mind though formless, stretches itself into the form of the phenomenal world; just as the formless air expands itself, in the form of vibrations in all material bodies.

8. The world is identical with the mind, as the seeming and visible sky is the same with empty voidness. So the corporeal is alike the incorporeal, and there is no difference whatever, between the material and mental worlds.

9. This network of worlds resides in the mind, in their immanent impressions in it, and the outer world is in reality the formless mind only. The cosmos consists of ideas in the formless mind, its formal appearance has no real substance in it.

10. There arose at first the pure personality of the impersonal and Universal Spirit of God, in the person of the creative power known under the title of Brahmá. This personal god assumed to himself the name of Ego from his will of creation. The undivided spirit, was divided into many impure personalities, from its desire of becoming many.

11. Then Sindhu will say. Tell me sage, what you mean by impure bodies and personalities; and how and whence are these names at first of the Supreme Being, the Indefinite One?

12. The teacher will reply saying:--As all embodied beings herein, are possessed of members and limbs of their bodies; so the bodiless spirit is comprised of an infinite variety of minor spiritual forms under it, which are known as the good or bad spirits.

13. The very same spirit then calls all these several parts of itself by various names. The incorporeal spirit assumes to itself, an endless variety of material and land and water natures and names.

14. Thus the Universal Spirit continues to exhibit in itself, all the various forms of this imaginary world at its own will. It gives a distinct name and nature to each and everyone of these representations of itself.

15. When the Divine Spirit, decided to conceal itself into the personality of Brahmá, and in those of me or you and other individualities; it became altered from its state of original holiness and purity to those of impurity and foulness, known as passion and inertia.

16. The unalterable pure nature of the holy spirit of God, being thus transformed to unholiness, it passed into different states of impurity in the living souls of beings.

17. The spirit of God being breathed at first as the living soul in an animal body; the soul that comes to perceive its imprisonment in flesh and its doom to suffering, is said to be of the pure sattva nature.

18. Those who while they are living in the world, are possessed of politeness and good qualities; they are said to be merely of a sattva good nature .

19. Those who being born in repeated rebirths are destined to the enjoyments of life, and to their final liberation at last, are designated as the rajas nature.

20. Those again who being born in this nether world, are inclined to the practice of their manly virtues only; such souls are famed as the merely rajas nature, and are few in their number.

21. Those souls which have been undergoing their repeated regenerations, ever since the beginning of creation; and are continually wandering in the bodies of inferior beings, are said by the wise, to belong to the species of the most impure tamas nature. Though it is possible from them to attain their salvation at last.

22. Those which have been wandering in many births, in the forms of vile animals, and until they attain their salvation at the end; such souls are designated as merely vile tamas nature by the wise, who are versed in the distinction of classes.

23. In this manner have these philosophers classed the emanated soul of beings into many grades and species; among which O my respected sage, your soul is reckoned among the vilest of the vile tamas nature.

24. I know you to have passed through many births of which you know nothing; and these have been as various as they were filled with the different scenes of life.

25. You have in vain passed all your lives in doing nothing that is useful; and more particularly your late sky life, with that gigantic body of yours.

26. Being thus born with the vile class of your soul, it is difficult for you to obtain your liberation from the prison house of this world.
27. Sindhu will then say in his response:--Tell me sage, how can I divest myself of this inborn vile nature of my soul; that I may learn to abide by your counsel, and try to purify my soul and correct the conduct of my life?
28. There is nothing in all these three worlds, which is hard to be acquired by means of earnest endeavour and intense application.
29. As a fault or failure of the previous day, is corrected by its correction today; so can you purify your pristine impure soul by your pious acts of the present day.
30. Whoever earns for anything and labours hard to earn it, is sure to gain it in the end. Wherein the negligent are sure to meet with failure.
31. Whatever a man is intent upon doing, and tries to effect at all times; and whatsoever one desires with earnestness, and is constantly devoted to the same pursuit, he is to succeed in it, and have his object without fail.
32. The sage related:--The king being thus instructed by his minister, was determined to resign the burden of his state, and to renounce his realm and royalty even at that very moment.
33. He wished to retire to some far distant forest, and requested his ministers to support his realm. But they declined to take the charge, though the state was free from all its enemies.
34. He then remained in the company of wise men, and was enlightened by their discourses; as the sesame seeds became fragrant by being placed amidst a heap of flowers.
35. Then from his inquiries into the mysteries of his life and birth, and into the causes of his confinement in this world, he obtained the knowledge of his liberation from it.
36. It was thus by means of his continued inquiries into truth, and his continual association with the wise and good, that the soul of Sindhu attained a holy sanctity in comparison with which, the prosperity of Brahma even, is as a straw or the dried leaf of a withered tree, which the winds of the sky toss about to and fro.

CHAPTER CLVIII. FALL OF THE HUGE BODY OF THE HUNTER.

1. The sage resumed and said:--I have thus related these future events, as if they were past accounts unto you. Do now, O Huntsman what you wish and think best for yourself.
2. Agni the god of fire said:--Hearing these words of the sage, the Huntsman remained aghast in wonder for a while; and then rising with the sage, went to bathe themselves to the nearest pool.
3. In this manner they continued together, to conduct their religious austerities and discussions at the same spot; and remained in terms of disinterested friendship with one another.
4. After some time the muni sage met with his final extinction in the state of nirvána. By casting off his mortal body, he obtained his last rest in the state of transcendent tranquility.
5. In course of time and the lapse of ages, it pleased the god Brahma to give him a call, in order to confer upon him the object of his desire.
6. The Huntsman being unable to resist the impulse of his longing, begged to obtain the very same favor blessing of his god which the sage had predicted to him.
7. Be it so, said the god, and he returned to his favorite abode. The Huntsman flew aloft into the open air, in order to enjoy the fruition of his austere meditation.
8. He flew with incredible velocity, to the extensive empty space, which lies beyond the spheres of worlds. It was in the course of an incalculable duration, that the ever expanding bulk of his body, filled the regions of the upper sky, as a mountainous range is stretched along and across this lower world.
9. He flew with the force and swiftness of the great Garuda, up and down and to all sides of heaven until the huge bulk of his body, occupied the whole area of the open air, in the course of an indefinite period of time.
10. Thus increasing in his size with the course of time, and infatuated in the maze of his delusion, he began to grow uneasy in himself.
11. From the great anxiety of his mind, he suppressed the respiration of his breath; until he breathed out his last breath of life in the air. His body dropped down as a carcass in the earth below.

12. His mind accompanied with his vital breath, fled through the air into the body of Sindhu, who became the ruler of the whole earth, and the great antagonist of Vidúratha.

13. His great body resembling a hundred mountainous ranges, became a huge mass of carcass; which fell down with the hideous clattering of thunders, as one earth falling upon another.

14. At a certain time, it shines as a shape of a ball of hair (Kesandraka), at other times it appears as a covering of the huge range of buildings in sky.

15. I have already related to you, O learned sage, how this huge carcass had fallen from above, and filled the surface of the globe of this earth.

16. The globe of the earth, where upon this huge carcass had fallen, resembled in every way this earth of ours, which appears unto us as a city in our dream.

17. The dry and big bellied goddess Chandí, then devoured this carcass, filling her bowels with its flesh, and stuffing her entrails with its red hot blood.

18. The earth is called Mediní or fleshy from the flesh of this corpse, which spreads over its surface with its prodigious bulky frame.

19. It was this huge fleshy body, which was reduced to the substance of the earth in time; and had the name of the earth given to it from the dust of this body.

20. This fleshy earth gave rise to forests and habitable parts. The fossil bones rose high in the forms of mountains from underneath the ground, which grew everything useful to men.

CHAPTER CLVIX. WANDERING OF VIPASCHIT

1. The god of fire added:--Go now O wise Vipaschit, to your wished for abodes, and with the steadiness of your mind, conduct with proper behavior everywhere on earth.

2. Indra the lord of the assemblage of creatures, has been performing his hundred sacrifices in his celestial abode. There I am invited to attend by an invocation of him.

3. Bhása said:--Saying so, the lord Agni disappeared from that place. He passed through the transparent ether like the electric fire of lightning.

4. I was then led by my predestination to roam about in the air; and direct my mind into the investigation of my allotted acts, and the termination of my ignorance.

5. I saw again an innumerable host of heavenly bodies, wandering about in the air; holding their positions at different stations of the firmament, and containing inhabitants of different natures and customs.

6. Some of these were of one and the same form, resembling floating umbrellas in the sky. These were attracting the hearts of men, by their shining appearance and slow motion.

7. Some of them are of earthy substance, but shining and moving onward like mountains in motion.

8. Some were of woody appearance, and others of stony substance. But they are all airy bodies, and all moving onward in their uninterrupted course.

9. I saw also some figures like carved statues of stone, standing in the open space of my mind, and talking together all their entire days.

10. In this manner I saw for a long while, many such figures like images in my dream. I was quite bewildered in my utter ignorance of them.

11. I then intended to perform my austere meditation, in order to obtain my liberation. Then the god Indra appeared unto me and said: "no Vipaschit, you are doomed to become a deer again, and not entitled to your liberation now."

12. You are propelled by your previous inclination to prefer the pleasures of heaven; therefore I must direct you to dwell in my paradise, and wander there amidst my gardens of Mandara trees.

13. Being thus bid by him, I replied and said to him: I am weary, O lord, with the troubles of the world, and want to get my release from them. Ordain therefore my immediate emancipation from them.

14. The god listened to my prayer and said:-- Emancipation attends on the pure soul, which is cleansed from all its desires. This had been already expounded to you by the god of fire. Ask therefore some other boon, said he. I begged him to tell me of my next and future state.

15. Indra replied and said:--I find you to be fated to be changed to the state of a deer hereafter, from the fond desire of your heart, to wander about and feed freely in the fields.

16. By becoming a deer, you will have to enter the holy assembly of Dasaratha; where another deer like you, has obtained his liberation before, by listening to the spiritual instructions formerly delivered there by me.
17. Therefore be born as a deer in some forest on earth with your pensive soul. You will then come to recollect your past life from its narration by Vasishtha.
18. You will learn there, that all this existence is but the delusion of a dream, and the creation of imagination; and the account of your future life depicted in its true color.
19. After being released from the body of the deer, you shall regain your human form, and perceive the rays of holy light shining in your inward spirit.
20. This light will then dispel the long prevailing gloom of ignorance from your mind. Then you shall attain your nirvána state, as the calm and breathless wind.
21. After the god had said so, I had the conviction of being a deer in this forest. I entirely forgot my human nature, under my firm conviction of having become a deer.
22. I have been ever since residing in the recess of these woods, under the impression of my being changed to a deer. I have been feeding ever since upon the grass and herbs growing on the mountain top.
23. Here I saw once a body of troopers coming to a hunting excursion; and being then frightened at the sight, I started myself to flight.
24. They then laid hold of me, and took me to their place; where they kept me for some days for their pleasure. At last they brought me to this place before Ráma.
25. I have thus related to you all the incidents of my life; and the magical scenes of the world, too full of marvelous events.
26. It is the production of our ignorance, which pervades over all things, and branches out into innumerable forms in everything that presents itself to our view. There is nothing whatever to dispel this darkness, except by the light of spiritual knowledge.
27. Válmiki relates:--Then as Vipaschit had held his silence after speaking in this manner; he was approached by the well minded Ráma with the following words.
28. Ráma said:--Tell me sage, how a person without any desire of his own, sees the object of another's desire in himself? Could the deer thought of by yourself, come to the sight of others in Indra's Paradise?
29. Vipaschit replied:--Let me tell you that the earth where upon the huge carcass had fallen, was once before trodden upon by Indra, with the pride of his performance of a hundred sacrifices.
30. There strutting along in his haughty strides, he met the hermit Durvasas sitting still in his meditative mood. Believing him to be a dead body lying on his way, he knocked it down with his feet.
31. At this the angry hermit threatened the proud god with saying:--O Indra! as you have dashed me with your feet by thinking me a lifeless corpse, so will a huge carcass shortly fall upon this ground and slash it to pieces and reduce it to dust.
32. And as you have spurned me as a dead body, so are you cursed to be crushed under the falling carcass on earth.
33. He transformed into a deer, as he was king of kings before. He remained in his appearance according to his ideas.
34. In truth neither is the actual world a reality, nor the imaginary one an unreality. It is in fact the one and same thing, whether we conceive it as the one or other.
35. Listen now, O Ráma, to another reason, which concerns this subject, and clearly settles the point in question.
36. He in whom all things reside, and from whom everything proceeds; who is all in all; and who is everywhere in all must be the one that you may call all, and beside whom there is none at all.
37. It is equally possible to him, to bring forth whatever he wills to produce; as also not to produce, whatever he does not wish to bring to existence.
38. Whatever is desired in earnest by anybody, must eventually come to pass to him in reality. This is as true as the instance of light, being ever accompanied by its shade.
39. If it is impossible for the desire and its act, which are opposite in their nature, to meet together in fact; then it would be impossible for the god of all forms to be all things both in

being and not being. Therefore the objects of our desire and thought, are equally present with us as the real ones.

40. There is a reality attached to every form of existence. There is nothing which of itself is either an entity or nothing also.

41. O the great magic of illusion, which is over everywhere, and pervades over all nature in every form and at all times; and binds all beings in unescapable delusion.

42. The nature of the great God comprises the community of spirits in his spirit. It combines in itself all laws whether permissive or prohibitive acting in concert and eternal harmony.

43. It is his infinite power that has displayed the ignorance, which spreads over all the three worlds from time with or without its beginning. It is our delusion only, which depicts all things in their various forms to our view.

44. How could the creation that was once destroyed by the great deluge, come to resuscitate again; unless it were a rehash of the reminiscence of the past one? Or else the elementary bodies of air, fire and earth, could not possibly be produced from nothing.

45. Therefore the world is no other than a manifestation of the divine nature. This is the verdict of the scriptures, and the conviction of mankind from the very beginning of creation.

46. Things which admit of no sufficient proof for their material existence, are easily proved to exist, by their being considered under the proper view of the understanding.

47. Things of a subtle nature, which are imperceptible by the senses, are known in their essence by the understanding of the learned. Hence the essence of Brahman is pure understanding, of which we are quite ignorant owing to our ignorance of the Intellect.

48. The world is obvious to us from its figure, as the air is evident by its vibration. Hence nobody is born or dies herein.

49. That I am living and the other is dead, are conceptions of our mind. Hence death being but the total disappearance of the visible world from our view, it must be as pleasing to us as our sound sleep itself.

50. If it be the recognition of the visibles, which is called the life or renewal of man; then there are no such things in the world, as are commonly termed the life and death of beings.

51. At a time, the intellect appears a duality, and at other an unity. Both are nothing but intellect.

52. It is the reasoning of the Divine Intellect, that infuses its intelligence into all minds. Hence what is life without the intellect and the faculty of reasoning?

53. The intellect being free from pain, there is no cause of complaint in any intellectual being. Since the word world and all that it means to express, are but manifestations of empty intellect.

54. It is wrong to say, that the intellect is one thing and the body another. Since the unity is the soul of all and pervades all diversity. As the waves and whirlpools are seen in the waters, so are all these bodies known to abide in the Supreme Being.

55. The universal permeation of divine essence, as that of the subtle air, is the cause of causes and the sole cause of all. Hence the world is a subtle substance also, being but a reflection of the Divine Intellect.

56. It is wonderful, how this subtle world appears as a solid body to us. It is only our conception of it as such that makes it appear so unto us. But conception is no substance at all. Therefore the world has no substantiality in it.

57. It is the demon of error that reigns over us in its aerial form, deludes us to take the shadowy world for the substance. While in fact this creation of error is as nonexistent and void, as the empty creation of the intellect.

58. Hence this nether world below and the etherial worlds above, are as void as the superphysical world of the Divine Intellect. All these being but reflections of the Divine Mind, are exhibited in various ways.

59. The Intellect being a subtle entity, there is nothing as a solid substance anywhere. The phenomena are all unsubstantial rarities, though they appear to us solidified realities.

60. The knowledge of the true reality and that of the unreality, are so blended together; that we must remain in mute silence like a block of wood or stone, to pronounce anything in the affirmative or negative about either.

61. The visible whole is the infinite Brahman. This universe displays the majesty of the great God. All these bodies are the various forms, exhibiting the infinite attributes of the deity.

62. In this manner, is the substance of the Divine Intellect displayed in itself; and it is the empty spirit of God, that manifests this unsubstantial world in its own voidness.

63. The number of living beings, since the beginning of creation, is unlimited in every place. Of these there are many, that exist either in their corporeal or incorporeal forms.

64. There are other Siddha and spiritual beings, abiding with their subtle natures and subtle forms in the Supreme Being. They live in groups in all elements, but never come to see one another of their own kind.

65. The exuberance of the visible world, being purely of aerial and empty form; they are never seen in their true and intellectual light, except when they appear to us in their aerial shapes in our dreams.

66. The world being well known, remains as it does in our inward conception of it, in the form of a hazy mist appearing to our sight at the end of night.

67. It is a dark and indistinct maze, with nothing distinguishable in it when seen from a distance. It becomes clearer at a nearer view, and by keeping yourself far away you lose sight of it altogether.

68. As the particles of water fly off, and fall again into the sea; so do the atoms of intellect in all living beings, continually rise and subside, in the vast ocean of the Divine Mind.

69. This grandeur of creation is as the crowding multitude of our dreams, which before lay slumbering; in the hollow space of the Divine Mind. Therefore know these emanations of the Divine Intellect, as calm and quiet as the undisturbed spirit of God.

70. I have seen the infinite glories of creation, and have felt the various results of my deeds to no end. I have wandered in all quarters of the globe for ages. But I found no rest from the struggles and troubles of the delusive world, except in the knowledge of the vanities of the world.

71. Ignorance appears as true knowledge since it is carried inside himself by Brahman as knowledge.

CHAPTER CLX. DESCRIPTION OF HEAVEN AND HELL.

1. Válmíki related:--As Vipaschit was going on saying these things, the sun wishing to put an end to his speech, proceeded with his rapid strides to enlighten another world.

2. Loud trumpets gave the alarm of the departing day, and filled the air on all sides with their swelling sound. All the quarters of heaven seemed to reecho in their joy, the fanfare of victory.

3. King Dasaratha gave Vipaschit, many gifts in money, maidservants, and houses; and bestowed on him many rich and royal presents worthy of kings. Then he rose from his seat.

4. The king, Ráma, and Vasishtha, having taken leave of the assembly, and saluted one another in their proper order, returned to their respective abodes.

5. Then having bathed and refreshed themselves, they passed the night in ease and rest. Then they returned to the assembly in the morning, and were seated in their respective seats.

6. Sage Vasishtha then resumed the subject of the last discourse. He spoke his sweet words with such pleasure in his face, as if the beautiful moon was shedding her ambrosial beams, from her bright and cooling face.

7. Let me tell you, O king, that Vipaschit has not been able with all his endeavours, to ascertain the true nature of Ignorance. Nor is it an error of the mind which makes the unreal appear as real.

8. The nature of ignorance as long as it is unknown, appears to be eternal and endless. But being understood, it proves to be as nonexistent and nothing, as the clear water in a mirage.

9. You have already heard, O wise monarch, the narration of Bhása the minister of Vipaschit. Now you shall hear of his liberation in his living state.

10. It is likely that he will come to be acquainted with truth from some other source or discourse. Then he will be liberated in his lifetime; by being freed from his ignorance.

11. Since this ignorance, is ever accompanied with Intellect of the Lord himself, it is for this very reason, that the unreality is falsely taken for the reality itself.

12. If this ignorance or nescience, be an attribute of God, then it is no other than the very God. The unknown or the mysterious nature, is not otherwise than the inscrutable nature of God.

13. This ignorance is infinite, and is productive of endless offshoots like the sprouts of spring. Some of which are tasteless and others tasty, some are delicious, while others are ripe and intoxicating.

14. Some growing as thorny plants, all hollow within and hollow without. While others are straight and herb-like as the juicy reeds or sugarcane.

15. Some of them are unfruitful and unprofitable. Others are attractive of the heart by their untimely blossoming, which is predictive of evil only and no desirable good.

16. Ignorance or nescience has no form nor shape, except that of its shapeless bulk, which fills all worlds. It is a long and broad mass of darkness, and infested by demons and devils.

17. Like false light and phantasms in the open air, and like the linked and twisted specks of light curling about in the sky; do all these visibles appears to our view in the clear firmament. They are in reality but fallacies of our vision.

18. The various views which are stretched all about the empty air, without any connecting chain or link between them; are as the many colored rainbows of heaven, which are presented by the falling rains and melt into the empty air.

19. The world resembles a rainy river, with all its globes appearing as the countless waves of water, with the dirty and foaming froths floating over it. The fearful currents and whirlpools, resemble the revolving planetary bodies.

20. The world is a vast and dreary desert, ever exhibiting the waters of mirage on its surface. While in reality it is but a body of dust, and filled with the ashes of dead bodies.

21. As a man wandering in the fairyland of his dream, finds no end of his journey; so have I been wandering forever in the land of my waking dream, without finding any end to my travelling.

22. The web of desires that I have been fondly weaving so long, proved at last to be fragile and frail. Hence men of firm minds learn in a short time, to abandon their desires for the whole range of visible objects.

23. All those objects that are contained in the empty space of the Intellect, are as precious germs safely stored in the container of the mind. They appear by our misconception of them, as visible objects placed in the open space of air.

24. Those worlds are as the celestial cities of the Siddhas, which are situated in the air and are quite invisible to us. But these that appear to our view, are nonentities, and mere phantoms of our fancy.

25. The heavenly abodes of the Siddhas or godly souls, are appearing as overflowing in gold, precious gems, and rubies, with rivers yielding pearls and fields of diamonds. They are abundant with food supplies and eatables, and rivers running with clear and drinkable waters.

26. They are said to abundant in honey and wines, in milk and curds, in butter and clarified butter also. There are streams of sweet drink, and celestials Apsaras in groups.

27. There fruits and flowers grow in the gardens at all seasons. Heavenly Apsaras sport in the tree gardens at all times. All sorts of gains and enjoyments, readily attends on the immediate desire of everybody.

28. There a hundred suns are shining, on one side, and a thousand moons on another. Some inhabitants are dressed in gold and purple, while others are drinking their fill of nectar.

29. There is a spontaneous darkness in one place; and full sunshine in another, and an everlasting joy in some place. The Siddhas or perfected spirits are continually blown as by a breeze, from one of these to another, with their light and etherial bodies.

30. Some meet with their birth and death at each moment. While there are others that live to enjoy their everlasting joys of heaven.

31. There are magnificent palaces and great honors of all sorts. It is filled with the delights of all seasons, and filled with whatever is desirable to mind, and delectable to the spirit.

32. But these desirable blessings, attending upon the pious deeds of virtuous; find no place in the quiet minds of the righteous.

33. There is nothing that is desirable to the soul, which is devoted to the contemplation of Brahman only. Say therefore, O you unholy, of what good are all these blessings, if they do not lead to divine bliss?
34. If in the beginning there was no creation at all, owing to its lack of a creator; say then what is this world, of what it is composed, and how came it to existence?
35. If the world is not the act of causality and nothing in reality, then how does it appear to be existent? It is the everlasting will of God, that manifests itself in the manner in the Divine Mind; just as we see the display of our rising thought and wishes in our mind.
36. It is even so, O you simpletons, that you or I or he, come to see our imaginary castles in the air; by the stretch of our imagination, or the liveliness or flight of our fancy.
37. He who has the single object of divine bliss, for his sole pursuit in life; comes to attain the same supreme bliss, after he forsakes his mortal body.
38. But whoever pursues after the twofold objects of heaven and heavenly bliss, by means of his religious rites and sacrifices in this life; acquires both of them afterwards, as the unity of purpose secures one only to one.
39. The Siddhas reign in the said manner, according to the thoughts in their minds. While the unholy are doomed to the torments of hell, owing to the sinful thoughts of their minds.
40. Whatever one thinks upon, he feels the same in himself, as long as he possesses his mortal body. After he loses his material body, he feels it in his mind, which is but a part of the body.
41. When a living person quits one body for another, he carries with him the same mind into the other that he had in the prior one. He sees the same things in its thoughts, which he was accustomed to look upon before.
42. A good conscience has all pleasing prospects before it, as a corrupted soul meets with ghastly aspects on all sides. The lofty mind sees only such ethereal shapes in its voidness.
43. Pure souls only come to enjoy the sights of these Siddha cities in the air. But impure spirits are subjected to suffer their torments in hell.
44. There is a continual rotation of the unwieldy stones of grinding mills, for crushing the vicious souls. The wicked are hurled into blind wells or dark pits, out of which they can rise no more.
45. There some bodies are cast amidst the frozen snows, where they are frozen to stones. Many are thrown into the burning coals of devils, or led amidst the burning sands of trackless deserts.
46. The clouds dropped down living fire, and the skies poured forth fiery showers; and red-hot bolts and arrows darted down from heaven.
47. Stones and maces and swords, were floating on the running stream of the sky. They fall like fragments of clouds upon the chests of the cursed, and break them as with the strokes of chopping axes.
48. The hot iron hailstones and brimstones, were falling with a hissing sound. Weapons were hurled from engines, with a loud tremendous noise.
49. Missiles and bolts and maces, together with pikes, clubs, swords, and arrows were falling in showers. Traps and nets and hammers and clubs were striking in hundreds.
50. There the hot and burning sands, buried the dead under the ground. There burning meteors were falling like torches. While large ravens were devouring the dead bodies around.
51. Blazing piles also engulfed the dead, from which they could never get out. While darts and spears and bolts and arrows, were piercing the other bodies all about.
52. Hunger and dismay and excruciating pains, tormented by turns, the bodies of dead unbelievers. While others were hurled down from high hills and heights, on rough and hard stones below.
53. Some were wallowing in blood, and rolling in pools of dirt, rotten flesh and disgusting pus. Others were crushed under stones and weapons, and beneath the feet of horses and elephants.
54. Hungry vultures and owls, were picking up and tearing the dead bodies, out of caves and places. Their limbs and members, were cut and scattered all over the ground.

55. It is thus that men are influenced, with these thoughts of the punishment of their guilt, from the sacred writings. They thereby come to suffer the same, both in their bodies and minds, from their inward impressions of them.

56. Whatever form or figure, ever appears in the vacuum of the Intellect; or whatever is dreamt or thought of at anytime; the same holds fast the imagination, and presents itself before the mirror of the mind of its own accord.

CHAPTER CLXI. EXPLANATION OF NIRVANA.

1. Ráma said:--Tell me sage, whether these various events incidental to the lives of the hermit and hunter, were owing to any cause, or of their own spontaneity?

2. Vasishtha replied:-- These occurrences are as the appearance of whirling currents, in the vast ocean of the unknown soul. They are known to be in their continual rotation in the whirlpool of the soul, of their own accord and in their airy forms.

3. As the vibrating particles of air, are ever in motion in the air; so the current of thoughts is continually in action, in the vast voidness of intellect.

4. Whatever issues from its source in any shape, retains its original form unless it is converted to and restrained in any other form. So the aerial thoughts of the empty mind are always aerial, unless they are drawn in painting or exhibited in another form.

5. It is the empty essence of the Divine Intellect, that inheres in every form that is exhibited by and derived from it. So it is the substance of the body, that permeates through out all its members and limbs; as it is the woody substance of the tree, that is diffused through all the leaves and branches, that shoot forth from it.

6. Brahman appears to remain permanent in some existences, as in the four elemental forms of earth etc.. While he seems to be transient and impermanent in others, as in the frail bodies of mortal bodies, all of which abide in their aerial state in the empty spirit.

7. All these various objects therefore, being but reflections of the Intellect impressed upon the soul. It is impossible for us to determine which of these is substantial or unsubstantial or real or unreal.

8. All these are altogether unknowable except that we know them as reflections in the emptiness of the Intellect. You that are totally ignorant of all, do you think this visible world to be either a reality or unreality?

9. Whatever you behold anywhere in the universe, is but an exhibition in the vacuum of the Divine Intellect. What use is it to you that know the truth, whether you believe it as such or not. Rely therefore in your belief of it as it is.

10. These forms of reflections rise of themselves in the Divine Mind, as the waves and billows exhibit themselves on the surface of the sea. They are the spontaneous offspring of the Divine Spirit. They are of themselves both their causes as well as effects.

11. It is the display of the transcendent vacuum of the Divine Mind, that passed under the names of its will or volition, or its imagination and creation, or the creation of its imagination. Hence this world is to be understood under anyone of these interpretations, and not of its being composed of earth and water.

12. It is this appearance of the Divine Mind, that appears in this manner and nothing besides. It is the Divine itself that resides in the Divinity, and passes under the title of Ignorance, from our ignorance of its nature.

13. There is no material grossness in the integrity of the Divine Intellect; which is purely empty and immaterial; and composes the whole universe. This is transcendental knowledge, and its perfection is liberation.

14. It is the reflection of the empty Intellect, which spreads over the whole universe. It is rare and uncompressed, and ever calm and quiet, and passes by the name of the world.

15. The meditative man whose eyesight is fixed in his meditation, whose body is emaciated in penance, and whose mind is abstracted from the concrete, and is absorbed in reasoning, is only capable of seeing the Intellectual world.

16. Whatever the empty essence of the intellect, exhibits in any form at any place; the same appears to be present there of its own nature.

17. The unthinking man and unreasonable soul, sees only false sights in the midst of skies; as one who is dim-sighted and blind by birth, does not cease from seeing the double moon in the sky.

18. Whatever is seen anywhere, is no other than the unpolluted Brahman himself. The empty sphere of the Intellect being forever clear and transparent, is never soiled by any foulness of gross matter.
19. The intellect without forsaking its pure form of self-consciousness, exhibits varieties of gross objects in the form of dreams within itself. So also is our consciousness of the world, in the manner of our dreams.
20. By comparing the statements of the scriptures with one another, and weighing them well with acute judgement, one will find his rest in himself. But the man of little understanding will not find it so.
21. The ignorance which floats upon the sea of your understanding, does not contaminate my mind, in the manner of dirt polluting a pure and clear stream.
22. As there is neither the earth nor any earthly thing, to be met with in our sleep, though we are conscious of them in our dream; so also the phenomenal world has no real existence, though we are conscious of it in our waking.
23. As the clearness of the Intellect, like sunlight or flaming fire, shows us many things in our sleeping dreams, so does its light exhibit the visibles to our view in our waking dreams also by day.
24. There is no difference between the two states of dreaming and waking. They are both of the same nature. The difference lies in the methods of our understanding of them.
25. The waking man never understands his waking state to be a dream. But the dead man that rises again to life in the next world, thinks his past life to have been but a state of dreaming.
26. The shortness and length of time, occupied by the two states of dreaming and waking, is generally considered to constitute the difference between them. But during the time of their presence, they are both considered similar to the other.
27. The sleeping and waking dreams, bearing alike the same quality of presenting false objects to view, are necessarily of the same nature. There is no difference whatever in their outward features, as there is neither elder and younger of two twin brothers.
28. Whatever is the waking dream, just so is the waking in dream also. Neither of which leaves anything or being, behind the two states of waking and dreaming.
29. As we know the inconsistency of hundreds of dreams, all along the length of our lifetime; so the unredeemed and unenlightened soul, sees hundreds of waking states.
30. As the living mortals may well remember the very many sleeping dreams, they have seen throughout their lives; so the immortalized souls of Siddhas well remember, the number of waking dreams which they had seen, in their past transmigrations in different bodies.
31. Thus our waking is equal in validity with our dreaming. Our dreams are equivalent with waking, in their correlation with one another in like quality, and our perception of both alike.
32. As the word worlds and phenomenon, are significant of the one and same meaning; so the terms dreaming and waking are having two different significations and interchangeable to one another.
33. As the fairyland city in a dream, is as clear as the open space of the Intellect; so is this world an empty void and blank, and without the grossness which ignorance attributes to it.
34. The world is a empty substance, and represented as a gross stuff by ignorance. So I am as free as air and any airything in the world. It is my imagination only, that binds me to my grossness.
35. Therefore do not confine your free and unconfined nature, in the bondage of gross matter. Never change the pure vacuum of your person to a material stuff, nor impair your formless and intellectual self in a gross and finite form.
36. There can be no bondage nor liberation, of anything whatever in this visible world of our ignorance. Since all things herein are mere reflections of the formless void of the Divine Intellect.
37. Here there is no display of ignorance, nor any misconceptions of ours of anything. There is neither any bondage nor release of anything whatever, and nothing that is either existent or nonexistent.

38. There is neither ignorance nor knowing of anything here by us. Since it is the uncreated Intellect alone, that manifests itself in this manner. It reflects all forms in itself, as if they are all its dreams or creations.

39. As a man passing from one place to another, has his mind kept in check in the interval. So should we keep our minds quiet and still between our sight of the visibles and our dreams.

40. As one has his body and mind, very quiet and calm in his sleep at night; and in the delay of acting of his sights and thoughts, in the states of his waking and dreaming; this very state of lacking sense perception is called nirvána of the yogi.

41. Know our knowledge of the difference of objects, is equally untrue as that of our waking and dreaming states. Since it is impossible for us to conceive any other thing as matter, to consist in the immaterial Intellect.

42. Our knowledge of identity and diversity, proceed however from the same empty intellect; which combines the unity and duality also, in unbroken union or harmony in itself.

43. Knowing all as parts of undivided whole, all these are the same whatever they appear to be. Hence the visible however diversified they may appear, are all one and the same principle.

44. Hence the etherial sphere of Brahman, contains all in itself; and who as an aerial point concentrates all in it. The creation is the unity of Brahman, together with all its varieties.

45. Knowing all things as full of God, you must however reject them all; and rest yourself at last in the empty Intellect, as the great rock of your refuge.

46. Now, O fortunate Ráma, remain to act in conformity with the rules of your order, and laws of society and the statues of your position and dignity. Continue to go on, eat and drink and rest in your usual course, rely in your desired object, and ever rest in the glorious and holy lord of your intellect, and the supreme God of all.

CHAPTER CLXII. ANNIHILATION OF IGNORANCE.

1. Vasishtha continued:--All objects being convertible to the conceptions of the empty intellect, the whole universe is supposed to have its seat in the hollow mind. Therefore both the outward sights of things, as also the inward thoughts of their forms, are all but ideal images in the empty mind.

2. The world being but a dream, and of the form of an ideal city in the mind, has nothing substantial in it. It is therefore a quiet voidness in itself, without having anything of any kind, or any diversity whatsoever contained therein.

3. It is the uniform display of the Intellect, appearing as multiform unto us. This variety though unsubjective to the soul, is looked upon by it within itself, as we view the fairy land of our dream, rising from ourselves.

4. In the beginning this world appeared, as the aerial castle of a dream in the vacuum of the Intellect. It was a mere reflection of the Divine Mind. Though it was of the form of a false shadow, it remained as substantive to the Supreme Spirit.

5. The knowing sage well knows this mystery, which is mysterious to the unknowing ignorant. Since the word creation bears the sense of both the reality as well as unreality in it.

6. The knowing sage as well as the unknowing agnostic, both acknowledge the reality of creation. But they can neither understand how it exists, nor communicate to one another their right conception of it.

7. They both know the meaning, of the word creation in their minds. The one having the sense of its stable ever wakeful in their minds; and the other having the sense of its unsteadiness always waking in them. So they resemble the sober and drunken men, that view the world in its steady and shaking states.

8. As the liquid waters in a river, rise constantly in restless waves; so the rolling worlds, push forward into being, in the vast expanse of the Divine Mind.

9. These creations which are not of the nature of the intellect, have yet their seats in the Intellect, like the thoughts that rise and fall in it. These though they are invisible in their nature, appear as visible things, like the fair objects and fairy cities in our dream.

10. It is a spreading shadow of the Divine Intellect, which passes under the name of the world. This formless in itself, appears as having a form, like the shadow of anything else.

11. It is a gross error, to take the unsubstantial shadow for a substantial body; as it is a gross error to suppose the empty shadow of a ghost as an embodied being.
12. The world is as unreal as an imaginary city, and as false as a string of raindrops. Why then do you rely in an unreality, which is tangible from the testimonies; of both the ignorant and knowing men?
13. The words then that are used to express this thing and that, are mere empty sounds, as those emitted by a splitting block of wood or a bamboo; or those heard in the dashing of waves or blowing of winds. It is the air current which conveys the empty sound into the open vacuum of the sky. But they are all unreal and meaningless, and bear but a conventional sense, with which it has no connection whatsoever.
14. It is light of the Lord that reflects itself in his creation. The reflection of his edict that reverberates through the whole. While in reality there is neither any sound nor substance, that is to be heard or seen in the universe.
15. Whatever shines or exists herein, is the transcendent reality of the Lord. Otherwise there is nothing that could appear at first without its cause.
16. Therefore from the distinctions of words and things; know the one as all in all, and remain as quiet and calm as the indefinite and infinite void itself.
17. Forsake the fickleness of your mind, by means of the calm resting of your soul; the purity of your understanding, and by an even course of your disposition. Since a fickle soul is troublesome in life.
18. It is one's self that is a friend or enemy to himself. If one will not try to guard and save himself by his own self, there is no other to do so for him.
19. Get over the ocean of the world while you are young. Make your good understanding the ferry boat, to carry your body safely to the other shore.
20. Do what is good for you today. Why defer till tomorrow? You can do nothing in old age, when your body becomes a burden to yourself.
21. Know youth as old age, if it is filled with learning. Consider infirmity as death itself in your lifetime. Youth is truly the life of the living, provided it is filled with learning.
22. Having obtained your life in this living world, which is as transient as the fleeting lightning; you must try to derive the essence from this dirty earth, by availing yourself of the benefit of good scriptures and the company of the wise.
23. Woe to the ignorant! that will not seek their salvation in life, that are sinking in the pits of mud and mire; and never striving to lift themselves above them.
24. As the ignorant rustic is afraid at the sight of the earthen images of ghosts, and bows down to them; which those that are acquainted with the meaning of the word ghost never do.
25. So those that see God in an idol or in his visible creation, are misled to think it their god and adore it as such. But those that know the true meaning of the term, never pay their adoration to any visible object.
26. As things in motion come to rest afterwards, and the visible disappear from the sight of the learned, who are acquainted with their true meaning.
27. As the sights in a dream, seeming to be true in the state of dreaming, disperse at last upon waking, and upon the knowledge of their unreal nature.
28. So does this world, which is conceived as something existing in the vacuum of the understanding, melt at last into empty air and nothing, upon our knowledge of its intellectual nature.
29. This living world is as a wilderness, burning with the conflagration of various evils attendant on life. Here we are exposed as weak antelopes, living upon our precarious sustenances. Here we are governed by our uncontrollable minds and restless passions and senses of our bodies. All these need to be subdued in order to obtain our liberation from repeated births and deaths.

CHAPTER CLXIII. MEANS OF GOVERNING SENSES AND SENSIBLE ORGANS.

1. Rāma rejoined:--I know sage, all knowledge to be in vain and useless, without proper control of ourselves and senses. Tell me therefore how these may be kept under control, in order to give us the true knowledge of things unbiased by the senses.

2. Vasishtha replied:--Addictedness to enjoyments and display of manhood, and devotedness to the acquisition of the means of life or wealth; are obstacles to self-control and liberation of one's self, as blindness is an obstruction to one's sight of a light.
3. Then listen to this least advice of mine as the shortest and best means, for the control of yourself and your senses. This is sure to lead one to his successfulness, by his own endeavour and with no struggle or trouble.
4. Know the intellect as the person that manages you, and its power of reasoning which makes you a living man. Whatever the living soul thinks of within itself, it truly becomes the very same.
5. Let the strength of your consciousness, use the pointed goad of your acute good sense. You will doubtless subdue your uncontrollable elephantine mind, and come off victorious shortly at last.
6. The mind is the captain of the army of your bodily and mental senses. Subdue therefore this leading mind, and you will conquer the whole host of your senses. Just so does a man walking on boots, tread over the thorns lying by his way.
7. You must settle your self-consciousness in your consciousness of the omnipresent vacuum of the Divine Soul, and rest yourself quiet in the cave of your heart. Then your mind will sit quietly of itself, as the snows of winter settle down of themselves in autumn.
8. Thus by stopping the action of your consciousness, you will also shut up your mind, and put a stop to the operation of all its faculties. This you can never be able to do by means of all your meditation and austerities, your pilgrimages, your knowledge and sacrifice, and all other ceremonies and acts and duties.
9. Whatever comes to occur in the consciousness, the same must be forgot or buried in the consciousness of the great God alone. So the forgetfulness of all enjoyments and their objects, amounts to our victory over them.
10. We must try by all means, to shut out the objects of sense from our consciousness. This state of our unconsciousness of them, is equivalent to the state of godliness or heavenly bliss.
11. Again the contentment which arises, from our acting in conformity with the rules of our order, is another cause of preserving the steadiness of the mind. Therefore remain firm in the practice of your particular duties, and seek no happiness besides.
12. He who abandons his inclination, towards the attainment of what is unlawful for him; and remains content with earning his lawful gains, is truly said to be a man of subdued desires, and one who has self-control.
13. He who is pleased with his inward and conscious gratification, and is not grieved at the unpleasant things all about him, is said to have well governed and subdued his mind.
14. By suspension of the action of consciousness, the mind too comes to forget and forsake its activity. The sensations also being relaxed from their restlessness, the mind pursues discrimination and judgement.
15. The discriminative and judging soul, becomes ennobled and magnanimous, and keeps its command over the feelings and senses. It is not impelled by the waves of its desires, to be tossed about on the surface of the wide ocean of this world.
16. The man of well controlled senses comes, by his association with the wise, and his constant study of religious works, to know all things in the world in their true light.
17. All worldly errors are dispelled by the light of truth. Or else one must fall into the pit of misery, by his mistake of falsehood for truth; as the ignorant traveler is engulfed in the dreary sands, by his mistake of taking the mirage for water.
18. Knowing this world as the unknowable intellect itself, that is the knowledge of the material world as the immaterial mind of God; is the true light in which the cosmos is viewed by the wise, who have neither the fear of their falling into the snare of error, nor require their release from it.
19. As the dried up waters of a river, are seen no more to glide even slightly in their course; so the formless phenomena of the world, never appear in the sight of the wise, nor leave their slightest traces behind in their mind.
20. The knowledge of the world as an infinite void, and freed from the false individualities of myself and yourself; leads to the knowledge of a Supreme Self, which is apart from all, and the only Ego that fills the whole.

21. All this conception of our subjective egoism and the objective world, are but errors of our brain proceeding from ignorance. They are all situated in the void of Intellect, and are void of themselves. All bodies are but empty shadows in air, and as quiet as nothingness itself.
22. This world appears as a shadow of the Intellect, in the voidness of the very Intellect. It is a void amidst the void of the Intellect, which is certainly a void itself.
23. Nobody can deny its similitude, to the shadowy sight in a dream. It is an unreal idea, and as unsubstantial as all ideas can be, and as the idea of a void is void itself.
24. This dream is no other than our consciousness of it, and the airy realms that it presents to our view for the time. So does the Intellect show us the sight of the world, without any action or passion or instrumentality of itself.
25. So I am of the substance of the very Intellect, which is without its activity, passivity, and instrumentality. The world being unassignable to any causality or instrumentality, exists only in our simple conception of it.
26. As the conception of one's death in a dream, is no reality at all; and the sight of water in the mirage, is a visual deception only; so the sight of the world appearing to view, is no real existence or entity at all.
27. The empty intellect reflects its thoughts at first, in the clear mirror of its voidness; which is a mere haphazard of chance, and has no firm base or support.
28. The world appears as fixed and firm, without its foundation anywhere; and seems to be shining brightly, with its darks opaceness. Know then this fixity and this brightness of it, to be the permanence and glory of the eternal and glorious God.
29. The vital force of living beings, displays the spirit of the ever living God. The air is his voidness, and the running waters, show the whirlpool like current of the eternal soul.
30. As every member of the body is a constituent part of the whole frame; so all the various parts of animated and inanimate nature, constitute the entirety of the one cosmic deity.
31. As the crystal mirror shows the shade of everything in itself, so does the transparency of the Divine Soul, exhibit the reflections of all things in it. The silent soul is as quiet as the mute crystal, but shows the varying scenes of nature, as continuously as a clear mirror reflects everything.
32. There is no beginning or end of the Supreme Being. It is the intermediate of the two that is dimly seen by us. The rest is all enveloped in ignorance, though there is no ignorance in the Omniscient.
33. The living soul wakes from its sleeping dream, to fall back to its waking dream again. Thus it continues forever in its dreaming whether waking or sleeping which are both alike to it.
34. The soul finds its rest only, while it remains in the fourth state (Turiya) of its sound sleep. Or else it passes all along from dreaming to dreaming, in both its state of sleeping and waking, which continually haunt after it, unless it is drowned in its Sushupti sound sleep of trance, the only resort of the wise.
35. But waking and sleeping and dreaming and sound sleep, are all alike to the enlightened soul. He is equally indifferent in all states, and whether it is asleep or awake, is never infested by dreams nor set beside itself.
36. The knowledge of unity or duality, and that of I and you or the subjective and objective; never disturbs the enlightened. He views the whole as an empty void, and is alike insensible of all as well as nothing.
37. The distinction of unity and duality, made in the meaningless speech of the unwise, is laughed at by the enlightened and wise, as the aged and intelligent men laugh to scorn, at the pranks and idle talk of young children.
38. The controversy of unity and duality, is of spontaneous growth in the heart like an indigenous plant; which without its pruning will not put forth its blossoms, to perfume the atmosphere of the understanding.
39. The discussion of unity and duality, is as beneficial to men as their best friend; in sweeping away the dirt and impurity of ignorance from their minds, as they drive away the dust from within the doors of their houses.

40. Then the minds of men are settled in the Divine Mind, when there follows a mutual communion between themselves, and a communication and participation of their reciprocal joys and bliss with one another.
41. These men being always joined together in their fellowship, and serving one another with the mutual delight and obligingness of their hearts; attain to that state of the enlightenment of their understandings, whereby they are admitted into their communion with the Most High.
42. It is possible for a man to be benefited, even by his careful preservation of a trifle. But it is never possible for anybody, to attain the most hidden knowledge of God, without his diligent inquiry into the same.
43. Whatever highest position one may enjoy in this material world, is to be recognized by all as nothing, provided that one does not remain aloof from all kind of vices.
44. What is that happiness which is gained by the possession of a kingdom, which at last is no better than mere annoyance of the mind? But the mind that has gained its peace and tranquility in truth and divine knowledge, spurns at the state of rascals and kings as mere straws to him.
45. The sleepy as well as the wakeful, are alike ready to see the visibles, and are rapt with the sight. But the saints that are calm and quiet and at rest with themselves, are averse to sight-seeing, and see the only one in themselves.
46. Without painstaking, and your continued practice of contemplation, you can not succeed to attain this state of infinite bliss. Know this state of transcendent bliss, is the fruit of intense meditation only.
47. Thus have I said at length, to impress in you the necessity of intense meditation. But to what good is all this say the evil minded to me, and thus neglect and take no heed of all that I have been so long delivering unto you.
48. It must be by means of steady attention to these lectures, and by long and repeated practice of meditation; as also by hearing these sermons and discoursing upon them that the ignorant can come to the right view of truth.
49. He who having once read this spiritual work, neglects it afterwards as already read by him; and turns to the study of unspiritual books, is a miserable fool that collects the burnt ashes after the fire is extinguished.
50. This excellent work is to be read always, like the recital of the Vedas, which are embodied herein. This is calculated to reward the labor of the student, by its being constantly read with reverence, and rightly explained with diligence.
51. The student will learn from this scripture all that he expects to find in the Vedas. Since it embodies both the practical as well as spiritual doctrines of the sacred scriptures. A knowledge of both of them, is available by proper reading of this work.
52. By learning this book, one may have a knowledge of the doctrines of the Vedanta and Siddhanta scriptures, because this is the only work, that treats of the doctrines of all schools.
53. It is from my sympathy for you all, that I presented these doctrines to you. It is not by way of deception, that I impose these lessons on your gullibility. You are the best judges of my discourse and can well detect, whether there is anything as deception in my instructions.
54. The knowledge that you may derive, by weighing well the instructions given in this great work; will serve you as salt, in order to season and taste the teachings of other scriptures, that are at best but different dishes before it.
55. The materialist who is conversant with the visibles, discredits this book for its occult teachings of spiritualism. But don't you be the killer of your souls as to neglect your eternal salvation, in order to revisit this material world, and to be busied with your temporal affairs.
56. Biased minds cling to the dogmas of broken systems, and ignoble men drink the foul water of tanks, dug by their ancestors. Since you are reasoning men yourselves, therefore do not remain forever bound fast to your ignorance.

CHAPTER CLXIV. UNITY OF THE DIVINITY AND THE MUNDANE WORLD.

1. Vasishtha continued:--The atoms of living souls in the world, are as the particles of rays in the globe of the sun. As all these parts taken collectively, make the one undivided whole; so there is no division of the unity of the deity, throughout the whole creation.
2. By attaining the transcendental knowledge of all being the one, and the one as all; everything loses its shape and form before us. There remains nothing whatever as a distinct being or duality.
3. The true believer or knower of truth, sees the very same object in all states and forms of things. This is the transcendent and translucent Brahman only, and nothing else whatsoever at anytime.
4. He is the same, that is known to the ignorant, as their objects of sense. But we do not recognize either ourselves or others, or the sensible objects of the ignorant as such.
5. The belief of the ignorant man in the reality of himself, yourself, and all others, does not affect the knower of truth, as the delusion of mirage never overtakes the man on mount Meru.
6. As the man intent upon one object, has no consciousness of any other thing in his mind; so one enrapt at the sight of God alone, is conscious of nothing besides.
7. There neither is nor was nor shall ever be, any such thing as the material world at anytime. The world in existence is the image of Brahman himself, and abides in his spirit.
8. The world is the splendor of the crystal vacuum of the Divine Intellect, and existss in the voidness of the Supreme Soul itself. It is in this viewpoint that the universe is seen in the yoga of abstract contemplation.
9. As there is nothing in an empty dream or in the aerial castle of imagination except the clear atmosphere of the Intellect; so there is no essence or substance nor form or figure of this world, that we view in our present waking state.
10. At first there was no creation of any kind, nor this world which appears to us. It exists in its aerial form in the Divine Mind from all eternity. There being no primary or secondary cause of it, how is it possible to call it a material thing of its own spontaneous growth?

11. Therefore there is nothing that sprang itself out of nothing at first, nor was there ever a creator called Brahma or other by the ignorant. In the beginning; there is nothing but an infinite void from eternity to eternity, which is filled by the self-born or uncreated spirit, whose intellect exhibits this creation, contained forever and ever in its voidness.

CHAPTER CLXV. ON THE SIMILARITY OF WAKING AND DREAMING.

1. Vasishtha continued:--In the state of waking dream the dream passes under the name of waking. In the state of dreaming wakefulness, this waking goes by the name of sleeping.
2. The dream ends into waking, and the waking man rises from his dreaming, and falls back into it again. So one awakened from his dream like waking, falls afterwards to his waking dreams.
3. The dream of the waking dreamer, is to be called a dream also, as the waking dream of this world. So the waking of the sleeping waker, is to be styled his waking state.
4. Therefore that wakefulness of one, who remains in his dreaming state, is to be called his waking likewise and not his dreaming. So also the waking dream, and the imaginations of airy castles while one is waking, is to be called his dreaming and never as his waking.
5. Whatever lasts for a short while, as a temporary delusion or flight of imagination, passes under the name of a dream even in one's waking state. So the short watchfulness of consciousness in the state of dreaming, is known as dreaming and never as waking.
6. Therefore there is no difference whatever, between the two states of waking and dreaming, beside the absence of one of these two in the other. Again they are both unreal, owing to their blending with one another.
7. The waking dream of the world, vanishes under its unconsciousness in death. The consciousness of dreaming is lost, under the knowledge of its being an airy nothing.
8. The dying person that does not come to perceive the vanity of the imaginary world at his death-bed; can have no sight of the state of his waking, in the next or future world.
9. Whoever believing himself as alive, among the varying scenes of this empty world, lives content with them. He can never come to the sight of the visions, which await upon him.

10. As the intellect displays its wonders, in the exhibitions of the various scenes of worlds, to the sight of one in his dream; so does this universe appear before the minds of men, at the time of their waking.

11. These creations which are so conspicuous to sight, are at best but nothing in their transcendental light. All the forms of things, are as the empty shadows of them appearing in our dreams.

12. As the world with all its varieties of visible objects, appear in its empty and shadowy form in the dream; so it is seen in its empty and intellectual form only, in our waking state.

13. It is the nature of the empty Intellect, to show the form of the world in its own firmament. So does this earth appear unto us, amidst the spacious atmosphere, like the globes of light in the skies.

14. It is the wonderful display of the Intellect, that shines before us under the name of universe. These wonders are as inborn and innumerable in itself, as the watery and earthly particles, are innate with, and diffused throughout nature.

15. What thing is there in it, which you can mistake for a reality in this unreal world; that is situated as a empty body in the infinite womb of voidness?

16. The words recipient, receipt, and reception, or the subject, object, and attribute, are all meaningless with regard to this empty world. Whether it is a reality or unreality, we have no perception of it.

17. Whether it is so or not or be it anything otherwise; yet why should you mistake it for anything at all, in whatever viewpoint you take it? It will amount to your mistake of an empty ball for a fruit.

CHAPTER CLXVI. ATTRIBUTES OF DIVINE SPIRIT: IN FORM OF A DIALOGUE.

1. Vasishtha continued:--The true sense of the word soul or self, is to be understood from the title which is applied to it. This title of the soul is borne out by the simile, of the solid and transparent blue stone.

2. It is from the beginning of creation, that the empty soul is thus diffused in itself. The reflection which it casts in its own voidness, the same passes under the name of this world or creation.

3. There runs no river in it, nor there rises nor sinks any rock in the same. It is the mere vacuum existing in its infinite void, wherein the intellect reflects itself without any action or bidding or command of it.

4. This reflection of the Divine Intellect, was without its utterance of "word" and quite without its "will" or "thought". It was also without the device of any subsequent material, and this is the true sense of the word soul or self.

5. The soul itself is the whole world, which has no other expression for it. Being devoid of a name, it is expressible by no other name though they give many names to it.

6. Its name being nameless, whatever name they put to it, is not opposite but inappropriate to it. What is the good therefore of giving it a name or no name at all?

7. Its namelessness or giving it a wrong name or improper expression, is all the same. Since all what is visible, is no other than a display of the wonderful fabric of the Divine Mind.

8. Whatever shines in any manner, in the empty space of the Divine Mind at anytime; the same shines forth even then and in that manner, as the rays of that Intellect.

9. It is called by one as soul, by another as nonexistence, and by some as nothing. All these are the mystery of intellect only. But in fact, all are the attributes of soul.

10. The word itself conveys the meaning of self or soul. It is without beginning and end. No language can express it. In fact, it is an undivided whole.

11. Now listen to a long narrative which illustrates on this subject. It will serve to gladden your hearts and ears, by removing the duality from your sight, and by enlightening your understanding.

12. Know that there is a very large crystal stone, extending itself to thousands of yojanas in space; and stretching like the solid blue fabric of the firmament, or as the blue sky all around us.

13. It is all of one piece without any joining of parts in it. It is as dense and compact as the hard diamond. It is thick, big and bulky in its size. But at the same time as clear and far as the face of the sky.

14. It continues from countless times, and endures to endless duration. With its pleasant and translucent body, it appears as the clear firmament, or the blank vacuum on high.

15. No one ever knows its nature or kind, from his having never seen anything of the same kind. Nor does anybody know from when and where, it has come into existence.

16. It does not contain anything substantial, as the material elements within itself. Yet it is as dense and solidified in itself, as a crystal and indissolvable as a diamond.

17. Yet it is composed of innumerable streaks and marks, which are embodied in itself. These resemble the veins and fibers on lotus leaves, and the marks of conches, lotuses, maces, and discuses on lord Vishnu's feet.

18. These marks are named as air, water, earth, fire, and vacuum, though there are no such things to be found therein; except that the stone possessed a living soul, which it imparted to its marks.

19. Ráma rejoined:--Tell me sage, how that stone of yours, could have life or sensibility in it? The stone is an insensible thing, and could not give names to the marks on its body.

20. Vasishtha replied:--That immense and luminous stone, is neither a conscious nor inert body. Nobody knows its nature and state, and there is no other like it.

21. Ráma said:--Tell me sage, whoever saw those marks, which are imprinted on the surface of that stone? How could anyone ever break that stone, in order to see its contents and its marks?

22. Vasishtha replied:--It is difficult to break this hard stone. Nor has anybody been ever able to break it; because of its extending over infinite space, and encompassing all bodies within its space.

23. It is full of numberless spots in its spacious cavity. These consist of the marks of mountains and trees, and of countries, towns and cities.

24. There are also small and large dots in it, with many forms or figures of them. They serve to represent the forms of men, and gods and demigods in them, as an outline shows the images of things.

25. There is a long line drawn in it in the form of a circle, which represents the great circle of the visible sky or horizon. This contains the two central points, signifying the sun and moon.

26. Ráma said—Tell me sage, whoever saw those marks of such forms? How it is possible for anybody, to look into the cell of a solid or hollow ball?

27. Vasishtha replied:--It is I, O Ráma, that saw those marks of different forms in that impenetrable block. It is possible for you to look into it, if you will but like to do so.

28. Ráma said:--How could you O sage, look into those marks inside that solid stone, which you say, is as strong as a diamond, and incapable of being broken or perforated by any means?

29. Vasishtha replied:--It was by means of my being seated, in the very heart of that stone; that I came to see those marks, as also to penetrate into their meanings.

30. Who else is able to penetrate into that rigid stone besides myself? I have been able by my penetration, to pry and pierce into the mysteries of those hidden marks.

31. Ráma said:--Tell me sage, what is that stone and what are you yourself? Explain to me where you are and what you are speaking? What are those things that you have seen and known to mean?

32. Vasishtha replied:--It is the Supreme Soul, which is the sole entity and calm reality. This is represented by a figure of speech, as the great stone, of which I have been speaking to you.

33. We are all situated in the cavity of this Supreme Spirit. The three worlds form the flesh of this Great Being, who is devoid of all substantiality.

34. Know the spacious firmament to be a part of this solid rock, and the ever flying winds as fragment of its body. The fleeting time and impermanent sounds together with all our varying actions and desires, and the imaginations of our minds, to be but the unsubstantial particles of its substance.

35. The earth, air, water, and fire, and the vacuum and understanding also, together with our egoism and sensibilities, are the portions and sections of its totality.

36. We are all but bits and parcels of the great rock of the Supreme Soul. Everything whatever there is in existence, proceeds from that source. We know of no other cause or causality whatsoever.

37. This large stone is the great rock of Divine Intellect. There is nothing whatever, which is beside and beyond its intelligence. Tell me if there be any such thing and what it does?

38. All things are but mere ideas of them, as those of a pot or cot, a picture and all others. They appear in us as our dreams, and rise before us as the waves of water.

39. It is all the substance of Brahman and the essence of the great Intellect, which fills and pervades the whole. Know therefore all these as one, with the substantiality of the Supreme Spirit, and all as quiet and calm as itself.

40. Thus all this fullness is situated, in the space of the great rock of the intellect. It is without its beginning, middle and end, and without any hole therein, or doorway thereto. Therefore it is the Supreme Soul only which contemplates in itself, and produces this ideal creation of the universe, and which passes under the title of the visible or material world.

CHAPTER CLXVII. ABSENCE OF STATES OF WAKING, DREAMING & SLEEP.

1. Vasishtha continued:--The four titles, namely, the self-styled, the misnamed, the nameless, and the otherwise named, under which the world passes in their different senses are all meaningless to the knower of truth.

2. These different words do not disturb the mind of the knower of truth, whose soul is at rest in the Supreme Spirit, and who pays no regard to the use of words.

3. All these visibles rise from the Intellect only, and bear no names of their own. They are of the nature of pure vacuum, and appear unto us in their simple empty forms.

4. This is the soul, and this its title, is a false conceit or coinage of the brain. The spirit admits of no expressions. Therefore take concern of no word but mind its meaning.

5. Whatever appears to be moving or staying or doing any action, is as calm and clear as the void air, and devoid of action as the Divine Soul.

6. All things however sounding, are as silent as the still stone said before. Though they seem to be ever moving, they are ever as quiet as the void of the sky, and as still as the inactive stone.

7. Though all things appear to be acting in their various ways, yet they are as motionless as the unmoving vacuum. Though the world appears to be formed of the five elements, yet it is but a void and devoid of its essence.

8. The world with its fulness of things, is but a collection of your conceptions. It is full with the all pervasive and transparent Intellect, which shows the visions of great cities, like the vacant sights in our dream.

9. It is full of action and motion, without any activity or mobility in it, like the passing city of our imagination. It is the air built castle of our error, and as the fairy land in our dream.

10. It is a false conception or idea of the mind, and as the fading shadow of a fairy. It is the creation of our fancies, but altogether unsubstantial in its substantiality.

11. Ráma rejoined:--I think of this world as a waking dream, and reproduction of our remembrance of it. since it is a reminiscence of the past only, that presents the absent to our view, and brings the outer objects to our knowledge.

12. Vasishtha replied:--No Ráma, it is the reflection which the glassy mirror of the Intellect, casts before us at anytime. The same appears to us even then in its empty form. There is no idea or thought of anything, that lays a firm hold on the mind, or has its foundation there.

13. Therefore the phenomenon always belongs, to the noumenon of the Supreme Spirit. The fluctuating phenomena ever abide in it, as the surging waves play in the calm waters of the sea.

14. The uncaused world, exists of itself in the Supreme Soul; and becomes extinct of itself, in the voidness of the Universal Soul.

15. The world is viewed in the same light by everyone, as it is reflected in himself. Hence the ignorant are always at fault in having a wrong view of it. But not so the wise, who know it as nothing.

16. Again the lord god Brahma himself, has exhibited the clear nature of his being, according to the four states or conditions, which are natural to the soul.
17. These are the three states of waking, dreaming, and sleep, together with a fourth called the Turiya or the state of sound sleep. These names are applied to the soul by the Supreme Soul itself.
18. But in reality none of these four states, belongs either to the Divine or the living soul, which is always tranquil, and which is of the nature of an indefinite void.
19. Or it may be said in respect to the soul, that it is either always wakeful, or in its ever dreaming state; or in a state of continuous rest and sleep.
20. Or it is ever in its fourth state of Turiya, which is beyond all these triple states. But whether it is in this or that or what state, we know nothing of, being ourselves always in a state of anxiety and continued agitation.
21. We know nothing of the emptiness of the empty soul, as to whether it is as the chasm in the foam or froth, or whether it is as the air in a bubble or spray; or whether it is as the gap amidst waves of the sea or what it is at all.
22. As a thing is known to be in its imagination, so it is impressed also in our conception of the same. As anything appears either as real or unreal in the dream, we retain the same idea of it in our waking also.
23. All this is the display of our consciousness. Whatever reflection it exhibits unto us, it is but an empty shadow in the hollow of the vacant mind, which resides in the voidness of the empty intellect, that pervades the infinite vacuum of the soul.
24. Consciousness is the core of empty Intellect, and retains this form at all times. It neither rises nor sets. This world is inherent in it.
25. The creations of the beginning, and the dark nights of dissolution, are but parts of its body, and resemble its nails and hairs.
26. Its appearance and disappearance, that is its clearness and dimness; are no other than as the breathing air of the great Intellect.
27. Therefore what means the waking, sleeping, or dreaming of the soul, and what signifies the term sound sleep or the Turiya of the soul? So the word volition and unwillingness are meaningless when applied to the soul, which is always composed and indifferent.
28. It is the inward consciousness, that exhibits its inner concepts as outward objects. How then is there a duality or anything objective? What means this remembrance of extraneous matter?
29. Therefore all these that appear to our sight, are without their base or foundation. They are the reflection of our consciousness in open air, which is wholly devoid of any material object.
30. Though the external world is said to be a reality, it is because of its beings a concept of the Divine Mind, out of which it has risen to view. Reminiscence is said to be its cause also, by reason of our remembrance of the first creation, which continue all along with us.
31. But there is no outward object at all, owing to the absence of material elements; and the want of the five principles of matter, before and at the time of first creation.
32. As there are no horns of rabbits, and no trees growing in the air, and as there is no son of a barren woman, nor a dark moon shining in the sky.
33. So this visible world and these personalities of ourselves; which are misrepresentations of our ignorance, are things invisible and nonexistent in themselves, and are seen and known by ignorant only.
34. To them the world appears as a false body, and our personalities and abstractions of persons. But there is nothing as fictitious or abstract to the knower of truth, who views them all in one undivided whole or the Divine Spirit.
35. It is consciousness, the nature or essence of the soul, that exposes all these concepts of it to light; and the manner in which it displays them to the imagination. So thus do they make their appearance to our sight.
36. Whenever our misconception portrays its concept in a material form, or gives a name and form to an airy nothing; we come to see the same form in our imagination, in the empty void of our mind.

37. The great Intellect has the appearance of the sky for itself, which in the ordinary use of language, is expressed by the word matter, as consisting of the four elements, and the endless void which is devoid of them.

38. The unchanging and undecaying intellect, bears to itself the form of air only; which it conceives by mistake as the stable earth; just as imaginary men believe the air built castle to a reality.

39. The intellect being an incorporeal substance, has neither this form nor that nor of any kind at all. It has its vibration and rest of itself, like the breath and stillness of the winds in the air.

40. As the intellect manifests itself in its own sphere in the two states of its volition and no will; so the world seems to be in its states of motion and stillness; which take place in the space of vacuum.

41. As the sphere of the Intellect remains unchanged, at the rise and fall of its thought; so does the sphere of air remain unvaried, with all the creation and its dissolution in its space.

42. The world is always in the same unvaried state, whether you call it so or otherwise. The seeming revolutions of bodies and succession of events, are well known to be nothing to the learned and wise, and not to others.

43. The wise soul dwells in the hearts of all, which it views alike as its own self. But the ignorant soul is unconscious of its identity, from its sight of the outer world, and its knowledge of the difference of bodies from one another.

44. What is there the interior or exterior of it, and that what is visible and invisible in it? All this is in the Lord whether active or still. Know all to be the Aum and rest quiet in that Aum.

45. There can be no reasoning without an insight into the meanings of the significant terms and their significates. It is consideration of both sides of the question that leads to our right judgment. Hence it is reasoning that leads us to truth, as the light guides us amidst the darkness of night.

46. Therefore drive off the multitudes of diverse desires and doubts from your mind, by means of the light of your understanding, and also by your attention to the true interpretation of the scriptures. Then rise and fly aloft to the higher region of light and truth, and attain the highest, best, and most perfect state of Divine bliss and self-liberation.

CHAPTER CLXVIII. STORY OF THE HEWN STATUE OR CARVED IMAGE.

1. Vasishtha continued:--As the unconscious tree, displays various forms in its branches; so does the unconcerned spirit of God, exhibit the airy semblance of creation in air.

2. As the ocean describes the whirlpools, insensibly upon its surface; so does the spirit of God, exhibit these circling worlds indifferently, on the surface of its own vacuum, and as they are seen by all.

3. The Lord also gives to the sensible part of his creation, their internal faculties of the mind, understanding, and egoism, as also many other powers under different names.

4. The material world is the production of the insensible Intellect, whose volitive faculties are as loose as the rolling currents of rivers and seas.

5. The mind and understanding and all mental faculties, proceed from the Divine Intellect; in the same manner as the whirlpools and currents, and waves and surges rise on the surface of the sea.

6. As a picture is nothing except its canvas, so the world which is no more than a painting, is drawn on the substratum of the intellect. This is a empty substance, with the luminous reflection of the world in it.

7. What I have said before of the insensibility of the tree and sea, in the production of the branches and whirlpools by them; the same instance applies to Intellect also, which shows the creation rising in its voidness, not by an act of its intention or will, but by ordinance of fate, which governs all things.

8. And as a tree exhibits its various forms, receiving the several names of a plant, a shrub, a creeper etc.; so does the intellect display its many features, like its flowers etc., and is called by the different names of earth, air, water etc.

9. And as the branches and leaves of a tree, are not different from the tree itself; so the productions of the great Intellect, are no other than its very substance.

10. And as there are many things, made of the substance of a tree, bearing different names to themselves; so the productions of the Intellect, and the offspring of a living being, pass under several forms and names.

11. The offshoots of the Intellect are all these creatures, which grow in and rise from the mind. They appear to be the works of the mind as their cause. But they are no better than the dreams.

12. Should you say, why these conceptions of creation rise in vain in the mind; I answer that they rise in the manner of dreams in the state of sleeping, which you cannot deny to enjoy.

13. As the tree displays various forms in the productions, and the imagination presents different shapes to our mental sights; so the intellect is employed in realizing many such creations in empty air.

14. As the scents of flowers fly about invisible in the open air, and as vibration abides inherent in the wind; so the intellectual powers, are intrinsic in the very nature of the soul.

15. These creations likewise are ingrained in the Divine Spirit, as fragrance is inborn in flowers and voidness is intrinsic in the air; and as vacillation and velocity are innate in the winds.

16. As the air, wind, and the flower, are receptacles of emptiness, vibration, and scents respectively; so the Intellect is a container of creation, although it is literally but an empty voidness.

17. Voidness is no other than vacuum itself, as fluidity is not separate from liquids. Fragrance is as inseparable from flowers, as vibration is never to be separated from the wind.

18. Heat is not separate from fire, nor is coldness apart from snow. Know thus the world to be no way different nor disengaged from the transparency of the empty Intellect.

19. In the beginning, the Divine Intellect sees the creation appear in itself, as a dream rising in the mind. Thus the world having no extraneous cause, and being subjective to the Intellect; is no way a diverse mass or different from the Divine Mind.

20. The example of the dream is the best illustration of creation. You can judge it well by the nature of the dream you dream every night. Say what is there substantial in it, beside its being essential to the Universal Soul?

21. The dream is not the effect of any impression in the mind, nor the result of remembrances stored in the memory. Since it shows us many sights, unseen and unthought of before. Say therefore how these come to pass?

22. If what is seen in a dream, comes to present itself at the time of our remembrance of the dream, since it is not experienced, it implies that one thing is in two states.

23. Therefore these revolving worlds; are as the turning whirlpools in the wide ocean of the infinite mind. They are the accidental appearances of chance, and whatever occurs in the mind, passes afterwards for its dreams.

24. The creations being insensibly produced from the Divine Mind, like the waves and whirlpools in the ocean; receives its stability and continuity afterwards, in the manner of the continuation of the whirling waters and ever rolling waves.

25. Whatever is born without its cause, is equal to the unborn. Since the unborn are forever similar to those, which have no cause for their birth.

26. As the precious gems growing insensibly of themselves, have their luster inherent in them; and as this brilliance is no substance or anything real at all, so the appearance of the world has no substantiality of itself.

27. Some how or other, the world has its rise, like the wave or whirling currents in a river; and then it continues to go on as the continuous course of the stream.

28. There are numberless worlds of intellectual forms, gliding in the vast voidness of the Intellect; and passing as aerial dreams without any cause whatsoever.

29. All these again become causes and productive of others. They are all of empty forms including even the great Brahma and the gods and angels.

30. All that is born in and produced from void, are nothing and void also. They grow in the void or air, and return also into voidness.

31. It is the vacuum that appears as the fullness, as in the instance of an empty dream seeming as something. The man that denies his own perception of it, is no better than a fool or brute.
32. The unreal appearing as real, is the fabrication of error and ignorance. But the wise man who knows the truth, views the world as the wonderful display of the Divine Mind.
33. It is the longstanding and deep rooted prejudice, that produces the false conceptions of the creation and destruction of the world. It is wisdom to know it in its true light, and foolishness to take the wrong view of it.
34. The light of the Divine Spirit, being once seen in this causeless void of the visible world, it continues forever before our sight; as the dream that we see in our vacant minds in sleep, remains ever afterwards in our remembrance.
35. It happens that the intellect comes to present, the accidental appearance of the world to our minds; in the same manner, as the sea shows its whirls and waves to our sight, of its own nature.
36. Such is the nature of the Intellect also, that it shows itself in this manner; and exhibits the revolving worlds, in its own etherial essence only.
37. Then the aerial Intellect, by a retrospective view in itself, invented certain words afterwards, significant of the mental and intellectual powers as well as of material elements and their properties.
38. Ráma said:--If it is so sage, that all these powers are the spontaneous growth of chance, how can the mental power of memory be produced all of a sudden, when it is well known to be the product of remembrance or former impressions in the mind? Please explain this to me.
39. Vasishtha replied:--Hear me Ráma, and I will destroy your doubt, as the lion kills an elephant; and will establish the one unchanging unity as the broad daylight of the sun.
40. There is an only Universal Soul, that is invisible amidst the vacuum of his Intellect; as the uncarved doll remains unseen, in the wood of every forest tree.
41. We see the carpenter that carves out the puppet, from the wood of the tree. But we know not the soul, which chisels out the figure of the world from the great bulk of Instinct.
42. The statue does not appear in the rugged block, unless and until it is cut out by the skill of the carver, so the hidden world does not make its appearance in the Intellect, till it is brought to view by the talent of the Mind.
43. The uncarved body of the world, does yet appear in its aeriform state; which is original and a genuine form in the Divine Intellect.
44. In the beginning of creation, the inventive Intellect forms of its natural originality, the concept of the future world; appearing as an airy dream in the sight of the soul.
45. The empty Intellect conceives in its empty space, the airy ideal of the world; as if it were a toy or doll gliding of itself in itself.
46. It conceives itself as the essential part of the great Brahman, and the seed of the mundane system. Then it imagines itself as the source of life and the living soul, and the receptacle of egoism.
47. It imagines itself as the understanding and the mind also; and to be the reservoir of space and time. It considers itself as the root of the knowledge of I, you, he, and others, and as the essence of the fivefold elements.
48. It sees in itself the collection of the inward and outward senses, as also of the eight faculties of the mind; and both the spiritual as well as the elemental bodies contained in itself.
49. It thinks itself as the great trinity, consisting of the three persons of Brahmá, Vishnu, and Siva; and sees the sun, moon and stars all in itself. It considers itself as the whole creation and the interior and exterior part of everything.
50. All these being the imaginary creations of the Intellect; there is nothing whatever beside itself. But it is quite transparent in its essence. There is no concrete matter in it; and neither remembrance of gross materials is ever attached to it, nor any duality whatsoever existing in the unity of its nature.
51. The world is a causeless, uncaused, and uncreated thing; and a nothing at all in reality. Its creation is a dream, and its appearance, is as that of a delusive shadow in empty air.

52. It appears as a phantom in vacuum, and as an intelligence in the Intellect. It is intelligible as it is, and that is in the sense of a nothing.

53. What is the remembrance of a thing, anymore than the dream of something, which is nothing in reality. What is time of which we have no conception, except it be an imagination or devise of the mind in empty air.

54. What is contained in the inside of the compact intellect, the very same appears on the outside of it. But in reality there is no substantiality in the exterior object of sight, as there is nothing in the interior object of thought. All which are but the glitterings of the Intellect.

55. Whatever issues out of the bodiless and nameless something, which is forever still and calm in its nature; are considered as causeless and uncaused productions, appearing before the blinded sight.

56. Know therefore that this world, is to be viewed in the same intellectual light; as you see the Supreme Brahman himself. Know it to be the very aerial castle of your dream, as it is represented in the empty space of your mind in your sleeping state.

57. There is no such thing, as the visible or material world at anytime. Where can you find any dust on the watery surface of the sea? How can you see anything visible, in the invisible spirit of Brahman?

58. If the world should appear as anything at all to your sight, you must view it as the manifestation of God himself, in his unthinkable and incomprehensible nature.

59. The world is full of the glory of God, from the fullness of divine glory. Nor is the one derived from the other; but a full representation of divine splendor on the face of nature.

60. Though I have been repeatedly giving these lectures, yet the deluded minds of men are far from receiving them. They believe the world of their dream as if it were in waking. Knowing even its unreality they will never get rid of their rooted prejudice.

CHAPTER CLXIX. DESCRIPTION OF THE CALM AND TRANQUIL MIND.

1. Vasishtha continued:--He who is neither delighted with his delights, nor dejected in his distress; who looks only within himself for his peace and solace, is truly called the liberated man in his lifetime.

2. He is called the self-liberated man, whose mind is not moved from its steadiness in the solid rock of intellectuality, towards the worldly enjoyments that are spread before him.

3. That is called the liberated soul, which rests in its intellectuality, and has its mind ever fixed in it; which delights in intellectual culture, and has calm rest therein.

4. He is truly styled the liberated soul, who rests in the Supreme Soul; whose mind does not slide from divine contemplation, nor takes any delight in visible objects all around.

5. Ráma said:--Sage, I think that the man that feels no pain in pain, nor derives any pleasure from what is pleasurable, and is entirely insensible of both, to be a mere block, and devoid both of his senses and sensibility.

6. Vasishtha replied:--We call him the self reposed, who rests in his empty intellect only; and whose soul derives a spontaneous delight from the purity of his understanding, such as it finds in nothing and nowhere besides.

7. He is said to have his rest in the Supreme Soul, whose mind is cleansed of its doubts in all things; and who has obtained by means of his discrimination, the true and certain knowledge of everything.

8. He is said to rest and have his repose in God, who takes no delight in any earthly thing whatever. Though he is outwardly employed in discharging the duties of his life, yet his soul is fixed in his God.

9. He is known to have his tranquility, whose activities are all without any aim or expectation. He goes on and lives content, with whatever he gets and offers itself to his lot.

10. He alone is happy and successful, in this world of sorrow and misery; who in his long restless, helpless and tiresome journey in it, has found his repose in the Supreme Spirit, by means of his intellectual improvements.

11. They who after running their long race, in the active course of worldly life; have come at last to set themselves at ease and quiet, at the latter end of their lives, are as men that appear to fall fast asleep, and enjoy their rest after the distressing dreams of their busy days.

12. They shine and pass as brightly, in the open sphere of their intellects, as the glorious sunrises in the sky, and runs his daily course without stopping anywhere.

13. Good people seem to be sleepy in their minds, though they are seen to be wakeful and employed in business with their bodies. They remain as inactive as any inert body, though they are never inactive in their souls.

14. They who lie asleep on their beds, and are drowned in their reveries and dreams; are said and believed to be sleeping, though they are not insensible of the workings of their minds.

15. When the tired traveller, halts after his long and wearisome journey, and ceases to utter a word owing to his hard breathing, such dullness does not indicate his dead silence or sluggishness.

16. The man of transcendent knowledge, and perfect peace and tranquility of his mind and soul; remains as blind to the splendors of day as the blind owl, and as quiet as anybody in the darkness of night, when the whole creation sleeps in the gloom of ignorance and unconsciousness.

17. That man is happy, who sleeps over the varied scenes of this visible world, and does not notice sights of sorrows, which it presents to view at the time of waking.

18. He who pays no regard to ceremonial rites, and remains sincere to the welfare of his soul; such a man is said to be self satisfied, from his communion with himself, and is never, O Rāma, considered as dead himself.

19. He who has passed over the miseries of this world, and got to the other side of it; remains supremely blessed in himself, by his sense of heavenly bliss in his inward soul.

20. He who is fatigued with his long and tiresome journey in this world, and is ever deluded by the five senses and sensible objects; gets weary of and satisfied with his enjoyments in life, and meets with the phantoms of despair at the end.

21. Being overtaken by hoary old age, he is battered and shattered by the hoar-frost of diseases. Then like the old and worn-out antelope, he wishes in vain to traverse his native forests and plains.

22. Forsaken by the Supreme Soul, the sole and faithful guide in our journey through life; we are exposed to the intricate maze of thorns and thickets, till the weary traveller is at a loss of the shady grove where to take his rest.

23. Here we are robbed of our passport and passage money, by the highwaymen of our sins and sensualities; till we are overcome by our weakness, and exposed to numberless dangers and difficulties on the way.

24. He that is possessed of his soul by means of his spiritual knowledge, gets over the ocean of the world to the spiritual regions. There he rests calmly on the bedstead of his spirit, and without the bedding of his body.

25. The man who moves about, without any aim or attempt of himself and without his dream and sound sleep; whose mind is ever wakeful and whose eyes are never closed in sleep, such a man sleeps softly in the lap of his soul.

26. As a horse of real breed, sleeps in his standing as well as running; so the self-possessed person sleeps in himself, even though he is employed in the acts of life among mankind.

27. How very sound and profound, in the trance or reverie of the philosophic mind, that it is not disturbed, even at the crackling of thunders or cracking of volcanoes.

28. How wonderful is the ecstasy of the right discerner of truth, who sees all within himself, which the external observer with his open eyes, finds as lying far away without himself.

29. The man who with his open eyes, sees the world disappear from his sight; is joyful with his ecstatic views, and not with intoxicating liquor.

30. Ah! how happily he sleeps in his reverie, whose soul is satisfied and at rest, after it has swallowed the visible world in itself, and drank the ambrosial drink of self satisfaction.

31. How happily does the self-possessed man sleep in his singleness, who is ever joyous without any joy or anything to enjoy. He is joyful in enjoying the everlasting bliss of unity, and sees the bright shining light of his inward spirit, without any mortal thing on the outside.

32. Happy is the self-possessed soul, which is blind to the objects of common desire, and rejoices in the blaze of transcendent light in itself. He delights in subtle and spiritual joys, as much as others take delight in their solid food and gross enjoyments.

33. Happily sleeps the spiritual man, with the inward peace of his mind; who shuts his eyes against the outer world, which abounds only in sights of sorrow, and restlessness of the exuberant mob.

34. The self-possessed rest in perfect peace of their minds, who debase themselves as the meanest of the mean in their outer behavior; but consider themselves as the greatest of the great in the greatness of their souls. They have their rest in the lap of the vast void of their selves.

35. The knower of truth sleeps happily in the Universal Soul, with its body resting in its vast voidness; which contains an infinity of worlds in every atom of it.

36. The knower of truth rests perfectly blessed in Supreme Spirit, which is full of indescribable light, and in which he sees the repeated creation and dissolution of the world, without being destroyed himself.

37. Blessed is the godly man, that seeing the world as a dream in his sleep, rests in the spirit of his God, where he sees everything as clear as day light, and as bright as open sky.

38. How blessed is the knower of truth with his musings, who contemplates on the essences of all substances, and absorbs the entity of the whole nature in himself; and whose comprehensive mind grasps the cosmos in itself, as the emptiness of the sky, comprehends the whole universe within its ample womb.

39. How happily does the self-communing sage, sleep in his abstract contemplation of the clear and bright heavens in himself; and who views the whole universe in the light of the clear firmament, resounding with the sound of his own breathings or snoring.

40. How happily does the self-communing sage, rest in the depth of his inmost thoughts; who finds himself as empty and void, as the infinite vacuum itself, and views the universe hovering as a dream, in a corner of that voidness.

41. How cheerfully does the self-musing sage, lie down in his humble bedstead, which he finds as a matting made of straws, swept before him by the tide of time, and the current of contending circumstances.

42. The sage, who by his diligent self-reflection, has come to know the true nature of himself; lives in his lifetime as in the state of dreaming, and deems as an aerial figure his dream existing in empty air.

43. The sage who by his diligent self-reflection, has come to the knowledge of his own emptiness; comes to the same knowledge of all nature at large, till at last he comes to reduce and assimilate himself to voidness.

44. The waking man falls to sleep, and the sleeping person rises to wake again, and in this manner they pass their time in endless turns. But the sound sleeper alone is ever wakeful to his true friend of self-liberation.

45. He who having passed his days in this life, in company with his best friend of self-liberation in his lifetime; comes to enjoy the sweet companionship of that friend self-liberation, in his future life for a long period of time. He is truly entitled to his perpetual rest and everlasting bliss, in the state of the Divinity itself forever.

CHAPTER CLXX. ON THE CONDUCT OF THE WISE MAN.

1. Rāma said:--Tell me sage, who is that friend with whom he lives? What is the nature of this enjoyment, whether it is subjective or objective, that is whether it is derived from within oneself, or from external objects?

2. Vasishtha replied:--Our own conduct alone is our only true friend, whether it is innate in our nature, or derived by our outside training and education from others.

3. Our inborn good conduct is as infallibly and friendly to us, as the natural beneficence of our parents. Our extraneous good behaviour, is as governing upon us, as the control and restraints by a faithful wife in the intricate maze of life.

4. A fearless course of life, and a well earned livelihood, and a well regulated mode of living; together with a dispassionate temper and coolness of mind, are filled with unrestricted and ambrosial sweets.

5. An unblemished life acquired from early youth, is able to save a person from all dangers and difficulties in the world, and render him confidential for every trust, and a repository of all wealth and treasures.

6. It is able to preserve men from all evils, as a father prevents his children from daubing their bodies with dust and dirt; and hinders them from all acts of wickedness.

7. Such a life gives a man the passion of fire, and the sweetness of flowers. It adds a clearness to his mind and countenance, as the sunlight brightens the face of the day.
8. It supports a man as the father feeds and fondles his child, and protects him from every accident, as the father is ever ready to shield his children from all harm.
9. As fire purifies the body of gold from alloy, and separates the impurity that is to be rejected; so does it show the good qualities, from whatever is to be shunned and avoided.
10. It gladdens the hearts of men with polite speech, which is governed against awkwardness. It is a repository of all laudable pursuits, as a treasury is full of coins and precious gems.
11. As the sun never shows darkness to view, so the good man never exposes his dark side to sight. As the loving wife shows only her affection to her beloved, so does he show his tenderness only to people.
12. He speaks and behaves kindly with all men, and does them good only. His words are always sweet and cooling, and without interested or selfish view.
13. He is the well-wisher of men, and is therefore revered by them all. He speaks smilingly to all without any craving of his own, and displays the form of goodness only to all beings.
14. Should he happen to meet an enemy in a contest, who is ready to strike the first blow on him; he tries to evade it by eluding his opponent by some trick or skill.
15. He is the patron of gentle and polite men, and protector of women and his family. He is as the nectarious medicine to the souls, of all those that are ailing under sickness and sick-heartedness.
16. He is particularly a patron of learning, and patronizer of the learned. He is a servant of respected men, and a favorer of the eloquent and argumentative. He is a companion and trusted friend to his equals in birth and breeding.
17. He gains the favor of princes, noblemen, and the liberal towards him. He obtains their favor in conducting all sacrifices, acts of charities, austerities of devotion and pilgrimages, by the contribution of his honest means.
18. He partakes of his good food and drink, in company with his friends and Brahmans; and joining with his wife and children, and all the dependants and inmates of his family. He never keeps company except with the good and great.
19. He abstains from all enjoyments, considering them as straws and causes of disease. He occupies himself in conversing upon good subjects, with his view to the enlightenment and betterment of mankind.
20. In this manner he passes his time, in company with his friends and family. He is content with his own state, and glad at what fortune has provided for him.
21. Ráma rejoined:--Tell me sage, in short, who are his wives and children and his friends also? What are their different forms, and what are the qualities and virtues they are respectively possessed of?
22. Vasishtha replied:--Sacred ablutions and charities, religious austerities and meditation are his many sons; that are all of great souls, and entirely devoted to him.
23. His wife is named moon-ray (Chandra-lekha), who is like a digit of the moon in her appearance, and whose very sight delights the eyes. She is his constant companion, always loving to him and content in herself.
24. She is the ravisher of his heart, and dispeller of the gloom of his mind, by reason of her loving kindness to him. She is the delight and delighter of his soul, and is ever a faithful helpmate unto him.
25. He has another consort by name of the same mind (Samata) with herself; who is dear to his heart, and keeps at the door to his house, and pleases him by her very appearance.
26. She fixes her mind always, at the mansions of virtue and patience; and runs before and guides the steps of her oppressed lord, to the abode of the blessed and blissful.
27. That strong man has another wife named friendship (Maitri), whom he bears along with same mind on his either shoulder; and who advises him how to quell the enemies of his king's states.
28. She is his clever counsellor in all honourable acts, and gave proof of the truth of her advices; by increasing his wealth and rendering him honourable before all.

29. Being thus employed in the discharge of his duties, in the circle of his friends, family and advisers, the wise man is always pleased in himself, and never complains nor grumbles at any person or anything whatever.

30. The wise man ever remains as he is, silent and calm in his mind. He remains always as unmoved as a picture in painting; though he may be moving about in the ordinary affairs of life.

31. He remains as dumb as a stone in fruitless discussions; and pretends himself as a deaf man in useless conversation.

32. He continues as a dead body, in acts which are against the social usage; but in conversations regarding polity and good manners, he is as eloquent as the wise Brihaspati, and as fluent as the snake Sesha with its hundred tongues.

33. When engaged in some righteous discourse, he exposes the fallacy of Sophistic reasoners. He clears all doubts in a moment, by the versatility of his conversation on various subjects all at once.

34. He is tolerant and magnanimous, bounteous and charitable; he is flexible and gentle. He is sweet in his speech and handsome in his look, and famed for his pious acts.

35. Such is the character of enlightened men of their own nature, and no practice nor education can ever make anyone as such; as the sun and moon and fire are bright by themselves, and there is none and nothing else, that can ever make them shine.

CHAPTER CLXXI. MEDITATION OF PURE VACUUM.

1. Vasishtha resumed and said:--It is the manifestation of our empty consciousness, that exhibits the phenomenal world unto us. Whereas there is in reality is no such thing as this world, or its appearance, or a vacuum in nature or a thing as consciousness in ourselves.

2. Whatever is apparent before us, is the manifestation of the Intellect, and vainly styled the world; just as the open air called the sky, is no other than the air itself.

3. As a man going from one place to another, sees a gap and blank between; and yet thinks of the place he has seen and left behind, so is the world a mere gap and thought of the mind.

4. Before creation there was nothing. How then could this something appear from that nothing? The latter having no material cause, is no material or visible thing.

5. Then there was not an atom in existence. How then and from where, could this revolving world, have its rise and form?

6. Therefore this formal and visible world, could not have sprung from it, as no child could ever be born of a barren woman. Hence there is nothing as the visible world and the conception thereof must be entirely false.

7. Whatever then appears as visibly present before us, is only the blank voidness of the Intellect. This is the transcendental state, in which the supreme unity appears unto us.

8. As it is in the depth of our sound sleep, there appears a fleeting dream before us; so it is with the Supreme Intellect, which never forsakes the serene and unalterable tranquility of its divine nature.

9. But exists of itself in itself, and in its calm and quiet state, ever before the appearance of creation. It manifests intellectual voidness, in the form of the visible world, as it appears unto us.

10. As the idle thoughts of the mind, presents themselves as airy castles in our sleep; so does the vacuum of the Supreme Intellect, exhibit the appearance of the creation in its own empty space.

11. As the empty air evolves itself, in the manner of whirlwinds in itself; so does the intellectual vacuum exhibit the phenomenal world, existing in its very self (noumenon).

12. Hence the three worlds that appear so visibly to our view, are quite unintelligible and unexposed to our sight in their very nature. It is the Supreme Deity itself, that appears in this manner of its existence in its own empty substance.

13. There is nothing as the formal earth, or anything whatever at anytime; or be it anything either formal or formless.

14. As the formless mountain appearing in dream, disappears in air upon waking; and as the visible world in waking becomes invisible in sleep, so does the triple world appear and disappear by turns, in the transparent and tranquil intellect only.

15. To the watchful and enlightened mind, the world appears as identical with God. But however intelligent we may be, we can never know that we are all along sleeping in our waking.

16. As the mind is unoccupied with any object, in the interim of one's journey from one place to another; so the minds of all living beings, are naturally unoccupied with any preconceived idea. This blankness is the true state of the intellect.

17. That unemployed state of mind, which one has in the interval of his journey from place to place, is what bears the name of transcendent void, wherein all existence is contained.

18. Now this void of the mind, and the voidness of the world, are similar to one another as regards the similarity of their contents. As neither of them contains anything besides the principles of the five elements, either in their ideal or gross forms of elemental bodies, called as the real and unreal ones.

19. The ideal or unreal ones, are the inward conceptions of the mind, and are called as mental idea objects. While the real or gross forms of them, are styled the visible form objects. Both of these are but different modes of the divine essence. All of them are like the whirling currents and waves, rising on the surface of the infinite ocean of the deity.

20. Hence there is no such thing as the objectivity of the world, except that it be of the nature of that vacancy of the mind, as a traveller has in the interim of his journey from one place to another.

21. As the rising and setting of the passions and affections in the mind, are mere modes of it; so the being and not being of anything, and the presence and absence of the world, are mere modes of the Divine Mind.

22. The chasm that there is between one thought and another, is truly characteristic of the voidness of the Divine Mind. The visible world is but a wave in the ocean of eternity, or as the mirage in a sandy desert.

23. The Divine Spirit never changes from its state of calm rest, and vacant mindedness, as that of a traveller in the interval of his journey from one place to another. Such is the state of this world which is ever calm and quiet.

24. From the beginning or since the time of the first creation of the world, nothing was made, that seems to be made. It is only a magic show that appears so perceptible to sight.

25. Alas! all this is nothing, that is so shining to the sight. Yet it is something true, when viewed in the light of Brahman himself; and then it affords us fresh joy.

26. Ah! where shall I go, and what can I get from this ungodly world, which is ever prone to unrighteousness? It is an unsubstantial sight, and passes for substantial. Yet nobody understands that it is Brahman the very God, that exhibits himself in this mode and manner.

27. It is no production nor reflection, neither the original pattern nor its copy. What then are these phenomena, and how and from where? All these that appear to view, are of the voidness of Brahman, who exhibits himself in this manner in all shapes.

28. As a gem shines itself of its own luster, and not derived from without; so does the empty Intellect shine of its own splendor, shown forth in the creation, which is the same with itself.

29. It is in that calm and quiet voidness, that this sun shines with all his glory. Or rather a spot of that vacuum shines in the shape of the sun, which is but a limited part of it, and nothing beside.

30. Though situated therein, yet neither does the sun nor the moon shine of itself. It is that god that illumines those luminaries, neither of whom can illumine that transcendent being the Supreme Lord unto us.

31. It is his luster, that enlightens this visible mundane sphere. It is he alone that is the enlightener of the sun, moon, and stars and fire as also of all other shining bodies, that shine with their borrowed light from him.

32. Whether He is formless or shaped, bodiless or embodied, is the verbal discussion of the ignorant only at all times. Whereas it is well known to the learned, that any supposed form of Him, is as unreal as the potentiality of a sky flower growing in empty air.

33. As a ray of sunbeams, a particle of sand or sunstone, shine brightly in sunshine; but the sun and moon also do not shine even as conspicuously as those particles, before the great glory of their maker.

34. The shining sun, moon, and stars being but offshoots, of the flaming gem of the empty Intellect of the deity. Say how can they be otherwise than flashes of the same gem, from which they are emitted?
35. The divine state or pure consciousness being divested of intellectuality, and being devoid of its voidness also, becomes deprived of its essentiality, as also destitute of all quality. Being thus drained of all its properties and attributes, it becomes full of the totally of all existences.
36. The earth and all elemental bodies reside in it, in a manner as they are absent therein. All living beings living by it, do not abide in the same.
37. All things combine therein in unity, and in their atomic forms, without forsaking their grossness without. While the Divine never forsakes its uniformity, without any mixture of duality in its pure entity of unity.
38. Anything here is nothing, nor is anything a nothing altogether. Therefore it is too difficult to say, what thing it is and what not.
39. There is one thing which is infinite, and without any intersection, and is ever extended everywhere. This is the essence of the empty intellect, containing the germ and foundation of the universe in itself.
40. As the mind is vacant and still, in the interim of its passing from one thought to another; such is the nature and form of the world, although it appears so diversified to view.
41. Though it appears to be having great diversity, yet it is the uniform intellect only, which extends consistently over all voidness; and sees as in its dream, the forms of the five elemental bodies hovering about it.
42. As the intellect passes from its rest of sleep, to the sights in its dream; so it passes from the state of the void of universal desolation to the commotion state of creation.
43. As sleep and dream recur to every soul, so the extinction and renovation of the world, occur to all alike. So also is waking akin to the Turiya, or enlightened state of the soul. Hence the world is no other than a phenomenon in the intellectual vacuum.
44. Thus the whole universe is no more, than a state of waking, sleeping, dreaming, and Turiya scenes. Such is the understanding of the learned on this subject. We know nothing in what idea, it is viewed by the ignorant.
45. The Lord is inscrutable amidst the living brute and all inert creation. Nor can we come to any conclusion, in respect to the nature of that being, who is beyond the knowledge of our mind and understanding.
46. This much is knowable of Him, that he is of the pure Intellect, and that all things are full of Him. Yet they are not of the form of that reality, which manifests itself in the form of the universe.
47. The words permeation and diffusion, of the Divine Spirit in creation; are used by the learned only, for explanation of the omnipresence of the deity. Or else there is no trace of the import of the word permeation of the Divine Essence in all nature.
48. It is since the first creation of the world, that this great essence of the empty Intellect, is situated of itself, in the souls of great souled men.
49. The all pervading Intellect is ever situated, in the minds of the sages, whose souls are full with the presence of the one Supreme Spirit. It is that Intellect, which conceived in itself the idea, which passes under the name of the world.
50. The knowledge of the bliss of the world, like that of a dream upon waking, is attained with delight. But the want of this knowledge, as of some bad dream at the time of sleeping, makes us uneasy all the while.
51. The silent saint that knows the truth, is always in the same state of tranquility, whether he be walking or sitting anywhere, or remain in the states of waking and sleeping.
52. The wise man that remains indifferent to everything, and sits content even in his distress; and cares not whether he lives or dies, has nothing whatever either to gain or lose.
53. The wise man, who is outwardly employed in worldly affairs, without taking anything to heart, and neither parts with nor craves anything; remains inactive in his active life.
54. Utter indifference is characteristic of the wise man, just as heat and cold, are natural to fire and snow. This habit of the mind, is not acquired by practice or education.

55. He who is not by his nature, of this control of his mind, is ever ignorant of truth. Ignorance of this truth, is the sign of a character, that is inclined to base desires.

56. The truly wise man, remains perfect and strong in his own good nature. He is quite satisfied with the sweet ambrosial drink, of his transcendent tranquility. He is calm in his mind, and without his changing desires of this thing or that.

CHAPTER CLXXII. ESTABLISHMENT OF IDENTITY OF DEITY AND WORLD.

1. Vasishtha continued:--The world is devoid of any material element, as the earth and others. I believe the first creator to be the Mind only, which is the fruitful tree of desires.

2. The word mind derived from the act of minding, came to be used afterwards as a name for the thinking power, as it was from the whirling of waters, that it got the name of a whirlpool.

3. It is by its connection with the Intellect, that it has its understanding and the other faculties. Or else it would be as blank as the void of the air, which could have no dust were it not for the earth underlying it.

4. The mind is neither the body nor heart, nor the senses nor desires nor even has it any of these. Though these are commonly attributed to it, yet in its true sense, it is devoid of all properties.

5. How can reminiscence be the cause of reproduction of the world? The former creator or Brahma, being liberated or extinct with the extinction of that world, could not have retained his reminiscence of it. Nor could the new creator of the new world, possibly have any remembrance of what he knew not at all.

6. The holy and liberated souls, have neither their bodies nor reminiscences anymore. Nor do the passing currents of other rivers, return or whirl back, like the whirlpools of some.

7. Or if he has anybody at all, owing to the reminiscence of his former state; it must be an unearthly and immaterial body, quite still and rarefied as in imaginary forms.

8. As our imagination presents to us, an imaginary mountain to the mind's eye; such is the air-drawn body of the all encompassing Viráj; presented unto us without any earthly form.

9. There is therefore no such thing as reminiscence, at anytime whatsoever. It is merely built on popular belief, and not upon the reason of wise men.

10. Râma rejoined:-- O inspired sage, how do you say that remembers everything that there was no previous remembrance in the first creator Prajapati; who must have remembered the creation of a first Kalpa or learnt it by his inspiration also?

11. Vasishtha replied:--The preexistence of reminiscence is possible in the outward or visible world, which admits of cause and effect. But can it be where there is no such world, but a mere vacuum only?

12. There is nothing visible here, from the highest heaven to the lowest pit. If it were so a nothing only, then what is its reminiscence and to what use is it?

13. The remembrance of the prior world in its absence, is called its reminiscence. But when there never was nor is any visible world at all, how can you think of its reminiscence; even in fancy?

14. The entire absence of the phenomena at all times, makes it identical with the invisible Brahman himself. This being the truth of it, say how can you fancy the reminiscence of anything?

15. Therefore the prime creator, could have no remembrance of a prior existence. Nor could he have any bodily form, being of a spiritual form of pure intelligence only.

16. We should remember the past from our present state, that we are mortal beings undergoing repeated transmigrations, and not bring other persons and things to our remembrance, as others think it to mean.

17. Reminiscence means the retention of past things, in our remembrance or inward memory. But what can we remember, when there nothing was nor is, nor shall ever be anything?

18. All this stupendous fabric, is the Supreme Brahman itself; who remains as immovable as a mountain, and without its beginning, middle or end. What then is the reminiscence or presence of it?

19. The Lord being the Universal Soul, is the soul or essence of all things; and shines like the luster of the empty Intellect. Outwardly he is quite calm, as I may say he is resting in our remembrance.

20. So the remembrance of the Lord, is as he is seen in the light of nature. Hence the habitual meditation of the Lord, corresponds with the contemplation of external nature.
21. Whatever is known to us is nature, and the same is the object of our meditation. Hence the appearance of anything in the mind is called to be its remembrance.
22. And as anything which is absent or nonexistent, appears visible before our sight, like the false appearance of water in the mirage; such is the case with our misleading memory also.
23. Again any prejudice which is rooted in the minds of men, and appears as right by long habit of thinking it as such; this also passes for memory also.
24. Any sudden accident or passing event, that strikes the mind for a moment; passes also under the name of memory; though it may or may not happen anymore.
25. Any idea that rises of itself in the mind, becomes so impressed in it, by its being fostered for any length of time; that any other thing bearing resemblance thereto, passes for an object of our memory.
26. Anything whether obtained or not by any means, passes also for an object of memory; as the ventilation of wind by means of a fan.
27. Again whatever occurs in the mind, by parts of the whole subject, is also called its memory; just as any part of the body is called the body also.
28. There are also many mental fabrications, rising of themselves before the mind, like magic shows appearing before our sight. If the remembrance of these be called memory, then say what truth or reliance is there in it?
29. Consider then how very imperfect and false, this faculty of memory is to man. As there is no visible creation at all, its memory therefore is altogether meaningless.
30. Hence then the world is being but a display, of the density or volume of the Divine Intellect. It is reflected at present as a visible object in the minds of the ignorant, who have given them the name of memory, which in reality is nothing at all.
31. I cannot tell you about the means of liberation, nor do I know wherein it consists. Yet however to clear the doubt of the questioner, I will relate something about it at present.
32. Until there is an end of the sight of the visibles, and an oblivion of the remembrance of past events; and a cessation of ignorance and delusion, liberation is hard to be attained.
33. The ignorant have a belief, in whatever is quite unknown to us. Since they can never conceive whatever is imperceptible to their senses.
34. The enlightened are unacquainted with the gross errors, which lurk in the darkness of ignorant minds; as the ever luminous sun knows nothing of what passes in the gloom of night.
35. Whatever likeness of anything, ever appears to be impressed in the mirror of the mind; the same being habitual to thought, as anything studied or stored in the mind, receives the name of reminiscence from its impression in the memory.
36. But these glaring impressions in the imagination, being rubbed out of the mind like the colors of a painting, there remains no more any color tinge of the mistaken world therein, as in the clear minds of the learned.
37. The mirage shows the appearance of water in it, which is a mere delusion and never true. So is the dream that shows this creation to view, which is no more in reality than a false vision.
38. It is the empty Intellect, which contains the creation in it; and shows its representation in ourselves. Thus the world appears in the void of the Intellect only, and not anything as fallen or detached from it.
39. The Supreme Soul shows this form in itself, and makes its unreality appear as a reality unto us. Though this form was manifested at the beginning, yet it is no more than the display of an unreality.
40. Then say, whence and where is this world, with all its pleasant as well as unpleasant things? It is never anything of a plastic form, nor an appearance proceeding from reminiscence.
41. The world having no cause in the beginning, appears as the very form of the Supreme. It is to our sorrow only, that we view its visible form, or search in our.

42. Both of these views are wrong, and tend to our bondage in the world. But the view of its voidness in the voidness of the Intellect, is the only means to our release and liberation from it.

43. The view of the apparent world in its empty form, and as situated in the voidness of the Intellect, and its identity with the true form or self same spirit of God, and as undetached in their essence from the divine essence, is the only means of our liberation herein.

44. The view of the situation of the visible bodies, as those of the sun, moon, and mountains etc., in the empty space of the Divine Intellect; like those of the invisible ones, as space, time, and other ideal objects therein, is the only means of our release from the bondage of this world.

45. The view of the very same spirit, situated or dwelling in the recess of the Intellect, and identical with its own notion of itself, and bearing resemblance to the nature of the dream, which proceeds from its essence, is the only means of our emancipation from our temporal bondage.

46. How can any earthly or other elemental body, have its place in the spirit of God, which is not of the form of the earth or any other element? It shines of itself and in itself, in and as the quiet void of the Intellect itself.

47. How and from where could the earth and other elements, proceed in the beginning as in the state of our dreaming; unless they were inherent in and contemporary with the divine essence, as the many objects of our dream rise from our own nature?

48. These creations of the spirit, are named afterwards as the earth etc., and considered as material objects. But say, how could the spiritual emanations assume such corporal and tangible forms either by pure memory or by creating forms?

49. The world is neither the production of our error, nor is it a representation of our delusion or as a magic show. Nor is it the permeation of the spirit as pervading all nature. But it is the very essence of the same deity itself.

50. It is the Divinity Brahman itself that shines in the form of this wonderful world. It is the very same unity, which appears to manifest, and yet so very obscure as mysterious unto us. What is visible is only pure light, and that of the serene clearness of open air, which glows and grows dim by turns, by the changes of the light and shade of creation and destruction.

CHAPTER CLXXIII. BRAHMA GITA OR A LECTURE ON SPIRITUALITY.

1. Ráma rejoined:--If the nature of the Divine Spirit is, as the idea which is universally entertained of it; that it is the common soul of all, and infinite in its permeation, why then is it supposed to be the soul of the living body only, and called the ego or a personal being?

2. How does the Intellect become inert, as a block of wood or stone in the state of our sleep? Why is it said to exist or become extinct in the state of its numbness?

3. Vasishtha replied:--It is by common usage and mode of speech, that the Universal Soul is said to reside as the ego or personal being in the body; as it is by common use of language only, to take the hands of the body as hands, and not to understand the feet as such.

4. As the leaf of a tree is considered only as a leaf or part of the tree, so the Universal Soul residing in the tree, passes under the designation of a tree only.

5. And as voidness in the sky, is styled the sky also; so the Universal Soul dwelling in matter, is designated as that matter likewise.

6. And as an aerial castle in a dream, appears as a tangible castle to the dreamer for the time; so the Universal Soul living in our sleep, dream, and waking, is thought to be sleeping, dreaming, or being awake at that time.

7. As stones, trees, or cliffs are seen to rise on mountains, and waves on the surface of waters; so the huge mountain also rises as a stone or tree, from the bosom of the all pervading spirit.

8. As the living body gives growth, to dull and dead nails and hairs, so the living soul of the universe, grows the insensible stones and trees upon it.

9. As the conscious soul becomes unconscious, as a stone or block of wood in its sleep; so the Universal Soul becomes inert, before creation and after its dissolution. Again as the sleeping soul, sees the series of dreams rising out of it, so the tranquil spirit of God, beholds the luster of creation issuing out of it.

10. As the sensible and insensible soul of man, produces both sensible offspring and insensible excrements from its body; so the Universal Soul, produces both living beings and inert bodies from itself.

11. The sensible as well as the insensible, are both embodied in the person of the Universal Soul; which is possessed of both the movables and immovables in itself, although it is formless in its substance.

12. All these contraries in nature, disappear before the sight of the truly learned; as the false sights in dream, disappear from view of the awakened man, who knows the falsity of dreams.

13. All this is the voidness of the Intellect, where there is no sight, view nor its viewer; as a dreamer being awakened from his dreaming, neither sees his dream nor his dreaming sights anymore.

14. Millions and millions of creations, are appearing in and disappearing from the vacuum of the Intellect, in the manner of recurring waves, and the revolving whirlpools in the sea.

15. As the waters of the ocean, show various shining forms in the rising waves; so the Intellect raises many creations, bearing different names in its own intellectuality.

16. The world as it is, appears as the very Brahman to the truly learned. While to the ignorant mass of men, it appears as many and changing, for want of the precise knowledge of it.

17. The wave that knows its nature, of calm and cool water only, thinks no more of its being a fluctuating wave. So the man knowing himself as Brahman, thinks no more of his mortal state.

18. The conception of the vibration of the Divine Spirit, from the fluctuating appearance of creation, is a mistaking of the calmness of the Divine nature. The fluctuation belongs to the powers residing in the Divinity.

19. The empty Intellect never forsakes its tranquility; and the variety of knowledge that rises in it, like the varying series of dreams, is attributable to the mind, which they call Brahma or the great progenitor of all.

20. Thus the prime lord of creatures, was the formless and undecaying mind. It was of intellectual form like an imaginary being, and supposed as the cause of all.

21. Who says "You are nothing," that saying is like the word gold, which has no form of itself, but whose purity is gold.

22. The uncreated Brahman, being of an intellectual and empty form, and an imaginary body endued with volition, appeared as the Prime Ego or a personal being, and containing the world in his person.

23. It is the empty void of the Intellect, which displays these wonders that are known to constitute the continued action of the alternate creation, preservation, and destruction of the world.

24. The clear and uncreated light, to which the intellect evolves itself of its own accord; and which bears resemblance to the evolution of airy dreams from the mind; is termed the first father of all.

25. As a wave assumes one form or other, and rolls on endlessly over the vast expanse of the sea; so runs the heavenly mind, in the forms of the revolving creations and their dissolutions.

26. The light of the intellectual vacuum, which passes under the name of Viráj; is of the same mind as Brahman, and stretches out the creation, like a castle or city of imagination.

27. Viráj is the combined form of the triple states of waking, dreaming, and sleep. The first two are analogous to the creation and preservation of the universe, and the last is similar to the utter darkness of dissolution.

28. From the chaotic state of his dissolution, there sprang light and darkness, like dark and white hairs growing on his head; and the rotations of time resembling the joints of his body.

29. His mouth represented the fire, his head the upper sky, and the air below his navel; his foot-stool was the earth, his eyes were the sun and moon, and the east and west were his two ears. In this manner did the Lord Viráj manifest himself, in the imagination of his mind.

30. Thus did the expanded empty form of Viráj, represent the whole visible world in his ideal person; which was a figure of his own imagination, as any of the unsubstantial forms of our dream or fancy.

31. Whatever is thought of in the voidness of the Intellect, the same comes to be vividly exhibited therein. Such is truly the form of this world, which we conceive in our self.

32. Viráj is truly an intangible being in himself, and appears to be as wide extended as the vast extent of the universe. He is in his own nature, like a city or mountain, that we see in our dreams.

33. Whatever one thinks himself to be, he conceives in him to have become the same, without his actually being as such. So an actor is seen to play his part in dream, from the concept of his acting on the stage.

34. Whatever be the doctrines of the Vedanta, Buddhism, Sankhya, and Saugata systems of the philosophy; and whatsoever may be the doctrine of Tryaksha, Pashupati, and other teachers of Agama scriptures; they all agree in acknowledging Brahman, as the giver of the boons that they respectively desire. All of them obtain the particular object of bliss from the same. Such is the glory of the great God, whose soul fills all bodies, and whose bounty supports them all.

CHAPTER CLXXIV. THE SAME OR A LECTURE ON NIRVÁNA.

1. Vasishtha continued:--The Intellect alone shined in the beginning, with its thought of creation, appearing as the vision of a dream before it. This was the representation of the three worlds, and a reflection of the light of Brahman himself.

2. These creations were as the endless waves in the ocean of the Divine Mind, and rising from the flexibility of his omniscience. Hence there is no difference between the creation and its absence. Nor is there any sorrow in the one or bliss in the other.

3. As the dream and sound sleep of the soul, do both of them belong to its sleeping state; when the mind remains as vacant as empty air; so the visible and invisible creation are both of them alike in the voidness of the Intellect.

4. This world appearing like a city seen in our dream, in our waking state; is not worthy of reliance of the wise, who are well acquainted with its nature of an imaginary appearance.

5. And as we find the falsity of the imaginary city in the dream, upon our waking, so we come to find our mistake of the reality of the world at last.

6. As upon waking, we come to find the falsity of all our efforts and desires; in the imaginary city of our dream. So do we find at last, all our aims and attempts in our waking state in this world, to be equally false and fleeting.

7. If anyone assigns any other cause, then why does that one not admit what he said is mere fancy?

8. When guessing knowledge is no better than a dream of the world. So visual authority is much stronger than a non-visual one.

9. It is better to judge the soul and other attributes by near example, than by the far off. Otherwise it is like a fall from the top of a hill in a dream.

10. Perfect insensibility is entire inertness, and a changeless state of body and mind. While the nature of the world, and the state of things herein, are constantly restless and changeful. Therefore it is incapable to conduct to samádhi in either of these two states.

11. Meditation in worldly life, must be too sensitive and variable; while its intensity or trance stupifies a man to a stone. But true liberation consists neither in the changeableness of mind, nor in its stonelike insensibility.

12. I think nothing is obtainable from the stone like apathetic trance, as there is nothing to be had from the drowsy stupor for anybody.

13. It is therefore by means of consummate knowledge only, that reasoning men can dispel their ignorance. There is no chance of his being born again, who has secured his liberation in his lifetime.

14. Inflexible abstraction is said to have no bounds, and it consists in sitting steadfast in profound meditation, without distraction or diversion. Such a posture is said to be all illuminating, or eternal sunshine to the yogi.

15. It is called the endless absorption of the soul, and is the fourth or last state of contemplativeness. It is also styled as nirvána, or losing one's self in his reveries. This is what they designate liberation from all bonds and cares of the world.

16. It is the density or depth of wisdom, and the intensity of mental examination; and there being an entire absence of the retrospect of the phenomena in it. It is known as the state of perfect transcendentalism or glory.

17. It is not the stonelike inertness of some philosophers, nor the trance or sound sleep of others. It is neither the want of choice of the Pátanjala's, nor is it the nonexistence or utter annihilation of the Buddhist.

18. It is the knowledge of Brahman as the prime source of all, and nothingness of the visible creation. It is knowing God as all and yet nothing that exists. Therefore it is to know him as he is in his all pervading spirit.

19. It is the consummate knowledge of all, that gives us our positive rest of nirvána. In knowing that the world as it is, equal to its nonexistence.

20. That all this variety is no variety at all, nor all these any entity in reality. All apparent realities are mere unrealities. It is the end of all our conceptions and inductions, that is the only reality.

21. The entire nothingness of the visible world, is the state of its nirvána. The settled knowledge of this in anyone, constitutes his supreme bliss.

22. This state is attainable by one's pure understanding, and his habit of constant meditation; joined with a knowledge of the scriptures, and scrutiny into the right sense of significant words and their significates.

23. This work is the best guide to liberation, by means of its constant study. Or else it is attainable by no other means, except by enlightenment of the understanding.

24. Neither by pilgrimage nor charity, nor sacred ablutions or learning; nor meditation or yoga contemplation, nor religious austerities nor sacrifice of any kind; is liberation ever attainable.

25. The world is only a delusion, causing the unreal to appear as real. It is the empty vacuum only which presents the appearance of the world, which is as a dream in the vacancy of the Intellect.

26. No religious austerity nor pilgrimage, is ever able to remove our error of the world. They can at the best procure for us the reward of heaven, but never secure unto us our liberation or final beatitude.

27. Our error is eradicated only, by the light of the scriptures and of our good understanding. But above all, it is spiritual knowledge alone, which is the best means to our liberation and final salvation.

28. But it is the vivid light of the scriptures, which is sure to destroy our error of the world; as the sunshine serves to dispel the gloom of night.

29. The light, clearness and shade, of creation, preservation, and destruction respectively, appear by turns in the clear empty mirror of the Intellect; as the ventilation of breeze in air, and fluctuation of waves in water.

30. As the first principle of the future form, is contained in the heart or embryo of everything; and as the air contains wind in its constant motion within itself; such is the existence of the world, inherent in the Divine Intellect. Hence it has its evolution and dissolution therein, like the rise and fall of wind in empty air.

CHAPTER CLXXV. PARAMARTHA GITA OR ON TRANSCENDENTALISM.

1. Vasishtha continued:--The voidness of the Intellect which presented the shadow of a dream at first, could not possibly assume the form of a causal and sensible body, in order to be visible and form the visible world. For how is it possible for the intellectual vacuum, to have a bodily form at all?

2. In the beginning of creation, O Ráma, there was nothing except a shadow dream in the Intellect. Neither was there this creation nor the next world in visible existence.

3. The world appeared only in the form, of an unsubstantial idea of it. The empty intellect remained as quiet with its ideal world, as the mind rests quietly with the nightmare in its dream.

4. Such is the essence of the Intellect, which is translucent and without its beginning and end. Though it is a clear void in itself, yet it bears the ideal model of the world in its mirror.
5. So long as this is unknown, the world appears as a gross substance. But being known as contained in the Divine Spirit, it becomes a spiritual substance also. Since how is it possible for any gross matter, to attach itself to the transcendent vacuum, of which there is no beginning and end?
6. This pure and abstract knowledge of the world, is as that of a city in dreaming. Such being the state of the world before its creation, how can any earthly or other matter, be ever joined with the same?
7. The light of the Divine Soul, shining amidst the voidness of the Intellect, is termed cosmos or the universe; consisting as it is supposed, of matter, mind, and faculties.
8. It is want of understanding only, which makes us suppose a thing, which is turning round like a whirlpool, and having the force of the wind in it as the stable earth, although it has no basis or stability of it.
9. Afterwards the same Divine Spirit (jíva), wishing to display its own glory, thought in its personality of Brahmá of the ideal forms of the earth and other things.
10. Then the great mind of Brahmá shone with a purer light of itself. This is called his creation which is of an aerial form and no other.
11. That pure light, was nothing substantial of itself; but the brightness of the Intellect only, shining with the radiance of the Divine Spirit.
12. This light is the body of the spirit, which shone as intellectual light in the void of the Intellect. It presented the appearance of the world in it, in the manner of dreams floating before the empty mind.
13. There being no other inference to be derived, nor any other cause to be possibly assigned, or of its being produced of itself. It is certain that the Divine Spirit, sees itself in the form of creation, within the vacuum of its Intellect in the beginning.
14. This body of the world, having no property of a tangible body, is never fragile in its nature. But it is as void as the emptiness of the Intellect, and as insubstantial as the empty air.
15. Its form is that of the Supreme Being, which is without any form whatever; and identical with the Divine form. It comprehends all bodies in itself, and extends undivided as all in all in its own self.
16. This will be better understood in the example of a dream, which rises of itself and shows itself in various forms. But as all these varieties are nothing but empty visions, so the diverse scenes and sights of the world, are no more than shows of the Divine Spirit.
17. The Divine Soul of Brahma, assumed to itself the state of the living spirit; and without forsaking its transparent form, became of the form of mind.
18. This power extends the universe in its ethereal form in air; which appears to be changed from its unchangeable state of transparency, to that of a gross nature.
19. The mind is Brahmán himself, who gives an external and visible form to the world, that was seated invisible in his heart. It is continually employed in the process of repeated creation and destruction of all.
20. The immaterial mind of Brahma, evolved the world from its living matter, which was originally seated in his heart. Thence it appeared in a different form as a counterpart of the original, or as the formless representation of something in a dream.
21. The god Brahmá though in himself dwelling with his formless mind, in his embodied form of the triple world, is being diffused in endless forms of sensible and insensible beings therein.
22. But there was neither the earth, nor any material form, nor even anything of a visible appearance therein. It was only his mind which exhibited itself, in the form of the formless and empty world.
23. Then the lord Brahmá thought that, this mental form of his, was nothing in substance, as it did not appear to sight. It was the Intellect only, which shone in this manner within itself, and had no solidity or substantiality in it.

24. This mental conception or abstract contemplation of the world, is inexpressible by words, and makes the meditator remain in mute astonishment; and causes him to continue as dumb in this ordinary conduct in life.
25. The Intellect being infinite and unlimited, the mind is lost in infinity in its reflection. Hence Brahmá having long remained in his silence, became awakened to his knowledge at last.
26. After the insensible mind of Brahmá, had come to its sense, it revolved in itself with its thoughts; as the liquid waters of the sea, turns in whirlpools by agitation.
27. So the insensible air is put to ventilation by its internal motion, and so all living souls which are identical with the calm and quiet Supreme Soul, slide away like the gliding waters, from their main source.
28. And as the winds and waves, which are identical with the calm air and still water, blow and flow in all directions of themselves, so the minds of living beings which are same with the Supreme Intellect, run in several ways of their own accord.
29. Hence the empty intellect of all living beings, is the same with the Divine Intellect. This, O most intelligent Ráma, is otherwise known as the Supreme Soul also.
30. The Divine Soul appears unto us, to have its twinklings (openings and closings of its eyes) like the vacillation of air. Its closing causes the close or end of the world, as its flashing exposes the creation to view.
31. Its opening of eyes causes the visibility of creation, and its closing of eyes makes it invisible or extinct to view. While the want of both these acts is equivalent to the formless void of the world.
32. But the view of the opening and shutting of its sight, or the visibility and disappearance of the world in one unvaried light; makes the equality of existence and nonexistence in the mind, and indicates the perfection of the soul.
33. Seeing and not seeing, and their results of creation and extinction, make no difference in the Divine Intellect which is always the same.
34. Know therefore this world, to be as calm and quiet as the Divine Soul. It is of the nature of the uncreated vacuum, which is ever the same and has no decay.
35. The sensuous and conscious intellect, exhibits itself as the insensible and unconscious vacuum. The very intellect shows itself in the form of the world, which is in a manner its body and residence.
36. The Intellect is neither born or made, nor does it ever grow or decay. It is never visible nor perceptible, nor have we any idea of it. It displays its wonders in itself, without any extraneous substance in it.
37. All that is called the phenomenal, is the brightness of the blazing gem of the great Intellect, and proceeding from the quarry of its vacuum; as the sunshine which illumines the world, issues from the globe of that luminary.
38. It is Brahman himself that shines forth as the creation, just as our sleep exhibits the imaginary world in its dream. So is all this creation as quiet as sleep, and yet full with the commotion of the slumbering world.
39. Whatever is known in any manner in the mind, either as existent or nonexistent in the world. The same is the reflection of the Intellect, whether it be an entity or nonentity.
40. Should the impossibility of existence, lead us to the supposition of some cause as of the primary atoms and the like; then what cause can there be assigned to the appearance of sights in our dream?
41. If the origin of the world is not ascribed to Brahman, as the origination of dreams to the Intellect; then neither is there any truth in the existence of the one, or in the appearance of other, which is never true.
42. The minds of men are inclined towards the particular objects of their fancy. Hence those that believe and delight in God, take him as the origin of all things that appear unto them.
43. Whatever is in the minds of men, and to whatever their hearts are constantly devoted; they know the same as the only objects of their lives, and the very essence of their souls.
44. He who delights in Brahman, becomes of the same mind in a moment. So anyone who is gratified in anything, is united with the same in his mind.

45. The man who has obtained his rest in God, has found the highest bliss in his mind; though he shows himself as otherwise in his outward conduct and social dealings.
46. There is no reason for the supposition of unity or duality herein, when the whole existence is as I have taught. It is in vain to look at anything else.
47. There is nothing as visible or invisible, or anything as formless or having a form herein. There is nothing as subject or object, nor anything of reality or unreality here, when the whole is the very Brahman himself.
48. This world is without a beginning and end, and is known to the world as soul. But in fact, one Brahman rules over all without any fixed rule, like a path without a name.
49. That which is conceived as the serene Brahman, is considered as the bright Brahmá or the creator god also. Just as what is known as the calm and clear firmament, the very same is said to be the empty void likewise.
50. As the nebulae which seem to dim the face of the sky, are something in appearance and nothing in substance; just so do our mental faculties appear to flutter in and obscure the clear atmosphere of the Intellect, and seem to be as dualities or otherwise than the serene intellectual principle.
51. But the mental, bodily, and all other perceptive and active powers of living beings, are the common properties of the intellectual soul; just as the very many gaps and hollows in various bodies, are in common with the voidness of the one universal vacuum only.
52. As the quiet soul passing from its sleeping to the dreaming state, retains its identity and unchangingness; so the Divine Soul passing into creation after its quiescence, remains the very unchanged unity as ever.
53. Thus the Supreme Spirit reflects the shadow of its great Intellect, in the forms of creation and dream. Hence neither is this creation nor the vision in dreaming, anything in its substance than a mere shadow of the picture in the Divine Mind.
54. It is the bright picture of the Divine Mind, that exhibits its form in the voidness of the Great Intellect; and so the ideal appearance as the visible creation, like the fairy land in dream.
55. From the impossibility of the appearance of the world, by any means as it is conjectured by different schools, and from its want of a prior cause; it must be that the intellect saw itself thus exhibited in its own voidness.
56. In the beginning of creation, the formless void of the Intellect, showed itself in this visible and intangible form; and represented itself as a picture of its mind or dream or its imagination.
57. Like the dream it was a blank and without any attribute. It is changeable but not breakable. Although it was the substance of intellectual voidness, yet it was corrupted with the stain of our misapprehension of it, called ignorance.
58. Like the dream, it seems to possess some properties in its appearance; but is wholly devoid of any in its substance. It is never different from the spiritual nature of the Lord, though it appears otherwise to our misconception of it.
59. The phenomenal world is like a mountain seen in dream, and is inseparable from the soul wherein it resides. Therefore the visibles appearing in the voidness of the Intellect, are more empty than the vacuum of the firmament.
60. That which is the Supreme Soul; and devoid of all form; the very same and of the same nature is all this, that we call the visible world.
61. Whatever conception we have in our dream, the same is the display of our intellect. So the cities and castles that we see in the dreams, are no real existences; but appearances presented unto us by the intellect.
62. As the recognition of our acquaintance in dream, and the remembrance of the impressions in our memory; are altogether unsubstantial; so are the sight of the visibles and the perception of things perceptible quite unreal also.
63. Therefore leaving these unrealities of our recognitions, perceptions, and remembrances, which are so much relied upon by the ignorant; we should take them in the light, of the direct manifestations of the deity in those forms.
64. As the waves of the sea, continue to roll constantly on the surface of the waters; so innumerable worlds that are continually revolving, on the surface of the Supreme Soul, are of the same nature with itself.

65. All laws and their exceptions, as well as all varieties and complexities unite in harmony in the Divine Nature.
66. Therefore that Brahman is all in all, and there is none and nothing besides. He alone is the soul of all, as all these live in him.
67. The wandering mind thinks the world, to be wandering about with all its contents. But the steady minded take it to be quite calm and quiet. Hence it is impossible for the learned also, to settle their minds without the habitual calmness of their attention.
68. There is no other means, for suppressing the mind from the sight of the visibles; without the constant habit of attending to the lectures on this sacred scripture.
69. Though it is difficult to repress the mind, from its thoughts of this world, either in its states of living or death; yet it is possible to do so by eliminating its impressions at once, from the study of this spiritual scripture.
70. The knowledge of the nothingness of the visible body, and that of the mind also in want of the body; both in this world as well as in the next world, will always serve to preserve our peace and quiet.
71. The mind, body, and the visibles, are all three of them suppressed under the sense of their nothingness; as the mind, its force and the moving clouds, do all disappear in absence of their cause.
72. The cause of restlessness is ignorance only, which is altogether dispelled by the study of this scripture. Those whose minds are a little enlightened, have their composure from attending to the recital and preaching.
73. The unintelligent will be able to understand, the teachings of the former part from the latter. He that understands the words and purports of these lectures, will never return disappointed.
74. Then know this scripture as the best means, to the driving away of the error; and to the production of an universal indifference or sameness everywhere.
75. Therefore try your best, to weigh well the teachings of this scripture. Whether you study one or both parts of this work, you will doubtless be freed from your misery thereby.
76. Should this scripture prove distasteful, owing to its being the composition of a holy sage; in that case the student may consult the sacred scriptures, for the perfection of his spiritual knowledge.
77. Do not spend your time in false reasoning, nor offer your precious life to fames and ashes. But let your wise understanding commit the visibles to the invisible soul.
78. No one can buy a moment of his lifetime, at the cost of all the gems in the world. Yet how many are there, who foolishly misspend their time in their worldly dream.
79. Though we have a clear conception of the world, yet it is a false sight together with that of its beholder, the living soul. It is as false as the dream of one's own death in his sleep, and his hearing the wailing of his friend at his death.

CHAPTER CLXXVI. BRAHMA GÍTA. ACCOUNT OF BRAHMÁNDA.

1. Ráma rejoined:--There are innumerable worlds in the universe, many of which have gone before, many are in existence, and many as yet to be. How then is it sage, that you persuade me to the belief of their nonexistence?
2. Vasishtha replied:--you well know, Ráma, the relation which the world bears to a dream. In that they both mean a passing scene. This sense of it, can be denied by no one of this audience.
3. The words which are spoken by the wise, who know their application and sense; are neither understood nor received in the hearts of common people, though they are in common use.
4. When you will come to know the knowledge of the one, then you will discern the three times (past, present, and future) clearly and behold them as present before you.
5. As it is the intellect alone, that displays itself in the form of the world in our dream; so does the Divine Intellect also, exhibit the worlds in itself, in the beginning of creation. There is no other cause of their production.
6. Hence there are innumerable worlds, revolving like atoms in the infinite space of air. There is no one who can count their number, and discover their modes and natures.

7. It was of old that my honorable father, the lotus-born Brahma, all besmeared with the fragrant dust of that flower, had delivered a discourse on this subject, which I will now relate unto you.
8. It was of old that my father Brahma, told me about the number of worlds, and their respective situations in the heavens, whence they thus appear unto us. To this he said:
9. Brahma said:--O sage, all this is Brahman, that is manifested as the world. It is the infinite entity of the deity in its abstract essence. But viewed in the concrete, the world is a nonentity.
10. Attend to this narration of mine, which is as happy to the soul, as it is pleasant to the ear. It is called the narrative of the Mundane Egg, or of the mundane body or mass.
11. There is in the infinite vacuum, a empty substance known as the voidness of the Intellect, in the form of a minute atom only.
12. It saw as in a dream in itself, of its being as the living soul, resembling the vibration of the wind in empty air.
13. The Lord thus became the living being, with forsaking its empty form; and thought itself to become the ego, in its intangible form.
14. He had then his egoism, and egoistic sense in himself. This was the knowledge of himself as an unit, which is an act of delusion only.
15. Then he thought himself, as changed to the conditions of the understanding, mind, and ego, as in his dream; and was inclined of his own choice, to impose mutability upon his immutable nature.
16. He then saw in his mind as if in dream, the five senses attached to his body. These are as formless as the appearance of a mountain in dream, which the ignorant are apt to take as a solid body.
17. Then he saw in the atom of his intellect, that his mental body was comprised of the three worlds; in their abstract forms, apparent to view, but without their substance or solidity or any basis at all.
18. This stupendous form was composed of all beings, whether of the moving or unmoving kinds.
19. He saw all things comprised in himself, as they are seen in dream or reflected in a mirror. The triple world appeared in his person, as the picture of a city newly printed on a plate.
20. He saw the three worlds in his heart, as they are seen in a looking glass; together with all things contained therein, in their vivid colors of many kinds.
21. He observed minuter atoms existing within the minute atoms; and stupendous worlds also on high, clustering together in groups and rings.
22. These being seen in ignorance of their natures; appear as gross material bodies.; But viewed in the clear light of their essence, they prove to be the display of the Divine Mind only.
23. Thus the viewer who views the world, in the light of Brahman, finds this view of it, as a vision in this dream; and comes to know that there is no real viewer to view of it, nor any cause thereof nor any duality whatsoever.
24. All these that appear all around us, are quite motionless in their nature, and in the Divine Spirit alone as their main substratum. They are all situated in the Universal Soul from eternity to eternity.
25. Numberless worlds that are situated in the Divine Spirit, appear to be settled without the same; just as the waves of the sea, rise above its waters and scatter its salt spray in the air.

CHAPTER CLXXVII. BRAHMA-GITA. DESCRIPTION OF DIVINE NATURE.

1. Ráma rejoined:--If the world is without a cause, and proceeds of itself from the essence of Brahman, as our dreams, thoughts, and imaginations, proceed of themselves from the nature of our minds.
2. And if it be possible for anything to proceed from no cause, then tell me sage, why we can never have anything without its proper causes?
3. Vasishtha replied:--Ráma, I am not speaking of the common practice of men, for the production of anything by application of its proper causalities; but of the creation of the

world, which is not in need of the atomic principle and material elements, as it is maintained by Atomists.

4. In whatever light this visible world is imagined by anybody, he views it in the same light. While another sees it in a different manner, according to his own imagination of it.

5. There are some who imagine it as the diffusion of the Divine Soul, and think it as one with the nature of the deity. While others think it as the living body of Viráj, with the insensible parts of it, resembling the hairs and nails growing upon his body.

6. The meanings of the words causality and not causality; do both of them belong to the deity; because the Lord being almighty, has the power to be either the one or other as he likes.

7. If there be anything whatever, which is supposed to be beside Brahman in its essence; it is then reasonable to suppose him as the cause of the same, which could not otherwise come to existence.

8. But when all things, that appear so different from one another, are all of them without their beginning or end or coeternal with the Eternal One? Then say, which of these can be the cause of the other?

9. Here nothing comes to exist or desist at anytime. But are all eternally existent in the self-existent one; as one and the same with his empty self.

10. What is the cause of anything, and to what purpose should any be caused at anytime? The Lord expects nothing from his creatures, and therefore their creation is equal to their not being created at all.

11. Here there is no vacuum or fullness, nor any entity nor nonentity either, nor anything between them; as there is nothing attributable of the infinite voidness of Brahman.

12. Whatever is is, and what not may not be. But all is Brahman only, whether what is or is not.

13. Ráma rejoined:--Tell me sage, how the Divine Spirit is not the cause of all, when it is believed to be the sole cause by all who are ignorant of its quiet inactive nature?

14. Vasishtha replied:--There is no one ignorant of God, since everyone has an innate conviction of the divinity as the consciousness of himself. Whoever knows the empty entity of the deity, knows also that this nature admits of no scrutiny or discussion.

15. Those who have the knowledge of the unity of God, and his nature of motionless quiet and as full of intelligence; know also, his unknowable nature is beyond all scrutiny.

16. Ignorance of God, abides in the knowledge of God. Since one acknowledges the existence of God, when he says he is ignorant of his nature. This is as our dreaming is included under the state of sleeping.

17. It is for the instruction of the ignorant, concerning the omnipresence of God, that I say, he is the soul of all or as all in all. While in reality his holy spirit is perfectly pure and undecaying.

18. All existences are thought either as caused or uncaused, according to the view that different understandings entertain respecting them.

19. Those that have the right conception of things; have no cause to assign any cause to them whatever. Therefore the creation is without any cause whatever.

20. Therefore the assigning of a cause to this creation, either as matter or spirit by undermining one's self-consciousness of divine permeation; is mere useless words of philosophers using clever arguments for their own confusion only.

21. In absence of any other cause of creation, it is nothing beside an appearance in our dream. There is nothing as the gross material form or its visible appearance whatsoever.

22. Say what cause can the ignorant assign, to their sight of the land in their dream, than to the nature of the Intellect, which exhibits such phenomena to minds? Say if there can be any other meaning of dreams?

23. Those who are unacquainted with the nature of dreams, are deluded to believe them as realities. But those that are acquainted with their falsehood, are not misled to believe them or this world as real ones.

24. It is the impudence of fools to introduce any hypothesis of causality, either by their supposition, arrogance, or in the heat of their debate.

25. Is the heat of fire, the coldness of water, and the light of luminous bodies, and the natures of things their respective causes, as the ignorant suppose them to be?

26. There are hundreds of speculative theorists, that assign as many causes to creation without agreeing in any. Let them but tell the cause of the aerial castle of their imagination.
27. The virtues and vices of men are formless things, and are attended with their fruitions on the spiritual body in the next world. How can they be causes of our corporeal bodies in this world?
28. How can our finite and shapeless knowledge of things, be the cause of the constant rise and fall, of endless, and minute bodies in the world, as it is maintained by the Vijnána Váda gnostic school?
29. It is nature says the Naturalist, which is the cause of all events. But as nothing results from the nature of anything, without its combination with another; it is too indefinite in its sense.
30. Therefore all things appear as causeless illusions to the ignorant, and their true cause to be a mystery to them. While they are known to the intelligent as the wonderful display of the Divine Intellect, that shows everything in itself.
31. As one knowing the falsehood of dreams, is never sorry at his loss of anything in dream; so those that have the knowledge of truth in them, never feel any sorrow even at the possession or separation of their lives.
32. In the beginning there was no production of the visible world. Nor is it anything more than the vacuum of the intellect. In its own and true form it appears as a dream, and is no other than that in its essence.
33. There is no other hypothesis, which is more relevant to it; than its resemblance to the dream. Our conception of the world, has the great Brahman only for its ground work.
34. As fluidity, waves, and whirlpools, are the inherent properties of pure water; such are the revolutions of worlds, but appearances on the surface of the Divine Mind, and have the divine spirit of Brahman at their bottom.
35. As velocity and ventilation, are inborn in the nature of pure air; the creation and preservation of the world, are ingrained and intrinsic in the nature of God.
36. As infinity and voidness are the inherent properties of the great vacuum, so is the knowledge of all things existent and nonexistent, and of creation and annihilation immanent in the Divine Mind.
37. All things in existence and lying dormant in the Divine Mind, are yet perceptible to us, because we participate of the very same mind.
38. This creation and its destruction also, both abide side by side in the dense intellect of the Divine Soul; as the thickening dreams and sound sleep, both reside together in the calm sleeping state of our soul.
39. As a man passes from one dream to another, in the same dormant state of his soul; so does the Supreme Soul see the succession of creations, taking place alternately in its own essence.
40. The clear atmosphere of the Divine Soul, which is devoid of earthy and other material substances; yet appears in their utter absence, to be possessed of them all, in the same manner as the human soul, sees many things in its dream, without having any of those things in itself.
41. As the human mind sees in a thought the forms of a pot, or painting rising before it; so the all seeing mind of God, sees at a glance of its thought, worlds upon worlds appearing at once in its presence.
42. The all seeing soul, sees all things as they are in itself; and finds them to be of the same intellectual nature with its own intellect; and as all things are equivalent to the words expressive of them.
43. Of what use then are scriptures, and of what good is the reasoning upon their wordiness, when our lack of desire is the best way to bliss? There being no creation without its cause, we have nothing to do with what appears but seemingly so.
44. It being proved, that the absence of want is our best bliss below; the sensation of want or desire, must be the source of perpetual misery to man. Though our desires are many, yet the feeling of it is one and the same, and betrays the craving mind, as the various dreams by night, disclose the intense desire nature of the soul.

CHAPTER CLXXVIII. BRAHMA-GITA. NARRATIVE OF AINDAVA.

1. Ráma rejoined:--The world is known to consist of two sorts of beings, namely the corporeal or solid substances and the incorporeal or subtle essences.
2. They are styled the subtle ones, which do not strike against one another; and those again are said to be solid things, which push and dash against each other.
3. Here we see always the dashing of one solid body against another. But we know nothing of the movement of subtle bodies, or of their coming in contact with another.
4. We know yet something, about the quick motion of our subtle senses to their respective objects, and without coming in contact with them, as we find in our perception of the distant globe of the moon.
5. I repudiate the theory of the half-enlightened, who maintain the material world to be the production of the will or imagination. Nor can I believe that the immaterial intellect, can either produce or guide the material body.
6. It is the will I believe, that the material breath of life, moves the living body to and fro. But tell me sage, what is that power which propels, the living breath both in and out of the beings?
7. Tell me sage, how the intangible intellect moves the tangible body; and carries it about, as a porter bears a load all about?
8. Should the subtle intellect, be capable of moving the solid body at its will; then tell me sage, why cannot a man move a mountain also by his own will?
9. Vasishtha replied:--It is the opening and closing of the mouth of the aorta in the heart, that lets in and out the vital breath, through the passage of its hole and the lungs.
10. As you see the bellows of ironsmiths about you, having a hollow inside them, so it is the hollow of the aorta, which lets in and out the vital air, by the breathing of the heart.
11. Ráma replied:--It is true that the ironsmith closes and expands the valves of the bellows. But tell me sage, what power blows the wind pipe of the heart, and lets the air in and out of the inner lungs?
12. How does the single breath of inhalation become a hundredfold, and how do these hundreds combine again into one? Why are some as sensible beings, and others as insensible as woods and stones?
13. Tell me sage, why the immovables have no vibration at all; and why the moving bodies alone are possessed of their pulsation and mutation?
14. Vasishtha replied:--There is an internal perception, which moves the interior cords of the body; just as the ironsmith works his bellows in the sight of men.
15. Ráma rejoined:--Say sage, how is it possible for the subtle and intangible soul, to move the vital airs and tangible internal parts in the animal body?
16. If it be possible for the imperceptible observant soul, to put in motion the intestinal and tactual inner parts of the body; then it may be equally possible for the thirsty soul, to draw the distant water to it.
17. If it be possible for the tangible and intangible, to come together in mutual contact at their will; then what is the use of the active and passive organs of action?
18. As the intangible powers of the soul, bear no connection whatever with the outward objects of the world; some think they can have no effect on the internal organs of the body. So please explain it more fully to me.
19. Tell me, how you yogis perceive the outward corporeal things in your inner incorporeal souls? How your formless souls, can have any command over or any contact with solid bodies?
20. Vasishtha replied:--Hear me tell you for rooting out all your doubts. These words will not only be pleasing to your ears, but give you a conception of the unity of all things.
21. There is nothing here, at anytime, what you call as a solid substance or tangible body. But all is a wide and extended vacuum of the rare and subtle spirit.
22. This spirit is of the nature of the pure Intelligence, quite calm and intangible. All material things as the earth, are as imaginary as our dreams, and the creatures of imagination.
23. There was nothing in the beginning, nor shall there be anything at the end; for want of a cause for its creation or dissolution. The present existence is an illusion, as any fleeting shape and shadow appearing before the dreaming mind.

24. The earth and sky, the air and water, and the hills and rivers that appear to sight; are lost sight of by the withdrawn yogi; who by means of his meditation, sees them in their ideal and intangible forms.
25. The outer elements and their inner perceptions, the earth, the wood and stones; are all but empty ideas of the intellect, which is the only real substratum of the ideas, and there is no reality besides.
26. Attend now to the narrative of Aindava, in explanation of this doctrine. This will not fail to gratify your ears, though I have once before related this to you.
27. Attend yet to the present narration, which I am going to relate in answer to your question; and whereby you will come to know these hills and others, to be identical with your intellect.
28. There lived once in days of the past, a certain Brahman in some part of the world, who was known under the name of Indu, and was famed for his religious austerities and observance of Vedic ceremonies.
29. He had ten sons by whom he was surrounded like the world by its ten sides; who were men of great souls, of magnanimous spirits, and were respected by all good and great men.
30. In the course of time the old father met with his death, and departed from his ten sons as the eleventh Rudra, at the time of the dissolution of the world.
31. His chaste wife followed his funeral by cremation, for fear of the miseries of widowhood; just as the evening twilight follows like a faithful bride, the departing daylight with the evening star shining upon her forehead.
32. The sons then performed the funeral ceremonies, and in sorrow for their deceased father, they left their home and domestic duties and retired to the woods for holy meditation.
33. They practiced the best method for the intensity of their concentration, and which is best calculated to secure the accomplishment of their meditation. This was the constant reflection of their identity with Brahman.
34. Thinking so in themselves, they sat in lotus posture; and wishing to gain the knowledge of the unity of all things, they did what you shall be glad to learn from me.
35. They thought they contained in them the whole world, which is presided over by the lotus-born Brahma. They believed themselves to be transformed, to the form of the mundane god in an instant.
36. Believing themselves as Brahma, they sat long with the thought of supporting the world; and remained all along with their closed eyes, as if they were mere figures in a painting.
37. With this belief they remained fixed and steady at the same spot, and many a month and year glided over their heads and motionless bodies.
38. They were reduced to dry skeletons, parts of which were beaten and devoured by hungry beasts; and some of their limbs were at once torn and disappeared from their main bodies, like parts of a shadow by the rising sun.
39. Yet they continued to reflect that they were the god Brahma and his creation also, and the world with all its parts, were contained in themselves.
40. At last their ten bodiless minds, were thought to be converted to so many different worlds, in their abstract meditation of them.
41. Thus it was by the will of their intellects, that each of them became a whole world in himself; and remained so in a clear or abstract view of it, without being accompanied by its grosser part.
42. It was in their own consciousness, that they saw the solid earth with all its hills etc. in themselves. Since all things have reference to the intellect, and are viewed intellectually only.
43. What is this triple world, but its knowledge in our consciousness, without which we have no perception of it, and with which we have a clear conception of everything. So all things are of the empty nature of our consciousness, and not otherwise.
44. As the wave is no other than the water of the sea, so there is nothing movable or immovable whatever, without our conscious knowledge of it.

45. As the Aindavas remained in their empty forms of intellectual worlds in the open air; so are these blocks of wood and stone also, pure intellectual beings or concepts in the sphere of our minds.
46. As the volitions of the Aindavas, assumed the forms of the world, so did the will of lotus-born Brahmá take the form of this universe.
47. Therefore this world together with all these hills and trees; as also these great elements and all other bodies, belong to the intellect only, which is thus spread out to infinity.
48. The earth is the intellect, and so are its trees and mountains, and heaven and sky also the intellect only. There is nothing beside the intellect, which includes all things in itself, like the intellectual worlds of the Aindavas.
49. The intellect like a potter, forms everything upon its own wheel; and produces this pottery of the world, from the mud of its own body.
50. The sensible will being the cause of creation, and framer of the universe, could not have made anything, which is either insensible or imperfect in its nature, and neither the mineral mountains nor the vegetable production, are devoid of their sensations.
51. Should the world be said to be the work of design, or of the reminiscence or former impression or of the Divine Will; yet as these are but different powers of the Intellect, and are included under it; the world then proves to be the production of the intellect, under some one of its attributes as it is said before.
52. Therefore there cannot be any gross substance in the Divine Intellect which blazes as a mine of bright gems, with the shining light of consciousness in the Universal Soul of God.
53. Anything however mean or useless, is never apart from the Divine Soul. As it is the nature of solar light to shine on all objects, so does the light of intellect, take everything in the light of the great Brahma, which pervades alike on all.
54. As the water flows indiscriminately upon the ground, and as the sea washes all its shores, with its turbulent waves; so does the intellect ever delight, to shed its luster over all objects of its own accord, and without any regard to its near or distant relation.
55. As the great creator evolves the world, like the petals of his lotus navel, in the first formative period of creation; so does the Divine Intellect, unfold all the parts of the mundane system from its own sanctuary, which are therefore not distinct from itself.
56. The Lord is unborn and uncreated, and unconfined in his nature and purely empty in his essence. He is calm and tranquil, and is immanent in the interim of existence and nonexistence. This world therefore is no more than a reflection of the intellectual or its ideal pattern in the Divine Mind.
57. Therefore the ignorant man, who declares the insensibility of inanimate objects, is laughed at by the wise, who are aware of their sensitivity in their own kinds. Hence the rocks and trees which are situated in this ideal world, are not wholly devoid of their sensations and feelings.
58. The learned know these ideal worlds in the air, to be full with the Divine Soul; and so they know this creation of Brahma's will, to be but an ethereal paradise only, and without any substantiality in them.
59. No sooner is this material world, viewed in its ethereal and intellectual light, than the distresses of this delusive world take themselves to flight, and its miseries disappear from sight.
60. As long as this intellectual view of the world, does not reveal itself to the sight of a man, so long do the miseries of the world, trouble him stronger and closer on every side.
61. Men infatuated by their continued folly, and remaining blind to their intellectual view of the world, can never have its reprieve from the troubles of the world, nor find their rest from the hardness of the times.
62. There is no creation, nor the existence or nonexistence of the world, or the birth or destruction of anyone here. There is no entity nor nonentity of anything. There is the Divine Soul only, that glows serenely bright with its own light in this manner. Or there is no light whatever except the manifestation of the Divine Spirit.
63. The cosmos resembles a creeper, with the multitude of its budding worlds. It has no beginning nor end, nor is it possible to find its root or top at anytime, or to discover the boundless extent of its circumference. Like a crystal pillar, it bears innumerable statues in its recesses, which are thickly studded together without having their end.

64. There is but one endless being, stretching his innumerable arms to the infinity of space. I am that empty soul embracing everything without any limit, and I find myself as that stupendous pillar, in my uncreated and all comprehensive soul, which is ever as tranquil and transparent and without any change in itself.

CHAPTER CLXXIX. THE DOCTRINE OF PANTHEISM OR THE ONE AS ALL.

1. Vasishtha continued:--Now as the triple world is known, to be a purely intellectual entity; there is no possibility of the existence of any material substance herein, as it is believed by the ignorant majority of mankind.

2. How then can there be a tangible body, or any material substance at all? All these that appear all around to our sight, are only an intangible extinction of pure voidness.

3. It is the emptiness of our intellectuality, and contained in the voidness of the Divine Intellect. It is all an extension of calm and quiet intelligence, existing in the serene intelligence of the supreme one.

4. All this is but the tranquil consciousness, and as a dream that we are conscious of in our waking state. It is a pure spiritual extension, though appearing as a consolidated expanse of substantial forms.

5. What are these living bodies and their limbs and members? What are these inner parts of theirs, and these bony frames of them? Are they not but mere shadows of ghosts and spirits, appearing as visible and tangible to us?

6. The hands, the head, and all the members of the body, are seats of consciousness or perception; where it is seated imperceptible and intangible, in the form of the brain or sense impressions.

7. The cosmos appears as a dream in the vacuum of the Divine Mind; and may be called both as caused and uncaused in its nature, owing to its repeated appearance and eternal inherence in the Eternal Mind.

8. It is true that nothing can come out from nothing, or without its cause. But what can be the cause of what is eternally destined or ordained in the Eternal Mind?

9. It is possible for a thing to come to existence, without any assignable cause or causality of it. Such is the presence of everything that we think of in our minds.

10. If it is possible for things, ever to appear in their various forms in our dreams, and even in the unconscious state of our sleep; why should it be impossible for them to appear also in the day dream of our waking hours, the mind being equally watchful in both states of its being?

11. Things of various kinds, are present at all times, in the all comprehensive mind of the Universal Soul. These are uncaused entities of the Divine Mind, and are called to be caused also, when they are brought to appearance.

12. As each of the Aindavas, thought himself to have become a hundred in his imagination; so everyone of these imaginary worlds, swarmed with millions of beings.

13. So is everybody conscious of his being many, either consecutively or simultaneously at the same time; as we think of our diversity in the different parts and members of our bodies.

14. As the one universal body of waters, diverges itself into a thousand beds and basins, and branches into innumerable channels and creeks, and as one undivided duration, is divided into all the divisions of time and seasons, so does the one and uniform soul become many.

15. All compact bodies are but the ethereal phantoms of our dream, rising in the empty space of our consciousness. They are as formless and rarefied, as the hollow mountain in a dream, and giving us a void notion of it.

16. As our consciousness consists of the mere concepts and ideas of things, the world must therefore be considered, as a mere ideal existence; and it appears in the sights of it and observes in the same light; as the fleeting ideas of things glide over the void of the intellect.

17. Our knowledge and ignorance of things, resemble the dreaming and sleeping states of the soul. The world is same as the intellect, like the identity of the air with its breeze.

18. The noumenon and the phenomenon, are both the one and same state of the Intellect; being the subjectivity of its empty self, and the objectivity of its own reasonings and

reveries. Therefore this world appears as a protracted dream, in the hollow cavity of the sleeping mind.

19. The world is a nonentity, and the error of its entity, is caused by our ignorance of the nature of God from the very beginning of creation. In our dream of the world, we see many terrific aspects of ghosts and the like; but our knowledge of its nonentity, and of the vanity of worldliness, dispel all our fears and cares about it.

20. As our single self-consciousness, sees many things in itself; so does it behold an endless variety of forms, appearing in the infinite voidness of the Divine Mind.

21. As the many lighted lamps in a room, combine to emit one great blaze of light; so the appearance of this diverse creation, displays the omnipotence of one almighty power.

22. The creation is as the bursting bubble, or foam and froth of the covering ocean of omnipotence. It appears as a wood and wilderness in the clouded face of the firmament, but disappears in the clear empty atmosphere of the Divine Mind. There is no speck nor spot of creation in the infinite ocean of the Supreme Intellect.

CHAPTER CLXXX. BRAHMA GITA OR THE STORY ON AUSTERE DEVOTEE.

1. Rāma rejoined:--I ask you sage, to remove the shade of a doubt from my mind, as the sunshine dispels the darkness from before it; in order to bring to light whatever is dark and obscure in the world.

2. I saw once a self-controlled ascetic, who came to the Gurukula school, where I was sitting amidst the council of the sages and learned men, and conversing on subjects of theology and divinity.

3. He was a learned Brahman, and of a godly appearance. He came from the land of the Videhas, and was practiced in religious austerities, and was as unbearable in the shining luster of his person as the terrible seer Durvasas himself.

4. On entering the assembly, he made his obeisance to the illustrious persons; when we also saluted him in return and advanced his seat for him to sit down.

5. The Brahman being well seated, I picked up many discourses with him from the Vedanta, Sankhya, and Siddhanta philosophy, and when his weariness was gone, I made this question to him, saying:--

6. Sage, you seem to be tired with your long journey to this place. Please tell me, O eloquent Brahman, from where you have started here today?

7. The Brahman replied:--so it is, O fortunate prince, I have taken great pains to come up to this place. Now hear me tell you the reason that brings me to this place to see you.

8. There is a district here, known by the name of Vaideha. It is equally populous as well as prosperous in all respects; and is a resemblance of the heavenly paradise.

9. There I was born and educated, and held my residence at the same place; and named as Kundadanta from the whiteness of my teeth, bearing resemblance to the buds of Kunda flowers.

10. I renounced afterwards my worldly concerns, and took myself to travel far and wide about this earth; and resorted to the ashrams of holy sages and saints, and to the shrines of gods to rest from my fatigue.

11. I retired next to sacred Srisailem mountain, where I sat silent for a long period, practicing my meditation austerities.

12. There I found a desert, which was devoid of grassy pastures and woody trees; and where the light of the sun and the shade of night, reigned by turns, as it was the open sky on earth.

13. There is in the midst of it a branching tree, with little of its green leaves and leaflets; and the luminous sun dispensed his gentle beams, from the upper sky and through cooling foliage.

14. There hung suspended under one of its branches, a man of a holy appearance; who blazed as the resplendent sun hanging in the open air, by the cords of his wide extending beams and radiating rays.

15. His feet were tied upwards by a thick cord of Munja grass, and his head hung downward towards the ground beneath. This gave him the appearance of an offshoot of the Banyan tree rooted in the earth below.

16. Having then after a while, approached to him at that place, I saw him to have his two folded palms affixed to his breast.

17. Advancing nearer to the body of the Brahman, I found it to be alive by its respiration, and from its having the feeling of touch, and the perception of heat and cold, and that of the breeze and change of weather.

18. Afterwards I employed myself solely, in my attendance on that holy personage only; and underwent all the difficulties of the sun and seasons, until I was received into his confidence.

19. I then asked him saying; who are you lord, that has thus taken yourself to this sort of painful meditation? Say, O far sighted seer, what is the aim and object of this your protracted state of self-mortification at the expense of your precious life?

20. He then replied to my question saying:--Tell me first O devotee, what is the object of your devotion and those of all other persons, that are devoted to the particular objects of their pursuit?

21. This he said as an introduction to his speech to me. But being pressed further by my troublesome questions, he gave the following answer to my questions.

22. I was born, said he, at Mathura where I grew up from childhood to youth in the house of my father; and acquired my knowledge of philology and the arts in course of this time.

23. I then learnt this also, that princes are the receptacles of all pleasures and enjoyments. That it is the early bloom of youth, that is capable of the fruitions of life.

24. Since then I began to reflect on my being the possessor of the seven continents of the earth; and to foster the ardent expectation, of the gratification of all my desires of this life.

25. It is for this purpose that I have come to this place, and have employed myself in this state of meditation, for attainment of objects of my desire.

26. Therefore, O disinterested and self offered friend of mine, do you now return to your own country and desired abode; and leave me to remain in this state, with my firm resolution for the accomplishment of my desired object.

27. Being thus bid by him to depart from that place, listen now to what I replied unto him. This will amaze you at its rehearsal, and the wise will be gladdened in their hearts to learn.

28. I addressed him saying:--O holy saint, let me remain here at your service, and underneath this holy tree, until you obtain the desired reward of your meditation.

29. On my saying so, the humble minded devotee, remained as cool and quiet as a block of stone, and with his closed eye lids, he persisted in his quiescence as a dead body, without any motion in his outer limbs.

30. I too continued to stay before him, as quiet and quiescent as a block of wood, and endured without shrinking the rigours of the climate and seasons, for a full six months at that spot.

31. I saw at one time, a person bright as the blazing sun, descending from the solar globe, and then standing in the presence of the devotee.

32. As this divine personage was adored mentally by the ascetic, and by bodily prostration of myself; he uttered his words, in a tone as sweet as the flowing out of ambrosial sweetness.

33. He said: O painstaking Brahman, that has long been hanging on the projected branch of this Banyan tree, suspend your severe austerities, and accept your desired reward, which I am ready to confer on you.

34. You shall as you wish, reign over the seven oceans and continents of this earth; and with this present body, you shall rule over it, for seven thousand years.

35. In this manner did this secondary sun, give his blessing to the devout ascetic; and was prepared to plunge into the bosom of the ocean out of which he rose of himself.

36. The deity having departed, I approached the ascetic hanging below the branch, and said to him:-- I witnessed today what I had heard from before, that the gods are ever gracious to their suppliants.

37. Now O Brahman, as you have gained the object of your desire, it is desirable that you should give up your austerity, and pursue the proper callings and the course of your life.

38. He having agreed to my proposal, I ascended on the tree and loosened his feet from that; as they let loose the feet of an elephant from the chains tied to its prop and post.

39. Having then bathed himself, he made his offerings with his pure hands for the remission of his sins; and then with the fruits which he was fortunate to pluck from the tree, he broke the fast of his long penitence.

40. It was by virtue of his meritorious devotion, that we obtained plenty of the delicious fruits of that holy tree; where upon we refreshed ourselves, and subsisted for three days.

41. Thus this Brahman being desirous of obtaining the sovereignty of the earth, consisting of the seven continents encircled by the seven oceans all around, made his painful fasting with his uplifted feet and downward head, until he obtained desired reward from the god of day, and refreshed himself for three days at the spot, till at last both of us set out on our journey towards the city of Mathurá.

CHAPTER CLXXXI. BRAHMA-GÍTÁ CONTINUED.

1. The guest Kundadanta resumed his narration and said:--We then took ourselves to our homeward journey, and turned our course towards the holy city of Mathurá, which was as fair and splendid as the solar and lunar mansions, and the celestial city of Amaravati of Indra.

2. We reached at the rural habitation of Raudha, and halted at the Mango forest over an adjacent rock. Then we turned towards the city of Salísa, where we remained two days in the cheerfulness of our spirits.

3. We passed our travelling time, with that cheerfulness of our hearts, which ever attends on travelling through unknown places and scenes. The succeeding season of our halting, was passed in our rest under the cooling shade of woodland trees, and refreshing ourselves in the cooling brooks and breezes.

4. The faded flowers which were thrown down in profusion, from the flowery creepers growing on the banks of rivers; the dashing of the waves, the humming of the bees, and the singing of birds, are delightful to the souls of passing travellers.

5. The thickening and cooling shades of trees on the shores, the herds of deer and the flights of chirping birds; and the frozen ice and dew drops, hanging quivering as pearls on the leaves of green trees, and at the ends of the blades of green grass.

6. We passed many days through woods and forests, and over hills and valleys, through caves and narrow passages, over marshes and dry lands, and in cities and villages; and also crossed over a great many rivers and channels and running waters.

7. We passed our nights under the trees of thick plantain forests; and being weary with walking over snows and dews, we laid ourselves on beds made of plantain leaves.

8. On the third day we came to a jungle full of gigantic woods and trees, which for want of human habitation, seemed to have divided the empire of heaven between themselves.

9. Here that devotee left the right path, and entered into another forest, with uttering these useless words to me.

10. He said:--Let us go to the sanctuary of Gaurí here, which is the resort of many munis and sages from all quarters; and is the ashram to which my seven brothers, have gone for attainment of their objects.

11. We are eight brothers in all, and all of us have fostered great ambitions in various respects. We are all equally resolved to devote ourselves to rigorous austerities, for the success of our determined purposes.

12. It is for that purpose that I have sought their shelter in this holy ashram, and with fixed determination practiced various acts of self mortification, whereby they have been cleansed from their sins.

13. Before this I accompanied my brothers to this place, and remained here with them for six months together; and now I find this same sanctuary of Gaurí in the same state as I had seen it before.

14. I see the piece of ground, overhung by the shady flower of trees; under the shade of which I see the young animal cubs to be reposing in this their peaceful retreat. I see also the leafy branches with the twigs of birds thereon, listening to the recital of the scriptures, conducted by the sages underneath.

15. Let us therefore go to the ashram of the sages, which resembles the seat of Brahmá crowded by the Brahmans on all sides. Here shall our bodies be purified of their sins, and our hearts will be sanctified by the holiness of the place.

16. It is by sight of these holy men of superior understanding, that the minds of even the learned and saintlike persons, and even those of the knowers of truth are purified.

17. Upon his saying so, we both went together to that ashram of the sages and hermits. But to our great disappointment, we saw nothing but the appearance of a total desolation.

18. There was not a tree nor plant, and neither a shrub nor creeper to be seen on the spot. Nor was there any man, muni, or child met thereabouts; nor any altar or priest was there anywhere.
19. It was only a vast desert, all void and devoid of bounds; an unlimited space of burning heat, and appeared as the blank expanse of the sky, had fallen down of the ground below.
20. Ah woe to us! What has all this come to be! said we to one another; and saying so, we continued to wander about for a long while, until we chanced to see a tree at some distance.
21. It presented a thickly shady and cooling aspect, resembling that of a dark and drizzling cloud in the sky. There was observed an aged hermit, sitting in his meditation beneath it.
22. We two sat upon the grassy spot, spread out in front of the hermit; and though we kept sitting there for a long time, yet we could find no rest in the withdrawn meditation of the muni.
23. Then feeling uneasy at my staying there for a long while, I broke my silence in impatience, and cried out in a loud voice, saying, suspend, O sage, the long meditations of your mind.
24. My loud cry awakened the muni from the trance of his reverie, as the roaring of a raining cloud wakens the sleeping lion, rising straight with his yawning mouth.
25. He then said unto us, who are you pious persons, that are in this desert? Say where is that sanctuary of Gaurí gone, and who is it that has brought me here? Tell me what means this change and what time is this?
26. Upon his saying so, I replied to him saying, you sage, know all this and not we. Say how is it that you being a sage and seer do not know yourself?
27. Hearing this the holy man took himself to his meditation again, and there saw all the events that had occurred to himself and us also.
28. He remained a moment in deep thought, and then coming to himself from his meditation, he said unto us, learn now about this marvelous event, and know it to be a delusion only by your good common sense.
29. This young Kadamba tree, that you are seeing in this desert, and that gives me a shelter underneath it, is now flowering in kindness to me.
30. It was for some reason or other, that the chaste goddess Gaurí, dwelt for a full ten years upon it, in the form of the goddess of speech, and underwent all the inclemencies of the seasons sitting there upon.
31. It was by her that a good grove, and an extensive forest was stretched out at this place, which became therefore known by her name, and was decorated by the plants of all the seasons.
32. It was a romantic spot to all grades of gods and men, who kept singing and sporting here in concert with the melody of tuneful and sportive birds. The air was filled with clouds of flowers, which brightened as multitudes of moons in the sky; while the flying dust of full blown lotuses, perfumed the air on all sides of the forest.
33. The pollen of Mandara and other flowers, perfumed the air around; and the opening bud and blooming blossoms brightened as moons. The flowering creepers sent forth their fragrance all about, and the whole courtyard of the forest, seemed to be scattered over with perfumery.
34. Its branches were the seats of the god of the spring season and plants; and the orchestra of black-bees, sitting and singing in concert with their mates on the top of flowers. The flower beds were spread as the out stretched sheet of moon light, and as swings for the swinging sports of Siddha and celestial Apsaras.
35. Here were brooks frequented by cranes and herons, and aquatic birds of various kinds; and there spacious lawns on the ground, graced by cocks and peacocks, and land birds of various colors.
36. The Gandharvas and Yakshas, Siddhas and the hosts of celestials, bowed down to this Kadamba tree, and their crowns rubbed against the branch, which was sanctified by the touch of the feet of the goddess Sarasvatí alias Gauri. The flowers of the tree, resembling the stars of heaven, exhaled their fragrance all around.

37. Gentle breezes were playing amidst the tender creeper, and diffusing a coldness throughout the secret branches, even in the light and heat of the blazing sunshine; while the flying dust of the Kadamba and other flowers, spread a yellow carpet all over the ground.

38. The lotus and other aquatic flowers, were blooming in the brooks, frequented by storks and cranes and herons and other watery birds, that sported upon them. While the goddess entertained herself amidst the flowery groves, which displayed her wonderful powers in the variety of their flowers.

39. It was in such a forest as this, that the goddess Gaurí the wife of the god Siva, resided at this spot for a long time, for some cause known to her godly mind. Then by changing her name and form to that of Kadamba-Sarasvatí, she waved as gracefully as a Kadamba flower, on the crown of the head of her spoused partner Siva.

CHAPTER CLXXXII. BRAHMA GÍTÁ CONTINUED. THE SEVEN CONTINENTS.

1. The old hermit resumed and said:--The goddess Gaurí dwelt for a full ten years, on this very Kadamba tree of her own accord; and then she left this tree of her own will, in order to join her lord Siva on his left side.

2. This young Kadamba tree, being authenticated by the ambrosial touch of the goddess, never becomes old, nor fades or withers; but ever remains as fresh as a child in the lap of her mother.

3. After the goddess had left this place, that great garden was converted to a common bush, and was frequented only by woodmen, who earned their livelihood by woodcutting,

4. As for myself, know me to be the king of the country of Malwa, and to have now become a refuge in this hermitage of holy ascetics, by abdication of my kingdom.

5. On my resorting to this place, I was honoured here by the inhabitants of this holy ashram; and have taken my abode beneath this Kadamba tree, where I have been in my meditative mood ever since that time.

6. It was sometime ago, that you sage, had come here in company with seven brethren, and taken yourselves to the practice of your religious austerities.

7. So did you eight persons reside here as holy devotees since that time, and were respected by all the resident devotees of this place.

8. It came to pass in process of time, that one of them removed from here to the Srisailam mountain; and then the second among them, went out to worship the lord Kártikeya in another place.

9. The third has gone to Benares and the fourth to the Himalayas; and the remaining four remained at this place, and employed themselves to their rigorous austerities.

10. It was the earnest desire of each and everyone of them, to become the sovereign lord of all the seven continents of the earth.

11. At last they all succeeded to accomplish their objects of their very same desire, by the grace and reward which they obtained from the respective deity of their adoration, that was pleased with the austerity of his particular devotee.

12. The brethren returned to their habitation, when you had been employed in your meditation; and after their enjoyment of the fruition of this earth in the golden age, they have ascended to the highest heaven of Brahmá.

13. O sage, those brothers of yours, finding their respective gods favorable to them, and willing to confer blessings upon them, had made the following request of them saying:--

14. You gods! make our seven brothers, the lords of the seven continents of the earth; and let all our subjects be truthful and sincere, and attached to the occupations of their respective orders.

15. The gods that were adored by them, gladly fulfilled their prayer; and having assented to their request, disappeared from them, and vanished in the open sky.

16. They all went afterwards to their respective habitation, and met death except this one who is now here.

17. I only have been sitting alone, devoutly intent upon meditation; and have remained as motionless as a stone, beneath this Kadamba tree, which is sacred to the goddess of speech.

18. Now as the seasons and years, have been rolling on upon my devoted head, I have lived to see this forest, to be broken and cut down by woodmen, living in the outskirts of these woods.

19. They have spared only this unfading Kadamba tree, which they had made an object of their worship, as the abode of the goddess of speech; and me also whom they believe to be absorbed in rigorous meditation.
20. Now sirs, as you seem to have newly come to this place, and bear the appearance of aged ascetics; I have therefore related to you all that I have come to know by my meditation only.
21. Rise then you righteous men, and proceed to your native homes; where you will meet your brothers in the circle of their family and friends.
22. You will find eight of your brothers, remaining in their abode; and resembling the eight high minded Vasus, sitting in the high heaven of Brahmá.
23. After that great devotee had said so far, I interrupted him saying:--I have a great doubt in this wonderful narration of yours, which you will be pleased to explain it to me.
24. We know this earth to be composed of seven continents only, how then is it possible for eight brothers, to be the lord of them all, at the one and same time.
25. The Kadamba ascetic said:--It is not inconsistent what I have related to you, there are many such things which are seemingly inconsistent, but which become evident when they are explained.
26. These eight brothers, having passed their periods of asceticism, will all of them become lords of the seven continents of the earth, in their domestic circles.
27. All these eight brothers, will remain in their respective houses on the surface of the earth; and will there become the lords of the seven continents, in the manner as you shall now hear from me.
28. Everyone of these eight persons had each a wife at home, who were of unblemished character and persons with all; and resembled the eight stars or planets of heavens, in the brightness of their bodies.
29. After these eight brothers have departed, to conduct their protracted meditation abroad; their love born wives became saddened at their separation, which is altogether intolerable to faithful wives.
30. They in their great sorrow of spirit, made painful austerities to the memory of the absent lords; and lead a hundred Chandrayana vows and rites, to the satisfaction of the goddess Párvatí.
31. Invisibly the goddess appeared to them, and spake her words to them separately in their inner apartments; after each and everyone of them had performed her daily devotion to the goddess.
32. The goddess said:--O child, that has been long fading away by your austerities, like the tender shoot under the scorching sun; now accept this reward to your heart's desire, both for yourself as also for your husband.
33. Hearing this voice of the goddess of heaven, the lady Chirantiká, offered her handfuls of flowers to her, and began to address her prayer to the goddess, to her heart's satisfaction.
34. The reserved and close tongued lady, uttered her words in a slow flattering voice flushed with joy; and addressed the heavenly goddess, as the Peacock accosts the rising cloud.
35. Chirantiká said:--O goddess, as you bear eternal love to Siva, the god of gods, such is the love I bear also to my husband, O make him immortal.
36. The goddess replied:--Know, O good minded lady, that it is impossible to gain immortality, from the fixed decree of destiny, ever since the creation of the world. No devotion, austerity nor charity can buy immortal life, ask therefore some other blessing.
37. Chirantiká said:--O goddess! if it be impossible to attain immortality, then ordain it thus far; that he being dead, his soul may not depart beyond the confines of this house of his.
38. When the body of my husband, falls dead in this house; then grant me this reward, that his departed soul may never depart from this place.
39. Be it so, O daughter, that your husband being gone to other world, you may still continue to be his beloved wife, even after his death.
40. Saying so, the goddess Gaurí held her silence in the midst of the air; as the sound of the clouds is stopped, after its indicating the welfare of the world.

41. After the disappearance of the goddess in air, the husbands of these ladies returned to them from all sides, and at the lapse of some time after they had received their desired blessings.
42. Now was there a mutual interview of the wives with their husbands, and general meeting of the brothers with each other, and with their friends and relatives.
43. Hear now a wonderful event, which happened to them at this time; and which presented itself as an obstacle, towards the achievement of their noble purpose.
44. It was at the time when the brothers were employed in their meditation, that their parents had gone out with their wives in search of them, and were wandering about the hermitages of saints, with their sorrowful hearts.
45. Unmindful of their personal pains and pleasures, for the sake of the welfare of their sons, they intended to see the village of Kalapa, which lay on their way.
46. Passing by the village of munis or saints, they saw on their way a white man of short stature, with grey and erect hairs on his head, and his body bedaubed with ashes.
47. Thinking him to be an ordinary old pilgrim, the parents, forgot to do him due honour, and let the dust of the ground they trod upon, fly unweariedly to his sacred person. This irritated the old psage, who thus spake to him in his anger.
48. You great fool that are going on pilgrimage in company with your wife and daughters-in-law; don't you respect me the sage Durvasas, that you neglect to do me due reverence.
49. For this act of your negligence, the rewards so dearly earned by your sons and daughters in law will go for nothing, and will be attained with their contrary effect.
50. On hearing this curse the old parents and their daughters in law, were proceeding to do him reverence, when the ancient sage disappeared from their sight and vanished in the air.
51. At this the parents and their daughters, were greatly dismayed and disheartened; and returned disappointed to their home, with their sad countenances.
52. Therefore I say, this was not the only oddity, in each of the brothers reigning over the seven continents all at once. But there were many other inequalities awaiting upon them as on all human wishes; and these occurring as thickly one after the other as the sores and ulcers growing on the throat.
53. There are as many oddities and vanities, always occurring in the wishes, and aerial castles of the empty mind; as the numberless portents and comets and meteors and unnatural sights, are seen to appear in the empty sky.

CHAPTER CLXXXIII. DESCRIPTION OF THE SEVEN CONTINENTS.

1. Kundadanta rejoined:--I then asked the hermit of Gauri's ashram, whose head was hoary with age, and whose hair resembled the dried blades of withered grass.
2. There are but seven continents only, that composed this earth; how then could everyone of the eight brothers, become the sole lord of earth at one and the same time?
3. Again how could a person, that had no exit from his house, conquer the seven continents abroad, or govern them himself?
4. How could they that had the reward on one hand, and its contrary curse on the other, go in either way which are opposed to one another, as the cool shade of trees and the heat of sunshine?
5. How can opposite qualities reside together at the same time, which is as impossible as the container and contained to become the same thing?
6. The Hermit of the ashram replied:--Listen, O holy man, to my narration of the sequel of their tale; and you will come to see the sequence of their contrary fates.
7. As for you two you will reach to your home, after eight days from this place; and there meet with your relatives, with whom you will live happily for some time.
8. These eight brothers also, having joined with their families at home; will breathe their last in course of time; and have their bodies burnt by their friends and relations.
9. Then their conscious souls, will remain separately in the air for a little while; and there continue in a state of sluggishness, as in the insensibility of sleep.
10. All this interval their acts will appear, in the empty space of their minds, for the sake of receiving their punishment and justice; and also the blessing of gods and the curse of the sage, will wait on them at his time.

11. The acts will appear in the shapes of the persons to whom they were done and the blessings and curse likewise will assume their particular forms, in order to make their appearance before them.
12. The blessings will assume the forms of fair moon-bright bodies, having four arms on each, and holding a lotus bud, a club and other weapons in each of them.
13. The curse will take the forms of Siva with his three eyes, and holding the lance and mace in his either hand; and having a dark terrific body, with an arrogant grim and frowning countenance.
14. The Blessings will boastingly say:--Be far away you accursed curse! It is now our time to work; as it is with the seasons to act their parts at their proper times.
15. The Curse will say in his turn:--Be far away from here; you blessed blessings, and do not intrude upon my time. It will take effect as anyone of the seasons, nor is there anybody capable of counteracting its wonted course.
16. The blessing will rejoin and say:-- You cursed curse, are but a creature of a human sage. But we are messengers of the god of day. Now as preference is given to the first born god of light, over a human being; it is proper that we should have our precedence here.
17. Upon the blessings saying so, the personified curse of the sage got enraged, and returned in reply saying:-- I am no less the creator of a god than you are since we are born of the god Rudra by his wife Rudrani.
18. Rudra is the greatest of gods, and the sage was born with a portion of Rudra's bravery; saying so the accursed curse lifted up its head, as high as the exalted summit of a mountain.
19. On seeing the haughty high-headedness of the personation of curse; the personified image of the blessing smiled scornfully at him, and then made his reply in his speech of well weighed words.
20. O you criminal curse, leave your wickedness and think on the end of this affair; as also about what is to be done, after termination of all this argument of ours.
21. We must have recourse to the father of the gods, for his favorable decision of the case. Is it not therefore better for us to do even now what must come to be finally determined by him?
22. The Curse on hearing these words of the personified blessing replied:-- Well, I agree to what you say; because a fool even cannot decline to accept the reasonable proposal of a person.
23. Then the Curse agreed to resort to the abode of Brahmá; in company with the divine Blessing; because the great minded gods are always resorted to by the wise, for the dispelling of their doubts.
24. They kneeled down before Brahmá, and related all that had occurred between them. The god on hearing the whole on both sides, replied to them in the following manner.
25. Brahmá said:--Listen unto me, you master of blessing and curse, and let him have the precedence of the either, that is possessed of intrinsic merit and essence.
26. Upon hearing this from the mouth of the great god, they both entered in their turn into the heart of one another, in order to estimate their understandings, and discover their respective parts.
27. They then having searched into the eternal essentialities of one another, and having known their respective characters; came out in the presence of the god, and implored him by turns.
28. The Curse said:--I am overcome, O Lord of creatures, by this my adversary, in my having no internal merit in myself, and finding the blessings of my foe, to be as sound and solid as the hard stony rock and the strong thunderbolt.
29. But both ourselves and the blessings, being always but intellectual beings, we have no material body whatever to boast of at anytime.
30. The Blessing replied:--The intellectual blessing, which its giver, has given to its askers the Brahmans, is here present before you; and this is entrusted to my charge.
31. The body of everyone is the evolution of one's intelligence, and it is this body which enjoys the consequence of the curse or blessing that is passed on one according to his knowledge of it; whether it is in his eating or drinking or in his feeling of the same, in all his wandering at all times and places.

32. The blessing received from its donor, is strengthened in the mind of the recipient in time; and this acting forcibly within one's self, overcomes at last the power or effect of the curse.
33. The donor's bestowal of a blessing, to his supplicants for it; becomes strong and effectual only, when it is deeply rooted and duly fostered in one's self.
34. It is by means of the continued culture of our conscious goodness, and by the constant habit of thinking of our fruits, that these become perfected in one's self, and convert their possessor to their form.
35. The pure and remorseful conscience alone, consummates one's consciousness in time. But the impure conscience of the evil minded, never finds its peace and tranquility. Hence the Brahmans' thoughts of the blessing, had taken the possession of their minds, and not that of the curse; because the earlier one, has the priority over the latter, though it be that of a minute only; and there is no rule; nor force of pride to counteract this law.
36. Hence the blessing of the god, being prior to the curse of the sage, must have its precedence over the latter. In fact nothing would like to increase the impact of a curse.
37. But where both sides are of equal force, there both of them have their joint effect upon the same thing. So the curse and blessing being joined together, must remain as the mixing of milk with water.
38. The equal force of the blessing and curse, must produce a double or divided effect on the mind of man; as a person dreaming of the fairy city in his sleep, thinks himself as turned to one of its citizens.
39. Now pardon me, O Lord for my repetition of the same truths before you that I have learnt from you, and permit me now to take leave of you, and depart to my place.
40. Upon his saying so, the Curse felt, ashamed in itself, and fled away from the presence of the god; as the ghosts and demons fly away from the air, at the dispersion of darkness from the sky.
41. Then the other Blessing, concerning the restriction of their departed ghosts, to the confines of their house, came forward and presented itself before Brahmá instead of the curse, and began to plead his cause, as a substitute does for his dependent.
42. He said:--I know not, O lord of the gods, how human souls can fly over the seven continents of the earth, after their separation from their dead bodies.
43. I am the same blessing of the goddess, that promised unto them their dominion over the seven continents in their own house; and also their conquest of the whole earth within its confines.
44. Now tell me, O lord of the gods, how am I to restrain their spirits to the narrow limits of their own abodes; and at the same time confer the domain of the sevenfold earth, to each and everyone of them.
45. Brahmá responded:--Hear me, O you blessing of conferring the realms of the seven continents on each of them; and you the boon of detaining their departed spirits within the confines of these mansions; that both of you are successful in executing your respective purposes on them.
46. Now do you retire from this place with full assurance in yourselves, that the delivered ghosts of these brothers; will never quit nor ever depart from their present abodes after their death; but continue to reside there forever more; with the belief of their being the lords of the seven regions of this earth.
47. Their souls will remain at proper distances from each other, after the loss and extinction of their frail bodies; and will consider themselves as lords of the seven regions of earth, though dwelling in the empty air of their own abodes.
48. How could there be the eight regions and seven continents of the earth, when to all appearance the surface of the earth, presents but a flat level everywhere?
49. Tell us Lord! Where are these different divisions of the earth situated, and in what part of their petty abode? Is it not as impossible for the small place of their house to contain this wide earth in it, as it is for the little cell of a lotus bud to hide an elephant in its core?
50. Brahmá replied:--It being quite evident to you as to ourselves also, that the universe is composed of an infinite voidness only; it is not impossible for its being contained within the hollow of the human heart, as in the minute particle of the empty mind, which contains all things in it in the manner of its dreams.

51. If it were possible for the minute granule of their empty minds, to contain the figures of their houses and their domestic circles within itself, why should it be thought impossible for them, to compress the greater and lesser circle of this earth also, within their ample space?

52. After the death of a person, the world exhibits itself in the same form as it is, in the minute atom of his mind; and this is but a empty mass of the visible and material world, in its invisible and imaginary figure.

53. It is in this invisible particle of the mind, that the world is seen in its abstract form, within the precincts of the body and abode of everybody; and this earth appears to be drawn in it as in a map, with all its sevenfold continents and the contents thereof.

54. Whatever is manifest in the mind, is a mere mental conception and inborn in the mind, and there is no such thing as an extraneous or material world in reality. It is the vacant mind that presents these fanciful ideas of the world and all other visibles before its vision, as the empty firmament shows the variety of atmospherical appearances to our sight.

55. The personified benediction, having learnt this abstract truth, from the mouth of the divine Brahmá, who had conferred this reward to the Brahmanical brothers, abandoned his false conception of the material world, and went back to the abode of the deceased brethren, that had been released from the mistake of their mortal bodies.

56. The personated blessing bowed down to the bounteous Brahmá, and departing from his presence with speed, entered into the room of the eight brother kings, in his eightfold spiritual personality.

57. They saw the brothers there in their respective residences, each sitting as the lord of the earth with its seven continents, and all of them employed in the performance of their sacrifices and enjoyment of their blessings, like the eight lordly Manus for the whole period of a day of Brahmá.

58. They were all friendly to each other, though unacquainted with the respective provinces of one another. Each of them was employed in his concern with the world, without clashing with the authority of another over it.

59. One of them who was handsome in the bloom of his youth; held his happy reign over the great city of Ujjain, which was situated in the precincts of his own house, or rather in the boundaries of his own mind.

60. Another one of them had his empire over the country of Sakadwipa, where he settled himself for his conquest of the Nágas. He sails as a privateer in the wide foreign seas, for his victory on every side.

61. Another reigns secure in his capital of Kusadwípa, and confers perfect security to his subjects from all alarm. Like a hero who has conquered his enemies, he rests in peace on the bosom of his beloved, after all his conquest.

62. Some one of them indulges himself to sport, in company with the celestial nymphs of Vidyádhará; in skimming over the waters of the lakes on mountain tops, and in the gushing water falls on their side.

63. Another one is engaged these eight days in conducting his horse sacrifice in his royal abode at Kraunchadwípa, which he has greatly increased with his accumulated gold, from the other continents.

64. Another one is employed in waging a battle in the Sálmalí continents, where his war elephants have assembled, and have been uprooting the boundary mountain from their bases with robust tusks.

65. The monarch of the Gomedha continent, who had been the eighth and last of the Brahman brothers, was smitten with love for the princess of the Pushkaradwípa; upon which he enlisted a large army for seizing her in warfare.

66. The monarch of the Pushkara continent, who was also the master of the mountainous regions of Lokálóka; set out with his deputy to inspect the land of the gold mines.

67. Thus everyone of these brothers, thought himself to be the lord of his respective province, as his imagination portrayed unto him in the region of his mind.

68. The Blessings then, having renounced their several forms and personalities, became united and one with the consciousness of the Brahmans, and felt and saw whatever passed in them, as if they were passing in themselves likewise.

69. So these brothers became and found in themselves, what they had long been longing after, in their respective lordship over the seven regions of the earth, which they continued to enjoy ever since to their heart's content.

70. It was in this manner that these men of enlarged understandings, obtained what they sought in their minds, by means of their austere meditation and firm devotedness to their purpose. So it is with the learned that they find everything beside them; whatever they are intent upon in their minds, by means of their acting upon the same principle, and using the proper means leading to that end.

CHAPTER CLXXXIV. LECTURE ON ALL COMPREHENSIVENESS OF SOUL.

1. Kundadanta said:--I then asked the devotee sitting beneath the Kadamba tree, to tell me how the seven large continents of the globe, could be contained within the narrow limits of the abodes of each of these brothers.

2. The Kadamba devotee replied:--The essence of the intellect though so very empty in itself, is notwithstanding the most large and existing everywhere of anything in existence; and is present in its own nature with everything, wherever it is known to exist.

3. The soul sees itself in the form of the triple world, and everything besides in its different nature and figure, without changing itself to anyone of them.

4. Kundadanta rejoined:--But how do you attribute the quality of multiplicity, to the purely simple and immutable nature of the Supreme Soul, as you see them belonging to the intrinsic character of everything else in nature?

5. The Kadamba devotee replied:--The sphere of the intellectual vacuum, is all quiet and serene, and there is nothing as any multiplicity in it. The changes that are apparent in its face, are no more, than the waves and whirling currents, whirling on the surface of the changeless main.

6. It is in the immensity of intellectual voidness, that infinite creations seem to be continually whirling about, as the rising waves are seen to be whirling in the sea. It is in its fathomless depth that they appear to sink, like the waters existing in the hollow of the deep.

7. The substantial forms of things, that rise in the unsubstantial essence of the intellect, are as the various forms of substances, seen in the dreaming state of the soul, and all which are utterly forgotten in its state of sound sleep.

8. As a hill seen in dream is no hill at all, and as things appearing to be in motion in dreaming, are found afterwards to be perfectly motionless; so are all things in nature but mere unrealities, and though as real from the real nature of soul itself.

9. The intellect is an immaterial substance, and neither creates nor perceives anything material by itself; but conceives everything as it is manifested to it in its idea in the beginning.

10. As the intellect sees a great variety of objects in dream, which it takes for realities for the time; so its belief in the reality of its ideas, causes it to conceive them as real entities.

11. The empty intellect, which flashes of itself in its own state of transparency; comes to find the world shining in the same light within itself.

12. As we have the consciousness of heat in the fire, even when it is seen in a dream; so we are conscious of the presence of everything in our minds, even in the absence of the thing itself from us.

13. And as we have the idea of the solidity of a pillar, from our dream of it in sleep; so have we the idea of the great variety of things in existence; although there is no diversity or difference in the nature of the one unchanging unity that pervades the whole.

14. In the beginning all substances were as pure and simple, as the essence of their maker by and after which they were made. They still continue to be in the same state of their ideal purity, as they were originally made out of that airy entity and unity.

15. As the tree is diversified in the various forms of its roots and fruits, and its leaves, flowers and the trunk; so is the Supreme Unity varied in all and everywhere in his same and undivided essence.

16. It is in the fathomless ocean of the Supreme Essence, that the immensity of creation is existing like the waters of the deep. It is in the boundless space of that transcendent vacuum, that the infinity of the worlds have been rolling on, in their original empty and apparently visible forms.

17. The transcendental immaterial soul and comprehensible material world, are but mutual terms as the tree and bower, and their difference lies in the intelligibility of the one and unintelligibility of the other. But true intelligence leads us to the unconceivable one, while our ignorance of the same, deludes us to the knowledge of the many, and tends to our distress only.

18. The mundane and supermundane is surely the one and same thing, according to the deduction of spiritual philosophy. The knowledge of this sublime truth, is sure to lead one to his ultimate liberation.

19. The world is the product of the will of God, and the will is a power or faculty belonging to the personality of the deity. The same being transmuted to the form of the world, it is proved that the world is the formal part of the Supreme Soul.

20. He whom no words can define, and yet who defines the senses of words; who is subject to no law or prohibition, or to any state or condition of being, but appoints them for all sorts of beings, is indeed the only lord of all.

21. He that is ever silent but speaks through all, who is inactive as a rock but acts in all; who is always existent and appears as nonexistent, is the Supreme Lord of all.

22. That subtle essence that constitutes the solidity of all gross bodies, and remains undecayed in all frail bodies, is the pure Brahman himself. He has no volition or unwill of creation or destruction, and there is no possession or want of the property of anything.

23. It is the one and unchanging soul, that rests always in its state of rest and sleep, and perceives the succession of creation and destruction of the world, in its alternate states of dream and sound sleep, which present themselves as two pictures before its sight.

24. It is also in the substratum of the intellect, that unnumbered worlds seem to rise and set in succession. They appear as passing pictures before the mind, without being painted therein.

25. As the mixing of one thing with another, produces a different effect in the mixture; so does the union of the mind with the organs of sense, cause a variety of impressions to be imprinted in the intellect.

26. All things have their existence in the essence of the intellect only, without which nothing is knowable to anybody. Hence there is nothing anew in nature, except its being but a representation of the original idea in the mind.

27. Hence our consciousness of the identity of things with the essence of our intellect, proves them to be as immaterial and immovable as their fixed ideas in the mind.

28. Thus the world which is so visible and perceptible to us, is nothing but a mere nothingness in reality. Whatever appears as existing herein, together with the great gods and celestial beings, are no more than the false visions in our dream and fancy.

29. We see the various fluctuations and phenomena, rising in the waters of the vast ocean of the intellect; and appearing in the forms of our joy and grief, and those of moving and unmoving bodies in creation.

30. O that the nature and course of the world, should so obscure the bright mirror of the intellect; as to hide it under the dirt of our passions, and cover it under the clouds and snows of our ignorance.

31. As apparitions and dissolving views appear in the air, before the sight of the dim-sighted; so does this shadow of the world appear as substance, to the view of the spiritually shortsighted.

32. Whatever we imagine, the same we find, and seem to enjoy for the time. As we are delighted with the view of our imaginary city, so do we indulge ourselves in the sight of this imaginary city of the world.

33. As we seem to enjoy our ecstasy, in the imaginary city of our fancy; so we are fooled by the delusion of this unreal world, under the belief of its reality.

34. There is one eternal destiny, which ever runs swiftly in its accustomed course; and preordains all beings to continue in their allotted careers as ever before.

35. It is destiny that produces the moving bodies from living beings, and the motionless ones from the unmoving. It is that predestination which has destined the downward course of water and fluids, and the upward motion of the flames of fire.

36. It is that blind impulse, that impels the members of the body to their respective actions; and makes the luminous bodies to emit their light. It causes the winds to blow about in their continuous course, and makes the mountains to stand unmoved in their proper places.

37. It makes the luminaries of heaven, to roll on in their regular revolutions, and causes the rains and dews of the sky, to pour down in their stated seasons. It is this eternal destiny that directs the courses of years, ages and cycles, and the whole chariot of time to run its accustomed course.

38. It is the divine ordinance, that has ordained the limits of the earth and the distant ocean and seas, and has fixed the position of the hills and rocks in them. It has allotted the natures and powers of all things, and prescribed the laws of rights and duties for everyone.

39. Kundadanta rejoined:--The reminiscence of the scenes of past life, occurs in the present state of existence, in the forms of our imagination and of desire for the same; and these inward thoughts become the foundation to frame our lives in their fashion. But tell me sage, how could the first created beings in the beginning of creation have any reminiscence, whereupon their lives and natures were moulded?

40. The devotee replied:--All these that offer themselves to our view, are quite unprecedented and without their original patterns in the mind, and resemble the sight of our own death that we happen to see in a dream. It is the omniscience of Brahmá, that caused the first creation, and not his memory of the past as it is with us and other created beings.

41. It is the nature of our intellect, to represent the imaginary city of the world in its empty voidness. It is neither a positive reality, nor a negative unreality either; being now apparent and now lost to sight by itself.

42. It is the clearness of the intellect, which represents the imaginary world in the manner of a dream. But the pure empty intellect, neither sees nor bears the remembrance of the world in itself.

43. The wise that are devoid of joy and grief, and remain unchanged in prosperity and adversity; are men of right integrity and equanimity in their nature, and move on as steady as the wheel of fortune leads them onward.

44. As the intellect retains in it, the remembrance of what it has seen in its dream; so does it bear in itself the false impression of this triple world to its end.

45. It is only the reflection of our consciousness, which passes under the name of the world. Now knowing the nature of your consciousness as mere emptiness, you will blot out the impression of the world also.

46. That which is all and everything, and from which all have issued and in which they exist; know that all as all which fills all space, wherein all things are situated.

47. I have thus fully explained to you, how you may come to know this creation as its creator, the great Brahma himself; and have also explained to you the means, whereby you may get rid of your impression of the phenomenal world.

48. Now rise you Brahmans and return to your abodes, as the bees resort to their cells and outer petals of lotuses at the dusk of the day. Go and perform your evening services, while I remain here in my pensive meditation, and absorbed in my spiritual ecstasy forever.

CHAPTER CLXXXV. ADMONITION & CLAIRVOYANCE OF KUNDADANTA.

1. Kundadanta rejoined:--The old sage having said so far, closed his eyes in meditation; and he became as motionless as a statue or picture, without any action of his breath and mind.

2. And we prayed to him with great fondness and endearment, yet he uttered not a word unto us; because he seemed to be so rapt in his meditation, as to have become utterly unconscious of the outer world.

3. We then departed, from that place, with our broken hearts and dejected countenances; and were received after a few days journey, by our glad friends at home.

4. We live there in joyous festivity, as long as the seven brothers were living; and passed our time in narrations of our past adventures, and relations of the old accounts of by gone times.

5. In course of time the eight brothers perished one by one, like the seven oceans at the end of the world, in the vast ocean of eternity; and were released like many of my friends also, from their worldly cares.
 6. After sometime, the only friend that I had, sunk also like the setting sun in darkness; and I was left alone to lament their loss in sorrow and misery at their separation.
 7. I then returned in the sorrow of my heart, to the devotee under the Kadamba tree; in order to derive the benefit of his advice, to dispel my mental suffering.
 8. There I waited on him for three months, until he was released from his meditation, when upon my humble request of him, he decided to answer me as follows.
 9. The devotee replied:--I can not pass a moment, without my employment in meditation; and must without any loss of time, resort to my accustomed meditation again.
 10. As for you, you can not derive the benefit of my transcendental advice to you; unless you engage yourself to practice my precepts with all diligence.
 11. Now I tell you to repair to the city of Ayodhyá, where the king Dasaratha reigns, and remains with his son Ráma.
 12. Do you now go to this Ráma, who has been attending on the lectures of the sage Vasishtha, the preceptor and priest of the royal family, and who delivered the lectures before the princes assembled in the imperial court.
 13. You will there hear the holy sermon, on the means of attaining our final emancipation; and will thereby obtain your highest bliss in the divine state like that of mine.
 14. Saying so, he was absorbed in the cooling ocean of his meditation; after which I directed my course to this way, and arrived at last before Ráma and this princely assembly.
 15. Here am I, and all these are the incidents of my life, as I have related herein, regarding all what I have heard and seen, as also all that has passed on me.
 16. Ráma said:--The eloquent Kundadanta that made this speech to me, has been ever since sitting by my side in this assembly.
 17. This very Brahman bearing the name of Kundadanta, that has sat here all along by me; has heard the whole of the sermon, which has been delivered by the sage, on the means of obtaining our liberation.
 18. Now ask this Kundadanta, that is sitting here by me at present, whether he has understood well the context of this lecture, and whether his doubts are wholly dispelled or not.
 19. Vasishtha said:--Upon Ráma saying so to me, I looked upon Kundadanta, and asked him the following questions, saying:--
 20. Tell me, O good Brahman Kundadanta, what you have learnt and understood, by your long attendance upon and hearing of my lecture, calculated to confer liberation on men?
 21. Kundadanta replied:--Sage, your lecture has wholly removed the doubts of my mind, and I find myself now as perfect master of myself, by my victory over all selfish passions, and by my knowledge of the knowable one.
 22. I have known the pure one that is to be known, and seen the undecaying one that is worth our seeing. I have obtained all that is worth our obtaining, and I have found my repose in the state of transcendent bliss.
 23. I have known this totality, to be the condensation of that transcendental essence; and that this world is but a manifestation of this same soul (Chidakasa).
 24. The Universal Soul being also the soul of every individual, is likewise the soul inherent in all forms of things. It is only the self-existent soul, that becomes apparent in all existences and all places.
 25. It is possible for the human mind, which is smaller than the molecule of a mustard seed, to contain the whole world in itself; though it is nothing but a mere zero, before the clear sight of the intelligent.
 26. It is possible also for a little room, to contain the seven continents of the earth; though the room itself is no more than a mere empty space.
 27. Whatever object is perceptible to us at anytime or place, is only the concrete form of the Divine Spirit; which is quite apart from everything that is being experienced.
- CHAPTER CLXXXVI. DEMONSTRATION OF ALL NATURE AS BRAHMA.
1. Válmíki said:--After Kundadanta had finished his saying in the said manner, the venerable Vasishtha delivered his enlightening speech on spiritual knowledge and said:

2. Whereas the elevated soul of this person, has found his rest in the paradise of spiritual philosophy; he will see the world like a globe in his hand, and glowing with the glory of the great God.
3. The phenomenal world is a false conception, it is truly the uncreated Brahman himself shining in this manner. This false conception is the very Brahman, that is one and ever calm and undecaying.
4. Whatever thing appears anywhere, in any state, form or dimension; it is the very same deity, showing himself in that condition of his being, form and mode of extension.
5. This unborn or self-existent deity, is ever auspicious, calm and quiet; he is undecaying, unperishing and pure, and extends through all extent, as the wide and endless space.
6. Whatever state of things he proposes in his all-knowing intellect, the same is caused by him in a thousand ways, like the branching out of a plant in the rains.
7. The great mundane egg, is situated as a particle in the bosom of the great intellect of God. This world of ours is a particle also, being comprised in a grain of our brains.
8. Know therefore, my good friend, your intellectual sphere to be boundless, and without its beginning or end; and being absorbed in the meditation of your personal extinction (nirvana), do you remain as quiet as you are sitting, relying in your unperturbed and imperishable soul.
9. Wherever there is anything in any state or condition in any part of the world, there you will find the presence of the Divine Spirit in its form of voidness; and this without changing its nature of calm serenity, assumes to itself whatever form or figure it likes.
10. The spirit is itself both the view and its viewer. It is equally the mind and the body, and the subjective and objective alike. It is something and yet nothing at all, being the great Brahman or Universal Soul, that includes and extends throughout the whole.
11. The phenomena is not to be supposed as a duality of, or any other than the same Brahman. But it is to be known as one and the same with the divine self, as the visible sky and its voidness.
12. The visible is the invisible Brahman, and the transcendent one is manifest in this apparent whole. Therefore it is neither inactivity nor in motion, and the formed is altogether formless.
13. Like dreams appearing to the understanding, do these visions present themselves to the view. The forms are all formless conceptions of the mind, and more intangible ideas of the brain.
14. As conscious beings come to be unconscious of themselves, in their dormant state of sleep; so have all these living and intelligent beings, become unconscious and ignorant of themselves and their souls, and turned to sluggish trees that are lost to their sensibility.
15. But the intellect is capable to return to its sensibility, from its state of vegetable sluggishness in time; as the dormant soul turns to see its dreams in sleep, and then to behold the vivid outer world after its waking.
16. Until the living soul is liberated from its charm of self delusion, it is subjected to view its deceitful reveries of elemental bodies, appearing as a series of airy dreams, before the mind's eye in sleep.
17. The mind gathers the waste of dullness about it, as the soul draws the sheath of sleep upon itself. This dullness or dimness of apprehension is not intrinsic in the mind, but an extraneous relation contracted by it from without.
18. The intellect moulds the form of one, who is conversant with material and insensible things, into a motionless and immobile body. It is the same intellect, which shapes the forms of others, that are conscious of their intellectual natures, into the bodies of rational and moving beings.
19. But all these moving and unmoving beings, are but different modifications and aspects of the same intellect; as the nails and other parts of the human body, are but the diverse qualities of the same person.
20. The order and nature of things has invariably continued the same, as they have been ordained by the Divine Will ever since its first formation of the world; and because the creation is a copy of its original mould in the Divine Mind. It is as ideal as any working of imagination or a vision in dreaming, both in its states of being and not being.

21. But the intangible and tranquil Brahman, is ever calm and quiet in his nature. He is never permeated with the nature of things, nor is he assimilated with the order of nature.
22. He appears as the beginning and end of creation, or as the cause of its production and dissolution. But these are the mere dreams of the Divine Intellect, which is always in its state of profound sleep and rest.
23. The world is ever existent in his spiritual nature, and without any beginning or end of himself. The beginning and end of creation, bear no relation with his self-existent and eternal nature.
24. There is no reality in the nature of the visible creation, or in its existence or dissolution. All these are no other than representations shown in the spirit of God, like figures described in a picture.
25. As an army drawn in painting, does not differ from its model in the mind of the painter; so these tangible objects of creation, with all other endless varieties, are not different from their prototype in the mind of God.
26. Notwithstanding the want of any difference, between the noumena and phenomena worlds; yet the mind is inclined to view the differences of its subjectivity and objectivity, as it is prepared to differentiate its own doings and dreams, in the states of its sleep and ignorance. It is the profound sleep and drowsiness of the soul, that cause its liberation from the view, as its sensibility serves to bind it the more to the bondage of the visibles.
27. It is the reflection of the invisible soul, that exhibits the visible to view, just as the subtle sunbeam, displays a thousand solid bodies glaring in sight; and shows the different phases of creation and dissolution as in its visions in dreaming.
28. The dreaming state of the sleeping intellect is called its existence in idea, and the waking state of the self-conscious soul is termed its existence in being, as in the instances of men and gods and other intellectual beings.
29. After passing from these, and knowing the unreality of both these imaginative and speculative states, the soul falls into its state of profound Sushupti sleep or trance, which is believed as the state of liberation by those that are desirous of their emancipation.
30. Rāma said:--Tell me, O venerable sage, in what proportion does the intellect abide in men, gods, and demons respectively? How does the soul reflect itself during the dormancy of the intellect in sleep? In what manner does it contain the world within its bosom?
31. Vasishtha replied:--Know the intellect to abide alike in gods and demons, as well as in all men and women. It dwells also in Asuras, Pisachas, Rakshasa, Nagas, and in all beasts and birds, reptiles and insects, including the vegetables and all immovable things.
32. Its dimension is boundless and also as minute as an atom; and it stretches to the highest heaven, including thousands of worlds within itself.
33. The capacity that we have of knowing the regions beyond the solar sphere, and even of penetrating into the darkness of Lokaloka mountain; is all the quality of our intellect, which extends all over the boundless space, and is perfectly transparent in its form and nature.
34. So very great is the extent of the intellect, that it comprehends the whole universe in itself. It is this act of his comprehension of the whole, that is called the mundane creation, which originates from it.
35. The intellect spreads all around like the current of a river, which glides all along over the ground both high and low, leaving some parts of it quite dry, and filling others with its waters. So does the intellect supply some bodies with intelligence, while it forsakes others, and leaves them in ignorance.
36. It is intelligence which constitutes the living soul of the body, which is otherwise said to be lifeless and insensible. It resides in all bodies like the air in empty pots, and becomes vivid in some and imperceptible in others as it likes.
37. It is its knowledge of the soul that removes the error of its materiality. While the ignorance of its spiritual nature, tends the more to foster the sense of its corporeality, like one's false conception of water in the mirage.
38. The mind is as minute as the minutest ray of sunbeams; and this is truly the living soul, which contains the whole world within it.

39. All this phenomenal world is the phenomenon of the mind, as it is displayed in its imaginary dreams; and the same being the display of the living soul. There is no difference at all between the noumena and the phenomena.
40. The intellect alone is assimilated into all these substances, which have substantiality of their own. Whatever is seen without it, is like its imaginary dream, or as the forms of jewelleryes made of the substance of gold.
41. As the same water of the one universal ocean, appears different in different places; and in its multiple forms of waves and billows; so does the Divine Intellect exhibit the various forms of visibles in itself.
42. As the fluid body of waters, rolls on constantly in different shapes within the basin of the great deep; so do these multitudes of visible things, which are inherent in and identical with the Divine Intellect, glide on forever in its fathomless bosom.
43. All these worlds are situated as statues, or they are engraved as sculptures in the ethereal column of the Divine Intellect; and are alike immovable and without any motion of theirs through all eternity.
44. We see the situation of the world, in the empty space of our consciousness; as we see the appearances of things in our airy dreams. We find more over everything fixed in its own sphere and place, and continuing in its own state, without any change of its position or any alteration in its nature.
45. The exact conformity of everything in this world, with its conception in the mind of man, with respect to their unchanging equality in form and property, proves their identity with one another, or the relation of one being the container of the other.
46. There is no difference between the phenomenal and noumenal worlds, as is there none between those in our dream and imagination. They are in fact, the one and same thing, as the identity of the waters, contained in tanks, rivers and seas, and between the curse and blessing of gods.
47. Ráma said:--Tell me sage, whether a curse or blessing, is the effect of any prior cause or the causation of subsequent consequences; and whether it possible for any effect to take place without its adequate causal quality?
48. Vasishtha replied:--It is the manifestation of the clear firmament of the Divine Intellect in itself, that is styled as the world. Just as the appearance and motion of waters in the great deep, is termed the ocean and its current.
49. The revolution of the eternal thoughts of the Divine Mind, resembles the rolling waves of the deep; and these are termed by sages, as the will or volitions of the ever wilful mind of God.
50. The clear minded soul comes in course of time, to regard this manifestation of the Divine Will, in its true spiritual light; by means of its habitual meditation and reasoning, as well as by cause of its natural good disposition and evenness of mind.
51. The wise man possessed of perfect wisdom and learning, becomes acquainted with the true knowledge of things. His understanding becomes wholly intellectual, and sees all things in their abstract and spiritual light; and is freed from the false view of material duality.
52. The philosophic intellect, which is unclouded by prejudice, is the true form of the great Brahman himself; who shines transparently manifest in our consciousness, and has no other body besides.
53. The enlightened soul sees this whole infinite fullness of creation, as the display of the Divine Will alone; and as the exhibition of the tranquil and transparent soul of the divinity, and nothing otherwise.
54. This manifestation of the Divine Will, in the boundless space of the universe; is similar to the aerial castle of our imagination, or the city of palaces seen in our dream.
55. This all productive will, is identical with the Divine Soul; and produces whatever it likes to do any place or time.
56. As a boy thinks of his flinging stones, at the aerial castle of his imagination; so the Divine Will is at liberty to scatter, numberless of globular balls, in the open and empty space of boundless voidness.
57. Thus everything being the manifestation of the Divine Will, in all these three worlds. There is nothing as a blessing or curse herein, which is distinct from the Divine Soul.

58. As we can see in our fancy, the gushing out of oil from a sandy desert; so can we imagine the coming out of the creation, from the simple will of the Divine Soul.
59. The unenlightened understanding, being never freed from its knowledge of particulars and their mutual differences, it is impossible for it to generalize good and evil, under the head of universal good.
60. Whatever is willed in the beginning, by the omniscience of God; the same remains unchanged at all times, unless it is altered by the same omniscient will.
61. The contraries of unity and duality, dwell together in the same manner in the formless person of Brahman; as the different members of an embodied being, remain side by side in the same person.
62. Ráma said:--Why are some ascetics of limited knowledge, so very ready to confer their blessings, as also to pour their curses on others; and whether they are attended with their good or bad results or not?
63. Vasishtha replied:--Whatever is disposed in the beginning, by the Divine Will which exists in Brahman; the very same comes to pass afterwards, and nothing otherwise.
64. Brahmá the lord of creation, knew the Supreme Soul in himself, and thereby he became the agent of the Divine Will. Therefore there is no difference between them.
65. Whatsoever the lord of creatures, Brahmá, proposes to do at first as inspired in him by the Divine Will. The same takes place immediately, and the very same is styled this world.
66. It has no support nor receptacle for itself, but appears as empty bubble in the great voidness itself; and resembles the chain of pearls, fleeting before the eyes of blind men in the open sky.
67. He willed the productions of creatures, and institution of the qualities of justice, charity and religious austerities. He established the Vedas and scriptures, and the five systems of philosophical doctrines.
68. It is also ordained by the same Brahmá, that whatever the devotees learned in the Vedas, pronounce in their calmness or dispute, the same takes place immediately.
69. It is he that has formed the chasm of vacuum in the inactive intellect of Brahma, and filled it with the fleeting winds and heating fire; together with the liquid water and solid earth.
70. It is the nature of this intellectual principle, to think of everything in itself; and to conceive the presence of the same within it, whether it be a thought of you or me or of anything beside.
71. Whatever the empty intellect thinks in itself, the same it sees present before it; as our actual selves come to see, the unreal sights of things in our dreams.
72. As we see the unreal flight of stones, as realities in our imagination; so we see the false appearance of the world, as true by the will of God, and the contrivance of Brahma.
73. Whatever is thought of by the pure intellect, must be likewise of a purely intellectual nature also; and there is nothing that can do it otherwise.
74. We are inclined to have the same conceptions of things in our consciousness, as we are accustomed to consider them, and not of what we are little practiced to think upon. Hence we conceive all that we see in our dreams to be true, from our like conceptions of them in our waking state.
75. It is by uniting one's intellectuality, with the universal and Divine Intellect, and by the union of the subjective and objective and their perceptibility in one's self, by means of the Tripúti yoga (observer, observation, and observed), that we can see the world in its true light.
76. One universal and empty intellect, being all pervading and omnipresent, is the all seeing subject and all seen objects by itself. Hence whatever is seen or known to be anywhere, is the very truth of the intellect and no other.
77. As vibration is inherent in air, and fluidity is inherent in water; so is largeness inherent in Brahma, and the absolute fullness is innate in the Divine Mind.
78. Even I am Brahma also in his self manifest form of Viráj, which embodies the whole world as its body. Hence there is no difference of the world from Brahma, as there is none between air and voidness.

79. As the drops of water as a waterfall, assume many forms and run their several ways; so the endless works of nature take their various forms and courses, at different places and times.

80. All beings devoid of their senses and understanding, issue as waters of the waterfall, from the pouring forth of the Divine Mind; and remain forever in their uniform courses, with the consciousness of their existence in Brahman.

81. But such as come forth from it, with the possession of their senses and intellects in their bodies; deviate in different ways like the liquid waters, in pursuit of their many worldly enjoyments.

82. They are then insensibly led, by their want of good sense, to regard this world as theirs; being ignorant of its identity with the uncreated spirit of God.

83. As we see the existence and distribution of other bodies in us, and the inertness of stones in our bodies; so the Lord perceives the creation and annihilation of the world, and its inertia in himself.

84. As in our state of sleep we have both our sound sleep and our dreams also; so does the Divine Soul perceive the creation as well as its annihilation, in its state of perfect rest and tranquility.

85. The Divine Soul perceives in its state of tranquility, the two phases of creation and destruction, succeeding one another as its day and night; just as we see our sleep and dreams recurring unto us like darkness and light.

86. As a man sees in his mind, both the dream of moving bodies as well as immovable rocks in his sleep; so does the Lord perceive the ideas, both of the stable and unstable in his intellectual tranquility.

87. As an absent minded man has no heed of the dust flying on any part of his body; so the Divine Spirit is not polluted, by his entertaining the ideas of gross bodies within itself.

88. As the air and water and stones, are possessed of the consciousness of their airy, watery and solid bodies, so are we conscious of our material, intellectual and spiritual bodies likewise.

89. As the mind that is freed from seeing the objects of sight, and liberated from entertaining all their thoughts and desires also, flows along like a stream of clear waters; so does the current of the Divine Spirit glide on eternally, with the waves and whirlpool currents of creation and dissolution, perpetually rolling on and whirling therein.

CHAPTER CLXXXVII. OF THE LIVING CREATION.

1. Ráma rejoined:--Tell me sage, how can one paramount destiny, guide the fates of these endless chains and varieties of beings? How can one uniform nature, be the predominant feature of all these various kinds of beings?

2. Say why is the sun so very shining among the multitudes of gods? What cause is it that lengthens and shortens, the durations of days and nights?

3. Vasishtha replied:--Whatever the Lord has ordained at first of himself; the same appearing as the accidental formation of chance, is called the very system of the universe.

4. All that is manifested in any manner by omnipotence, is and continues as real in the same manner; because what is made of the core of the Divine Will and intelligence, can never be unreal. Nor is it possible for the manifest and obvious to be impermanent.

5. All that is situated or appears to us in any manner, being composed of the Divine Intellect, must continue to remain forever in the same manner. This appearance of creation and its disappearance in its dissolution, are both attributed to the unseen power of its destiny.

6. To say this one is such and that is otherwise, is to attribute them to the manifestation of Brahman as so and so; and these formations of theirs, together with their ultimate dissolution, are called the acts of their destiny.

7. The three states of waking, sleeping, and dreaming, appearing to the nature of the soul, are in no way separated from it; as the fluidity and motion of water, are not otherwise than properties of the same clear liquid.

8. As voidness is the property of air, and warmth of the sunshine, and as scent is the quality of camphor; so the states of waking, sleeping, and dreaming, belong to the very nature of the soul, and are inseparable from it.

9. Creation and dissolution follow one another, in the one and same current of the Divine Intellect; which in its empty form, exists in the empty spirit of Brahman.
10. What is believed as creation, is but a momentary flash of the Divine Intellect. That which is thought to be a Kalpa period, is but a transient light reflection of the same.
11. The sky and space and the things and actions, that come to our knowledge at anytime; are as mere dreams occurring unto us, by a flash of the shining nature of the Divine Intellect.
12. The sights of things and the eternal thoughts, and whatever occurs at anytime or place; are all presented unto us by our minds, from their formless shapes or ideas in the empty intellect of God.
13. Whatever is thus manifested by the mind or designed by it at anytime, the same is termed its destiny, which is devoid of any form like the formless air.
14. The uniform state of things for a whole Kalpa age, measuring but a moment of Brahma; is what is expressed by the word nature, by natural philosophers that know all nature.
15. The one soul (consciousness) is diversified into a hundred varieties of living beings. Every portion of this general intelligence, retains the same reasoning like its original, without forsaking its nature.
16. The intelligences that belong to and manifest themselves, in the supreme intelligence of God, in the same way some of them imagine to assume to themselves some embodied forms, in utter ignorance of their intellectual natures.
17. The earth, air, water, and fire and vacuum, are severally the receptacles of many properties. But it is the empty intellect which is the great repository of these, that appear as dreams hovering all about it.
18. This place contains the vast receptacle, for the reception of all tangible and solid bodies. This spacious earth with all the population on its surface, is seated in the midst of it.
19. It has a place for the vast body of waters, or the great ocean in it; and affords a seat to the sun. It has a space for the course of the winds, and a vacuum containing all the worlds in it.
20. It is the reservoir of the five elements, which are the fivefold principles of our knowledge; and it being thus the container of the highest essence of Brahma, what is seen or anything else before it.
21. The learned call this intelligence as the intellect and omniscience. It is omniform, uniformed, and all-pervading, and is perceived by all owing to its greatness and its great magnitude.
22. Brahmá the son or offspring of Brahman; is the very same Brahma himself; who by expanding his intelligence, has expanded the vacuum under the name of firmament; and as an awning covering of silk in cloth.
23. When delusion rules over the intellect of Brahmá and over the subtle and gross matters; then how is it possible for other things, what are but parts of them, to stand good in law?
24. It is simply by his will, that this god Brahma stretched the network of the universe, as a spider weaves its web out of itself. It revolves like a disc or wheel in the air, and whirls like a whirlpool in the hollow depth of the intellect, appearing as it were a sensible sphere in the heavens.
25. This sphere presents some bodies of great brightness, and others of a lesser light; which there are some scarcely visible to us, and all appearing as figures in a painting.
26. All created objects appear in this manner and those that are not created never appear to view. But they all appear as visions in a dream, to the sight of the learned.
27. The intellect is the same soul, and the lord of all, and the seeming visibles are all really invisible. They are all impermanent for their want of lasting bodies; and neither are they visible by themselves, nor are they ever perceptible to or seen by us.
28. The empty intellect, sees these as its dreams in the great voidness of the intellect, and this world being no other than a phenomenon of the empty intellect, can have no other form than that of mere vacuum.

29. Whatever is manifested by the intellect in any manner, the same is called its form and body. The countenance of that manifested form for a certain period, is termed its nature or destiny.
30. The first manifestation of the Divine Intellect, in the form of vacuum and as the vehicle of sound; became afterwards the source of the world, which sprouted forth like a seed, in the great granary of voidness.
31. But the account given of the origin of the world, and of the creation of things one after the other, are mere fabrication of sages for instruction of the ignorant, and has no basis on truth.
32. There is nothing that is ever produced of nothing, nor reduced to nothingness at anytime. All this is as quiet and calm as the bosom of a rock, and ever as real as it is unreal.
33. As there existed no separate body before, so there can be no end of it also. All things exist as an inseparable infinitesimal with the spirit of God, and can therefore neither rise nor set in it where they are always present.
34. The empty world existing in the vacuum of the Divine Spirit, is a pure voidness or blank only. How is it possible then to rise or set in it, or go beyond it to rise or set elsewhere?
35. What is the world, but a ray of the ever shining gem of Divine Intellect; before whose omniscience, everything shines forever in its own light and nature.
36. The Divine Spirit though unknown to all, makes itself somewhat conceivable to us in our consciousness of it, and in our thinkableness of it, and by means of our reasoning and reflection.
37. We can get some knowledge of it by our reason, as we can draw inferences of future events by means of our reasoning. This knowledge is rarer than that of the subtle element of air, and fainter than our foresight into the future of all thing.
38. Then this transcendental essence of the Divine Spirit, being about to reflect in itself, becomes the thinking principle called the intellect, which is somewhat intelligible to us.
39. Having then the firm conviction of its consciousness in itself, it takes the name of the living soul, which is known by the title of anima (jiva), meaning the Supreme Spirit or soul.
40. This living soul embodied in itself the nameless ignorance, which shrouded the atmosphere of its intellect, and superceded the title of the pure intelligence.
41. It is then employed in the thoughts, of its bodily conduct and worldly carrier only; and being forgetful of its spiritual nature, is engaged in the discharge of his temporal functions.
42. Being thus forgetful of its nature of vacuum, which possesses the property of conveying the sound; it becomes prepossessed with the error of taking the future material bodies for real, instead of the reality of the intellect.
43. It gets next the motion of its egoism, with the idea of time, in its spiritual body; and then these two run together, in quest of the material elements, which are the seeds for the growth of the forth coming world.
44. Then the thinking power of the living soul, begets the sense of consciousness within itself; and produces therein the conviction of the unreal world, as a positive reality.
45. After this the thinking principle or the mind, bursts out like a seed into a hundred sprouts of its wishes; and then by reflecting on its egoism, thinks as a living being at the very moment.
46. Thus the pure spirit passing under the name of living soul, is entangled in the maze of its false and unreal reality, has been rolling like a heaving wave in the depth of the Universal Spirit.
47. The mind by constantly reflecting at first on the empty nature of the living soul; is foolishly misled at last to think it as solidified into the nature of animal life or the vital air or breath of life.
48. This being became the source of articulate sounds or words, which were expressive of certain meanings, and significant of things, that were to be created afterwards; and were to be embodied in the wording of the Vedas.

49. From him was to issue forth the would-be world, by virtue of the words which he spake to denote the things he meant. The words that he invented were filled with their meanings, and productive of the things which they expressed.

50. The intellect being employed in this manner takes upon it the title of a living being; which being clothed in significant words, was productive of all existent entities.

51. It was this self-existent entity that produced the fourteen spheres, which fill the whole space of voidness; and which give rise to so many worlds that exist therein.

52. But before this being had the power of his speech, and of the use of his limbs and body, it remained to reflect only on the significations of words, having had his mind alone the only active part of himself.

53. As the air develops a seed to a plant, by exhaling on its outer coat, so does the intellect develop the bodily functions of living beings, by working in its internal parts.

54. As the vibrating intellect or mind, happens to come across the idea of light; it beholds the same appearing to view; as it is conveyed before it by its significant sound.

55. Light is only our reasoning or idea of it, and nothing without it; as feeling is our consciousness of it, and not the perception derived by means of the touch of anything.

56. So is sound but our consciousness of it, and a subjective conception of our mind; as vacuum is a conception of the empty mind, and as the receptacle of sound caused by itself.

57. As in this state of sound it is known to be the product of air in its own voidness, so everything else is the product of our consciousness, and there is nothing as a duality beside it.

58. So the properties of scent and flavor, are as well as the substances of sound and air; and these unrealities seem as real ones, like the dreams that are seen and thought of in our minds.

59. Heat (tejas) which is the seed or seat of the tree of light, and evolves itself in the radiance and other luminous bodies; are the forms of the same intellect, that shows itself in all things.

60. So is flavor a mere quality of empty air, is thought of as a reality in every article of our food and drink; and is a mere name without its substance.

61. All other things, which were hereafter to be designated by different names as fragrance etc., are but so many forms of the thoughts and desires existing in the mind of this living being or Brahmá.

62. This being had in his mind the seed of all forms and dimensions, from which was to proceed this terrestrial globe, that was to become afterwards the support of all creatures.

63. All things yet unborn, appeared as already born in this Divine Mind, which was filled with the models of all future existences of every kind. All these formless beings had their forms afterwards, as it thought and willed them to be.

64. These forms appeared to view as by an act of chance, and the organs whereby they came to be seen, were afterwards called by name of eyes, or the visual organs of sight.

65. The organs which gave the perception of sounds, were named the ears. Those which bore the feeling of touch to the mind, were called the organs of feeling.

66. The organ of perceiving the flavors, was styled the tongue or organ of taste. That which received the perception of smell, was termed the nose or organ of scent.

67. The living soul being subjected to its corporeal body, has no perception of the distinctions of time and place by means of its bodily organs, which are so imperfect and soulless on the whole.

68. In this manner are all things but imageries of the soul, and ideals of the intellect, and wholly confined in the soul. They neither appear nor set on the outside of it, but are set as silent engravings in the stony and stiff bosom of the same.

CHAPTER CLXXXVIII. DESCRIPTION OF THE LIVING SOUL.

1. Vasishtha continued:--The fiction of the first rise of the living soul; from the calm and quiet spirit of God as said before, is merely fictitious and not a true one; but was meant to elucidate the nature of the animate soul, as the same with and not distinct from the Supreme Soul.

2. In this manner the fiction of the living soul means that, this being a part of the Supreme Soul is truly the same with it. It is when the subjective soul is employed with the thoughts of the objective, that it is termed the living God or spirit.

3. The inclination of the self-intelligent or subjective soul, towards thinkable objects of thought, garbs it under a great many fictitious names or epithets, which you shall now hear me, O Ráma, relate to you in all their varieties.
4. It is called the living soul or jiva, from its power of living and thinking; and from its addictedness towards the thinkables, it is termed the thinking (chitta) principle and the intellect.
5. It is termed intelligence for its reasoning (buddhi) of this thing as that, as well as for its knowledge of what is what; and it is called the mind (manas) from its minding, willing and imagining of many things.
6. The reliance in self that "I am" is what is called egoism (ahamkara); and the principle of perception called the mind by the vulgar, is when freed from everything, styled the intellect by the wise and those acquainted with the scriptures.
7. It is called the sum total of the eightfold principles (puryastaka) or totality of existence, when it is combined with all its wishes of creation; and then named as subtle nature (prakriti), before its production of the substantial world.
8. Being absent from or imperceptible to our perception, it is called the hidden nature; and in this manner many other fictitious names are given to it by way of fiction or fabrication of our imagination.
9. All these fictitious names that I have told you here, are mere inventions of our fancy, for the one formless and changeless Eternal Being.
10. In this manner are all these three worlds, but the fairy lands of our dream and the castles of our imagination. They appear as objects made for our enjoyment and bliss, but are in reality an intangible voidness not perceptible to the touch.
11. So must you know, O best of embodied beings, that this body of yours is of a spiritual or intangible nature. It is the intellectual body formed of the empty intellect, which is rarer than the rarefied air.
12. It is neither born nor dies in this world, but continues with our consciousness of ourselves, until our final liberation from the sense of our personalities. This mental body or mind of ours, is the recipient of the fourteen worlds and all created objects.
13. It is in the extensive regions of our minds, that millions of worlds continue to be treated and dissolved in the course of time; and an unnumbered train of created beings, are growing and falling as fruits in it in the long run of time.
14. This intellectual body beholds the world, both inside and outside of it; as the looking glass reflects and refracts, the outward and its inward images both in as well as out of it; and as the open air reflects and shows us the upper skies.
15. The mind must bear these images in its mirror, until its final dissolution with all things at the end of the world; when all minds and bodies and all the world and their contents, are to be incorporated in the great vacuum of the Divine Mind.
16. The compactness of the Divine Mind, which comprehends all images or ideas in itself, imparts them partly in all individual minds, which are but parts of itself, and which are made to think likewise.
17. This spiritual body that was employed in viewing the inborn world in itself; is termed as the form of the great Brahmá by some, and as that of the God Viráj by others.
18. Some call him the everlasting, and others give him the name of Náráyana or floating on the surface of the waters. Some style him as Isha and by his name as Prajápati, the lord of creatures.
19. This being chanced to have his five organs of sense all of a sudden, and these were seated in the several parts of his body, where they still retain there seats as before.
20. Then his delusion of the phenomena, seemed to extend too far and wide, without any appearance of reality therein, all being a vast waste and void.
21. It was all the appearance of that eternal and transcendental Brahman, and not of the unreal phenomena which is never real. It is the very Brahman, which is without its beginning and end, and appearing in a light quite unintelligible to us.
22. Our inquiry into the spiritual form of the deity, leads us to take the delusive world as such; just as the longing of the ardent lover after his loved one, leads him to the view of her swelling body in his dream.

23. As we have the blank and formless notion of a pot, presented in the real shape of the pot in our minds; so have we the ideas of our bodies and the world also, represented as realities in dreams and imagination.

24. As the dreamed objects of our empty minds, seem to be real ones for the time in our sleep; so all these ethereal objects in nature, appear as solid substances in the delusion of our dreams by daylight.

25. This spiritual and formless body of the jiva, comes to be gradually perceived in us and by itself also; as we come to see the ethereal forms presenting themselves unto us in our dream.

26. It is then embodied in a gross body, composed of flesh and bones, and all its members, and its covering of the skin and hairs; and in this state it thinks of its carnal desires.

27. It then reflects on its birth and acts in that body, and upon the duration and end of that body also; and entertains the false ideas of the enjoyments and incidents of its life.

28. It comes to know its subjection to decay, decrepitude and death, and of its wanderings on all sides of the wide sphere of this globe. It gets the knowledge of the knower and known, and also of the beginning, middle and end of all acts and things.

29. And thus the Primordial Spirit, being transformed to the living soul, comes to know the elementary bodies of earth, air, and water etc., and the varieties of created beings and conduct of men and finds itself as contained and confined within the limits of its body and of this earth, after its having been the container of all bodies and space before.

CHAPTER CLXXXIX. ON THE UNITY OF THE DIVINE SPIRIT.

1. Vasishtha continued:--This spiritual body as that of Prajapati Brahma, the primeval creator of all; being possessed of its volition, comes as by an act of chance and of its own motion, to think and brood on its thoughts.

2. It continues to remain in the same state, as it is ever conscious of in itself; and sees of its own nature, this universe exposed before it as it had in his mind, nor is there any wonder in this.

3. Now this viewer, Brahma, and his viewing and the view of the world, must either all be false or they must all be true, having the spirit of Brahma at the bottom.

4. Ráma rejoined:--Now sage, please tell me, how this spiritual and shadowy sight of the primeval lord of creation, could be realized in its solidified state, and what reality can there be in the vision of a dream?

5. Vasishtha replied:--The spiritual view is ever apparent by itself within ourselves; and our continuous and ceaseless sight of it, gives it the appearance of a solid reality.

6. As the visionary sights of our dreams, come to be realized in times, by our continuous pouring upon them; so does the spiritual appear as real, by our constant habit of thinking them as such.

7. The constant thought of the reality of our spiritual body, makes it appear as a real object to our sight; as the constant craving of deer after water, makes it appear in the mirage of the parched desert before them.

8. So the vision of this world, has like every other fallacy, misled us like the poor and thirsting deer, to the misconception of water in the mirage; and so does this and all other unrealities appear as real ones in our ignorance.

9. Many spiritual and intellectual objects, like a great many unreal things, are taken for the material and real, by the eagerness of their desires and ignorant admirers.

10. The impression that I am this, and that one is another, and that this is mine and that is his; and that these are the hills and skies about us; are all as false as the conception of reality in our dreams and false phantoms of the brain.

11. The spiritual body which was at first conceived, by the prime creator of all, Brahma, assumed a material form as that of a mundane egg globe under his sight.

12. The living soul of Brahma, being born of the mundane egg in a corporeal body; forgot or rather forsook to think of its incorporeal intellectuality, and thought himself as composed of his present material body only. He looked into it and thought, that this was his body and the recipient of his soul.

13. Then it becomes confined in that body, by its belief of the unreality as a factual reality; and then it thinks of many things within itself, and goes on seeking and running after them all.

14. This god then makes many symbolical sounds and forms, invents words for names and actions; and at last upon his utterance of the mystic syllable Aum the Vedas rang out and sang in currents of many words.

15. Then through the medium of those sacred words, the god ordained the ordinances for the conduct of all mankind; and everything turned to be, as he wished and thought it to be in his own mind.

16. Whatever exists in any manner, the same is the very same Brahmá itself. Yet nobody perceives it as such, owing to the predominant error of all, of believing the unreal world as a real existence.

17. All the things from the great Brahmá down to all, are but false appearances as those of dreams and magical show; and yet the spiritual reality is utterly lost to sight, under the garb of material unreality.

18. There is nothing as materiality anywhere and at anytime. It is the spiritual only which by our habitual mode of thinking and naming, is said to be substantial, elemental and material.

19. This our fallacy of materiality, has come to us from our very source in Brahmá, the creator; who entertained the false idea of the material world, and transmitted this error even into the minds of the wise and very great souls.

20. How is it possible, O Ráma, for the intelligent soul, to be thus confined in a piece of earth? All this must either be an illusory scene, or a representation of Brahma himself.

21. There can be no other cause of this world, except the eternal causality of Brahma; who is self-existent, only without any action or causation of himself. Thus the Supreme Soul being wholly devoid of the attributes of cause and effect, what can this world be, but an extension of the Divine Essence.

CHAPTER CLXXX. ECSTASIS OR INERTNESS OF RÁMA.

1. Vasishtha continued:--Gaining the knowledge of knowables, is called our bondage in this world. But it is our release from the bonds of knowable objects, that is termed our liberation from it.

2. Ráma rejoined:--But how can it be possible, sage, to get our escape from the knowledge of the knowables? How can our rooted knowledge of things, and our habitual sense of bondage to them, be removed from us?

3. Vasishtha replied:--It is the perfection of our knowledge, and feeling of it as such, that removes our misjudgment; and then we get our liberation from error, after disappearance of our inborn bias.

4. Ráma rejoined:--Tell me sage, what is that simply uniform feeling, and what is called that complete and perfect knowledge said to be, which releases the living soul entirely, from its chains of error?

5. Vasishtha replied:--The soul is full with its subjective knowledge of intuition, and has no need of the objective knowledge of the knowables from without; and perfect knowledge is our inward sense of the same, and not expressible in words.

6. Ráma rejoined:--Tell me sage, whether the knowableness of knowledge, that is whether the internal knowledge of the knowing soul, is the same or separate from itself; and whether the word knowledge, is taken in its instrumental or abstract sense?

7. Vasishtha replied:--All perception is knowledge, and this term is designating of its causality also. Hence there is no difference between knowledge and the known or the knowable, as there is none between the air and its ventilation.

8. Ráma rejoined:--If it be so; then tell me, whence arises the error of difference in our conception of them? The conception of the materiality of the perceptible or objective world, must be as false as that of the horns of a rabbit, which had never been in existence, nor are likely to be at anytime in future.

9. Vasishtha replied:--The error of the reality of external objects, gives rise to the error of the reality to our knowledge of them also. But there is no inward object of thought, nor of the outward senses, that has ever any reality in it.

10. Ráma rejoined:--Tell me, O sage, how can you deny the existence of those objects, which are evident to the senses of mine, yours, and all others alike; and which are ever present in their thoughts in the minds of sensible beings?

11. Vasishtha replied:--It was at the time of the first creation of the world, that the self manifested god Viráj, exhibited the outline of the cosmos in a corner of his all-comprehensive mind. But as nothing was produced in reality, there is no possibility of our knowing any as a knowable or real entity.

12. Ráma rejoined:--How can our common sight, of the present, past, and future prospects of this world; and our daily perception of things, which are felt by all in general, be regarded as nothing by your teaching?

13. Vasishtha replied:-- Just as the dreamer's vision in sleep, the deer's mistake of water in the mirage in sand, the illusory sight of a moon in the sky, and the appearance of our delusive fancies, do all disappear on right observation; so the false perceptions of worldly things, and the mistaken conceptions of our own entities, are as false as the sights of the false lights in the empty air.

14. Ráma rejoined:--If our knowledge of I and you and of this and that, is as false as that of all other things in the womb of the world; why then were these brought into existence, not left to remain in their ideas in the mind of their creator, as they had existed before his creation of them?

15. Vasishtha replied:--It is certain that everything springs from its cause, and not otherwise; what then could there be the material cause, for the creation of the world from that, after the dissolution of everything at the universal destruction?

16. Ráma replied:--Why sage, cannot that being be the cause of recreation, which remains undestroyed and indestructible, after destruction of the prior creation?

17. Vasishtha replied:--Whatever substance there abides in the cause, the same is evolved in effect also. Hence the essence of Brahma being composed of his intellect only, it could not give rise to the material world from itself; as the substance of a pot, cannot produce that of a picture or cloth.

18. Ráma replied:--Why sage, has the world existed in its subtle ideal state, in the person Brahma's mind; from which it issued forth anew and again, after dissolution of the former creation?

19. Vasishtha said:--Tell me, O intelligent Ráma, how could the Lord God conceive the entity or essence of the world in himself, and which like the productive seed, sprang out in the form of the future creation? Say what sort of entity was it?

20. Ráma replied:--It is an entity of Divine Intelligence, and is situated in the subjective soul of God in that form. It is neither a empty nothingness, nor an unreal entity.

21. Vasishtha said:--If it be so, O mighty armed Ráma, that the three worlds are Divine Intelligence only; then tell me why bodies formed of pure intelligence and those having the intelligent soul in them are subject to their birth and death?

22. Ráma said:--If then there has been no creation at all at anytime from the beginning; then tell me sage, whence has this fallacy of the existence of the world come to be in popular acceptance?

23. Vasishtha replied:--The nonexistence of cause and effect, proves the nothingness of being and not being. All this that is thought of to exist, is the thought and thinking of the Divine Soul, which is the triple entity of thinker, thinking, and the thought together.

24. Ráma rejoined:--The thinking soul thinks about the implements and the acts, as the looker looks on the objects of his sight; but how can the divine looker be the dull spectacle; unless you maintain that the objective fuel burns the subjective fire?

25. Vasishtha replied:--The viewer is not transformed to the view, owing to impossibility of the existence of an objective view. It is the all seeing soul, that shows itself as one solid fullness of space in itself.

26. Ráma rejoined:--The soul is the pure intellect only, and is without its beginning and end. It thinks only on its eternal and formless thoughts. How then can it present the form and appearance of the visible world?

27. Vasishtha replied:--The thinkables being all causeless of themselves, have none of them any cause whatsoever; and it is the taking away of the thinkables, that indicates the liberation of the intellect.

28. Ráma replied:--If it is so, then say how and whence have we the thought of our conception of ourselves; and our knowledge of the world, and our sense of motion and the like?

29. Vasishtha replied—The impossibility of cause, precludes the possibility of any production. How and whence could the thinkables proceed, when all is quite calm and quiet everywhere, and the knowledge of creation is but an error and a delusion?
30. Ráma replied:--Here tell me sage, how this error comes to overshadow the unknowable, unthinkable, and the immovable being, that is self-manifest and ever untainted and clear by itself?
31. Vasishtha replied:--There is no error or mistake herein, owing to its want of any causation also. Our knowledge of I and you is drowned altogether in that of one permanent unity.
32. Ráma replied:--O venerable sage, I am so bewildered in the error of my consciousness, that I know not what other question I am here to make. I am not so enlightened as the learned, to argue anymore on this point.
33. Vasishtha replied:--Do not stop, O Ráma, from making your questions concerning the causality of Brahma; until you are satisfied with the proof of his causelessness, as they test the purity of gold on the stone. Then by knowing this, you will be able to rest yourself, in the blissful state of the supremely blessed.
34. Ráma rejoined:--I grant sage, as you say, that there is no creation for want of its cause, but tell me now whence is this my error of the thinkable and its thought?
35. Vasishtha replied:--There is no error in the belief of the uncaused creation, and in its perfect calmness. But it is for want of your habit of thinking it so; that really makes you so restless.
36. Ráma replied:--Tell me sage, whence rise this habit as well as the discontinuing of this mode of our thinking? How does our rest proceed from the one, and our disquiet from the other mode of thought?
37. Vasishtha replied:--Belief in the eternal God, breeds no error in that of the eternity of the world. It is the habit of thinking it otherwise, that creates the error of creation. Be you therefore as sound in your mind, as the calm minded sages have been.
38. Ráma replied:--Please to tell me sage, in your preaching of these lectures to your audience, what other mode of practice there may be, in our attainment of a quietude like that of the living liberated sages?
39. Vasishtha replied:--The lesson that we preach, is to know one's self as Brahman and resting in the spirit of Brahman. This knowledge is sure to release the soul, both from its longing for liberation, as also from its fear of bondage in this world.
40. Ráma replied:--This doctrine of yours, by its all negative distinctions of our knowledge of time and space, and of our actions and thing, serves to drive away our consciousness of all existence whatsoever from the mind.
41. Vasishtha replied:--Yes, because all our objective knowledge, of the distinctions of time and place and of actions and things in our minds; is the effect of our ignorance of the subjectivity of the soul, beside which there is no other substance before the liberated spirit.
42. Ráma rejoined:--The absence of our knowledge of an intelligent agent, and also of an intelligible object; deprives us altogether of any intelligence at all. The impossibility of the union of the unity and duality together, must preserve our distinct knowledge of the knowing principle and the known or knowable object.
43. Vasishtha replied:--It is by your act of knowing of God, that you have or get your knowledge of him. Therefore the word is taken in its active sense by you and others. But with sages like ourselves, who are possessed of our intuitive knowledge of ourselves as the deity, it is but a self-reflexive verb.
44. Ráma rejoined:--But how do you feel your finite selves or egoism, and your limited knowledge, as the same with the infinite soul and omniscience of the deity; unless it were to ascribe your imperfections to the transcendental divinity, who is purer than the purest water, and rarer than the rarefied ether?
45. Vasishtha replied:--It is the feeling of the perfections of the Divine Soul in ourselves, that we call our egoism; and not the attributing of our imperfect personalities unto him. Here the duality of the living and Divine Souls, bears resemblance to the unity of the blowing breeze with the universal and unfluctuating air.

46. As the waves of the ocean, have been continually rising and existing in it; so the objective thoughts of one's egoism and the world besides, must be always rising and falling in the subjective soul of the Supreme Being, as well as self-liberated persons.

47. Vasishtha replied:--If so it be, then say what is the fault, that is so much criticized in the popular belief of a duality; and in disregarding the creed of the unity, which is eternal and infinite, full and perfect in itself, quite calm and quiet in its nature, and is termed the transcendent one?

48. Ráma replied:--If it be so, then tell me sage, who and what power is it, which conceives the ego, you, and others, which feels and enjoys all as their agent, if the fundamental fallacy of the world be the root of all?

49. Vasishtha replied:--The knowledge of the reality of the objective or knowable things, is the cause of our bondage in this world. True knowledge does not recognise their reality, and full intelligence which assumes the forms of all things in itself, sees no difference of bondage or liberation before it.

50. Ráma rejoined:--Intelligence like light, does not show us all things in the same light. It shows us the difference between a pot and a picture, as light shows the white and black to view. Again as the light of our eye sight shows us the different forms of outward objects, so does our intelligence confirm and indicate the reality of our visual perceptions.

51. Vasishtha replied:--All outward objects having no cause of their creation, nor any source of their production, are as incredible as the offspring of a barren woman. The appearance of their reality which is presented to our sight, is as false as that of silver in a conchshell or in the glittering sands, and not otherwise.

52. Ráma replied:--The sight of the miserable world, whether it be true or false, is like the startling apparition in a dream, and attended with pain only for the time. Tell me therefore the best means of how to avoid and get rid of this error?

53. Vasishtha replied:--The world being never the better than a dream, it is the reflection of the idea of its reality. That is the best method of getting rid of the snare of its tempting joys and sorrows.

54. Ráma replied:--But how to effect this object, which may added to our bliss and rest? Say how to put an end to the sight of the world, which shows the sights of falsities as realities, in the continuous series of its deluding dreams?

55. Vasishtha replied:--It is the due consideration of the antecedent and subsequent states of things, which must remove the false impression of their reality; just as the conception of the substantiality of sights seen in our dreams, is eliminated upon reflection of their subsequent disappearance.

56. Ráma replied:--But how do the rising apparitions of the world, disappear in the depth of our minds? What do we then come to perceive, after the traces of our gross remembrances have faded away?

57. Vasishtha responded:--After the false appearance of the world, has vanished like the faded sight of a city from view; the detached mind of the unconcerned soul, looks upon it as a painting, wholly washed out by the rain.

58. Ráma asked:--What then becomes of the man, after decreasing of the worldly sights and desires from his mind; like the gross looking objects of a dream; and after the mind rests in its state of total indifference?

59. Vasishtha replied:--Then the world recedes from his sight, and then this predilection of it, and his desire for its enjoyment depart and die away along with it.

60. Ráma replied:--How can this blind and deep rooted inclination, which has accompanied the soul from many previous births, and branched out into multiple desires, give up its hold of the human heart all at once?

61. Vasishtha replied:--As the knowledge of truth, serves to disperse the rooted error of the material world from the mind, so the sense of the vanity of human desires, and of the bitterness of their enjoyment, dispel their seeds at once from the heart.

62. Ráma replied:--After dissipation of the error of materiality, of the visible spheres of worlds; say, O sage, what is that state of the mind which follows it, and how is its peace and tranquility at last?

63. Vasishtha replied:--After dispelling the error of the material world, the mind reverts to its seat in the immaterial soul; where it is released from all its earthly bonds, and finds its rests in the state of detachment and mental indifference.
64. Ráma replied:--Tell me sage, if the error of the world is as little, as that of a child's idea of sorrow, then what trouble is there for a man to remedy it?
65. Vasishtha replied:--All our desires, like the fond wishes of children, being wholly extinct in the mind, there remains no more any cause of any sorrow in it; and this you may well know from the association of desires in all minds.
66. Ráma replied:--Tell me sage, what is the mind, and how are we to know its nature and workings? What good do we derive, by our best investigation of the mental powers and properties?
67. Vasishtha replied:--The inclination of the intellect towards the intelligible objects, is called the mind, for its minding the thinkables only; and the right knowledge of its workings, leads to the extinction of all our worldly desires.
68. Ráma replied:--Tell me sage, how long continues this tendency of the intellect towards the thinkables? When does the mind come to have its unmindfulness, which causes our extinction in the state of Nirvána?
69. Vasishtha replied:--There being a total absence of thinkable things, what is then left for the intellect to be intent upon? The mind dwells upon its thoughts only, but the want of thinkable objects, leaves nothing for it to think upon.
70. Ráma replied:--How can there be the absence of thinkables, when we have the ideas in stores (accumulated) to think and reflect upon? Nor is there anyone who can deny the existence of ideas, which are ever imprinted in the mind.
71. Vasishtha replied:--Whatever is the ideal world of the ignorant, has no truth in it and is denied by the learned. The conception which the wise have of it, is that of a nameless and formless unity only.
72. Ráma replied:--What is that knowledge of this triple world of the ignorant, which has no truth or reality therein? What is the true knowledge of the wise about it, which is inexpressible in words?
73. Vasishtha replied:--The knowledge of the ignorant, regarding the duality of the world, is wholly untrue from first to last. But the true knowledge of the wise, neither recognizes a duality herein; nor acknowledges the production hereof.
74. Ráma replied:--Whatever is not produced in the beginning, can not of course exist at anytime. But how is it, that this unreal and unapparent nothing, could come to produce in us its conception of a something?
75. Vasishtha replied:--This causeless and uncaused unreality of the world, appears unto us as a real entity; like the day dream that presents the false sight of the cosmos as a reality in our waking.
76. Ráma replied:--The sights that we see in our dreams, and the images that we conceive in our imagination; are but perceptions derived from our impressions of them in our waking state.
77. Vasishtha replied:--Tell me, O Ráma, whether the things that you see in your dream, or conceive in your imagination, are exactly of the same forms, that you see in your waking state?
78. Ráma replied:--The things that we see in our dream, and conceive of in our fancy or imagination; do all of them appear unto us, in the same light, as they show themselves to us in our waking state.
79. Vasishtha questioned:--If the impressions of the waking state, come to represent themselves in our dreaming; then tell me Ráma! why do you find your house standing entire in the morning, which you saw to have fallen down in you dream?
80. Ráma answered:--I see that the things seen in waking, do not appear the same in dreaming. But tell me sage, why they seem to resemble those that have been seen before?
81. Vasishtha replied:--It is neither the concept nor idea of anything, that appears as a reality in our minds; but the inherent impression of the world in the soul, that exhibits it to us from first to last.
82. Ráma said:--I find it now, that this world is no better than a dream. But tell me sage, how to remedy our fallacy of its reality, which holds us fast as a demon?

83. Vasishtha replied:--Now consider how this dream of the world has come into fashion, and what may be the cause thereof. Knowing that the cause is not different from its effect, view this visible creation in the light of its invisible origin.

84. Ráma said:--But as the mind is the cause of the sights, seen in our dreams in sleep, it must therefore be the same with its creation of this world, which is equally unsubstantial and undecaying as itself.

85. Vasishtha replied:--So it is, O most intelligent Ráma, the world is truly the mind of God, which is no other than the consolidation of the Divine Intellect or intelligence. Thus the world being situated in the mind, and this in that, it is this mind only that exhibits these dreamlike shows, which originate from it, and have no other source besides.

86. Ráma replied:--But why am I not to think the identity of the world with Brahman himself, as there is the identity of the Divine Mind with him, and that of the mind with the creation? Likewise as the relation of sameness exists between a component part and its integral whole, as there is between the branch of a tree and the tree itself. But it would be absurd to identify the undivided and formless Brahman, with the divided and formal world.

87. Vasishtha replied:--It is impossible, O Ráma, to identify this frail perishable world with the eternal Brahman, who is uncreated, quite calm and quiescent and intact in his nature.

88. Ráma added:--I come to find at last and by a haphazard way, my false conception of the world from first to last; as also the error of my attributing the qualities of activity and passivity, to the nature of the transcendent being.

89. Vasishtha concluded with saying:--Now I have fully exposed the false views of the world, both by the elegance of my poetical diction, as also by the enlightening reasonings of the learned; both of which are calculated to remove the mistaken views of the voidness and delusion of the world, by establishment of the truth of the whole, as being composed of the essence of the one sole and Supreme Entity.

CHAPTER CLXXXI. SOLUTION OF GREAT QUESTION OF UNITY & DUALITY.

1. Ráma replied:--If it is so sage, as you say, the world must be a great riddle; as it can neither be said to be in existence with all its contents, or be a perfect nothing with everything quite extinct in it.

2. This existence that shows itself as the world to sight, appears as a delusion or deception of vision in view; though it cannot properly be called an illusion, if it is composed of divine essence as you mean to say.

3. Vasishtha replied:--The accidental appearance in which Brahman, manifests himself of his own accord; is known to him as the world and existing in himself.

4. Ráma replied:--How does Brahman manifest himself as the world, before existence of space and after its extinction? How does the Divine Spirit shine itself as the world in want of the light of the luminaries?

5. Vasishtha replied:--The world shines in this manner in the light of the Divine Intellect; and know this light to proceed from the Divine Spirit, which is thus diffused all over the universe.

6. As the light of the lamp enlightens the house with its luster; it was thus the holy light of the Divine Spirit that shone itself, without presenting its outward appearance, or having anyone to look upon it.

7. Thus it is an immaterial and imperishable entity, without any appearance of or looker on it. It shines with the light of the intellect, upon the basis or stand of the Divine Spirit.

8. It shines in its visible appearance, in the sight of the spirit only, that constantly looks upon it, as it sees its dreams in sleep.

9. It shines only in the light of the intellect, and appears as the created world before its creation; all its visible and shining brightness being derived from the Supreme.

10. The one Supreme Intellect alone, assumes the triple forms of the sight, seer, and seeing in the beginning of creation; and shows itself as the created world of its own nature and accord.

11. We have the resemblance of such like appearance, presenting unto us in our dreams and creatures of our fancy; and it is in the same manner, that this creation shines before us with the light of the intellect.

12. This world is like a empty body appearing in the voidness of the intellect. The creation has neither its beginning nor end. It is a development of the intellect, which is distributed through it.

13. It has become habitual to our nature, to suppose the existence of the world, but the false impression of its visibility, is lost in the consciousness of high-minded men.

14. To them this creation presents no visible forms, nor any sensible appearance at all. It is to them a representation of fallacy only, as the mistake of a man in a statue, or taking a false apparition as real.

15. In this manner the blunder of a duality in the soul, produces a dualism in the mind. But before the existence of creation, there existed no dualism of the creator and the created, or of the manifester and the manifested.

16. The want of a cause causes the appearance of a duality. But tell me how could there be a cause when there is no creation in existence?

17. It is the Divine Intellect alone, that manifests itself in the manner of the world, in the total absence of all visible objects. Though this seems to be the waking state of the Supreme Soul, yet it is neither its waking, sleeping, nor dreaming state.

18. The visible world is no production of dream, but a manifestation of Brahman himself. There existed the Divine Intellect only, in the manner of the infinite void, before the birth of the atmospheric vacuum of the world.

19. The intellect which beholds this universe as its body, without being distributed or changed in the form of the world; is purely of a spiritual or empty form, that manifested itself in this visible form before it came to existence.

20. And this visible world that is so manifest to view, is as void and empty as the empty air.

21. Now knowing this in your own understanding, you must remain devoid of all dualism in your mind. Be as mute as a block of stone, nor give heed to the words of the universe in your heart, nor care for their sayings of earthly enjoyments.

CHAPTER CLXXXII. ON THE ATTAINMENT OF SPIRITUAL TRANCE.

1. Rāma replied and said:--Alas! That I have so long strayed about, in the false maze of the world; without the knowledge of its being a mere void and vacuum.

2. I now come to know the fallacy of my conception of the world, which is but a mere nothingness; which never is nor was, nor shall ever prove to be a positive reality.

3. It is all still and supportless, and existing in our false knowledge of it. It is an endless formation of the solid intellect, and a mere empty conception of ours, without any figure or form or color or mark of its own.

4. It is the transcendental vacuum and of a wholly inconceivable nature; and yet how wonderful it is, that we call this our world, our earth and the sphere of our action.

5. How it appears as a duality, and how these worlds and mountains seen as separate and solid bodies of themselves; when they are in reality but the transparent sky appearing as thick and opaque to our misconception of them.

6. This creation and the future world, are as the dreams that we see, but working of our imagination. While it is the intellect only that shows itself as these intelligible objects, which could not otherwise present their visible aspects to our conceptions of them.

7. The thought that I am situated in heaven or hell in this life, makes this world appear as such unto us; because the visibles are all objects or creatures of our consciousness of them.

8. There is nothing as visible or its vision, nor this world or its creation, unless it is caused as such, by the intellect within us. It is neither a scene in our waking or sleeping, nor is this anything as real in its nature.

9. If this be but an false sight, how could the negative error produce this positive spectacle, should it be but a false conception of the mind? Then tell me, O sage, how could this blank fallacy bring forth the thought of this real existence?

10. It is not possible for error, to creep into the infallible mind of omniscience. Nor is it probable that error should reign over this perfect creation at large. It is therefore the Lord himself, that exhibits his glory in this manner.

11. What can we think otherwise of the continuity of space, infinity of vacuum and infinity of time, than they are the attributes of omnipotence? How are we to look on the transparency of the air and crystal, without thinking them as manifestation of his nature?

12. An false notion is as false, as the sight of one's own death in a dream. But how can this world which is so perceptible to sight, be lost to or expunged from our sight, without losing our sight of its great manifestor also?

13. The sights of the mirage, fairy cities and double moons in the sky, are of course deceptions of vision and productions of our error. But the same analogy does not apply to our sight of the world.

14. The children's apparitions of ghosts, never lay hold on adults and the waking, nor on anyone in the day light and open air. This and similar errors arise in our ignorance only, but they vanish upon our second thought and true knowledge of them.

15. It is improper in this place to raise the question, regarding whence this imaginary demon of error could rise among mankind; since it is evident from our own reasoning, that there is no such thing as ignorance, ever in existence, nor a not being even in being.

16. It is evident by rational reasoning, that whatever is invisible and imperceptible to us, the same is called not being, and the conception of idea or that is termed an error.

17. That which is not clearly obtained by any proof or reasoning, and is as impossible as the sky-flower or the horn of a rabbit, how can that be believed to be as anything in existence.

18. And a thing however apparent to sight, but having no cause or evidence of its reality, cannot be believed as a thing in existence, but it must be a nothing like the child of a barren woman.

19. Therefore there can no error at anytime, nor can an error ever produce anything whatever. It is therefore the manifest omniscience of providence, that is conspicuous in every part of this wide and grand display.

20. Whatever then is seen now to shine before us, is the manifestation of the Supreme Being itself. The same Supreme Spirit fills this fullness of space, and is full with it in itself.

21. There is nothing that is either shining or unshining here at anytime, unless it be the calm and quiet and transparent spirit of God, that inheres in its body of the mundane world.

22. It is the one unborn, undying and unchanging everlasting being, that is the most adorable and ever adored lord of all, that fills and pervades the whole with his essence. He only is the word ego, self-manifest, pure and all pervading, while I and all others are without our egoism, and shine only in that unity.

CHAPTER CLXXXIII. MENTAL TORPOR OR TRANQUILITY.

1. Ráma replied:--There is the only one alone whom neither the gods nor the rishis know or comprehend. He is without beginning, middle, and end, and it is that being that thus shines himself, without this world and these phenomena.

2. It is useless to us to mind the difference, between the unity and duality, and to be led to the doubts created by the misleading words of false doctrines; without relying in the state of one tranquil and unvarying spirit.

3. The world is as clearly a empty body, appearing in the womb of voidness; as the string of pearls and the aerial castles, that are seen in the open sky.

4. The world is attached in the same manner, to the solidity of the invisible intellect; as voidness is inherent in vacuum, hardness in the stone, and fluidity in water.

5. Though the world, appears to be spread on all sides of space; yet it is no more than an empty voidness, lying calm and quiet, in the hollow womb of the great intellect.

6. This world appearing so fair and clear, to the sight of ignorant people; vanishes as a phantom into nothing, at the sight of the boundless glory of the transcendent God.

7. The impression of difference and duality, existing between the creator and creation, among worldly men; vanishes upon reflection, like waves into the waters of the sea.

8. The existence of the world, together with all our miseries in it, vanishes before the light of our liberation; as the darkness of night flies away at sunrise, and the light of the day disappears, before the gloom of night.

9. Whether in plenty or poverty, or in birth, death, or disease; or in the troubles and turmoils of the world, the wise man remains unshaken, though he may be overpowered by them.

10. There is no knowing nor error in this world, nor any pain or pleasure, or distress or delight in it. But they are all attributes of the deity, whose pure nature is unsoiled by them.

11. I have come to know, that this existence is the pure Brahman himself. It is the want of our knowledge, which says anything to be beside the spirit of the great God.

12. I am awakened to, and enlightened in divine knowledge; and find external existence cease to exist in any presence.

13. Perfect knowledge tells us, all these worlds to be but Brahman himself. But want of this knowledge says, I was not Brahman before, but have now become so by my knowledge.

14. The known and the unknown, the dark and the bright are all but Brahman, as voidness and unity, and brightness and blueness, do all belong to the one and same sky.

15. I am extinct by nirvana in the deity, and sit unafraid of anything. I am devoid of all desire, with my leaning in perfect blessedness. I am as I am, seized in my infinite bliss, without my sensibility of what or which.

16. I am wholly that one and sole entity, which is nothing but perfect tranquility. I see nothing but a calm and quiet, which utterly absorbs and enrapt me quite.

17. Knowing the knowable is to unknow one's self and ignore the visible; as this knowledge continues to dawn in the soul, the whole cosmos sinks into oblivion and seems but a block of stone, without the name and sign of anything being known.

CHAPTER CLXXXIV. RÁMA'S REST IN NIRVANA INSENSIBILITY.

1. Ráma said:--In whatever manner and form, the living or individual soul conceives the Universal Soul within itself; it has the same conception or idea presented before it, agreeably to its concept thereof.

2. All these worlds lie in concert in their spiritual state, in the boundless spirit of the great Brahman. But they appear to us in various lights, like the different rays, radiating from the one and same gem.

3. The great and bright quarry of the Divine Mind, contains all these sparkling worlds in its unbounded bosom; all of which unite to shed and scatter their joined light upon us, like the mixed rays of the gems contained in the womb of a vast mine.

4. All these several worlds, shining together like so many lamps of a reflected light are clearly perceived by some and are imperceptible to others, as the blaze of daylight is dazzling to the clear-sighted, but quite dim to the blind.

5. As the rushing of the contrary currents, describe the whirlpools in the waters of the deep; so do the contact and conflict of the elementary atoms, produce the consolidation and dissolution of worlds, which are no acts of creation.

6. The creation is everywhere but a joining together of the drizzling drops of the icy intellect. Who can therefore count the countless watery particles, that are constantly flowing out of it, and are condensed in the forms of worldly spericle bodies?

7. As the part is not different in its substance, from that of the whole; so the creation is not otherwise than its creator, except in the difference of the two terms of different significations.

8. The causeless and uncausing unity, being the original model of infinite variety; these numberless multiplicities are only copies of that sole part, and neither a duality nor pluralities whatever; nor do these copies and counterparts, ever rise or fall apart from their original prototype.

9. It is that intelligence which shows the objects of the intellect in itself. It produces these unproduced productions to view, as the sunlight exposes the visibles to light.

10. It is from my nondesire of all things in existence, that I have accomplished that perfection, and acquired that prosperity for myself, which is termed mental indifference or nirvána.

11. It is not by our understanding this bliss, nor can we have any knowledge of it by our perception; neither is there any knowledge whereby we may know, the unknown one which is alone to be known.

12. It is a knowledge that rises of itself, and a waking of the soul from its sleepiness. It throws a light as that of the midday sun in the inmost soul, and is neither confined in or absent from any place or time.

13. It is after the dispelling of all desire within, and ending of all actions without accompanied with one's cessation from all wishes, that this stillness attends upon the enlightened soul.

14. The saint of awakened understanding, that is confined in himself, and absorbed in his meditation; is neither inclined to the craving of anything, nor to the avoidance of anything whatever.

15. In this state of rapture, the mind of the saint, though in full possession of its mental faculties; remains yet as fixed and inactive, and unmindful of all worldly things and bodily actions; as a burning candle, that consumes itself while it illumines others, without any shaking or motion of its own.

16. The soul becomes as Viswarupa or united with the world, in its condition of thoughtfulness, when it is called the Viswátma or the mundane soul. Or else it is said to be situated in the state of the immense void of Brahman, when it is devoid of and unoccupied with its thoughts. Hence creation and its cessation, both belong to the Divine Intellect, in its states of activity or thoughtfulness and its lacking thereof or apathy.

17. He who is enrapt in divine ecstasy, and settled in his belief of the identity of the deity with his thinking of him, remains closely confined in himself with his rapture and secure from distraction of his mind.

18. He who relies only in the meditation of his self, regardless of all other things in the world; comes to find the reality of his self-absorption alone, and everything else beside, to be as void as empty air.

19. The man of enlarged understanding, has an unbounded store of knowledge in himself; but this ultimate ends in the knowledge of the unspeakable one.

20. It is therefore in our quietism, that we feel the very best entity of our consciousness, to be either dormant or extinct; and this state of tranquility of the mind, is inutterable in words.

21. That which is the summit of all knowledge, is the abstract and concealed knowledge of all as the true one. Hence the world is a real entity, in as much as it abides in the eternal one.

22. The bliss of Nirvána-ecstasy, with the utter extinction of all desire, and the consciousness of a cool and calm composure of one's self, is the supreme good or highest state of bliss and perfection, that is aimed at to be attained even by the gods Brahma, Vishnu, and Siva.

23. All things are always present with it, in all places and at all times. They are ever accompanied with our concepts of them in the intellect, which is the only pure entity that is ever in existence, and is never dissolved.

24. Too hot is the busy commotion of the world, and very cooling is the bliss of Nirvána insensibility. It is therefore far better to have the cold heartedness of indifference, than the heart burning heat of worldliness.

25. As an artist conceives in himself, the design of a statue sculptured in relief, in the slab of his mind; so the great Brahma sees this universe inscribed in him, in relief and not carved out of him.

26. Just as the spacious ocean looks upon the waves, heaving upon the surface of its waters; so does the great Brahma see the multitude of worlds, rolling about in the midst of its intellect.

27. But ignorant people of dull understandings, behold those fixed inseparable spectacles, in the light of separate apparitions, appearing in various shapes and forms, in the spheres of their intellect.

28. In whatever manner does anybody conceive anything in his mind, he truly thinks and beholds it in the same light, by his habitual mode of thinking the same as such.

29. As a man waking from his sleep, finds no truth in anything he saw in his dream; whether it be the death or presence or absence of a friend or other; so the enlightened soul sees no reality in the life or death, of any living being seen in this visible world because none lives by himself, nor dies or departs away of himself, but all are delegated alike in the tablet of the eternal mind.

30. The thought and conviction of this truth in the mind, that whatever appears to pass under and away from our sight, is the fixed inert and quiescent rehash of its divine original, is sure and enough to prohibit the mind, from its falling into the error of taking the copy for its mould.

31. This lesson will certainly tend to lessen the enjoyments of your body, that none of them will ever serve to prevent its fall to nothing; as also to protect you from the error of accounting for the reality of these numberless, that are at best but passing sights in your dream.

32. Lack of desire of earthly enjoyments increases our wisdom, as wisdom serves to diminish our worldly desires. Thus they mutually serve to increase one another, as the open air and sunshine.

33. The knowledge which tends to create your aversion to riches, and to your family and friends, is of course averse to your ignorance and dullness; and the one being acquired and accomplished by you, serves to put an end to your ignorance at once.

34. That is the true wisdom of wise men, which is unmixed by greed, and that is the true learning of the learned, which is not corrupted by any yearning.

35. But neither wisdom and renunciation, singly and simply, nor in their combined and augmented states, are of no good unless, they have attained their perfection, but prove as vain as the blaze of a sacrificial fire in a picture, which has not the power of consuming the oblation offered upon it.

36. The perfection of wisdom and renunciation, is a treasure which is termed liberation also; because anybody who has reached to, and remains in that state of infinite bliss, is freed from all the bonds of care.

37. In this state of our emancipation, we see the past and present, and all our sights and doings in them as present before us; and find ourselves situated, in a state of even calm and tranquility, of which there is no end nor any breach whatever.

38. The self-contented man who finds all his happiness in himself, is ever cool and calm and tranquil in his soul, and is devoid of all desire and selfishness in his mind. He relies in his cool hearted indifference and apathy to all worldly objects, and sees only a clear void stretched before him.

39. We scarcely find one man, among a hundred thousand human beings; who is strong enough and has the bravery, to break down the net of his earthly desires, as the lion alone breaks the iron bars of his prison house.

40. It is the inward light of the clear understanding, that dispels the mist of desires that overcasts the craving mind; and melts down the thickened greed, as the broad sunshine dissolves the thickened ice in autumn.

41. It is the want of desire that is the knowledge of the knowable, and stands above all things that are desirable or worth our desiring. It bears its resemblance to the breath of air, without any external action of it.

42. He sits quiet and firm in himself, with his thoughts fixed in ascertaining the truths and errors of the world; and looks all others in the light of himself, without having to do with or desire of them.

43. He sits rested in the immensity of Brahman, with his enlightened view of the visibles as existing in him. He remains indifferent to all things, and devoid of his desire for anything, and sits quiet in the inactive silence of his liberation; which is styled as moksha by the wise.

CHAPTER CLXXXV. LECTURE ON ENLIGHTENMENT OF UNDERSTANDING.

1. Vasishtha said:--Bravo Ráma! that you are awakened to light and enlightened in your understanding; and the words you have spoken, are calculated to destroy the darkness of ignorant minds, and rejoice the hearts of wise.

2. These phenomena that ever appear so very bright to our sight, lose their glowing brightness at our want of desire and disregard of them. It is the knowledge of this truth, that is attended with our peace and tranquility, and our liberation and calmness.

3. All these imaginary sights vanish from our view, at the suppression of our imagination of them; just as the want of ventilation in the winds, reduces them to the level of the one common, and calm still air.

4. The enlightened man remaining unmoved as a stone, or moving quietly in his conduct in life; is truly said to have his clear liberation.

5. Look at yogis like ourselves, O Ráma, that having attained this state of liberation, have been cleansed from all our iniquities; and are now set at quiet rest, even in the conduct of our worldly affairs.

6. Know the great gods Brahmá, Vishnu, and others, to have been situated in this state of quiet and freedom, that they are remaining as pure intelligences, even while discharging the offices of their divinity.
7. Do you, O Ráma, attain the enlightenment of holy sages, and remain as still as a stone like ourselves.
8. Ráma replied:--I see this world as a formless void, situated in the infinite voidness of Brahma. It is an uncreated and unsubstantial nothingness, and with all its visibility, it is an invisible nothing.
9. It is as the appearance of water in the mirage, and as a whirlpool in the ocean. Its glare is as glitter gold in the dust, and of sands in the sandy shores of seas in sunshine.
10. Vasishtha said:--Ráma! If you have become so enlightened and intelligent, then I will tell you more for the enlightenment of your understanding; and put some questions for your answer to them, in order to remove my doubts regarding them.
11. Tell me, how can the world be a nothingness, when it shines so very brightly all about and above our heads? How can all these things be nonexistent, which are so resplendent to sight, and always perceptible to our senses?
12. Ráma replied:--The world was never created in the beginning, nor was anything ever produced at anytime. It is therefore as nonexistent as the offspring of an barren woman and a creation of our imagination only.
13. It is true that there is no result without its cause, or that nothing comes from nothing. But can it be the cause of the world when it is a nothing, and a production of our error only?
14. The immutable and everlasting deity, cannot be the creator, without changing itself to a finite form. How can it therefore be there a cause of this frail and finite form?
15. It is the unknown and nameless Brahman, that shows himself as the cause of the world, which having proceeded from him is his very self. Nor does the word world bear any other sense at all.
16. The first intelligence named as the god Brahmá, rises from and abides for a little while, as that unknown and nameless category of the Universal Spirit, as the conscious soul and having a spiritual body.
17. It then comes to see all of a sudden, the luminaries of the sun and moon and the heavenly hosts, rising in the infinity of the Divine Mind, and thinks a small moment as a long year as its reverie of a dream.
18. It then perceived the ideas of space and time, together with those of their divisions and motions also; and the whole universe appearing to its sight, in the vast immensity of voidness.
19. Upon the completion of the false world in this manner, its false contriver the self-styled Brahma, was employed in wandering all over the world as his creation.
20. So the living soul of everybody, being deluded by its mistaken conception of the world as a positive reality, traverses up and down and all about it, in its repeated wanderings amidst its false world.
21. And though the events of life, takes place according to the wishes of the soul; yet these are mere accidents of chance. It is a mistake to think them as permanent result of fixed laws.
22. Because it is as wrong to suppose the substantiality of the world, and the permanency of the events; as to grant the birth of a child born of a barren woman, and the feeding of it with the powder of the pulverized air.
23. Nothing can be positively affirmed or denied, regarding the existence of the world; except that whatever it is, it is no other than the diffusion of the all pervasive spirit of the Eternal One.
24. The world is as clear as the transparent atmosphere, and as solid as the density of a rock. It is as mute and still as a stone, and quite indestructible in its nature.
25. The world is originally ideal, from the ideas of the Eternal Mind; and then it is spiritual, from the permeation of the all pervading spirit of Viráj. It is thus a mere void, appearing as a solid body to us.
26. Thus Brahma being the great vacuum and its fullness, where is any other thing as the world in it? The whole is a dead calm as death, and a void devoid of its beginning and end.

27. As the waves have been ever heaving and diving, in the bosom of the waters of the deep; and as the waves are not distinct from those waters, so the worlds rolling in the breast of the empty Brahman, are no other than the very same essence of Brahman himself.
28. The few that are versed in their superior or esoteric knowledge, as well as in the inferior or exoteric knowledge; live as long as they live and then dive at last in this Supreme, as drops of water mix into the sea.
29. The exoteric phenomena world, abides in the esoteric noumena Brahman; and is of the same transcendent nature as the Divine Mind. For it is never possible for the gross, changeful and transitional nature, to exist in the pure, unchanged, and quiet state of the deity.
30. For who that knows the nature of dream as false, and that of mirage as a fallacy can ever believe them as realities? So anyone that knows the visible nature to be of the nature of Brahman, can ever take it for dull and gross material substance.
31. The enlightened sage, that has the esoteric knowledge of the world, and reflects it in its spiritual sense; cannot be misled to view it in its gross material light, as the holy man that tastes ambrosia, is never inclined to drink the impure liquor of wine.
32. He who remains in his nirvāna meditation, by reverting his view from the sight of the visibles, to the mental examination of his self; and represses his mind from the thoughts of thinkable objects, he is truly seated in the tranquility of the Supreme Spirit.
33. Vasishtha said:--If the visible creation is situated in Brahman, their cause and origin, as the germ or sprout of a plant is seated in its producing seed; how then can you ignore the substantiality or distinction of either of them from their originating source the seed or God?
34. Rāma replied:--The germ does seem to be seated or situated in the seed; but as it is produced from the essence of the seed, it appears to be the same substance with itself.
35. If the world as it appears to us is inherent in Brahman; then it must be of the same essence and nature as Brahman's; and these being eternal and imperishable in Brahman, then the world has to be so also.
36. We have neither seen nor ever heard, that any finite, formal, or perishable, has ever proceeded from an infinite, formless, and imperishable cause.
37. It is impossible for a formless thing, to remain in any form or other whatsoever; as it is never possible for an atom, to contain a mountain in its bosom.
38. It is the voice of an idiot only who says, that the stupendous world with its gigantic form, abides in the formless abyss of Brahman; as bright gems are contained in the hollow of a box or basket.
39. It does not befit anybody to say that, the transcendent and tranquil God, supports the material and moving world upon it; nor that a corporeal body, is an imperishable thing.
40. Our perception of the world having a form, is no proof of its reality; because there is no truth whatever in the many curious forms, that present themselves before us in our dreams.
41. It is an unprecedented dream, that presents us the sight of the world, of which we had no innate or preconceived idea in us; while our usual dreams are commonly known, to be the reproduced representations, of our former impressions and perceptions, and the results of our past remembrances of things etc.
42. It is not a day dream as some would have it to be, because the night dreams disappear in the daytime. But how does a dreamer of his own funeral at night, come to see himself alive upon his waking in the day?
43. Others again maintain that, no bodiless things can appear in our dream, since we dream of certain bodies only. But this belief has no truth in it, since we often dream of, as well as see the apparitions of bodiless ghosts both by day and night.
44. Therefore the world is not as false as a dream, but an impression settled like a dream in our very conscious soul. It is the formless deity, that manifests itself in the various forms of this world, to our understandings.
45. As our intellect remains alone and in itself, in the forms and other things, appearing as dreams unto us in our sleep; so does Brahman remain solely in himself in the form of the world we see; for God being wholly free and apart from all, can not have any accompaniment with him.

46. There is nothing that is either existent or nonexistent in him; because we have no concept or conception of him ourselves, nor do we have any concept or idea we are to form of him.
47. What is this nameless thing, that we can not know in our understanding? It is known in our consciousness, but whether it is in existence or non-existence, we know nothing of.
48. It is a nonexistence appearing as existent, as also an existence seeming to be nonexistent; all things are quiet manifest in it at all times and in all forms.
49. It is the development of Brahma in Brahman, as the sky is evolved in voidness; for nothing can be found to fill the vacuum of Brahman, except Brahman himself.
50. There I, my seeing and my sight of the world, is all mere fallacy. It is the calm and quiet extension of the Divine Intellect only, that fills the infinite voidness of his own spirit, and nothing beside.
51. As the aerial castle of our imagination, has no building nor reality in it; so is this world but a calm and quiet voidness, and unfailing vacant ideality.
52. It is a boundless space full with the essence of the Supreme Spirit. It is without its beginning and end, wholly inscrutable in its nature, and quite calm and quiet in its aspect.
53. I have known my own state also, to be without its birth and death, and as calm and quiet, as that of the unborn and immortal Brahman himself. I have come to know myself also, to be as formless and undefinable, as the Supreme Soul.
54. I have now given expression, to all that I find to be impressed in my consciousness; just as whatever is contained in the seed, the same comes to sprout forth out of it.
55. I know only the knowledge that I bear in my consciousness, and nothing about the unity or duality; because the question of unity and duality rises only from imagination.
56. All these knowing and living liberated men, that have been liberated from the burden of life by their knowledge of truth; are sitting silent here, and devoid of all their earthly cares, like the empty air in the infinite voidness.
57. All their efforts of mixing with the busy commotion of the world, are here at an end; and they are sitting here as quiet and silent as that nearby mute and motionless picture on the wall, engraven on the bright regions in their minds.
58. They are as still as the statues engraven in a rock, or as people described in fancy tales, to dwell in the aerial city built by Sambara in the air.
59. This world is truly a phantom appearing in our dream of the creation. It is a structure without its base, and a figure intangible to our touch. Where then is its reality?
60. The world appears as a positive reality to the blinded ignorant. But it is found to be a negative nothingness by the keen-sighted sage; who sees it in the light of Brahman and a manifestation of himself, and as still as the calm air, resting in the quiet voidness of that transcendent spirit.
61. All these existences, with their moving and unmoving beings, and ourselves also, are mere void and vacant nullities, in the knowledge of the discerning and philosophic mind.
62. I am void and so are you too, and the world beside but mere blanks. The intellect is a void also, and by doing all several voids in itself, it forms the immense intellectual vacuum, which is the sole object of our adoration.
63. Being thus seated with my knowledge of the infinite voidness of Brahman, I take you also, O you best of two-footed beings, as indistinct from the knowable one, who is one and same with the all comprehending vacuum, and so make my obeisance to you.
64. It is from the all comprehensiveness of the empty intellect, that this world rises and sets in it by turns. It is as clear as the transparent air, and has no other cause of it but the vibration of the same.
65. This knowledge of the nature of Brahman is beyond all other existences, and above the reach of all scriptures. It is by attaining to this state of transcendentalism, that one becomes as pure and superfine as empty air.
66. There is nothing as myself, my feet and hands, or this pot or anything else that I bear, as any material existence. All is air and empty and insubstantial as air, and knowing this, let us turn ourselves to our subtle intellects only.
67. You have shown me sage, the nothingness of the world and the vanity of all worldly things. The truth of this doctrine is evident in the light of our spiritual knowledge, in defiance of the clever arguments of our opponents.

68. The agnostic philosopher that upsets the silent sage with his clever argumnets, can never expect to see the light of spiritual knowledge to shine upon him.

69. The being that is beyond our perception and conception, and without any designation or indication; can be only known in our consciousness of him, and not by any kind of reasoning or argumentation.

70. The being that is without any attribute, or sight or symbol of his nature, is purely empty and entirely inconceivable by us, save by means of our spiritual understanding of him.

CHAPTER CLXXXVI. STORY OF A WOOD-CUTTER AND HIS GEM.

1. Válmiki relates:--After the lotus-eyed Ráma, had said these words, he fell into a trance and remained silent, with his mind reposing in the state of supreme bliss.

2. He felt himself supremely blessed at his rest in the Supreme Spirit, and then awaking after a while from his holy trance, he pensively asked his sagely teacher, saying:--

3. Ráma said:--O venerable sage, that are the dispeller of my doubts, as the clear autumn is the scatterer of dark clouds; that the doubt which had so long troubled my heart, has at last quite set at rest.

4. I find this knowledge of mine to be the best and greatest of all, and capable of saving me from the noisy ocean of this world. It transcends all other doctrines, which are mere words to trap the careless minds of men.

5. If all this is certainly the very Brahman, and our consciousness of him; then O venerable sage, he must be unspeakable and inexpressible in words, even by the most learned and wisest of men.

6. Remaining thus in the meditation of the knowable one, and without any desire in our minds of any earthly good; we are enabled to attain the consciousness of our highest bliss which is unattainable by learning and unutterable in words.

7. How can this certain and unchanging state of bliss, be obtained from the dogmas of the scriptures; which are at variance with each other, and are employed in the listing of their several categories?

8. We can gain no true knowledge from the doctrines of the different scriptures, that are at best but contradictory of one another. It is therefore in vain to except any benefit from them that are at based upon mere theories of our pretended leaders.

9. Tell me therefore, O venerable sage, whether it is of any good to us, to learn the doctrines of the scriptures or attend to the teaching of our preceptors?

10. Vasishtha replied:--So it is, O mighty armed Ráma, the scriptures are not the means to divine knowledge; those being profused in wordy streams, and this is beyond the reach of words.

11. Yet hear me to tell you, O best of Raghu's race, how the dictates of the scriptures and the lectures of your teachers, are of some help towards the improvement of your understanding.

12. There lived in a certain place some wood-cutters, who had been ever unfortunate and miserable in this lives. They wasted and faded away in their poverty, like the withering trees in summer heat.

13. Excessive poverty made them cover themselves with patched up rags, and they were as emaciated in their despair as the fading lotus flowers for want of their native water.

14. Being dried out by famine, and despairing of their lives; they only thought of the means of filling their bellies.

15. In this state of their distress and despondence, one thought shone in their minds; and it was to carry the woods day by day to the town, and to live upon the profits of their sale as fuel.

16. Thus determined they went to the forest to cut down the woods, because any plan that is hit upon in distress, is best to be used for the preservation of life.

17. Thus they continued daily to go to the forest to cut the woods, and bring them to the town for sale; and to fill their bellies and support their bodies with the sale proceeds thereof.

18. It happened that the outskirts of the forest where they went, were full of woods with loads of treasures, consisting of gold and precious gems, lying hidden under the trees, and also exposed to view.

19. It then turned out that some of the log-bearers, happened by their good luck to discover the brilliant gems, which they took with them to their homes from the forest.
20. Some saw the valuable Sandalwood trees, and others saw beautiful flowers in some place; some found fruit trees somewhere, all which they took and sold for their food and livelihood.
21. Some men of dull understanding, neglected all these goods; and kept collecting the blocks of wood, which they carried to the wayside of the forest, and there sold at very low prices.
22. Among all these woodmen, who were employed in common in the collection of woods, some of them happened by their good luck, to find some precious gems there, which set them at ease for every care.
23. Thus amongst all of these that had been working in the same field of labour; some happened to obtain their desired reward the Philosopher's gem (Chintamani) that converts all things to gold.
24. Now they having obtained the desirable gem, which bestowed upon them all the blessings of wealth and prosperity; they became preeminently happy with their fortune, and remained quite content in the very woods.
25. So the seekers and sellers of worthless wooden blocks, being gainers of the all bounteous gem of their heart's desire remained happily with themselves, as the gods dwelling together in harmony in heaven.
26. Thus the Kirata woodmen, having obtained their best gains of what forms the core and foundation of every good in the land, remained in quiet and quite contented in themselves, and passed their days without any fear or grief, in the enjoyment of their everlasting mental peace and bliss.
27. This world is compared to the wilderness, and all its busy people are as the day-labouring Kirata foresters, daily working and suffering in their hard work, for their help of daily bread. Some amongst them are happy to find the precious treasure of true knowledge, which gives them the real bliss of life and lasting peace of mind.

CHAPTER CLXXXVII. ON THE EXCELLENCE OF LEARNING.

1. Rāma said:--Do you, O greatest of sages, please give me the best treasures of knowledge, as the wood-cutter obtained their precious treasures of the Philosopher's stones, and whereby I may attain to the full, perfect and indubitable knowledge of all things.
2. Vasishtha replied:--The woodmen that I have mentioned bear symbolic reference to all mankind in general and their great poverty that I have described, refers to the extreme ignorance of men which is the cause of all their miseries.
3. The great forest which is said to be the place of their residence, is the vast wilderness of knowledge, which the human kind have to traverse under the guidance of their teachers and the scriptures. Their labour in cutting down and selling the wood for their daily food, is the hard struggle of human kind in their lifetime for their simple food and support.
4. The men that not craving and are employed in business, and are yet desirous of the enjoyments of life; are the persons that devote themselves to the acquisition of learning.
5. And those people also, who pursue their callings for the provisions of life, and are dependents on others for their support; become successful in the acquirement of learning in their minds, by their practice of the precepts and diligent study habits.
6. As the wood-cutters, who sought for the worthless wood at first, got the very valuable gems at last; so men pursuing their studies for a small maintenance and self support, succeed to gain divine knowledge at the end.
7. There are some sceptics who say by way of derision, what is the good to be derived from studying over books? But these have been found to have turned to true believers at last.
8. Worldly men devoted to the objects of their fruition in life, and acquainted with the objects of mental and spiritual truths; coming distrustfully to listen to the doctrines of the scriptures, have become fully convinced of their truths at last.

9. Men are led away to many ways by the different doctrines of the scriptures, and by direction of their various desires and inclinations. But they come to meet at last in the same path of glory, as the treasure gem forest of the woodmen.

10. He who is not inclined to the injury of others, but goes on in his own beaten course; is called the upright man, and it is his judgement which is sought and followed by everyone.

11. But men ignorant of truth, are doubtful of the result of righteous conduct, in earning their livelihood; and are doubtful also of the benefit, which is derived from the study of the scriptures.

12. But men persisting in their righteousness, gain both their livelihood and liberation at once; as the honest woodmen obtained their wood as well as the gems together, and in the same place.

13. Among these some succeeded to get the Sandalwoods, and some to gain the precious gems, while others met with some common metals, and a great number of them, found the wood of the forest trees only.

14. Some of us gain the objects of our desire, and some acquire riches or deeds of virtue and merit; others obtain their liberation; and attain their skill in the scriptures.

15. Know, O Ráma, that the scriptures deal only with instructions for the acquirement of the triple blessings of our livelihood, riches, and virtue. But they give no direction for our knowing the Supreme One, who is inexpressible in words.

16. The words and their significations, serve only to express the intelligible objects which are signified by them, as the seasons denote the season fruits and flowers which they bear. But the knowledge of the Supreme Being, is derived from one's intuition, and is felt in our consciousness alone.

17. Divine knowledge is said in the scriptures, to transcend the knowledge of all other things; and the brilliance of the Divine Person, surpasses the brightness of all objects, as the beauty of the female body excels the luster of the brightest gems.

18. The transcendental knowledge of the deity, is not to be derived from the doctrine of the scriptures, nor from the teachings of our preceptors. It cannot be had by means of our gifts and charities, nor by divine service and religious observances, can we ever know the unknowable one.

19. These and other acts and rites, are falsely said to be the causes of divine knowledge, which can never be attained by them. Now listen to me, O Ráma, and I will tell you the way to your rest in the Supreme Soul.

20. The study of the scriptures, serves of course to purify the mind from vulgar errors and prejudices. But it is the lack of desire or aversion to worldly enjoyments, that makes the mind look within itself, wherein it sees clearly the image of God shining in it.

21. This scripture establishes right understanding instead of ignorance, and this right reasoning serves to drive away all gross errors from the mind at once.

22. The scriptures or learning serves principally to cleanse the mirror of the mind, from its impurity of errors at first, and then it purifies the person of its possessor, by the force of its doctrines.

23. As the rising sun casts his image spontaneously, on the dark surface of the ocean; so does the luminary of scriptures or learning, shed of its own accord the bright light of truth, in the minds of ignorant.

24. As the sun enlightens all objects, by his presence before them; so does the light of learning illumine the dark understandings of the illiterate, by its gracious appearance therein.

25. In this manner there is an intimate relation, between the learning derived from the scriptures, and the mind of the man that is desirous of his liberation; in as much as the scriptures alone affords the knowledge of the otherwise unknowable one to our minds.

26. As the sight of the sun and the ocean, shows us the blue waters of the one, turning to a bright expanse by the rays of the other; so the instance of the scriptures and its doctrines, shows the enlightenment of human intellect by means of the other.

27. As children in their play with pebbles, rub them against one another in the water, and have their hands cleansed of dirt by rubbing of the stones; so the discussion of the scriptures, clears the minds of the disputants of their errors, by refutation of disagreeing opinions.

28. So also do learned men, by their refutation of offensive and hateful doctrines, clear their minds of doubtful questions; and become perfected in forming right principles, and ascertaining the truth from falsehood.

29. The scriptures distil with sweetness of the holy texts, and infuse the sweet healing ointment of true knowledge into the mind. They are as full of sweetness, as the sugarcane oozes with its sweet juice, which is so delicious to taste.

30. As the rays of sunlight falling on the walls of houses, become perceptible to us, by means of our visual organs; so the light of spiritual knowledge, pierces into the souls of men, by means of our hearing the scriptures through the medium of our ears.

31. Learning acquired for the acquisition of the triple good of this world, namely virtue, wealth, and the objects of our desire; is no learning at all without the knowledge of the scriptures leading to our liberation. Much learning both in theory and practice, is worth nothing without the salvation of our souls.

32. That is the best learning, which gives us the knowledge of truth; and that is true knowledge, which causes our mental evenness in all states of our being; and that is called perfect equanimity, which produces our trance in waking.

33. Thus are all these blessings obtained from learning of the scriptures, therefore let everyone devote himself to the study of the scriptures with all diligence.

34. Hence know, O Ráma! that it is the study of the scriptures, and meditation of their hidden meanings; together with one's attendance on his preceptor, and hearing of his lectures and counsels, as well by his equanimity, and observance of his vows and discipline, that he can attain his supreme bliss, in the everlasting God, who is beyond all worldly things, and is the supreme Lord God of all.

CHAPTER CLXXXVIII. EXCELLENCE OF UNIVERSAL TOLERATION.

1. Vasishtha continued:--Hear me Ráma, to tell you again for the perfection of your understanding; because the repetition of a lesson, serves to impress it the more in the memory of inattentive persons.

2. Ráma! I have told you before about the existence of the world, after I had related to you in length regarding its creation or production; whereby you have come to know, that both the appearance and existence of the world, are mere fallacies of our understanding.

3. I have next explained to you also, in the Upasama-Prakarana or my lecture on indifference, of the necessity of observing and maintaining a total indifference in regard to the whole creation.

4. In my discourse on indifference, I have described to you the different stages of indifference; the attainment of the highest summit of which, will contribute ultimately to your obtaining the blissfulness of the nirvána numbness, which is treated of in this book on trance.

5. You shall have here to hear from me, regarding the manner in which the learned are to conduct themselves in this phenomenal world, after they have learnt and obtained, whatever there is to be known and obtainable herein.

6. A man having received his birth in this world, should habituate himself from his boyhood, to view the phenomena as they are of themselves, and without any concern with himself; in order to have his security and happiness apart from all others.

7. Regard all in the one and same light with yourself, and observe a universal benevolence towards all beings, and then placing your reliance in your own equanimity, conduct yourself safely and securely everywhere.

8. Know the plan of your even-mindedness, to be productive of the fruits of purest and most delicious taste; and bearing the blossoms of unbounded prosperity, and the flowers of our unfading good fortune.

9. Humbleness of disposition, yields the fruit of universal benevolence, and makes the prosperity of the whole world wait at its service.

10. Neither the possession of a kingdom on earth, nor the enjoyment of the best beauties herein; can yield that undecaying and essential happiness, which is derived from the equanimity of the humble.

11. The utmost limit of a cool disposition, and the entire lack of all anxious cares, are the two remedies that disregard the fervour and vapors of sorrow from the human mind.

12. It is very rare to meet a person, amidst the spheres of all these worlds; who is filled with the nectar of cool mental indifference, who is friendly to his enemies and whose enemies are his friends, and who looks on all alike as he does to himself.
13. The mind of the enlightened man, shines as brightly as the luminous moon; and dazzles with drops of ambrosial dews. The sages all lived to drink the cooling drink of immortality, as you learn from the lives of the royal sage Janaka and others of immortal fame.
14. The man practicing his equality of self restraint, has his faults described as his qualities, his sorrows seem as his pleasure; and his death is eternal life unto him.
15. Equality is ever accompanied, with a good grace, good fortune, and serenity; all of which are constant attendants on the detached sage, as faithful wives fondly cling to the sides of their beloved husband.
16. Equanimity is the perpetual prosperity of the soul, and not the transitory merriment of the mind. Therefore there is no treasure whatsoever, which is a stranger to the humbleness of spirit.
17. He that is honest in all his dealings, and steady in his own profession; and liberal in his mind; such a man is as valuable as richest gems, and is considered and desired by all as gods upon earth.
18. The even minded man, that is righteous and upright in all his doings and dealings, who is magnanimous in his soul and benevolent in his mind; such a man is neither burnt by fire, nor ever soiled or stained by water:
19. Who can defeat that man that does what is right, and observes things in their true light; who is not susceptible of joy or grief?
20. The righteous and unflinching man, is relied upon and esteemed by all his friends and enemies also. He is honoured by his king and master, and loved by all wise men with whom he has any dealing.
21. The wise and even sighted men are of indifferent minds, and do not try to flee from evil, nor rejoice to receive any good. They are content with whatever comes to pass upon them, as anything of good or bad, they care for nothing.
22. These humble minded men are unmindful of any good or desirable thing, which they may happen either to lose or leave from them; because they have to resort to the happy state of their equanimity; of which no calamity or chance can deprive them.
23. Men enjoying the bliss of equanimity, laugh to scorn at the tribulations of the world; and live uninjured under all the varying circumstances of life. They are venerated by the gods also, for the unchanging sameness of their minds.
24. If the unfavorable course of events, ever happened to quiet down the countenance of the forbearing man; yet the inward equanimity of his mind, serves to shed the ambrosial beams, of a tranquil moon light within himself.
25. Whatever the even minded man acts or does for himself, and whatsoever he says in reproachment of the misdeeds of others; are all praised with applause by the majority of men
26. Whatever good or evil is known or seen to be done by the impartial observer, at anytime whether past or present; are all approved of by the public.
27. The man that sees all things in the same light of indifference, is never displeased or dejected in his countenance at any calamity or danger, that may befall him at anytime.
28. The prince Sibi of old, is recorded in history to have given away pieces of flesh from his own body, and to have fed a hawk therewith, in order to save the life of a captive pigeon from his claws.
29. Again mind the impassive king of Anga, who did not sink into despondence seeing his beloved consort to be maltreated before his sight.
30. Mind also how the king of Trigarta, offered his only son who was accomplished and successful in all his desires to the horrible Rákshasa; upon his being defeated by the fiend, at a certain wager he had lay with him.
31. Look at the great king Janaka, how he remained undismayed and undejected, at the burning of his well decorated city of Mithila.
32. Look at the quiet and submissive prince of Sályadesa, how he calmly struck off his head from his body, as if it were the plucking off of a lotus leaf or flower from its stem, in order to satisfy the demand of a deity for the same.

33. The Sauvira sovereign, who had won the big Airavata elephant of the god Indra, in a combat with him; made at last a gift of him to the very same god, with as much unconcern, as one offers a heap of white Kundu flowers, or huge heaps of rotten straws upon the sacrificial fire.

34. You have heard how the elephant named Kundapa, employed his trunk in sympathy to the Brahman's cows, in lifting them from being plunged in the mud; and afterwards devoted his body to the service of the Brahman; wherefore he was taken up to heaven in a celestial car.

35. Let your continued observance of toleration, preserve you from acts of intolerance, which tend at best to the oppression of others; and know that the spirit of intolerance, is as the demon of the Kadamba forest.

36. Remember the young and gentle Jadabharata, who by the natural dullness of his mind, devoured the firebrand that was thrown into his almspot, thinking of it as a piece of meat, and without any injury to himself.

37. Think of the sober-minded Dharmavyadha, who notwithstanding his following the profession of a butcher all his lifetime, was at last taken to heaven, and placed by the souls of the righteous men after his death.

38. Think of the detachment and want of desire, in the person of the royal sage Kapardana, who being seated in the garden of paradise in his youth, and surrounded by celestial ladies all about, felt no desire for any of them.

39. Know how many princes and lords of peoples have from the unperturbed detachment of their souls, renounced their realms and society of mankind, and taken themselves to lonely forests and solitary caves of the Vindhyan Mountains, and there spent their lives in motionless trance.

40. Think of the great sages and saints, and of divine and devoted adepts, who were adored by even the gods, for the steadiness of their holy meditation, that have passed away in the observance of their rigid and steady vows of a universal indifference.

41. Call to your mind the instances of many a monarch, of ordinary men and of the base and mean huntsmen also, that have been honoured in all ages and countries, for their observance of an undisturbed equality in all states and circumstances of their lives.

42. All intelligent men strictly observed the rule, of preserving their equanimity in their course through life; whether it be for the achievement of their acts for this life or the next, as also for the success of their understandings of every kind.

43. They neither long for longevity nor desire their death in difficulties; but live as long as they have to live, and act as they are called to act, without any grudge or murmur.

44. It is the business of the wise man, to conduct himself in the career of his life, with a contented mind and tranquil countenance, both in his favorable and unfavorable circumstances, as well as in the happiness or misery of himself or others.

CHAPTER CLXXXIX. STATE OF LIVING LIBERATED MAN.

1. Rāma said:--Tell me sage, why the wise and liberated man is not freed from his subjection to the prescribed rules of conduct, when his soul is endowed with the spiritual light and bliss, and his mind is emancipated from all earthly cares?

2. Vasishtha replied:--The observance and avoidance of all ritual and pious acts, are equal and of no avail, to the truly enlightened man; who is indifferent to anything of good or evil to his life.

3. There is nothing whatever in this frail world, which may be desirable to the man of right understanding, not anything of positive evil, which deserves the avoidance and loathing of the wise man.

4. The wise man derives no positive nor permanent good, by his doing of any act prescribed by custom or usage. Nor does he lose anything by his neglect of them. Therefore it is best for him to stand in the middle course, and according to the common rules of society and his country.

5. As long as there is life in the body, it is called a living body and has its motion also; therefore measure your movements according to the breathings of your life, nor accelerate nor slacken them beyond their just measure.

6. If it is equal to anyone, to walk either by this way or that to his journey's end, yet it is much better for him, to walk by the beaten path, than in a strange and unknown one.

7. Whatever action are done at anytime, with humbleness and mildness of disposition, and with a calm frankness of the mind, is ever held as perfectly pure and humble in its nature, and never blameable in anywise.
8. We have seen many wise, learned and farsighted men, to have conducted themselves very honorably and blamelessly in this world, which is full of faults and pitfalls, and harassed by traps and snares on every way.
9. Everyone is employed with perfect compliance of his mind, in discharging the duties of the particular sphere in which he is placed; some commencing their career in life, in the state of householdership and others ascending gradually to state of living liberation.
10. There are many wise and well discerning kings and princes, like yourself and those sitting in this assembly who are vigilantly employed in the ruling of their respective states, without their attachment or clinging to them, and without their desire of reaping any fruition from them, and by way of the disinterested discharge of duty.
11. There are some that follow the usages, according to the true sense of the Vedas, and take their food from what is left after their daily offerings to the sacrificial fire.
12. All men belonging to any of the four classes, are employed in the observance of their respective rites and duties, and in the acts of the worship of the gods, and in their meditations with different end and views.
13. Some men of magnanimous minds, and higher aims of future liberation, have renounced all their ritual acts; and remain inactive as ignorant people, with their spiritual knowledge of the only one.
14. Some are seen to be sitting silent and insensitive, in their posture of deep and unbroken meditation; in dreary and dismal deserts untraversed by the deer and wild beasts; and in distant and lovely solitudes, where no trace of a human beings was ever seen even in a dream.
15. Some are found to resort to some sacred place of pilgrimage, and there to perform their acts for future rewards; while others are known to rest in some holy hermitage or sacred shrine of saints, and there to pass their lives in the practice of renunciation and indifference and quite unknown to men.
16. Many are seen to leave their own houses, and quit their native countries, in order to avoid the hatred and scorn of their fellow countrymen; and take themselves to other lands, where they settle as strangers.
17. There are many who being dissatisfied with their families, forsake their company and desert their homes; and wander about as wanderers, from forest to forest, over hills and valleys, and cities and towns, without being settled anywhere.
18. How many are there that travel to the great city of Benares, and to the holy city of Prayaga and visit the holy hills and cities, and the sacred shrine of Badarikásrama?
19. How many are seen to resort to the holy places at Sálagrama, and to the sacred cell in Kalapagrâma, how many are on their way to the holy city of Mathura, and the sacred hill at Kalinjar?
20. See the numbers of pilgrims thronging in the woodlands on Mahendra mountains, and upon tablelands of Gandha Madana hills; see also the pilgrims on the plains of Dardura hills; as those also upon the level lands of Sahya Mountains.
21. See the pilgrims thronging on the crags of the Vindhyan range, and those dwelling in the hollows of the Malaya Mountains. See them that dwell in the happy groves of Kailasa, and those in the caverns of Rikshavata mounts.
22. In these as well as many other holy places and mounts, you will find a great many hermits and far-sighted devotees dwellings in peace, and wholly devoted to their holy meditation.
23. Those among them that have become renunciate monks, are deserters of their prescribed duties, while they that are Brahmacharins, are strict observers of the law and their sacred rites. But those that have the faith of Buddha, are apostates forsaking the holy faith, and fanatics in their practices.
24. Some of these have left their native homes, and others have quitted their native lands altogether. Some have their settled habitations in some place, and others leading their nomadic lives from place to place.

25. Among these, O Ráma, that dwell in the nether region of this globe, as also among them that live at the hell regions, and are known as Daityas:--
26. Some are of clear understandings, and well acquainted with the civil laws of their society. Some are of enlightened understanding, and others again are acquainted with the past, and have a foresight of the future.
27. Some are of unenlightened understandings, and are always in suspense, and suspicion of their minds. They are addicted to vice, and unable to govern themselves, are always under the government of others.
28. Some there are who are half-enlightened, and proud with all of their knowledge of truth; they break loose from the observance of customary duties, and are not yet the esoteric yogi or spiritualist.
29. Thus among these great multitudes of men, that are crossing in the vast ocean of life, everyone is striving to get the end, according to his different aim and object.
30. But it is neither one's confining himself at home, or remaining in his native country, nor his taking him to hermitage or dwelling in some solitary forest; nor the observance of customary duties; nor practice of painful austerities, whereby one may cross over the impassable gulf of this world.
31. Neither dependance on righteous acts nor the forsaking of them; nor one's employment in the observance of customary usages, or his attainment of great powers, can be of any use to him, in saving him from the troubles of the world.
32. It is one's self-control only, that is the means of his salvation; and the man whose mind is not attached, or tied down to anything in this world, is said to have got or gone over it.
33. It is no matter whether a man does or neglects, the righteous deeds of his religion and society; provided he keeps the humbleness of his mind in both, and is never attached to nor affected by either. Such a man is considered a sage and saved from his return to this world of suffering.
34. The man that does neither any righteous or unrighteous action in his life, but has his mind fixed in this earth, and attached to earthly objects, is considered a hypocrite, and destined to revisit this earth in his repeated births.
35. Our minds again are of the nature of nasty flies, which are prone to fly about and suck upon the sores of worldly pleasures; from which it is hard for us to deter them, as it is impossible for us to kill them at once for attainment of our salvation.
36. It sometime comes to happen and by the good fortune of a person, that his mind turns of itself towards its perfection; and then by a flash of inward light within itself, comes to see the presence of the Divine Spirit in the very soul.
37. The mind being enlightened by the flash of spiritual light in the soul, becomes enrapt at the sight, and losing all earthly attachment, is unified with the Supreme Unity.
38. Being unmindful of everything, and conscious of your entity as a particle of the infinite voidness, remain perfectly happy with yourself, and in the everlasting bliss of your soul.
39. Being filled with the knowledge of transcendental truth, and devoid of the faults and frailties of your nature, have the magnanimity of your soul, with the equanimity of your mind and elevation of your spirit. Thus remain O support of Raghu's royal race, without sorrow and fear of death and rebirth, and be as holy as the holy of holies.
40. Know the clear state of the most holy Brahman, to be quite clear of all the grossness and foulness of nature, and free from all the qualities and properties that are attributed to him. He is beyond our conception and above the reach of our thought. He is uncreated and ever existent of himself, and manifest in his abode of our intellect. Knowing him then as yourself, remain quite free and fearless forever.
41. There is nothing more that can be gathered, from greater use of words on this subject; nor is there anything remaining to be communicated to you, for your best instruction in divine knowledge. You are roused, O Ráma, to your full knowledge of the essential doctrines of divinity, and you have become aware, of whatever is knowable and hidden in nature.
42. Válmíki says:--After the chief of sages had spoken so far, he saw Ráma rapt in his ecstasy and lacking of his mental efforts; and the whole assembly sitting fixed in the one and same course of their meditation. They were all entranced in their reveries and meditations, in the mysterious nature of the divinity; as the humming bees ramble over the

lotus petals with their soft and silent murmur, and revel upon the sweetness of the honey cups of flowers.

CHAPTER CC. LOUD APPLAUSE OF THE COURT ON THE SAGE'S SPEECH.

1. Válmiki continued:--Upon the termination of the holy sermon on Nirvána, there arose a loud commotion without the court house, which put a stop to the sage's proceeding further in continuation of his discourse.

2. But the whole audience in the court hall, was immersed in a state of steadfast trance, and settled attentiveness in the Supreme; and the faculties of their mind were quite clear, and their workings at rest.

3. The whole audience on hearing the lecture on investigation after intellect, became passengers on the raft of existence, and they all gained their salvation.

4. Immediately there arose a loud chorus of applause, from the mouths of the emancipated sages and Siddhas, dwelling in the upper regions of the skies, and it filled the vault of heaven, with the acclamations of praise to the venerable sage.

5. In the same manner there rose shouts of praise also, from the holy sages seated in the assembly; together with the loud acclamation given by the son of Gádhi, Viswamitra, who sat at their head.

6. Then was heard a swelling sound, filling the face of the four quarters of the firmament; just as the blasts of wind filled the hollows of the withered bamboos in the forest, and make them resound with a sound with a soft sweet melody.

7. Next arose a flourish of trumpets from the celestials, mingling with the praises of the Siddhas; which rumbled together and resounded loudly, amidst the hollow caves of distant mountains and dale.

8. Along with the fanfare of celestial trumpets, there fell showers of flowers from above, resembling the driving rain of snows, which blocked the faces on all sides of heaven.

9. The floor of the court hall was scattered over with flowers, and the fanfare of the drums and kettledrums, filled the mouths of hollow caves and caverns. The flying dust covered the face of the sky, and the rising odors after the rain were borne upon the wings of the winds to all sides.

10. Then their rose a mingled rumble of the shouts of applause, and the sound of heavenly trumpets; joined with the whistle of the hissing showers of flowers, and the rustling of the winds all about.

11. The courtiers all looked around with their up lifted faces and eyes, and were struck in their minds with wonder and surprise; while the beasts all about the palace and in the parks, remained amazed at the event with their ears uplifted.

12. The women and children in the inside, sat staring with their wonder stricken eyes; and the princes sitting in the court hall, looked astonished on one another with their smiling faces.

13. The face of the firmament became exceedingly brightened, by the falling showers of flowers from above; and the great vault of the world, was filled with the hissing sound of the falling rains.

14. The showers of flowers and drizzling raindrops, with their hissing sounds, made the royal palace an appearance of festivity.

15. Not only the palace, but all places in the worlds, seem to celebrate their festive joy, with tossing of flower garlands, joined with celestial music.

16. The shouts of the Siddhas and their utterances of joy, rolled and growled as high in the upper sky; as the rolling billows and bellowing waves, howled in the depth of the ocean and sea.

17. After the commotion of the heavenly hosts had subsided; the following words of the Siddhas proceeded from above, and were heard to be uttered in an audible and distinct voice.

18. The Siddhas said:--We have since time first began, listened to delivered thousands of sermons, in the assembly of Siddhas (perfect beings), on the means of attaining liberation; but never before heard a lecture so impressive on the mind, as this last lecture of the sage.

19. We see children and women and the bending brute creatures, together with the creeping and crawling animals, are all enrapt by this soothing speech, which will doubtless enrapture its readers and hearers in the future.
20. The sage has used every argument and example, for rousing Ráma to his bliss; such as it is doubtful whether he had ever shown such affection to his wife Arundhati or not.
21. Hearing this lecture on liberation, even the brute creation of beasts and birds, become emancipated from the burden of their base bodies; and as for men, they forget altogether the nets of their bodies in their embodied state.
22. Our drink of these nectar drops of divine knowledge, through the vessels of our ears; has not only satisfied our appetite for wisdom, but renewed our understandings, and added a fresh beauty to our spiritual bodies.
23. On hearing these words of the heavenly host of Siddhas, the citizens of Ayodhya were struck with wonder, and looked upward with full open eyes; and then as they cast their looks below, they saw the surface of the court-hall, to be scattered over with flowers and lotuses, falling in showers from above.
24. They saw heaps of Mandara and other celestial flowers, piled up to the roof of the lofty hall; and observed the courtyard to be covered over with blossoming plants and creepers, and with wreaths and garlands of flowers without a space between..
25. The surface of the ground, was scattered over with buds and blossoms of Párijata plants; and thick clouds of Santanaka flowers, shadowed over the heads and shoulders of the assembled people in the court.
26. The saffron flowers of Harichandana (yellow Sandalwood), hang over the jewelled crowns of the princes; and seemed as an awning of rainy clouds, spread over the glittering ceiling lights of the assembly hall.
27. Seeing these events in the court, the people all gave expression to the repeated shouts of their loud applause; and talked to one another of this and that, as was fitted to the solemnity of occasion.
28. They then adored the sage with the prostration of their bodies and limbs, and made him their obeisances, with offerings of handful of flowers.
29. After the loud sounds of applause had somewhat stopped; the king also rose and prostrated himself down and then worshipped the sage, with the offering tray of his presents and wreaths of flowers held in his hands.
30. Dasaratha said:--It was by your teachings, O husband of Arundhati; that I was released from this my mortal frame; and gained the transcendent knowledge which filled my soul, and joined it with the supreme essence in perfect bliss.
31. We have nothing in this earth or with the gods in heaven, which I think is worthy enough to be given, as a proper offering in your adoration.
32. Yet I beg you to ask something in order to free myself of my duty to you, and to render my services to you and have them prove effectual to me. I hope you will not be irritated at this address of mine.
33. I adore you myself with my queens and my wealth in both worlds, together with all these dominions and servants of mine.
34. All these possessions of mine are yours entirely at present, so my lord take them as yours, and make them as parts of your hermitage. Please dispose of these as you please, or use them as you like.
35. Vasishtha replied:--Know, O great king, that we Brahmans are pleased, only with the mere obeisances of people. We are truly satisfied with receiving reverence of men, and these you have already done and shown to me.
36. You know to rule the earth, and therefore its sovereignty is suitable to you; nor can you show a Brahman to have ever reigned as a king. Keep therefore what is yours to yourself and prosper therein.
37. Dasaratha answered:--What is this insignificance of a realm to me, which I am ashamed to call and own as mine. It cannot lead me to the knowledge of its true lord, therefore do so as I may clearly and truly know the most high.
38. Válmíki relates:--As the king was saying so, Ráma rose from his seat, and threw handfuls of flowers on the sacred person of his preceptor; and then lowly bending himself before him, he addressed him as follows.

39. Venerable sage, as you have made the king speechless, by telling him that you are pleased with mere obeisance of men; so I am taught to wait here, with my bare prostration at your venerable feet.
40. Saying so, Rāma bowed down his head, lowly at the feet of his guide; and then scattered handful of flowers on his pure person, as the trees on the sides of a mountain, sprinkle their dew drops at the foot and base of the mount.
41. Then the pious prince made his repeated bows of reverence to his venerable preceptor; while his lotus like eyes were filled with the tears of his inward joy and piety.
42. Next rose the brother princes, of Dasaratha's royal race; namely Bharata, Satrugna, and Lakshmana, together with their equals in friends and kindred relations; and they all advanced to the sage, and bowed down to him with their respectful reverence.
43. The other chiefs and nobles and regents, that sat in their order at a distance; together with the saints, sages and the priest at large, rose in groups from their seats, and did their homage to the sage, with flinging handfuls of flowers upon him.
44. At this instant the sage was almost covered with and hidden under the heap of flowers, that were poured upon him from all sides; in the same manner as the snowy mountain of Himalaya, is wrapped and concealed under the snows of water.
45. After the clangorous sounds and exuberances of the assembly was over, and the loud ringing sounds of their hailings had ended; Vasishtha remembered his saying with the assembled sages, of procuring to them the truth of his doctrines, and of removing the doubts of his audience regarding the miracles he had effected.
46. He then shoved off with both his arms, the heaps of flowers from about his sides; and showed out his fair face from amidst them, as when the disc of the moon, shines forth from within the hoary clouds.
47. Then there followed a hush over the flourish of the trumpets, and a silence upon the fanfare of applauses; the falling of flowers was at a stop, and the murmur of Siddhas above, ceased with the noise of the assemblage below.
48. After the princes and assembled nobles, had made their obeisances and greetings, there occurred a calm stillness in the assembly, as when a lull takes place in the atmosphere after a storm.
49. Then the chief of sages Vasishtha, upon hearing the applauses poured upon him from all sides; spoke softly to the royal sage Viswamitra, from the unblemished purity of his soul.
50. Hear me, O sage, that are the lotus of the princely race of Gádhi, and you sages that are assembled here, namely Vámadeva, Nimi and Kruta, together with Bharadwája, Pulastya, Atri, Narada and Ghrishti, and Sándilya.
51. Hear me also, O you sages Bhása, Bhrigu, Bharanda, Vatsa, and Vátsayana, with all others that are assembled here at present, and had the patience to listen to this unworthy discourse of mine.
52. Please now with your well known graciousness to me, point out to me whatever you have found as meaningless or unintelligible and ambiguous in my discourse.
53. The audience responded:--O venerable sage, we have never heard or marked a single word in this spiritual and divine discourse of yours, that is meaningless or unintelligible to anybody.
54. We confess that whatever foulness was inbred in our natures, by our repeated births in this sinful world; has been all cleansed out by your holy lecture, as the alloy in gold is burnt away by the purifying fire.
55. O sage, our minds are as expanded by your divine sermon, as the blue lotus buds are opened to bloom, by the cold and ambrosial beams of moon light.
56. We all bow down to you, O chief of sages, as our best guide in divine knowledge; and the giver of true wisdom to us, with regard to all things in nature.
57. Válmiki relates:--The sages said so far and then hailed and bowed down to Vasishtha again, and their united applause of him, rose as high as the loud roar of raining clouds.
58. Then the speechless Siddhas, poured down again their showers of flowers from above; and these hid the body of the sage under them, as the clouds of winter cover the rocks under ice and snows.

59. Afterwards the intelligent and learned men in the court, gave their praises to King Dasaratha and to Ráma also; saying that the four princes were no other than the fourfold incarnation of the god Vishnu himself.

60. The Siddhas said:--We hail the four princes of Dasharatha's line, who are the fourfold forms of the self incarnate Vishnu, and are quite liberated from the bonds of flesh, in these their living states of humanity.

61. We hail king Dasaratha, as having the mark of the sovereignty of the whole world; that is of this world which extends to the limits of the four oceans, and lasts forever in his race.

62. We hail the sage Vasishtha, who is as bright as the sun, and stands at the head of the whole host of sages; and also the royal sage Viswamitra of renowned fame and dignity.

63. It is through their means, that we had this fair opportunity of hearing this divine discourse, which is so full of knowledge and filled with reason, that it serves to dispel the great gloom of error at once.

64. So saying the Siddhas of heaven again, let fall their handfuls of flowers in showers; and made the assembly look up to them in silence, with their uplifted eyes and gladdened minds.

65. And then there was a mutual greeting of the Siddhas from above, and of the assembled people to them from below.

66. At last the assembly broke, with their respectful greetings to one another, accompanied with their mutual offerings of flowers and salutations. And the celestial and terrestrial, the great Munis and sages, the Pandits and Brahmans; together with the princes and nobles, bade farewell to and took leave of one another.

CHAPTER CCI. REST AND REPOSE IN ULTIMATE AND PERFECT BLISS.

1. Válmíki related:--After the assembly had rejoined the next day, there was observed a profound silence over it; and there appeared a cheerfulness in the countenances of princes from the enlightenment by the last lecture.

2. The people seemed to be smiling in their faces, by reflecting on their former errors and follies, after their coming to the light of truth.

3. The wise men in the assembly, appeared to be sitting fixed in their steadfast meditation, by having the feelings and passions of their minds, curbed and subdued upon their access to the taste of true knowledge.

4. At this time, Ráma sat with his brothers, in their padmāsana posture with their legs crossed upon one another; had the palms of their hands folded together, and their eyes fixed steadfastly upon the face of their preacher.

5. The king Dasharatha remained in a sort of entranced meditation, and thought himself as liberated in his lifetime, and placed in a state of infinite bliss.

6. The sage after holding his silence, as long as he was adored by his reverential audience, spoke to them at last in distinct words, and wanted to know what they would now like to hear about.

7. He said, O lotus eyed Ráma, that is as the cooling moon in the clear sphere of your race, tell me what you now wish to hear, as most desirable and delightful to your mind.

8. Tell me the state in which you find yourself at present, and in what way you view the appearance of the world now before you.

9. Being thus addressed by the sage, Ráma looked at his face; and then spoke to him in his distinctly audible voice, with plain and unflinching accents.

10. Ráma said:--It is all owing to your favor only, O venerable sage, that I have attained to my state of perfect holiness, and become as pure as the clear atmosphere in autumnal calm and serenity.

11. I am entirely freed from all the errors, which are so harmful to the right course of our lives in this world. I am as pure as the clear sky, in the true and very state of finite voidness.

12. I am set free from all bonds, and released from all attributes and parts. I find myself situated in a crystal sphere, and shining there as clear as crystal.

13. I am quite pacified in my mind and am neither willing to hear or do anything else. I am quite satisfied in myself, and require nothing more for my satisfaction. I am quite at rest as in the state of trance.

14. My mind is quite calm in its thoughts, and entirely pacified in its wishes. All my desires have fled from it, and I find my mind to rest in its perfect peace and supreme bliss.
15. I am settled in all my thoughts and subdued in my desires, while living in this waking world. I am enrapt and entranced, while I am quite sane and sound and sleepless at all hours by day and night.
16. With my soul devoid of all wishes and expectations, I live while I am destined to live in this material body of mine; and remain rejoicing as long as I sit to listen to your inspiring lessons.
17. Now I am no more in need of reproof or instruction of the scriptures, or of the acquisition of riches or friends; nor am I willing either to get rid of them at anytime.
18. I have found and am in the enjoyment of that pure happiness, which attends on one in heaven or paradise, or in his attainment of the sovereignty of the whole world.
19. The world which I perceive within myself by my outward senses, is conceived to be brighter far and more transparent than the outward atmosphere, by being viewed in the light of the intellect, and considered as a part of its infinite empty sphere.
20. This world I think is certainly a vacuum; and it is by my belief in the nothingness of the phenomena, that I am awakened to my immortality.
21. Let me remain content with all that is, or comes to pass on me, whether they are desirable to me or occur themselves; and let me act as the law enacts to its full extent and without fail, but without any object of mine or expectation of reward.
22. I am neither content nor discontented with anything, nor rejoice nor complain at any event. I do what is my duty in society, without retaining the false conception of reaping their reward.
23. Let this creation be otherwise or go to utter destruction, let the winds of the last destruction blow with their fury also; or let the land smile in its plenty and beauty, yet I sit unmoved by them, and remain in the divine self or spirit.
24. I rest in myself which is unseen or dimly seen by others, and is undecaying and untainted in itself. I am not chained to my wishes, but am as free as air, which you cannot compress in your clutches.
25. As the fragrance of flowers upon the trees, is blown by the breeze and deposited in the air, so is my soul carried away from the confines of my body, and placed in empty voidness.
26. As these princes and rulers of people, live and enjoy themselves in their realms at pleasure; and whether they are enlightened or not, they are employed in their respective occupations.
27. So do I enjoy myself with the steadiness and equanimity of my mind, which is freed from all fear, grief or joy and desire.
28. I am happy above all happiness; my happiness is in the everlasting one, than which there is no happiness to be preferred by me. But because I live here as a human being, you are at liberty to appoint me to any duty, in common with all mankind and becoming to humanity.
29. I cannot be averse, to manage myself with the unimportant things of this world, as long as I am destined to them; in the same manner as children are never to be blamed, for indulging themselves in their playthings in their childhood. So long sage, as I shall have to live in this body of mine, I must do my bodily acts, with my mind fixed in the sole one only.
30. I must live to eat and drink, and continue in the course of my business in life; but I am freed from all fear of my failings in them, by the kind counsels to me.
31. Vasishtha replied:--O bravo Ráma! that you have chosen for yourself the most meritorious course of life; wherein you shall never have to repent, from the beginning to the end of your career.
32. By this cold indifference in your self, and complete equanimity in every state, you have truly secured to the unbroken rest in your life, as the visible firmament has found in infinite voidness.
33. It is by your good fortune, that you have got rid of your sorrows, and it is fortunate to you to be set so well composed in yourself. It is your good luck to be freed from the fears of both worlds, and it is happy for you to be at your heart's ease and rest.

34. You are lucky, my lord, to be so filled with your holy knowledge; and to have purified the lineage of Raghu, with your knowledge of the present, past and future.

35. Now prepare yourself to accomplish the object, of Viswamitra's request and by completion of his holy sacrifice at your father's's request, continue to enjoy the sovereignty of the earth; in subordination to your royal parent.

36. May the mighty king reign for ever in prosperity, over this prosperous realm of his; in association with yourself and his other sons, relatives and nobles and in possession of all his infantry, cavalry, his chariots and his lines of elephants etc., and without any disease and fear of his enemies.

CHAPTER CCII. RECUMBENCE OF ASSEMBLY TO THEIR HYPNOTIC REST.

1. Válmíki related:--Upon hearing these words of the sage, the assembled princes and lords of men in the court, felt a coolness in their souls, as if they were all sprinkled with ambrosial waters upon them.

2. Ráma with his lotus like eyes and moon like face, remained as resplendent, as if they were filled with the nectarious liquid of the Milky Ocean.

3. Then the sage Vámadeva and others, who were filled with divine knowledge, exclaimed with their admiration for the preacher; O the holy instruction, that you have imparted unto us this day!

4. The King with his pacified soul and joyous mind, shone as shining in his countenance, as if he had a new light infused in himself.

5. After many other sages, who were well acquainted with the knowledge of the knowable one, had thus pronounced their praises; the enlightened Ráma opened his mouth again, and spoke in the following manner.

6. Ráma said:--O seer, that knows the past and future; you have cleansed away all our inward impurities, as fire serves to purge gold from its impurity.

7. Venerable sage, we have now become all knowing, by our knowledge of the Universal Soul, though we are confined in these visible bodies of ours, and seeming to all appearance, as knowing nothing beyond them.

8. I feel myself now as perfect and full in all, and to have become quite undecaying in myself. I am freed from all fear and apprehension, and am quite aware with all things.

9. I am overjoyed to no end, and am happy beyond all measure. I have risen to a height from which there is no fear of falling, and am elevated to the supreme summit of prominence and perfection.

10. Alas! how am I cleansed by the holy and cooling water of divine knowledge, which you have so kindly poured forth in me, and whereby I am as joyous, as a full blown lotus in the lake of my heart.

11. I am now set, sage, by your favor to a state of happiness, which brightens to me the face of the universe with ambrosial delight.

12. I now hail myself, that have become so fair within myself with the clearness of my mind, and by disappearance of all sorrow from it. I have received a grace in my face, from the peace of mind and purity of my wishes. I am joyous in myself with my inward joy, and I am wholly pure with the purity of my soul.

CHAPTER CCIII. NIRVANA OR SELF EXTINCTION IN DIVINE MEDITATION.

1. Válmíki related:--As Ráma and the sage had been discussing in this manner, the sun advanced towards the zenith, to listen to their holy conversation in the royal hall.

2. The solar beams spread in all sides, with greater force and brightness; as if to expose to clearer and greater light the sense of Ráma's speech.

3. Then the lotus beds in the tanks of the pleasure gardens, all about the royal palace, began to expand their enclosed buds to bloom before him, as the princes shone forth in brightness amidst the royal hall.

4. The air was gladdened with joy at hearing the holy lectures of the sage; and seemed to be dancing with the sunbeams, glistening in the strings of pearls, suspended at the windows of the palace.

5. The early gleams of the sun, glistened as bright at the glittering glass doors and shining ceiling lights of the court hall; as the gladdened hearts of the audience, glowed at enlightening speech of the sage.

6. After Ráma was settled in his calmness, his face shone as bright as a blooming blue lotus by its reflection of the rays of the sage's looking upon it.
7. The sun advancing towards the summit of the horizon, like the ocean fire rising on the surface of the blue ocean; dried up by his darting flames the dewy humidity of the sky, as the undersea heat swallows the waters of the deep.
8. The blue sphere of heaven, appeared as the lake of blue lotuses, and the shining sun seemed as the golden petals of the flower. His bright beams resembled the golden powder of flowers, and his slanting rays were like the slanting flowers in the air.
9. He shone as the dazzling crown upon the head of queen Lakshmi of the worlds; and was hanging down like the resplendent earring pendants on the ear of heaven; while the crown lay hid under his glaring light, like bits of diamonds lying concealed under the brightness of a blazing ruby.
10. The ethereal maids of all the quarters of heaven, held out the mirrors of silvery clouds before his face, with their uplifted arms of the mountain peaks all around; and these are adorned by solar rays, like the rainless clouds on mountain tops.
11. The sun stones in the quarries on earth emitted a fury blaze, which adorned the skies around, with a greater light than that of the sun.
12. The trumpets sounded aloud, with the wind blown by the mouths of trumpeters; and the conchshells blew as loudly at midday, as the winds of the last deluge, set the sea waves to their tremendous uproar.
13. Then the drops of sweat, appeared on the faces of the princes, as the dew drops falling on lotus leaves; and they were so closely connected together, as to give them the appearance of strings of pearls.
14. The thickening noise of the hurry and flurry of men, resounded as harshly within the hollow walls of the hall, that they filled the ears of men, as the dashing waves fill the curved depression of the hollow sea.
15. The waiting maids then came forward with cups of liquid camphor in their hands; in order to sprinkle them on the persons of the princes; to reduce the intensity of the solar heat.
16. Then the assembly broke, and the king rose from his seat in company with Ráma and the princes and Vasishtha, together with all the lords and nobles, that were present in the assembly.
17. The assembled lords and princes, the ministers of the state and religion, together with the high priests and sages; rose from their seats, and having gladly made their greetings to one another, took their leave and departed to their respective abodes.
18. The front of the royal inner apartment, was fanned with flapping fans of palm leaves, blowing the clouds of camphor powder, that was scattered for reducing the midday heat.
19. Then the chief of sages, Vasishtha, opened his mouth and spoke out to Ráma, amidst the instrumental compositions of noonday music, that resounded amidst the walls of the royal hall.
20. Vasishtha said:--Ráma! you have heard whatever is worth hearing, and known also all that is worth your knowing; and now I see nothing further, that is worth communicating to you for your higher knowledge.
21. Now you have to reconcile in yourself, and by your best understandings, all that you have been instructed by me, and what you have read and learnt in the scriptures, and harmonise the whole for your guidance.
22. Now rise to do your duties, while I hasten to the performance of sacred bathing rites. It is now midday, and the proper time of our bathing is quickly passing away.
23. And then whatever else you have to inquire about, for the satisfaction of your wishes, you can propose the same to me tomorrow morning, when I shall be happy to elaborate on the subject.
24. Válmiki related:--After the sage had spoken in this manner, the mighty king Dasharatha saluted the parting chiefs and sages, and honoured them according to their proper ranks and degrees.
25. And then being advised by Vasishtha, the virtuous king with Ráma by his side, proceeded to give their due honours, to the sages and Siddhas and to the Brahmanas also one after the other.

26. He gave them gems and jewels, and monies and bouquets of flowers; and he gave to others riches equivalent to the values of the gems and jewels; while he gave strings of pearls and necklaces to some also.
27. He honoured some with his respects and deference, and others with monies suited to their worth and degree, while he gave his gifts of cloths and seats, food and drink, and of gold and lands to others.
28. He saluted others with perfumes and aromatic spices and wreaths of flowers. He honoured the elders with due respects, and gave his bare regards to others.
29. Then the king rose from amidst the assembly, with the whole body of his courtiers, and the holy sages and Vasishtha with him; as the splendid moon rises in the sky, with the retinue of stars about him.
30. The rising of the assembly and its people, was attended with a rumbling noise, as it is heard in the treading of men, over a marsh of knee deep mud and mire.
31. The clashing of the concourse against one another, and the cracking of their armlets and wristlets by their friction with each other; joined with the broken jewels and scattered pearls, slipped from the torn necklaces of the nobles, gave the floor of the court hall, the appearance of the star sparkling heaven.
32. There was a close concussion of the bodies, of sages and saints, of Brahmans and princes and nobles all jumbled together; and there was a rapid waving of the chowry flappers, waving in the hands of fanning maid servants.
33. But there was no crowding or dashing or pushing one against the other; as they were intent upon reflecting on the sense of the sages preaching, and rather asking excuses of one another, with the gestures of their bodies, when they came in contact with others.
34. At last the king and the sages and nobles, approached one another with sweet and soft words; and took their parting leave.
35. They then left the palace, and proceeded to their residences, with their gladdened faces and contented minds; as when the immortals return to all parts of heaven, from the heavenly council of king Indra.
36. After everyone had taken leave of others, and arrived at his house; he employed himself in the discharge of his ritual services of the day.
37. Thus the king and all, performed their daily ritual bathings and services as usual, until the end of the day.
38. As the day ended with the discharge, of the duties of the daily ritual; so the traveller of the etherial path, the tired sun, sat down to rest in the west.
39. After the performance of their evening prayers, the prince Ráma and the people at large, passed their nights awake with talking about and thinking upon the discourse of the day.
40. Then the rising sun advanced in the east, with sweeping away the dust of darkness from before his path, and scattering about the starry flowers on his way, in order to fix his seat in the midst of his dome of the universe.
41. The new rising sun, reddened the skies with his rays, resembling the crimson color of Kusambha flowers; and then he embarked on the board of his bright globe, amidst the wide ocean of the etherial region.
42. Then the reigning princes and lords of men, together with the nobles, peers and their ministers, met at the assembly hall of King Dasharatha; when there gathered also the great saints and sages, with Vasishtha at their head.
43. They entered into the assembly hall and took their seats, according to their different degrees and ranks; just as the stars of heaven appear and occupy their places, in their respective constellations and circles in the expanse of heaven.
44. Then the king and his ministers, advanced and bowed down to Vasishtha, and ushered him to his high seat or pulpit; and they all poured forth their praises to him, after that sage was seated in the speaking pulpit.
45. Now the lotus-eyed Ráma, who sat before the king and the holy sage, opened his lotus like mouth, and spoke in the following manner, with his natural good sense, and usual elegance of speech.

46. Ráma said:--O venerable sage, that is acquainted with all religions, and is the great ocean of knowledge; you are the axe of all knotty questions and doubts, and remover of the griefs and fears of mankind.

47. Please tell us whatever more is worth our hearing and knowing; for you know best whatever there remains to be said, for the enlightenment of our knowledge.

48. Vasishtha replied:--Ráma you have gained your full knowledge, and have nothing more to learn. You have attained the perfection of your understanding, and obtained the supreme good which is sought by all, and wherewith you are quite content in yourself.

49. You better consider in yourself and say, how do you find yourself and your inner mind at present; and what else is there, that you wish to know and hear from me?

50. Ráma replied:--O sage, I find myself fully perfected in my understanding; and being possessed of the peace and tranquility of my mind, with the blessing of nirvána and the ultimate bliss of my soul, I have nothing to ask or desire of you.

51. You have said all that you had to impart to me, and I have known all that is worth my knowing. Now sage, take your rest with the goddess of speech, who has done her utmost for the instruction of us all.

52. I have known the unknown and knowable one, that is only to be known by us as the true reality; and knowing this all as the one Brahman, I am freed from my knowledge of the duality, and having got rid of the deception of the diversity of the visibles, I am released from my reliance in all worldly things.

CHAPTER CCIV. IDENTITY OF ABSTRACT INTELLECTUALITY & VOIDNESS.

1. Vasishtha resumed and said:--Hear me moreover, O Ráma, to tell you, a few words on transcendental knowledge, that the mirror of the mind shines more brightly, by the cleansing of the external images that are reflected on it, than when it is eclipsed by those outward shadows.

2. Again the significant words that are the symbols of the objects of our knowledge, are as insignificant as the hissing murmurs of waters and waves, and the phenomena is but an apparent resemblance of the noumena as a dream is the rehash or reflection of the mind, and the visible world, is but a recast of the visionary dream.

3. The waking state is that of dreaming, and its scenes are those of our dreams; and presenting themselves before us in both these states from our remembrance of them. They are the inward concept of our consciousness, and appearing to be situated without it.

4. As I am conscious of the clearness of my intellectual sphere, notwithstanding the view of the fairy lands in its state of dreaming; so I find my mind, to be equally clear in my waking also of all its imaginary forms of the three worlds and their contents, which in reality are a formless voidness only.

5. Ráma rejoined:--If all things are formless amidst the formless void of the universe, as an empty voidness of the intellect; then tell me sage, whence arise these endless shapes and forms, as those earth, water, fire and those of these hills, rocks and pebbles?

6. Tell me why the elements are of different forms and qualities and why the empty air, space and time have no forms nor properties of theirs? What makes the wind so very fleet, and what is the cause of the motions and actions of waving bodies?

7. How came the sky to be a vacuum only, and why is the mind of the same nature also? These are all the various natures and properties of things, that require to be well explained from my knowledge therein.

8. Vasishtha replied:--You have well asked these questions, Ráma, as they naturally suggest themselves to every inquirer after truth. But tell me in one word, why do you see the varieties of earth and sky, as well as of all other things that you see in your dream?

9. Whence do you see the waters in your sleep, and how are the pebbles scattered about you in your dream? Why do you see the flaming fires in your vision, and all sides of heaven appearing before your sight?

10. Say how you have the idea of time in your dreaming, and perceive the actions and motions of persons and things at that time? Tell me from where do all those accidents proceed, that you see to occur in your sleeping and dreaming moments?

11. What is it that creates, produces and gives the formless dream its fascinating form, and then dissolves it to nothing at last? You find it produced and presented to your view, but cannot say how it acts and of what stuff it is composed.

12. Ráma replied:--The dream of the dreaming world, has no form nor position of its own. Its soul and substance is mere void, and the earth and rocks which it presents to sight, are a traceless nothing and in the clouds.

13. The empty soul only, is its sole cause, which is likewise as formless and supportless like itself. The formless void is never in need of a support for it.

14. Nothing whatsoever of it is ever produced, nor bear any relation with our consciousness. They are the reflections of the intellect only, and are situated in the recess of the mind.

15. The mind is the evolution of the intellect, which reflects the images of things in the form of ideas upon the mind. Hence the ideas of time and space, and of air, water, hills and mountains, are all reflections of the intellect upon the mind.

16. Our consciousness is also a void, and receives the impressions of vacuum in the form of its voidness; and those of the stone, air, and water, in the forms of their solidity, fluidity, and liquidity.

17. In reality there is nothing as the earth or any solid body or its form or sight in existence. But they all exist in their abstract states in the great void of the intellect, and are equally void in their natures with itself.

18. In fact there is nothing in reality, nor anything which is visible to sight. There is only the infinite voidness of intellect, which represents all things in itself, and is identical with all of them.

19. The intellect has the idea of solidity, in the abstract in it; and thereby conceives itself in the forms of the earth, rocks, and hills.

20. So by its conception of vibration and fluidity, it perceives the form of air and water in itself; and so also by its inward conception of heat, it feels the fire in itself without forsaking its intellectual form.

21. Such is the nature of this intellectual principle, in its airy and empty form of the spirit, soul, or mind; that develops itself in all these various qualities and schemes, without any cause or incentive.

22. There is nothing anywhere in nature, beside these intellectual attributes of itself; as there is no sky or vacuum without its voidness, nor the vast expanse of the ocean, devoid of the body of waters in it.

23. Know then there is nothing else anywhere, nay not even the sense of yourself or myself or any other, except in the recess of intellectual voidness; so commit yourself to that all filled void; and remain quite calm in yourself.

24. As you see the earth and heaven and all their contents, in your dream and creation of your fancy, in the recess of your mind and in the midst of this house of yours; so should you behold everything in their incorporeal forms to be contained in the vast space of the infinite vacuum of the Divine Intellect and its all-knowing intelligence.

25. The vacuum of the intellect shines forth as the substratum of all bodies, but without a body of its own in the beginning of creation; because nothing having any prior material cause for its corporeal existence, it is the intellect alone which must be understood, to exhibit all formal existence in its empty space and to our ignorance.

26. Know your immaterial mind, understanding, and egoism, together with the material existences of the elemental bodies, these hills, skies, and all others, to be situated as dull and dumb stones, in the quiet, calm, and clear sphere of the Infinite Intellect.

27. Thus you see there is nothing produced nor destroyed, nor anything, that may be said to exist of itself. This world as it appears to exist, exists in this very form; in the voidness of the Divine Intellect.

28. It is the sunshine of the intellect, that manifests the world in its visible shape and form; as the sunlight shows the hidden objects of darkness to view, and as the fluidity of water, gives rise to the waves and bubbles.

29. This appearance of the world, is no real appearance. It is the representation of the intellectual vacuum only, in its true and proper senses and light, as it is viewed by the wise; though the ignorant may view it in any light as they please.

CHAPTER CCV. REFUTATION OF DOCTRINE OF CAUSALITY OF CREATION.

1. Ráma replied:--If it is so, sage, that the whole fullness of space is vacuum, as the phenomenon in our dreams; it must follow from that, that the world we see in our wakings is voidness also, and there can be no doubt in it.

2. But tell me sage, in answer to this important question of mine; how the formless and bodiless intellect appears to become embodied in all these various forms of bodies, that we see in the state of our waking dream?

3. Vasishtha replied:--Ráma, the visibles that appear to view in our waking dream by daylight, are all empty bodies; owing to their being born, resting, and support in empty voidness. Hence you cannot on any reason doubt about their emptiness.

4. This infinite and eternal void, being entirely devoid of all the material causes; it is impossible that creation could come out from this nothing in the beginning.

5. And as the formless intellect could not bring forth the earth etc., for the formation of solid bodies; it is impossible to believe this phenomena appearance, to have its real existence in nature.

6. Therefore the airy intellect sees the visibles in the daytime, in the manner that it sees the visions in its dreams by night. It sees them all rising, in their intellectual light within itself; but appearing as real and formal objects, set without it by its delusion.

7. It is the reflection of the workings of the intellectual soul, that appears as real within the hollow sphere of the intellect. It resembles the representations of the memory in the mind in our sleep, and takes the name of the visible world.

8. It is the clear perception of these intellectual representations, in the vacuum of the mind only, that is styled by us as a vision or dream, while it is the gross conception of them in the mind, that is called the gross or material world.

9. It is thus the different views, of the same internal thought and ideas, have different names and names, given to them by the very intellect itself. The finer and purer ones being called as thoughts, and the grosser ones, as sensible and material objects.

10. Thus it is the same reflection of the intellectual, which takes the names both of the dream as also of the world. The working of the mind and its reflection in itself are natural to intellect, and though the visions subside with the disappearance of the dream upon waking, yet the working and reflecting of the mind are never at rest, either in waking or dreaming.

11. Many such visions of creation rise and set alternately, in the voidness of Brahma's mind, and are never apart from it; just as the empty air is either in motion or at rest in the hollow of the great void, and always inseparable from it.

12. Ráma said:--Sage, you have spoken of millions of worlds to me before; tell me now which of them are situated within the sphere of the mundane egg, and which of them are beyond this egg?

13. Which of them are the terrestrial globes and which the empty spheres; which of them are fiery bodies in the sphere of fire, and what are the airy bodies in the regions of air?

14. Which are the surfaces of the earth, situated in the midst of voidness; of which the hills and forests set at the opposite point of the globe, are opposed to one another on both sides, and hang up and down perpendicular in empty air?

15. Which are the aerial bodies with their living souls, and which the inhabitants of darkness with their dark shapes? What are they that are formed of vacuum only, and what can they be, whose bodies are full of worms and insects?

16. What sorts of beings settle the ethereal sphere, and what are they that live in the midst of rocks and stones? What are they that dwell in the vessels and basins of water, and what be they that people the air like the flying fowls of air?

17. Tell me, O greatest of philosophers, how this mundane egg of ours is situated among them?

18. Vasishtha replied:--These wonderful unknown, unseen, and unheard of worlds, are mentioned and described in the scriptures with their examples also; and they have been received and believed as true by their students.

19. Ráma, the cosmology of the world, has been described, given by gods and sages, in hundreds of their scriptures called the Agamas; all of which you are well acquainted with.

20. Now as you are well acquainted with the descriptions, that are given of them in the scriptures; it is not necessary to relate them again in this place.
21. Ráma replied:--Tell me yet, O venerable sage, how the great void of the intellect came to be produced from Divine Spirit? Tell moreover its extent and duration in time and space.
22. Vasishtha replied:--The great god Brahman, is without beginning and end, ever existent and without decay. There is no beginning, midst nor end of him, nor are there any shapes of figures in his transcendent vacuum.
23. The vacuum of Brahman is without its beginning and end, and is spread unspent and unbounded to all eternity; it is this which makes the universe, which is ever without its beginning and end.
24. The reflection of the intellectual vacuum in its own voidness, is called the universe by itself to no purpose.
25. As a man sees a fair city in his dream by night, so is the sight of this world to him, in his dream by daylight.
26. Think not the solid rock to have any solidity in it, nor the fluid waters any fluidity in them. Do not think the empty firmament to be a voidness, nor the passing time to have any flight or counting of it.
27. All things are fixed in their formless, unchanging and ideal states in the Divine Intellect. But it is the false and unsteady nature of the human mind, to give and view them in different forms, according to its own fancy.
28. The mind views the uncreated eternal ideas of the intellect, as created objects before its sight, just as it sees rocks where there are no rocks, and the sky in a skylless place in its dream.
29. As the formless and insensible mind, sees the formal world in its sleep, as if it were in its waking state; so does it see the invisible and formless world in its visible form, during its waking hours of the day also.
30. As the motion of air always takes place amidst the air at rest; so also does the spirit of Brahman, vibrate in his own spirit constantly, and without its rise or fall.
31. This world resides in the same manner in the Divine Spirit of Brahman; as the property of fluidity is inherent in water; and voidness belongs to vacuum; and as substantiality is essential to all substances in the abstract.
32. The world is neither produced nor external in origin to the soul, and does not occur to or develop from it, in the life or deaths of anybody. It is causeless and comes from no cause, and is neither joined with nor set separate from the Divine Spirit.
33. The one that has no beginning nor end; nor has any indication of itself. That is formless and is of the manner of the intellectual vacuum only. It can never become the cause of the visible and material creation.
34. Thus as the forms and features of a whole body, are but parts and properties of its entirety all together; so is this empty world situated, in the undivided and formless voidness of Brahman.
35. All this is a break and extinction, without its support and substratum, it is but pure intelligence, without any grossness or foulness herein. There is no entity nor nonentity here, nor can anything be said to exist or not exist.
36. All this is but an air drawn city, of our imagination and dream; and everything here, appears to be stretched out in a fairy dance all about us. But in reality it is only a calm and quiet voidness, full with the unchanging and undecaying spirit of God.
37. The whole is the hollowness of the divine heart, and the empty sphere of the Omniscient Intellect. It is its reasoning intellect, that reflects many a transparent image in its own sphere and to no end. This it is which is called the world or the image of the Divine Soul, which continues forever and ever.

CHAPTER CCVI. THE GREAT INQUIRY, OR QUESTIONS OF THE BUDDHIST.

1. Vasishtha resumed:--The uncreated phenomenon of creation, that appears to view, is nothing in reality. It is the transcendental principle of supreme Brahman, that is the only true reality.

2. It was on this subject, that I was once asked by some one, to my reply to a certain question of his; which I will now relate to you, O high-minded Ráma, for strengthening your understanding to the full knowledge thereof.
3. There is the great island of Kushadwípa surrounded by the seas on all sides; like a watery belt about it, and this land is renowned for its beauty, all over the three regions of the world.
4. There is the city called Ilávati, situated on its north eastern side, and is surrounded by a series of pillars, gilded all over with gold, and glittering with radiant beams, reaching from earth to the skies.
5. There formerly reigned a prince, known by the name of Prajnapti; who ruled on earth as the god Indra in heaven; and to whom this earth or land paid its homage.
6. It was on one occasion, that I happened to come upon the presence of this prince; as the sun descends on earth on the last day of desolation.
7. The prince hailed and adored me with offerings of flowers and presents, made me sit by him with due reverence. Then in the course of my conversation with him, he fondly asked me as follows.
8. Tell me sage, said he, what becomes of the world after the destruction of all things; and when the causalities of recreation are all extinct and annihilated, in the undefinable vacuum of desolation?
9. What then becomes the prime cause of the causation of things, at the recreation of the world? What are accompanying elements for the reproduction of objects, and how and whence they take their rise?
10. What is the world and what was the beginning of its creation? What was the primeval chaos, and whence is this earth? What is the air the support of the seas, and what is hell, which is filled by worms and insects?
11. What be the creatures contained in the womb of air, and what are they that are contained in the bosom of the mountains? What are the elementary bodies and their productions? How have the understanding and its faculties come to existence?
12. Who is the maker of all these, and who is their witness? What is the support of the universe, and what are these that are contained therein? I am quite certain, that the world can never have its ultimate destruction.
13. All the Vedas and scriptures are opposed to one another, in their different views and interpretations; and everyone of them has made a hypothesis, according to its particular view.
14. From our knowledge of the world, we know not whether it is indestructible or an unreality in itself.
15. Again tell me, O chief of sages, what is the form and cause of those bodies that are doomed to dwell in hell; after the death of men on earth, and cremation and destruction of their bodies here?
16. What are the accompanying causes of the regeneration of bodies, after their destruction on death? The virtues and vices of departed souls, being both of them formless things, cannot be their accompanying causes, towards the formation of their corporeal frames.
17. It is quite an absurd reasoning, that want of matter could possibly produce a material body; just as it is impossible to believe, that there should be an offspring, without the original cause of its parents.
18. Tell me sage, what else should be the cause, of the production of material bodies? And for want of any such cause, it is improper also, to deny the existence of a future state.
19. It is contrary to the dictates of Vedas and scriptures, as also to the conviction and common sense of mankind, to deny the future state of our existence. The resurrection of our bodies is as unavoidable as our transportation to a distant land by decree of law, though it be against our wish or will.
20. How are beings born and put into action in the course of their lives, by invisible causes which are quite unconnected with them? Just as the pillars of stone were converted to gold by word of the Brahman, and without being gilded over by it. How was this vast treasure was obtained in a moment by the Brahman?

21. How was that to be called a great one, which remains for a moment only? What necessity is there to frame strict laws for the present to reap a harvest in future, when that does not stand good on sound reasoning?
22. Tell me sage, how do you reconcile such disagreements in the Vedas, which mention the existence of a being and not-being in the beginning? Tell us also how that not-being existed before creation, and then the being or creation was born of the no-being?
23. How could the primeval nonentity become Brahman, or how could the latter be produced from the former; or if it were the mighty voidness which gave birth to Brahman? Then tell me sage, why there were no other Brahmas also, born of its spacious womb?
24. Tell me how the vegetable and other creations, could be produced without their different sources; and how they derived their nature of propagating their kinds, by their own seeds and property?
25. Tell me why the life and death of one man, are contemporary with those of his friend or adversary? How do people happen to obtain their wishes in their next lives by dying in the holy places of Prayāga etc.?
26. Should the wishes of men, be crowned with success in their next lives; then tell me sage, why the sky is not filled with multitudes of moons, when the worshippers of that luminary, are daily seen to be dying with the expectation, of becoming a brilliant globe like it, in the next state of their existence in heaven?
27. How can men succeed to their wishes in future, when most of them desire to gain the same object, and it falls to the lot of one of them; just as a maid expected to be wedded by many, is destined to and secured by one man only?
28. Again how can a woman be called a wife, who is either unchaste, or leads a life of celibacy even when dwelling in her husband's house?
29. What is the difference between the blessing and curse, which are pronounced on the Brahman brothers, for their sovereignty over the seven continents on the one hand, and their having no such thing on the other; when they remained thinking themselves as monarchs of the world in their very house?
30. The acts of piety consisting of charities, austerities and subservient ceremonies, which are productive of unknown rewards in the next world, and are of no benefit to their observers on earth. Then what is the good derived from them, if they are not attended with any earthly benefit to the earthly body, but to a future body with which no one here has any concern?
31. Should it be said that the soul of the pious observer, reaps the reward in its future state; this also is impossible because the disembodied soul is incapable of enjoyment. Should it have another body to enjoy hereafter, but of what use is that distant body to the person of the present observer (of the pious acts)?
32. Should these acts be accompanied with any reward, either in this life or in the next, they could be known to the actor, but in want of this, their observance appears to be an irreconcilable inconsistency.
33. These are my doubts which I beg you will kindly remove by your cool and clear reasoning, as the moon-light disperses the evening twilight.
34. Now sage, please dispel my doubts in my inquiry after transcendental truth, that it may lead to my good in both worlds; because the company of the righteous, is ever filled with very great blessings to all people.

CHAPTER CCVII. REPLIES TO AFORESAID QUERIES (OF THE BUDDHIST).

1. Vasishtha replied:--Hear me prince, and I will clearly expound to you the doctrine, which will root out your doubts all at once.
2. All these entities in the world, are nonexistent nothings for ever; though they appear as realities in our consciousness.
3. Whatever appears in any manner in our consciousness; the same is thought as real as it seems to be, without our consideration of its true nature of a reality or otherwise.
4. Such is the nature of this consciousness, that it is thought to be one and same with the bodiless soul, by everyone who knows what it is.
5. It is this knowledge of a thing in the mind, either in waking or dreaming, that they call to be its body. Hence it is this false consciousness of anything, that is believed as its body, and there is nothing else beside this that they call a solid body.

6. The world shines before us, like the sights seen in a dream; and the absence of all causes towards the production of the world, prove it to be not otherwise than the phantom of a dream.
7. Thus this pure and unstained knowledge of the universe, is termed the very Brahman himself. The very same shines as the world, which is not otherwise than that.
8. Thus does the world remain quite pure and unchanged, from ever before and forever more; and so it is thought and said to be, by the Vedas and all good and great scriptures, as also by the joint assent of all thinking men, in all ages and countries.
9. They are the most ignorant fools, and resemble the croaking frogs dwelling in the recess of dark caves and pits; who deny the sole existence of the being which is impressed in the consciousness of all beings, which is full and perfect everywhere, and is acknowledged by all great souls.
10. There are many at present, who are deluded by their ideas of the appearances of things, and the evidence of their senses, and have fallen into the error of understanding the gross body, as the cause of consciousness and inward impressions.
11. They are exuberant with their wrong ideas, and are not worthy of our discourse; because no conversation can be held with them that are intoxicated without intoxication, and are learned fools.
12. When the discourse of the learned, is not capable of removing the doubts of men in all places; such discourse is to be understood as the foolish talk of the universe.
13. He who relies in his belief in the sensibles only, and regards the believer of the invisible as a fool; such a man is considered for his unreasonable reasoning, as a block of stone.
14. The fool that maintains this materialistic doctrine, in opposition to all rational philosophy, is said to be a frog of the dark cave; because he is blind both to the past which is out of his sight, as also to the invisible future and is concerned only what is present before him.
15. It is the Veda and the sayings of wise men, and the inferences of their right reasoning, as I have maintained in these lectures, that can remove the doubts in these matters.
16. If the sensible body be consciousness; then why is the dead body unconscious of anything?
17. This world is an imaginary city of the Divine Mind, in its form of Brahma, the creator; and it is hence that the phenomenon of the world, appears to our minds as a phantom in our dream.
18. Therefore all this that you see, is but the creation of the Divine Intellect, and an intellectual entity in itself; and you are not mistaken in your judgement, if you consider them as phantoms in your dream, and appearing in the voidness of your mind.
19. Hence this earth and the skies, these hills and cities, are all but appearances in the void of the intellect, and conception of your mind, as those appearing in the reveries of dream, or as air built castles.
20. It is the dense vacuum of self-consciousness, which is called the great Brahma or the personal god of creation; and it is the display of his will in the concrete, which is known as Viráj or the visible universe. Thus is the pure and distinct consciousness of Brahman, condensed into the form of the world.
21. Whatever is imagined in the imaginary city of Brahma, the same is conceived as existent in reality; as you conceive the objects of your desire or fancy, to be present before you in actuality.
22. So whatever is thought of in the fancied city, or fairy land of one's imagination at anytime; the same seems to be present before him for the time being, as you see in the air-drawn castle of your fancy.
23. Hence as Brahma in his form of the mind, thinks of the action of living and final release of death bodies; so are they thought of by all mankind.
24. After the great dissolution of the world, it is said to be reproduced and renovated anew from nothing; but as the want of any material cause, cannot produce the material world, it is certain there is no material being in existence.

25. Brahmá, the lord of creatures, having got rid of the world upon its dissolution, was freed also from all his remembrance and ideas of creation forever. Therefore it is the reflection of divine light only which appears as the world before us.

26. Thus the Supreme Soul of Brahma, reflected itself in itself in the beginning, in the manner of an imaginary castle of his will, which was air-drawn as the visible sky in the invisible vacuum, and known as the cosmos or world existing in empty space.

27. As an imaginary castle is the creation of the brain or intellect, and presents to our minds only its intellectual form alone; so does the world appear to us in its intellectual form, and only as an evolution of the intellect, and without having any other cause for its appearance.

28. Whether there be anybody or not anywhere, there is the empty intellect which is everywhere. And know the Divine Spirit to pervade all over this totality, whether it be the embodied duality or empty unity.

29. Hence the empty mind of a dead body, beholds the figure of the whole world within its voidness. The empty mind of a living being, sees the shapes both of solid and subtle bodies, in its imagination or dream.

30. As the living man thinks this immaterial world, to be a solid mass of dull matter; so does the dead person think this empty universe, as a solid and substantial existence lying exposed before him in its mind.

31. But as the enlightened or awakened soul of a living body, sees no trace of scenes of its dream upon its waking; so the redeemed soul of a dead being sees no trace of the objects and sights in this world, upon its redemption and bliss in the next world.

32. The very same is the case with the enlightened soul, of everybody in this world; that it bears only the inward conception of it within itself; but no outward perception thereof without. Therefore there is no material reality in existence, as there is no substantial causality in voidness.

33. As the sleeping man sees the imaginary world of his dream, in the light of a real existence; so the unenlightened person views the phenomenal world, as a factual reality before him; and so do the souls of the dead, consider the empty void of air as the world of their departed spirits.

34. The open air, appears as the earth and heaven, and full of mountains etc., as before to the souls of the departed.

35. The departed soul perceives its separation from a dead body, and thinks of its rebirth in another frame on earth; where it will have its enjoyments and suffering again as before.

36. The soul never gets rid of this delusion of its regeneration, so long as it neglects to resort to the means, of obtaining its salvation and final liberation. It is by means of its knowledge of truth and absence of desire, that it is freed from its error of reproduction.

37. Hence it is the consciousness of the soul, of its righteous or unrighteous desire; that represents the picture of this airy world, in the hollow sphere of the mind.

38. The world is therefore neither of a substantial nor empty form, but the display of Divine Intelligence. The want of this knowledge is the source of all misery to man, but its true knowledge as representation of divine wisdom, is filled with all bliss and joy.

CHAPTER CCVIII. SOLUTION OF THE GREAT QUESTION.

1. Vasishtha continued:--Hear me now tell you, why men happen to meet with their good or fortune at home; and in the same manner how rewards and retributions, come to attend on departed souls from unforeseen causes in the far distant world.

2. You know the whole world to be the volitional city of Divine Will, and appearing as phenomena to our outward sight, and as noumena in the light of our inward insight of it, and as Brahman himself in its spiritual light.

3. In this volitional city, everything appears in the same light, as one would behold it in any of its different aspects.

4. As in your own house, you are master of the direction of your offspring, and of the disposal of your things and affairs as you please; so is the Lord the sole disposer and dispenser of all things in this world of his will, as he likes of his own accord.

5. As in the desired dwelling of your liking, you find everything to be as well disposed as you wish it to be; so does he direct and dispose all things in this world of his.

6. The disorder that there appears to take place in the order of nature, is to be attributed to the Divine Will as the sovereign law of all.
7. The good or evil which waits on men, owing to the obedience to or transgression of law; is both attributable to the Divine Will.
8. It is the dispensation of the Divine Will also, whereby all living bodies have their perceptions of worldly things; just as they have the conception of the existence of the world, which in reality has no entity of it.
9. It is by will of the Divine Intellect, that everything appears to be existent before us; as it is the opening and closing of the intellect, which causes the appearance and disappearance of the world to our view.
10. The king said:--Tell me sage, if the world was the production of the Divine Will, why was it not known to exist before with the eternity of the will divine, and why and when it came to be manifested and known to others afterwards? Tell me also, whether the world is an unstable and vanishing appearance in the air, or it has any fixity in the Divine Mind or stability in nature?
11. Vasishtha replied:--Such is the nature of the empty and volitional city of Divine Intellect; that it comes to being and not being in succession, in the states of repeated waking dreams of creation, and in the sleeping oblivion of its desolation.
12. Like the mud built house of playful children, and the air drawn castles of fanciful men, do the appearances of creation, appear both as real and unreal in the Divine Intellect as well as to our minds.
13. As you build and break your imaginary city in the air, and make and unmake a fabric of your will elsewhere; whether it be of your own choice or for any other reason, so it is with the Divine Will, to construct and retract any of its works at its pleasure.
14. Thus are all beings, continually rising and falling, in this empty city of the Divine Will; which is ever shining in its nature, with the pure light of the Divine Mind.
15. The whole fullness of the world is a vacuum, and full with the dense intelligence of omniscience. Therefore it is this omniscient intelligence, which does still whatever it thinks upon and wills.
16. Therefore it is not the hidden but self manifest God, that does all things even at the distance of millions of miles, and multitudes of ages, as if they lay before him at the present time.
17. So there is nothing in any country or in any world, which is not known nor thought of by the sole and unhidden soul of all.
18. As a brilliant gem reflects its light and shade within itself, so does the gem of the intellect reflect by its own light the various changes of the world in itself.
19. Laws and prohibitions, which are necessary for the preservation of people, are implanted in the human soul.
20. The soul neither dies nor revives. It is Brahman himself and his reflection in others, and emanating always from the Divine Soul, its source and origin.
21. As from being the viewer, it supposes itself to be the view, and thinks its imaginary world as a visible phenomenon; so it thinks itself to be born, living, and dying.
22. When the soul of its own nature ceases to cast its reflection, or suppresses it within itself, and remains quietly in the empty sphere of Divine Intellect, by assimilating itself with the Universal Soul of Brahman, it is then said to be quiet in death or vanishing of the world.
23. The emission and admission of its reflection, are as natural to the ignorant and imperfect living soul of animal beings; as vibration and calm are inherent with air.
24. Now as you see in the city of your imagination, the growth, decay, and death of people, at different times and places;--
25. So it is the nature of this imaginary city of God, to exhibit these changes everywhere, as in the cases of animals, vegetables, and all things in all the three worlds.
26. But God neither wills nor does everything himself, in this creation of his will, but he acts by general laws and secondary causes, as in the sports play of children, and growth of grass from grass, and production of trees and their fruits etc. from seeds.
27. It is the nature of the almighty intellect of God, to bring forth to being whatever it wills to be and appear.

28. All things being originally of intellectual form, appear afterwards in various forms, and with different natures; as the almighty intellect invests them with.

29. Hence everything here, is truly of an intellectual form, by their originating from the Divine Intellect; and as the intellect includes all things in itself, it is having every form and shows itself in any form it likes.

30. This very intellect is the omniscient and Universal Soul, without having its beginning, middle, or end. It is omnipotent and something which is nothing, and an entity appearing as nonentity. It appears such as it remains anywhere, and shows itself as anything. It is the origin of all things and beings, and the source of all vegetables and grass.

CHAPTER CCIX. INTUITIVE KNOWLEDGE OF EXTRANEIOUS EXISTENCES.

1. Vasishtha continued saying:--The life of a person is dear and useful to him, as long as he lives and not afterwards. But hear me tell you the good of a man's dying in some holy place, with a wish for future reward in his next life.

2. God has ordained certain virtues and merits to certain places, even from the beginning of his imaginary city of this world.

3. Whatever merit is assigned to any place, the same awaits on the soul of the person, after its release from bondage, by his performance of the acts of piety commanded by the scriptures.

4 Hence any great sin that is committed by anybody anywhere, is either partly or wholly erased by the good act of the person, according to comparative merit of the holy place, or the degree of remission in the mind of the penitent sinner.

5. In any case of the insignificance of the sin, with regard to the greater holiness of the place; there the sinner is quite released from his guilt, and attains the object of his wish.

6. But in case of the equality of the merits of penitence, with the holiness of the place; the penitent man receives two bodies in his next life, that is both a physical body and spiritual soul.

7. Such is the effect of the earliest guilt and merit of mankind, that they are endowed with double bodies, consisting of their physical frames and spiritual souls; and such the Divine Soul even from before.

8. The principle is called Brahman in its sense of the whole, and as Brahmá, the totality of the living jiva soul; and also as I or the ego, meaning any living soul in particular. As he remains in any manner of the whole or part, so he manifests himself in his appearance of the world.

9. The reflection of purity acquired in some holy place, appears to the penitent soul in the same manner; as it appears in its contrary light to the guilty soul, which is not so freed from its sin in any holy place.

10. The one sees the visions of his own death, and the weeping of his living relatives; and considers himself as a departed ghost to the next world, all alone and without a single soul beside him.

11. He sees also the deaths of his friends there, and thinks also that he hears the wailings of their relations at that place. He sees the mental illusions of all these in his frenzy, as a man of deranged body functions sees the apparitions of imaginary demons in his confused state.

12. So it happens with great souls also, to see the sights both of good grace and fear, according to the measure of their merit or guilt in this life. Thus thousands of hopeful and hideous shapes, float about in the imaginations of men, owing to the purity and depravity of their natures.

13. The friends of the dying man, lying insensible as a dead body; weep and wail over his corpse, and then take him to the funeral ground for his cremation.

14. But the guiltless man being accompanied by his self-conscious and righteous soul sees the approach of his infirmity and death, with firmness and without any feeling of sorrow.

15. With his present body he sees himself to be a living being; and with his invisible part or inward soul, he sees his conquest over death by the merit of his holy pilgrimage.

16. The guiltless man is in fear of his death for a moment only, but is conscious of the indestructibility of his inward soul, as a man clad in armor, is fearless of the arrows of his lightly armored antagonist.

17. In this manner the relatives of the deceased, find his pure soul, to obtain its immortality after his death; and that life and death are indifferent to the virtuous and purified person.
18. The sights of all the three worlds, are equally false both in their tangible and intangible forms; as the vision of one object in a dream, is as false as another in their visionary nature.
19. We have clear conceptions of the deceptions, arising in our minds, both in our dreams and imagination. But the deceptions of our waking dreams by broad daylight, are more obvious and never less conspicuous to our apprehension than either of them.
20. The king said:--But tell me sage, how virtue and vice, both of which are bodiless things, assume to themselves the bodily forms of living beings, in the course of the transmigration of our souls?
21. Vasishtha replied:--There is nothing impossible to the creative power of Brahman, to be produced in the imaginary fabric of this world of his mind. Nor is it impracticable to the substantive Divine Will to give substantial forms to understand things.
22. There is nothing which is unimaginable, and cannot be produced by the mind of Brahman; as it is with us to have no idea of anything and nothing in being, of which we have no imagination in our finite minds.
23. A visionary city in the dream and an imaginary castle of fancy, do both present the like ideal form to the mind; and yet both of them are composed of a collection of ideas, which appear as real objects for the time being.
24. All the numerous thoughts, which lie as a dead and dormant mass, in the states of our deep and sound sleep; appear to us in endless forms in the vision of our dream and waking our imagination and leave their traces in the memory.
25. Who is there that has not had the idea, of the aerial castles of his dream and imagination; and found them not to be composed of our concepts only, in the airy world of our empty consciousness.
26. Therefore what thing is there, that is not capable of being produced in this aerial world, which is the production of the airy imagination of the empty intellect; and what thing also which is substantially produced from that.
27. Therefore it is this fallacy only, which appears in the form of the visible universe; where there is nothing in real existence or nonexistence. But all things appear to be existent and non-existent, in the luminous conscious space (chidakasa) of the Divine Mind.
28. Anything that is perceived in any manner, the same is thought as a manifestation of its inspiration in the same manner; and the enlightened seekers of truth, find no impropriety in their belief as such.
29. Hence when a man is taught by the doctrines of his religion, to hope for the enjoyment of flowery banks, and streams flowing with nectar in heaven; it is very probable that he will meet with the same things, in his future life in the next world.
30. Hence the acts that are done in this world by anybody, are attended with their like rewards unto him in the next; and there is no inconsistency in this belief, though it appears so to the unbeliever.
31. Should there be anything, which may be said to be permanent in this world, it must be ever present in the view of its viewer. Let then any man say upon this standard, which he does not lose the sight of all other things before his eye sight, except the ideas of things in his mind, which are ever present in his knowledge, and never lost sight of in his consciousness.
32. I have given you the comparison of our dreams and thoughts, to prove the essentiality of our notions and ideas; and whereas the worlds belong to the will and exists in the mind of omniscience, they are not otherwise than the essence of the great Brahman himself.
33. As there is nothing wanting or impossible to be produced, in the aerial castle of your imagination; so there is nothing which does not and cannot exist in the will and mind of the Almighty.
34. Whatsoever is thought of in any form, in the Divine Mind, the same remains fixed therein in the very form; and the same appears to be situated in the same nature before our views in its photo or in a screen play.
35. Hence this appearance of the Divine Mind, is perceived only by our internal senses, and not perceptible to the external organs, or to both of these at once; because it is for our

minds only to perceive the impressions of the Eternal Mind, and to impel the internal organs to receive those reflections.

36. As the Lord has willed everything at first, so it lasts with him to the very last of his creation; when his will of creating the world anew, gives another form to the state of things in future.

37. The Lord manifests himself as he wills, in the manner of his will, and in the form of another world in every Kalpa duration of creation; as the minds of men come to see another world and another state of things in their each successive dream.

38. There is nothing which does not exist, in this worldly city of Divine Will, and all that exists therein is nothing but the production of the Divine Intellect. Therefore this world is to be known, as full of the forms of the productive mind of God.

CHAPTER CCX. REFUTATION OF CONCEPTION OF A DUALITY IN UNITY.

1. Vasishtha resumed and said:--Now hear me tell you in reply to the question, why the heaven is not filled with a hundred full moons, if it were the wish of a hundred persons to shine as such a luminary on future, and if the wishes of all are crowned with success in their next state of being.

2. Those that aspired to become as bright as the full moon of heaven, became actually so in their conception of themselves as such in the sphere of their minds; and not by their situation in the vault of the sky or in the globe of that luminary.

3. Say who has ever and anywhere, got into the imaginary city of another; and who has ever got any fancied treasure, except the framer of the fancy and the fabricator of the wished for wealth?

4. Everyone has a heaven of his own, in the conception of his creation; wherein he is situated and shines as a full bright moon, and without its phases of the wane and wax.

5. All those aspirants to luminosity, had thought of entering into the moon of his own mind; and there he found himself to rest at last, with full light of that luminary and delight of his conscious soul.

6. Each of them thought of entering into the disc of the moon shining in their minds, and felt themselves glad in their situation, as if they were seated in the globe of the celestial moon.

7. Whatever one seeks and searches after, the same becomes natural with his consciousness; and in the case of his firm belief in the same state, he thinks and feels himself to be the very same.

8. As every aspirer to the state of the full moon, came to be such in his respective conception of that luminary; so the suitors of the same bride in marriage, became wedded to her according to his own conception of hers.

9. The one pure maiden that is thought of being taken to wife, by many men in their minds; is never defiled by anyone of them in her character, by their simple enjoyment of her ideal only.

10. As the sovereign ruler of the seven continents, holds his sway over them, without ever going out of his city; so the soul passes to them all, by remaining in the precincts of its body; and so does every man see his imaginary castle, in the sphere of his own house.

11. When the whole universe owes its origin, to the imagination of its omniscient originator, the self born Brahma; what can it be otherwise, than an intangible vacuum and quite calm and quiet in itself.

12. Now hear me tell you of the unknown and invisible results of the acts of piety, such as charity, funeral rites, religious austerities, and the repetition of holy mantras, which accumulate to the departed ghosts of bodily beings in the next world.

13. The souls marked with traces of pious acts in them, come to view them vividly as their actual works, and painted in as lively colors as their dreams, by fabrications of their lively intellects.

14. The carnal mind distrusting the reality of these impressions of consciousness, and disregarding the internal operation of the inward intellect; becomes restless for its sensuous enjoyment and exercise of the outward organs of action, until by decrease of this passion, it is restored to its inward peace and tranquility.

15. It is the theme of early poets which tells us, that the impressions of the acts of piety and charity which are imprinted in the intellect, are reflected over the passive soul in the next world, when the conscious soul continues to keep the gratification of those acts.

16. Thus the rewards of charity and uncharitableness, are equally felt in the gratification and dissatisfaction of the soul in this world also, where everything is by our feeling of it.

17. Thus have I answered fully to whatever you have asked of me; and now know from all this, that the sensible world is an intangible dream, and an air drawn spectacle of the mind.

18. The prince replied:--But please tell me sage, how could the intellect exist alone and itself before the production of the body; and how can a light exist without its receptacle of a lamp?

19. Vasishtha replied:--The sense in which you use the word body, is quite unknown to the spiritualist, who discard the material meaning of the term, as they reject the idea of the dancing of stones in air.

20. The meaning of the word body, is the same as that of Brahman; and there is no difference in the meaning of the two, as there is none between the words fluid and liquid.

21. The body is a imaginary appearance, and the great body of Brahma, is like unto the figure of a phantom in vision, which represents the forms of all things as in dream in the stupendous fabric of the universe.

22. But the difference between your dream or vision and of the fullness of Brahman, consists in the former representing the figures of your previous thoughts alone, which disperse and vanish upon your waking; but the universe which is exhibited in the fullness of Brahman, is not so impermanent as that of the other.

23. What is this thing then we call the body, and how does it appear into us in the shape of something in our dream? Why does anything appearing as a reality in dream, appear as nothing and vanish as an error upon our waking?

24. There is no waking, sleeping, or dreaming, nor any other condition of being, in the Turiya transcendent state of Brahman. It is something as the pure and primeval light and as the transparent air, all quiet and still.

25. It is the same as the unknown and inscrutable light, which shows and glows before us to this day. It is the same primeval and primordial light, that showed first the sight of the the world to view, as if it were a dream in the gloom of night.

26. As in passing from one district to another, the body though proceeding onward, is ever in the midst of its circuit, and yet never fixed at any spot; so are all things in their endless rotation in this world, whether singly or collectively.

27. The sight of the world, like that of a dream, presents favorable aspect to some minds, but it presents a clear and serene prospect to men of unclouded intellects.

28. The vacuum as well as the fullness in space of objects, and the reflection as likewise the eclipse or overshadowing of things; the existence and nonexistence of the world and matter, and the unity and duality of the divine entity, are all but the extraneous phases or aspects of the same empty intellect.

29. The world is entirely a complete evolution from the fullness of the deity; and stands as a complete counterpart of the original. It is neither a shining or unshining body by itself, but is as bright as the contents of a crystal within its bowels.

30. Wherever there is the evolution of the world in the intellect, there is the presence of the subtle soul also at that place, and whenever there is a speck of thought anywhere, it is attended with the thought of the world also.

31. The vacuum of intellect is present everywhere. This omnipresence is the divine presence which is termed the world.

32. The Divine Soul is as quiet and unchangeable, as this universe is stable and stationary; and it is the fluctuation of the supreme mind, which causes these variations in the face of the city of the Divine Will.

33. The impossibility of any other inference; proves it necessarily to be of the very same essence. Any unreasonable hypothesis of agnostic philosophers is inconsistent with this subject.

34. The joint assent of the common belief of mankind, the testimony of the scriptures, and the statements of the Vedas, are established and incontrovertible truths. Hence nobody can have any doubt in regard to the real entity of the Divine Spirit.

35. This being acknowledged it becomes evident, that the world is the deity itself; and when the world appears as one with the deity, it is seen in our clear spiritual insight to be extinct in the Divine Essence.

36. From this similarity of the ultimate impermanent sight of the world, it will be evident to the living soul, that the sight of the phenomena is wholly lost before it in the noumena. This is the doctrine of Pantheism, wherein whole nature is seen in nature's God.

37. He who is acquainted with the sphere of his intellect, is not unacquainted with the fact of the dependency of the tree of the world to it. He sees the three worlds in himself, in either of his two states of bondage and liberation.

38. The visible world though so manifest to view, is entirely lost to sight upon its right knowledge; and the knower thereof in its light, becomes like the setting sun, wholly invisible to public sight, and remains as mute as a lump of silent stone.

39. The way that is established by the Vedas, and received by the general consent of wise men; is to be acknowledged, as the right path leading to sure success.

40. He who adheres steadily to his own purpose, by utter disregard of all other objects in his view; is said to be firmly fixed to his point, and is sure to reap his success at the end.

41. Everything appears to one in the same light, as he is accustomed to view and take it for; and whether this object of his faith is a true or false one, it appears just the same to anybody as he is accustomed to believe it.

42. This is the conclusion of your question, as I have determined and delivered to you. Now be quick and walk your way with perfect ease of your mind, health of your body, and agility of your limbs.

CHAPTER CCXI. LECTURE ON TRANSCENDENT TRUTH.

1. Vasishtha resumed:--As I was sitting relating these things to the prince, he honoured me with his obeisance; and then thinking I had dispensed my task to him, I rose up to proceed on my aerial journey.

2. Thus I have related unto you this day, O most intelligent Ráma, regarding the omnipresence of the Divine Spirit. Keep this empty view of Brahman before your sight, and proceed everywhere with the peace of your mind.

3. Know all this to be Brahman itself, and a nameless and unsubstantial void only. It is something unborn and uncreated, all calm and quiet, and without its beginning, middle and end.

4. It is said to be the reflection of the intellect, and named as Brahman from its immensity. It is termed the most transcendent, and something without any designation at all.

5. Ráma replied:--Tell me sage, how can we have the sights of the celestial, and of the Siddha and Sádhya spirits, of Yama, Brahma and of the heavenly Vidyádhars and Gandharvas? Tell me also sage, how the people of the other spheres can be visible to us?

6. Vasishtha replied:--The celestial Siddhas, Sádhyas, the gods Yama and Brahma, and the Vidyádhara demigods; these together with all other beings of great souls and wonderful might;--

7. Are all visible to you both by day and night, and above, below, behind, and ever before you, if you will but look at them with the eyes of your mind. But if you shut your mental eye against spirituality, you can never have the sight of spirit presented before your view.

8. These beings being habituated to be viewed in our minds, are never far away from us, and as they are represented to be volitive or self willed beings, they are said to be ever wandering everywhere.

9. These volitional beings are as unsteady as the living creatures of this earth of ours; and as the volatile winds, which are blowing at random in every direction.

10. These resemble the airy creatures of your imagination and dream, which hover fluttering in the air and gather about you by day and night; while the others are devoid of their volition and motion, and are settled stationary in their respective spheres.

11. If you can in the calm quietness of your mind and soul, secure the reflection of any of these spirits in your silent and steadfast meditation; you can without fail, have the visit of the same in the inmost recess of your soul.

12. In this manner do men see the gods as they see the Siddhas, arrayed with all their majesty and glory, as they are imagined to be in their intense meditations.

13. Now as men of steady minds, find themselves to be soaring to heaven, in the company of the Siddhas and clad in all their glory; those of unsteady and unsubdued minds, have to take great pains, in order to confine the fleeting object of their contemplation under their control.

14. The world is altogether an unsubstantial and imperceptible thing; and is ever as silent and a serene void, as the vacuum of the intellect. It appears however as a solid and compact mass, according as the notion we have of it in our consciousness.

15. It does not exist in our unconsciousness, nor does it appear to be in existence or otherwise it is not dull, insensible and unthinking beings. It is a voidness and nothingness, and utterly an intangible and imperceptible thing in our sensibility and unconsciousness of it.

16. It is the nature of the intellect to reflect in itself, and all that is seen about us, is the shadow of that reflection. The knowledge of substantiality in this shadowy reflection, proceeds from the vanity of the intellect, and not from its nature which is free from mistake.

17. There can be no talk of causation, production, or vegetation, in the nature of the universe; which being an absolute void, is entirely devoid of the elements of cause and effect.

18. That which appears to be produced, is only a void in the midst of primeval vacuum; nor can there be the attribution of unity or duality to the infinite voidness.

19. Yet the world appears as something existent in your mind; and as visible before your eyes; and this happens in the same manner as you have the consciousness and sight of your dreams; in the undisturbed calm of your hollow sleep.

20. As imagination causes the mountains and mountainous regions, to rise in the hollow sphere of our minds; but neither is the one nor the other found to be really existent therein; such is this creation an airy working of the Divine Mind.

21. Hence it is the nature of the wise and intelligent, to remain as quiet and mute as motionless blocks of wood or stone; and the character of great minds, to manage themselves as wooden puppets, moving wholly as they are moved by the prime moving power of God alone.

22. As the waves are seen to roll about on the surface of waters, and as the currents are whirling round and hurling head long into the deep; so the whole creation and all created things, turn about the axle wheel of the great Brahma alone.

23. As voidness is inborn in the firmament, and vibrations are immanent in the air; so are these creations inherent and inseparably connected with the Divine Spirit, in their formless and ideal shapes.

24. As an air drawn castle of our will or imagination, presents a substantial shape before us with all its unsubstantialness; so does this world appear as a compact frame exhibited before us, notwithstanding its situation in the formless mind of Brahma.

25. All these three worlds, that we are accustomed to believe as real ones, and as seats of our temporal as well as spiritual concerns; are all void and formless, and as unreal ones as the airy castles of our imagination.

26. As it is the thought of our minds, that creates full populous cities in them; so it is the thought of the mind of God, that creates these numerous worlds, and presents them to our minds and eyes.

27. Though ever and all along thought as a reality, this visible world bears no meaning at all; and resembles the sight of a man's own death in his dream.

28. As a man sees the funeral of his dead body, conducted by his son in his dream; so the unreal world is seen as a reality, in as much as it is reflected as such by its supreme contriver.

29. Both the entity and nonentity of the cosmos or world, constitute the body of the pure deity; just as a fictitious name applied to a person, makes no difference in his personage.

30. Whether what I have said is true or not, you have nothing to lose or gain from that; and as it is useless for wise men to expect any reward by casting fruits into the Phálgu river, so it is of no good to the intelligent who have known the true God, to take the pains of invoking the aid of the minor gods instead of him.

CHAPTER CCXII. ON ASCERTAINMENT OF TRUTH.

1. Vasishtha resumed:--The man that considers himself as I am that Brahman, from his possession of the intellect and intellectual powers in him; elevates him to the rank of Brahman and contains the whole world in himself.
2. As the lord Brahmá or Hiranyagarbha remained in this state, he was not then the creator of the world; but was alike the uncreated Brahman, the everlasting God, as he continued from all eternity.
3. It is in our consciousness, that the world appears in this manner, and is like the mirage in a desert, where its very unreality shows itself as a reality.
4. It is since the creation, that the primeval vacuum began to present, the blunder or falsity of the world in itself. But how and whence arose this blunder, unless it were the presentation of Brahman himself?
5. The world is a revolving sphere in the vast vacuum ocean of Brahman. Where then is the question of unity or duality in this, or the talk of the dualism of the whirling currents from the waters of the deep, or how can there be the topic of unity in want of a duality?
6. The great Brahma is profoundly quiet, and having his intellect inherent in himself, he is conscious of his being the great or sole I (Ego) in his mind, and sees himself as the midst of the vast expanse of voidness.
7. As fluctuation is inherent in air, and heat is innate in fire; and as the moon contains its coolness in itself, so does the great Brahma brood over the eternal ideas of things, contained in the cavity of his fathomless mind.
8. Ráma replied:--Tell me sage, how does the Divine Mind come to think of and brood upon his creation; when the eternal intellect is ever employed in its reasoning process of intellect?
9. Vasishtha replied:--It is even so, O Ráma! the great Ego of God always thinks of everything in itself; and the uncreated and ever existent spirit of God, has never anything unknown to his knowledge.
10. The empty Brahma is ever and everywhere present both in creation and non-creation; and there is nothing that is known to him as existent or nonexistent at anytime.
11. As the mind is conscious of its fluctuation, and the moon of her coldness; and as the air knows its voidness, so doth Brahma know himself as the Ego, and never thinks himself without the other.
12. Such is the entity of God, and never unlike to or otherwise than this; and whereas the world is without its beginning and end, it must be as imperishable as Brahma himself.
13. It is only from your want of sufficient intelligence, and hearing of or prejudice in the word non-ego; that you are led to the belief of a duality, in the nondualistic unity of the deity.
14. Never does anybody nor anything here, think of itself of anything whatever; there is none and nothing whatsoever, that can think unless it is the same with the Divine Ego.
15. The apparent threefold world, ever appears in this manner; as one with and inseparable from God what dwells alike and evenly in all, which composes one uniform whole, without admixture of any diversity or duality.
16. Know O Ráma, there is nothing like a rock or tree, that is produced in empty voidness; so these seeming solid worlds, can never be produced in the empty spirit of Brahma. Know this, and go on freely in your own way.
17. Precepts to men of little intelligence and doubtful minds, fail to persuade them to the knowledge of truth; and so long as they can not comprehend the unity, they are ever apt to believe in the multiplicity of objects.
18. Neither precepts nor scriptures, can lead the ignorant to the knowledge of truth, unless they can get rid of their prejudice of diversity, which the creator Brahmá, has spread over the minds of men.
19. Ráma replied:--I understand sage, what you say; but I ask you to explain it by some illustration, for my clear knowledge of it.
20. What does the supreme Brahma do, by his assuming the title of Ego or thinking agent to himself? You know all, though it is not quite satisfactory to your audience.

21. Vasishtha replied:--The Supreme One that was quite indistinct before; becomes after his assumption of the title Ego to himself, divided and distinguished into the distinct essences of vacuum, space and its directions and time with all its divisions.

22. The Ego then assuming its personality, finds many such distinctions appearing before itself; which are quite imperceptible in its state of impersonality.

23. The knowledge of these empty principles, their qualities and attributes, which is preserved in the soul in the forms of their abstract ideas; is expressed afterwards by certain symbolical sounds or words, which are also as void as air.

24. It is thus the formless and empty principle of the Ego, entertains in itself or its soul, the ideas or knowledge of times and space in their ideal forms.

25. This universe which appears as the rehash or reflex of the ideal of the Ego, and seems as the visible and substantial world, is in reality but the intangible Brahma, and appearing as the tangible non-Brahma to view.

26. The world is truly the quiet spirit of Brahma, it is one with him, and without its beginning, middle or end. It is truly the void of Brahma, who assumes to himself the titles of Ego and the living soul, empty himself in his own empty self, as this vast and extensive

CHAPTER CCXIII. RÁMA'S PRIOR PUPILAGE UNDER VASISHTHA.

1. Vasishtha continued:--O Ráma, the destroyer of your enemies, this very question that you have asked me today, was put to me once before, when you had been a pupil under my discipline.

2. In a former age, there was once this spiritual discourse between ourselves, when you had been a pupil of mine in a certain forest, the present is but a repetition of a past life. The wheel of life rolls and revolves constantly from age to age.

3. As I sat there as your preceptor, and your sitting in my presence as my pupil; you then had put this very question to me, with the gravity of your understanding.

4. The Pupil said:--You sage that know all things, now please remove this doubt and difficulty of mine, regarding what things die and perish at the great deluge, and what things are not liable to destruction?

5. The Preceptor replied saying:--Know my son, that the traces of all things are utterly destroyed at the last deluge; as your dreams disappear in your sound sleep.

6. The hills and rocks on all the ten sides of the earth, are all destroyed without any distinction, and of the actions of men and routine of their business, there remains nothing behind.

7. All beings are destroyed at the end, and the great void that is the receptacle of all bodies, becomes a perfect void.

8. The gods Brahma, Vishnu, Indra, Rudra, and others, that are the prime causes of the causal agencies of this world, do all become extinct at the end of the world, and there remains no trace of them at last.

9. There remains only the great voidness of the Divine Intellect, which is ever existent and undecaying; and this appears from the Divine Spirit remaining as the witness both of annihilations as also of the regeneration of the past and future worlds.

10. The Pupil said:--The entity never becomes a non-entity, nor the non-entity never comes to be an entity. Tell me therefore where the past world disappears, and from whence the future world comes to existence?

11. The Preceptor replied:--This world, my boy, is not wholly destroyed nor does it become altogether extinct; and it is quite true that nothing never goes to nothing, nor does anything ever proceed from a nothing.

12. That which is an entity in reality, never becomes a non-entity in anywise. How can that which is nonexistent of itself, ever become a nothing and nonexistence afterwards?

13. Where is water to be had in the mirage, and when are the two seeming moons to be seen in the sky? Where are the delusive hairs found to be floating in the air, and when does a false conception prove to be true?

14. Know my son, all these phenomena to be mere delusions, and without any reality in them. They appear as cities and towns in our dreams, and are ever thrust out on us.

15. They are however liable to vanish away quite out of our sight at last, as our dreams disappear upon our waking, and as our waking scenes are lost and hid under the veil of our sleep.

16. As we know nothing where the city of our dreaming, vanishes away at last upon our waking; so we are quite ignorant about that chaotic void, wherein the universe submerges upon its exit.

17. The Pupil replied:--If the world is a nothing as you say, then sage, please tell me what is it that thus appears to and disappears from us by turns? What is that empty intellect which presents this extensive view before us; as also how does the void present its reflection of the fullness in space and to what purpose?

18. The Preceptor replied:--It is the empty sphere of the intellect, my boy, that thus shines with its transparency; and it is this reflection of it which is called the world, which is no other than this.

19. It is the reflection of the widely extended substance of the great void of the intellect; and this apparently solid figure of it, is no other than the same transparent form of that intellect.

20. The incorporeal Brahman like all corporeal bodies, presents both a fair as well as a dark complexion. He also discloses himself sometimes and closes at another, which cause the creation and annihilation of the world.

21. The clearness of the Divine Spirit, ever remains the same and unaltered, both before and after the creation and its dissolution; as a fountain of clear waters is always clear, whether it reflects the shadows of its bordering trees or not.

22. As a man remains unchanged in his sleep, whether he be dreaming or enjoying his sound rest; so the Spirit continues alike in its intellect, whether it is in the act of creation or annihilation.

23. As the ideal world appears to be calm and quiet, both in the dream of the dreamer, as well as in the sound sleep of the sleeper; so this visible world of ours is ever viewed in its calmness, in the tranquil spirit of the Lord and of the contemplative saint.

24. Hence I do not recognize the existence of a vacuum or sky, anywhere and independent of our soul. Nor can we expect the same sphere appearing in the souls of others, as it does in ours according to our view of it.

25. If we can perceive the light of our intellect, even at the point of our death, and disappearance of the world from us; why should we not conceive the same to be the case with others, and that they do not perceive the same intellectual light also in their consciousness.

26. The Pupil replied:--If such is the case, that others who are awake, have the same view of the world, as the dreamer has in his dream; then I believe that all those that are living, have the same view of the world as those that are dying.

27. The Preceptor replied:--So it is, O my intelligent lad, the world then does not appear in its real form, as it appears as a reality to the intellects of others.

28. The world does not appear and is not anything, and nothing that is real or has any reality in it. It is a mere reflection of the intellect, and there can be no reality in our false sight of it.

29. It is apparent everywhere, and seems to be in every way at all times; but it does not exist in any way, anywhere or at anytime.

30. And because it is both the real and unreal form of Brahman, it is both a reality as well as unreality likewise; and being of the intellectual void, is never destructible nor ever destroyed.

31. The empty entity of the Supreme Intellect, which exhibits the phenomena of creation and its destruction, abounds with our misery only, if we attend to its occurrences with any degree of concern; but it does not affect us at all, if we can but remain altogether unconcerned with its casualties.

32. All these appearances exist everywhere at all times, in the same manner as they appear to the ignorant. But in truth, they appear in nowhere, in any manner or at anytime to the wise and learned.

33. It is the one very same being that appears as a god in one place, and as a pot or clod in another. Here he is, seen as a hill and there as a stream or valley. He is a tree here, of shrub or bush there, and the spreading grass in another. He is the moving and movable somewhere and the unmoving and unmovable elsewhere. He is the fire and all other elements also everywhere.

34. He is entity and nonentity, and both voidness and solidity also. He is action and duration, and the earth and sky likewise. He is the being and not being, and their growth and their destruction likewise. He is good as well as the evil, that attends on one and prohibits another.

35. There is nothing that is not he, who though one is always all things in all places. He is in and out of everything, and extends along the beginning, middle, and end of all things. He is eternity and duration and the three divisions of time also.

36. He is all, and existent in all things, in all places and times; and yet he is not the all, and neither existing with anything at anytime or place.

37. Know now, Ráma, that Brahman being the Universal Soul. He is all in all places and times; and because Brahman is the conscious soul, he exhibits all things to our consciousness, as if they were images in our dreams or the creatures of our imagination.

38. The maker of the terrestrial world, must have an earthly body; and the framer of the woody trees must have a wooden frame, but the Lord God of all, has neither a corporeal body nor a material shape.

39. Others make a mountain god as the lord of all; and some even make and worship a human figure as the supreme god.

40. Some make a picture as the lord and maker of all; and others make some image as such, and worship it as the great god of all.

41. But there is only one Supreme Being, who is the maker, supporter and the Lord God of all others. He is without beginning and end, and the Lord Brahman, whose spirit upholds and supports all others.

42. A straw made image or an earthen pot, is attributed with divine powers, and represented as the most high; and so the formless God is shown in frail images, which are made and destroyed by human hands.

43. An outward object is made the actor and enjoyer of acts. But the wise know intelligence only, as the active and passive agent of all actions.

44. But the truly wise acknowledges no active nor passive agent of creation; although many among the wise recognize one God alone, as the only actor, and enjoyer of all.

45. All these views may be probable, and well apply to the most high, who is the sole object of all these theories; as there is nothing, which can be positively affirmed or denied of him.

46. All these believers look to their desired objects, as manifest to their view in the empty space of their intellects, and by viewing the whole world in themselves, they remain undecayed at all times.

47. All visibles and all laws and prohibitions, together with all desires and designs of men; are confined with their knowledge of them in themselves. Hence those that are true to their faiths, and firm in the observance of their duties and performance of their acts, are truly of the nature of the Divine Soul, by their viewing all nature in themselves.

48. This very doctrine was taught to you before, when you had been a pupil under my preceptorship. But as you could not fully comprehend it then, you are condemned to another birth, to learn it again from me.

49. The world representing the long dark and dreary winter night, presents the pure light of knowledge, shining with the serene and cooling beams of the autumnal lunar disc. Now O Ráma! As you are improved by your pure intelligence, shake off the impurity of dull ignorance from you, and continue in the discharge of your duties, as they have descended to you and to your royal race.

50. Do you remain released from your attachment, to all things of this temporal world; and relying solely in the one supreme and Universal Soul, whose pure nature is perceptible throughout all nature. Then be as clear as the transparent sky, with the peace of your mind and delight of your soul, and learn to rule your realm with justice and impartiality.

CHAPTER CCXIV. DESCRIPTION OF THE GREAT JUBILEE OF THE ASSEMBLY.

1. Válmiki related:--As the sage had finished saying these things, or so far, the celestials sounded their trumpets from heaven, as the clouds resounded in the rainy skies, with showers of nectarious rain. The face of the sky was whitened on all sides, as by drifts of snowfalls in hoary winter, and the surface of the earth was covered by raindrops, dropping like showers of flowers.

2. The earth appeared to be blessed with prosperity in the beauty of the flowers, stretching their pistils and stalks like beauties in their evening decorations, and sending far away the fragrance of their powdery dust, like the perfume on the persons of fairies, their outer ornaments and inner cool sweetness are truly the gifts of the gods.
3. The falling flowers of heavenly trees, dropped down from their dried branches, by the rampant hurricane of heaven, are now vying with the glittering stars, scattered all over the face of the firmament, and ridiculing at their grinning laughter with their bashful and blushing smiles.
4. The lowering clouds accompanied with sounds of trumpets, and drizzling raindrops and falling of flowers; next descended upon the assembly hall, like the shadowy snow fall on Himálaya's head, and filled the assembly with wonder, and gaping mouths and staring eyes.
5. The assembly seated in their order, took hold of handfuls of these heavenly flowers; and poured them upon Vasishtha with their obeisance, and cast away all their earthly cares and sorrows with those celestial offerings to the sage.
6. The King Dasaratha said:--O wonder! that we are so lightly released of our cares and sorrows, in this wide extended vale of miseries of the world; and that our souls are now lightened of their pain by your grace, like the heavy clouds lightened of their weight, and floating lightly at last on Himálayas.
7. We have reached to the goal of our acts, and seen the end of our miseries of this life. We have fully known the knowable one, and have found our entire rest in that supreme state.
8. We have known to rest in the ultimate void in our meditation, and to get rid of our false thoughts of bodies, by means of our intense application to the abstract.
9. It is by our riddance from the inventions and wanderings of our imagination, and by our escape from the hot passion for the sights of the dreaming world; as also by our ceasing to mistake the shells of clams for silver, and by our deliverance from falsely judging ourselves as dead either in our sleep or dream.
10. It is by our knowledge of the identity of the wind and its vibration, and of the sameness of the water with its fluidity; as also by our distrust in this magical world, and in this fairy land of our fancy.
11. It must be by our disbelief in the magical scenes of this world, and in the aerial castles of fairies; as also by our mistrust in the clear currents of the mirage, and in the aerial groves and double moons of heaven.
12. It is no earthquake, if our tottering foot steps should shake and slip in our drunkenness; nor can we view a ghost in a shadow as children do, nor see the braids of hair hanging down from the clouds in heaven.
13. From these and other instances; which you have given for our instruction; you have sage, at once erased our belief in the visible sights of this world.
14. Ráma added:--My ignorance is dispelled, and I have come to the knowledge of truth by your good grace; and O chief of sages, I acknowledge you to have brought me to light from my impenetrable darkness.
15. I am freed from my doubts, and set to the light of the true nature of God; and I will now act as you say, in acknowledging the transparent truth (of viewing God as manifest in nature).
16. Remembering and reconsidering your words, that are so filled with ambrosial sweetness and full of delightful taste; I am filled with fresh delight, though already satisfied and refreshed by their sense.
17. I have nothing to do for myself at present, nor is there anything left undone or remaining to be done by me. I am as I am and have ever been, and always without any craving for myself.
18. What other way to our true bliss can there be, than this that has been shown by you? Or else I find this wide-extended field of the earth, to be so full of our sorrow and misery.
19. I have no foe to annoy me nor a friend to give any joy to me. I have no field to work in, nor an enemy to fear nor a good soul to rely in. It is our misunderstanding that makes this world appear so troublesome to ourselves, while our good sense makes it all agreeable to us.

20. How could we know all this without your good grace unto us; as it is never possible for a boy, to pass and cross over a river, without the assistance of a boat or bridge.
21. Lakshmana said:--It is by reason of your removing the doubts, that had been inherent in and inherited by me in my repeated births; and it is by virtue of the merit, that I had acquired in my former births; that I have come to know the truth this day, by the divine sermon of the holy sage; and to feel the radiance of a holy light in me, shining as brightly as the cooling beams of moonlight.
22. It is strange that in disregard of this heavenly bright and vivid light, men should be entangled in a thousand errors, and be burnt at last as dried wood or fuel, by their foul mistake and great misfortune.
23. Viswamitra said:--O! It is by our great merit, that we have come this day, to hear this holy lecture from the mouth of the sage; and which has at once cleansed our inner souls, as a thousand bathings in the clear stream of Ganges.
24. Ráma rejoined:--We have seen the highest peak of all prosperity, and the best of all that is to be seen. We have known the end of all learning, and the last extremity of adversity. We have seen many countries and heard many speeches; but never have we heard, nor seen nor known anything better than the discourse on the beauty of the soul, which the sage has shown to us today.
25. Nárada added:--Our ears are purified today, by the hearing of what we have never heard before; to be preached by Brahma or the gods above or men below.
26. Lakshmana rejoined:--Sage, you have entirely dispelled all our inner and outer darkness also; and have shown us the transcendent light, of the bright sun of the Divine Soul.
27. Satrugna said:--I am satisfied and tranquilized, and thought free in the Supreme Soul. I am for ever full and perfect in myself, and sit quite content with my singleness.
28. Dasaratha repeated:--It is by the merit of our deeds, done and acquired in our repeated lives, that we have been, O chief of sages, sanctified this day by your sacred and sanctifying speech.
29. Válmiki related:--As the king and his courtiers, were speaking in this manner, the sage opened his mouth again, and thus spoke his words filled with pure and purifying knowledge.
30. Vasishtha said:--Hear me, O moon like king of Raghu's race, and do as I ask you to do. Rise now and honour the assembled Brahmans, who deserve their due honour at the close of a discourse.
31. Rise therefore, and satisfy their desires with your plentiful gifts; and you will obtain thereby, the merit that attends on the learning of the Vedas, and doing your duties according to their dictates.
32. It is the obligation on even a mean worm-like man, to honor the Brahmans to their utmost at the end of a sermon on salvation; how much more important must it then be on the part of a monarch to free himself of this necessary duty.
33. Hearing this command of the sage, the king held his reverential silence; and signaled to his messengers to proceed to all the ten sides of his dominions, and invite thousands of Brahmans, that are acquainted with the Vedas without delay to the royal court.
34. He ordered them to go to Mathura, Suráshtra, and Gauda, and to bring with them with due respect all the Brahmans, that are born of Vedic families, and are abiding in those districts and lands.
35. There then assembled more than ten thousands of Brahmans to the royal palace, and the king fed them all alike and paying particular regard to the more learned among them.
36. He treated them with the best sorts of food and rice, honoured them with their reward tributes, and gave them a good many gifts; and after honouring them in this manner; he offered his oblations to the spirits of his departed ancestors, and gave his offerings to the family gods of his house.
37. King Dasaratha next treated his friends and relatives with proper food, and then fed his companions and servants and the citizens all on the same day. His attention was at last directed to the feeding of the poor and needy, and of the lame and blind and lunatics.

38. Having discharged to his utmost the duties of the festival, he commanded a great festivity to be held in his hall, all over decorated with silk and embroidery, and with gold, gems, and pearls.

39. The city then being adorned and lighted, like the ever bright mount of Meru, there went on a merry dance and ball of exuberant girls and players in every house.

40. There was a ringing of bells and sounding of cymbals all about, with the beating of drums and timbrels at every door. Flutes and wind instruments were blowing on every side, and guitars and wired instrument were playing with loud jingling, and competing with each other.

41. The markets were closed, and the buyers and sellers stopped in their course; the air appeared as a tree grove of plants, shaking with the uplifted and shaking and waving arms of the merry dancers in the streets; and it seemed as the starry heaven, by the glittering light of the teeth of strolling players, displayed in their comic dance and loud laughter.

42. There was the heroic dance attended by the loud shouts of the players, and melodramas accompanied with the soft and sweet musical compositions of the performers, there was also a staggering and strutting dance on one foot and leg, and thumping the ground with the other.

43. Here they flung wreaths of flowers glittering like stars and falling down in showers; and there the scattered flowers, which were scattered over the ground as raindrops, were indiscriminately trodden down under the feet of passers.

44. Here the actresses danced about with their loose ornaments and gestures of love; and there the bards chanted their hymns with clearness, as the Brahmans recited them and the songstresses sang.

45. Here the fools and drunkards drank their fill of wine; and the food mongers fed upon their eatables of various kinds.

46. The insides of houses were whitewashed, as the outer bodies of the princes with ointment of moon light color.

47. The attendant servants and waiting maids on the king, idly walked about adorned in flashy clothes of various colors; and graced the royal festival with their decorations of necklaces and sweet perfumes on their persons.

48. The sprightly ballet girls, being besmeared with a paste of all perfumeries and decorated with glittering ornaments, repaired to the ball at the royal hall with all promptness.

49. Thus the king Dasaratha held his entertainment for a whole week, and passed a full seven nights in festive joy and rejoicing; while he distributed his gifts and food for as many days, which contributed to exhaustless prosperity on earth.

CHAPTER CCXV. EULOGY ON THIS WORK AND THE MODE OF ITS RECITAL.

1. Válmiki said:--O most intelligent Bharadwája, and the chief of my pupils, you have now heard how the great Ráma and others, came to the knowledge of the knowable one, and passed across this vale of misery and sorrow, by their attention to these lectures.

2. Do you thus fix your sight to the light of Brahman, and conduct yourself gladly, by abandoning all your affections and cares of this world, and by remaining brave with your living liberation and tranquility of mind.

3. Know, O you sinless one, that the learned and the humble, that do not mix with the society of worldly men, but remain steady as Ráma and others in their right principles, are never liable to be deluded although they are troubled by temptations on all sides.

4. Thus these men of great natures, as the king Dasaratha and the prince Ráma and his brothers, together with companions, have attended to the state of the living liberated.

5. You my son Bharadwája! that are naturally of a liberal mind, have now become more liberated at present, by your hearing of these sermons on the salvation of our souls.

6. It is possible even for children to obtain their liberation, by their attention to those holy lectures, as the most evident and surest means to salvation; and cannot therefore fail to convince you of the truth thereof.

7. As the high minded and sinless and sorrowless sons of Raghu's race, have attained to their holy state of perfection and self-liberation; so do you also obtain that best and highest state, by your attending to the lectures of the divine sage Vasishtha.

8. It is by advice of the good and service under the great, as also by means of humble inquiries to and explanations of the learned that weak men of good understandings, can know the knowable, as the Rághavas and others did under Vasishtha.

9. The ties of greed and affection that have bound fast the hearts of the ignorant; do all tend to prevent them like playful children from inquiring into the means of their liberation, until they become too old to benefit by their knowledge.

10. Those that can discern the minds of high minded men, can only come to their knowledge of truth; and such men only have no more to return to this world of sorrow; and this is the substance of all that I can speak to you.

11. Having first received your instruction from the preceptor, you must weigh well and digest its meaning in yourself; and then communicate its sense, to the most sensible and intelligent student. This is said by sages and saints, as the three liberal arts of science; know this and you need no more, to become wise when your boyhood is over.

12. Whoever will read this book, not without understanding its sense and whoever will copy it without the expectation of getting its fee; as also anybody who will recite or cause it to be recited, either with or without any desire of reward, shall have his ample reward in the land of the Áryas.

13. These men receive the reward, awaiting on the performance of the Rájasuya sacrifice, and are entitled to their heavenly seats in their pure essence; as often as they ascend to it after their death on earth, and until they attain their final liberation, which attains on them as prosperity does on the meritorious.

14. It was at first that the god Brahma of unknowable form, had composed this work in his excellent diction; and then considering it as the only means to the liberation of mankind, had revealed it to the assemblage of saints. Let nobody therefore take the truthfulness of this saying for an untruth.

15. At the close of the recital of these lectures, on the means of human salvation, it is suitable for every sensible man of good sense, to honour the Brahmans with diligence; and to serve them with their desirable gifts of food and drink, and furnish them with good houses for their lodging.

16. They should also be rewarded with their gifts and payments and supplied with monies to their hearts desire, and to the utmost capacity of the donor. Then the giver or master of the ceremony should rest himself assured of having discharge his duty to and reaped its merit to the intent of the scriptures.

17. I have thus repeated to you the great scripture, in explanation of divine knowledge and its pure truth; with addition of a great many tales and stories, serving as example and illustrations of the concealed doctrines for your clear understanding of them. May your hearing of these, serve to lead you to your utter indifference of this world, and to the desire of your liberation in it, while you are alive in this world. May this tend also to your continued prosperity, in order to engage your attention towards the perfection of your knowledge and devotion, and to the discharge of the duties of your station in life without failing.

CHAPTER CCXVI. THE CELESTIAL MESSENGER'S MESSAGE OF LIBERATION.

1. Válmíki continued to say:--I have thus related to you, prince, whatever the pot born Vasishtha had taught and preached to the princes; and it is certain that you will attain the same elevated state, as they did by the hearing of these lectures on sacred knowledge.

2. The Prince Arishtanemi replied:--O venerable sage, your kind look is enough to free us from bondage in this world; and it is hence that I am not only brought to light, but saved from the ocean of this world by your favor.

3. The Heavenly Messenger said:--After saying so, the said prince seemed to look amazed in his look; and then he began to speak these words to me with a graceful voice.

4. The Prince said:--I bow down to you, O messenger divine, and wish all safety to attend on you. It is said that the friendship of the good is attended with seven benefits, all of which you have conferred upon me.

5. Now return in safety to your seat in the heaven of Indra, and well know that, I am both gladdened as well as grown unconcerned with worldly concerns, by hearing this discourse of yours.

6. I shall continue to remain here for ever more, and without feeling any anxiety, to think well and ponder deeply into the sense of all that I have heard from you. Now I tell you, O Lady! that I was quite surprised to see so much courteous behavior on the part of a prince.
7. He said:--I have never heard before, such words and filled with so much knowledge, as I have come now to hear from you. It has filled my inward spirit with as much joy, as if I have drunk my fill of an ambrosial draught just now.
8. I then came to you, O sinless Apsara, at the asking of Válmíki; in order to relate unto you all that you have asked of me. Now I shall turn my path towards the celestial city of Indra.
9. The Apsara said:--I must thank you now, O very fortunate messenger of the gods! For all that you have related to me; and my knowledge whereof, has entirely calmed my spirit, by its benign influence.
10. I am now quite satisfied in myself, and will ever remain free from sorrow and all the sickening cares of life; and you may now go to your destination at Indra's world, with all speed attending on your journey there.
11. So saying Suruchi--the best of Apsaras continued to keep her seat on the slope of the Himálayas, and near to the Gandhamádana mount of fragrance, and reflect on the sense of what she had heard of divine knowledge.
12. Now as you have fully heard, my son, all the teachings of Vasishtha, you are at liberty to do as you like, by your considering well their meaning.
13. Káranya said:--The remembrance of the past, the sight of the present, and the talk of future events, together with the existence of the world; are all as false as the sights in our dreams or of water in mirage, or as the birth of a child of a barren woman.
14. I gain nothing from my deeds, nor lose anything by what is left undone. I live to do as it happens, or at the impulse of the occasion and without any effort on my part.
15. Agasti said:-- O Sutíkshna, saying thus Kárunya, the worthy son of Agnivesya, continued to pass his time in the discharge of his duties, as they occurred to him from time to time.
16. You O Sutíkshna! Should never keep any doubts regarding the acts, that you shall have to perform after your attainment of divine knowledge. Because doubt destroys the virtue of the deed, as selfishness takes away its merit.
17. Upon hearing this speech of the sage, which reconciles the two incompatible fields of action and reflection, into the unity of their combination; he bowed to his preceptor and uttered as follows with due submission to him.
18. Sutíkshna said:--Any action done in ignorance of the actor, is reckoned as no act of his, unless it is done in his full knowledge to be taken into account. But actions done with reason and reasonable men, are invaluable in their nature. All our acts are best seen by the light of the intellect as the actions of stage-players are seen only in the candle light.
19. It is the presence of the Supreme Soul in us, that the action of our hearts, directs the motions of our bodies; as it is the malleability of gold, that moulds it to the many forms of jewelleries.
20. As it is the great body of waters, that gives rise to the roaring waves, as well as the little playful waves, that heave and move in our sight; so it is the inherence (permanent existence) of the great soul, that fills all the great and small alike.
21. I submit to and bear with all that happens to me, because there is no escape from destiny, nor neglecting of the sound sayings of sages; and I acknowledge O venerable sage, to owe my knowledge of the knowable one to your good grace only.
22. I owe myself to be quite happy with your favor, and bow down prostrate to you on the ground, for your lifting me up from the sorrowful pit of the world; because there is no other way to repay my gratitude to my venerable preceptor.
23. There is no other act, whereby one may give expression to his obligation to his tutor, for his salvation in this world, except by means of offering himself to his services; with his whole body and mind and the words of his mouth.
24. It is by your good grace, O my good sage, that I have passed over the ocean of this world. I am filled with infinite joy amidst all these worlds, and am set free from all my doubts.

25. I bow down to that Brahman, who is sung of in the Sáma-Veda, as filling all this universe, as the waters of the ocean fill the boundless deep; and whose remembrance fills our soul with ecstasy.

26. I bow down also to the sage Vasishtha, who is of the form of incarnate knowledge alone, and who is immersed in the joyous ecstasy of divine bliss. Who is beyond all duality and sees the only one in the unity of infinite voidness. Who is ever like the pure and stainless one, and witnesses the inmost of all minds. Who is beyond all states and conditions; and who is quite devoid of the three qualities.

27. Here ends the Maháramáyana of the sage Vasishtha, with its continuation by his recorder Válmíki, and the speech of the celestial messenger at the latter end of the Book on Nirvána or the ultimate extinction of the living soul.