

**THE**  
**YOGA-VÁSISHTHA MAHÁRÁMA'YANA.**  
**OF**  
**VALMIKI**



**THE  
YOGA-VASISHTHA  
MAHARAMAYANA**

**OF  
VALMIKI**  
in 4 vols. in 7 pts.  
( Bound in 4.)

**Vol. 2 (In 2 pts.)**  
Bound in one.

**Containing**  
**Utpatti Khanda , Sthiti Prakarana and**  
**Upasama Khanda to Chapter LIII.**

*Translated from the original Sanskrit*  
*By*  
**VIHARI-LALA MITRA**

**LOW PRICE PUBLICATIONS**  
**DELHI-110052**



# YOGA VASISHTHA



BOOK IV.

STHITI PRAKARANĀ  
ON ONTOLOGY OR EXISTENCE.



# CONTENTS.

## OF

### STHITI PRAKARANA.

(ON ONTOLOGY OR EXISTENCE).

#### BOOK IV.

##### CHAPTER I.

Janya-Jani—Nirūpana. . . . . 403

##### CHAPTER II.

The Receptacle of the Mundane Egg . . . . . 408

##### CHAPTER III.

Eternity of the World . . . . . 411

##### CHAPTER IV.

Treating of the Germ of Existence . . . . . 414

##### CHAPTER V.

Story of Bhārgava . . . . . 416

##### CHAPTER VI.

Elysium of Bhārgava . . . . . 418

##### CHAPTER VII.

Re-union of the Lovers . . . . . 421

##### CHAPTER VIII.

Transmigration of Sūkra . . . . . 425

##### CHAPTER IX.

Description of Sūkra's Body . . . . . 429

## CHAPTER X.

Bhṛigu's Conference with Kāla or Death . . . . .	431
--	-----

## CHAPTER XI.

Cause of the Production of the World . . . . .	439
--	-----

## CHAPTER XII.

Detailed Account of the Genesis of the World . . . . .	448
--	-----

## CHAPTER XIII.

Consolation of Bhṛigu . . . . .	451
---------------------------------	-----

## CHAPTER XIV.

Sūkra's Reminiscence of his Metempsychosis. . . . .	454
---	-----

## CHAPTER XV.

Lamentation and Expostulation of Sūkra . . . . .	459
--	-----

## CHAPTER XVI.

Resuscitation of Sūkra . . . . .	464
----------------------------------	-----

## CHAPTER XVII.

Attainment of the Ideal Realm . . . . .	467
---	-----

## CHAPTER XVIII.

The Incarnation of the Living Spirit . . . . .	471
--	-----

## CHAPTER XIX.

Investigation into the Nature of the Living Soul . . . . .	480
--	-----

## CHAPTER XX.

Description of the Mind . . . . .	484
-----------------------------------	-----

## CHAPTER XXI.

On the Philosophy of the Mind . . . . .	486
---	-----

## CHAPTER XXII.

Resting in Supreme Felicity . . . . .	493
---------------------------------------	-----

## CHAPTER XXIII.

Meditation of the Wonders in the Realm of the Body . . . . .	498
--	-----

## CHAPTER XXIV.

The Non-entity of the Mind . . . . .	550
--------------------------------------	-----



## CHAPTER XXV.

Narrative of Dāma, Vyāla and Kāla . . . . .	508
---	-----

## CHAPTER XXVI.

Battle of the Deities and Demons . . . . .	512
--	-----

## CHAPTER XXVII.

Admonition of Brahmā . . . . .	518
--------------------------------	-----

## CHAPTER XXVIII.

The Renewed Battle of the Gods and Demons . . . . .	523
---	-----

## CHAPTER XXIX.

Defeat of the Demons . . . . .	527
--------------------------------	-----

## CHAPTER XXX.

Account of the Subsequent lives of the Demons . . . . .	531
---	-----

## CHAPTER XXXI.

Investigation of Reality and Unreality . . . . .	533
--	-----

## CHAPTER XXXII.

On Good Conduct . . . . .	539
---------------------------	-----

## CHAPTER XXXIII.

Consideration of Egoism . . . . .	545
-----------------------------------	-----

## CHAPTER XXXIV.

End of the Story of Dāma and Vyāla . . . . .	553
--	-----

## CHAPTER XXXV.

Description of Insouciance . . . . .	568
--------------------------------------	-----

## CHAPTER XXXVI.

Description of the Intellectual Sphere . . . . .	566
--	-----

## CHAPTER XXXVII.

Upasama. The Sameness or Quietism of the Soul . . . . .	570
---	-----

## CHAPTER XXXVIII.

The Same Quietness or Quietude of the Spirit . . . . .	572
--	-----

## CHAPTER XXXIX.

On the Unity of all Things . . . . .	577
--------------------------------------	-----

## CHAPTER XXXX.

Brahma Identical with the World . . . . .	584
---	-----

## CHAPTER XLI.

Description of ignorance . . . . .	589
------------------------------------	-----

## CHAPTER XLII.

Production of Jīva or Living Souls . . . . .	593
--	-----

## CHAPTER XLIII.

The Repositories of Living Souls . . . . .	598
--	-----

## CHAPTER XLIV.

The Incarnation of Human Souls in the World . . . . .	605
---	-----

## CHAPTER XLV.

Dependence of all on God . . . . .	611
------------------------------------	-----

## CHAPTER XLVI.

Description of Living-Liberation . . . . .	617
--	-----

## CHAPTER XLVII.

Description of the Worlds and their Demiurges . . . . .	621
---	-----

## CHAPTER XLVIII.

Story of Dāsura . . . . .	630
---------------------------	-----

## CHAPTER XLI .

Description of Dāsura's Kadamba Forest . . . . .	635
--	-----

## CHAPTER L.

Dāsura's Survey of the Heavens . . . . .	639
--	-----

## CHAPTER LI.

Dāsura's Begetting a Son . . . . .	641
------------------------------------	-----

## CAPTER LII.

Grandeur of the Air-born King . . . . .	645
---	-----

## CHPTRR LIII.

Description of the Mundane City . . . . .	649
---	-----

## CHAPTER LIV.

Corrective of Desires . . . . .	655
---------------------------------	-----

## CONTENTS OF

### CHAPTER LV.

Meeting of Vasistha and Dásura . . . . .	660
--	-----

### CHAPTER LVI.

On the Soul and its Inertness . . . . .	664
---	-----

### CHAPTER LVII.

Nature of Volliety and Nolliety . . . . .	670
---	-----

### CHAPTER LVIII.

The song of Kacha . . . . .	676
-----------------------------	-----

### CHAPTER LIX.

Works of Brahmá's Creation . . . . .	678
--------------------------------------	-----

### CHAPTER LX.

Production of Living Beings . . . . .	684
---------------------------------------	-----

### CHAPTER LXI.

On Birth, Death and Existence . . . . .	687
---	-----

### CHAPTER LXII.

Speech of the Divine Messenger . . . . .	690
--	-----

---

## CONTENTS.

OF

## UPASAMA KHANDA.

---

(ON QUIETISM.)

### BOOK V.

#### CHAPTER I.

The Áhnika or Daily Ritual . . . . .	693
--------------------------------------	-----

#### CHAPTER II.

Ráma's Recapitulation of Vasishtha's Lectures . . . . .	698
---	-----

#### CHAPTER III.

Description of the Royal Assembly . . . . .	703
---	-----

## CHAPTER IV.

<i>Inquiries of Ráma</i> . . . . .	706
------------------------------------	-----

## CHAPTER V.

Lecture on Tranquility of the Soul and Mind . . . . .	710
---	-----

## CHAPTER VI.

Lecture on the Discharge of Duty . . . . .	716
--	-----

## CHAPTER VII.

On Attainment of Divine Knowledge . . . . .	719
---	-----

## CHAPTER VIII.

Song of the Siddhas or Holy Adepts . . . . .	720
--	-----

## CHAPTER IX.

Reflections of Janak . . . . .	723
--------------------------------	-----

## CHAPTER X.

Silent and Solitary Reflections of Janaka . . . . .	730
---	-----

## CHAPTER XI.

Subjection of the Mind . . . . .	734
----------------------------------	-----

## CHAPTER XII.

On the Greatness of the Intelligence . . . . .	737
--	-----

## CHAPTER XIII.

Government of the Mind . . . . .	741
----------------------------------	-----

## CHAPTER XIV.

Ascertainment of the Thinking Principle . . . . .	754
---	-----

## CHAPTER XV.

On Avarice. . . . .	761
---------------------	-----

## CHAPTER XVI.

Healing of Avarice . . . . .	764
------------------------------	-----

## CHAPTER XVII.

On the Extirpation of Avarice . . . . .	767
---	-----

## CHAPTER XVIII.

Living Liberation or True Felicity of Man in this Life . . . . .	771
--	-----

## CHAPTER XIX.

On Holy Knowledge . . . . .	779
-----------------------------	-----

## CHAPTER XX.

Remonstratation of Pávana . . . . .	784
-------------------------------------	-----

## CHAPTER XXI.

Repression of Desires by Means of Yoga-Meditation . . . . .	789
---	-----

## CHAPTER XXII.

Narrative of Virochana . . . . .	793
----------------------------------	-----

## CHAPTER XXIII.

Speech of Virochana on Subjection of the Mind . . . . .	799
---	-----

## CHAPTER XXIV.

On the Healing and Improvement of the Mind . . . . .	803
--	-----

## CHAPTER XXV.

Reflections of Bali . . . . .	811
-------------------------------	-----

## CHAPTER XXVI.

Admonition of Sukra to Bali . . . . .	814
---------------------------------------	-----

## CHAPTER XXVII.

Hebetude of Bali . . . . .	817
----------------------------	-----

## CHAPTER XXVIII.

Description of Bali's anassthia . . . . .	821
---	-----

## CHAPTER XXIX.

Bali's resuscitation to sensibility . . . . .	824
---	-----

## CHAPTER XXX.

Fall of Hiranya Kaeipu and Rise of Prahláda . . . . .	831
---	-----

## CHAPTER XXXI.

Prahláda's Faith in Vishnu . . . . .	835
--------------------------------------	-----

## CHAPTER XXXII.

The Spiritual and formal Worship of Vishnu . . . . .	843
--	-----

## CHAPTER XXXIII.

Prahlada's Supplication to Hari . . . . .	848
---	-----

## CHAPTER XXXIV.

Prahlada's Self-knowledge of Spiritualism . . . . .	852
---	-----

## CHAPTER XXXV.

Meditation on Brahma in One's Self . . . . .	865.
--	------

## CHAPTER XXXVI.

Hymn to the Soul . . . . .	876
----------------------------	-----

## CHAPTER XXXVII.

Disorder and Disquiet of the Asura Realm . . . . .	885.
--	------

## CHAPTER XXXVIII.

Scrutiny into the Nature of God . . . . .	897
---	-----

## CHAPTER XXXIX.

Admonitions of Hari to Prahlada . . . . .	890
---	-----

## CHAPTER XL.

Resuscitation of Prahlada . . . . .	896
-------------------------------------	-----

## CHAPTER XLI.

Installation of Prahlada in his Realm . . . . .	900
---	-----

## CHAPTER XLII.

Spirituality of Prahlada . . . . .	905
------------------------------------	-----

## CHAPTER XLIII.

Rest and Repose of Prahlada . . . . .	908
---------------------------------------	-----

## CHAPTER XLIV.

Narrative of Gádhi and his Destruction . . . . .	913
--	-----

## CHAPTER XLV.

Gádhi is Reborn as a Chandála, and made King over the Kir Tribe .	918
---	-----

## CHAPTER XLVI.

Gádhi's Loss of his Visionary Kingdom . . . . .	923
---	-----

## CHAPTER XLVII.

Verification of Gádhi's Vision . . . . .	928
--	-----

## CHAPTER XLVIII.

On the Wondrous Power of Illusion . . . . .	935
---	-----

## CHAPTER XLIX.

Gádhi's gaining of True Knowledge . . . . .	943
---	-----

## CHAPTER L.

Intentions of Ráma . . . . .	949
------------------------------	-----

## CHAPTER LI.

Desire of Uddálaka . . . . .	960
------------------------------	-----

## CHAPTER LII.

Ratiocination of Uddálaka . . . . .	966
-------------------------------------	-----

## CHAPTER LIII.

The Rational Rapture of Uddálaka . . . . .	974
--	-----





# YOGA VASISHTHA.

---

## BOOK IV.

### STHITI PRAKARANA ON ONTOLOGY OR EXISTENCE.

---

#### CHAPTER I.

##### JANYA-JANI-NIRU'PANA.

##### *On Genesis and Epigenesis.*

**Argument.** The variety of creation is described as the working of the mind, and the existence of one Brahma only, is established in refutation of the Atomic and Materialistic doctrines of Nyāya and Sāṅkhya philosophy.

**VASISHTHA** said:—Attend now Rāma, to the subject of Existence, which follows that of Production : a knowledge of this, is productive of *nirvāṇa* or utter annihilation of the self or soul.

2. Know then the phenomenal world which is existent before you, and your knowledge of egoism or self-existence, to be but erroneous conceptions of the formless inexistence or inanity.

3. You see the tints of various hues painting the vacuous sky, without any paint (colouring substance), or their cause (the painter). This is but a conception of the mind without its visual perception, and like the vision in a dream of one, who is not in a state of sound sleep. (The world is a dream).

4. It is like an aerial city built and present in your mind ; or like the warning of shivering apes beside the red clay, thinking it as red hot fire ; and as one's pursuing an unreality or (grasping a shadow).

5. It is but a different aspect of the self same Brahma,

like that of a whirlpool in water, and as the unsubstantial sunlight, appearing as a real substance in the sky.

6. It is like the baseless fabric of gold of the celestials on high; and like the air-built castle of Gandharvas in the mid-way sky. (The gods and Gandharvas are believed to dwell in their golden abodes in heaven).

7. It is as the false sea in the mirage, appearing true at the time; and like the Elysian and Utopian cities of imagination in empty air, and taken for truth.

8. It is like the romantic realms with their picturesque scenes in the fancies of poets, which are no where in nature but it seems to be solid and thick within, without any pith or solidity in it, as thing in an empty dream.

9. It is as the ethereal sphere, full of light all around, but all hollow within; and like the blue autumnal sky, with its light and flimsy clouds without any rain-water in them.

10. It is as the unsubstantial vacuum, with the cerulean blue of solid sapphire; and like the domes and dames appearing in dreams, fleeting as air and intangible to touch.

11. It is as a flower garden in a picture, painted with blooming-blossoms; and appearing as fragrant without any fragrance in them. It is lightsome to sight, without the inherent heat of light, and resembles the orb of the sun or a flaming fire represented in a picture.

12. It is as an ideal domain—the coinage of the brain, and an unreal reality or a seeming something; and likens a lotus-bed in painting, without its essence or fragrance.

13. It is as the variegated sky, painted with hues which it does not possess; and is as unsolid as empty air, and as many-hued as the rain-bow without any hue of its own.

14. All its various colourings of materiality, fade away under the right discrimination of reason; and it is found in the end to be as unsolid a substance as the stem of a plantain tree; (all coated without, and nothing solid in the inside).

15. It is like the rotation of black spots, before the eyes of

a purblind man ; and as the shape of a shadowy inexistence, presented as something existent before the naked eye.

16. Like the bubble of water, it seems as something substantial to sight ; but in reality all hollow within ; and though appearing as juicy, it is without any moisture at all.

17. The bubbling worlds are as wide spread as the morning dews or frost ; but take them up, and you will find them as nothing, it is thought as gross matter by some, and as vacuum by others. It is believed as a fluctuation of thought or false vision by some, and as a mere compound of atoms by many. It is the dull matter of Sankhyas ; mere vacuity of Vedantists ; fluctuation of error—*avilyá spanda* of the Sankaras ; empty air of Mádhyamikas ; fortuitous union of atoms of Acháryas ; different atomisms of Sautrantas, and Vaibhášhikas ; and so likewise of Kanáda, Gotama and Árhatas ; and so many more according to the theories of others). (Gloss).

18. I am partly of a material frame, on my body and mind, but spiritually I am an empty immaterial substance ; and though felt by the touch of the hand, I am yet as intangible as a nocturnal fiend :— (an empty shadow only).

19. Ráma said :—It is said Sir, that at the end of a great Kalpa age, the visible world remains in its seed ; after which it develops again in its present form, which I require to be fully explained to me.

20. Are they ignorant or knowing men, who think in these various ways ? Please Sir, tell me the truth for removal of my doubts, and relate to me the process of the development.

21. Vasishtha replied :—Those who say that the mundans world existed in the form of a seed at the final sleep (of Brahmá, are altogether ignorant of the truth, and talk as children and boys : (from what they think themselves, or hear from others).

22. Hear me tell you, how unaccordant it is to right reason and how far removed from truth. It is a false supposition, and leading both the preacher and hearer of such a doctrine to great error and egregious mistake.

23. Those who attempt to show the existence of the world, in the form of a germ in the mundane seed ; maintain a very silly position, as I shall now explain unto you.

24. A seed is in itself a visible thing, and is more an object of sense than that of the mind ; as the seeds of paddy and barley, are seen to sprout forth in their germs and leaves.

25. The mind which is beyond the six organs of sense, is a very minute particle : and it cannot possibly be born of itself, nor become the seed of the universe.

26. The Supreme Spirit also, being more rarified than the subtile ether, and undefinable by words, cannot be of the form of a seed.

27. That which is as minute as a nil and a zero, is equivalent to nothing ; and could never be the mundane seed, without which there could be no germ nor sprout.

28. That which is more rare and transparent than the vacuous and clear firmament ; cannot possibly contain the world with all its mountains and seas ; and the heavens with all their hosts, in its transcendent substratum.

29. There is nothing, that is in any way situated as a substance, in the substantiality of that Being ; or if there is anything there, why is it not visible to us ?

30. There is nothing that comes of itself, and nothing material that comes out of the immaterial spirit ; for who can believe a hill to proceed from the hollowness of an earthen pot ?

31. How can a thing remain with another, which is opposed to it in its nature ? How can there be any shadow where there is light, and how does darkness reside in the disk of the sun, or even coldness in fire ?

32. How can an atom contain a hill, or anything subsist in nothing ? The union of a similar with its dissimilar, is as impossible as that of shadow with the light of the sun.

33. It is reasonable to suppose that the material seeds of the fig and paddy, should bring forth their shoots in time ; but it is

unreasonable to believe the big material world to be contained in an immaterial atom.

34. We see the same organs of sense and their sensations, in all men in every country ; but there is not the same uniformity in the understandings of men in every place, nor can there be any reason assigned to this difference.

35. Those who assign a certain cause to some effect or event, betray their ignorance of the true cause ; for what is it that produces the effect, except the very thing by some of its accessory powers. (Every production is but a transformation of itself, by some of its inherent powers and properties).

36. Throw off at a distance, the doctrine of cause and effect invented by the ignorant ; and know that to be true, which is without beginning and end, and the same appearing as the world. (An increate everlasting prototype in the mind of God).

---

## CHAPTER II.

### THE RECEPTACLE OF THE MUNDANE EGG.

**Argument.**—Refutation of the doctrine of the separate Existence of the world, and establishment of the tenet of the "One God as All in All."

**VASISHTHA** said :—Now Ráma ! that best knowest the knowable, I will tell thee in disparagement of thy belief in the separate existence of the world ; that there is one pure and vacuous principle of the Intellect only, above all the false fabrications of men.

2. If it is granted, that there was the germ of the world in the beginning ; still it is a question, what were the accompanying causes of its development.

3. Without co-operation of the necessary causes, there can be no vegetation of the seed, as no barren woman is ever known or seen to bring forth an offspring, notwithstanding the seed is contained in the womb.

4. If it was possible for the seed to grow without the aid of its accompanying causes, then it is useless to believe in the primary cause, when it is possessed of such power in its own nature.

5. It is Brahmá himself who abides in his self, in the form of creation at the beginning of the world. This creation is as formless as the creator himself, and there is no relation of cause and effect between them.

6. To say the earth and other elements, to be the accompanying causes of production, is also wrong ; since it is impossible for these elements to exist prior to their creation.

7. To say the world remained quiescent in its own nature, together with the accompanying causes, is the talk proceeding from the minds (mouths) of boys and not of the wise.

8. Therefore Ráma ! their neither is or was or ever will be a

separate world in existence. It is the one intelligence of the Divinity, that displays the creation in itself

9. So Rāma! there being an absolute privation of this visible world, it is certain that Brahmā himself is All, throughout the endless space.

10. The knowledge of the visible world, is destroyed by the destruction of all its causalities; but the causes continuing in the mind, will cause the visibles to appear to the view even after their outward extinction (like objects in the dream).

11. The absolute privation of the phenomenal, is only effected by the privation of its causes, (i.e. the suppression of our acts and desires); but if they are not suppressed in the mind, how can you effect to suppress the sight?

12. There is no other means of destroying our erroneous conception of the world, except by a total extirpation of the visibles from our view.

13. It is certain that the appearance of the visible world, is no more than our inward conception of it, in the vacuity of the intellect; and the knowledge of I, thou and he, are false impressions on our minds like figures in paintings.

14. As these mountains and hills, these lands and seas and these revolutions of days and nights, and months and years and the knowledge that this is a kalpa age, and this is a minute and moment, and this is life and this is death, are all mere conceptions of the mind:

15. So is the knowledge of the duration and termination of a *Kalpa* and *mahākalpa*, (millenniums &c.) and that of the creation and its beginning and end, are mere misconceptions of our minds.

16. It is the mind that conceives millions of Kalpas and billions of worlds, most of which are gone by and many as yet to come. (Or else there is but an everlasting eternity, which is self-same with the infinity of the Deity.

17. So the fourteen regions of the planetary spheres, and all the divisions of time and place, are contained in the infinite space of the Supreme Intellect.

18. The universe continues and displays itself as serenely in the Divine mind, as it did from before and throughout all eternity; and it shines with particles of the light of that Intellect, as the firmament in as full with the radiance of solar light.

19. The ineffable light, which is thrown into the mind by the Divine Intellect, shows itself as the creation, which in reality is a baseless fabric by itself.

20. It does not come to existence nor dissolves into nothing, nor appears or sets at any time; but resembles a crystal glass with certain marks in it, which can never be effaced.

21. The creations display of themselves in the clear Intellect of God, as the variegated skies form portions of the indivisible space of endless vacuum.

22. These are but properties of the Divine Intellect, as fluidity is that of water, motion of the wind, the eddies of the sea, add the qualities of all things. (Creation is coeternal with the Eternal Mind).

23. This creation is but a compact body of Divine wisdom, and is contained in the Divinity as its component part. Its rising and setting and continuance, are exhibited alike in the tranquil soul.

24. The world is inane owing to its want of the accompaniment of secondary (*i. e.* material and instrumental) causes and is selfborn: and to call it as born or produced, is to breathe the breath (of life) like a madman: (*i. e.*, it is foolish to say so).

25. Ráma! purify your mind from the dross of false representations, and rise from the bed of your doubts and desires; drive away your protracted sleep of ignorance (*avidyá*), and be freed from the fears of death and disease with every one of your friends in this Court.

---



## CHAPTER III.

### ETERNITY OF THE WORLD.

**R**ÁMA said ;—But it is related, that Brahmá—the lord of creatures, springs up by his reminiscence at the end of a kalpa, and stretches out the world from his remembrance of it, in the beginning of creation.

2. Vasishtha answered :—So it is said, O support of Rághn's race ! that the lord of creatures rises at first by his predestination, after the universal dissolution, and at the commencement of a new creation.

3. It is by his will, that the world is stretched out from his recollection, and is manifested like an ideal city, in the presence of Brahmá—the creative power.

4. The snpreme being can have no remembrance of the past at the beginning of a new creation, owing to his want of a prior birth or death. Therefore this aerial arbour of reminiscence has no relation to Brahma. (Who being an ever living being, his cognizance of all things is also everlasting).

5. Ráma asked ;—Does not the reminiscence of the past, continue in Brahmá at his recreation of the word ; and so the former remembrance of men upon their being reborn on earth ? Or are all past remembrances effaced from the minds of men by the delirium of death in their past life ?

6. Vasishtha replied :—All intelligent beings, including Brahmá and all others of the past age, that obtain their *nirvāna* or extinction, are of course absorbed in One Brahmá, (and have lost their remembrance of every thing concerning their past lives).

7. Now tell me, my good Ráma, where do these past remembrances and remembrancers abide any more, when they are wholly lost, at the final liberation (or extinction) of the rememberers ?

8. It is certain that all beings are liberated, and become extinct in Brahma at the great dissolution ; hence there cannot

be remembrance of anything in the absence of the persons that remember the same.

9. The remembrance that lives impressed of itself in the empty space of individual Intellects, is verily the reservoir of the perceptible and imperceptible worlds. This reminiscence is eternally present before the sight of God, as a reflexion of his own Intellect.

10. It shines with the lustre of his self-consciousness, from time without beginning and end, and is identic with this world, which is therefore called to be self-born; (because it is immanent in the mind of God).

11. The spiritual body which is the attribute of God from time without beginning (that God is a spirit), is the same with Virāja or manifestation of himself, and exhibits the form of the world or the microcosm (*i.e.* God-spirit-Virāj or cosmos).

12. But the world is said to be composed of atoms, which compose the land and woods, the clouds and the firmament. But there are no atoms to form time and space, actions and motions and revolutions of days and nights. (All which are shaped by the spirit and not by atoms).

13. Again the atoms (of matter) which fill the world, have other incipient atoms (of spirit), which are inherent in them, and cause them to take and appear in the forms of mountains and the like.

14. But these forms seeming to be conglomerations of atomic particles, and showing themselves to our vision as lightsome objects, are in reality no substantial things.

15. Thus there is no end of the real and unreal sights of things; the one presenting itself to the view of the learned, and the other to that of the learned. (*i.e.* All things are viewed in their spiritual light by the learned, and in their material aspect by the ignorant).

18. The cosmos appears as the immutable Brahmā only to the intolligent, and as the mutable visible world to the unintelligent.

17. As these bright worlds appear to roll about as eggs in their spheres, so there are multitudes of other orbs, shining in every atom in the universe.

18. As we see curved pillars, consisting of figures under figures, and those again under others; so is the grand pillar of the universe, composed of systems under systems to no end.

19. As the sands on a rock, are separably attached to it, and are countless in their number; so the orbs in the three worlds, are as particles of dust in mountainous body of Brahmá.

20. It may be possible to count the particles of ray scattered in the sun-beams; but it is impossible to number the atoms of light, which are emanating from the great sun of Brahmá.

21. As the sun scatters the particles of his light, on the sparkling waters and sands of the sea; so does the Intellect of God, disperse the atoms of its light all over the vacuity of the universe.

22. As the notion of vacuity fills the mind, with the idea of the visible firmament; so the thought of creation, as self-same with Brahmá, gives us the notion of his intellectual sphere.

23. To understand the creation as something different from Brahma, leads man apart from Him; but to take it as synonymous with Brahma, leads him to his felicity.

24. The enlightened soul, freed from its knowledge of the mundane seed, and knowing Brahma alone as the plenum filling the vacuum of intellect; knows the knowable (God) in his inward understanding, as the same with what has proceeded from him.

---

## CHAPTER IV.

### TREATING OF THE GERM OF EXISTENCE.

**Argument.** Sensations and Perceptions, as the Roots of the knowledge of Existence : suppression of these annuls all existence, and removes the visibles from view.

**VASISIITHA** said :—It is the overthrow of the battery of the senses, that supplies us with a bridge over the ocean of the world ; there is no other act, whereby we may cross over it-(to the other shore of truth).

2. Acquaintance with the Sástras, association with the good and wise, and practice of the virtues, are the means whereby the rational and self-controlled man, may come to know the absolute negation of the visibles.

3. I have thus told you, O handsome Ráma ! of the causes of the appearance and disappearance of the creation, resembling the heaving and resting of the waves of the sea of the world.

4. There is no need of a long discourse to tell you that, the mind is the germ of the arbour of acts, and this germ being nipped in the beginning, prevents the growth of the tree, and frustrates the doing of acts, which are the fruits thereof.

5. The mind is all (*i. e.* the agent of all actions) ; therefore it is, that by the healing of your heart and mind, you can cure all the troubles and diseases, you may incur in the world.

6. The minds of men are ever troubled, with their thoughts of the world and bodily actions ; but these being deadened and defunct, we see neither the body nor the outer world.

7. The negation of the outer world, and the suppression of the inner thoughts, serve to curb the demon of the mind, by practice of self-abnegation for a long period of time.

8. It is possible to heal the inward disease of the internal mind, by administration of this best and only medicine of negation of the external world. (Ignoring the outer world. is the only way to restore the peace of the mind).

9. It is because of its thoughts, that the mind is subjected to the errors of its birth and death ; and to those of its being bound to or liberated from, the bonds of the body and this world.

10. The mind being deluded by its thoughts, sees the worlds shining before it ; as a man sees in his delusion, the imaginary city of the Gandharvas, drawn before him in empty air.

11. All these visible worlds consist in the mind, wherein they seem to exist as the fragrance of the air, consists in the cluster of flowers containing the essence.

12. The little particle of the mind contains the world, as a small grain of sesamum contains the oil, and as an attribute is contained in its subject, and a property abiding in the substance.

13. The world abides in the mind in the same manner, as the sun-beams abide in the sun, and as brightness consists in the light, and as the heat is contained in fire.

14. The mind is the reservoir of the worlds, as the snow is the receptacle of coldness. It is the substratum of all existence, as the sky is that of emptiness, and as velocity is inherent in the wind.

15. Therefore the mind is the same with the world, and the world is identic with the mind ; owing to their intimate and inseparable connection with one another. The world however is lost by the loss of the mind ; but the mind is not lost by destruction of the world. (Because the thoughts thereof are imprinted in the mind).

---

## CHAPTER V.

### STORY OF BHÁRGAVA.

**Argument.** Meditation of Bhrigu, Ramblings of Sūkra. His sight of and amour for an aerial nymph.

**R**AMA said :—Tell me sir, that knowest all truths, and art best acquainted with all that is past and is to come, how the form of the world is so vividly existed in the mind.

2. Please Sir, explain to me by some illustration, how this world, appears as a visible object to the inner mind.

3. Vasishtha replied :—The world is situated as truly in the minds of men, as it appeared in its firm and compact state to the bodiless son of Indu (I have related long before).

4. It is situated in the same manner in the minds of men, as the thought of king Lavana's transformation of himself to a chandála, under the influence of sorcery.

5. It is in the same manner, as Bhárgava believed himself to be possessed of all worldly gratifications. Because true bliss has much more relation to the mind, than to earthly possessions.

6. Ráma said :—How is it Sir, that the son of Bhrigu came to the enjoyment of earthly pleasures, when he had been longing for the fruition of heavenly felicity.

7. Vasishtha replied :—Attend now Ráma, to my narration of the history of Bhrigu and Kála, whereby you will know how he came to the possession of earthly enjoyments.

8. There is a table-land of the Mandara mountain, which is beset by rows of tamála trees, with beautiful harbours of flowers under them.

9. Here the sage Bhrigu conducted his arduous devotion in olden times and it was in this place, that his high-minded and valiant sōn Sūkra; also came to perform his devotion.

10. Sūkra was as handsome as the moon, and radiant with

his brilliant beams (like the sun). He took his seat in that happy grove of Bhṛigu, for the purpose of his devotion.

11. Having long sat in that grove under the umbrage of a rock, Sūkra removed himself to the flowery beds and fair plains below.

12. He roved freely about the bowers of Mandara in his youthful sport, and became revered among the wise and ignorant men of the place.

13. He roved there at random like Trisanku, between the earth and sky ; sometimes playing about as a boy, and at others sitting in fixed meditation as his father.

14. He remained without any anxiety in his solitude, as a king who has subdued his enemy ; until he happened to behold an Apsara fairy, traversing in her aerial journey.

15. He beheld her with the eyes of Hari, fixed upon his Lakshmi, as she skims over the watery plain, decked with her wreaths of Mandara flowers, and her tresses waving loosely with the playful air.

16. Her trinkets jingling with her movements, and the fragrance of her person perfuming the winds of the air ; her fairy form was as beautiful as a creeping plant, and her eyeballs rolling as in the state of intoxication.

17. The moon-beams of her body, shed their ambrosial dews over the landscape, which bewitched the hard-heart of the young devotee, as he beheld the fairy form before him.

18. She also with her body shining as the fair full-moon, and shaking as the wave of the sea, became enamoured of Sūkra as she looked at his face.

19. Sūkra then checked the impulse of his mind, which the god of love had raised after her ; but losing all his power over himself, he became absorbed in the thought of his beloved object.

---

## CHAPTER VI.

### ELYSIUM OF BHARGAVA.

**Argument.** Súkra's Imaginary journey to heaven, and his reception by Indra.

**VASISHTHA** said :—Henceforth Súkra continued to think of the nymph with his closed eye-lids, and indulge himself in his reverie of an imaginary kingdom.

2. He thought that the nymph was passing in the air, to the paradise of Indra—the god with thousand eyes; and that he followed her closely, to the happy regions of the celestial gods.

3. He thought, he saw before him the gods, decorated with their chaplets of beautiful *mandara* blossoms on their heads, and with garlands of flowers pendant on their persons resplendent as liquid gold.

4. He seemed to see the heavenly damsels with their eyes as blue-lotuses, regaling the eyes of their spectators; and others with their eyes as beautiful as those of antilopes, sporting with their sweet smiles all about (the garden of paradise).

5. He saw also the *Márutas* or gods of winds, bearing the fragrance of flowers, and breathing their sweet scent on one another; and resembling the omnipresent *Visswarúpa* by their ubiquitous journey.

6. He heard the sweet hum of bees, giddy with the perfumed ichor, exuding from the proboscis of Indra's elephant; and listened to the sweet strains, sung by the chorus of the heavenly choir.

7. There were the swans and storks, gabbling in the lakes, with lotuses of golden hue in them; and there were the celestial gods reposing in the arbours, beside the holy stream of the heavenly *Gangá* (*Mandákiní*).

8. These were the gods Yama and Indra, and the sun and



moon, and the deities of fire and the winds ; and there were the regents of the worlds, whose shining bodies shaded the lustre of vivid fire.

9. On one side was the warlike elephant of Indra—(Airāvata), with the scratches of the demoniac weapons on his face (proboscis), and tusks gory with the blood of the defeated hosts of demons.

10. Those who were translated from earth to heaven in the form of luminous stars, were roving in their aerial vehicles, blazing with aureate beams of the shining sun.

11. The gods were washed by the showers, falling from the peaks of Meru below, and the waves of the Gauges, rolled on with scattered *mandara* flowers floating on them.

12. The alleys of Indra's groves, were tinged with saffron, by heaps of the dust of *mandara* flowers ; and were trodden by groups of Apsara lasses, sporting wantonly upon them.

13. There were the gentle breezes blowing among the *pūri-jāti* plants, brightning as moon-beams in the sacred bowers ; and wafting the fragrant honey, from the cups of *Kunda* and *mandara* blossoms.

14. The pleasure garden of Indra, was crowded by heavenly damsels ; who were besmeared with the frosty farina of *késara* flowers, mantling them like the creepers of the grove in their yellow robes.

15. Here were the heavenly nymphs dancing in their gaiety, at the time of the songs of their lovers ; and there were heavenly musicians Nārada and Tambuēu, joining their vocal music in unison with the melody of the wired instruments of the lute and lyre (Vallakikākalī).

16. Holy men and the pious and virtuous, were seen to soar high in their heavenly cars, and sitting there with their decorations of various kinds.

17. The amorous damsels of the gods, were clinging round their god Indra : as the tender creepers of the garden, twine about the trees beside them.

18. There were the fruit trees of *gulunchas*, studded with clusters of their ripening fruits; and resembling the gemming sapphires and rubies, and set as rows of ivory teeth.

19. After all these sights, Sūkra thought of making his obeisance to Indra, who was seated on his seat like another *Brahmā*—the creator of the three worlds.

20. Having thought so, Sūkra bowed down to Indra in his own mind, as he was the second *Bhrigu* in heaven—(*i. e.* He bowed to him with a veneration equal to that he paid to his father).

21. Indra received him with respect, and having lifted him up with his hand, made him sit by himself.

22. Indra addressed him saying :—I am honoured, Sūkra ! by thy call, and this heaven of mine is graced by thy presence, may thou live long to enjoy the pleasure of this place.

23. Indra then sat in his seat with a graceful countenance, which shone with the lustre of the unspotted full-moon.

24. Sūkra being thus seated by the side of Indra, was saluted by all the assembled gods of heaven; and he continued to enjoy every felicity there, by being received with paternal affection by the lord of gods and men.

---

## CHAPTER VII.

### RE-UNION OF THE LOVERS.

Argument. Sūkra sees his beloved in heaven, and is joined to her at that place.

**VASISHTHA** said :—Thus Sūkra being got among the gods in the celestial city, forgot his former nature, without his passing through the pangs of death.

2. Having halted awhile by the side of the Sachi's consort (Indra), he rose up to roam about the paradise, by being charmed with all its various beauties.

3. He looked with rapture on the beauty of his own person, and longed to see the lovely beauties of heavenly beings, as the swan is eager to meet the lotuses of the lake.

4. He saw his beloved one among them in the garden of Indra's Eden (udyāna), with her eyes like those of a young fawn; and with a stature as delicate as that of a tender creeper of the *Amra* (amarynthus).

5. She also beheld the son of Bhrigu, and lost her government on herself; and was thus observed by him also in all her indications of amorous feelings.

6. His whole frame was dissolved in affection for her, like the moonstone melting under the moonbeams; so was hers likewise in tenderness for him.

7. He like the moonstone was soothed by her cooling beauty, beaming as moonlight in the sky; and she also being beheld by him, was entirely subdued by her love to him.

8. At night they bewailed as *chakravākas* (ruddy geese), at their separation from one another, and were filled with delight on their mutual sight at the break of the day: (which unites the *Chakravāka* pair together).

9. They were both as beautiful to behold, as the sun and

the opening blossom of the lotus at morn; and their presence added a charm to the garden of paradise, which promised to confer their desired bliss.

10. She committed her subdued-self to the mercy of the god of love, who in his turn darted his arrows relentless on her tender heart.

11. She was covered all over her person with the shafts of cupid, as when the lotus blossom is hid under a swarm of fleeting bees; and became as disordered as the leaves of the lotus, are disturbed under a shower of rain drops.

12. She fluttered at the gentle breath of the playful winds, like the tender filaments of flowers; and moved as graceful as the swan, with her eyes as bluish as those of the leaflets of blue-lotuses.

13. She was deranged in her person by the god of love, as the lotus-bed is put into disorder by the mighty elephant; and was beheld in that plight by her lover (Súkra), in the flight of his fancy.

14. At last the shade of night overspread the landscape of the heavenly paradise, as if the god of destruction (Rudra); was advancing to bury the world under universal gloom.

15. A deep darkness overspread the face of the earth, and covered it in thick gloom; like the regions of the polar mountains; where the hot-blazing-sun is obscured by the dark shade of perpetual night, as if hiding his face in shame under the dark veil of cimmerian gloom.

16. The loving pair met together in the midst of the grove, when the assembled crowds of the place, retired to their respective habitations in different directions.

17. Then the love-smitten-dame approached her lover with her sidelong glances, as a bird of air alights from her aerial flight in the evening, to meet with her mate on the earth below.

18. She advanced towards the son of Bhṛigu, as a peahen comes out to meet the rising cloud; and thought she beheld there a white washed edifice, with a couch placed in the midst.

19. Bhārgava entered the white hall, as when Vishnu enters into hoary sea, accompanied by his beloved Lakshmi; who held him by the hand with her down-cast countenance.

20. She graced his person, as the lotus-stalk graces the bosom of the elephant; and then spoke to him sweetly with her words mixed with tender affection.

21. She told him in a sweet and delightful speech fraught with expressions of endearment; Behold, O my moon-faced lover! I see the curve of thy bow as a bow bent for my destruction.

22. Cupid is thence darting his arrows to destroy this love-lorn maid; therefore protect me from him, that am so helpless and have come under thy protection from his rage.

23. Know my good friend, that it is the duty of good people, to relieve the wretched from their distress; and those that do not look upon them with a compassionate eye, are reckoned as the basest of men.

24. Love is never vilified by those, who are acquainted with erotics; because the true love of faithful lovers, have endured to the last without any fear of separation.

25. Know my dear, that the delightful draught of love, defies the dewy beams distilled by the moon; and the sovereignty of the three worlds, is never so pleasing to the soul, as the love of the beloved.

26. I derive the same bliss from the touch of thy feet, as it attends on mutual lovers on their first attachment to one another.

27. I live by the nectarious draught of thy touch, as the *kumuda* blooms by night, embibing the ambrosial beams of the moon.

28. As the fluttering Chakora, is delighted with drinking the moonbeams, so is this suppliant at thy feet, blessed by the touch of the leaf-like palm of thy hand.

29. Embrace me now to thy bosom, which is filled with ambrosial bliss. Saying so, the damsel fell upon his bosom

with her body soft as a flower, and her eyes turning as a leaflet at the gentle breeze.

30. The loving pair fell into their trance of love in that happy grove, as a couple of playful bees creeps into the lotus cup, under the fair filaments of the flower, shaking by the gentle breeze.

---

## CHAPTER VIII.

### TRANSMIGRATIONS OF SŪKRA.

Argument. Sūkra fancies his fall from heaven, and passing through many imaginary births.

**V**ASISHTHA related:—Thus the son of Bhṛigu, believed himself to be in the enjoyment of heavenly pleasures, in his ideal reveries.

2. He thought of enjoying the company of his beloved, bedecked with garlands of *mandara* flowers, and inebriated with the drink of ambrosial draughts, like the full-moon accompanied by the evening star.

3. He roved about the ideal lake of heaven (*Mānas Saravara*), filled with golden lotuses, and frequented by the giddy swans and gabbling geese or *hansas* of heaven; and roamed beside the bank of the celestial river (*Mandākanī*), in company with the choristers (*chāranas*, and *Kinnaras* of paradise).

4. He drank the sweet nectarious juice beaming as moonbeams in company with the gods; and reposed under the arbours of the groves, formed by the shaking branches of *pārijāta* plants.

5. He amused himself with his favourite *Vidyādhars*, in swinging himself in the hanging cradles, formed by the shady creepers of the arbour, and screening him from the vernal sunbeams.

6. The parterres of Nandana gardens were trodden down under the feet of the fellow followers of Siva, as when the ocean was churned by the *mandāra* mountain.

7. The tender weeds and willows growing as golden shrubberies, and tangled bushes in the beach of the river, were trampled under the legs of heated elephants, as when they infest the lotus lakes on Meru. (*i. e.* lotuses growing in the lakes of mountainous regions).

8. Associated by his sweet-heart, he passed the moonlight nights in the forest groves of Kailása, attending to the songs and music of heavenly choristers.

9. Roaming on the table-lands of Gandha-mádana mountain, he decorated his beloved with lotus-garlands from her head to foot.

10. He roved with her to the polar mountain which is full of wonders, as having darkness on one side and lighted on the other. Here they sported together with their tender smiles and fond caresses and embrace.

11. He thought he remained in a celestial abode beside the marshy lands of Mandára, for a period of full sixty years; and passed his time in the company of the fawna of the place.

12. He believed he passed half a *yuga* with his helpmate, on the border of the milky ocean, and associated with the maritime people and islanders of that ocean.

13. He next thought to live in a garden at the city of the Gandharvas, where he believed to have lived for an immeasurable period like the genius of Time himself, who is the producer of an infinity of worlds.

14. He was again translated to the celestial seat of Indra, where he believed to have resided for many cycles of the quadruple *yuga* ages with his mistress.

15. It was at the end of the merit of their acts that they were doomed to return on earth, shorn of their heavenly beauty and the fine features of their persons.

16. Being deprived of his heavenly seat and vehicle, and bereft of his godlike form and features; Súkra was overcome by deep sorrow, like a hero falling in the field of warfare.

17. His great grief at his fall from heaven to earth, broke his frame as it were into a hundred fragments; like a waterfall falling on the stony ground, and breaking into a hundred rills below.

18. They with their emaciated bodies and sorrowful minds, wandered about in the air, like birds without their nest.



19. Afterwards their disembodied minds entered into the net-work of lunar beams, and then in the form of molten frost or rain water, they grew the vegetables on earth.

20. Some of these vegetables were concocted, and then eaten by a Brahman in the land of Dasárna or confluence of the ten streams. The substance of Sūkra was changed to the semen of the Bráhmaṇ, and then conceived as a son by his wife.

21. The boy was trained up in the society of the *munis* to the practice of rigorous austerities, and he dwelt in the forests of Meru for a whole *manwantara*, observant of his holy rites.

22. There he gave birth to a male child of human figure in a doe (to which his mistress was transformed in her next birth), and became exceedingly fond of the boy, to the neglect of his sacred duties.

23. He constantly prayed for the long life, wealth and learning of his darling, and thus forsook the constancy of his faith and reliance in Providence. (Longivity, prosperity and capacity for learning, are the triple blessings of civil life, instead of austerity, purity and self-resignation of painful asceticism).

24. Thus his falling off from the thought of heaven, to those of the earthly aggrandizement of his son, made his shortened life an easy prey to death, as the inhaling of air by the serpent. (It is said that the serpent lives upon air, which it takes in freely in want of any other food).

25. His worldly thoughts having vitiated his understanding, caused him to be reborn as the son of the Madra king, and succeed to him in the kingdom of the Madras (Madura-Madras).

26. Having long reigned in his kingdom of Madras by extermination of all his enemies, he was overtaken at last by old age, as the lotus-flower is stunted by the frost.

27. The king of Madras, was released of his kingly person by his desire of asceticism; whereby he became the son of an anchorite in next-birth, in order to perform his austerities.

28. He retired to the bank of the meandering river of the

Ganges, and there betook himself to his devotion ; being devoid of all his worldly anxieties and cares.

29. Thus the son of Bhrigu, having passed in various forms in his successive births, according to the desires of his heart ; remained at last as a fixed abour on the bank of a running stream.

## CHAPTER IX.

### DESCRIPTION OF SÚKRA'S BODY.

**Argument.** The departed spirit of Súkra, remembers the state of its former body.

**VASISHTHA** related :—As Súkra was indulging his reveries in this manner, he passed insensibly under the flight of a series of years, which glided upon him in the presence of his father.

2. At last his arboracious body withered away with age, under the inclement sun and winds and rain ; and it fell down on the ground as a tree torn from its roots.

3. In all his former births, his mind thirsted after fresh pleasures and enjoyments ; as a stag hunts after fresh verdure from forest to forest.

4. He underwent repeated births and deaths, in his wanderings in the world in search of its enjoyments ; and seemed as some thing whirled about in a turning mill or wheel ; till at last he found his rest in the cooling beech of the rivulet.

5. Now the disembodied spirit of Súkra, remained to reflect on his past transmigrations, in all the real and ideal forms of his imagination.

6. It thought of its former body on the Mandára mountain, and how it was reduced to a skeleton of mere bones and skin by the heat of the sun and his austerities. (*i. e.* of the five fires *pancha-tápas* of his penance.

7. It remembered how the wind instrument of its lungs, breathed out the joyous music of its exemption from the pain of action (to which all other men were subjected). (It refers to the breathing of *so—ham hamsah* in yoga, which is the sweet music of salvation).

8. Seeing how the mind is plunged in the pit of worldly

cares, the body seems to laugh at it, by showing the white teeth of the mouth in derision.

9. The cavity of the mouth, the sockets of the eyes, the nostrils and ear-holes in the open face, are all expressive of the hollowness of human and heavenly bodies (*i. e.* they are all hollow within, though they seem to be solid without).

10. The body sheds the tears of its eyes in sorrow for its past pains and austerities, as the sky rains after its excessive heat to cool the earth.

11. The body was refreshed by the breeze and moon-beams, as the woodlands are renovated by cooling showers in the rainy season.

12. It remembered how its body was washed on the banks of mountain rills, by the water-falls from above, and how it was daubed by the flying dust and the dirt of sin.

13. It was as naked as a withered tree, and rustling to the air with the breeze; yet it withstood the keen blasts of winter as unshaken devotion in person.

14. The faded face, the withered lungs and arteries, and the skinny belly, resembled those of the goddess of famine, that cried aloud in the forest, in the howlings of the wild beasts.

15. Yet the holy person of the hermit was unhurt by envious animals, owing to its freedom from passions and feelings, and its fervent devotion; and was not devoured by rapacious beasts and birds.

16. The body of Bhṛigu's son was thus weakened by his abstinence and self-denial, and his mind was employed in holy devotion, as his body lay prostrate on the bed of stones.

## CHAPTER X.

### BHRIGU'S CONFERENCE WITH KĀLA OR DEATH.

Argument. Bhrigu's grief at seeing the death-like body of his son.

VASISHTHA continued:—After the lapse of a thousand years, the great Bhrigu rose from his holy trance (anaesthesia); and was disengaged in his mind from its meditation of God, as in a state of suspension or syncope of his holy meditations.

2. He did not find his son lowly bending down his head before him, the son who was the leader of the army of virtues, and who was the personified figure of all merits.

3. He only beheld his body, lying as a skeleton before him, as it was wretchedness or poverty personified in that shape.

4. The skin of his body was dried by the sun, and his nostrils snoring as a hooping bird; and the inner entrails of his belly, were sounding as dry leather-pipes with the croaking of frogs.

5. The sockets of his eyes, were filled with new-born worms grown in them; and the bones of his ribs had become as bars of a cage, with the thin skin over them resembling the spider's web.

6. The dry and white skeleton of the body, resembled the desire of fruition, which bends it to the earth, to undergo all the favourable and unfavourable accidents of life.

7. The crown of the head had become as white and smooth (by its baldness or grey hairs), as the phallus of siva anointed with camphor, at the *Indu—varcha* ceremony in honor of the moon.

8. The withered head erected on the bony neckbone, likened the soul supported by the body:—(either to lead or be led by it).

9. The nose was shriveled to a dry stalk, for want of its

flesh ; and the nose-bone stood as a post, deviding the two halves of the face.

10. The face standing erect on the protruded shoulders on both sides, was looking forward in the womb of the vacuous sky, whither the vital breath had fled from the body.

11. The two legs, thighs, knees and the two arms (forming the eight *angas* or members of the body), had been doubled in their length (for their long etherial course) ; and lay slackened with fatigue of the long journey.

12. The leanness of the belly like a *lath*, showed by its shriveled flesh and skin, the empty inside of the ignorant : (*i. e.* they may be puffed up with pride on the outside, but are all hollow in the inside).

13. Bhriṅg seeing the withered skeleton of his son, lying as the worn-out post (to which the elephant was tied by its feet), made his reflections as said before, and rose from his seat.

14. He then began to dubitate in his mind, at the sight of the dead body, as to whether it could be the lifeless carcass of his son or any other.

15. Thinking it no other than the dead body of his son, he became sore angry upon the god of death ; (that had untimely taken him away).

16. He was prepared to pronounce his imprecation against the god of fate, in vengeance of his snatching his son so prematurely from him.

17. At this *yama*-the regent of death, and devourer of living beings, assumed his figurative form of a material body, and appeared in an instant before the enraged father.

18. He appeared in armour with six arms and as many faces, accompanied by the army of his adherents, and holding the noose and sword and other weapons in his hands. (The commentary ascribes a dozen of arms to *yama*, by the number of the twelve months of the year, and having half of the number on either side, according to the six signs of the zodiac in either

hemisphere. The six faces are representative of the six seasons of Hindu astronomy instead of four of other nations).

19. The rays of light radiating from his body, gave it the appearance of a hill, filled with heaps of the crimson *kinsuka* flowers, growing in mountain forests.

20. The rays of the living fire flashing from his trident, gave it the glare of golden ringlets, fastened to the ears of all the sides of the sky.

21. The breath of his host, hurled down the ridges of mountains, which hung about them, like swinging cradles on earth.

22. His sable sword flashing with sombre light, darkened the disk of the sun; as it were by the smoke of the final conflagration of the earth.

23. Having appeared before the great sage, who was enraged as the raging sea, he soothed him to calmness as after a storm, by the gentle breath of his speech.

24. "The sages" said he, "are acquainted with the laws of nature, and know the past and future as present before them. They are never moved even with a motive to anything, and are far from being moved without a cause.

25. "You sages are observers of the multifarious rules of religious austerities, and we are observant of the endless and immutable laws of destiny; we honour you therefore for your holiness, and not from any other desire (of being blessed by you or exempted from your curse).

26. Do not belie your righteousness by yore rage, nor think to do us any harm, who are spared unhurt by the flames of final dissolution, and cannot be consumed by your curses.'

27. We have destroyed the spheres of the universe and devoured legions of Rudras, millions of Brahmás and myriads of Vishnus (in the repeated revolutions of creation); what is it therefore that we can; & do?

28. We are appointed as devourers of all beings; and you are destined to be devoured by us. This is ordained by destiny herself, and not by any act of our own will.

29. It is the nature of flame to ascend upwards, and that of fluids to flow downward ; it is destined for the food to be fed upon by its eaters, and that creation must come under its destruction by us.

30. Know this form of mine to be that of the Supreme Being, whose universal spirit acts in various forms, all over the universe.

31. To the unstained (clear) sight, there is no other agent or object here, except the supreme ; but the stained sight (of the clear eyed), views many agents and objects (beside the one in all).

32. Agency and objectivity are terms, coined only by the short sighted ; but they disappear before the enlarged view of the wise.

33. As flowers grow upon trees, so are animals born on earth ; their growth and birth, as also their fall and death, are of their own spontaneity, and miscalled as their causality.

34. As the motion of the moon is caused by no casual cause, though they falsely attribute a causality to it ; such is the course of death in the world of its own spontaneous nature.

35. The mind is falsely said to be the agent of all its enjoyments in life ; though it is no agent of itself. It is a mischief like the false conception of a serpent in the rope, where there is no serpent at all.

36. Therefore, O sage ! allow not yourself to be so angry for your sorrow ; but consider in its true light, the course of events that befall on humankind.

37. We were not actuated by desire of fame, nor influenced by pride or passion to any act ; but are ourselves subject to the destiny, which predominates over all our actions.

38. Knowing that the course of our conduct, is subject to the destiny appointed by the Divine will, the wise never allow themselves to be subjected under the darkness of pride or passion, at our doings.

39. That our duties only should be done at all times, is the rule laid down by the wise creator ; and you cannot attempt to



40. Where is that enlightened sight, that gravity and that patience of yours, that you grovel in this manner in the dark like the blind, and slide from the broad and beaten path laid open for every body? (This path is submission to what is destined by the Divine will, according to the common prayer; "Let not mine, but thy will be done").

41. Why don't you consider your case as the sequence of your own acts, and why then do you, who are a wise man, falsely accuse me like the ignorant; (as the cause of what is ordained by the Supreme cause of all!)

42. You know that all living beings have two bodies here, of which one is known as the intellectual or spiritual body or mind.

43. The other is the inert or corporeal frame, which is fragile and perishable. But the minute thing of the mind which lasts until its liberation, is what leads all to their good or evil desires.

44. As the skilful charioteer guides his chariot with care, so is this body conducted by the intelligent mind, with equal attention and fondness.

45. But the ignorant mind which is prone to evil, destroys the goodly body; as little children break their dolls of clay in sport.

46. The mind is hence called the *purusha* or regent of the body, and the working of the mind is taken for the act of the man. It is bound to the earth by its desires, and freed by its freedom from earthly attractions and expectations.

47. That is called the mind which thinks in itself, "this is my body which is so situated here, and these are the members of my body and this my head."

48. The mind is called life, for its having the living principle in it; and the same is one and identic with the understanding. It becomes egoism by its consciousness, and so the same mind passes under various designations, according to its different functions.

49. It has the name of the heart from the affections of the

body, and so it takes many other names at will (according to its divers operations). But the earthly bodies are all perishable.

50. When the mind receives the light of truth, it is called the enlightened intellect, which being freed from its thoughts relating to the body, is set to its supreme felicity.

51. Thus the mind of your son, wandered from your presence, as you sat absorbed in meditation, to regions far and wide in the ways of its various desires. (*i. e.* His body was before thee, but his mind was led afar by its inward desires).

52. He having left this body of his behind him, in the mountain cave of Mandāra, fled to the celestial region, as a bird flies from his nest to the open air.

53. This mind got into the city of the tutelary gods, and remained in a part of the garden of Eden (*nandana*), in the happy groves of Mandāra, and under the bower of *pārijāta* flowers.

54. There he thought he passed a revolution of eight cycles of the four *yugas*, in company with *Viśvadvā* a beauteous *Ap-sara* damsel, unto whom he clung as the hexaped bee clings to the blooming lotus.

55. But as his strong desire led him to the happy regions of his imagination, so he had his fall from them at the end of his desert, like the nightly dew falling from heaven.

56. He faded away in his body and all his limbs, like a flower attached to the ear or head ornament; and fell down together with his beloved one, like the ripened fruits of trees.

57. Being bereft of his aerial and celestial body, he passed through the atmospheric air, and was born again on earth in a human figure.

58. He had become a *Brāhman* in the land of *Dasārnā*, and then a king of the city of *Kosala*. He became a hunter in a great forest, and then a swan on the bank of *Ganges*.

59. He became a king of the solar race, and then a *rājā* of the *Paudras*, and afterwards a missionary among the *Sanras* and *Sālwās*. He next became a *Vidyādharma*, and lastly the son of a sage or *muni*.

60. He had become a ruler in Madras, and then the son of a devotee, bearing the name of Vāsudeva, and living on the bank of Samangá.

61. Your son has also passed many other births, which he was led to by his desire; and he had likewise to undergo some *itara-janma* heterogeneous births in lower animals.

62. He had repeatedly been a Kiráta—hunter in the Vindhya hills and at Kaikata. He was a chieftain in Sauvira, and had become an ass at Trigarta.

63. He grew as a bamboo tree in the land of Keralas, and as a deer in the skirts of China. He became a serpent on a palm tree, and a cock on the tamála tree.

64. This son of yours had been skilled in incantations-mantras, and propagated them in the land of Vidyádhara. (So called from their skill in enchantments).

65. Then he became a Vidyádhara (Jadugar) or magician himself; and plied his jugglery of abstracting ornaments from the persons of females.

66. He became a favourite females, as the sun is dear to lotus-flowers; and being as handsome as Káma (cupid) in his person, he became a favourite amongst Vidyádhara damsels in the land of Gandharvas.

67. At the end of the kalpa age (of universal destruction), he beheld the twelve suns of the zodiac shining at once before him, and he was reduced to ashes by their warmth, as a grasshopper is burnt up by its falling on fire.

68. Finding no other world nor body where he could enter (upon the extinction of the universe), his spirit roved about in the empty air, as a bird soars on high without its nest.

69. After the lapse of a long time, as Brahmá awoke again from his long night of repose, and commenced anew his creation of the world in all its various forms:—

70. The roving spirit of your son was led by its desire, as if it was propelled by a gust of wind, to become a Bráhma again, and to be reborn as such on this earth.

71. He was born as the boy of a Brāhman, under the name of Vāsudeva, and, was taught in all the Srútis, among the intelligent and learned men of the place.

72. It is in this *kāipa* age that he has become a Vidyādhara again, and he taken himself to the performance of his devotion on the bank of Sāmangā, where he is sitting still in his yoga meditation.

73. Thus his desire for the varieties of wordly appearances, has led him to various births, amidst the woods and forests in the womb of this earth, covered with jungles of the thorny khadira, karanja and other bushes and brambles.

---

## CHAPTER XI.

### CAUSE OF THE PRODUCTION OF THE WORLD.

**Argument.** Yama's narration of Súkra's meditation, and his inclination to worldliness.

**Y**ama continued :—Your son is still engaged in his rigorous austerities on the bank of the rivulet, rolling with its loud waves on the beach, and the winds blowing and howling from all sides.

2. He has been sitting still in his firm devotion, with matted braids of hair on his head ; and beads of *rudrāksha* seeds in his hand ; and controuling the members of his body from their going astray.

3. If you wish, O venerable sage ! to know the reveries in his mind, you shall have to open your intellectual eye, in order to pry into the thoughts of others.

4. Vasishtha said :—Saying so, Yama the lord of world, who sees all at one view, made the Muni to dive into the thoughts of his son with his intellectual eye.

5. The sage immediately saw by his percipience, all the excogitations of his son's mind ; as if they were reflected in the mirror of his own mind.

6. Having seen the mind of his son in his own mind, the *muni* returned from the bank of Samangá to his own body on mount Mandara, where it was left in its sitting posture, in the presence of Yama (during the wandering of his mind).

7. Surprised at what he saw, the sage looked upon Yama with a smile ; and dispassionate as he was, he spoke to the god in the following soft and dispassionate words.

8. O god, that art the lord of the past and future ! we are but ignorant striplings before thee ; whose brilliant insight views at once, the three times presented before it.

9. The knowledge of the existence of the world, whether it is a real entity or not, is the source of all errors of the wisest of men, by its varying forms and fluctuations.

10. It is thou, O potent god ! that knowest what is inside this world ; while to us it presents its outward figure, in the shape of a magic scene only.

11. I knew very well, that my son is not subject to death, and therefore I was struck with wonder, to behold him lying as a dead body.

12. Thinking the imperishable soul of my son, to be snatched by death ; I was led to the vile desire, of cursing thee on his untimely demise.

13. For though we know the course of things in the world ; yet we are subjected to the impulses of joy and grief, owing to the casualties of prosperity and adversity.

14. Moreover, to be angry with wrong doers, and to be pleased with those that act rightly, have become the general rule in the course of the world.

15. So long do we labour under the sense of what is our duty, and what we must refrain from, as we are subject to the error of the reality of the world ; but deliverance from this error, removes all such responsibilities from us.

16. When we fret at death, without understanding its intention (that it is intended only for our good) ; we are of course blamable for it.

17. I am now made to be acquainted by thee, regarding the thoughts of my son ; and am enabled also to see the whole scene on the bank of Samangá (by thy favour).

18. Of the two bodies of men, the mind alone is ubiquitous, and leader of the outer body of animated beings. The mind therefore is the true body, which reflects and makes us conscious of the existence of ourselves, as also of the exterior world.

19. Yama replied :—You have rightly said, O Bráhmaṇ ! that the mind is the true body of man. It is the mind that

moulds the body according to its will, as the potter makes the pot *ad libitum* (*ex suo motu*).

20. It frames a form and gives a feature to the person, that it had not before; and destroys one in existence in a moment. It is the imagination that gives an image to airy nothing, as children see ghosts before them in the dark. (The mind changes the features of the face and body, and views things according to its own fancy).

21. Its power to create apparent realities out of absolute unreality, is well known to every body, in his dream and delirium, in his misconceptions and fallacies and all kinds of error; as the sight of magic cities and talismans.

22. It is from reliance in visual sight, that men consider it as the principal body, and conceive the mind as a secondary or supplementary part.

23. It was the (Divine) mind, that formed the world from its thought; wherefore the phenomenal is neither a substance by itself (as it subsists in the mind); nor is it nothing (being in existence in us). Gloss. It is therefore undefinable—*anirva-chāniya*.

24. The mind is part of the body, and spreads itself in its thoughts and desires into many forms; as the branch of a tree shoots forth in its blossoms and leaves. And as we see two moons by optical deception, so does one mind appear as many in many individuals; (and as different in different persons).

25. It is from the variety of its desires, that the mind perceives and produces varieties of things, as pots and pictures and the like—*ghatapatādi*. (Hence the mind is the maker of all things).

26. The same mind thinks itself as many by the diversity of its thoughts; such as:—"I am weak, I am poor, I am ignorant and the like;" (all which serve to liken the mind to the object constantly thought upon).

27. The thought, that I am none of the fancied forms which I feign to myself, but of that form from whence I am, causes

the mind to be one with the everlasting Brahma, by divesting it of the thoughts of all other things.

28. All things springing from Brahma, sink at last in him ; as the huge waves of the wide and billowy ocean, rise but to subside in its calm and undisturbed waters below.

29. They sink in the Supreme Spirit, resembling one vast body of pure and transparent, cold and sweet water ; and like a vast mine of brilliant gems of unfailing effulgence.

30. One thinking himself as a little billow, deminishes his soul to littleness. (He who bemeanes himself, becomes mean).

31. But one believing himself as a large wave, enlarges his spirit to greatness. (Nobleness of mind, ennobles a man).

32. He who thinks himself as a little being, and fallen from above to suffer in the nether world ; is born upon earth in the form he took for his pattern.

33. But he who thinks himself to be born to greatness, and rises betimes by his energy ; becomes as big as a hill, and shines with the lustre of rich gems growing upon it.

34. He rests in peace, who thinks himself to be situated in the cooling orb of the moon ; otherwise the body is consumed with cares ; as a tree on the bank is burnt down by a conflagration.

35. Others like forest trees are fixed and silent, and shudder for fear of being burnt down by the wild fire of the world ; though they are situated at ease, as beside the running streams of limpid water, and as high as on mountain tops of inaccessible height.

36. Those who think themselves to be surrounded by worldly affairs, are as wide—stretching trees, awaiting their fall by impending blasts of wind.

37. Those who wail aloud for being broken to pieces under the pressure of their misery ; are like the noisy waves of the sea, breaking against the shore and shedding their tears in the form of the watery spray.

38. But the waves are not of one kind, nor are they alto-



gether, entities or nullities in nature ; they are neither small or large nor high or low, nor do these qualities abide in them.

39. The waves do not abide in the sea, nor are they without the sea or the sea without them : they are of the nature of desires in the soul, rising and setting at their own accord.

40. The dead are undying, (because they die to be born again, and the living are not living, (because they live but to die at last). Thus is the law of their mutual succession which nothing can forefend or alter.

41. As water is universally the same and transparent in its nature, so is the all pervading spirit of God, pure and holy in every place.

42. It is this one and self-same spirit which is the body of God, that is called the transparent Brahma. It is omnipotent and everlasting, and constitutes the whole world appearing as distinct from it.

43. The many wonderful powers that it contains, are all active in their various ways. The several powers productive of several ends, are all contained in that same body. All the natural and material forces, have the Divine spirit for their focus.

44. Brahmá was produced in Brahma as the billow is produced in the water, and the male and female are produced from the neuter Brahma, changed to and forming both of them.

45. That which is called the world, is only an attribute of Brahmá ; and there is not the slightest difference between Brahmá and the world. (The one being a fac-simile of the original Mind).

46. Verily this plenitude is Brahmá, and the world is no other than Brahma himself. Think intently upon this truth and shun all other false beliefs : (of the creator and created, and the like).

47. There is one eternal law, that presides over all things, and this one law branches forth into many, bringing forth a hundred varieties of effects. The world is a congeries of laws, which are but manifestations of the Almighty power and

omniscience. (Therefore says the psalmist; "Blessed is he, who meditates on his laws day and night—*O bhi Turat Jehova hefzo yomam olaila*).

48. Both the inert and active (matter and life), proceed from the same; and the mind proceeds from the intellect—*chit* of God. The various desires are evolved by the power of the mind, from their exact prototypes in the Supreme soul.

49. It is *Brahmā* therefore, O sinless *Rāma*! that manifests itself in the visible world; and is full with various forms, as the sea with all its billows and surges.

50. It assumes to itself all varieties of forms by its volition of evolution or the will of becoming many; and it is the spirit that displays itself in itself and by itself (of its own causality); as the sea water displays its waves in its own water and by itself.

51. As the various waves are no other than the sea water, so all these phenomena are not different from the essence of the lord of the world.

52. As the same seed develops itself in the various forms of its branches and buds, its twigs and leaves, and its fruits and flowers; so the same almighty seed evolves itself in the multifarious varieties of creation.

53. As the strong sun light, displays itself in variegated colours in different bodies; so does Omnipotence, display itself in various vivid colours, all of which are unreal shades. (*Urdn. O leken chamakta hai har rang men.*—It is His light, that shines in all colours).

54. As the colourless cloud receives in its bosom, the variety of transient hues displayed in the rainbow; so the inscrutable spirit of the Almighty, reflects and refracts the various colours displayed in creation. (Shines in the stars, glows in the sun &c. Pope).

55. From the active agent, proceed the inert matter and inactivity without a secondary cause; as the active spider produces the passive thread, and the living man brings upon

him, his dull torpor in sleep. (So the active spirit of God, brings forth *inertia* and inactive matter, out of itself into being. The laws of statics as well as dynamics both subsist in the energy of the spirit).

56. Again the Lord makes the mind to produce matter for its own bondage only; as he makes the silkworm weave its own sheathing for its confinements alone. (So the mind maketh its material equipage, for its own imprisonment in the world).

57. The mind forgets its spiritual nature of its own will; and makes for itself a strong prison house (of its earthly possessions), as the silkworm weaves its own coating.

58. But when the mind inclines to think of its spiritual nature by its own free will; it gets its release from the prison-house of the body and bondage in the world; as a bird or beast is released from its cage, and the big elephant let loose from his fetters and the tying post.

59. The mind gradually moulds itself into the form, which it constantly thinks upon in itself; and it derives from within itself, the power to be what it wishes to become. (Constant thought brings about its end. *Yadrisi bhavanā yanya &c*).

60. The long sought power when acquired, becomes as familiar to the soul, as the dark clouds are attendant upon the sky in the rainy-season.

61. The newly obtained power is assimilated with its recipient, as the virtue of every season is manifested in its effect upon the trees, (*i. e.* in the season fruits and flowers).

62. There is no bondage nor liberation of human soul, nor of the Divine Spirit. We cannot account for the use of these words among mankind. (These terms apply to the mind which is bound and freed, and not to the soul which is ever free).

63. There is no liberation nor bondage of the soul, which is the same with the Divine. It is this delusive world which shows the immortal soul under the veil of mortality, or as eclipsed by and under the shadow of temporary affairs.

64. It is the unsteady mind, which has enwrapped the steady soul, under the sheath of error; as the coverlet of the silkworm, covers the dormant worm.

65: All other bondages which bind the embodied soul to earth, are the works of the mind, which is the root of all worldly ties and affections.

66. All human affections and attachments to the visible world, are born in and remain in the mind; although they are as distinct from it, as the waves of the sea or as the beams of the moon; are produced from and contained in their receptacles.

67. It is the Supreme spirit, which is stretched out as one universal ocean, agitated into myriads of its waves and billows. The Intellect itself is spread out as the water of the universal ocean, containing everything that is aqueous and terrene in its infinite bosom.

68. All those that appear as Brahmá, Vishnu and Rudras, as also they that have become as gods, and those that are called men and male creatures :—

68—(1). Are all as the waves of the sea, raised spontaneously by the underlying spirit; and so are Yama, Indra, the sun, fire, Cuvera and the other deities.

68—(2). So too are the Gandharvas and Kinnaras, the Vidyá-dharas and the other gods and demigods, that rise and fall or remain for a while like the breakers of the sea.

68—(3). They rise and fall as waves on every side, though some continue for a longer duration, as the lotus-born Brahmá and others.

68—(4). Some are born to die in a moment, as the petty gods and men; and others are dead no sooner they are born as the ephemerides and some worms.

69. Worms and insects, gnats and flies and serpents and huge snakes, rise in the great ocean of the Divine Spirit, like drops of water scattered about by waves of the sea.

70. There are other moving animals as men and deer, vul-

tures and jackals, which are produced on land and mountains, in woods and forests and in marshy grounds.

71. Some are long lived and others living for a short duration; some living with higher aims and ambitions, and others with no other care than that of their contemptible bodies, or self-preservation only.

72. Some think of their stability in this world of dreams, and others are betrayed by their false hope of the stability of worldly affairs, which are quite unstable. (So in Persian *Daregâ jehân râ baqina didam*).

73. Some that are subjected to penury and poverty, have little to effect in their lives; and always torment themselves with the thoughts, that they are poor and miserable, weak and ignorant.

74. Some are born as trees, and others have become as gods and demigods; and while some are furnished with moving bodies, others are dissolved as water in the sea.

75. Some are no less durable than many *kalpas* (as the land and sea and mountains &c.); and others return to the Supreme Spirit, by the moonlike purity of their souls. All things have risen from the oceanlike Spirit of Brahma, like its moving undulations. It is the intellectual consciousness of every body that is termed his mind.

---

## CHAPTER XII.

### DETAILED ACCOUNT OF THE GENESIS OF THE WORLD.

**Argument.** Confutation of the instance of the sea and its fluctuation, with regard to the immutable spirit of God ; and resolution of the phenomenal world, to our erroneous conception, and visual deception.

**Yama said :—**The consciousness of gods, demigods and men as distinct beings, is quite wrong, since they are no way distinct from the infinite ocean of Divine Spirit, of which they are all as undulations.

2. It is owing to our erroneous conceptions that we make these distinctions in ourselves and the Supreme Soul. The thought of our being separate and apart from the Supreme spirit, is the cause of our degradation from our pristine holiness and the image of God, in which man was made at first and was infused with his holy spirit.

3. Remaining within the depth of the Divine Spirit, and yet thinking ourselves to live without it, is the cause of keeping us in darkness on the surface of the earth.

4. Our consciousness of ourselves as Brahmá, being vitiated by the various thoughts in our minds, becomes the root of our activities ; while the pure consciousness of ego sum—I am, is free from all actions and energies.

5. It is the inward desire of the heart and mind, that becomes the seed of earthly actions ; which sprouts forth in thorny plants like the karanja, a handful of which fills the ground with rankest weeds.

6. Those living bodies, that lie scattered as pebbles on earth ; are seen to roll about or lie down with their temporary joy and grief in continued succession, owing to their ignorance of themselves.

7. From the highest empyrean of Brahmá, down to the lowest deep, there is an incessant undulation of the Diviae

spirit, like the oscillation of the wind ; which keeps all beings in their successive wailing and rejoicing, and in their incessant births and deaths.

8. There are some of pure and enlightened souls, as the gods Hari, Ilara and others ; and some of somewhat darkened understandings, as men and the inferior demigods.

9. Some are placed in greater darkness, as the worms and insects ; and others are situated in utter darkness, as the trees and vegetables.

10. Some grow afar from the great ocean of the Divine Spirit ; as the grass and weeds of the earth, which are ever degraded, owing to their being the emblems of sin ; and others are barred from elevation as dull stones and heinous snakes.

11. Some have come to being only with their bodies, (without any share of understanding) ; and they know not that death has been undermining the fabric of their bodies, as a mouse burrows a house.

12. Some have gone through the ocean of Divine knowledge, and have become as divinities, in their living bodies as Brahmá, Hari, and Hara. (The gods like angels are embodied beings in which form, they are worshipped by their votaries. It is wrong therefore for the Kesavite Brahmos, to call the formless Brahma as Hari, who had a visible body according to our text).

13. Some having a little understanding, have gone down the depth of holy knowledge, without ever reaching the bottom, or finding its either shore.

14. Some beings that have undergone many births, and have yet to pass through many more, have ever remained abortive and benighted without the light of truth.

15. Some are tossed up and down, like fruits flung from the hand : those flying upward have gone higher still ; and those going down have fallen still lower and lower. (None can know the highest pitch or lowest depth of existence ? ).

16. It is forgetfulness of Supreme felicity, that causes one

to rove in various births of weal or woe ; but the knowledge of the Supreme, causes the cessation of transmigration ; as the remembrance of Garúda, destroys the power of the most destructive poison.

---



## CHAPTER XIII.

### CONSOLATION OF BHRIGU.

Argument. Bhṛigu being acquainted with the powers of the mind and Death, rose to repair to the spot where the body of Śukra was lying.

**YAMA** said.—Among these various species of living creatures, which resemble the waves of the ocean, and are as numerous as the plants and creepers of spring :—

2. There are some persons among the Yakshas, Gandharvas and Kiṇnaras, who have overcome the errors of their minds, and have well considered every thing before and after them ; that have become perfect in their lives, and passing as the living liberated persons in this world.

3. Others there are among the moving and unmoving, that are as unconscious of themselves as wood and stone ; and many that are worn out with error, and are incapable of judging for themselves. (Worn out with error, means hardened in their ignorance).

4. But those that are awakened to sense, have the rich mine of the śāstras, framed by the enlightened, for the guidance of their souls. (Hence it is for the sensible only to benefit themselves by learning).

5. Those who are awakened to sense, and whose sins are washed off ; have their understandings purified by the light of the śāstras. (Lit, by investigation into the śāstras).

6. The study of good works, destroys the errors of the mind ; as the course of the sun in the sky, destroys the darkness of the night.

7. Those who have not succeeded to dispel the errors of their minds, have darkened their understandings by a mist of ignorance ; like the frosty sky of winter, and they find the phantoms of their error, dancing as demons before their eyes.

8. All living bodies are subject to pain and pleasure ; but it is the mind which constitutes the body, and not the flesh (which is insensible of either).

9. The body that is seen to be composed of flesh and bones and the five elemental parts, is a creation of the imagination of the mind, and has no substantiality in it.

10. What your son had thought of in his mental body (mán-as—saríra), the same he found in the same body ; and was not accountable to any body for aught or whatever passed in his mind. (We are responsible for every act of the body ; but not so for the thoughts or reveries of the mind).

11. Whatever acts a man wills to do in his own mind, the same comes to take place in a short time ; and there is no other (foreign) agency of any body else required to bring them about.

12. Whatever the mind doth in a moment and of its own accord, and actuated by its own will or desire, there is no body in the world, who has the power to do or undo the same at any time. (The mind is master of the act, and not the body, nor any body besides. Or ; whatever the mind sets about to do, it does it sooner than by the help of another).

13. The suffering of hell torments and enjoyment of heavenly bliss, and the thoughts of birth and death ; are all fabrications of the mind ; which labours under these thoughts. (It is the mind that makes a heaven of hell and a hell of heaven).

14. What need I to tell more in the manner of verbose writers (on this subject), than go together at once, to the place where your son is situated.

15. He (úskra) having tasted the pleasure and pain of all these states at a moments thought of his mind, is now seated as a devotee on the bank of samangá, under the spreading beams of the moon. (The Gloss speaks here of Súkra's passing into many births, before his betaking himself to devotion).

16. His vital breath having fled from his heart, became as the moonbeam sparkling in a dew drop, which entered the uterus in the form of *semen virilis*.

17. Saying so, the lord of death smiled to think of the course of nature, and taking hold of Bhrigu's hand in his own, they both departed as the sun and moon together.

18. O wonderful is the law of nature ! said Bhrigu slowly to himself, and then rose higher and higher, as the sun ascends above his rising mountain.

19. With their luminous bodies, they arrived at the spot of Samangá, and shone on high above the tamála trees below. Their simultaneous rising in the clear firmament, made them appear as the sun rising with the full-moon over the cloudy horizon.

20. Válmiki said :—As the *muni* (Vasishtha) was telling these things, the sun went down his setting mountain, and the day departed to its evening service. The court broke with mutual salutations, to perform their evening rites and observances, after which they joined the assembly at the dawn of the next day. \*

---

\* This colophon occurring at the end of many chapters, shows the intermediate chapters as parts of the lectures of a single day ; and by enumeration of which, the whole space of time occupied in the delivery of these lectures may be fairly ascertained. This will serve to show that the delivery of the lectures occupied but a few months ; and Válmiki's writing of them, if he was a short hand writer, embraced also the same length of time, contrary to the common belief of this composition's being a work of many years.

## CHAPTER XIV.

### SÚKRA'S REMINISCENCE OF HIS METEMPSYCHOSIS.

**Argument.** Bhrigu and Yama's Expostulation with Súkra, and desiring him to return to his former state.

**VASISHTHA** said :—Now as Yama and Bhrigu departed from the cavern of the Mandara maintain, and proceeded towards the bank of Samangá river :—

2. They beheld upon their descending from the mountain, a great light below ; proceeding from the bodies of the celestials, sleeping in the arbours of aureate creepers.

3. The birds were sporting in their sprays, formed by the cradling creepers under the canopy of heaven ; and the lovely antelopes looking face to face, with their eyes resembling the blue-lotuses.

4. They beheld the Siddhas, sitting on their stony seats upon the elevated rocks ; with their bodies full of vigour, and their eyes looking on the spheres with defiance.

5. They saw the lords of the elephantine tribe, with their big trunks as large as the palm trees, and plunging in the lakes covered with flowers, falling incessantly from the beachening boughs, and branches of flowering trees.

6. They saw the mountain bulls (*Bos guavus*) dozing in their giddiness, and sitting as ebriety in person ; while their bodies were reddened by the red dust of flowers, and their tails flushed with the crimson fariua blown by the breeze.

7. There were the brisk and beautiful *chowri* deer serving as flappers of the mountain king, and dousing in the pools filled with falling flowers.

8. They saw the Kinnara lads sitting on the tops of straight and stately date trees, and sporting with pelting the date fruits upon one another, which stuck to the reeds below as their fruits.

9. They beheld big monkeys, jumping about with their hideous reddish cheeks, and hiding themselves in the coverts of widespreading creepers.

10. They saw the siddhas, to be hit by the celestial damsels with blossoms of mandara flowers, and clad with vests of the tawny clouds by which they were shrouded.

11. The uninhabited skirts of the mountain, were as the solitary walks of Buddhist vagrants; and the rivulets at its foot, were gliding with their currents covered under the *kunda* and *mandara* flowers, as if they were running to meet the sea, mantled in their yellow vests of the spring season.

(It is well known that the vernal vesture of damsels, is of the yellow colour of the farina of flowers, and the rivulets are poetically figured as females hastening towards their lord the sea (*saritam-pathi*).

12. The trees decorated with wreaths of flowers, and shaken by the breeze, seemed as bacchanials giddy with the honey of the flowers, and rolling their dizzy eyes formed of the fluttering bees.

13. They walked about here and there, and looked at and admired the grandeur of the mountain, till at last they alighted on the nether earth, decorated with its cities and human habitations.

14. They arrived in a moment at the bank of *Sámangá*, flowing with the loosened flowers of all kinds, as if it were a bed of flowers by itself.

15. *Bhrigu* beheld his son on one of its banks, with his body changed to another form, and his features quite altered from his former state.

16. His limbs were stiff, and his sense at a stand still, as he sat with his mind fixed on steady meditation. He seemed to be long at rest, in order to get his rest from the turmoils of the world.

17. He thought upon the course of the currents of the world, which are continually gliding with successive joy and sorrow to man, who gets rid of them after his long trial.

18. He became motionless as a wheel, after its long winded motion; and found his rest after his prolonged whirling, in the whirlpool of the ocean of the world.

19. He sat retired as a lover, solely reclined on the thought of his beloved object in his retirement; and his mind was at rest, after its long wanderings.

20. He sat in a state of uniform meditation, without a shadow of biplicity in it; and was smiling with a cold apathy at all the pursuits of mankind.

21. Liberated from all concerns, and released from the enjoyments of life, and disenthralled from the snare of desires and fancies, he rested in the supreme bliss of the soul.

22. His soul was at rest, in the everlasting rest of God; as the pure crystal catches the colour of the gem, which is contiguous to it.

23. Bhṛigu beheld his son in the calmly composed and awakened state of his mind, and freed alike both from his thoughts of what was desirable, as also from his hatred against what was disgusting. (God is said to be eternally at rest the six days creation, but an act of his Mind, Will, Word, Fiat, Logos or Brāhmā).

24. Yama seeing the son of Bhṛigu, said to the father in a voice, hoarse as the sounding sea. 'Lo there thy son.'

25. "Awake, said he to Bhārgava, which startled him from his meditation, as the roaring of a cloud, rouses the slumbering peacock from his summer sleep.

26. Upon opening and lifting up his eyes, he beheld the god standing with his father on one side, who being pleased at his sight, glowed in their countenances like the disks of the sun and moon.

27. He rose from his seat of Kadamba leaves, and made his obeisance to them, who appeared to have come to him like the gods Hari and Hara in the disguise of a couple of Brāhmans.

28. After their mutual salutations, they were seated on a

slab of stone, and appeared as the venerable gods Vishnu and Siva, were seated on the pinnacle of Meru.

29. The Bráhmaṇ boy, having ended the muttering of his mantras on the bank of Samangá, accosted them with a voice distilling as the sweet nectarine juice of ambrosia *amrita* or water of life; (*agnavítæ* or *abí haigát*).

30. "I am emancipated, my lords, at your sight this day (from all earthly cares), as you have blessed me by your sights, resembling those of the sun and moon, appearing together to view. (Lit. as the orbs of the cooling and dazzling beams. (*himansu* and *ushnánu*)).

31. The darkness, which reigned in my mind, and which no light of the sástras or spiritual or temporal knowledge, nor even my austerities could remove, is dispelled today by the light of your presence.

32. A kind look of the great, gives as much joy to the mind, as draughts of pure ambrosia, serve to satisfy the heart.

33. Tell me who are you, whose feet have sanctified this place; as the glorious orbs of the day and night, enlighten the firmament.

34. Being addressed in this manner, Bhrigu desired him to remember his prior hirths, which he could well do, by his enlightened understanding.

35. Bhrigu made him acquainted with the state of his former birth, and he remembered it instantly by the clairvoyance of his inward sight.

36. He was struck with wonder at the remembrance of his former state, and smiled with a joyous face and gladsome heart, to ponder on what he had been; and then uttered as follows.

37. Blessed is the law of the Supreme Being, which is without its beginning or end, and is known as destiny here below; and by whose power the world is revolving as a curricule.

38. I see my countless and unknown births, and the innumerable accidents to which they were subject, for the period of a whole kalpa or duration of the world from first to last. (The

Soul being immortal, has to pass into infinite births under various shapes and forms of bodies. If it were to lie dormant in the grave for ever what is the good of its being made or created to be immortal ?)

39. I have undergone great hardships, and known prosperity also with the toil of earning ; have had my wanderings also in different lives, and remember to have roamed for a long time, over the mountainous regions of Meru.

40. I drank the water reddened with the pollen of mandāra flowers, and roved along the bank of the heavenly stream of Mandākinī filled with lotuses.

41. I wandered about the Mandāra groves, filled with flowering creepers like gold, and under the shade of the kalpa arbors of Meru, and in the flowery plains above and about it.

42. There is naught of good or evil, which I have not tasted or felt or done myself ; nor is there anything, which I have not seen and felt and known in my past lives.

43. I have now known the knowable (that is to be known), and seen the imperishable one in whom I have my repose. I have now rested after my toils were over, and have passed beyond the domain of error and darkness.

44. Now rise, O father ! and let us go to see that body, lying on the Mandāra mount, and which is now dried as a withered plant.

45. I have no desire to remain in this place, nor go anywhere of my own will ; it is only to see the works of fate, that we wander all about.

46. I will follow you, with my firm belief in the one adored Deity of the learned. Let that be the desirable object of my mind, and I will act exactly in conformity with my belief.

---



## CHAPTER XV.

### LAMENTATION AND EXPOSTULATION OF SÚKRA.

Argument. Súkra laments on seeing his former body, and his consolation at its ultimate anaesthesia.

VASISHTHA said :—Thus contemplating on the course of nature, these philomaths moved with their spiritual bodies, from the bank of Samangá (towards the Mandara mountain).

2. They ascended to the sky, and passed through the pores of the clouds to the region of the Siddhas ; whence they descended to the lower world, and arrived at the valley of Mandára.

3. There Súkra saw on a cliff of that mountain, the dried body of his former birth, lying covered under the dark and dewy leaves of trees.

4. He said, here is that shriveled body, O father ! which thou hadst nourished with many a dainty food before.

5. There is that body of mine, which was so fondly anointed with camphor, agaloeum and sandal paste, by my wet-nurse before.

6. This is that body of mine, which was used to repose on the cooling beds, made with heaps of mandára flowers, in the airy spots of Meru.

7. This is that body of mine, which was so fondly caressed by heavenly dames of yore, and which is now lying, to be bitten by creeping insects and worms, on the bare ground below.

8. This is that body of mine, which was wont of yore to ramble in the parterres of sandalwood ; now lying a dried skeleton on the naked spot.

9. This is that body of mine, now lying impassive of the feelings of delight in the company of heavenly nymphs, and withering away unconscious of the actions and passions of its mind.

10. Ah my pitiable body ! how dost thou rest here in peace, forgetful of thy former delights in the different stages of life ; and insensible of the thoughts of thy past enjoyments and amusements of yore.

11. O my body ! that hast become a dead corpse and dried by sun-beams ; thou art now become so hideous in thy frame of the skeleton, as to frighten me at this change of thy form.

12. I take fright to look upon this body, in which I had taken so much pleasure before, and which is now reduced to a skeleton.

13. I see the ants now creeping over that breast of mine, which was formerly adorned with necklaces studded with starry gems.

14. Look at the remains of my body, whose appearance of molten gold, attracted the hearts of beautiful dames, bearing now a load of dry bones only.

15. Behold the stags of the forest flying with fear, at the sight of the wide open jaws, and withered skin of my carcass ; which with it's horrid mouth, frightens the timid fawns in the woods.

16. I see the cavity of the belly of the withered corpse, is filled with sun shine, as the mind of man is enlightened by knowledge.

17. This dried body of mine, lying flat on the mountain stone, resembles the mind of the wise, ahased at the sense of its own unworthiness.

18. It seems to be emaciating itself like an ascetic, in his supine hypnotism on the mountain, dead to the perceptions of colour and sound, and of touch and taste, and freed from all its desires and passions.

19. It is freed from the demon of the mind (mental activity), and is resting in its felicity without any apprehension of the vicissitudes of fate and fortune, or fear of fall.

20. The felicity which attends on the body, upon the calmness of the demon of the mind ; is not to be had, from possession of the vast dominion of the world.

21. See how happily this body is sleeping in this forest, by being freed from all its doubts and desires in the world ; and by its being liberated from the net work of its fancies.

22. The body is disturbed and troubled like a tall tree, by the restlessness of the apish mind ; and it is hurled down by its excitation like a tree uprooted from its bottom.

23. This body being set free from the impulses of the mischievous mind, is sleeping in its highest and perfect felicity, and is quite released from the jarring broils of the world, elating like the mingled roarings of lions and elephants in their mutual conflict.

24. Every desire is a fever in the bosom, and the group of our errors is as the mist of autumn ; and there is no release of mankind from these, save by the impassionateness of their minds.

25. They have gone over the bounds of worldly enjoyments, who have had the high-mindedness, to lay hold on the tranquility of their minds.

26. It is by my good fortune, that I came to find this body of mine, resting in these woods without its troublesome mind ; and freed from all its tribulations and feverish anxieties.

27. Rāma said :—Venerable Sir, that art versed in all knowledge, you have already related of sūkra's passing through many births in different shapes ; and feeling all their casualties of good and evil.

28. How was it then that he regretted so much for his body begotten by Bhṛigu ; in disregard of all his other bodies ; and the pains and pleasures which attended upon them ?

29. Vasiṣṭha answered :—Rāma ! the other bodies of Sūkra were merely the creations of his imagination ; but that of Bhārgava or as the son of Bhṛigu, was the actual one, as produced by the merit of his pristine acts. (Here the gloss is too verbose on the theory of metempsychosis ; but the literal meaning of the couplet is what is given above).

30. This was the first body with which he was born by the will of his Maker, being first formed in the form of subtle air, and then changed into the shape of wind.

31. This wind entered into heart of Bhrigu in a flux for the vital and circulating breaths, and being joined in time with the semen, formed the germ of Sūkra's body. (so called from the seed-sūkra).

32. The person of Sūkra, received the Brāhmanical sacraments, and became an associate of the father; till at last it was reduced to the form of a skeleton in course of a long time.

33. Because this was the first body which Sūkra had obtained from Brahmā the creator, it was on this account that he lamented so much for it. (Sūkra the son of Bhrigu, was the grandson of Manu-the first human being, after creation of the world called kalpāmbha).

34. Though impassionate and devoid of desire as Sūkra was, yet he sorrowed for his body, according to the nature of all being born of flesh (dehaja). (All flesh is subject to sorrow).

35. This is the way of all flesh, whether it be the body of a wise or unwise man, (to mourn for its loss). This is usual custom of the world, whether the person was mighty or not.

36. They who are acquainted with the course of nature, as also those that are ignorant of it as brutes and beasts; are all subject to the course of the world, as if they are bound in the net of fate and liable to grief and sorrow. (It is not the greatness of a great mind, to be insensible of the tender feelings of his nature, but to keep his joys and sorrows under proper bounds).

37. The wise as well as the unwise, are on an equal footing with respect to their nature and custom. It is only the difference in desire that distinguishes the one from the other, as it is the privation of or bandage to desires, that is the cause of their liberation or enthrallment in this world. It is also the great aim that distinguishes the great, from the mean-mindedness of the base.

38. As long as there is the body, so long is there the feeling of pleasure in pleasure and that of pain in pain. But the mind which is unattached to and unaffected by them, feigns to itself the show of wisdom. (Unfeelingness is a mere show and not reality).

39. Even great souls are seen to feel happy in pleasure and

become sorrowful in matters of pain; and show themselves as the wise in their outward circumstances.

40. The shadow of the sun, is seen to shake in the water, but not so the fixed sun himself; so the wise are moved in worldly matters, though they are firm in their faith in God.

41. As the unmoved and fixed sun, seems to move in his shadow on the wave, so the wiseman who has got rid of his worldly concerns, still behaves himself like the unwise in it.

42. He is free who has the freedom of his mind, although his body is enthralled in bondage; but he labours in bondage whose mind is bethralled by error, though he is free in his body. (True liberty consists in moral and not in bodily freedom).

43. The causes of happiness and misery as also those of liberty and bondage, are the feelings of the mind; as the sun-hears and flame of fire, are the causes of light.

44. Therefore conform thyself with the custom of the society in thy outward conduct; but remain indifferent to all worldly concerns in thy inward mind.

45. Remain true to thyself, by giving up thy concerns in the world; but continue to discharge all thy duties in this world by the acts of thy body. (Keep your soul to yourself, but devote your body to the service of the world).

46. Take care of the inward sorrows and bodily diseases, and the dangerous whirlpools and pitfalls in the course of thy life; and do not fall into the blackhole of selfishness (meitatem), which gives the soul its greatest anguish.

47. Mind, O lotus-eyed Rāma, that you mix with nothing, nor let anything to mix with you; but be of a purely enlightened nature, and rest content in thy inward soul.

48. Think in thyself the pure and holy spirit of Brahmas, the universal soul and maker of all, the tranquil and increate All, and be happy for ever.

49. If you can rescue yourself from the great gloom of egotism, and arrive at the state of pure indifference to all objects; you will certainly become great in your mind and soul, and be the object of universal veneration.

## CHAPTER XVI.

### RESUSCITATION OF SÚKRA.

Argument. Súkra's Revival at the word of *Yama*, and his becoming the preceptor of *Daityas*.

**V**ASISHTHA continued :—Then the god *Yama*, interrupted the long lamentation of Súkra, and addressed him in words, sounding as deep as the roaring of a cloud.

2. *Yama* said :—Now, O Súkra ! cast off thy body of the *Samangá* devotee, and enter this dead body in the manner of a prince entering his palace.

3. Thou shalt perform austere devotion with this thy first born body, and obtain by virtue of that, the preceptorship of the *Daitya* tribe.

4. Then at the end of the great kalpa, thou shalt have to shuffle off thy mortal coil for ever, as one casts off a faded flower.

5. Having attained the state of living liberation, by merit of thy prior acts ; thou shalt continue in the preceptorship of the leader of the great *Asnras* for ever.

6. Fare you well, we shall now depart to our desired habitation ; know for certain that there is nothing desirable to the mind, which it cannot accomplish (by perseverance).

7. Saying so, the god vanished from before the weeping father and son, and moved amidst the burning sky, like the dispenser of light (sun).

8. After the god had gone to the place of his destination, and gained his destined state among the gods, the *Bhrigus* remained to ruminate on the inexplicable and unalterable course of destiny (or divine ordinance).

9. Súkra entered into his withered corpse, as the season of spring enters into a faded plant, in order to adorn it again with its vernal bloom, and its re-springing blossoms.

10. His Bráhmáical body fell down immediately on the ground, staggering as when a tree is felled or falls down with its uprooted trunk ; and it became disfigured in a moment in its face and limbs.

11. The old sage Bhrigu finding the revivification of the dead body of his son, sanctified it with propitiatory mantras and sprinkling of water, from his sacerdotal water pot (kamandalu).

12. The veins and arteries and all the cells and cavities of the dead body, were again supplied with their circulating blood ; as the dry beds of rivers, are filled again with floods of water in the rainy weather.

13. The body being filled with blood, gave the limbs to bloom ; like the growth of lotuses in rainy lakes, and the bursting of new shoots and buds in vernal plants.

14. Súkra then rose up from the ground, breathing the breath of life, like the cloud ascending to the sky by force of the winds.

15. He bowed down to his father, standing in his holy figure before him ; as the rising cloud clings to, and kisses the foot of the lofty mountain.

16. The father then embraced the revived body of his son, and shed a flood of his affectionate tears upon him ; as the high risen cloud washes the mountain top with showers.

17. Bhrigu looked with affection on the new risen old body of his son ; and smiled to see the resuscitation of the body that was begotten by him.

18. He was pleased to know him as the son born of himself ; and to find his features engrafted in him.

19. Thus the son and sire graced each other by their company, as the sun and lotus-lake rejoice to see one another, after the shade of night.

20. They rejoiced at their reunion, like the loving pair of swans at the end of the night of their separation ; and as the joyous couple of peacocks, at the approach of the rainy clouds.

21. The worthy sire and son, sat awhile on the spot, to halt

after all their toils and troubles were at an end, and then they rose up to discharge the duties that were then at hand.

22. They then set fire to the body of the sāmangā Brabman, and reduced it to ashes; for who is there among the earth-born mortals, that ought to set at naught aught of the customary usages of his country?

23. Afterwards the two devotees Bhrigu and Duārgava, continued to dwell in that forest, like the two luminaries—the sun and moon, in the region of the sky.

24. They both continued as the living liberated guides of men, by their knowledge of all that was to be known; and preserving the equanimity of their minds, and the steadiness of their dispositions, amidst all the vicissitudes of time and place: (and the changes of their fortune and circumstances).

25. In course of time Sūkra obtained the preceptorship of the demons, and Bhrigu remained in his patriarchal rank and authority among the sons of men (mānavas).

26. Thus the son of Bhrigu, who was born as Sūkra at first, was gradually led away from his holy state by his thought of the heavenly nymph, and subjected to various states of life to which he was prone; (by the bent of his mind and inward propensities).

---



## CHAPTER XVII.

### ATTAINMENT OF THE IDEAL REALM.

Argument. Mutual sympathy of pure hearted souls, the reciprocities of their affections, and their union with one another.

**R**ĀMA said :—Tell me sir, why the ideal reflexion of others, is not attended with equal result, with that of the son of Bhrigu ; (though one is given to the like reveries as the other).

2. Vasishtha replied :—The reason is, that the body of Sūkra issued at first from the will of Brahmá, and was born of the pure family of Bhrigu, without being vitiated by any other birth ; (either prior to it or of a lower kind).

3. The purity of mind which follows upon subsidence of desires, is called its coolness, and the same is known as the unsullied state of the soul. (Nirmalātmā).

4. Whatever the man of a pure and contrite spirit, thinks in his mind, the same comes to take place immediately ; as the turning of the sea water turns into the eddy. (Turning over in the mind, turns out into being).

5. As the errors of various wanderings, occurred to the mind of Sūkra ; so it is with every body (from his observation of the world), as it is instanced in the case of Bhrigu's son.

6. As the serum contained in the seed, develops itself in the shoots and leaves ; so the mind evolves in all the forms which are contained therein.

7. Whatever forms of things are seen to exist in this world, are all false appearances ; and so are their disappearances also, (mere creations of the mind).

8. Nothing appears or disappears to any one in this world, but error and aerial phantasms ; that show themselves to those that are bewitched by this magic scene of the world.

9. As it is our notion of this part of the world, which presents

its form to our view ; so the appearance of thousands of such worlds in the mind, is mere ideal ; and as false as the show of a magic-lantern.

10. As the sights in our dream, and the images of our imagination, are never apart from our minds ; and as they cannot show themselves to the view of others ; such is our erroneous conception of the world (confined within ourselves).

11. So are all places and things but imaginary ideas, and show themselves as real objects, to the purblind sight of the ignorant only.

12. So also are the ghosts and goblins, demons and devils, but imaginary figures of the mind ; born in the shallow brain of men, to terrify them with their hideous shapes.

13. Thus have we all become, like the dreaming son of Bhrigu ; to understand the false creations of our imagination, as sober realities.

14. So the creation of the world, and all created things, are situated (pictured) in the mind of Brahmá ; and make their repeated appearance, as the phantoms of a phantasmagoria before him.

15. All things appearing unto us, are as false as these phantoms ; and they proceed from the mind of Brahmá, as the varieties of trees and shrubs, are produced from the same sap of the vernal season. (The one is the source of many).

16. Considering in a philosophical light (tatwadarsana), it will be found, that it is the will or desire of every body, which is productive of the objects of his desire. (Lit, which evolves itself in its productions. And as it is with the will of the creator, so is it with that of every one).

17. Every body beholds everything in the world, according to the nature of the thoughts in his mind, and then perishes with his wrong view of it.

18. It is in its ideality, that anything appears as existent, which in reality is inexistent, though it is apparent to sight. The existence of the world, is as that of a lengthened dream ; and

the visible world is a wide spread snare of the mind, like fetters at the feet of an elephant.

(The world is existent in the ideal, but inexistant in its apparent real and visual form. It is a network of the mind, like a longspun dream, and binds it as fast as fetters at the feet of an elephant).

19. The reality of the world depends upon the reality of mind, which causes the world to appear as real. The loss of the one, destroys them both; because neither of them can subsist without the other.

20. The pure mind has the true notions of things, as the gem polished from its dross, receives the right reflection of every thing, (or) reflects the true image of every thing.

21. The mind is purified by its habit of fixed attention to one particular object; and it is the mind undisturbed by desires, that receives the true light and reflexion of things.

22. As the gilding of gold or any brilliant colour, cannot stand on base metal or on a piece of dirty cloth, so it is impossible for the vitiated mind, to apply itself intensely to any one particular object.

23. Rāma asked :—Will you tell me sir, in what manner the mind of Sūkra, received the reflexion of the shadowy world, and its temporaneous movement in itself, and how these fluctuations rose and remained in his mind ?

24. Vasishtha said :—In the same manner as Sūkra was impressed with the thoughts of the world, from the lectures of his father; so did they remain in his mind, as the future peacock resides in the egg.

25. It is also naturally situated in the embryo of the mind, of every species of living being, and is gradually evolved from it, in the manner of the shoots and sprouts, and leaves and flowers of trees, growing out of the seed.

26. Every body sees in his mind, what its heart desires to possess, as it is in the case of our prolonged dreams.

27. Know it thus, O Rāma ! that a partial view of the world, rises in the mind of every body ; in the same manner, as it appears in the mind in a dream at night.

28. Rāma said:—But tell me sir, whether the thought and the things thought of, simultaneously meet themselves in the mind of the thinker; or it is the mind only that thinks of the object which is never met with by it.

29. Vasishtha replied:—But the sullied mind cannot easily unite with the object of its thought, as a dirty and cold piece of iron, cannot join with a pure red-hot one, unless it is heated and purified from its dross.

30. The pure mind and its pure thoughts, are readily united with one another, as the pure waters mix together into one body of the same kind, which the muddied water cannot do.

31. Want of desire constitutes the purity of the mind, which is readily united with immaterial things of the same nature like itself. The purity of the mind conduces to its enlightenment, and these being united in one, leads it to the Supreme.

---

## CHAPTER XVIII.

### THE INCARNATION OF THE LIVING SPIRIT

Argument. The Impure state of the soul ; and its Purity leading to the knowledge of the only One.

**V**ASISHTHA continued :—The living souls (*Jivátman*), residing in the seeds of material bodies (*bhúta-víja*) in all parts of the world, differ from one another ; and their according to the difference in their knowledge of themselves, (*tanmátra*), or self identity with the *Unity*.

2. As long as there is no volition nor nolition, connected with the identity of the living soul ; so long it reposes in a state of rest, not unlike that of sound sleep (*susupti*).

3. But living souls addicted to their wishes, view their identity with the same ; and find themselves born in their desired shapes here below.

4. The *tanmátras* of the living soul and its proclivities, run in one channel to the reservoir of life, and are thickened into one living being by their mutual coalition.

5. Some of them are situated apart from one another, and are dissolved also separately ; and some are joined together, and are born as two *gunja* fruits growing together.

6. The world consisting of thousands of orbs like *gunja* fruits, contains the assemblage of atoms on atoms ; and these unconnected with one another, form the great garden of God.

7. These being joined also with one another, became dense and thick ; and remain in the same place, where it has grown.

8. The different states of the mind, ensuing upon the absence of its present objects under its province, brings on a change in its constitution, which is called its regeneration (in a new life).

(Thus the change of the mind under the change of circumstances, is reckoned its transformation to a different being).

9. Thus every regeneration of the mind in a new life, is accompanied with its concomittant desires, and their results. The new life is attended with its proper body, unless the mind has lost its reminiscence.

10. As the pure Spirit taking the form of the vital breath, performs the functions of the body ; so the mind being reborn in a new body, is employed in all the functions of the same body.

11. The souls of all living beings are subject to the three states of waking, dreaming, and sound sleep, which are caused by the mind and not by the body.

12. Thus the soul passing under the triple condition in its living state, does not give rise to the body, as the sea-water gives rise to the waves. (The body is caused by the mind, and not by the soul which has no connection with it).

13. The living soul having attained its intellectual state, and the rest of the conditions of sound sleep (*susupti*), is awakened to the knowledge of itself, and is released from its rebirth ; while the ignorant soul is subjected to be born again.

14. And though the knowing and unknowing souls attain the state of *susupti*, and resemble each other in kind ; yet the unknowing *susupta* soul, which is not awakened to the knowledge of its spirituality, is doomed to be reborn in the mortal world.

15. The ubiquity of the intellect, makes it pass into the mind in its next birth ; and exhibit itself in different forms in all its succeeding and subordinate regenerations : (stages of life).

16. Among these repeated births, the subordinate regenerations resemble the many folded coatings of a plantain tree ; and the spirit of Brahma is contiguous to, and pervades the whole, like the lofty leaves of the same tree.

17. The influence of the Divine spirit, is as cool as the cooling shade of a plantain arbour. It is of its own nature ; and is as unchangeable as the pith of the plantain tree, notwithstanding the changes in all its outer coats and coverings.

18. There is no difference or diversity in the nature of **Brahmá** the creator, in his repeated and manifold creations of worlds; for he being the seed of the world, shoots forth, by his moisture into the form of the expanded tree of the world, and becomes the same seed again.

19. So **Brahma** taking the form of the mind, becomes the same **Brahmá** by reminiscence of his mind; as the sap of the soil makes the seed to bring forth the fruit, which reproduces the like seed.

20. So the productive seed proceeding from **Brahmá**, displays itself in the form of the world. But as no body can say what is the cause of the sap in the seed, so no one can tell why the spirit of God, teems with productive seed (of **Brahmá**) in it.

21. So no one should inquire into the cause of **Brahma**; because his nature being inscrutable and undefinable, it is improper to say him this or the other.

22. He must not attribute causality to what is not the cause, nor impute the causation of material bodies to the immaterial spirit of God, that is the prime and supreme cause of all: (as the Prototype). We must reason rightly regarding what is certain truth, and not argue falsely about what transcends our knowledge.

23. The seed casts off its seedy form, and assumes the shape of the fruit; but **Brahma** (the seed of all) contains the fruit (of the universe) in his bosom, without laying aside the seed.

24. The seed of the fruit bears a material form, but **Brahma**—the universal seed, has no form at all; therefore it is improper to compare the visible seed, with the invisible **Brahma**; who is beyond all comparison.

25. **Brahma** evolves himself in his creation and does not produce the world like the fruit from the seed; therefore know the world as the vacuous heart of **Brahma**, and is neither born nor unborn of itself.

26. The viewer viewing the view, is unable to see himself (his inward soul) because his consciousness being engrossed by external objects, is disabled from looking into itself.

27. Of what avail is sagacity to one, whose mind labours under the error of water in a mirage ; and what power has the mirage over a mind, which is possessed of its sagacity ?

28. As the looker on the clear sky does not see every part of it, and as the eye that looks on all others does not see itself ; so we see everything about us besides ourselves.

29. As the looker on the clear sky, does not see what is above the skies ; so we see ourselves and others as material beings ; but cannot see the inward part of the immaterial soul, as the wise men do.

30. Brahma who is as clear as the firmament, cannot be perceived by all our endeavours ; because the sight of the sky as a visible thing, cannot give us an insight into the invisible Brahma ; (which fills all space with his presence).

31. Such a sight cannot present itself to us, unless we can see the true form of God ; but it is far from being visible to the beholder, as the sight of subtlest things.

32. We see the outward sight because we cannot see the beholder of the sight ; (*i. e.* God himself who beholds his works). The beholder (God) is only the existent being, and the visibles are all nothing.

33. But the all seeing God, being permeated in the visibles ; there can be no beholding of him as a personal God, nor of them as distinct things. Because whatever the Almighty King proposes to do, he instantly forms their notions, and becomes the same himself.

34. As the sweet saccharine juice of the sugarcane, thickens itself into the form of the sugarcandy ; so the will of God, becomes compact in the solid body of the universe.

35. As the moisture of the ground and of the vernal season, becomes incorporated in vegetable life, bringing forth the fruits and flowers ; so the energy of the Divine Intellect, turns itself into the living spirit ; which shortly appears in a corporeal form (of the body and its limbs).

36. As every thing is beheld in our sight, without being



separated from its idea in the mind; so the inward notion, shows itself in the shape of the visible object, like the vision in a dream, which is but a representation of the thoughts entertained in our minds. (*i. e.* The thought is the archetype of the appearance).

37. The ideas of self and others, are as granules in the mind, and are like the grains of salt, which are produced in the briny grounds from moisture of the earth: (*i. e.* saline particles, produced of terrene and marine serosity). So the multitudes of thoughts in the mind, are exactly as the globules of salt or sand on the sea shore: (almost infinite in their number).

38. As the serum of the earth appears in various shapes (of minerals and vegetables); so the sap of the intellect, produces the infinity of ideas and thoughts, growing as trees in the wilderness of the mind.

39. These trees again shoot forth in branches and leaves, of which there is no end; and so is every other world like a forest, supplying its sap to innumerable plants, like the thoughts in the mind.

40. The intellect perceives in itself the existence of everything, as distinctly as the inherent power of the living soul exhibits itself in creation. (The power of the soul is its reminiscence (*sanskāra*) of the past, which reproduces and presents the former impressions in its subsequent states of birth).

41. Every one's intellect, perceives the existence of the world, in the same manner as his living soul, happens to meet with every thing, as present before it, by virtue of its former acts, and their reminiscence stamp in it. \*

42. There are some living souls, which meet and join with others and propagate their species; and then cease to exist after having lived a long time together.

43. You must observe with your keensightedness and well discerning mind, in order to look into the different states and

---

\* (It was Plato's doctrine of the soul's *reminiscence* of a former apprehension of truth awakened by the traces of ideas which sensation discovered in things).

thoughts of others. (Read the minds in their outward look and indications).

44. There are thousands of worlds like atoms of earth, contained in the mind; as in the ample space of the sky and in the particles of water; and these reside in those atoms like oil in the mustard seeds.

45. When the mind becomes perfect, it comes to be the living being; and the intellect being purified, becomes all pervasive. Hence is the union of the intellect with the living spirit.

46. The self-entity of the lotus-born Brahmā and all other living beings, is only their self-deception; and the sense of the existence of the world, is as a protracted dream rising and setting in the mind.

47. Some beings pass into successive states of existence, as a man passes from one dream to another; and they think themselves to be firmly established in them, as one supposes to be settled in some house, appearing to him in his dream.

48. Whatever the intellect dwells upon at any time or place, it immediately sees the same appearing therein before it; as anything which is seen in dream, appears to be true to the dreamer all that time.

49. The atom of the intellect, contains the particles of all our notions; as the seed-vessel contains the farinacious atoms of the future fruits and flowers, and branches and leaves (of very large trees).

50. I consider the atoms of the intellect and the mind, contained within the particles of the material body, to be both vacuous, and joined in one without causing a duality in their nature.

51. So the intellect conceives within itself and of its own particles, many other atomic germs, under the influence of particular times and places and actions and circumstances; which cannot be extraneous from itself. (i. e. All notions are the making of the mind, and not impressions from without).

52. It is this particle of the intellect which displays the

creation, like the vision of a dream before it ; and it is this conception, that led the gods Brahmá and others to the idea of their visible bodies, as it makes the little insects to think of their own bodies. (*i. e.* The minds of all display the outer world subjectively to all beings).

53. All that is displayed in this (outer) world, is in reality nothing at all ; and yet do these living beings, though possessing the particles of intellect in them, erroneously conceive the duality of an extraneous existence.

54. Some intellects (of particular persons), display themselves in their bodies, and derive the pleasure of their consciousness, through the medium of their eyes and external organs. (*i. e.* Some men believe their bodily senses as the intellect, and no mind besides).

55. Others look on outward objects as receptacles of the intellect, from the belief that the all pervasive, inseparable and imperishable intellect (soul), must abide in all and every one of them. (It is the intellect which contains the material world, and not this the other, as many think omnipresence to mean).

56. Some men view the whole gross world within the body, instead of the all pervading intellect of Brahma ; as Viswarupa, and these being hardened by long habit of thinking so, are plunged in the gulph of error. (These are the materialists and the Tántrika microcosmists).

57. These rove from one error to another, as a man sees one dream after another ; and roll about in the pit of their delusion, as a stone when hurled from a hill downward.

58. Some persons rely on the union of the body and soul, and others relying in the soul alone, are placed beyond the reach of error ; while there are many, who rely on their consciousness alone, and shine thereby as rational beings. (*The Cartesians and conscientionalists*).

59. They that perceive in themselves the errors of other people, are to be considered as under the influence of false dreams in their sleep ; (but mind not themselves, that labour under the same error as the dreamer).

60. God being the all-pervading spirit of nature, is verily seen in the spirit of every body; and as he is ubiquitous, his omnipresence is present in every thing in all places. (This doctrine is the source of pantheism, and gives rise to universal idolatry, which adores the presiding spirit of the idol, and not the idol itself).

61. God that shines is the living soul of every body, resides also in the soul of that soul, as also in all the living souls and mind which are contained within the body of another. (Such as in living beings born inside the body of another).

62. One living being in born in another, and that again within another, like the coatings of plantain trees, which grow one under the other over the inmost pith. (So God is the inmost marrow of all external lives and souls, which are as crusts of the same).

63. By reverting the cognition of visibles, to the recognition of their essence (tannatrat in the invisible plenum, we get rid of our error of the reality of the formal world, as we do of the ornament in the material gold. (*i. e.* The substances of gold is the material cause of the formal and changeable jewels). Gloss. The knowledge of the consequent (parāk) and antecedent (pratyak), must blend in that of the sameness (samāni) of both (yugapat), the internal (antar) and external (vāhya) (existences).

64. He who does not inquire into the question "who he is" and "what is the world" beside himself; is not liberated in his inward soul, and suffers under the continuous fever of an erroneous life.

65. He is successful in his inquiry, who by his good understanding, comes to know how to curb his worldly avarice day by day.

66. As proper regimen is the best medicine to secure the health of the body; so is the habit of keeping the organs of sense under control, the only means of edifying the understanding.

67. He who is discursive in his words, and not discerning in his mind, is like a blazing fire in a picture (which lightens no body). No one can be wise until he gets rid of his false wit.

68. As the perception of air, comes by the feeling and not by words of the mouth ; so wisdom proceeds from the curtailing of desires ; (and not by lengthy or loud vociferation).

69. As the ambrosia in the painting is no ambrosial food, nor the fire in a picture is burning flame ; so a beauty in a drawing is no beauteous maid, and wisdom in words is want of wisdom only.

70. Wisdom serves at first to weaken our passions and enmity, and then uproot them at once, and at last it lessens our desires and endeavours, and gives an appearance of holiness to its possessor.

---

## CHAPTER XIX.

### INVESTIGATION INTO THE NATURE OF THE LIVING SOUL.

**Argument.** The quadruple conditions of the soul in its waking, dreaming, sound sleep and its anaesthesia.

**VASISHTHA** continued:—Brahma is the seed of life, and remains as empty air everywhere. Hence there are many kinds of living beings, situated in the world within the womb of universal Life. (God is the light and life of all we see).

2. All living beings composed of the dense intellect and soul, contain other living animals under one another, like the manifold crusts of the plantain tree, and the insects contained in the womb of earth. (So also the parasite plants and worms growing upon the bodies of trees and animals).

3. The worms and insects, that grow out of the dirt and scum of earth and water in the hot season, and appear filthy to our sight; are nevertheless full of the particles of intellect, becoming to them as living beings. (Even the dirty worms, are full with the holy spirit of god).

4. According as living beings strive for their progress, so they prosper in their lives, agreeably to the various scope of their thoughts and actions.

5. The worshippers of gods, get to the region of gods, and those of Yakshas meet at the place of Yakshas, and the adorers of Brahma ascend to Brahmaloaka. Resort therefore to what is best and the greatest refuge.

6. So the son of Bhrigu, obtained his liberation at last by the purity of his conscience; though he was enslaved of his own nature to the visibles, at his first sight of them (as of the Apsara and others).

7. The child that is born on earth with the purity of its soul at first, becomes afterwards of the same nature, as the education he gets herein, and not otherwise.

8. Rāma said :—Please sir, tell me the difference of the states of waking and dreaming, and what are the states of waking watchfulness, waking dream and waking delusion.

9. Vasishtha answered :—The waking state is that wherein we have a sure reliance; and that is called dreaming, in which we place no certain reliance and are belived to be untrue.

10. That which is seen for a moment (as true), and as it were in the waking state, is called a dream; but if the object is seen at a distance of time and place, it is said to be waking dream or dreaming wakefulness.

11. The state of waking dream is again of longer or shorter duration, in both of which the visions appear the same at all places and times.

12. Dreaming also appears as waking, as long as it lasts; but waking seems as dreaming, when the objects of its vision are not lasting.

13. A dream which is understood as an occurrence of the waking state, is believed as waking, (as the prolonged dream of Harish Chandra); but the inward consciousness of dreaming makes it a dream.

14. As long as one knows anything to be lasting before him, so long he believes himself to be waking, but no sooner is it lost to him, than he thinks himself to have been dreaming of it.

15. Hear now how it is. There is the principle of life in the body, which causes it to live; this vital element is an electric force, which is termed the life.

16. When the body has its activity with the powers of the mind, speech and the other members of action, it is to be understood, that its vital element is put to motion by the vital breath which it breathes.

17 This breath circulating through out the whole body, gives it the powers of sensibility and consciousness, which have their seats in the heart and mind, wherein the erroneous conception of the world is hidden.

18. The mind circulates about the outer world, through the

passages of sight and other organs; and sees within itself the forms of many mutable shapes and figures.

19. As long as these forms, remain permanent in the mind, it is called the waking state. So far have I told you about the cause of waking; now hear me expound to you the laws of sleep and dreaming.

20. When the body is weary with action of its limbs, mind or speech, the living element then becomes still, and remains in its composure, with the calm and quiet soul residing within the body.

21. The internal actions of the body and mind being quieted, and the motion of the heart being at rest, the living principle becomes as still, as the flame of a lamp unshaken by the wind.

22. The vital power ceases to exert itself in the members of the body, and to keep the consciousness awake. The senses of sight and others do not act upon their organs, nor receive the sensations from without.

23. Life lies latent in the inner heart, as the liquid oil resides in the sesamum seed; it lies as dormant in the interior part, as frigidity within the frost, and fluidity in the clarified butter.

24. The particle of intellect taking the form of life, after being purified from its earthly impurity; mixes with the internal soul, and attains the state of sound sleep, as if lulled to insensibility by the cooling breeze.

25. One feeling the impassibility of his mind, and dealing unconcernedly with every one, and reaching to the fourth stage of consciousness, beyond the three states of waking, dreaming and sleeping, is said to be *turiya* or deadened in life.

26. When the vital principle comes again to action, after the enjoyment of its sound sleep, either in this or the other world, (*i.e.* when it is restored to or reborn in life); it takes the name of the living element or the mind or self-consciousness (in the living body).

27. This principle of life and thought, sees the multitudinous worlds situated with all their vicissitudes within itself, as the



large tree and all its parts and productions, are observed to be contained within the seed. (This is the picture of life in its dreaming state).

28. When the element of life is put to slight motion, by the breeze of the vital breath, it becomes conscious of its self-existence as "I am"; but the motion being accelerated, it finds itself to be flying in the air.

29. When it is immersed in the water (phlegm) of the body; it gets the feeling of humidity in itself, as a flower perceives its own fragrance.

30. When it is assailed by the internal bile, it has then the feeling of its inward heat, and sees all outward objects with its splenetic humour.

31. When it is full of blood, it perceives a fiery redness in itself, like that of a rubicund rock, or as the crimson red of the setting sun in the sky.

32. Whatever one desires to have, he sees the same in himself in his sleep; and this is by the force of his inward wind acting upon his mind, as upon his outward organs.

33. When the organs are not besieged by external objects, which disturb the inward senses of the mind; it indulges itself in the reflexion of many things, which is called its dreaming state.

34. But when the organs are besieged by outward objects, and the mind is moved by flatulence (वायु vayu), to their sight and perception, it is called the state of waking.

35. Now O great-minded Rāma! you have learnt the inward process of your mind; but there is no reality in them nor in this existent world, which is subject to the evils of death, desire and destruction.

---

## CHAPTER XX.

### DESCRIPTION OF THE MIND.

**Argument.** The delusion of the world and reliance in the true Spirit, which is the same with the heart, soul and mind.

**VASISHTHA** said :—Now Rāma! I have told you all this, in order to explain the nature of the mind to you, and for no other reason.

2. Whatever the mind often thinks upon with a strong conviction of its reality, it immediately assumes that form, as the iron-ball becomes ignited by its contact with fire.

3. Therefore the convictions of being or not being, and of receiving or rejecting of a thing, depend upon the imagination of the mind; they are neither true nor untrue, but are mere fluctuations of the mind.

4. The mind is the cause of error, and it is the mind which is the framer of the world. The mind also stretches itself in the form of the universe (*Viśvarūpa*) in its gross state. (The first is the human mind, second the mind of Brahman, and the third is the mind of Virāj).

5. The mind is styled the *purusha* or regent of the body, which being brought under subjection, and directed in the right course, is productive of all prosperity (or supernatural powers).

6. If the body were the *purusha*, how could the highminded Sūkra, pass into various forms in his very many transmigrations (as mentioned before) ?

7. Therefore the mind (*chitta*) is the *purusha* or regent of the body, which is rendered sensible (*chetya*) by it: Whatever form the mind assumes to itself, it undoubtedly becomes the same.

8. So inquire into what is great, devoid of attributes and error, and which is easily attainable by every body. Bedeligent in your inquiry, and you will surely succeed to obtain the same.

9. Hence whatever is seated in the mind, the same comes to pass on the body ; but what is done by the body never affects the mind. Therefore, O fortunate Ráma ! apply your mind to truth, and shun whatever is untrue.

---

## CHAPTER XXI.

### ON THE PHILOSOPHY OF THE MIND.

Argument. Inquiry into the cause of the fulness of the mind.

**R**ÁMA said :—Venerable sir ! that art acquainted with the mysteries of all things, I have a great doubt swelling in my breast like a huge surge of the sea.

2. How is it sir, that any foulness could attach to the mind, when it is situated in the eternal purity of the infinite Spirit, which is unbounded by time and space.

3. Again as there is nothing, nor was there ever, nor anything ever to be at any time, or place, beside the entity of the Holy one, how and whence could this foulness come in Him ?

4. Vasishta answered : Well said Ráma ! I see your understanding approaching to the way of your liberation, and exhaling the sweetness of the blossoms of the garden of paradise (Nandana).

5. I see your understanding is capable of judging both a *priori* and a *posteriori*, and is likely to attain that *acme* which was gained by the gods Sankara and others.

6. It is not now the proper time and place for you to propose this question, it should be adduced when I would come to the conclusion of the subject.

7. This question should be asked by you when I come to the conclusion, and it will be demonstrated to you as clearly as the situation of a place in a map or globe, placed in the palm of your hand. (hastamalaka).

8. This question of yours will be most suitable at the end, as the sounds of the peacock and swan, are best suited to the rainy season and autumn.

9. The blueness of the sky, is pleasant to look upon at the end of the rainy weather ; but it is odd to speak of it during

the rains. (So the question must have its proper place and occasion).

10. It is best to investigate into the mind by the nature of its acts and operations, which tend to be the causes of the repeated births of mankind.

11. It is by its nature, that the mind has its power of thinking, and leading all the organs and members to their several actions, as it is ascertained by the seekers of salvation.

12. Men learned in the Sāstras and eloquent in speech, have given various appellations to the mind, in different systems of philosophy, according to its various perceptive faculties and different functions and operations in the body. (Gloss. It is called the mind (*mana*) from its power of minding (*manana*); it is termed internal sight (*pasyanti*) from its seeing inwardly; it is the ear (*śrotra* from its hearing—*śravaṇa* from within, and so on.

13. Whatever nature the mind assumes by the fickleness of its thoughts, it receives the same name and nature for itself, as the same fleeting air receives from its exhaling of different odours.

14. So the mind delights itself with the thoughts of its desired objects, and assimilating itself into their natures.

15. It receives the same form in which it delights, and which it assumes to itself in its imagination.

16. The body being subject to the mind, is moulded in the same form of the mind; just as the wind is perfumed by the odour of the flowerbed, through which it passes, (and the fragrance it carries).

17. The inward senses being excited, actuate the outward organs of sense in their own ways, as the exciting motion of the winds, drives the dust of the earth before their course.

18. The mind exerts its powers in the action of the external organs in the performance of their several functions; just as the flying winds drive the dust in different directions.

19. Such are the acts of the mind which is said to be the root of action, and these combine together as inseparably as the flower and its fragrance.

20. Whatever nature the mind adopts to itself by its wonted habit, the same shoots forth in the form of its two kinds of motion (the will and action).

21. And according as the mind does its action, and brings about the result by its assiduity, in like manner does it enjoy the fruition thereof, and enslaves itself to the enjoyment.

22. It understands that as its right course, which agrees well with its temperament; and knows for certain that there is no other way to its real good (beside its wonted course).

23. Minds of different casts follow different pursuits, according to their particular proclivities; and employ themselves in the acquisition of wealth and virtues, desired objects and liberation according to their best choice.

24. The mind is ascertained by the Kápila (Sáṅkhya) philosophers, as a pure substance, like the immaterial intellect (under the title of *pradhāna*); and this view of it is adopted in their system or *sāstra*, (in opposition to the doctrine of Vedānta).

25. These men relying on the error of their own hypothesis, inculcate their supposed view of the mind to others, as the only light to guide them in the way of their salvation.

26. But the professors of Vedānta doctrines, acknowledge the mind as Brahmā himself; and preach peace and self-control, as the only means of the attainment of liberation.

27. But that there is no other way to the salvation of the supposed mind (than by these means), is an *ipse dixit* of the Vedānta, and an assumed dogma (*kalpitānīyama*) as those of other schools.

28. The Vijnānavādi philosophers also, have ascertained and upheld peace and self-government as the leaders to liberation, but this too is an effusion of their erroneous understandings.

29. Thus all sects give out their own views, in the false rules they have adopted for the salvation of their supposed minds; and assert that there is no other way to it, beside what is laid down by them.

30. So the Arhatas (Bhuddhists) and the other sectarians, have proposed a variety of fictitious methods for the liberation of the mind, of their arbitrary will in their respective *sāstras*.\*

31. The arbitrary rules of the learned, and those unsupported by the *śrúti*s, are as numerous and varying from one another, as the bubbles of clear water: (but are never lasting like the dicta of the holy writ).

32. Know mighty Rāma, the mind to be the source of all these rules and methods, as the sea is the source of every kind of gem, (lying hid in its bosom).

33. There is no innate sweetness in the sugarcane nor bitterness in the *nimba*, both of which are sucked by insects; nor is there any heat or cold inherent in the sun or moon, (as both of them are peopled by gods and spirits). It is the intrinsic habit of the mind that makes the difference.

34. Thus that want to enjoy the unadulterated happiness of their souls, should habituate their minds to assimilate themselves to that happy state, and they are sure to have the same.

35. The mind having fled from the sphere of the phenomenal world, becomes exempt from all its pleasure and pain, like the fledged bird flying in the air by casting its shell and leaving its cage below.

36. O sinless Rāma! Cherish no fondness for the phenomenal world, which is an unreal illusion, full of fear and unholiness, and is stretched out to ensnare the mind.

---

\* The Arhatas have seven categories.

- |  |   |
|--|---|
| 1. The animated and intelligent body.  | 1. Sadvādis or believers in liberation. |
| 2. The inanimate and insensible body as rocks &c.  | 2. Asadvādis—unbelievers.               |
| 3. The organs of sense.  | 3. Syadvādis—Sceptics.                  |
| 4. Ignorance or austerities, called <i>Āvarana</i> .   | 4. <i>Sada—Sadavādis</i> —misbelievers. |
| 5. Tonsure of the head called <i>nirāvarana</i> .  | 5. Anirvachanayavādis—Infidels.         |
| 6. Bondage to repeated births and deaths.  | 6. Nāstikas—Atheists.                   |
| 7. Liberation or final emancipation. They are divided into seven schisms, according to their belief or disbelief in this last <i>vis</i> . | 7. Sunyavādis—Vacnists.                 |

37. The wise have styled our consciousness of the world as a magic scene (*māyā*), an appearance of ignorance-*avidyā*, a mere thought (*bhāvanā*), and the cause and effect of our acts.

38. Know that it is the delusive mind, which stretches the visible world before thee, rub it off therefore as dirty mud from the mind.

39. This visible appearance which naturally appears before thee in the form of the world, is called the production of ignorance by the wise.

40. Men being deluded by it, are at a loss to know their real good, as the blinded eye is incapable to perceive the brightness of the day.

41. It is the contemplation of objects (*sankalpa*), that presents the phenomena to our view, like arbors in the empty sky; and it is their incogitancy (*asankalpana*), which effaces their images from the inward and outward sights.

42. It is the abstract meditation of the thoughtful yogi, that weakens the outward impressions, and by dissociating the soul from all external things, keeps it steady and sedate in itself.

43. The mind being inclined to the right view of things, by its abstraction from the unreal sights, produces the clearness of the understanding, and an insouciant tranquility of the soul.

44. The mind that is regardless of realities as well as of unrealities, (that is of its inward and outward reflections); and is insensible of pleasure and pain, feels in itself the delight of its singleness or unity.

45. Application of the mind to unworthy thoughts, and to the internal or external sights of things, debars the soul from tasting the sweets of its soleity, (apart from other considerations).

46. The mind that is subject to its endless desires, is like the clear firmament obscured by the clouds; and ranges in the maze of doubt between truth and untruth, as of supposing the rope for the serpent.



47. Man obstructs to himself the sight of the clear firmament of his intellect, by the mist of his doubts; but he thinks it; as unobstructed by his error, and indulges the fancies of his imagination which tends the more to his error.

48. He takes the true, incorruptible and supreme Brahma in a different light (of base and corruptible things), as one mistakes one thing for another in the dark or in his error.

49. Having got rid of his false imagination, man comes to the knowledge of true God and his happiness, as one freed from his false apprehension of a tiger in a copse, is set at rest with himself.

50. The bugbear of one's (soul's) imprisonment in the vacuity (cavity) of the body, is dispersed by his insight into it, as the fear of a lion lurking in the jungle, is removed upon finding no such thing therein.

51. So on looking deeply, you will find no bondage in the world; the notions that this is the world and this is myself, are only errors of the mind.

52. It is flight of fancy, that fills the mind with chimeras of good and evil; just as the shade of evening, presents spectres of *vetala* ghosts to little children.

53. Our fancies alight on us at one time, and depart at another, and assume different forms at will; just as our consorts act the part of wives in our youth, and of nurses in our old age.

54. She acts the part of a house wife in her management of household affairs, and taken as a mistress, she embraces us in her bosom (or She hangs on us by the neck).

55. And like an actress, the mind forgets to display its parts, when it plays another, so every body is betaken by the thoughts he has in his head, in neglect of others which are absent.

56. The ignorant do not perceive the selfsame unity, in all things he beholds in the world; but they view every thing in the light, as they have its idea imprinted in their minds.

57. They meet also with the results of the forms, which they have in view for the time; though they are not in reality

what they seem to be, nor are they entirely false; (being the idealities of their mind).

58. Man views every thing in the same manner as he thinks it in himself; as his fancy of an elephant in the sky, makes him view the elephants in clouds.

59. He believes these elephants pursuing their mates, in his thought; so it is the thought, that gives the outward forms of things.

60. Rāma! repel your drowsiness, and behold the supreme soul in thy soul; and be as a bright gem by repelling the shadows of all external things.

61. It is impossible, O Rāma, that one so enlightened as thyself, will receive the reflexion of the world, as dull matter like others (rather than a reflexion of the Spirit).

62. Being certain of its immateriality, never taint thy mind with its outward colouring, or the knowledge of its reality; but know it as no way distinct from the Supreme Spirit.

63. Mind in thyself the Being that is without beginning or end, and meditate on the Spirit in Spirit. Do not let the reflexions of thy mind, imbue their tinge in the pure crystal of thy soul.

64. Be on thy guard, as never to allow the reflexions of your mind, to taint the clear crystal of thy soul; but remain unmindful of the visibles, and regardless of all worldly desires; (which are causes of misery and repeated births and deaths).

## CHAPTER XXII.

### RESTING IN SUPREME FELICITY.

**Argument.** Remission of the sins of the enlightened, and thier sight of the pure Spirit.

**VASISHTHA** continued :—Men of sound judgment, are freed from mental perturbation, and are perfected in their mastery over themselves, by restraining the flight of the mind, and fastening it to its inward cogitation. (Gloss. The Yogi given to meditation is master of his soul and mind).

2. They swerve from the sight of the visibles as unworthy of their notice, and seek after the knowledge of their chief good ; they behold the all-seeing God in their mental and external sights, and have no perception of the unintelligent perceptibles. (*i. e.* They perceive the noumenon only in the phenomenon).

3. They are dormant amidst the thick gloom of error, overspreading the mazy paths of life, and are awake under the transcendent light (of divine knowledge), requiring the vigilence of the living.

4. They are utterly indifferent to the sweet pleasures of this life, as also to the cheerless prospects of future enjoyments (in the next world). (The Yogi is equally averse to the present and prospective pleasures of both worlds).

5. They are mixed (like salt) with the water of spiritual (divine) unity, and in the boundless ocean of omnipresence ; and they melt away as the ice in a river, by their rigorous austerities, resembling the vigourous heat of the sun.

6. All their restless desires and passions are set to rest, at the disappearance of their ignorance ; as the turbulent waves of rivers subside of themselves, in the absence of stormy clouds.

7. The net of desires, which ensnares men as birds in their traps, is cut asunder by a spirit of dispassionateness ; as the meshes of a net, are torn into twain, by the teeth of a mouse.

8. As the seeds of *kata* fruits, serve to purify the foul water ; so doth philosophy tend to expurgate human nature, from all its errors.

9. The mind that is freed from passions, from worldly connections and contentions, and from dependance on any one (person or thing) ; is liberated also from the bonds of ignorance and error, as a bird is set free from its imprisoning cage. (True freedom is the freedom from all cares, concerns and connections, which are but bondages of the soul).

10. When the disturbances of doubts are settled, and the wandering of curiosity is over, it is then that the fullmoon of internal fulness, sheds its lustre over the mind.

11. As the mind has its true magnanimity, after its setting from the height of its dignity and highmindedness, so it begins to have its equanimity in a state, resembling the calmness of the sea after the storm.

12. As long as the shadow of solicitude, hangs over the mind, it is darkened and stupified and broken in the heart, until the sun of inappetency rises to dispel its gloom.

13. It is by the sunshine of the intellect, that the lotus-bed of intelligence, shines in its pure lustre ; and unfolds the foliage of its virtues before the dawning light above it.

14. Intelligence is charmer of hearts and delighter of all in the world ; it is fostered by the quality of goodness (*sattwaguna*), as the moon becomes full by her increasing digits.

15. What more shall I say on this subject, than that he who knows the knowable (God), has his mind expanded as the sphere of heaven, which has no beginning nor end.

16. The mind which is enlightened by reasoning, is as exalted in its nature ; as to take pity even on the great gods Hari, Hara, Brahmā, and Indra ; (on account of their incessant avocations in the management of the world).

17. They are far from tasting the happiness of the egoistic yogis, who are continually seeking to quench their thirst (after pleasure), from the waters appearing in the mirage, as the parching deer (running to them by mistake).

18. It is the heart's desire of all beings, that subjects them to repeated births and deaths, which cause the ignorant only and not the wise, to appear and disappear like waves of the sea.

19. The world presents no other show in its course, except that of the appearance and disappearance of bodies, which are now seen to move about at the sport of time, and now fall as a prey to it for ever.

20. But the spiritual body (the spirit or one knowing the spirit), is neither born nor dies in this world; nor is it affected by the decoration or perdition of the material body; but remains unchanged as the vacuity of a pot, both when it is in existence or broken to pieces. (The vacuous soul is aloof from the body).

21. As the understanding rises with its cooling moon-beams within us, it dispels the mist of erroneous desires rising before us like the mirage of the dreary desert.

22. So long does the pageant of the world, present its dusky appearance to our view, as we do not deign to consider the questions "what am I, and what are all these about me". (That is; whether I or these or all other things are true or false)?"

23. He sees rightly, who sees his body as an apparition of his error, and the abode of all evils; and that it does not serve for the spiritual meditation of his soul and his maker.

24. He sees rightly, who sees that his body is the source of all the pain and pleasure, which betides one at different times and places, and that it does not answer his purpose of spiritual edification.

25. He sees rightly, who sees the Ego to pervade the infinite space and time, and as the source of all accidents and events, which incessantly take place in them. (The Ego is ubiquitous).

26. He knows rightly, who knows the Ego to be as minute as a millionth or billionth part of the point of a hair, and pervading all over the infinity of space and eternity of time.

27. He perceives rightly, who perceives the universal soul to be permeated in all the various objects of his sight, and knows them as sparks of the Intellectual Light.

28. He perceives rightly, who perceives within himself the omnipotence of the infinite Spirit, to be present in all the states and conditions of beings, and the self-same Intellect to abide in and preside over all.

29. He understands rightly, who understands by his wisdom, that he is not his body, which is subject to diseases and dangers, to fears and anxieties, and to the pain and pangs of old age and death.

30. He understands rightly, who understands his soul to stretch above and below and all about him; whose magnitude has no bounds nor an equal to it.

31. He knows, full well who kens his soul as a string (Sūtra-tamā), to which all things are strung as jewels in a jewel; and that it is not the mind or heart, which is seated in the brain or bosom.

32. He kens rightly, who weens neither himself nor any thing else as existent, except the imperishable-Brahma; and who knows himself as living between the reality and unreality, (*i. e.* betwixt the present and absent, and between the visible and invisible. Gloss).

33. He is right, who beholds what they call the three worlds, to be but parts of his self, and have been rolling about him as the waves of the sea.

34. He is wise, who looks with pity upon the frail world, and compassionates the earth as his younger sister.

35. That great soul looks brightly upon the earth, who has withdrawn his mind from it, by retrenching his reliance on his egoism or tuism, (*i. e.* both on his subjectivity and objectivity).

36. He sees the truth, who finds his body and the whole world, filled by the colossus figure of the Intellect, without the opposition of any sensible object.

37. He that looks on the states of misery and happiness, which attend on worldly life, to be but the fluctuating conditions of the ego, has no cause to repine or rejoice at them.

38. He is the right-sighted man, who sees himself situated amidst the world, which is filled with the divine spirit, (and the endless joy emanating from it); he has nothing to desire or dislike in this (or in his future) state of existence.

39. He is the right (discerning) man, who has weakened his estimation and dislike of what is desirable and disgusting to him in the world, which is full of the essence of that being, whose nature is beyond comprehension and conception. (The world being full with the presence of God, we have nothing to like or dislike, or to take or shun in it).

40. That great-souled man is a great god, whose soul like the all-pervading sky extends over all, and penetrates through every state of existence, without receiving the tincture of any. (Who is informed with all and untinged by any).

41 I bow down to that great soul, which has passed beyond the states of light, darkness and fancy, (*i. e.* the state of waking or life, sleep or death, and dreaming or transmigration, and which is situated in a state of brightness and tranquility in supreme felicity or heavenly bliss.

42. I bow down to that Siva, of transcendental understanding; whose faculties are wholly engrossed in the meditation of that eternal Being, who presides over the creation, destruction and preservation of the universe, and who is manifest in all the various wonderful and beauteous grandeurs of nature.

---

## CHAPTER XXIII.

### MEDITATION OF THE WONDERS IN THE REALM OF THE BODY.

**Argument.** The dominion of the enlightened man over the realm of his Body, and the pleasure of the government of the mind.

**VASISHTHA** continued :—The man that is liberated in this life, and is settled in the Supreme state of felicity, is not tarnished by his reigning over the realm of his body, and turning about like a wheel.

2. The body of the wise man is as a princedom to him, and calculated for his benefit and no disadvantage. It is comparable with the bower of a holy hermit, for the consummation of his fruition and liberation.

3. Rāma said :—How do you call, O great sage! the body to be the dominion of a man, and how the Yogi can enjoy his princely felicity in it?

4. Vasishtha replied :—Beautiful is this city of the body, and fraught with every good to mankind, and being enlightened by the light of the mind, it is productive of endless blessings in both worlds.

5. The eyes are the windows of this city, letting out the light for the sight of distant worlds, the two arms are as the two valves of this city-gate, with the hands like latches reaching to the knees.

6. The hairs on the body are as the moss and grass on the walls, and the porous skin resembles the netted covering of the palace; the thighs and legs are as the columns of the edifice, and the feet with the ancles and toes, are as pedestals of the pillars.

7. The lines marked under the soles of the feet, are as inscriptions marked on the foundation stone, and upon those at the base of the pedestals of the pillars; and the outer skin which covers the flesh, marrow, veins and arteries, and the joints of the



body, is as the beautiful plaster of the building, hiding the mortar and bricks inside.

8. The middle part of the body above the two thick thighs, contains the aqueducts, beset by the bairy bushes about them, and likening to rivers running amidst a city, between rows of trees on both sides of the banks.

9. The face is as the royal garden beautified by the eye-brows, forehead and the lips; the glancing of the eyes, are as the blooming lotuses; and the cheeks are as flat planes in it.

10. The broad bosom is as a lake with the nipples like buds of lotuses; the streaks of hairs on the breast, are as its herbage, and the shoulders are as the projecting rocks (ghats) upon it.

11. The belly is the store—house, which is eager to receive the delicious articles of food; and the long lungs of the throat, are blown loudly by the internal winds.

12. The bosom is considered as the depository of jewels (from their being worn upon it); and the nine orifices of the body, serve as so many windows for the breathing of the citizens.

13. There is the open mouth like the open door-way, with its tooth-bones slightly seen as its gratings; and the tongue moving in the door way like a naked sword, is as the projecting tongue of the goddess Kalí, when she devours her food. (The voracity of the goddess is well known whence she is called Kali, the consort of the all devouring Kála-death).

14. The ear-holes are covered by hairs like long grass, and the broad back resembles a large plain, beset by rows of trees on its borders.

15. The two private passages serve as sewers and drains of the city, to let out its dirt, and the heart is the garden-ground, where the passions parade about as ladies. (Or, the region of the mind is the garden-ground for the rambling thoughts as ladies).

16. Here the understanding is fast bound in chains as a prisoner, and the organs of sense are let loose as monkies to play

about. The face is as a flower garden, the smiles whereof are its blooming blossoms

17. The life of the man, knowing the proper use of his body and mind, is prosperous in everything; it is attended by happiness and advantages, and no disadvantage whatever.

18. This body is also the source of infinite troubles to the ignorant; but it is the fountain of infinite happiness to the wise man.

19. Its loss is no loss to the wise; but its continuance is the cause of continued happiness to the wise man.

20. The body serves as a chariot to the wise, who can traverse everywhere by riding in it; and can produce and procure everything conducive to his welfare and liberation.

21. The possession of the body, is of no disadvantage to the wise man; who can obtain by it, all the objects of his hearing and seeing, of his touch and smelling, and his friends and prosperity.

22. It is true that the body is subject to a great amount of pain and pleasure; but the wise man can well bear with them, (knowing them to be concomittant to human life).

23. Hence the wise man reigns over the dominion of his body, without any pain or trouble, in the same manner as one remains the lord of his house, without any anxiety or disturbance.

24. He is not addicted to licentiousness like a high mettled steed; nor parts with the auspicious daughter of his prudence, from his avarice after some poisonous plant.

25. The ignorant can see the cities of others, but not observe the gaps and breaks of their own. It is better to root out the fears of our worldly enemies (passions) from the heart, than live under their subjection.

26. Beware of diving in the perilous river, which flows fast by the dreary forest of this world, with the current of desire, whirl-pools of avarice, and the sharks of temporal enjoyment.

27. Men often bathe their outer bodies in holy streams, with-

out looking to the purification of their inward souls; and they shave their persons at the confluence of rivers with the sea, in hopes of obtaining their object. (Bathing in the sauger) (Sagora sangama stána), is said to confer every object of desire).

28. All sensual people are averse to the unseen happiness of the next world; and dwell on the pleasure of their own imagination in the inward recesses of their minds.

29. This city of the body is pleasant to one, acquainted with his spiritual nature; because he deems it as the paradise of Indra, which is filled with pleasurable fruits, as well as of those of immortality (or future life and bliss).

30. All things depend on the existence of the city of the body, yet nothing is lost by its loss since the mind is the seat of everything. These bodily cities which fill the earth, cannot be unpleasant to any body.

31. The wise man loses nothing by loss of the citadel of his body; as the vacuity in a vessel is never lost, by the breaking of the vessel. (So the death of the body, does not destroy the vacuous soul).

32. As the air contained in a pot, is not felt by the touch like the pot itself, so is the living soul, which resides in the city of the body.

33. The ubiquitous soul being situated in this body, enjoys all worldly enjoyments, until at last it comes to partake of the felicity of liberation, which is the main object it has in view.

34. The soul doing all actions, is yet no doer of them; but remains as witness of whatever is done by the body; and sometimes presides over the actions actually done by it.

35. The sportive mind rides on the swift car of the body, as one mounts on a locomotive carriage for the place of its destination, and passes in its unimpeded course to distant journeys. (So the body leads one to his journey from this world to the next).

36. Seated there, it sports with its favourite and lovely objects of desire, which are seated in the heart as its mistresses. (The

embodied mind enjoys the pleasurable desires, rising before it from the recess of the heart).

37. These two lovers reside side by side in the same body, as the moon and the star *visákhá*, remain gladly in the same lunar mansion.

38. The sage, like the sun, looks down from above the atmosphere of the earth, on the hosts of mortals that have been hewn down by misery, like heaps of brambles and branches scattered in the woods,

39. The sage has the full satisfaction of his desires, and full possession of his best riches, and shines as the full-moon without the fear of waning.

40. The worldly enjoyments of the wise, do not tend to vitiate their nature; as the poisonous draught of Siva, was not capable of doing him any injury. (The baneful effects of worldliness, do not affect the wise).

41. The food which is habitual to one, (as the poison of Siva) is as gratifying to him; as a thief by long acquaintance forgets his thevishness, and becomes friendly to his neighbours.

42. The wise man looks upon the separation of his friends and possessions, in the light of the departures (exits), of the visitant men and women and actors and actresses, at the end of a play from the theatre.

43. As passengers chance to meet unexpectedly, at the exhibition of a play on their way; so the wise people look unconcernedly, at their meeting with and separation from the occurrences of life.

44. As our eye-sight falls indifferently on all objects about us, so doth the wise man look unconcernedly upon all things and transactions of life.

45. The wise man is selfsufficient in all conditions of life; he neither rejects the earthly blessings that are presented to him; nor longs or strives hard for what is denied to him.

46. The regret of longing after what one does not possess, as also the fear of losing what he is in possession of, does not vacil-

late the mind of the wise ; as the plumes of the dancing peacock, do not oscillate the unshaking mountain.

47. The wise man reigns as a monarch, free from all fears and doubts, and devoid of all cares and curiosity ; and with a mind freed from false fancies (of subtile and gross bodies).

48. The soul which is immeasurable in itself, is situated in the Supreme Soul ; as the boundless Milky ocean, is contained in the body of the one universal ocean.

49. Those that are sober in their minds, and tranquil in their spirits, laugh to scorn the vile beasts of sensuality as madmen ; as also those that have been bemeaned by the meanness of their sensual appetites to the state of mean reptiles.

50. The sensualist eager for the gratification of his senses, are as much ridiculed by the wise ; as a man who takes to him a woman deserted by another, is derided by his tribe.

51. The unwise man becomes wise by relinquishing all the pleasures of his body, and subduing the emotions of his mind by his reason ; as the rider subdues the ungovernable elephant by the goad (ankusa) in his hand.

52. He whose mind is bent to the enjoyment of carnal pleasures, should first of all check the inclination, as they draw out the poisonous plants from the ground.

53. The well governed mind, being once let loose, recurs like a spoiled boy to its former habits ; as the tree withered in summer heat, grows luxuriant at a slight rain-fall.

54. That which is full out of its time, does not become fuller in its season ; as the river which is everfull, receives no addition in the rains over its fulness. The full never becomes fuller).

55. The mind that is naturally greedy, wishes for more with all its fulness ; as the sea with the sufficiency of its water to overflow the earth, receives the rain waters and the outpourings of innumerable rivers in its insatiate womb. (The greedy mind like the insatiate sea, is neverfull).

56. The mind that is restrained in its desires, is gladdened

at its little gains ; and these being increased are reckoned as blessings by the stunted mind.

57. A captive prince when enfranchised, is content with his morsel of bread, who ere before had been discontented with a realm in his free and uncaptured state.

58. With the writhing of your hands and gnashing of your teeth, and twisting of your limbs and body ; you must chastise your reprobate members and mind. (So is Plato said to have chastised his angry self).

59. The brave and wise man, who intends to overcome his enemies ; must first of all strive to subdue the internal enemies of his own heart and mind, and the members of his body. (Subdue yourself, ere you subdue others),

60. Those men are reckoned the most prosperous, and best disposed in their minds in this earth ; who have the manliness to govern their minds, instead of being governed by them.

61. I revere those pure and holy men, who have quelled the huge and crooked serpent of their minds, lying coiling in the cave of their hearts ; and who rest in the inward tranquility and serenity of their souls.

---

## CHAPTER XXIV.

### THE NON-ENTITY OF THE MIND.

**Argument.** The means of repressing the force of the senses, and of curbing the sensual desires of men.

**VASISHTHA** continued:—The vast domain of death, in region of hell, is full of the furious elephants of our sins; and the ungovernable enemies of the senses with the arrows of desires. (*i. e.* Hell is the abode of sinners, sensualists and the greedy).

2. Our senses are our invincible enemies, being the sources of all misdeeds and wicked actions. They are the ungrateful miscreants against the body, in which they have found their refuge.

3. The roving senses like flying birds, have found their nest in the body; whence with their outstretched wings of right and wrong, they pounce on their prey like vultures.

4. He who can entrap these greedy birds of the senses, under the snare of his right reason, is never ensnared in his person in the trap of sin, but breaks its bonds as the elephant does his fetters.

5. He who indulges himself in sensual pleasures which are pleasant at first, will have to be cloyed in them in process of time. (Pleasure is followed by pain. OR. Rills of pleasure not sincere.)

6. He who is fraught with the treasure of knowledge in his frail body, is not to be overcome by his inward enemies of sensual appetites.

7. The kings of earth are not so happy in their earthly citadels, as the lords of the cities of the own bodies, and the masters of their own minds. (Mastery over ones self, is better than over a realm).

8. He who has brought the senses under his slavery, and reduced the enemy of his mind to subjection; has the blossoms of his understanding ever blooming within him as in the vernal meadow.

9. He who has weakened the pride of his mind, and subdued the enemies of his senses; has his desires all shrunk as the lotuses in the cold weather.

10. So long do the demons of our desires, infest the region of our hearts, as we are unable to bring the mind under the subjection of our knowledge of the True one.

11. He is the faithful servant, who acts according to the will of his master, and he is the true minister who does good services to his prince. He is the best general who has command over the force of his own body, and that is the best understanding which is guided by reason.

12. The wife is loved for her endearments, and the father is revered for his protection of the child. A friend is valued by his confidence, and the mind for its wisdom.

13. The mind is called our father, for its enlightening our understanding with the light of the sástras derived by itself, and for its leading us to perfection by losing itself in the Supreme spirit. (The mind like the father, is the instructor and bequeather of its all to man, ere it is extinct in the universal soul).

14. The mind that has well observed and considered all things, that is enlightened and firm in its belief, and is employed in laudable pursuits, is verily a valuable gem within the body.

15. The mind as a counsellor of our good, teaches us how to fell down the tree of our transmigration, and produce the harbour of our future bliss.

16. Such is the gem of the mind, O Ráma ! unless it is soiled by the dirt and filth of sin and vice ; when it requires to be washed and cleansed with the water of reason, in order to throw its light on thee.

17. Be not dormant to cultivate reason as long as you abide in the darksome abode of this world ; nor thrust yourself to every



accident, which awaits upon the ignorant and unreasonable men.

18. Donot overlook the mist of error which overspreads this world of illusion, abounding with multitudes of mishaps and mischiefs. (Harm watch, harm catch. Hold arms, against harms).

19. Try to cross over the wide ocean of the world, by riding on the strong barque of your reason, espying the right course by your discretion, against the currents of your sensual desires.

20. Know your hody to be a frail flower, and all its pleasure and pain to be unreal; so never take them for realities, as in the instance of the snare, snake and the matting; but remain above sorrowing for any thing as in the instance of Bhima and Bhasa (which will be shortly related to you).

21. Give up, O high minded Rāma! your misjudgments of the reality of yourself, and of this and that thing; but direct your understanding to the knowledge of the Reality which is beyond all these; and by forsaking your belief and reliance in the mind, continue in your course of eating and drinking as before.

---

## CHAPTER XXV.

### NARRATIVE OF DÁMA, VYÁLA AND KÁLA.

Argument. The demon Sambara defeated by the deities, and his production of other demons by magic and sorcery.

**VASISHTHA** said :—O intelligent Ráma! that dost shine as the delight of mankind in this world, and endeavourest after the attainment of thy chief good, by the accomplishment of thy best objects.

2. Do not let the instance of the demons Dáma and Vyála or the snare and snake, apply to thy case; but try to extricate thyself from vain sorrowing (at the miseries of the world), by the lesson of fortitude as given in the story of Bhímá and Bhása.

3. Ráma asked :—What is that parable of the snare and snake, which thou sayest must not apply to my case? Please relate it in full, to remove the sorrows of my mind and of all mankind.

4. And how is that fortitude which thou pointest out for my imitation, from the instance of Bhímá and Bhása, in order to get rid from all earthly sorrow?

5. Kindly relate the whole, and enlighten me with thy purifying words, as the roaring of the rainy clouds, serves to alleviate the summer heat of peacocks.

6. Vasishtha replied :—Here me Ráma! relate to you both these anecdotes, that you may derive the benefit of aping according the same.

7. There lived one Sambara—the chief of demons, and a profound sorcerer in a subterraneous cell, filled with enchanting wonders like a sea of gems.

8. He constructed a magic city in the sky, with gardens and temples of gods in it; and artificial suns and moons emblazoning its vault.

9. It was beset with rich stones, resembling the gems of the

Sumeru mountain ; and the palace of the demon was full with opulence and treasures of every kind.

10. The beauties in his seraglio, vied with the celestial dames in their charming strains ; and the arbors of his pleasure garden, were shaded by an awning of bright moon-beams on high.

11. The blue lotuses blooming in his bed room, put to blush the blue eyed maids of his court ; and the gemming swans in the lakes, cackled about the beds of golden lotuses in them.

12. The high branches of aureate plants, bore the blossoms of artificial lotuses on them ; and the rows of *Karanga* arbours dropped down showers of *mandara* flowers on the ground.

13. His garden-house consisted both of cold and hot baths, and refrigeratories and fire-places for the hot and cold seasons ; and the *tarku* (?) weapons of the demons, had baffled the arms of Indra himself.

14. The flower-gardens on all sides, had surpassed the *mandara* groves of paradise ; and the magical skill of the demon, had set rows of sandal trees, with their encircling snakes all around.

15. The inner compound which was strewn over with gold dust, vanquished the glory of heaven ; and the court-yard of the palace, was filled with heaps of flowers upto the knee

16. The earthen figure of Siva which was exposed for show, had surpassed the image of Hari holding his discus and the mace ; and the gems sparkling as fire-flies in the inside apartment, resembled the twinkling stars in the arena of heaven.

17. The dark night of the subterrene dwelling, was lightened by a hundred moon-lights like the starry heaven, and he chaunted his martial songs before his idol deity.

18. His magical elephant, drove away the Airāvata of Indra ; and his inward apartment was hoarded with the precious treasures of the three worlds.

19. All wealth and prosperity and grandeur and dignity, paid their homage to him ; and the whole host of demons, honoured him as their commander.

20. The umbrage of his arms, gave shelter to the whole

body of demons ; and he was the receptacle of all sagacity, and reservoir of every kind of treasure.

21. This destroyer of the *devas* (gods), had a gigantic and terrific appearance ; and commanded a large army of Asura-demons to defeat the Sura—deities.

22. The gods also sought every opportunity of harassing the demoniac force, whenever this exorcist demigod, went to sleep or somewhere out of his city.

23. This enraged Sambara to a degree, that he broke the trees in his rage, and employed his generals for protection of his legions.

24. The *devas* finding their fit opportunities, killed the demons one by one ; as the aerial hawks pounce upon and kill the feeble and timid sparrows.

25. The king of the demons then appointed other general over his army, and they were as swift-footed and hoarse sounding as the waves of the sea.

26. The *Devas* destroyed these also in a short time ; when the leader of the demon band, pursued his enemies to their station above the heavens.

27. The gods fled from their heavenly abode for fear of them, as the timorous deer fly from before the sight of Siva's and Gauri's bull into the thick thickets.

28. The gods were weakned with weeping, and the faces of *Apsaras* were suffused in tears. The demon saw the heavenly abode abandoned by the celestials, as it was the desolation of the world.

29. He wondered about in his rage, and plundered and took away all the valuables of the place. He burnt down the cities of the regents of heaven, and then returned to his own abode.

30. The enmity between the deities and demons, was so inveterate on both sides, that it forced the *Deva* ; to quit their heavenly abodes, and hide themselves in distant parts of the world.

31. But the enraged gods, succeeded at last by their persever-

ance, to defeat and slay all the generals and combatants, that were set against them by Sambara.

32. The discomfited demon, then gave vent to his fury, and began to breathe out living fire from his nostrils like a burning mountain.

33. He after much search in the three worlds, found out the hiding place of the gods, as a wicked man succeeds in his purpose by his best endeavours.

34. Then he produced by his sorcery three very strong and fearful Asuras for the protection of his army, with their hedious appearances as that of death.

35. These horrible leaders of his army, being produced in his magic, flew upward with their enormous bodies, resembling the flying mountains of old.

36. They had the names of Dāma—the snare, Vyāla—the snake, and Kata—the mat given them for their entrapping, enfolding and enwrapping the enemy, according to the demon's wish.

37. They were preadamite beings and devoid of changing desires; and the want of their prior acts (like those of the human kind), made them move about as free as spiritual being in one uniform tenor of their course.

38. These were not born as men from the seeds of their previous acts, with solid and substantial bodies; but mere artificial forces and airy forms, as facsimiles of the images in the demon's mind.

---

## CHAPTER XXVI.

### BATTLE OF THE DEITIES AND DEMONS.

Argument. The war of the gods with the Demons, rising from the Rasātala or Infernal regions.

**V**ASISHTHA continued :—So saying, the chief of the demons despatched his generals Dāma, Vyāla and Kata, to lead his armies for the destruction of the Deities upon earth.

2. The demoniac army rose out of the foaming sea and infernal caverns, in full armour and begirt with fiendish arms ; and then bursting forth with hedious noise, soared aloft with their huge bodies, like mountains flying on high.

3. Their monstrous and mountainous bodies, hid the disk of the sun in the sky ; and their stretching arms smote him of his rays. They increased also in their number and size under the leadership of Dāma, Vyāla and Kata.

(This is the war of the Gods and Titans, wherein Sambara is the Satan, and his generals are the devils, Damon, Baal or Bel andect) ?

4. Then the dreadful hosts of the celestials also, issued out from the forests and caverns of the heavenly mountain-Meru, like torrents of the great deluge.

5. The forces under the flags of the deities and demons, fought together with such obstinacy, that it seemed to be an untimely and deadly struggle between the gods and Titans as of the prior world.

6. The heads of the decapitated warriors, decorated with shining earrings, fell down on the ground like the orbs of the sun and moon ; which being shorn of their beams as at the end of the world, were rolling in the great abyss of chaos.

7. Huge hills were hurled by the heroes, with the hoarse noise of roaring lions ; and were blown up and down, by the blast of an all destroying tornado.

8. The broken weapons of the warriors, fell on mountain tops, and ground them to granules; that fell down as hailstones upon the lions, that had been resting by their sides below.

9. The sparks of fire that flew about by the commingled clashing of the weapons, were as the scattered stars of the sky, flying at random on the last day of dissolution.

10. The ghosts of Vetālas as big as the *tālas* or palmtrees, were beating the *tāla* or time of their giddy dance, with the *tāli* or clapping of their palms, over the heaps of carnage, floating on floods of blood flowing as a sanguinary sea, on the surface of earth.

11. Showers of shedding blood, had put down the flying dust of the battlefield; and numbers of the crowaed heads separated from their bodies, glistened amidst the clouds, like so many stars sparkling in the sky.

12. All sides were filled by the demons, who blazed like burning suns with their luminous bodies, and held the tall *kalpa* branches in their hands for striking the enemy therewith, and with which they broke down the tops and peaks of mountains.

13. They ran about with their brandished swords in hand, and broke down the buildings by the rapidity of their motion, like the blast of a gale; and the rocks which they hurled at the foe, were reduced to dust, like the ashes of a burning mountain.

14. The gods also pursued them as sacrificial horses, and drove the weaponless Asuras, like clouds before the storm.

15. They fell upon and laid hold of them like cats pouncing upon rats, and seizing them for their prey; while the Asuras also were seizing the *devas* as bears lay hold on men, mounting on high trees for fear of them.

16. Thus the gods and demigods dashed over one another, as the forest trees in a storm, striking each other with their branching arms, and strewing the flowers of mutual bloodshed.

17. Their broken weapons lay scattered on all sides, like heaps of flowers lying on the sides of a hill after a strong gale is over.

18. There was a close fight of both armies, with a confused noise filling the vault of the sky ; which like the hollow of the Udumbara tree, resounded to the commingled hum of the gnats rumbling within it.

19. The elephants that were the regents of the different quarters of the skies, sent their loud roars, answering the tremendous peal of the world-destroying cloud.

20. The thickened air grew as hard as the solid earth with the gathering clouds, and the thickened clouds that became as dense as to be grasped in the fist, were heavy and slow in their motion.

21. The broken weapons which were repelled by the war-chariots and hit against the hills, emitted a rattling noise from their inward hollowness, like the cacophony of a chorus.

22. The mountain forests were set on fire by the fiery weapons, and the burning rocks melted down their lava with as dreadful a noise, as that of the volcanic mount of meru with its melting gold, and blazing with the effulgence of the twelve suns of the zodiac.

23. The clamour of the battle, was as that of the beating waves of the boisterous ocean, filling the vast deep of the earth, and resounding hoarsely by their concussion.

24. The huge rocks which were hurled by the demons, flew as birds in the air with their flapping wings sounding as thunder claps ; while the hoarse noise of the rocky caverns, sounded as the deep sounding main.

25. The clamour of the warfare resembled the rumbling of the ocean, at its churning by the Mandara mountain, and the clashing arms sounded as the clappings of the hands of the gods, in their revelry at for the ambrosial draughts.

26. In this warfare of the two armies, the haughty demons gained the day ; and laid waste the cities and villages of the gods, together with whole tract of their hills and forests.

27. The mountainous bodies of the demons also, were pierced by the great weapons of the gods ; and the vault of heaven was filled with the flying weapons, flung by the hands of both parties.



28. The bursting rockets broke the peaks and pinnacles of the rocks by hundreds; and the flying arrows pierced the faces of both parties of the gods and demigods.

29. The whirling disks lopped off the heads of the warriors like blades of grass, and the clamour of the armies rolled with an uproar in the midway sky.

30. Struck by the flying weapons, the heavenly charioteers fell upon the ground; and their celestial cities were deluged by the hydraulic engines of the demons.

31. Flights of swords, spears and lances were flying in the air, like rivers running down the sides of mountains; and the vault of heaven was filled by war-whoops and shouts of the combatants.

32. The habitation of the regnant divinities, were falling under the blows of demons from behind; and their female apartments reechoed to the lamentations and jingling trinkets of the goddesses.

33. The stream of the flying weapons of the demons, washed the bodies of fighting men with blood, and made them fly off from the battle-field with hideous cries.

34. Death was now lurking behind, and now hovering over the heads of the gods and leaders of armies; like a black-bee now skulking in, and then flitting over the lotuses; while the armies on both sides, were discomfited by the blows of the gods and demigods on the battle field.

35. The demons flew in the air like winged mountains, moving around the sky; and making a whizzing rustle that was dreadful to hear.

36. The mountainous bodies of the demons, being pierced by the weapons of the gods, were gushing out with streams of blood; which converted the earth below to a crimson sea, and tinged the air with purple clouds over the mountain heights.

37. Many countries and cities, villages and forests, vales and dales were laid waste; and innumerable demons and elephants, horses and human beings were put to death.

38. Also numbers of elephants were pierced, with long and pointed shafts of steel and iron; and huge Airavatas were bruised in their bodies, by the blows of steeled fists.

39. Flights of arrows falling in showers like the deluvian rains, crushed the tops of mountains; and the friction of thunderbolts, broke down the bodies of the mountainous giants.

40. The furious flames of heavenly fire, burned the bodies of the infernal hosts; who in their turn, quenched the flame with water-spouts drawn out of the subterranean deep.

41. The enraged demons flung up and hurled, the huge hills to oppose the falling fires of the gods; which like a wild conflagration, melted down the hardstones to liquid water.

42. The demons spread a dark night in the sky, by the shadow of their arms; which the gods destroyed by the artificial flame of lightnings, blazing as so many suns in heaven.

43. The fire of the lightnings, dried up the waters of the raining clouds; and the clashing of arms, emitted a shower of fire on all sides.

44. The shower of thunder-arms, broke down the battery of mountain ramparts; and the morpheous weapon of slumber dispelled by that of its counteraction.

45. Some bore the sawing weapon, while others held the Brahmāstra—the invincible weapon of warfare, that dispelled the darkness of the field by its flashing.

46. The air was filled with shells and shots, emitted by the fire-arms; and the machine of hurling stones, crushed the missile weapons of fire. (agneyastra).

47. The war chariots with there up-lifted flags and moon-like disks, moved as clouds about the horizon, while their wheel rolled with loud roaring under the vault of heaven.

48. The incessant thunders of heaven were killing the demons in numbers, who were again restored to life by the great art of Sukra, that gave immortality to demoniac spirits.

49. The gods that were now victorious and now flying away

with loss, were now looking to their good stars, and now to the inauspicious ones in vain.

50. They looked upon heaven for signs of good and evil with their uplifted heads and eyes, but the world appeared to them as a sea of blood from the heaven above to the earth below.

51. The world seemed to them as a forest of full blown rubicund (Kinsuka) flowers, by the rage of their obstinate enmity, and appeared as a sea of blood filled with mountains of dead bodies in it.

52. The dead bodies hanging pendant on the branches of trees, appeared as their fruits moving to and fro by the breath of winds.

53. The vault of the sky was filled with forests of long and large arrows, and with mountains of headless trunks with their hundred arms (as those of Briarius).

54. These as they leaped and jumped in the air, plucked the clouds and stars and the heavenly cars of the celestials with their numerous arms; and hurled their mountain like missile arms and clubs and arrows to the heavens.

55. The sky was filled with the broken fragments of the edifices, falling from the seven spheres of heaven, and their incessant fall raised a noise like the roaring of the deluvian clouds.

56. These sounds were resounded by the elephants of the deep (pátála); while the bird of heaven-*garuda*, was snatching the gigantic demons as his prey.

57. The dread of the demons drove the celestial deities, the Siddhas and Sáddayas and the gods of the winds, together with the Kinnaras, Gandharyas and Cháranas, from all their different quarters to one indistinct side. (There was no distinction of the sides in the chaotic state).

58. Then there blew a tremendous tornado like the all-destroying Boreas of universal desolation; laying waste the trees of the garden of paradise, and threatening to destroy the gods; while the thunders of heaven were splitting and breaking down the mountains flung to the face of the sky.

## CHAPTER XXVII

### ADMONITION OF BRAHMA.

**Argument.** The defeated Devas have recourse to Brahmá in their danger, who tells them the way of their averting it.

**VASISHTHA** related :—As the war of the gods and Titans, was raging violently on both sides, and their bodies were pierced by the weapons of one another :—

2. Streams of blood, gushed out of their wounds like water—falls in the basin of Ganges ; and the gods caught into the snares of the demigods, groaned and roared aloud like lions.

3. **Byala** (**Báal**) with his stretching arms, was crushing the bodies of the gods ; and **Kata** was harassing them in their unequal challenge with them.

4. The **Daityas** waged their battle with the rage of the mid-day sun, and put to flight the **Airavata** elephant of **Indra**—the leader of the gods.

5. The **Devas** dropped down with their bodies gored with wounds, and spouting with blood ; and their armies fled on all sides, like the currents of a river overflowing and breaking down its bank.

6. **Dána**, **Býla** and **Kata** pursued the flying and run away gods, in the same manner as a raging fire runs after the wood for its fuel.

7. The **Asuras** sought and searched long after the gods in vain, for they had disappeared like the deer and lions, among the thickets after breaking loose of their snares.

8. Failing to find out the gods, the generals **Dána**, **Bal** and **Kata**, repaired with cheerful hearts to their chief in his abode in the infernal region.

9. The defeated gods after halting awhile, had then their recourse to the almighty **Brahmá**, in order to consult him on the means of gaining their victory over the demons.

10. Brahmá then appeared to the blood besmeared Devas with his purple countenance, as the bright and cooling moonbeams appear in the eveing on the surface of the sea, tinged with the crimson hues of the setting sun.

11. They bowed down before him, and complained of the danger that was brought upon them by Sambara, through his generals Dáma, Byála and Kata, whose doings they fully related to him.

12. The judging—Brahmá having heard and considered all this, delivered the following encouraging words to the host of gods before him.

13. Brahmá said :—"You shall have to wait a hundred thousand, years more, for the destruction of Samvara under the arms of Hari in an open engagement.\*

14. You have been put to flight to-day by the demoniac Dáma, Byála and Kata, who have been fighting with their magical art (and deceitful weapons).

15. They are elated with pride at their great skill in warfare, but it will soon vanish like the shadow of a man in a mirror.

16. These demons who are led by their ambition to annoy you, will soon be reduced under your might, like birds caught in a snare.

17. The gods being devoid of ambition, are freed from the vicissitudes of pain and pleasure; and have become invincible by destroying the enemy by their patience.

18. Those that are caught and bound fast in the net of their ambition, and led away by the thread of their expectation, are surely defeated in their aims, and are caught as birds by a string.

19. The learned that are devoid of desire, and are unattached to anything in their minds, are truly great and invincible, as nothing can elate or depress them at any time.

---

\* Hari in the form of Krishna, destroyed the demons chief Sambara or Káliya under his feet; as the son of God in the form of Christ, defeated Satan and bruised his head under his feet.

20. A man however great and experienced he may be, is easily overcome by a boy, when he is enticed to pursue after every thing by his avarice.

21. The knowledge that, this is I and these are mine and apart from all others), is the bane of human life; and one with such knowledge of his self and egoism, becomes the receptacle of evils like the sea of briny waters.

22. He who confines his mind within a narrow limit, for want of his great and extended views, is called dastardly and narrow-minded man notwithstanding with all his learning and wisdom. (Why then do you compress the unlimited soul, within the limited nut-shell of your body?).

23. He that puts a limit to his soul or *ātmā*, which is unbounded and infinite, both surely reduce his magnanimity or *garimā* to the minuteness or *anima* by his own making.

24. If there be anything in the world beside the oneself, that may be thine or worth thy desiring, thou mayst long to have it; but all things being but parts of the universe, there is nothing particular for any one to have or seek.

25. Reliance on earthly things is the source of unhappiness, while our disinterestedness with all things, is the fountain of everlasting felicity.

26. As long as the Asuras are independant of worldly things, they must remain invincible; but being dependant on them, they will perish as a swarm of gnats in the flame of wild fire.

27. It is the inward desire of man that makes him miserable in himself, and became subdued by others; otherwise the worm-like man is as firm as a rock. (Cringing avarice makes one a slave to others, but its want makes a lion of a weak man).

28. Where there is any desire in the heart, it is thickened and hardened in time; as every thing in nature increases in its bulk in time; but not so the things that are not in existence, as the want of desires (*i. e.* All what exists, has its increase likewise, but a nullity can have no increase).

29. Do you, O Indra! try to foster both the egoistic selfish-

ness, as well as the ambition of Dáma and others for their universal dominion, if you want to cause their destruction.

30. Know, it is avarice which is the cause of the poverty, and all dangers to mankind ; just as the *Karanja* tree is the source of its bitter and pernicious fruits.

31. All those men who rove about under the bondage of avarice, have bid farewell to their happiness, by subjecting themselves to misery.

32. One may be very learned and well-informed in every thing, he may be a noble and great man also, but he is sure to be tied down by his avarice, as a lion is fettered by his chain.

33. Avarice is known as the snare of the mind, which is situated like a bird in its nest of the heart, as it is within the hollow of the tree of the body.

34. The miserable man becomes an easy prey to the clutches of death by his avarice, as a bird is caught in the birdline by a boy, and lies panting on the ground owing to its greediness.

35. You gods, need not bear the burden of your weapons any more, nor toil and moil in the field of war any longer ; but try your best to inflame the pernicious avarice of your enemies to the utmost.

36. Know, O chief of the gods, that no arm nor weapon, nor any polity or policy, is able to defeat the enemy, until they are defeated of themselves by their want of patience, through excess of their avarice.

37. These Dáma, Byála and Kata, that have become elated with their success in warfare, must now cherish their ambition and foster their avarice to their ruin.

38. No sooner these ignorant creatures of Sambara, shall have gained their high desires, than they are sure to be foiled by you in their vain attempts. (The great height must have its fall).

39. Now ye gods ! excite your enemies to the war by your policy, of creating in them an ambition and intense desire for conquest, and by this you will gain your object.

40. They being subjected by their desire, will be easily subdued by you; for nobody that is led blindfold by his desires in this world, is ever master of himself.

41. The path of this world, is either even or rugged, according to the good or restless desires of our hearts. The heart is like the sea in its calm after storm, when its waves are still as our subsided desires, or as hoisterous as the stormy sea with our increasing rapacity.

---



## CHAPTER XXVIII

### THE RENEWED BATTLE OF THE GODS AND DEMONS.

**Argument.** The rising Desires of the Demons, causing them to resume the Battle.

**VASISHTHA** Continued :—Saying so, the god **Brahmá** vanished from the sight of the gods, as the wave of the sea retires and mixes with its waters, after having dashed and crushed against the shore.

2. The gods, having heard the words of **Brahmá**, returned to their respective abodes ; as the breeze bearing the fragrance of the lotus, wafts it to the forests on all sides.

3. They halted in their delightful houses for somedays, as the bees rest themselves in the cells of flowers after their wanderings.

4. Having refreshed and invigorated themselves in the course of time, they gave the alarm of their rising, with the beating of their drums, sounding as the peal of the last day.

5. Immediately the demons rose from the infernal regions, and met the gods in the midway air, and commenced their dreadful onset upon them.

6. Then there was a clashing of the armours, and clattering of swords and arrows, the flashing of lances and spears, and the crackling of mallets and various other wapons, as battle axes and discuses, thunderbolts, and hurling of rockstones and huge trees and the like.

7. There was also many magical instruments, which ran on all sides like the torrents of rivers ; while rocks and hills, high mountains and huge trees, were flung and hurled from both sides, filling the earth with confused noise and rumbling.

8. The encampment of the gods, was beset by a magical flood of the demons, resembling the stream of the Ganges ; while showers of firearms and missiles of all sorts, were hurled upon their heads from above.

9. Many big bodies of the gods and demons, rose and fought and fell by turns, as the elemental bodies of earth and the other elements, rise to and disappear from view by the act of Māya or illusion. (The enormous bodies of the warriors, fought with one another in the same manner, as the jarring elements clash against each other).

10. Big bombs broke the heads of mountains, and the earth became a vast sheet of blood like a sanguine sea. The heaps of dead bodies on both sides, rose as forests to the face of heaven.

11. Living lions with iron bodies, and rows of saw-like teeth and nails white as Kāśa flowers, were let loose by the magic art to roam rampant in the airy field; devouring the stones, flung by the Gods and demons, and bursting out into shells and shots and many other weapons.

12. The serpentine weapons flew with their mountainous shapes in the ocean of the sky; having their eyes flashing with their venomous heat, and burning with the fire of the twelve suns on the last day of desolation.

13. The hydraulic engine sent forth floods of weapons, whirling as whirlpools, and sounding loud as the rattling thunder; and sweeping the hills and rocks in their current.

14. The stone missiles which were thrown by the Garúda engine, to the aerial battle field of the Gods, emitted at intervals water and fire, and sometimes shone as the sun, and at others became altogether dark.

15. The Garúda weapons flew and roared in the sky, and the fire-arms spread a conflict of burning hills above; the burning towers of the gods fell upon the earth and, the world became as unendurable as in its conflagration on the last day.

16. The demons jumped up to the sky from the surface of the earth, as birds fly to heaven from mountain tops. The gods fell violently on the earth, as the fragment of a rock falls precipitately on the ground.

17. The long weapons sticking to the bodies of the deities

and demons, were as bushes with their burning pain; thus their big statures appeared as rocks decorated with arbors growing upon them.

18. The gods and demons, roving with their mountainous bodies, all streaming in blood, appeared as the evening clouds of heaven, pouring the purple floods of celestial Gangá (Mandákiní).

19. Showers of weapons were falling as water-falls or showers of rain, and the tide of thunders flowed as fast as the fall of meteoric fire in promiscuous confusion.

20. Those skilled in the arts, were pouring floods of purple fluids, mixed with the red clay of mountains, from the pipes of elephant's trunks; as they sputter the festive water of Phagua, mixed with the red powder (phága) through the syringe (phieh-kári). (The pouring, of holy (hori) water is a sacrament of Krishnites, as well as of Christians; but this baptismal function of Krishna among his comrades, is now become a mockery and foolery even among the coreligionist-vaishnavites. The text expresses it as—*punyavarsana* or purifying sprinkling).

21. The *Davats* and Asuras, though worried by one another, did not yet give up their hope of victory, but hurled the weapons from their hands for mutual annoyance; and riding on the broad backs of big elephants, they wavered in the air, spreading their effulgence all around.

22. They then wandered in the sky like flights of inauspicious locusts, with their bodies pierced in the heads, hands, arms, and breasts, and filled the vault of the world like the flying clouds, obscuring the sun and the sides of heaven, and the surface and heights of the earth.

23. The earth was battered and rent to pieces by the fragments of broken weapons, falling from the waists of the combatants, who assailed one another with their loud shouts.

24. The sky re-echoed to the thunder-claps of the mutual strokes of the weapons, the clattering of the stones and trees, and the blows of the warriors on one another, as it was the bustle of the day of universal destruction.

25. The disordered world seemed to approach its untimely end,

by the blowing of the furious winds mixed with fire and water (as in the chaotic state); and the many suns of the deities and demons, shining above and below, (as it is predicted of the dreaded last day).

26. All the quarters of heaven, seemed to be crying aloud, with the sounds of the hurling weapons, rolling as mountain peaks, roaring as lions, and borne by the blowing winds on all sides.

27. The sky appeared as an ocean of illusion, burning with the bodies of the warriors like flaming trees, and rolling in surges of the dead bodies of the gods and demons, floating on it like mountains; while the skirts of the earth, seemed as forest, made by the clubs and lances and spears, and many other weapons incessantly falling upon them.

28. The horizon was surrounded by the big and impenetrable line of demoniac bodies, resembling the chain of Sumeru mountain girding the earth; while the earth itself resembled the ocean filled with the mountainous bodies of fallen warriors, and towers of the celestial cities blown down by the winds.

29. The sky was filled with violent sounds, and the earth and its mountains, were washed by torrents of blood; the blood-sucking goblins danced on all sides, and filled the cavity of the world with confusion.

30. The dreadful warfare of the gods and Titans, resembled the tumults which rage through the endless space of the world, and that rise and fall with the vicissitudes of pleasure and pain, which it is incessantly subject to. (*i. e.* The world is a field of continued warfare of good and evil, like the battle-field of the gods and demons).

---

## CHAPTER XXIX.

### DEFEAT OF THE DEMONS.

**Argument.** The Demons elated with the pride of their bodily strength, are at last foiled and put to flight by the gods.

**VASISHTHA** continued :—In this manner, the energetic and murderous Asuras, repeated their attacks and waged many wars with the Gods.

2. They carried on their warfare sometimes by fraud and often by their aggressiveness ; and frequently after a truce or open war was made with the gods. They sometimes took themselves to flight, and having recruited their strength, they met again in the open field ; and at others they lay in ambush, and concealed themselves in their subterranean caves.

3. Thus they waged their battle for five and thirty years against the celestials, by repeatedly flying and withdrawing themselves from the field, and then reappearing in it with their arms.

4. They fought again for five years, eight months and ten days, darting their fire arms, trees and stones and thunders upon the gods.

5. Being used to warfare for so long a period, they at last grew proud of their superior strength and repeated successes, and entertained the desire of their final victory.

6. Their constant practice in arms made them sure of their success, as the nearness of objects casts their reflection in the mirror. (Constant application makes one hopeful of success).

7. But as distant objects are never reflected in the glass, so the desire for any thing, is never successful without intense application to it.

8. So when the desires of the demons Dāma and others, became identified with their selves, their souls were degraded

from their greatness, and confined to the belief of the desired objects.

9. All worldly desires lead to erroneous expectations, and those that are entangled in the snares of their expectations, are thereby reduced to the meanness of their spirits.

10. Falling into the errors of egotism and selfishness, they were led to the blunder of *meitatem* or thinking these things as mine; just as a man mistakes a rope for a snake.

11. Being reduced to the depravity of selfishness, they began to think their personalities to consist in their bodies, and to reflect how their bodies from the head to foot could be safe and secure from harm.

12. They lost their patience by continually thinking on the stability of their bodies, and their properties and pleasures of life. (*i. e.* The eager desire of worldly gain and good, grows into impatience at last).

13. Desire of their enjoyments, diminished their strength and valour; and their former acts of gallantry now became a dead letter to them.

14. They thought only how to become lords of the earth, and thus became lazy and enervated, as lotus-flowers without water. (As the thought of grandeur enervated the Romans to impotence).

15. Their pride and egoism led their inclination to the pleasures of good eating and drinking, and to the possession of every worldly good. (Luxury is the bane of valour).

16. They began to hesitate in joining the warfare, and became as timid as the timorous deer, to encounter the furious elephants in their ravages of the forest.

17. They moved slowly in despair of their victory, and for fear of losing their lives, in their encounter with the furious elephants (of the gods) in the field.

18. These cowards wishing to preserve their bodies from the hands of death, became as powerless as to rest satisfied with having the feet of their enemies set up on their heads. (*i. e.* They

fell at the feet of their foes to spare their lives; (as they say; that cowards die many times before their death).

19. Thus these encrvated demons, were as disabled to kill the enemy standing before them; as the fire is unable to consume the sacred *ghæe* offering, when it is not kindled by its fuel.

20. They became as gnats before the aggressive gods, and stood with their *bruised* bodies like beaten soldier.

21. What needs saying more, than that the demons being overpowered by the gods, fled away from the field of battle for fear of their lives.

22. When the demons Dâma, Byâla, Kata and others, who were renounced before the gods in their prowess, fled cowardly in different ways:—

23. The force of the Daityas, fell before the deities, and fled from the air on all sides, like the falling stars of heaven, at the end of a kalpa age or last day (of judgment).

24. They fell upon the summits of mountains, and in the harbours of the Sumeru range; some were enwraapt in the folds of the clouds above, and others fell on the banks of distant seas below.

25. Many fell in the cavities of the eddies of seas, and in the abyss of the ocean, and in the running streams: some fell into far distant forests, and other dropped down amidst the burning woods of wild fire.

26. Some being pierced by the arrows of the celestials, fell in distant countries, villages and cities on earth; and others were hurled in thick jungles of wild beasts, and in sandy deserts and in wild conflagrations. (i. e. The demons were hurled down by the gods from high heaven to the earth below).

27. Many fell in the polar regions, some alighting on the mountain tops, and others sinking in the lakes below; while several of them were tossed over the countries of Ândhra, Drâvida, Kâshmir and Persia.

28. Some ank in billowy seas and in the watery maze of

Ganges, and others fell on distant islands, in different parts of the Jambudwipa, and in the nets of fisher-men.

29. Thus the enemies of the gods, lay everywhere with their mountainous bodies, all full of scars from head to foot ; and maimed in their hands and arms.

30. Some were hanging on the branches of trees, by their outstretched entrails, gushing out with blood ; others with their cropt off crowns and heads, were lying on the ground with open and fiery eyes.

31. Many were lying with their broken armours and weapons, slashed by the superior power of the adversary, and with their robes and attires all dismantled and torn by their fall.

32. Their helmets which were terrific by their blaze, were hanging down their necks ; and the braids of their hairs woven with stones, hung loosely about their bodies.

33. Their heads which were covered with hard brazen and pointed coronets, were broken by slabs of stone, which were pelted upon them from the hands of the gods.

34. In this manner the demons were destroyed on all sides, together with all weapons at the end of the battle ; which devoured them, as the sea water dissolves the dust.

---



## CHAPTER XXX.

### ACCOUNT OF THE SUBSEQUENT LIVES OF THE DEMONS.

Argument. Account of the torments of the Demons in the regions of Pluto, and their succeeding births.

VASISHTHA continued :—Upon destruction of the demons, the gods were exceedingly joyous; but Dāma and the other leaders of the Daityas, became immersed in sorrow and grief.

2. Upon this Sambara was full of wrath, and his anger was kindled like the all destroying fire against his generals, whom he called aloud by their names and said, where are they?

3. But they fled from their abodes for fear of his ire, and hid themselves in the seventh sphere of the infernal regions,

4. There dwelt the horrid myrmidons of death, formidable as their lord Pluto (Yama) himself; and who were glad with their charge of guarding the abyss of hell.

5. Dauntless warders of the hell-gate received them into their favour, and having given them shelter in the hell-pit, gave them their three maiden daughters in marriage.

6. They there passed in their company, a period of ten thousand years, and gave a free vent to their evil desires up to the end of their lives. (The evil thoughts being the progeny of hell).

7. Their time passed away in such thoughts as these, that, "this is my consort and this my daughter, and I am their lord;" and they were bound together in the ties of mutual affections as strong as the chain of death.

8. It happened on one occasion that Yama—the god of retributive justice, gave his call to that spot, in order to survey the state of affairs in the doleful pits of hell.

9- The three Asuras, being unaware of his rank and dignity, (by seeing him unattended with his ensigns), failed to make their

obaisance to the lord of hell, by taking him to their peril as one of his servants.

10. Then a nod of his eyebrows, assigned to them a place in the burning furnace of hell; where they were immediately cast by the stern porters of hell gate.

11. There they lay burning with their wives and children, until they were consumed to death, like a straw-hut and withered trees.

12. The evil desires and wicked propensities, which they contracted in the company of the hellish train, caused their transmigration to the forms of Kirátas, for carrying on their slaughters and atrocities like the myrmidons of Yama.

13. Getting rid of that birth, they were next born as ravens, and then as vultures and falcions of mountain caves, (preying on the harmless birds below).

14. They were then transformed to the forms of hogs in the land of Trigarta, and then as mountain rams in Magadha, and afterwards of heinous reptiles in caves and holes.

15. Thus after passing successively into a variety of other forms, they are now lying as fishes in the wood-land lakes of Cashmir.

16. Being burnt in hell fire at first, they have now their respite in the watery lake, and drink its filthy water, whereby they neither die nor live to their hearts content.

17. Having thus passed over and over into various births, and being transformed again and again to be reborn on earth, they are rolling like waves of the sea to all eternity.

18. Thus like their endless desires, they have been eternally rolling like weeds in the ocean of the earth; and there is no end of their pains until the end of their desires.

## CHAPTER XXXI.

### INVESTIGATION OF REALITY AND UNREALITY

**Argument.** Egoism the cause of Poverty and Calamity, illustrated in the instance of Dáma and others.

**VASISHTHA CONTINUED :—**It was for your enlightenment, O high minded Ráma! that I have related to you the instance of Dáma and Byála, that you may derive instruction thereby, and not let it go for nothing as a mere idle story.

2. Following after untruth by slighting the truth, is attended with the danger of incurring endless miseries, which the careless pursuer after it, is little aware of.

3. Mind ! how great was the leadership of Sambara's army, (once held by Dáma and his colleagues), and whereby they defeated the hosts of the immortal deities, and reflect on the change of their state to contemptible fishes in a dry and dirty quagmire.

4. Mind their former fortitude, which put to flight the legions of the immortals ; and think on their base servility as hunters, under the chief of Kirátas afterwards.

5. See their unselfishness of mind and great patience at first, and then see their vain desires and assumption of the vanity of egotism at last.

6. Selfish egotism is the root of the wide extended branches of misery in the forest of the world, which produces and bears the poisonous blossoms of desire.

7. Therefore, O Ráma ! be diligent to wipe off from thy heart the sense of thy egoism, and try to be happy by thinking always of the nullity of thyself.

8. The error of egoism like a dark cloud, hidst the bright disk of the moon of truth under its gloom, and causes its cooling beams to disappear from sight.

9. The three Daityas Dāma, Byāla and Kata, being under the demoniac influence of Egoism, believed their nonentity as positive entity by the excess of their illusion.

10. They are now living as fishes in the muddy pool of a lake, among the forest lands of Kashmira, where they are content at present with feeding with *zest* upon the moss and weeds growing in it. (The watery land of Kashmīr is well-known to abound in fishes feeding on aquatic herbs and moss).

11. Rāma said:—Tell me sir, how they came to existence when they were nonexistent before; for neither can a *nil* be an *ens*, nor an entity become a nonentity at any time.

12. Vasishttha replied:—So it is, O strong armed Rāma! that nothing can ever be something, or anything can ever be nothing. But it is possible for a little thing to be great, as for a great one to be reduced to minuteness. (As it is the case in the evolution and involutions of beings).

13. Say what nonentity has come to being, or what entity has been lasting for ever. All these I will explain to you by their best proofs and examples.

14. Rāma answered:—Why sir, all that is existent is ever present before us as our own bodies, and all things beside ourselves; but you are speaking of Dāma and the demons, as mere nullities and yet to be in existence.

15. Yes Rāma, it was in the same way, that the non-existent and unreal Dāma and others seemed to be in existence by mere illusion, as the mirage appears to us to be full of water by our optical delusion (or deception of vision).

16. It is in like manner that ourselves, these gods and demigods, and all things besides, are unrealities in fact, and yet we seem to turn about and speak and act as real persons.

17. My existence is as unreal as thine, and yet it appears as real as we dream our death in sleep. (So we dream of our existence while we are awake).

18. As the sight of a dead friend in a dream is not a reality, so the notion of the reality of the world, ceases upon the cou-

viction of its unreality, as that of the demise of the person seen in a dream.

19. But such assertions of our nihility are not acceptable to them, who are deluded to the belief of the reality of sensible objects. It is the habit of thinking its reality, that will not listen to its contradiction.

20. This mistaken impression of the reality of the world, is never to be effaced without the knowledge of its unreality, derived from the Śāstras, and the assuetude of thinking it so.

21. He who preaches the unreality of the world and the reality of Brahma, is derided by the ignorant as a mad man ; (for his negation of the seeming reality, and assertion of the unseen God).

22. The learned and the ignorant cannot agree on this subject, as the drunken and sobermen can not meet together. It is one who has the distinct knowledge of light and darkness, that knows the difference between the shade and sunlight.

23. It is as impossible to turn the ignorant to truth, from their belief in the reality of unrealities, as to make a dead body to stand on it legs by any effort.

24. It is in vain to preach the doctrine of "*to pan*," that "Brahma is all" to the vulgar, who for want of their knowledge of abstract meditation, are devoted to their sensible notions.

25. There prohibition is a admonition, giving to the ignorant, (who are incapable of persuasions); as for the learned who know themselves to be Brahma, it is useless to lecture them on this subject (which they are already acquainted with).

26. The intelligent man, who believes that the supremely quiescent spirit of Brahma, pervades the whole universe, is not to be led away by any from his firm belief.

27. So nothing can shake the faith of that man, who knows himself as no other, beside the Supreme Being who is all in all ; and thinks himself to be dependant on the substantiality of God, as the formal ring depends on its substance of gold.

28. The ignorant have no notion of the spirit, beside that

of matter, which they believe as the cause and effect (Kārya Kārana) of its own production; but the learned man sees the substantive spirit, in all forms of creation, as he views the substance of gold in all the ornaments made of that metal.

29. The ignorant man is composed of his egoism only, and the sage is fraught with his spirituality alone; and neither of them is never thwarted from his own belief.

30. What is one's nature or habit (of thinking), can hardly be altered at any time; for it would be foolish in one, who has been habituated to think himself as a man, to take himself for a pot or otherwise.

31. Hence though ourselves and others, and that Dāma and the demons are nothing in reality; yet who can believe that we or these or those and not what ourselves to be.

32. There is but One Being that is really existent, who is truth and consciousness himself, and of the nature of the vacuum and pure understanding. He is immaculate, all pervading, quiescent and without his rise or fall.

33. Being perfect quietude and void, he seems as nothing existent; and all these creations subsist in that vacuity as particles of its own splendour.

34. As the stars are seen to shine resplendant in the darkness of night, and the worms and waves are seen to float on the surface of the waters, so do all these phenomena appear to occur in his reality.

35. Whatever that being purposes himself to be, he conceives himself to be immediately the same: it is that vacuous Intellect only which is the true reality, and all others are also real, as viewed in it and rising and setting in it out of its own will (volition or bidding).

36. Therefore there is nothing real or unreal in the three worlds, but all of or the same form as it is viewed by the Intellect, and rising before it of its own spontaniety. (The three worlds are composed of this earth and the worlds above and beneath it, called as swarga-martya and patala).

37. We have also sprung from that Will Divine as Dāma and others; hence there is neither any reality or unreality in any of us, except at the time (when we exist or cease to do so).

38. This infinite and formless void of the Intellect, is ubiquitous and all pervading; and in whatever form this intellect manifests itself in any place, it appears there just in the same figure and manner.

39. As the divine consciousness expanded itself with the images of Dāma and others, it immediately assumed those shapes by its notions of the same. (But here it was the consciousness of Samvara or Satan, which manifested itself in those shapes, and implies every thing to be but a manifestation of our notion of it).

40. So it is with every one of us, that all things are produced to our view, according to their notions which are presented to our consciousness. (This is the tenet of conceptualism or idealism, which bears resemblance to the doctrine of Realism. See Cousin's treatise "De Intellectibus").

41. What we call the world, is the representation of things to us as in our dream; it is a hollow body as a bubble rising in the empty ocean of the Intellect, and appearing as the water in the mirage.

42. The waking state of the vacuous intellect, is styled the phenomenal world, and its state of sleep and rest, is what we call liberation, emancipation or salvation from pain (*ātyantika dukkha nivritti moksha*).

43. But the Intellect which never sleeps, nor has to be awakened at any time (but is ever wakeful), is the vacuity of the Divine Mind, in which the world is ever present in its visible form, (and to which nothing is invisible).

44. There the work of creation is united with the rest of *nirvāna*, and the cessation from the act of creation, is joined with uninterrupted quiescence; and no difference of alternate work and rest whatever subsists in God any time. (There is no such thing as "God rested from his works").

45. The Divine Intellect views its own form in the world, and the world in itself in its true sense; as the blinded eye sees the internal light in its orbit. (?)

46. The Divine Intellect like the blinded eye, sees nothing from without, but views every form within itself; because there is no visible nor phenomenal world, beside what is situated within the vacuous sphere of the intellect.

47. There are all these things every where, as we have ideas of them in our minds; but there is never any thing any where, of which we have no previous idea in the mind. It is the one quiet spirit of God, which lies extended in all these forms coming to our knowledge. Therefore knowing him as all in all, give up all your fears and sorrows and duality, rest in peace in his unity.

48. The great intellect of God, is as solid and clear as a block of crystal, which is both dense and transparent in the inside. They appear to be all hollow within, but replete with the images of all things from without.



## CHAPTER XXXII.

### ON GOOD CONDUCT.

**Argument.** Passing from the meaner to higher births, is the way to the attainment of Liberation, and supreme felicity.

**RÁMA** said :—Tell me sir, how Dáma, Báyla and Kata obtained their liberation at last like all other virtuous souls, and got released from the torments of hell, like children getting rid of the fear of Yakshas and Pisáchas.

2. Vasishtha replied :—Hear, O thou support of Raghu's race ! what Yama said in respect of Dáma, Báyla and their companions, when they besought for their liberation through his attendants in hell.

3. That Dáma and others would obtain their liberation, upon their release from their demoniac bodies by death ; and upon hearing the account of their lives and actions.

4. Ráma said :—Tell me sir, how, when and from what source, Dáma and others, came to learn the accounts of their lives, and in what manner they obtained their release from hell,

5. Vasishtha replied :—These demons being transformed to fishes in a pool, by the bank of the great lotus lake in Kashmere, underwent many miserable births, in their finny forms in the same bog.

6. Being then crushed to death in that marshy ground under the feet of buffaloes, they were transformed afterwards to the shapes of cranes, frequenting that lake of lotuses.

7. There they fed upon the moss and mushrooms and tender petals of lotuses, and had to live upon the leaves of aquatic plants and creepers, that floated on the surface of the waves.

8. They swung in cradles of flowers, and rested on beds of blue lotuses ; and dived in vortices of the waters, or flew under the cooling showers of rainy clouds.

9. These charming crane and herons, were at last becleansed

of their brutish foulness, by their vegetable food of sweet fruits and flowers, and by their pure beverage of the crystal lake, the food of holy saints.

10. Having by these means obtained a clear understanding, they were prepared for their release from the brutish state, as men when enabled to distinguish and get hold of the qualities of Satya and *virtues* (*i. e.* of goodness and virtue), from that of *tamas* or wrong and evil, are entitled to their liberation.

11. Now there is a city by name of Adhishthāna, in the happy valley of Kashmere, which is beset by mountains and trees on all sides, and very romantic in its appearance.

12. There is a hill in the midst of that city known as Pradyumna Sekhara, which bears resemblance to a pistil, rising from the pericarp within the cell of a lotus-flower.

13. On the top of that hill, there is an edifice towering above all other buildings; and piercing the sky with its high turrets, which appears like pinnacles above its summit.

14. On the north-east corner of that edifice, there is a hollow at the top of its towering head; which is overgrown with moss, and is continually resounding to the blowing winds.

15. There the demon Byāla built his nest in the form of a sparrow, and chirped his meaningless notes, as one repeats the Vedic hymns without knowing their meanings. (This chanting is elsewhere compared with the croaking of frogs).

16. There was at that time a prince in the same city, by name of Yasaskara or the renowned, who reigned there like Indra over the gods in heaven.

17. Then the demon Dāna became a guat and dwelt in that dwelling, and continued to buzz his low tune in the crevice of a lofty column of that building.

18. It then came to pass, that the citizens of Adhishthāna, prepared a play ground by name of Ratnāvati-velāra in that city.

19. There the minister of the king known as Narasinha by name, took his residence. He understood the fates of human

kind, as the astronomer knows the stars of heaven on a small celestial globe, which he holds in his hand.

20. It happened at that time, that the deceitful demon Kata, is as reborn as a parrot, and became the favourite of the minister, by being kept in a silver cage in his house.

21. It then turned out that the minister recited this poetical narrative of the Titan war to the inmates of the house.

22. And the parrot Kata, happening to hear it, remembered his past life, whereby he was absolved of his sins, and attained his final liberation.

23. The sparrow dwelling on the top of the Pradyumna hill, also chanced to hear the narration of his life in that place, and obtained his emancipation thereby.

24. Dāma who in the form of a gnat, resided in the palace, happened also to hear the minister's recital of his tale, and obtained thereby his peace and release.

25. In this manner, O Rāma! the sparrow on the Pradyumna mount, the gnat in the palace, and the parrot on the play ground, had all their liberation.

26. Thus I have related to you the whole of the story of the demon Dāma and others, which will fully convince you of the vanity of the world.

27. It is the ignorant only that are tempted to vanity by their error, as they are led to the delusion of water in a mirage; and so the great also are liable like these demons, to fall low from their high stations by their error.

28. Think of one of these, that reduced the high Meru and Mandara mountains with a nod of his eye brows, was constrained to remain as a contemptible gnat in the chink of a pillar in the palace. (So the huge Satan entered the body of the small and hateful serpent, and the gigantic devils in the hateful bodies of the herd of swine).

29. Look at another who threatened to destroy the sun and moon with a slap, living at last as a poor sparrow in a hole of the peak of the Pradyumna mountain.

30. Look at the third who balanced the mount Meru like a flower bouquet in his hand, lying imprisoned as a parrot in the cage at the house of Nrisingha.

31. When the sphere of the pure intellect, is tinged with the hue of egotism, it is debased to another form without changing its nature (by another birth).

32. It is because of the wrong desire of a man that he takes the untruth for truth, as if by the excessive thirst of a person, that he mistakes the mirage for water, and thereby loses both his way and his life.

33. Those men only can ford across the ocean of the world, who by the natural bent of their good understanding, are inclined to the study of the Śāstras, and look forward to their liberation, by rejecting whatever is vicious and untrue.

34. Those who are prone to false reasoning and heresy, by rejecting the revelations, are subject to various changes and miseries, and fall like the running water into the pit, by loss of their best interests in life.

35. But those who walk by the dictates of conscience, and follow the path pointed by the Āgama (Veda); are saved from destruction, and attain their best state (of perfection and bliss).

36. O highminded Rāma! he whose mind always loughs after having this thing and that, loses the best gain of his manliness (parama purushārtha) by his avarice, and leaves not even ashes or traces behind.

37. The high-minded man regards the world as a straw, and shuns all its concerns as a snake casts off its slough.

38. He whose mind is illumined by the wondrous light of truth, is always taken under the protection of the gods, as the mundane egg is protected by Brahmā: (or rather under the wings of Brahmā's swan, hatching over its egg).

39. Nobody should walk in paths which are long and wearisome, crooked and winding, and encompassed by dangers and

difficulties ; because Ráhu—the ascending node, lost its life by its courvilinear course, to drink the nectarine beams of the moon.

40. He who abides by the dictates of the true sástras, and associates with the best of men, are never subject to the darkness of error.

41. Those who are renowned for their virtues, have the power to bring their destiny under their command, convert all their evils to good, and render their prosperity perpetual.

42. Those who are unsatisfied with their qualifications (but wish to qualify themselves the more), and those who thirst after knowledge and are seekers of truth, are truly called as human beings, all others are but brutes.

43. Those, the lakes of whose hearts are brightened by the moonbeams of fame, (*i. e.* whose heart are desirous of fame) ; have the form of Hari seated in their hearts, as in the sea of milk.

44. The repeated desire of enjoying what has been enjoyed, and of seeing what has often been seen, is not the way to get rid of the world ; but is the cause of repeated birth, for the same enjoyments.

45. Continue to abide by the established rule of conduct, act according to the Sástras and good usages, and break off the bonds of worldly enjoyments, which are all but vanities.

46. Let the world resound with the renown of your virtues reaching to the skies ; because thy renown will immortalize thy name, and not the enjoyments thou hast enjoyed.

47. Those whose good deeds shine as moonbeams, and are sung by the maidens of heaven, are said to be truly living, while all others unknown to fame are really dead.

48. They that aspire to their utmost perfection by their un-failing exertions, and act according to the precepts of the Sástras, are surely successful in their attempt.

49. Abiding patiently by the Sástra, without hastening for success ; and perfecting one's self by long practice, produce the ripe fruits of consummation.

50. Now Rāma, renounce all your sorrow and fear, your anxieties, pride and hastiness; conduct yourself by the ordinances of law and śāstras, and immortalize your name.

51. Take care, that your sensuous soul do not perish as a prey in the snare of your sensual appetites, nor as a blind old man by falling in the hidden pits of this world.

52. Do not allow yourself henceforward to be degraded below the vulgar; but consider well the śāstras as the best weapons, for defeating the dangers and difficulties of the world.

53. Why do you endanger your life in the muddy pit of this world, like an elephant falling in a pitfall under the keen arrows of the enemy? Avoid only to taste of its enjoyments, and you are free from all danger.

54. Of what avail is wealth without knowledge; therefore devote yourself to learning, and consider well your riches to be but trash and bubbles.

55. The knowledge of heretical Śāstras; has made beasts of men, by making them only miserable and unhappy by their unprofitable arguments.

56. Now wake and shake off the dullness of your long, deep and death like sleep, like the torpor of the old tortoise lying in the bog.

57. Rise and accept an antidote to ward off your old age and death; and it is knowledge of this prescription, that all wealth and property are for our evils, and all pleasures and enjoyments, tend only to sicken and enervate our frames.

58. Know your difficulty to be your prosperity, and your disrespect to be your great gain. Conduct yourself according to the purport of the śāstras, as they are supported by good usage.

59. Acts done according to the śāstras and good usage also, are productive of the best fruits of immortality.

60. He who acts well according to good usage, and considers everything by good reasons, and is indifferent to the pains and pleasures of the world; such a one flourishes like an arbor in the spring, with the fruits and flowers of long life and fame, virtues and good qualities and prosperity.

## CHAPTER XXXIII.

### CONSIDERATION OF EGOISM.

Argument. Of good attempts, good company and good studies ; also of liberation by Renunciation of Egoism and Worldly Bondage.

**VASISHTHA** Continued :— Seeing the complete success of every undertaking, depending on your own exertion at all times and places, you should never be slack in your energy at all.

2. See how Nandi gratified the wishes of all his friends and relations by his own exertions, and how he became victorious over death itself, by his adoration of Mahádeva by the side of a lake.

3. See also, how the Dánavas too got the better of the gods, who were fraught with every perfection, by their greater wealth and prowess, as the elephants destroy a lake of lotuses.

4. See, how Maruttá the King of demons, created another world like that of Brahmá, by means of his sacrifice through the great sage Samvarta (the law giver).

5. See, how Viswámitra (the military chief) obtained the dignity of Brahmanhood by his great energy and continued exertions. He obtained by his austerities what is impossible to be gained by another.

6. See, how the poor and unfortunate Upamanyu, obtained his nectarious food of the cake and curdled milk, by his worship of Siva, from the milky ocean in days of yore.

7. See how the god Vishnu devoured (destroyed), like a wild fire the demons of the triple world, likening the tender filaments of lotuses ; and how the sage Sveta became victorious over death by means of his firm faith in Siva (as it is described in the Liuga Purána).

8. Remember, how the chaste Sávitrí, brought back her spouse Satyavána from the realm of death, by her prevailing on stern Yama with the suavity of her discourse.

9. There is no great exertion of any kind that goes unrewarded in this world ; all impossibility is thought possible by ardent pursuit after it, (or to the ardent pursuer, as it is said ; Fortune is found by the swiftest pursuer).

10. So men having full knowledge of the spirit, and exerting their utmost devotion, are enabled to root out their destiny of transmigration, which is fraught with so much pain and pleasure, (both of which are equally hurtful to the soul).

11. All visible things are full of danger to the sight of the intelligent. There is no pleasure to be had from anything, without its concomittant pain, (either preceding or following it).

12. Though it is difficult to know the Supreme Brahma, and facile to attain supreme felicity ; yet should Brahma be sought at first, as the giver of all felicity. (Seek happiness through its giver—the Great God).

13. Forsake your pride, and rely on your unalterable peace of mind ; consider well your worthiness in your understanding, and stick to your attendance on the wise and good.

14. There is no other way for your salvation in this ocean of the world, save by your attendance on the wise. All your pilgrimage, austerity and learning of the Sāstras, are of no avail to your liberation.

15. He is called the wise, whose greediness, anger and erroneous conceptions, are on their wane day by day ; and who walks in the path of rectitude, as it is inculcated in the Sāstra.

16. The society of spiritual guides, serves to dispel the visibles from the sight of the devout, as the invisibles are hidden from sight, (*i. e.* as they are not in being).

17. In the absence of all other objects, there remains the Supreme Spirit alone in view, and the human soul having nothing else to rest upon, rests at last in the Supreme Soul only.

18. The visibles did not exist before, nor are they produced from naught ; they are not in existence though seen in our presence, nor are they to exist in future. The supreme alone exist for ever without change or decay.



19. I have already shown you by various instances the falsehood of the visibles (in the book of Genesis); I will now show you the falsity of existence, as it is known to the learned.

20. Now that our passive consciousness of the three worlds, being the sober truth with the wise, there can be no room for the unrealities of matter and *māyā*-illusion, to enter into our belief. (We know nothing of the external world, except our inward consciousness of it. Berkeley).

21. Whatever wonders are displayed by the active intellect to the inactive soul, the same is thought to be the world. (There is no outward world, beside the working of the intellect).

22. The notion of the sphere of the world, is derived from the rays of the central intellect, stretching to the circumference of the understanding, and there being no difference between the radiating point and the radiated circle, acknowledge the identity of the radiator, the radii and the periphery. (i. e. Of the intellect, its intelligence and the world).

23. The twinklings of the intellectual eye in its acts of opening and shutting, cause the notions of the appearance and disappearance of the world in continued succession.

24. One unacquainted with the true sense of Ego, is blind amidst the luminous sphere of the intellect, but he who knows its true meaning, finds himself amidst the sphere of spiritual light, (or rather loses himself in the divine light).

25. He that understands the Divine Ego, does no more retain the notion of his own egoism; but mixes with the Supreme soul, as a drop of water is lost in the waters of the ocean.

26. In reality there exists no I or thou nor the visible world nor anything else; but all these bleed upon right reasoning in the One Ego, which remains and subsists after all other existences.

27. Even clear understandings are sometimes clouded by false apparitions, as those of ogres &c; when there are no such things, just as children are seized with false fear of goblins.

28. As long as the moonlight of the intellect, is obscured

by the darkness of egoism, so long the lotus lake of spirituality, will not come to its bloom.

29. The feeling of egoism being wiped off from the mind, the sense of self and selfish passions, will vanish of themselves from the heart; and there will be an utter end of the fears of death and hell, as also of the desires of heaven and liberation.

30. So long as the egoistic feelings float about, like clouds over the sphere of the mind, there will be no end of desires, growing in the heart like weeds in the plains.

31. As long as the cloud of egotism continue to overcast the mind and obscure its intelligence, the humidity of dullness will fill its sphere, and prevent the light of intellect to pierce through it.

32. Egoistic pride is unmannerly in men, and is taken in the light of vanity, it is the cause of sorrow and not delight; and is as hug-bears to boys.

33. The vain assumption of egoism, is productive of a great many errors, it leads to the ambition of gaining an infinity of worlds, as it was in the cases of the foolish demons.

34. The conceit that I am such and such (a great man), is an error than which there is none other, nor is ever likely to be a greater error to lead us to utter darkness.

35. Whatever joy or grief betides us at any time in this changeful world, is all the effect of the rotatory wheels of egoism, turning up and down at every moment.

36. He who weeds and roots out the germs of egoism from his heart, he verily prevents the arbor of his worldliness (*Samsāra Vriksha*), from jutting out in a hundred branches.

37. Egoism is the sprout of the trees of our lives, in their interminable revolutions through the world; and meity or the sense that "this is mine," is the cause that makes them expand in a thousand branches. (I am one, but claim many things as mine).

38. Swift as the flight of birds, do our desires and desirable objects disappear from us; and upon mature consideration, they

prove to be but bubbles, bursting on the evanescent waves of our lives.

39. It is for want of the knowledge of the one Ego, that we think ourselves as I, thou, this or the other; and it is by shutting out our view of the only soul, that we see the incessant revolutions of this world and that.

40. As long as the darkness of egoism reigns over the wilderness of human life, so long doth the goblin of selfishness infest it with its wanton revelry.

41. The vile man that is seized by the avaricious demon of selfishness, is at an utter loss of any moral precept; and any *māntra* of his religion to satisfy his wants.

42. Rāma said:—Tell me, O venerable Brāhman, how we may be enabled to suppress our egoism or selfishness, for evading the dangers and difficulties in our course through the world.

43. Vasishtha replied:—It is by seeking to settle mind in the resplendent soul, as it shines in the transparent mirror of the intellect, that it is possible for any body to suppress the consciousness, of his self or personal existence. (*i. e.* By losing one's self in the self-existence of the Supreme Soul).

44. A closer investigation into human life, proves it to be a maze full with the false shows of magic. It is not worth loving or hating, nor capable of causing our egoism or pride.

45. He whose soul is free from egoism, and devoid of the impression of the phenomenals; whose course of life runs in an even tenor, is the man who can have no sense of egoism in him. (Whose life doth in one even tenor run, and end its days as it has begun. Pope.)

46. He who knowing his internal self to be beyond the external world, and neither desires nor dislikes anything in it, but preserves the serenity of his temper at all times, is not susceptible of egoism.

47. Whoso thinks himself to be the inward noumena, and distinct from the outward phenomena, and keeps the calm equanimity of his mind, is not ruffled by the feeling of his egoism.

48. Rāma said :—Tell me, sir, what is the form of egoism, and whether it consists in the body or mind or of both of these, and whether it is got rid of with the riddance of the body.

49. Vasishṭha replied :—There are three sorts of egoism, Rāma! in this triple world, two of which are of superior nature, but the third is of a vile kind and is to be abandoned by all.

50. The first is the supreme and undivided Ego, which is diffused throughout the world; it is the Supreme soul (Paramā-tma), beside which there is nothing in nature.

51. The feeling of this kind of egoism, leads to the liberation of men, as in the state of the living-liberated; but the knowledge of the ego, as distinct and apart from all, and thought to be as minute as the hundredth part of a hair, is the next form of self-consciousness, which is good also.

52. This second form of egoism, leads also to the liberation of human souls, even in the present state of their existence, known as the state of living-liberation (Jivan—Mukta).

53. The other kind of egoism, which is composed of the knowledge of the body, with all its members as parts of the Ego, is the last and worst kind of it, which takes the body for the soul or self.

54. This third and last kind, forms the popular belief of mankind, who take their bodies as parts of themselves; it is the basest form of egoism, and must be forsaken in the same manner, as we shun our inveterate enemies.

55. The man that is debased by this kind of egoism, can never come to his right sense; but becomes subject to all the evils of life, under the thrall of the powerful enemy.

56. Possessed with this wrong notion of himself, every man is incessantly troubled in his mind by various desires, which expose him to all the evils of life.

57. By means of the better egoisms, men transform themselves to gods; but the common form of it, debases a man to the state of a beast and its attendant evils.

58. That I am not the body, is the certainty arrived at by

the great and good, who believing themselves to be of the first two kinds, are superior to the vulgar.

59. Belief in the first two kinds, raises men above the common level; but that in the lower kind, brings every misery on mankind.

60. It was owing to their baser egoism, that the demons Dáma, Vyála and others, were reduced to that deplorable state, as it is related in their tale.

61.—Ráma said :—Tell me, sir, the state of that man, who by discarding the third or popular kind of egoism from his mind, attains the well being of his soul in both the present and future worlds.

62. Vasishtha replied :—Having cast off this noxious egoism, (which is to be got rid of by every body), a man rests in the Supreme Spirit in the same manner, as the believers in the two other sorts of it. (*i. e.* Of the Supreme and superior sorts of spiritual egoisms, consisting in the belief of one's self, as the impersonal or personal soul—the undivided or individual spirit).

63. The two former views of egoism, place the egotist in the all pervasive or all exclusive spirit; (in the Ego of the Divine Unity).

64. But all these egoisms which are in reality but different forms of dualism, being lost in the unity, all consciousness of distinct personality, is absorbed in the Supreme monoity.

65. The good understanding should always strive to its utmost, to get rid of its common and gross egotism, in order to feel in itself the ineffable felicity of the unity.

66. Renunciation of the unholy belief of one's self personality in his material body, is the greatest good that one can attain to for his highest state of felicity *parama padam*.

67. The man that forsakes the feeling of his egoism (or personality) from his mind, is not debased nor goes to perdition by either his indifference to or management of worldly affairs (*i. e.* The doing of refraining from bodily or worldly actions, is equally indifferent to the philosophic mind).

68. The man who has got rid of his egoism by the subduence of his selfishness in himself, is indifferent to pain and pleasure, as the satiate are to the taste of sweet or sour,

69. The man detesting the pleasures of life, has his full bliss presented before himself; as the mind cleared of its doubts and darkness, has nothing hidden from its sight.

70. It is by investigation into the nature of egoism, and forsaking this gross selfishness, that a man crosses over the ocean of the world of his own accord.

71. The man who having nothing of his own, and knowing himself as nothing, yet has all and thinks himself as all in all, and who though possessed of wealth and properties, has the magnanimity of his soul to disown them to himself; he is verily situated in the Supreme soul, and finds his rest in the state of Supreme bliss. (*i. e.* The world is the Lord's, and human soul as a particle of the Divine, has its share in all and every thing).

---

## CHAPTER XXXIV.

### END OF THE STORY OF DÁMA AND BYÁLA.

Argument. The Gods annoyed by Bhíma and others apply to Hari, who thereupon destroys them with Samvara also.

VASISHTHA continued:—Now, hear me relate to you, what Samvara did after the flight of Dáma and his train; and how he remained in his rocky stronghold in the infernal region (Pátála).

2. After the complete overthrow of the whole army of Samvara, and their downfall from heaven like innumerable rain-drops, falling from an over-spreading cloud, and afterwards dispersing itself and disappearing in autumn:—

3. Samvara remained motionless for many years in his strong citadel, at the loss of his forces defeated by the gods; and then thought within himself, about the best means of overcoming the celestials.

4. He said, “the demons Dáma and others, that I produced by my black-art of exorcism, are all overthrown in battle, by their foolishness and vanity of pride and egotism.

5. “I will now produce some other demons by the power of my charm, and endue them both with the power of reason and acquaintance with spiritual science, in order that they may know and judge for themselves.

6. “These then being acquainted with the true nature of things, and devoid of false views, will not be subject to pride or vanity, but be able to vanquish the deities in combat”.

7. Thinking so in himself, the arch-fiend produced a host of good demons by his skill in sorcery; and these creatures of his spell filled the space of the sky, as bubbles foam and float on the surface of the sea.

8. They were all knowing and acquainted with the know-

ables; they were all dispassionate and sinless, and solely intent on their allotted duties, with composed minds and good dispositions.

9. They were known under the different names of Bhīma, Bhāṣa and Dridha; and they looked upon all earthly things as straws, by the holiness of their hearts.

10. These infernal spirits burst out of the ether and sprang up to the upper world, and then spread over the face of the sky as a flight of locusts. They cracked as guns, and roared and rolled about as the clouds of the rainy season.

11. They fought with the gods for many cycles of years, and yet they were not elated with pride, owing to their being under the guidance of reason and judgement.

12. For until they were to have the desire of having anything, and thinking it as "this is my own," so long were they insensible of their personal existence, such as "this is I, and that one is another;" and consequently invincible by any. (Selfishness reduces to slavery and subjections).

13. They were fearless in fighting with the gods, from the knowledge of their being equally mortal as themselves; and from their want of the knowledge of any difference subsisting between one another. (i. e. They regarded themselves and their adversaries with an equal eye of indifference, as all were equally doomed to death, and therefore never feared to die.

14. They rushed out with a firm conviction that, the unsubstantial body is nothing, and the intellect is lodged in the pure soul; and that there is nothing which we call as I or another.

15. Then these demons who were devoid of the sense of themselves and their fears were necessarily dauntless of the fear of their decease or death; and were employed in their present duties, without the thoughts of the past and future.

16. Their minds were attached to nothing, they slew their enemies without thinking themselves as their slayers; they did their duties and thought themselves as no doers of them; and they were utterly free from all their desires.



17. They waged the war under the sense of doing their duty to their master ; while their own nature was entirely free from all passion and affection, and of even tenor at all times.

18. The infernal force under the command of Bhíma, Bhásha and Dridha, bruised and burned and slew and devoured the celestial phalanx, as men knead and fry and boil the rice and afterward eat up as their food.

19. The celestial army being harassed on all sides by Bhíma, Bhásha, and Dridha, fled precipitately from the height of heaven, as the Ganges runs down from Himalayan height.

20. The discomfited legion of the deities, then resorted to the god Hari, sleeping on the surface of the ocean of milk ; as the bodies of the clouds of heaven, are driven by the winds to the tops of mountains ; (beyond the region of storm).

21. The god lying folded in the coils of the serpent, as a consort in the arms of his mistress ; gave the gods their hope of final success in future. (Hari or Krishna on the serpent, is typical of Christ's bruising the head of the satanic serpent).

22. The gods kept themselves hid in that ocean, until it pleased the lord Hari, to proceed out of it for the destruction of the demons.

23. Then there was a dreadful war between Vishnu and Samvara, which broke and bore away the mountains as in an untimely great deluge of the earth.

24. The mighty demon being at last overthrown by the might of Náráyana, was sent to and settled in the city of Vishnu after his death. (Because those that are either saved or slain by Vishnu, are equally entitled to his paradise).

25. The demons of Bhíma, Bhásha and Dridha, were also killed in their unequal struggle with Vishnu, and were extinguished like lamps by the wind.

26. They became extinct like flames of fire, and it was not known whither their vital flame had fled. Because it is the desire of a person that leads him to another state, but these having no wish in them, had no other place to go.

27. Hence the wishless soul is liberated, but not the wistful mind; therefore use your reason, O Rāma, to have a wistless mind and soul.

28. A full investigation into truth, will put down your desires at once; and the extinction of desires, will restore your mind to rest like an extinguished candle.

29. Consummate wisdom consists in the knowledge of there being nothing real in this world, and that our knowledge of reality is utterly false, and that nihility of thing, is the true reality.

30. The whole world is full with the spirit of God, whatever otherwise one may think of it at any time; there can be no other thought of it except that it is a nihility, and this forms our perfect knowledge of it.

31. The two significant words of the will and mind are mere insignificant fictions, as head and trunk of the ascending and descending nodes of a planet; which upon their right understanding, are lost in the Supreme Spirit. (*i. e.* It is only the divine will and spirit that is all in all).

32. The mind being accompanied by its desires, is kept confined in this world, but when that is released from these, it is said to have its liberation.

33. The mind has gained its existence in the belief of men, owing to the many ideas of pots and pictures (*ghata-patadī*); and other things which are imprinted in it; but these thoughts being repressed, the mind also vanishes of itself like the phantoms of goblins (yakshas—yakkas).\*

34. The demons Dāma, Byāla and Kata, were destroyed by reliance on their minds, (*i. e.* by thinking their bodies as their souls); but Bhīma, Bhāsha and Dridha were saved by their belief in the Supreme soul, as pervading all things. Therefore, O Rāma! reject the examples of the former, imitate that of the latter.

---

\*Ceylon is said to be first peopled by the Yakkas (yakshas) who followed the train of the Rākhasa Ravana to that island.

35. "Be not guided by the example of Dáma, Byála and Kata," is the lesson that was first delivered to me by Brahmá-the lotus-born and my progenitor himself.

36. This lesson I repeat to you, O Ráma, as my intelligent pupil, that you may never follow the example of the wicked demons Dáma and others; but imitate the conduct of the good spirits, Bhíma and others in your conduct

37. It is incessant pain and pleasure that forms the fearful feature of this world, and there is no other way of evading all its pangs and pains, save by your apathetic behaviour, which must be your crowning glory in this life.

---

## CHAPTER XXXV.

### DESCRIPTION OF INSOUCIANCE.

Argument. On the Abandonment of worldly desires, as conducive to the composure of the Mind, and society of the good, accompanied with rationality and spiritual knowledge, constituting the *Samadhi* of the soul.

**V**ASISHTHA Continued :—Blessed are the virtuous, who have cleansed their hearts from the dirt of ignorance ; and victorious are those heroes, who have conquered their insatiable and ungovernable minds.

2. It is self-control or the government of one's own mind, that is the only means of wading through all the troubles and distresses, and amidst all the dangers and difficulties of this world.

3. Hear the summary of all knowledge, and retain and cultivate constantly it in your mind ; that the desire of enjoyment (avarice) is our bondage in the world, and its abandonment is our release from it.

4. What need is there of many precepts, learn this one truth as the sum substance of all, that all pleasures are poisonous and pernicious, and you must fly from them as from venomous snakes and a raging fire.

5. Consider well and repeatedly in yourself, that all sensible objects are as hydras and dragons ; and their enjoyment is gall and poison. Avoid them at a distance and pursue after your lasting good.

6. The cupidinous mind is productive of pernicious evils, as the sterile ground is fertile only in thorns and brambles. (The vitiated mind brings forth but vice, as the vicious heart teems with guilt).

7. The mind devoid of desire, lacks its expansion, as the heart wanting its passions and affections, is curbed and contracted in itself.

8. The goodly disposed mind ever teems with virtues, that are

opposed to wrong acts and vice, as the ground of a good quality, grows only the good and useful trees in spite of weeds and bushes.

9. When the mind gains its serenity by culture of good qualities, the mist of its errors and ignorance gradually fade and fly away, like clouds before the rising sun.

10. The good qualities coming to shine in the sphere of the mind, like stars in the moonlight sky, gives rise to the luminary of reason to shine over it, like the bright sun of the day.

11. And as the practice of patience grows familiar in the mind, like the medicinal *vansa-lochana* within the bamboo; it gives rise to the quality of firmness in the man, as the moon brightens the vernal sky.

12. The society of the good is an harbour, affording its cooling shade of peace, and yielding the fruit of salvation. Its effect in righteous men, is like that of the stately *sarala*-tree, distilling the juice of spiritual joy from the fruitage of *samûlbi* (*sang-froid*).

13. Thus prepared, the mind becomes devoid of its desires and enmity, and is freed from all troubles and anxieties. It becomes obtuse to the feelings of grief and joy, and of pain and pleasure also, and all its restlessness dies in itself.

14. Its doubts in the truths of the scriptures die away, as the ephemerides and all its curiosities for novelties, are put to a stop. Its veil of myths and fictions is unveiled, and its ointment of error is rubbed out of it.

15. Its attempts and efforts, malice and disdain, distress and disease, are all removed from it; and the mist of its grief and sorrow, and the chain of affections, are all blown and torn away.

16. It discards the progeny of its doubts, repudiates the consorts of its avarice, and breaks loose from the prison-house of its body. It then seeks the welfare of the soul, and attains its godly state of holiness.

17. It abandons the causes of its stoutness (*i. e.* its nourishments and enjoyments), and relinquishes its choice of this thing

and that ; and then remembering the dignity of the soul, it casts off the covering of its body as a straw.

18. The elevation of the mind in worldly affairs, tends to its destruction, and its depression in these leads to its spiritual elevation. The wise always lower their minds (pride) ; but fools are forelevating them (to their ruin).

19. The mind makes the world its own, and ranges all about it ; it raises the mountains and mounts over them ; it is as the infinite vacuum, and comprehends all vacuity in itself ; and it makes gods of friends and foes of others unto us.

20. The understanding being soiled by doubts, and forgetting the true nature of the intellect, takes upon it the name of the mind, when it is full of all its worldly desires.

21. And the intellect being perverted by its various desires, is called the living soul ; the animal soul being distinct from the rational soul.

22. The understanding which forgets its intellectuality, and falls into the error of its own personality, is what we call the internal principle of the mind which is all hollow within.

23. The soul is not the man of the world (*i. e.* no worldly being), nor is it the body or its blood. All material bodies are but gross and dull matter ; but the soul in the body is empty air and intangible.

24. The body being dissected into atoms, and analysed in all its particles, presents nothing but blood and entrails as the plantain tree, which when cut into pieces, presents naught but its folded rinds.

25. Know the mind and living soul as making a man, and assuming his mortal form ; the mind takes its form by itself according to his own option.

26. Man stretches his own sphere of action by his own option only to entrap himself in it, as the silkworm weaves its cockoon for its own imprisonment.

27. The soul lays down its error of being the body, when it has to forsake the same at some time or other (*i. e.* sooner or

later), and assume another form as the germ sprouts forth into leaves. (*i. e.* The body is not the soul, nor is the soul the same with the body, as the materialist would have it; because the soul has its transmigration, which the body has not).

28. As is the desire or thought in the mind, so is it born in its next state of metempsychosis. Hence the new born babe is given to sleeping, because it thinks itself to be dead, and lying in the night-time of his death. It is also given to the dreaming of those things, which had been the objects of its desire or thought in its previous state or birth. (This establishes the doctrine of innate ideas in the dreaming state of new-born babies).

29. So sour becomes sweet by mixture with sugar, and the bitter seed produces sweet fruits by being sown with honey. So on the contrary, sweet becomes bitter by intermixture of gall and wormwood. (This is a fact in horticulture.—*Ārām Śāstra*, and applies to the goodness and badness of the human mind, according to its good and bad associations).

30. Aiming after goodness and greatness, makes a man good and great; as one wishing to be an Indra or a lord, dreams of his lordliness in his sleep. (The mind makes the man).

31. Inclination to meanness beclouds a man, and a tendency to vileness vilifies his conduct in life; as one deluded by his fancy of devils, comes to see their apparitions in his nightly visions.

32. But what is naturally foul or fair, can hardly turn otherwise at any time; as the limpid lake never becomes muddy, nor the dirty pool ever becomes glassy. (Nature of a thing is unchangeable).

33. The perverted mind produces the fruits of its perversion in all its actions, while puremindedness is fraught with the effects of its purity everywhere.

34. Good and great men never forsake their goodness and greatness, even in their fall and decline; so the glorious sun fills the vault of heaven with his glory, even when he is sinking below (the horizon).

35. There is no restriction or freedom of the human soul, to

or from any action or thing herein ; it is a mere passive and neutral consciousness, of all that passes before it as a magic scene.

36. The world is a magical city, and as a mirage appearing to sight ; it is of the nature of the delusive panorama, showing many moons of the one, whose unity admits of no duality. So the one Brahma is represented as many by delusion. (The Hindus contrary to Europeans, have many suns but one moon. Escas—Chandra).

37. All this is verily the essence of Brahma, and this is the sober reality ; the substantive world is an unsubstantiality, and peers out to view as a hollow phantom. (It is a phantasmagoria of phantasms).

38. That I am not the infinite but an infinitesimal, is the misjudgment of the ignorant ; but the certitude of my infinity and supremacy, is the means of my absorption in the Infinite and Supreme.

39. The belief of one's individuality in his undivided, all pervasive and transparent soul, as "I am this," is the cause of his bondage to his personality, and is a web spun by his erroneous dualism. (Knowledge of a separate existence apart from soleity, amounts to a dualistic creed).

40. Want of the knowledge of one's bondage or freedom, and of his unity or duality, and his belief in the totality of Brahma, is the supreme truth of true philosophy.

41. Perfect transparency of the soul, amounting to its nihility, and its want of attachment to visible appearances, as also its unmindfulness of all that is, are the conditions for beholding Brahma in it. There is no other way to this.

42. The purity of the mind produced by acts of holiness, is the condition for receiving the sight of Brahma ; as it is the whiteness of the cloth that can receive any colour upon it.

43. Think thy soul, O Rāma ! as same with the souls of all other persons, and abstain from all other thoughts, of what is desirable or undesirable, what invigorates or enfeebles the body, and what brings liberation after bondage, or Salvation after sin-



fulness. (Since none of these states appertains to the universal soul, which is quite free from them).

44. The mirror of the mind being cleansed by the knowledge of the Śāstras, and dispassionateness of the understanding, it receives the reflexion of Brahma, as the clear crystal reflects the images of things.

45. The sight which is conversant with visible objects and not with images and ideas in the mind, is called false vision of what is soon lost from view. (*i. e.* Mental sight is more lasting than that of the visual organs).

46. When the mind is fixed upon God, by abstracting its sight from all mental and ocular visions, it has then the view of the Supreme before it. (This is called spiritual vision).

47. The visible sights which are obvious to view, are all but unreal phantoms; it is the absorption of the mind in the Divine, that makes it identical with the same and no other.

48. The visibles now present before us being absent from our view, either before or after our sight of them, must be considered as absent in the interim also. Therefore one unacquainted with his mind, is as insensible as the man that knows not what he holds in his hand.

49. One having no knowledge that "the world is the same with the Supreme spirit," is always subject to misery; but the negation of the visibles as distinct from God, gives us both the pleasure of our enjoyments here, and our liberation in future.

50. It is ignorance to say the water is one thing and its wave is another; but it shows one intelligence, who says they are the one and the same thing.

51. The vanities of the world, are fraught with sorrow, therefore discard all its appendages from thee. The abandonment of superfluity, will conduce to thy attainment of wisdom at last.

52. The mind being composed of vain desires, is an unreality in itself; say therefore, O Rāma! why should you sorrow for something which in reality is nothing.

53. Do you, O Rāma! look upon all things as traps set to

ensnare the soul ; and regard them with the eye of an unkind kinsman looking upon his relatives, with an eye of apathy and unconcern.

54. As the unkind relative is unconcerned with the joys and griefs of his relations ; so shouldst thou remain aloof from all things, by knowing the falsehood of their natures.

55. Rely on that eternal Spirit, which is infinite knowledge and felicity, and which is between the viewer and the view, (*i. e.* betwist the noumenon and the phenomenon). The mind being fixed to that truth, will adhere to it as clay, after the swiftness of its flight is at an end.

56. The airy flight of the mind being restrained, the sluggish body must cease to run about ; and the cloud of the dust of ignorance, will no more spread over the city of the world.

57. When the rains of our desires are over, and the calmness of the mind is restored ; when the shuddering coldness of dullness has fled, and when the mud of worldliness is dried up :—

58. When the channel of our thirst is dried up, and the drinking pots are sucked up and emptied ; when the forest of the heart is cleared, and its brambles are rooted out, and the frost of false knowledge has disappeared :—

59. It is then that the mist of error vanishes from view, like the shadow of night on the approach of dawn ; and the frigidity of dullness is put to flight, like the poison of snake-bite by the potent charm of mantras.

60. Then the rivulets of our desires, do not run down the rock of the body ; nor do the peacocks of our fleeting wishes, fly and sport on its top.

61. The sphere of our consciousness becomes as the clear sky ; and the luminary of the living soul, shines as brightly over it as the midday sun.

62. The cloud of error is dispelled and succeeded by the light of reason ; and the longings of the soul, being purified of their dross, make it shine brilliantly amidst its sphere.

63. Then raptures of serene delight, shoot forth in the soul

like blooming blossoms in the open air ; and a cool light is shed upon it, like the cooling beams of the autumnal moon.

64. This ecstasy of the soul, unfolds all prosperity before it, and fructifies with abundance the well cultivated ground of the reasoning mind. (Truth is the fruit of holy joy in the reasonable mind).

65. It sheds its clear lustre all over the world, and shows the depths of the hills and forests, and everything on earth in their clearest light. (Heavenly joy unfolds all things to light).

66. It expands the mind and makes it translucent, and the heart as a clear lake, renders blooming with blossoms of the lotus of *satya*, and without the dust-*rajas* of egoism. It is never infested by the swarming passions of pride or *tamas*.

67. The mind then being purged of its selfishness, turns to universal benevolence and philanthropy ; and being quite calm in itself without any desire of its own, it reigns as lord over the city of its body.

68. The man whose investigation has made him acquainted with all things, whose soul is enlightened with truth ; whose mind is melted down from his highmindedness ; who is calm and quiet in his understanding. and looks at the unpleasant course of the births and deaths of men with pity ; he verily lives happily in the realm of his body, without his feverish anxieties about anything.

---

## CHAPTER XXXVI.

### DESCRIPTION OF THE INTELLECTUAL SPHERE.

**Argument.** The Intellect as pervading all things, and making us acquainted with them.

**RĀMA** said :—Tell me O Brāhman! how the mundane system subsists in the extra mundane immetirial soul, for the sake of my advancement in knowledge.

2. Vasiaththa replied :—The worlds having no separate existence (before or after their formation) except in the Supreme mind, they are all situated in the Divine Intellect, like the unheaving and unseen would be waves of the sea.

3. As the all-pervading sky is not to be seen owing to its extreme tenuity; so the undivided nature of the all-pervasive intellect, is not to be perceived on account of its rarity.

4. As the gem has its brillianey in it, whether it is moved or unmoved by any body, so the unreal world has its potentia existence in the Divine Spirit, both in its states of action and inactivity. (Hence the eternity of the world in the Eternal Mind).

5. As the clouds abiding in the sky, do not touch the sky or have a tangible feeling of its vacuity; so the worlds subsisting in the receptacle of the Intellectual soul, have no contact with the extraneous (parā) intellect, which is unconnected with its contents.

6. As the light residing in the waters of the sea or a pot of water, is not connected either with the water or pot, nor is it felt by us but by its reflexion; so the intangible soul abides unconnected in its receptacle of the body, and reflects itself to our knowledge only.

7. The intellect is devoid of every desire and designation; it is the indestructible soul, and is named by our intelligence of it as (Chetya) intelligible; or from some one of our intelligible ideas as the living soul &c.

8. It is clearer than the translucent air, and finer than it by a hundred times; it is known as an undivided whole by the learned; who view it as identic with the whole undivided world, which it comprehends within itself.

9. As the sea water shows itself in various forms in all its waves, so the intellect does not differ from it, in showing us its various representations of its own motion.

10. The diversities of our subjective and objective knowledge of myself and thyself and these (ego &c tu), are like the varieties of waves and billows in the ocean of the intellect, these are but erroneous notions, since they are representations of the same element, and the very same intellect.

11. The various states of the intellect (Chit), intellection (Chintā), intelligence (Chittam) and intellegibles (Chetyas), all appertain to the main principle of the soul. They are differently conceived by the learned and ignorant, but the difference is a mere conceit (Kalpanā).

12. The intellect presents its two different aspects to the wise and unwise people; to the ignorant, it shows its unreal nature in the realistic conception of the world, while to the learned it exhibits its luminous form in the identity of all things (with God).

13. The intellect enlightens the luminous bodies of the sun and stars, by its internal (intellectual) light; it gives a relish to things by its internal taste; and it gives birth to all beings from its inborn ideas of them.

14. It neither rises nor sets, nor gets up nor sits; it neither proceeds nor recedes to or fro, it is not here nor is it no where. (Omniscience is present everywhere and is ever the same).

15. The pure and transpicuous intellect which is situated in the soul, displays in itself the phantasmagoria which is called the world.

16. As a heap of fire emits its flame, and a luminous body blazes with its rays; and as the sea swells in surges and breaks in with its arms, so the intellect hursts out in its creations.

(Omniscience is the cause and not percipience of the world—God makes all things, and does not percieve them like us).

17. Thus the intellect which is selfmanifest and omnipresent of its own nature, developes and envelopes the world by its own manifestation and occuetation, and by its acts of integration and segregation (*sāṅkhya* and *nirhāra*); or the acts of accretion and secretion.

18. It is led by its own error and of its own accord, to forget and forsake its state of infinitude; and then by assuming its individual personality of egoism (that I am), it is converted to an ignoramus. (So men of contracted views turn to be dunces).

19. It falls from its knowledge of generals to that of particulars, by its act of specialization; and comes to the descrimination of the positive, and negative, and of inclusion and exclusion (or admission or rejection).

20. It strives and struggles within the confines of the sensuous body (owing to its degradation from spirituality); and it multiplies in these bodies like the weeds sprouting out of the bosom of the earth. (i. e. From its unity becomes a multiplicity in the many animal bodies).

21. It is the intellect that stretches the spacious vacuum, to make room for the subsistence and growth of every thing; and makes the all and ever moving air and the liquid water, for the vitality and nourishment of all.

22. It makes the firm earth (*terrafirma*) and the light-some fire and the fixed worlds all around; and employs time by its injunctions and prohibitions, (to do or undo any thing).

23. It gives fragrance to flowers, and grows by degrees their filaments and pistils; and it makes the moisture of the porous ground, to grow vegetables on earth.

24. The rooted trees fructify with fruits, by their juicy saps from beneath; and they produce their fruitage, and display their foliage with lineaments in them, as their veins and arteries.

25. It renovates the forest with its gifts of various hues, and dies them with the variety of colours in the rainbow of Indra.

26. It bids the foliums, fruits and flowers to wait on the flowery season of Spring; and then brings their fruitage to perfection, under the heat of the summer sun.

27. It makes the dark blue clouds of heaven, to wait on the approach of the rainy weather; and causes the harvest of fields, to follow in the train of autumn.

28. The cold season is decorated with its smiling frost, in its faces of the ten sides of the sky; and the dewy weather is made to waft its icicles of dew drops, on the pinions of the chilling winds of winter.

29. It makes the ever moving time, to revolve in its rotation of years and cycles and Yuga ages; and causes the tide of creation to roll on in its waves of worlds, on its bosom of the ocean of eternity.

30. Its decrees remain fixed with a wonderful stability, and the earth (terra or dhara), continues firm (dhira or sthira), with its quality of containing all things. (In this sloka there is both a homonym and paronym of similar sound and sense in the word *dharā* derived from the root *dhri*: namely, *dhirā*, *dharā*, = *sthirā*, terra and *dharana* and *dharini*).

31. It made the universe, teem with fourteen kinds of beings in its as many worlds of the chaturdasa-bhuvanas; and these are as different in their modes of life as in their forms and figures. (The Atharvan or last Veda reckons tri-sapta or thrice seven worlds).

32. These are repeatedly produced from and reduced to nothing, and move in their wonted courses for ever, as bubbles in the waterless ocean of eternity.

33. Here the miserable multitudes, moving mad in vain struggles after their desired objects, and in their imbecility under the subjection of disease and death. They are incessantly coming to life and going away in their exists, remaining in their living states and acquiring their ends, and for ever running to and fro, in their repeated births and deaths in this world.

## CHAPTER XXXVII.

### UPASAMA. THE SAMENESS OR QUIETISM OF THE SOUL.

Argument :—The sameness of the Spirit from its want of perturbation by wordly matters ; and equanimity of the mind in all circumstances.

**V**ASISHTHA added :—In this manner are these series of worlds, revolving in their invariable course, and repeatedly appearing and disappearing in the substantiality of Brahma.

2. All this is derived from the one self-existence, and have become the reciprocal causes of one another, by their mutual transformations ; and again they are destroyed of themselves by their mutual destructiveness of one another.

3. But as the motion of the waters on the surface, does not affect the waters in the depth of the sea ; so the fluctuations of the changing scenes of nature, make no alteration in the ever tranquil spirit of Brahma.

4. As the desert in summer heat, presents the waters of mirage to the clear sky, so the false world, shows its delusive appearances to the mind.

5. As the calm soul seems to be giddy in the state of one's drunkenness, so the essence of the intellect which is always the same, appears as otherwise in its ignorance.

6. The world is neither a reality nor unreality ; it is situated in the Intellect but appears to be placed without it. It is not separate from the soul, although it seems to be different from it, as the ornament appears to differ from its gold.

7. Ráma! that soul of your's, whereby you have the perception of form and figures and of sound and smell, is the Supreme Brahma pervading all things.

8. The pure soul being one in many, and inherent in all external objects, cannot be thought as distinct from those, that appear otherwise than itself.

9. Ráma! it is the difference of human thoughts, that judges



differently of the existence and non-existence of things, and of their good and bad natures also ; It judges the existence of the world, either as situated in or without the Divine Spirit.

10. Whereas it is impossible for any thing to exist beside the Spirit of God, it was the Spirit that "willed to become many". And as there was nothing beside itself, which it could think of or find for itself, it was necessarily that it became so of itself, and without the aid of any extraneous matter. (Prose).

11. (Prose). Therefore the will to do this or that, or try for one thing or other, does not relate to the soul but to the mind. Thus the optionless soul, having no will of its own, does nothing except cogitating on what is in itself. It is no active agent, owing to the union of all agency, instrumentality and objectivity in itself. It abides no where, being both the recipient and content, or the container and the contained of everything in itself. Neither is the willess soul actionless likewise, when the acts of creation are palpable in itself (karmaprasidhi). Nor is it possible that there is any other cause of them. (*Nanyakartā dātīryakam. Śruti*).

12. Rāma ! you must know the nature of Brahma to be no other (*vetara-un alter*) than this ; and knowing him as no agent and without a second, be free from all anxiety.

13. I will tell you further that :—Though you may continue to do a great many nets here, yet tell me in a word, what dost thou do that is worth doing. Rely on the want of your own agency, and be quiet as the sapient sage. Remain as calm and still, as the clear ocean when unshaken by the breeze.

14. Again knowing well, that it is not possible for the swift-est runners to reach their goal of perfection, how far so ever they may go. You must desist in your mind from pursuing after worldly objects, and persist to meditate on the spirituality of your inward and intellectual soul.

---

## CHAPTER XXXVIII.

### THE SAME QUIETNESS OR QUIETUDE OF THE SPIRIT.

**Argument.** The unconnected Soul being connected with the Mind, is believed as the Active Spirit by the unwise. But the quiet spirit of the wise, which is unaffected by its actions, is ever free and emancipate from the acts.

**VASISHTHA** resumed :—(Prose). Such being the state of the wise, the actions they are seen to do, whether of goodness or otherwise or pleasureable or painful, in and whatsoever they are engaged, are *nil* and as nothing, and do not affect them as they do the other worldly mortals. (The unconcernedness of the wise, is opposed to the great concern of fools in their actions).

2. For what is it that is called an action, but the exertion of mental and voluntary energies, with a fixed determination and desire of performing some physical acts, which they call the actions of a person. (But the apathetic minds of the wise, being insensible both of the purposes and their ends, there is no imputation of agency which can ever attach to them. (Gloss).

3. The production of an act by appliance of the proper means, and the exertion and action of the body in conformity with one's ability, and the completion of the effect compatible with one's intention, together with the enjoyment of the result of such agency, are defined and determined as the action of the man. (It is the deliberate and voluntary doing of an act, and not the unintentional physical action, that constitutes human agency. Gloss).

4. (Verse). Moreover, whether a man is agent or no agent of an action, and whether he goes to heaven or dwells in hell, his mind is subject to the same feelings, as he has the desires in his heart. (The mind makes a heaven of hell, and a hell of heaven by its good or bad thoughts. Milton).

5. (Prose). Hence the agency of the ignorant, arises from their wishing to do a thing, whether they do it or not ; but not

so of the wise, who having no will, are not culpable even for their involuntary actions. Untutored minds are full with the weeds of vice, but well cultivated souls are quite devoid of them. Gloss. (So; "If good we plant not, vice will fill the place: And rankest weeds the richest soils deface").

6. He who has the knowledge of truth (*tatvajñāna*), becomes relaxed in his earthly desires; and though he acts his part well, he does not long eagerly for its result as others. He acts with his body but with a quiet unconcerned mind. When successful, he attributes the gain to the will of God; but the worldly minded arrogate the result to themselves, though they could not bring it about.

7. Whatever the mind intends, comes verily to pass, and nothing is achieved without the application of the mind; whereupon the agency belongeth to the mind and not to the body. (An involuntary action is not a deed).

8. The world doth proceed from the Mind (Divine); it is the mind (by being a development of it), and is situated in the (infinite and eternal) mind; knowing all things as such manifestations of the powers of the intellect, the wise man remains in the coolness of his desire or luke warmth.

9. The minds of spiritualists (or those knowing the soul), come to the state of that perfect insensibility of their desires, as when the false watery mirage is set down by the raining clouds, and the particles of morning dews, are dried up by the raging sun. It is then that the soul is said to rest in its perfect bliss (The *turya-sanssouci* or impassibility).

10. This is not the felicity of the *gusto* of pleasure, nor the dolour of sorrow or discontent; it consists not in the liveliness of living beings, nor in the tropidity of stones. It is not situated in the midst of these antithesis, (*i. e.* in the *sandhishthāna* or golden medium between these); but in the knowing mind which is *Bhūmānanda*—all rapture and ravishment. (Neither is *il allegrow* nor *il spinacoso*, the true bliss of man).

11. But the ignorant mind (which is unacquainted with this state of transport; is transported by its thirst after the

moving waters of earthly pleasures ; as an elephant is misled to the foul pool, where he is plunged in its mud and mire, without finding any thing that is really good.

12. Here is another instance of it based upon a Stanza in the *Sruti*, which says that :— A man dreaming himself to be falling into a pit, feels the fear of his fall in his imagination even when he has been sleeping in his bed ; but another who actually falls in a pit when he is fast asleep, is quite insensible of his falls. Thus it is the mind which paints its own pleasure and pains, and not the bodily action or its inactivity.

13. Hence whether a man is the doer of an action or not, he perceives nothing of it, when his mind is engrossed in some other thought or action ; but he views every thing within himself, who beholds them on the abstract meditation of his mind. The thinking mind sees the outward objects, as reflexions of his pure intellect cast without him. (The spiritualist regards the outward as images of his inward ideas, in opposition to the materialist, who considers the internal ideas to be but reflexions derived from external impressions).

14. Thus the man knowing the knowable soul, knows himself as inaccessible to the feelings of pleasure and pain. Knowing this as certain, he finds the existence of no other thing, apart from what is contained in the container of his soul, which is as a thousandth part of a hair. This being ascertained, he views every thing in himself. With this certainty of knowledge, he comes to know his self as the reflector of all things, and present in all of them. After these ascertainments, he comes to the conclusion that he is not subject to pain or pleasure. Thus freed from anxieties, the mind freely exercises its powers over all customary duties, without being concerned with them.

15. He who knows the self, remains joyous even in his calamity, and shines as the moonlight, which enlightens the world. He knows that it is his mind and not himself, that is the agent of his actions although he is the doer of them : and knowing the agency of the mind in all his actions, he does not assume to himself the merit of the exercise of his limbs, hands and feet,

nor expects to reap the rewards of all his assiduous labours and acts.

16. Mental actions (thoughts) being brought to practice, tend to involve their unguarded agents of ungoverned minds, into the endurance of its consequence. Thus the mind is the seed (root) of all efforts and exertions, of all acts and actions, of all their results and productions, and the source of suffering the consequences of actions. By doing away with your mind, you make a clean sweep of all your actions, and thereby avoid all your miseries resulting from your acts. All these are at an end with the *anaesthesia* of the mind. It is a practice in *Yoga* to allay (*laissez aller*), the excitement of the mind to its ever varying purposes.

17. Behold the boy is led by his mind (fancy) to build his toy or hobby-horse, which he dresses and daubs at his willful play, without showing any concern or feeling of pleasure or pain, in its making or breaking of it at his pleasure. So doth man build his aerial castle, and level it without the sense of his gain or loss therein. It is by his acting in this manner in all worldly matters, that no man is spiritually entangled to them. (Do your duties and deal with all with a total unconcernedness and indifference).

18. What cause can there be for your sorrow, amidst the dangers and delights of this world, but that you have the one and not the other. But what thing is there that is delectable and delightful to be desired in this world, which is not evanescent and perishable at the same time, save yourself (soul), which is neither the active nor passive agent of your actions and enjoyments; though they attribute the actions and their fruitions to it by their error.

19. The importance of actions and passions to living beings, is a mistake and not veritable truth. Because by the right consideration of things, we find no action nor passion bearing any relation to the soul. Its attachment or aversion to the senses and sensible actions and enjoyments, is felt only by the sensualist, and not by them that are unconscious of sensuous affections (as the apathetic ascetics).

20. There is no liberation in this world for the worldly minded, while it is fully felt by the liberal minded Yogi, whose mind is freed from its attachments to the world, in its state of living liberation. (Jīvan-mukta).

21. Though the Sage is rapt in the light of his self-consciousness, yet he does not disregard to distinguish the unity and duality, the true entity from the non-entities, and to view the omnipotence in all potencies or powers that are displayed in nature: (for these display His power and goodness beyond our thought).

22. (Verse). To him there is no bond or freedom, nor liberation nor bondage whatever, and the miseries of ignorance are all lost in the light of his enlightenment. (Bondage and freedom here refer to their causes or acts (कर्म) by the figure of metonymy; and that these bear no relation to the abstracted or spiritualistic Yogi).

23. It is in vain to wish for liberation, when the mind is tied down to the earth; and so it is redundant to talk of bondage, when the mind is already fastened to it. Shun them both by ignoring your egoism, and remain fixed to the true Ego, and continue thus to manage yourself with your unruffled mind on earth. (The whole of this is a lesson of the Stoical and Platonic philosophic and unimpassioned passivity).

---

## CHAPTER XXXIX.

### ON THE UNITY OF ALL THINGS.

Argument. Explanation of Divine Omnipotence, and inability of Vasishtha to give full exposition of it.

**R**ĀMA rejoined :—(Prose) Tell me, O high-minded sage, how could the creation proceed from the Supreme Brahma, whom you represent to remain as a painting in the tableau of vacuity.

2 Vasistha replied :—O prince, such is the nature of Brahma, that all power incessantly flows from him, wherefore every power is said to reside in him. (It is unvedantic to say, that Brahma is omnipotent or the reservoir of power, and not omnipotence or identic with all power himself).

3 In him resides entity and non-entity, in him there is unity, duality and plurality, and the beginning and end of all things. (Because omnipotence has the power to be all things, which limited powers cannot do).

4 This is one and no other else (*i e* it is all that is, and there is none else beside it (*Id est non alter*)). It is as the sea, whose waters have endless varieties of shapes, and represent the images of myriads of stars in its bosom; rising spontaneously of themselves.

5 The density of the Intellect makes the mind, and the mind brings forth all the powers of thinking, willing or volition, and of acting or action. These it produces, accumulates, contains, shows and then absorbs in itself.

6 (Verse) Brahma is the source of all living beings, and of all things seen all around us. His power is the cause of exhibiting all things, in their incessant course or quiescence.

7 All things spring from the Supreme Spirit, and they reside in his all comprehensive mind. They are of the same

nature with that of their source, as the water of the sweet and saltish lakes.

8 Rāma interrupted here and said:—Sir, your discourse is very dark, and I cannot understand the meaning of the words of your speech.

9 There is that nature of Brahma, which you said to be beyond the perception of the mind and senses, and what are these perishable things, which you say to have proceeded from him. If your reasoning comes to this end, I cannot then rely upon it.

10 Because it is the law of production, that anything that is produced from something, is invariably of the same nature with that of its producer.

11 As light is produced from light, corns come from corn, and man is born of man, and all kinds come out of their own kind.

12 And so the productions of the immutable Spirit, must also be unchangeable and spiritual too in their nature.

13 Beside this the Intellectual Spirit of God, is pure and immaculate; while this creation is all impure and gross matter.

14 The great Sage said upon hearing these words:—Brahma is all purity and there is no impurity in him; the waves moving on the surface of the sea may be foul, but they do not soil the waters of the deep.

15 You cannot conceive Rāma, of there being a second person or thing beside the One Brahma; as you can have no conception of fire beside its heat. (Its light being adscititious).

16 Rāma rejoined:—Sir, Brahma is devoid of sorrow, while the world is full of sorrows. I cannot therefore clearly understand your words; when you say this to be the offspring of that. (The maculate equal to the immaculates or the perishable to the imperishable is absurd).

17 Valmiki said to Bharadvāja:—The great Sage Vasishtha remained silent at these words of Rāma; and stopped in his lecture with the thoughtfulness of his mind.



18 His mind lost its wonted clearness (in its confusion), and then recovering its perspicacity, he pondered within himself in the following manner.

19 The educated and intelligent mind, that has known the knowable One, has of itself got to the end of the subject of liberation, by its own reasoning and intuition as that of Râma.

20 It is no fault of the educated to be doubtful of something, until it is explained to them to their full satisfaction, as in the case of Raghava. (Relating the identity of the cause and its effect).

21 But the half-educated are not fit to receive spiritual instruction, because their view of the visibles, which dwells on obvious objects, proves the cause of their ruin : (by obstructing their sight of the spiritual).

22 But he who has come to the sight of transcendental light, and got a clear insight of spiritual truths, feels no desire for sensual enjoyments ; but advances in course of time to the conclusion, that Brahma is All in all things (*to pan*)

(The transcendental philosophy of modern German schools, have arrived at the same conclusion of Pantheism, *Ho Theos to pan*).

23 The disciple is to be prepared and purified at first, with the precepts and practice of quietism and self-control (*Sama and dama*); and is then to be initiated in the creed that "All this is Brahma, and that thyself art that pure Spirit."

24 But who so teaches the faith of "all is Brahma" to the half taught and the ignorant; verily entangles him in the strong snare of hell. (Because they take the visible for the invisible, which leads them to nature and idol worships which casts them to hell).

25 The well discerning Sage should tell them, that are enlightened in their understandings, whose desire of sensual gratifications has abated, and who are freed from their wordly desires, that they are purged of the dir. of their ignorance, and are prepared to receive religious and spiritual instruction.

26 The spiritual guide who instructs his pupil without

weighing well his habits and conduct, is a silly pedagogue and sinks into hell and has to dwell there until the last day of judgment; (to answer for misleading his disciples).

27 The venerable Vasishtha, who was the chief of sages, and like the luminous sun on earth, having considered these things, spoke to Rāma as follows. (The sages are said to be luminous both from the fairness of their Aryan complexions, as also on account of their enlightend understandings).

28 Vasishtha said:—I will tell thee Rāma at the conclusion, of this lecture, whether the attribution of the dross of gross bodies, is applicable to Brahma or not. (*i. e.* how a spiritual body may assume a material form &c).

29 Know now that Brahma is almighty, all pervading, ubiquitous and is all himself, because of his omnipotence, which can do and become all and every thing of itself.

30 As you see the various practices of magicians and the trickeries of jugglers, in producing, presenting, and abstracting many things in the sight of men, that are all but unreal shows; so doth Brahma produce, present and retract all things from and into himself.

31 The world is filled with gardens as those in fairy lands, and the sky is replenished with the airy castles of Gandharvas and the abodes of gods; and men are seen to descend from the cloudless sky, to the surface of the earth, and rise upwards to heaven: (in vimanas or balloon).

32 Fairy cities like the palaces of the Gandharvas of the etherial regions, are shown on earth, and filled with the fairies of the Fairy land. (*i. e.* the courts and palaces of princes, which vie with the abodes of gods).

33 Whatever there is or has been or is to be in this world in future, are like reflexions of the revolving sky and heavenly bodies, or a brazen ball affixed to the top of a tower, and darting its golden light below.

34 All these are but exhibitions of the various forms of manifestations of the selfsame God. ( " These as they change,

—these are but the varied God.” Thomson. So Wordsworth and the Persian Mystics).

35. Whatever takes place at any time or place and in any form, is but the variety of the One Self-existent reality. Why therefore, O Rāma! should you give vent to your sorrow or joy, or wonder at any change of time or place or nature and form of things, which are full of the spirit of God, and exhibit the endless aspects of the Infinite Mood.

36. Let the intelligent preserve the sameness (*samata*) of their minds and dispositions amidst all changes; knowing them as the varying conditions of the same unvarying Mind.

37. He who sees his God in all, and is fraught with equanimity, has no cause of his wonder of surprise, his grief or delight or any fluctuation of his mind, in any change in nature or vicissitude of his fortune: (because the one Omnipresence is present in all events, and its Omnipotence directs all potentialities).

38. The unaltered mind continues to view the varieties of the power of his Maker, in all the variations of time and place, and of all external circumstances.

39. The Lord proposes these plans in the formation of his creation, and exhibits as the sea does its waves in endless varieties and successions from the plenitude of his mind.

40. So the Lord manifests the powers situated in himself, as the sea does its waves in itself. Or as the milk forms the butter, the earth produces the pot (*ghata*), and the thread is woven into the cloth (*pata*). So the *bata* or fig tree brings forth its fruit, and all other varied forms are contained in their sources. But these formal changes are phenomenal not real. They are mere appearances of the spectrum, as those of apparitions and spectres.\*

41. There is no other agent or object, nor an actor and its act, or any thing which is acted upon, nor is there any thing that becomes nothing except it by but a variety of the one unity. (*In nililo rinerti poss*).

---

\*But these formal changes are phenomenal and not real. They are mere appearances. Gloss.

42. The mind that witnesses the spiritual truths, and remains with its unimpaired equanimity, and is undepressed by external accidents, comes to see the light of truth in itself. (Truth like the sun shineth in the inmost soul).

43. (Verse). There being the lamp, there is its light also ; and the sun shining brings the day with him. Where there is the flower, there is its odour likewise ; so where there is the living soul, there is the light or knowledge of the world in it.

44. The world appearing all around, is as the light of the soul ; it appears as the motion of the wind, whereof we have no notion of its reality or unreality. (So says Herbert Spencer concerning our notion of motion. We see the wheel in motion and changing its place, but have no idea of its motion).

45. The immaculate Soul, is the prime mobile power of the appearance and disappearance of the myriads of gross bodies which like the revolving stars of the sky, and the season flowers of the spring, appear and reappear to us by turns, like the ups and downs of wheels in motion. We see their revolutions, but neither see their motion nor the soul the giver of motion).

46. All things die away when our souls are without us, but how can any thing be null when we are in possession of our souls ? (Everything exists with ourselves, but we lose all, with loss of our souls).

47. All things appear before us in the presence of our souls, and they vanish from before us in their absence from the body. (Every thing is existent with us with the existence of our souls, and nothing is perceived by us without them, as when we are dead).

48. Everything is born with us with our souls, and is lost with loss of them. (The living have all, but the dead are lost to

view. (And the human soul, when in conjunction with the Divine, has a clear view of everything).

51. The minds of men are endowed with their knowledge at their very birth. Then growing big by degrees incurse of time, they expand themselves in the form of this spacious forest of the world.

52. The wood of the world is the fastening post of the soul, where our blooming desires are fraught with fruits of poignant griefs. It branches out with gratifications, blossoms with hoary age, and is breaking its goodly post, and wandering at large of its free will.

---

## CHAPTER XXXX.

BRAHMA IDENTIC with the World.

OR

IDENTITY OF THE WORLD WITH BRAHMA.

Argument. Production and names of the Varieties of Animal Life and their spiritual Natures.

**R**AMA said:—Tell me, sir, about the production of animal beings from Brahma, and let me know their different names and natures in full length.

2. Vasishtha replied —The manner in which the different species of beings are produced from Brahma, and how they are destroyed afterwards, as also how they obtain their liberation at last:—

3. Also the manner of their growth and sustentation, and fitness in the world, are all what you must hear me now tell

4. The power of the intellect of Brahma exerts of its free will, and this omnipotence becomes whatever is thought of (*chetya*) in the Divine Intellect.

5. The intellection becomes condensed to a certain subtile form, which having the powers of conception (*sankalpa*), becomes the principle entitled the Mind.

6. The mind then by an effort of its conception (called the Will), expands itself to an unreal (ideal) scenery like that of the Fairyland, by falling off from the nature of Brahmic Incogitency.

7. The intellect when remaining in its original state, appears as a vacuum or vacancy ; but upon manifesting itself in the form of the mind, it is seen as the visible sky by men.

8. - Taking the conception of the lotus-born, it finds itself in its conceived form of the lotus (Brahmá), and then it thinks of creation in the form of Prajapati or lord of creatures.

9. He then formed from his thought (*chitta*) this creation, containing the fourteen worlds with all the bustle of living beings in them.

10. The mind itself is a vacuity with a vacuous body ; its conception is the field of its action, and its sphere is full with the false workings of the mind.

11. Here there are many kinds of beings, labouring under great ignorance as the beasts and brute creatures. There are some with enlightened minds as the sages ; and others staggering in the intermediate class, as the majority of mankind.

12. Among all living beings that are confined in this earth, it is only the human race living in this part (India), that are capable of receiving instruction and civilization.

13. But as most of these are subject to diseases and distress, and are suffering under the thrall of their ignorance, enmity and fear ; it is for them that I will deliver my lecture on social and saintly conduct—*rājsātawīki nīti* (in the 42nd chapter of this book).

14. I will also treat there about the everlasting, imperishable and omnipresent Brahma, who is without beginning and whose mind is without error, and of the form of Intel. light.

15. How endless beings are put to motion, by the momentum of a particle of his motionless body ; and resembling the rolling of boisterous waves on the surface of the clear and tranquil ocean.

16. Rāma asked :—How sir, do you speak of a part of the infinite Spirit, and of the momentum of the motionless God ; as also of a change and effort of it, that is altogether without them (*vikāravikrama*).

17. Vasishtā replied :—It is the usual and current mode of expression, both in the *sāstras* and language of the people to say, "all this is made by or come from Him", but it is not so in its real and spiritual sense.

18. No change or partition, and no relation of space or

time, bear any reference to the Supreme, who is unchangeable, infinite and eternal; nor is there any appearance or disappearance of Him at any time or place, who is ever invisible every where.

19. There never was nor can there ever be any way, of representing the incomprehensible, except by symbolical expressions; it was therefore in accordance to common speech, that I have made use of those words.

20. Whatever words or sentences are used here as symbolical of some sense, whether they express as "produced from it *tajja*" or as a change of the same — *tanmaya*", the same should be used, in that sense all along.

21.. It is *tajja*, as when we say "fire proceeds from fire" (meaning, the 'mundane Brahma comes out of the spiritual Brahma.' Here fire is symbolical of Brahma and the world). It is *tanmaya* in the expression "Brahma is the producer and produced", (which means the identity—and transformation of the creator to the creation).

22. The first form is applied to the world as proceeding from Brahma: but the other form of the producer and produced, means also the creative power which made the world.

23. The expression "*idam—anyat=idem alius* or this is one thing and that another, is false, the difference is verbal and not real; because there is no proof of it in the nature of God, which is one and all.

24. The mind, by reason of its birth (*tajja*) from Brahma, is possessed both of the power and intelligence of his Intellect, and is enabled to accomplish its intended purpose, by means of its intense application.

25. To say that one flame of fire, is the producer of another, is mere logomachy, and there is no truth in this assertion. (Because it is no other thing produced by another, but the very thing).

26. That one is the producer of another is also a paralogy; because the one Brahma being infinite, could produce no other thing, beside reproducing himself. (For where and whence



could he get another thing to create a thing anew beside in himself?).

27. It is the nature of disputation to contradict one another by replies and rejoinders; but it is not right to foil the adversary by false sophistry.

28. The learned know Brahma as the ocean rolling in its endless waves, and as significant words and their significations, which go together as Brahma and his creation.

29. Brahma is the Intellect—*Chit*, Brahma is the mind—*manas*, Brahma is intelligence—*Pijñāna*, and Brahma is substance—*Vastu*; He is Sound—*śabda*, He is understanding—*chit*, and He is in the principles of things—*Dhatus*.

30. The whole universe is Brahma, and yet He is beyond all this. In reality the world is a nullity, for all is Brahma alone.

31. This is one thing and that is another, and this is a part of the great soul, are all contradictory assertions of ignorance (false knowledge), as no words can express the true nature of the unknown.

32. The spirit rises as the flame of fire, and this flame is significant of the mind. Its tremor signifies the fluctuation of the mind, which in reality is not the case, there being no rise or fall of the Divine Mind.

33. It is untruth that wavers and equivocates in *double intentions*. It prevaricates the truth, as the defective eye views the double moon in the sky.

34. Brahma being all (*to-pan*) of himself, and all pervading and infinite of his own nature, there can be no other thing beside himself, and anything that is produced of him, is likewise himself.

35. Beside the truth of the existence of Brahma, there is nothing which can be proved as absolutely certain; and it is a scriptural truth which says, "verily all this is Brahma."

36. This also must be the conclusion, which you will arrive at by your reasoning, and which I will propound with many instances and tenets in the Book of Nirvana or Extinction.

37. There are many things here in connection with this single question of which you are ignorant, and all which you will come to know fully in future, for dispelling your doubts on the subject.

38. The unreality having disappeared, the reality appears to view, as the darkness of night being dispelled, the visible world comes to sight.

39. The spacious world which appears to your false sight of it, will vanish, O Rāma ! on your attaining to the state of calm quietism. The fallacious appearances must disappear from your vision, as soon as the light of truth comes to dawn upon your soul.

---

## CHAPTER XLI.

### DESCRIPTION OF IGNORANCE.

Argument. Delusion the cause of error.

**R**ĀMA said:—Sir, I feel your speech to be as cooling and shining as the water of the milky sea; it is as deep and copious as the vast ocean:—

2. I am sometimes darkened and enlightened at others, by the variety of your discourses, as a rainy day is now obscured by the cloud, and again shines forth brightly with sunshine.

3. I understand Brahma as infinite and inconceivable, and the life and light of all that exists. I know that light never sets; but tell me, how they attribute many qualities that are foreign to his nature.

4. Vasishta replied:—The wording and meaning of my lectures to you, are all used in their right and ordinary sense, they are neither insignificant or meaningless, equivocal or ambiguous, or contradictory of one with another.

5. You will understand the proper import of my phraseology, when the eyesight of your understanding becomes clearer, and when the light of reason will rise in your mind.

6. Do not mistake the meanings of my words, or the phraseology I have used all along, in order to explain the subject of my lectures, and purport of the sāstras, for your acquaintance with them.

7. When you will come to know the clear Truth of Brahma, you will know more regarding the distinctions of significant words, and their significations and significates.

8. The distinctive verbal signs are invented for the communication of our thoughts, in conveying our instructions to others, and for our knowledge of the purport of the sāstras.

9. Words and their meanings, phrases and their constructions, are used for the instruction of others; they are applied to

the use of the ignorant, and never apply to those who are acquainted with truth (by their intention).

10. There is no attribute, nor imputation, that bears any relation with the free and unsullied soul. It is the dispassionate spirit of the supreme Brahma, and the same is the soul of the existent world.

11. This subject will again be fully discussed and dilated upon with various arguments, on the occasion of our arriving to the conclusion of this subject (in the book of Nirvána).

12. I have said so far about verbiology at present, because it is impossible to penetrate into the deep darkness of ignorance, without the means of verbiage (*flux de mots*).

13. As conscious ignorance offers herself a willing sacrifice to the shrine of knowledge, she bids her adversary — the destroyer of error, to take possession of her seat in the bosom of man. (Here is a double entendre of the word-*avidya*, the former meaning ignorance as well as a concubine, and the latter signifying the wife and knowledge; hence it implies the advance of knowledge upon disappearance of her rival ignorance).

14. As one weapon is foiled by another, and one dirt is removed by the other (*cow dung* and ashes), and as one poison is destroyed by another, and also as one foe is driven out by another enemy (*similes curantur*).

15. So Ráma, the mutual destruction of errors, brings joy to the soul. It is hard however to detect the error; but no sooner it is found out than it is put to destruction. It means the confutation of false doctrines by one another.

16. Ignorance obscures our perspicacity, and presents the false and gross world before us. We all view this wonderful universe, but know not what and how it is.

17. Unobserved it rushes to our view, but being examined with attention, it flies upon keen observation. We know it is a phantasm, and yet find it appearing with its dimensions and figures before us.

18. O the wonderful enchantment, which has spread out

this world, and made the unreality to appear as a sober reality, to the knowledge of every one of us.

19. This earth is a distinct wide extended superficies, restings on the indistinct surface of an unknown substratum. He is the best of beings that has stretched this enchantment.

20. When you are enlightened with the thought, that all this is inexistant in reality ; you will then become the knower of the knowable (God), and understand the import of my lectures.

21. So long as you are not awakened to true knowledge, rely upon my words, and know this immensity as the creature of the incorrigible and immovable ignorance.

22. All this imensity, that appears to sight, is but the picture of your mistaken thought ; it is all unsubstantial, and a mere manifestation of your deluded mind only.

23. He is entitled to liberation, whose mind is certain of the reality of Brahma ; and knows the moving and unmoving figures without, as the thoughts of the mind presented to the sight.

24. The whole scale of the earth, is as a net of birds to catch the fleeting mind ; it is as false as a landscape in the dream ; which represents the unreal as real ones to the mind.

25. He who looks upon the world without his attachment to it, is never subject to grief or sorrow on any account. And he who thinks all these forms as formless, sees the formless spirit.

26. The forms of the formless spirit, is the formation of ignorance, and when the blemishes of passions and mutations, do not even belong to great souls, how can these attributes relate to the greatest God.

27. The attributes given to the Supreme Spirit, are as dust thrown upon the Surface of limpid water ; it is our thoughts only that attribute these qualities to the inconceivable One, as we attribute certain meanings to words, (that bear no relation to them).

It is usage that establishes the meanings of words, which continue to be inseparably joined with them ; and it is usage that determines their use in the *sāstras*.

29. As the cloth cannot be thought of without its thread, so the soul is unintelligible without the medium of words giving its true definition.

30. It is possible to gain the knowledge of the soul from the sastras, without one's self-consciousness of it ; as it is possible to get over the sea of ignorance, by means of spiritual knowledge.

31. Rāma ! it is impossible to arrive at the state of what is called imperishable life and bliss, when the soul is any how polluted by the blemishes of ignorance.

32. The existence of the world verily depends on the existence of the Supreme ; know this, and do not question how and whence it came to exist.

33. Let it be for thee to think only how thou shalt get rid of this unreality ; for it is upon the disappearance of the unreality, that thou canst know the real truth.

34. Leave off thinking whence is all this, how it is and how it is destroyed at last ; believe it to be really nothing, but only appearing without being actually seen.

35. How can one know, how the unreality appears as reality by his mistake of it, when the error of reality, in the unreal, has taken a firm footing in his mind ?

36. Try your best to destroy this prejudice of yours, and then you will know the truth. And verily such men are the greatest heroes and most learned in the world, who are freed from prejudices.

37. Strive to destroy your baneful ignorance, or it is sure to overpower on thee as upon the rest of mankind.

38. Take care, lest it should enthrall thee to the pain of thy repeated transmigrations, and know ignorance to be the root of all evils and companion of every vice. It creates a man's interest in what proves his peril.

39. Avoid quickly this false view, the baneful cause of your fears and sorrows, and of your diseases and dangers ; and the germ of errors in the mind ; and thereby ford over this perilous ocean of the world.

---

## CHAPTER XLII.

### PRODUCTION OF JĪVA OR LIVING SOULS.

**Argument.** Condensation of Desires in the Intellect. And Formation of living souls thereby.

**VASISHTHA** continued:—Hear now Rāma! the antidote against the wide extended malady of Ignorance, and the raging endemic of unreality, which vanishes from view upon your close inspection of it.

2. That which was proposed to be said (in chapter XL), concerning the Sātwika and Rājāsika qualities. I am now going to expound the same, on account of investigating into the powers of the mind.

3. The same **Brahma** who is all-pervading, undecaying and immortal; is known as intellectual light and without beginning and end, and free from error.

4. The Intellect, which is body of **Brahma**, and has its vibration in itself, becomes agitated and condensed at intervals, as the translucent water of the ocean has its motion of itself, and becomes turbid and thickened by its perturbation.

(i.e. The mind is possest of motion contrary to dull and motionless matter, and it is by its moving force, that it forms the gross bodies, as the huge surges of the sea).

5. As the water of the sea, is agitated in itself without any motion or excitation from without; so the Almighty power exerts its force in itself, throughout all its eternity and infinity. (The water composed of the *gases*, is always in motion).

6. As the air stirs in its own bosom of vacuity for ever, so the power of the Divine Spirit, exerts itself spontaneously and freely in its own sphere of the spirit.

7. And as the flame rises high of its own accord, so the power of the spirit, extends in itself in all directions. (It is the nature of the flame to rise upward only, but that of the

Spirit, is to move in every way and all round the great circle of creation).

8. As the sea seems to move with its sparkling waters, reflecting the sun and moonbeams upon its surface, so the almighty spirit appears to shake with the fleeting reflections of creation in its bosom.

9. As the sea sparkles with the golden beams of the starry frame; so the translucent vast soul of God, shines with the light of its own intellectual sphere.

10. As chains of pearly rays, glitter to our sight in the empty sky; so sundry forms of things fly about in the vast vacuity of the intellect. (These are as bubbles in the vast expanse of the Divine Mind).

11. These intellectual images, being pushed forward by the force of intellect, they begin to roll in its vacuous sphere like waves in the sea. (They are the same in substance, though different in appearance).

12. These images though inseparable from the intellect of the Divine spirit, yet they seem to be apart from it, like the light in the holes of needles and other cavities. (The glory of God, is the life and life of all).

13. The universal Omnipotence exhibits itself in those particular forms, as the moon shows her various horns in her different phases.

14. Thus the intellectual power of the Supreme spirit, coming to shine forth as light, refracts itself in various forms as the very many semblances of that great light.

15. The Supreme spirit, though conscious of its nature of infinity and indivisibility, yet assumes to itself the state of its individuality, in every separate and limited form of created beings.

16. When the supreme Entity takes upon itself these several forms, it is immediately joined by a train of qualities and properties, with quantity, modality and the like as followers in its train.

17. The unsubstantial intellect, deeming itself as a substance by its being separated from the supreme soul; becomes divided



into infinity like the waves of the sea water : (which is one and many).

18. As there is no material difference of the armlet and bracelet, from their matter of the same gold ; so it is the intellect and the soul the one and same thing. It is the thought that makes the difference in their different modes.

19. As there is no difference between one lamp and the others, that are lighted from the same light ; so it is of all souls and intellects, which are alike in their nature, but differ only in their particular attributes-*upadhis*.

20. The Intellect, being put to action by the force of the soul on particular occasions, pursues its desires and the objects of its fancy.

21. The same intellect also, taking its volitive and active forms at different times and places ; is styled the embodied soul or spirit, and known as *Kshetrajna*.

22. It is so named from its familiarity with the body or *Kshetra*, and its knowledge of the inward and outward actions of it ; (or from its knowing its person and personality).

23. This being fraught with its desires, is designated as Egoism or selfishness ; and this again being soiled by its fancies, takes the name of the understanding.

24. The understanding leaning to its wishes, is termed the mind ; which when it is compacted for action, takes the name of the senses or sensation.

25. The senses are next furnished with their organs called the organs of sense, which being joined with the organs of action, the hands and feet are jointly denominated the body.

26. Thus the living soul being tied to its thoughts and desires, and being entrapped in the net of pain and sorrow, is termed *Chitta* or heart.

27. Thus the gradual development of the intellect, produces its successive results (or phases as said above) ; so these are the different states or conditions of the living soul, and not so many forms of it, but all these are the impurities of the soul.

28. The living soul becomes associated with egoism in its embodied state, and this being polluted by its egoistic understanding, it is entangled in the net of selfish desires, which becomes the mind.

29. The concupiscent mind becomes eager to engraft itself in its cosorts and offsprings, and to secure the false possessions of the world to itself and without a rival.

30. The tendencies of the mind, pursue their desired objects, as the cow follows the lusty bull; and the mind runs after its objects only to be polluted by them, as the sweet stream of the river, meets the sea to become bitter and briny.

31. Thus the mind being polluted by its selfishness, loses the freedom of its will; and becomes bound to its desires, as the silkworm is enclosed in the cuckoon.

32. It is the mind that exposes the body to confinement, by its pursuit after its desires, until it comes to feel the gall of its own thralldom, and the bitter regret of the conscious soul.

33. Knowing itself to be enslaved, it bids farewell to the freedom of its thought and knowledge; and hegets within itself the gross ignorance, which rages and ranges free in the forest of this world, with its horribly monstrous appearance.

34. The mind containing within it the flame of its own desires, is consumed to death like the fettered lion in a fire.

35. It assumes to itself the agency of all its various acts, under its subjection to a variety of desires; and thus exposes itself to the changes of its state, in this life and all its future births.

36. It labours continually under all its octuple state of understanding; namely that the knowledge, intelligence and activity or active agency, and its egoism or selfishness, all of which are causes of all its woe.

37. It is sometimes styled the *prakṛiti* or character, and at others the *śāḍya* or seat of self delusion. The mind-*manas* is often converted to *malas* or foulness, and very often to *karman* or activity.

38. It is sometimes designated as bondage, and is often synonymous with the heart; it is called also as *avidyā* or ignorance, and frequently identified with the will or volition likewise.

39. Know Rāma, the heart is tied to the earth by a chain of sorrow and misery; it is brimful of avarice and grief, and the abode of passions.

40. It is living dead with the cares of age and the fear of death, to which the world is subject; it is troubled with desire and digust, and stained by its ignorance and passions.

41. It is infested by the prickly thorns of its wishes, and the brambles of its acts; it is quite forgetful of its origin, and is beset by the evils of its own making.

42. It is confined as the silkworm in its own cell, where it is doomed to dwell with its sorrow and pain; and though it is but a minim in its shape, it is the seat of endless hell-fire. (A hair as heart. Pope. The heart is hell &c. Milton).

43. It is as minute as the soul, and yet appears as huge as the highest hill; and this world is a forest of wild poisonous trees, branching out with their fruits of decay and death.

44. The snare of desire is stretched over the whole world; its fruits are as those of the Indian fig trees, which has no pith or flavour within.

45. The mind being burnt by the flame of its sorrow, and bitten by the dragon of its anger; and being drowned in the boisterous sea of its desires, has entirely forgotten its Great Father.

46. It is like a lost stag straying out of its herd, and like one demented by his sorrows; or more like a moth singed by the flame of world affairs.

47. It is torn away as a limb from its place in the Spirit, and thrown in an incongenial spot; it is withering away like a lotus plant pluck from its root.

48. Being cast amidst the bustle of business, and among men who are inimical or as dumb pictures to him, every man is groveling in this earth amidst dangers and difficulties.

49. Man is exposed to the difficulties of this dark and dismal world, like a bird fallen in the waters of the sea; he is entangled in the snare of the world, like one snatched to the fairy land in the sky.

50. The mind is carried away by the current of business, like a man borne by the waves of the sea. Lift it, O brave Rāma! from this pit, as they do an elephant sinking in the mud.

51. Lift up thy mind by force, O Rāma! like a bullock from this delusive puddle (*palvala*) of the world, where it is shorn of its brightness and is weackend in its frame.

52. Rāma! the man whose mind is not troubled in this world, with successive joy and grief, and the vicissitudes of decrepitude, disease and death, is no human being: but resemble a monstrous Rakassa, although he may have the figure of a man on him. (It is not humanity to devoid of human feeling).

---

## CHAPTER XLIII.

### THE REPOSITORIES OF LIVING SOULS.

Argument. The Transmigrations of Souls by virtue of their Acts, and the way of their salvation.

VASISHTHA continued :—Thus the living soul being derived from Brahma, assumes to itself the form of the mind, and is tossed about with the thoughts and cares of the world. It is then changed into thousands and millions of forms, as it figures to itself in its imagination.

2. It has undergone many prior births, and is in the course of migrating into many more ; it will transmigrate into many more also, which are as multitudinous as the flitting particles of a water-fall (splitting to many atoms).

3. These atomic souls of living beings, being subjected to their desires by the great variety of their wishes ; are made to wander under many forms, to which they are bound by their desires.

4. They rove incessantly to different directions, in distant countries both by land and water ; they live or die in those places, as the bubbles blow out but to float and burst, and then sink in the water below.

5. Some are produced for the first time in a new *kalpa* age, and others are born a hundred times in it ; some have had only two or three births, while the births of others are unnumbered (in a *kalpa*).

6. Some are yet unborn and are to be born yet on earth, and many others have passed their births by attainment of their liberation at last. Some are alive at present, and others are no more to be born.

7. Some are born again and again, for myriads of *kalpas*, some remaining in one state all along, and many in various states repeatedly changing their forms and natures.

8. Some are subjected to the great misery of hell, and some are destined to a little joy on earth; some enjoying the great delights of the gods in heaven, and others raised to the glory of heavenly bodies above.

9. Some are born as Kinnaras and Gandharvas and others as Vidyadharas and huge serpents; some appear in the forms of Sol, Indra and Varuna (Ouranas), and others in those of the triocular Siva and the lotus—born Brahmá.

10. Some become the Kushmánda and Vetála goblins, and others as Yaksha and Ráksha cannibals; some again become the Brahmámas and the ruling class, and others become Vaisyas and Sudras. (The four tribes of Indo—Aryans).

11. Some become Swapacha and Chandala (eaters of dog and hog-flesh), and others as Kirátas and Pukkasa (eaters of rotten bodies); some become the grass and greens on earth, and others as the seeds of fruits and roots of vegetables, and as moths and butterflies in the air.

12. Some are formed into varieties of herbs and creeping plants, and others into stones and rocks; some into *Jáma* and *Kadamba* trees, and others into *Sála*, *Tála* and *Tamála* forests.

13. There are some placed in prosperous circumstances, and become as ministers and generals and rulers of states; while others are clad in their rags and remain as religious recluses, munis and taciturn hermits in the woods.

14. Some are born as snakes and hydras, worms, insects and ants; whilst there are others in the forms of great lions, big buffaloes, stags and goats, the bosgnavas and fleet antelopes in forests.

15. Some are begotten as storks and cranes, ruddy geese and cuckoos; and others are become their pastures in the shapes of lotuses and water lilies, the nilumbium and other aquatic shrubs and flowers.

16. Some are brought forth as elephants and their cubs, and as wild boars, bulls and asses; and others come into being as bees and beetles, flies and gadflies, gnats and mosquitoes.

17. Many are born to difficulties and dangers, and many to prosperity and adversity ; some are placed in hell pits and others in their heavenly abodes.

18. Some are situated in the stars, and some in the hollows of trees ; some move upon the wings of the winds, and others rest in the still air above or fly freely in the sky.

19. Many dwell in the sunlight of the day, and many subsist under the moonbeams at night ; while there be others subsisting upon the beverage, which they draw from the herbacious plants.

20. Some are liberated in their life-time, and rove about freely in this earth ; while others live in their blissful states, (in holy and lonely hermitage). Some are altogether emancipate in their reliance in the Supreme Spirit.

21. There are some that require long periods for their blessed and ultimate liberation ; and others there are that disbelieve the intellectuality and spirituality of mankind, and dislike their being reduced to the soleity of the soul, or to be reduced to their oneness or unity with the Supreme soul—Kaivalya.

22. Some become regents of the skies above, and others roll down in the form of mighty streams ; some become females of beautiful appearances, and others as ugly hermaphrodites and abnormities.

23. Some are of enlightened understandings, and some are darkened in their minds. Some are preachers and lecturers of knowledge, and others in their ecstasie trance of Samádhi.

24. The living souls that are under the subjection of their desires, are so powerless of themselves, that they have forgotten their freedom, and are fast chained to the fetters of their wishes.

25. They rove about the world, now flying up and then falling down in their hopes and fears ; and are incessantly tossed up and down, like playing balls flung on all sides, by the relentless hands of playful Death.

26. Entrapped in the hundred fold snare of desire, and converted to the various forms of their wishes, they pass from one

body to another, as the birds fly from one tree to alight on another.

27. The endless desires of the living soul, bred and led by the false imaginations of the mind, have spread this enchanted snare of magic or *māya*, which is known by the name of the great world.

28. So long are the stupified souls doomed to rove about in the world, like the waters in a whirlpool; as they do not come to understand the true nature of their selves, as selfsame with the Supreme-Self.

29. Having known and seen the true Self, by forsaking their false knowledge of it, they come to their consciousness of themselves, as identic with the divine Self; and having attained this in process of time, they are released from their doom of revisiting this world of pain and sorrow.

30. There are however some insensible beings, who notwithstanding their attainment of this knowledge, are so perverted in their natures, that they have to return again to this earth, after passing into a hundred lives in it in various shapes, (owing to their disbelief in the self).

31. Some there are who after having attained to higher states, fall down again by the lowness of their spirits, and appearing in the shapes of brute creatures, have to fall into hell at last.

32. There are some great minded souls, who having proceeded from the state of Brahma, have to pass here a single life, after which they are absorbed in the Supreme soul. (Such were the sage Janaka and the sagely Seneca).

33. There are multitudes of living beings in other worlds also, some of whom have become as the lotus-born Brahmā, and others as Hara (the Horus of the Egyptian trinity).

34. There are others who have become as gods and brute creatures in them, and there are snakes and other reptiles also in them as well as in this earth. (Astronomers have descried kine in the moon, and Hindoos have found it to abound in deer, whence the moon is called *mrigānka* by them. So are the constellations in the heavens).



35. There are other worlds as obvious to view as this earth (in the starry heavens), and there are many such worlds that have gone by, and are yet to appear (in the immensity of space).

36. There are various other creatures of different shapes, produced by various unknown causes in the other worlds also, which have their growths and deaths like those of this earth.

37. Some are produced as Gandharvas, and others as Yakshas (the Yakkas at Ceylon); and some are generated as Suras (Sorians); and some others as Asuras (Assyrians) and Daityas (demons).

38. The manners and modes of life of the peoples in other parts of the globe, are as those of the men living in this part of the earth.

39. All creatures move according to their own natures and mutual relations for ever more, as the waves and currents of a river move forward, following and followed by others in regular succession.

40. The whole creation moves onward in eternal progression, in its course of evolution and involution, and in its motions of ascension and descension like the waves of the ocean.

41. In this manner do the multitudes of living beings, proceed from the Supreme Spirit, who with the consciousness of their self-existence, rise from and fall atlast into it. (The consciousness of the universal soul, is divided into the individual souls of beings, that are derived and detached from it).

42. All created beings are detached from their source, like the light from the lamp and the solar rays from the sun; they are like sparks of red hot iron, and the scintillation of fire.

43. They are as the particles (or minute moments) of time, and the flying odours of flowers; or as the cold icicles and the minutial of rain water, borne by breeze and cooling the air all around.

44. So the fitting particles of life, flying from one spot to another, and filling different bodies with animation, are at last absorbed in the main spring of vitality whence they had risen.

45. The particles of vital air, being thus spread out and scattered over the universe, come to assume the various forms of animated beings in all the worlds, but they are all mere creations of our ignorance, and are in reality like the rolling waves of water in the vast ocean of eternity.

---

## CHAPTER XLIV.

### THE INCARNATION OF HUMAN SOULS IN THE WORLD.

**Argument.** Discussion about incarnation of the spirit, and its extinction by death and liberation.

**RÁMA** asked :—I understand now how the particles of the Divine Spirit, take the forms of the living souls ; but I cannot conceive how it assumes the corporeal body composed of bones and ribs.

2. Váśishtha replied :—Why don't you know it Ráma, when I have explained it to you before ? Where have you lost your deductive reasoning of arriving to the conclusion from those premises.

3. All these corporeal bodies in the world, and all these moving and unmoving persons and things, are but false representations, rising before us as the visions in our dreams.

4. The phenomenal world differs only in its being, but a longer and more delusive dream ; it is as the sight of the double moon by optical deception, and of a mountain in the delusion of darkness.

5. The enlightened mind which is cleared of its drowsiness of ignorance, and is freed from the fetters of its desire, views the world to be no more than a dream.

6. The world is a creation of the imagination, by the nature of all living souls, and it remains therefore impressed in the soul, until it attains its final liberation.

7. The fleeting essence of the soul, is like the eddy of waters ; or like the germ of the seed, or more like the leaflet of a sprout.

8. And as the flower is contained in the branch, and the fruit within its flowers ; so this creation of the imagination, is contained in the receptacle of the mind.

9. As the ever-changing form of the chameleon, exhibits but a particular hue at a time ; so the ever-varying mind

shows only the figure, which is prominent in its thought for the time being : (and this inward figure is reflected by the visual organs).

10. The same thought assumes a visible form, as the clay takes the form of a pot; and the good thoughts and actions of the prior state of life, serve to give the soul a goodly form in its next birth on earth.

11. We see the mighty lotus-born Brahmá situated in the cell of that flower, and find it to be the effect of the good thoughts he had in his mind.

12. This unlimited creation is the false fabrication of imagination; whereupon the living soul in conjunction with the mind, obtained the state of Virūchī the Brahmá, (vir inch-ations or *incipiens* the primary man, otherwise called *ādima-puruṣa*—Adam or the first male).

13. Rāma said :—I require, Sir, to be fully informed, whether all other beings sprang from the same cause as Brahmá—the lotus-born.

14. Vāsishtha answered :—Hear me tell you, O long-armed Rāma, the manner of Brahmá's having the body; and from his instance, you will learn about the existence of the world.

15. The Supreme soul, which is unlimited by time or space, takes of his own will, and by the power of his Omnipotence, the limited forms of time and space upon himself.

16. The same becomes the living soul, and is fraught with various desires in itself, of becoming many :—*aḥam bahu syam*.

17. When this limited power which is Brahmá, thinks on the state of his having been the Hiranya-garbha, in his former state of existence in the prior Kalpa; he is immediately transformed to that state which is in his mind, and which is ever busy with its thoughts and imaginations.

18. It thinks first of the clear sky, the receptacle of sound, and which is perceptible by the auditory organs; and this thought being condensed in the mind, makes it vibrate as by the wind of the air.

19. It thinks then on the vibrations of air, which are the objects of feeling, through the porous skin and the mind ; and is moved by the thoughts of air and wind to assume that form, which are invisible to the naked eye.

20. The condensation of the elements of air and wind together, produced the idea of light which is the cause of sight, and which has the colours and figures for its objects ; and thus the mind being actuated by its triple thoughts of air, wind and light, produced the property of fire.

21. These joined immediately to produce the idea of coldness the property of water ; and the mind then came to form the quadruple ideas of the four elements of air, wind, fire and water.

22. These united together produced the gross form of earth—the receptacle of scent ; and then the mind being filled with these minute elementary particles in its thoughts of them, forsook its fine form of the spirit for its gross body of the quintuple elements, (called the quintessence of material bodies (*pañcabhāutika*).

23. It saw this body shining as a spark of fire in the sky, which joined with its egoism and understanding, formed its personality.

24. This is called the spiritual body (*lingasarīra*),—the embodying octuple, which is situated as the bee in the pericarp of the lotus like heart, and which gives growth to the outer body by its inner working, (as the inner seed grows the outer tree).

25. It is thickened by the action of the heart of it's internal process of calefaction, like the bel fruit or woodapple. And the outer body receives the qualities of the inner mind, as the jewel shines with the lustre of the little particle of gold, which is infused in the melted state of the metal in the crucible.

26. The quality of the inner soul or mind, manifests itself in the outer body, as the quality of the seed appears in the form and taste of its fruit. The mind then dwells upon the thoughts of its actions, which have their display in the several organs, and members of the bodily actions, which are produced by the

motions of the inner thoughts and acts, as the leaves and branches of trees are projected by the inner process and operations of the seed.

27. Its thoughts of upside and below, lifts and lowers its head and feet upward and down-ward ; and its thought of both sides, extends its two arms to the right and left.

28. Its thoughts of the backward and forward, places its back behind, and its breast and belly before it ; and the hairs on the head and fingers of the hands, are as the filaments and twigs of trees.

29. In this manner did Brahmā, who is called a *muni* or mental being, from his having sprung the mind of Brahma, produced the several parts of his body, according to his thoughts of their usefulness to it.

30. He brought the body and its limbs to compactness, as the seasons bring their fruits and grains to perfection. Thus is every thing perfected in time, and all beings have their beautiful bodies and figures.

31. He, the lord Brahmā was the progenitor of all beings, and fraught with the qualities of strength and understanding, activity, dignity and knowledge. (The Smṛiti attributes the *Siddhi chatushtaya* or quadruple perfections to him).

32. Being begotten by the vacuous Brahma, he resides in the lap of vacuity ; and is of the form of melted gold, like every other luminous body in the heavens.

33. Though situated in the Supreme, yet the mind of Brahmā is liable to the mistakes of its own making ; and at times it quite forgets its having no beginning, middle nor end, like its source.

34. Sometimes the lord thinks himself, as identic with the waters which existed before creation in his mind ; and at another as the mundane egg, which was as bright as the fire of universal destruction (see Manu I).

35. Sometimes the lord thought himself as the dark wood, which covered the earth before creation of living animals, and

then as the lotus bed (wherein he was born). Afterwards he become of many forms at each phase and epoch of creation. (These epochs are called *kalpas* or periods, in which the divine mind manifested itself according to its wish within the different stages of creation.

36. Thus Brahmá became the preserver of many kinds of beings, which he created of his own will from his mind at each stage or *kalpa*-period; of which he was the first that issued from Brahmá himself. (He was the first begotten, and nothing was created but by him).

37. When Brahmá was first begotten, he remained in his happy state of insensibility and forgetfulness (of his former existence); but being delivered from his torpor in the womb, he came to see the light. (i. e. He saw the light of heaven, after his delivery from the darkness of the womb).

38. He took a corporeal body, with its breathings and respirations (*pranapana*); it was covered with pores of hair, and furnished with gums of two and thirty teeth. It had the three pots of the thighs, backbone, and bones, standing on the feet below; with the five air, five partitions, nine cavities, and a smooth skin covering all the limbs. (The five airs are *pranapana* &c. The five partitions are, the head, the legs, the breast, belly and the hands).

40. It is accompanied by twice ten fingers and their nails on them; and with a couple of arms and palms and two or more hands and eyes: (in the cases of gods and giants).

41. The body is the nest of the bird of the mind, and it is hole of the snake of lust; it is the cave of the goblin of greediness, and the den of the lion of life.

42. It is a chain at the feet of the elephant of pride, and a lake of the lotuses of our desire; The lord Brahmá looked upon his handsome body, and saw it was good.

43. Then the lord thought in himself, from his view of the three times of the past, present and future, and from his sight of the vault of heaven, with a dark mist as a group of flying locusts.

44. "What is this boundless space, and what had it been before. How came I to being?" Thus pondering in himself, he was enlightened in his soul. (Thus did Adam inquire about his birth, and the production of the world in Miltons Paradise Lost).

45. He saw in his mind the different past creations, and recollected the various religions and their various sects, which had grown upon earth one after the other.

46. He produced the holy Vedas as the spring does its flowers; and formed with ease all varieties of creatures from their archetypes in his mind,

47. He set them in their various laws and customs, as he saw them in the city of his mind, for the purpose of their temporal and spiritual welfare.

48. He thought upon the innumerable varieties of Śāstras which had existed before, and all of which came to exist on earth in their visible forms, from their prototypes in his eternal mind; like the flowers springing from the womb of the vernal season.

49. Thus O Rāma! did Brahmā take upon him the form of the lotus-born, and create by his activity, all the different creatures upon their models existent in his mind, which took their various forms in the visible world at his will. (So the Sufi and Platonic doctrine of the phenomenal, as a copy of the noumena, or the *suari zahiri* as but a shadow of the *suari manavi* or *catini*. See Allami).

---



## CHAPTER XLV.

### DEPENDANCE OF ALL ON GOD.

Argument. The mind being a finite production, its product of the world, is as unreal as the thoughts of the mind.

**VASISHTHA** continued :—The world appearing as substantial, has nothing substantive in it; it is all a vacuity and mere representation of the imageries and vagaries of the mind.

2. Neither is time nor space filled by any world at all, but by the great spirit, who has no form except that of vacuum. (The spirit of God fills the infinite vacuity from all eternity).

3. This is all imaginary, and as visionary as a city seen in a dream; whatever is seen any where is fallacy, and existing in the infinite vacuity. (All is void amidst the great void of Brahma's Mind).

4. It is a painting without its base, and a vision of unrealities; it is an uncreated creation, and a variegated picture in empty air (without its canvas).

5. It is the imagination of the mind, that has stretched the three worlds, and made the many hodies contained in them. Reminiscence is the cause of these creations, as the eyesight is the cause of vision.

6. The pageantry of the world is an erroneous representation, like the elevations and depressions in a painting; they are not distinct from the supreme spirit, in which they are situated as buildings stand on their foundation. (Or as statues in bas-relief).

7. The mind has made the body for its own abode, as some worms make their cortices or coatings, and the soul also has its sheaths or koshas : (namely the *annamaya kosha* &c).

8. There is nothing which the mind can not get or build in its empty imagination, however difficult or unattainable it may appear to be.

9. What impossibility is there of the same powers residing in

Omnipotence, which are possessed by the mind in its secluded cell ? (The spiritual powers must be greater than the mental).

10. It is not impossible, O Rāma ! for any thing to be or not to be at any time or always, when there is the omnipotent Lord, who can create or annihilate all things at his will. (The positive and the negative are co-eternal with the eternal Mind, though it is an impossibility in the order of nature, as ; " It is impossible for the same thing to be, and not to be at the same time." Locke).

11. Mind that, when the mind is empowered to make its own body, and to form others in its imagination, how much more is the power of the almighty to make and unmake all things at his will.

12. It is divine will that has brought the gods, the demigods and all mankind into existence ; and it is by the cessation of the (creative) will, that they cease to exist as the lamp is extinguished for want of its oil.

13. Behold the sky and all things under it to be displayed by the divine will, and understand the universe as the visionary scene of thy dream laid open to thy sight.

14. There is nothing that is born or dies here at any time, because every thing is a nullity in its true sense.

15. There is also nothing, that becomes more or less in any wise when there is nothing in existence ; for how can that (soul) have a body when it is bodyless, and can it be parted, when it is an undivided whole ?

16. Rāma ! seeing by thy keen sightedness, that all these bodies are bodiless (*i. e.* only imaginary beings), why shouldst thou fall into the error (of taking them for realities ?).

17. As the mirage is made to appear by the heat of the sun, so do these false appearances seem as true to thee from the certainty of thy mind. So also are Brahmā and others but creatures of thy fancy.

18. They are as false as the sight of two moons in the sky by thy false imagination, it is the great fallacy of thy mind, that represents these false forms of the world before thee.

19. As the passenger in a boat sees the fixed objects on earth to be moving about him, so these varieties of visible objects offer themselves to thy view.

20. Know the world as an enchanted scene, presented by the magic of thy error (*udya*) ; it is a fabrication of the working of thy mind, and is a nullity though appearing as a reality.

21. All this world is Brahma, what else is there beside him ? What other adjunct can he have, what is that ? Whence did it come, and where is it situated ?

22. That this is a mountain and that is a tree, are appendages affixed by our error and mistake, it is the prejudgment of the mind, that makes the unreality appear as a reality.

23. The world is the creation of error and idol of fools ; shun your fond desire and thoughts of it, Rama, and think of thy unworldly soul.

24. It is as false as the visionary scene of a prolonged dream, and an aerial building of the fancies of the mind.

25. Shun this grand display of the world, which is so substantial to sight, and so inane when felt ; It is the den of the dragons of desire, foaming with the poison of their passions.

26. Knowing the world as unreal, try to regard it as nothing ; because the wise will never go after a mirage knowing it such.

27. The foolish man that runs after some imaginary object of his heart's desire, is surely exposed to trouble and disappointment for his folly.

28. Whoever desires to have any thing in this world, after knowing it as an unreality, surely perishes with his soul for his forsaking the reality.

29. It is only that error of the mind, which makes it mistake a rope for a snake ; and it is the variety of the thoughts and pursuits of men, that makes them roll about in the world.

30. When some vain thought labors in the mind, like the moon appearing to move under the water ; it beguiles little children only, and not the wise as yourself.

31. He who pursues the virtues for his future happiness,

surely kindles the fire of his intelligence to destroy the frost of his ignorance.

32. All the gross bodies that are seen here in this world, are all the creatures of the working of the mind, as the building of aerial castles in our thought.

33. It is the heart's desire that produces these things, as it is want of desire that destroys them all. The unrealities appear as true as the fairylands appearing to view. (Fairy cities like the sight of castles in the icebergs).

34. Know Rāma, that nothing that is existent is lost on the dissolution of the world, nor what is inexistent of its nature, can ever come into existence.

35. Say Rāma, what things you call as entire or broken, or to be growing or decaying, when these ideas are but the formations of your sound or unsound mind or the working of your fancy.

36. As children make and break their toy-dolls of clay at will, so the mind raises and erases its thoughts of all things in the world, (by its repeated recollections and oblivions of them).

37. As nothing is lost or drowned in the talismanic tank of a conjuror, so nothing is dead or dissolved in the magical sea of this world (samsāra sāgara).

38. The unrealities being all untrue, it is true that nothing is lost by their loss. Hence there is no cause for our joy or sorrow in this unreal world. (Why sorrow, when a fragile is broken, or a mortal is no more).

39. If the world is altogether an unreality, I know not what may be lost in it ; and if nothing whatever is really lost in it, what reason can there be for the wise to sorrow for it ?

40. If the Diety is the only absolute existence, what else is there for us to lose in it ? The whole universe being full with Brahman, there can be no cause of our joy or sorrow for any thing whatever.

41. If the unreality can never come to existence, it cannot

have its growth also. What cause is there of our sorrow for their want of growth or existence ?

42. Thus every thing is but unreal and mere cause of our delusion, what is there that may be reckoned as the best boon for us, that the wiseman can have to desire. (No real bliss is to be found on earth).

43. But all this when taken in the sense of their being full with the Divine Spirit, what thing is there so very trifling for the wise man to despose or refuse to take ?

44. But he who considers the world as an unreality, is never subject to joy or sorrow at his gain or loss of any thing. It is only the ignorant that is elated or depressed at the one or the other.

45. That which was not before nor will remain afterwards, is likewise the same nibility at present ; therefore who so desires the nullity, is said in the Sruti to be null himself. (The Sruti says. Nothing there was, nothing there is, and nothing will last in the end except the being of God).

46. What was before and what will be in the end, the same is in being (*in esse*) even at present ; therefore, what is always *in esse*, it is that entity alone that is seen everywhere and at all times.

47. There are the unreal sky and moon and stars,, seen underneath the water ; it is only the deluded boys that like to look at them, but never the wise : (who look at the reality and not at its shadow).

48. Children take a liking for light, empty and gaudy baubles ; which are of no good or use to them nor any body at all, and are rather led to sorrow at their loss, than derive any good from their gain whatever.

49. Therefore act not as a child, O lotus-eyed Rāma ! but conduct yourself as the wise, and by looking at these fleeting baubles as ever evanescent, rely in the Everlasting alone.

50. Rāma ! be not sad or sorry to learn, that all these with thyself and myself are nothing in reality ; nor be glad or joyous to know, that all these and ourselves are real entities. But reckon

alike whether these be or not be ; because it is the One Being, that becomes and unbecomes anything, it is the only Being, and all things that becomes.

51. Valmiki said :—As the sage was saying in this manner, the day glided away to its dusk ; the sun departed to his even tide and evening service, and with him the assembly parted to their evening ablutions and rest, after which they assembled again to the court with the rising sun.

---

## CHAPTER XLVI.

### DESCRIPTION OF LIVING-LIBERATION.

**Argument.** The emancipation of Living souls from the thralldom of the World.

**VASISHTHA** said :—No man knows sorrow as long as he is in possession of his pleasant home, family and wealth ; but why should he be sorrowful upon their disappearance, knowing them as a short-lived enchantment and accompaniment.

2. What pleasure or pain can one derive, either from the grandeur or destruction of his aerial castle, and what cause of joy can he have in his ignorant children, or of sorrow upon their death ? (An ignorant son is sorrow to his father. Solomon).

3. What joy is there in the increase of our wealth or family, seeing them as the increasing mirage of water which can never satisfy the thirsty. (The thirst of riches is never satisfied. Lat. *Auri sacra fames. Verg*).

4. There is increase of care with the increase of wealth and family ; and there is no happiness in the increase of worldly possessions and affections. (Care follows increasing wealth. Little wealth little care).

5. The abundance of carnal enjoyments, which are delightful to the ignorant voluptuary, is quite distasteful and disgusting to the abstemious, wise and learned. (Carnal pleasures are brutish, but mental delights are relished by the wise).

6. What joy is there in the possession of temporary wealth and family to the wise, that seek their lasting welfare, and are quite indifferent about these ?

7. Therefore, O Râma ! be truly wise in thy conduct in this world ; shun the transient as they are transitory, and lay hold on whatever offers of itself unto thee. (Be content with what thou gettest).

8. Inappetency of what is ungotten, and enjoyment of what is in present possession ; are the true characteristic of the wise and learned. (Contentment is abundance ; and a contented mind as a continued feast).

9. Take care of this bewildering world, where thy enemies are lurking in many a deceitful shape ; and conduct thyself as the wise man, evading the dangers that wait upon the unwise. (The enemies are of seven shapes, viz : a swordsman, a poisoner, an incendiary, a curser, an exorcist, a backbiter and an adulterer).

10. They are great fools who do not look deeply into the things, and think the world to be without any fraud or guile. (The credulous are most imposed upon).

11. Fools are led by the deceitful speech of cheats, to fall into the temptations of the world ; but men of right understanding place no reliance in them, nor plunge themselves into the pit of errors. (It is cunningness to keep from the cunning).

12. He who knowing the unrealities, place no reliance in anything ; is said to have mastered all knowledge, and is never liable to error. (Descrimination of truth and untruth, and of right and wrong, constitute the highest wisdom of man).

13. Who so knowing himself as frail as any thing in this frail world, has his faith in neither, is never liable to fall into the error of taking either of them for real.

14. Placed between the unreality and reality of this and next life, you must have the good sense of sticking to the Truth, and neither wholly reject or stick to this or the next. (The text says, stock not to the outward or inward alone : i. e. either to the outer world or inner spirit entirely, but attend to your interests in both of them).

15. Though engaged in business, yet you must remain, O Ráma! quite indifferent to all things ; because the apathetic and inappetent are truly happy in this world.

16. He who has nothing to desire or leave, but lives as he is obliged to live, has his intellect as unsullied as the lotus-leaf, to which the laving waters never stick.



17. Let thy accessory organs manage thy outward affairs or not ; but keep thy appathetic soul quite unconcerned with all. (*i. e.* The body and mind may attend to business ; but the soul must remain aloof from all).

18. Let not thy mind be plunged in and deeply engaged with the objects of sense, by thinking them in vain to be thy properties and possessions ; but manage them or not with utter indifference of thy mind. (*i. e.* Observe a stoical indifference in all thy wordly concerns).

19. When thou comest to feel, Ráma ! that the sensible objects have ceased to give any relish to thy soul, then thou shalt know thyself to have reached the acme of thy spiritual edification, and got over the boisterous sea of the world.

20. The embodied or disembodied soul whether living or dead, that has ceased to have any taste for sensuous enjoyments, has attained its liberation without its wishing for it.

21. Try Ráma ! by your superior intelligence, to separate your mind from its desires, as they extract the perfume from flowers.

22. They that have not been swept away by the waves of their desires, to the midst of the ocean of this world, are said to have got over it ; but the others are no doubt drowned and lost in it. (This is the first time that I found the word *budita* to occur in Sanskrit in the sense of drowned. See the vernacular Bengali *dubita* also).

23. Sharpen your understanding to the edge of a razor, erase the weeds of doubt therewith, and after scanning the nature of the soul, enter into thy spiritual state of blessedness.

24. Move about as those who have attained to true knowledge, and elevated their minds with true wisdom ; and do not act as the ignorant wordling : who is mindful of the present state, and unmindful of the future.

25. In conducting yourself in this world, you should imitate them that are liberated in their life time, who are great in their

souls and understandings, and who are ever satisfied with themselves, and not follow the examples of the greedy and wicked.

26. Those having the knowledge of both worlds, neither slight nor adhere to the customs of their country, but follow them like other people during their life time. (*i. e.* Act in harmony and conformity with approved custom and usage).

27. Great men knowing the truth, are never proud of their power or good qualities, nor of their honour or prosperity like the vulgar people.

28. Great men are not depressed by adversity, nor elated by prosperity; but remain fixed like the sun in the sky without anything to support it.

29. Great minds like warriors ride in the chariots of their bodies, clad in the armour of their knowledge; they have no desire of their own, but conduct themselves according to the course of the time.

30. You too Ráma! have gained your extensive learning in philosophy, and it is by virtue of your prudence, that you can manage yourself with ease.

31. Suppress the sight of the visibles, and avoid your pride and enmity; then roam wherever you will, and you will meet with success.

32. Be sedate in all circumstances, unattached to the present, and wishing to know all other things in future; Have the calm composure of your mind, and go where you will.

33. Válmiki said:—Ráma, being advised in this manner by the pure doctriener of the sage, brightened in his countenance; and being full within himself with the ambrosia of his knowledge; shone forth like the ambrosial moon with her cooling beams.

---

## CHAPTER XLVII.

### DESCRIPTION OF THE WORLDS AND THEIR DEMIURGS.

**Argument.** Relation of many past and Future Worlds, and of the gods and other beings contained in them.

**R**AMA said:—O venerable sir, that art acquainted with all religious doctrines and versed in all branches of the Vedas, I am set at perfect ease by thy holy preachings.

2. I am never satiate with hearing your speech, which is equally copious, clear and elegant.

3. You have said sir, of the birth of Brahmá in course of your lecture on the productions of the Satya and rájasa qualities. I want you to tell me more on that subject.

4. Vasishta answered:—There have been many millions of Brahmás, and many hundreds of Sivas and Indras, together with thousands of Náráyanas, that have gone by ; (in the revolution of ages).

5. There have been various kinds of beings also in many other worlds, having their manners and customs widely differing from one another.

6. There will also be many other productions in the worlds, synchronous with others, and many to be born at times remotely distant from one another.

7. Among these, the births of Brahmá and the other gods in the different worlds, are as wonderful as the productions of many things in a magic show.

8. Some creations were made with Brahmá as the first born, others with Vishnu and some with Siva as the next created beings. There were some other (minor productions), having the munis for the patriarchs. (These are the different periods of the formation of the world under the different Demiurges).

9. One Brahmá was lotus-born, another was produced from the water ; and a third was born of an egg, and the fourth was

produced in the air. (These are named as the Padmaja, Nārāyaṇa, Andaja and Māruta).

10. In one egg the sun was born with all his eyes, and in another Vāsava—the Indra; in some one was born the lotus-eyed Vishnu, and in another he with his three eyes as Siva.

11. In one age was born the solid earth, having no holes for the growth of vegetables, in another it was overgrown with verdure; it was again filled with mountains, and at last covered by living creatures.

12. The earth was full of gold in some place, and it was hard ground at others; it was mere mud in many places, and incrustated with copper and other metals in some.

13. There are some wondrous worlds in the universe, and others more wondrous still than they; some of them are luminous and bright, and others whose light have never reached unto us.

14. There are innumerable worlds scattered in the vacuum of Brahma's essence, and they are all rolling up and down like waves in the ocean. (Here the infinite vacuity, is represented as the body of Brahma, and the sole substance of all other bodies).

15. The splendours of worlds, are seen in the SUPREME like waves in the sea, and as the mirage in the sandy desert; they abide in Him as flowers on the mango tree.

16. It may be possible to count the particles of the solar rays, but not the number of worlds abounding in the Supreme Spirit.

17. These multitudes of worlds rise and fall in the Universal Spirit, like gnats flying and following others in swarms in the rainy season.

18. It is not known since when they have been in existence, and what numbers of them have gone by, and are remaining at the present time.

19. They have been rolling without beginning like the billows of the sea; those that are past and gone had their previous ones, and they their prior ones also.

20. They rise over and over, to sink lower and lower again; just as the waves of the sea, rising aloft and falling low by turns.

21. There are series of mundane worlds like the egg of Brahmá, which pass away by thousands like the hours in course of the year.

22. There are many such bodies revolving at present, in the spacious mind of Brahma; beside the mundane system of Brahmá (Brahmānda).

23. There will grow many more mundane worlds in the infinity of the divine mind, and they will also vanish away in course of time, like the evanescent sounds in the air. (The sounds are never lost, but remain in the air. *Sabdonityam*).

24. Other worlds will come into existence in the course of other creations, as the pots come to be formed of clay, and the leaves grow from germs in endless succession. (Here Brahma is made the material cause of all).

25. So long doth the glory of the three worlds appear to the sight, as long as it is not seen in the intellect, in the manner as it exists in the divine mind.

26. The rising and falling of worlds are neither true nor wholly false; they are as the *fanferonade* of fools, and as orchids of the air.

27. All things are of the manner of sea waves, which vanish no sooner than they appear to view, and they are all of the nature of paintings, which are impressed in the mind.

28. The world is a prespective, and all things are but paintings in it; they are not without the tableau of the mind, and are represented in it as the figures on a canvas.

29. The learned in divine knowledge, consider the creations proceeding from the Spirit of God, as showers of rain falling from the waters contained in the clouds.

30. The visible creation is no more distinct from God, than the sea water exuding from the earth and the earth itself, and the leaves and seeds of the *Simul* tree from the tree itself.

31. All created things that you see in their gross or subtle forms, have proceeded from the vacuity of the Divine Mind, and are strung together, like a rosary of large and small gems and beads.

32. Sometimes the subtle air is solidified in the form of the atmosphere, and therefrom is produced the great Brahmá, thence called the air-born lord of creatures.

33. Sometimes the atmospheric air is condensed into a solid form, and that gives birth to a Brahmá; under the title of the atmospheric lord of creation.

34. At another time it is light that is thickened to a luminous body, and thence is born another Brahmá, bearing the appellation of the luminous lord of all creatures.

35. Again the water being condensed at another time, produced another Brahmá designated the aqueous lord of creation.

36. Sometimes the particles of earth take a denser form, and produce a Brahmá known as the terrene Brahmá. (Such was Adam made out of the dust of the ground).

37. It is by extraction of the essences of these four Brahmás, that a fifth is formed under the name of the quintuple Brahmá, who is the creation of the present world.

38. It is sometimes by the condensation of water, air or heat, that a being is produced in the form of a male or female.

39. It is sometimes from the speaking mouth of this being, and from his feet and back and the eyes, that different men are produced under the appellations of Bráhmaṇa, Kshetriya, Vaisya and Sudras. (These Kshetriyas are born from the arms and eyes according to Manu).

40. Sometimes the great Being causes a lotus to grow out of his navel; in which is born the great Brahmá known as the lotus-born.

41. All these theories of creation (in the different Sāstras) are idle dreams, and as false as the dreams in our sleeping state; they are the reveries of fancy like the eddies of water.

42. Tell me what do you think of these theories in your own judgment; do they not appear as the tales told to boys?

43. Sometimes they imagine a being produced in the pure

vacuity of the Divine mind, this they call the golden and mundane egg, which gave birth to the egg-born Brahmá.

41. It is said also that the first and divine Male, casts his seed in the waters, which grows up to a lotus-flower which they call the great world.

45. This lotus is the great womb of the birth of Brahmá, and at another time of the sun also; sometimes the gods Varuna and Vayu also are born of it, and are thence called oviparous.

46. Thus Ramá, are the different accounts of the production of Brahmá—the creator, so various also is the description of this unsolid and unsubstantial creation.

47. I have related to you already about the creation of one of these Brahmás, and mentioned about the production of others without specifying their several works.

48. It is agreed by all, that the creation is but the development of divine mind; although I have related for your acquaintance, the various process of its production.

49. The Sâtwikí and other productions, of which I told you before, have all come to existence, in the manner I have narrated to you.

50. Now know the endless succession of all things in the world; creation is followed by destruction as pleasure by pain; and as ignorance is followed by knowledge, and bondage by liberation.

51. Past creations and objects of affection being gone, others come to rise in future, as the lamps are lighted and extinguished by turns at home.

52. The production and destruction of all bodies, are as those of Brahmá and the lamps, they assume their forms in their time, but become an undistinguishable mass after death.

53. The four ages of the world, namely, the Satya, Treta, Dwapara and Káli Yugas, revolve in endless rotation, like the wheel of the potter or of any other engine.

54. The Manvantaras and Kalpa cycles succeed one another,

as ~~the~~ day and night, the morning and evening, and the times of work follow those of rest by turns.

55. All worlds and things are under the subjection of time. They are subject to repeated successions, and there is nothing without its rotation.

56. They all proceed of their nature from the vacuum of Divine Intellect, as the sparks of fire scintillate from the red-hot iron.

57. All things once manifest, are next concealed in the divine mind; just as the season fruits and flowers, disappear after their appearance in season.

58. All productions are but fluctuations of the mind of the Supreme spirit; their appearances to our view, are as the sight of two moons to infirm eyes.

59. It is the intellect alone, which exhibits these appearances to our view; they are always situated in the intellect, though they appear without it like the beams in the inner disk.

60. Know Rāma, the world to be never in existence; it is a motionless show of that power, which resides only in the Supreme spirit.

61. It is never as it appears to you, but quite a different thing from what it seems to be; it is a show depending on the power of the Omnipotent.

62. What the world exists since the *mahā kalpa* or great will of God, and there is no more any other world to come into existence in future, is the conclusion of the learned holds good to the present time. (This belief is based on the holy text, "*so aikṣhata*—God willed—"Let there be," and there was all!").

63. All this is Brahma to the intelligent, and there is no such thing as the world, which is a mere theory (*upapādyā*) of the unintelligent.

64. The insapient consider the world as eternal, from the continued uniformity of its course; but it is the effect of the everlasting error, which raises the false supposition of the world.

65. It is their theory of repeated transmigrations, that they



cannot say anything otherwise ; but must conclude the world as such, in order to keep pace with their doctrine. (The doctrine of perpetual metempsychosis of the Mīmāṃsaka materialists, naturally makes them suppose the eternity of the world).

66. But it is to be wondered why they do not consider the world to be destructible, seeing the incessant perishableness of all things all around. (They flash as momentary lightnings in their appearance, to be extinguished into nothingness soon after .

67. So others (the Sāṅkhyas, seeing the continuous course of the sun and moon, and the stability of mountains and seas all about, come to the conclusion of the indestructibility of the world from these false analogies.

68. There can be nothing whatever, which does not reside in the wide expanse of the Divine mind ; but as these are but the conceptions of the mind, they can never have any visible or separate form or existence.

69. All these appear in repetition, and so repeated is the course of our births and deaths ; as those of pain and pleasure succeeding one another, and our rest and actions, following each other for evermore.

70. This same vacuum and these quarters of the sky, with all these seas and mountains, appear in the recurrent course of creation with their various hues, like those of the solar rays seen through the chink of a wall.

71. The gods and demigods appear again and again, and all people come and depart by turns, bondage and liberation are ever recurrent, and Indras and Somas ever reappear to view.

72. The god Nārāyaṇa and the demigods appear by turns, and the sky is always revolving with the regents of all its sides, the sun and moon, clouds and winds.

73. The heaven and earth appear again like the lotus-flower full open to view, and having the mount Meru for its pericarp, and the Sahya peak for its filament.

74. The sun resumes his course in the maze of the sky like a lion, and destroys the thick darkness with his rays, as the lion kills the huge elephant with his beaming nails.

75. See again the moving moon shining with her bright beams, resembling the white filaments of flowers; and anointing the countenances of the etherial goddesses, with sweet ambrosial light, and borne by the air and breezes of heaven.

76. Again the holy arbour of heaven sheds its heap of flowers, on the deserts of meritorious men, as rewards of their virtuous acts.

77. Behold again the flight of time, riding as the eagle on its two wings of acts and actions, and passing with the noise of *pat-pat* over the vast maze of creation.

78. See another Indra appearing, after the by-gone lords of gods have passed away; and taking his seat on the lotus-like throne of heaven like a contemptible bee. (The passing lords of gods and men are as fleeting flies on flowers).

79. Again the wicked age of Kali appears to soil the holy *satya yuga*, as the black body of Nārāyaṇa fills the clear waters of the deep, or as a blast of wind sweeps the dust of the earth on its pellucid surface.

80. Again doth time form the plate of the earth like a potter, and turn his wheel incessantly, to bring on the revolutions of his creations in successive *kalpas*.

81. Again doth the veteran time, who is skilled in the work of renovation, wither away the freshness of creation, as the autumnal winds blast the foliage of a forest, in order to produce them anew.

82. Again the dozen of zodiacal suns, rising at once and burning the creation, leaves the dead bodies all around, like the white bones lying scattered in a country.

83. Again the *pushkara* and *ārtaka* clouds, poured down their rain water, deluging the tops of the boundary mountains, and filling the face of the earth with foaming froth, swimming on the surface of one sheet of water.

84. And after the waters had subsided and the winds had ceased to blow; the world appeared as a vast vacuum void of all beings.

85. Again we see living beings filling the earth, and feeding for some years upon the moisture of its verdure, leaving their decayed bodies, and being mixed up with their souls in the universal spirit.

86. Again the Divine Mind stretches out other creations at other times, and these are drawn like picture of fairylands ; (airy castles) in the canvas of vacuum.

87. Again the creation appears to view, and again it is submerged in the water of deluvion, both of which follow one another like the axles of a wheel.

88. Now consider, O Ráma ! if there is any stability of any thing in this revolutionary world, beside its being a maze of continuous delusion.

89. The revolution of the world resembles the hallucination of Dásura's mind ; it is a phantasia without any solidity in it.

90. The world appearing so extensive and thickly peopled, is but a fancied unreality like the erroneous appearance of two moons in the sky. It is made of unreality though appearing as real, and is not worth reliance by our ignorance of its nature.

---

## CHAPTER XLVIII.

### STORY OF DĀSŪRA.

**Argument.** Description of the vanity of worldly enjoyments, illustrated in the tale of Dāsūra.

**V**ASISHTHA continued :—All worldly men that are engaged in a variety of business, and are perverted in their understandings with a desire of opulence and enjoyments; can never learn the truth, until they get rid of their worldliness.

2. He only who has cultivated his understanding, and subdued his sensual organs, can perceive the errors of the world, as one knows a *bel* fruit held in his hand : (*i. e.* as one knows the places on earth in a small globe).

3. Any rational being, who scans well the errors of the world, forsakes his delusion of egoism, as a snake casts off his slough.

4. Being thus paralysed (unconscious) of his selfishness, he has no more to be born; as a fried grain can never germinate, though it is sown in the field, and lies for ever in it.

5. How pitiable is it that ignorant men take so much pains for the preservation of their bodies, which are ever subject to diseases and dangers; and liable to perish to-day or to-morrow at the expense of their souls.

6. Do not therefore, O Rama! take so much care for the dull body like the ignorant; but regard only for the welfare of thy soul.

7. Rāma said :—Tell me Sir, the story of Dāsūra, which is illustrative of the visionary and air-drawn form of this rotatory universe, which is all hollow within.

8. Vasishtha replied :—Hear me rehearse to you, O Rāma! the narrative of Dāsūra, in illustration of the delusive form of the world, which is no more than the air-built utopia of our brains.

9. There is on the surface of this land, the great and opulent province of Magadha, which is full of flower trees of all kinds.

10. There is a forest of wide extending kadamba groves, which was the pleasant resort of charming birds of various sorts and hues.

11. Here the wide fields were full of corns and grains, and the skirts of the land were beset by groves and arbours; and the banks of rivulets were fraught with the lotuses and water lilies in their bloom.

12. The groves and alcoves resounded with the melodious strains of rustic lasses, and the plains were filled with blades of blossoms, bedewed by the nightly frost, and appearing as arrows of the god of love *Kāma*.

13. Here at the foot of a mountain, decked with *karnikara* flowers, and beset by rows of plantain plants and kadamba trees, was a secluded spot over-grown with moss and shrubs.

14. It was sprinkled over with the reddish dust of crimson flowers borne by the winds, and was resonant to the warblings of water fowls, singing in unison with the melodious strains of aquatic cranes.

15. On the sacred hill overhanging that spot, there rose a kadamba arbor, crowded by birds of various kinds; and there dwelt on it a holy sage of great austerity.

16. He was known by the name of *Dāsūra*, and was employed in his austere devotion; sitting on a branch of his kadamba tree with his exalted soul, and devoid of passions.

17. *Rāma* said:—I want to know Sir, whence and how that hermit came to dwell in that forest, and why he took his seat on that high *kadamba tree*.

18. *Vasishtha* replied:—He had for his father, the renowned sage *Saraloman*, residing in the same mountain, and resembling the great *Brahmā* in his abstract meditation.

19. He was the only son of that sire, like *Kacha* the only progeny of *Vrihaspati*, the preceptor of the gods, with whom he came to dwell in the forest from his boyhood.

20. Saraloma having passed many years of his life in this manner, left his mortal frame for his heavenly abode, as a bird quits its nest to fly into the air.

21. Dāsúra being left alone in that lonely forest, wept bitterly and lamented over the loss of his father, with as loud wailings as the shrieks of a heron upon separation from its mate.

22. Being bereft of both his parents, he was full of sorrow and grief in his mind ; and then he began to fade away as the lotus blossom in winter.

23. He was observed in this sad plight by the sylvan god of that wood, who taking compassion on the forlorn youth, and accosted him unseen in an audible voice and said :—

24. O sagely son of the sage ! why weepest thou as the ignorant, and why art thou so disconsolate, knowing the instability of worldly things ?

25. It is the state of this frail world, that everything is unstable here ; and it is the course of nature that all things are born to live and perish afterwards into nothingness.

26. Whatever is seen here from the great Brahmá down to the meanest object, is all doomed to perish beyond a doubt.

27. Donot therefore wail at the demisc of thy father, but know like the rising and falling sun, every thing is destined to its rise and fall. (Here sun—the lord of the day—*ahah-pati*, is spelt *aharpati* by a *vartika* of Kátyayna).

28. Hearing this oracular voice, the youth wiped his eyes red hot with weeping ; and held his silence like the screaming pea-cock at the loud sound of the clouds. (The pea-cock is said to cry at the sight, but to be hushed at the sound of a rainy cloud).

29. He rose up and performed the funeral ceremonies of his sire, with devoutness of his heart ; and then set his mind to the success of his steady devotion.

30. He was employed in the performance of his austerities according to the Bráhmánic law, and engaged himself in dis-

charging his ceremonial rites by the Srauta ritual, for the accomplishment of his sundry vows.

31. But not knowing the knowable (Brahma), his mind could not find its rest in his ceremonial acts, nor found its purity on the surface of the stainless earth. (The earth appears sullied to the tainted soul, but it is all unstained to the taintless soul, which views it full with the holy spirit of God).

32. Not knowing the fulness of the world with divine spirit, and the holiness of the earth in every place, he thought the ground polluted (by the original sin), and did not find his repose any where.

33. Therefore he made a vow of his own accord, to take his seat on the branch of a tree, which was untainted with the pollution of the earth. (Because the Lord said, "Cursed is the ground for thy sake"; but not so the trees growing upon it).

34. Henceforth said he, "I will perform my austerities on these branching arbours, and repose myself like birds and sylvan spirits, on the branches and leaves of trees."

35. Thus sitting on high, he kindled a flaming fire beneath him, and was going to offer oblations of living flesh on it, by paring bits of his shoulder blade (mixed with blood).

36. When the god of fire thought in himself that, as fire is the mouth whereby the gods receive their food, the offering of a Brahman's flesh to it, would wholly burn down their faces. (Fire is the mouth of gods, says Veda, because the gods or early Aryans were distinguished from the savages for their taking cooked food and meat, while the latter took them raw for want of their knowledge of kindling fire. Again all flesh was palatable to the gods, except that of their brotherhood—Brāhmans).

37. Thinking so, the god of fire appeared before him in his full blaze, as the luminous sun appeared before the lord of speech—Vrihaspati or Jupiter.

38. He uttered gently and said, "Accept young Brāhman your desired boon from me, as the owner of a store, takes out his treasure from the chest in which it is deposited.

39. Being thus accosted by the god, the Brāhman boy saluted him with a laudatory hymn ; and after adoring him with suitable offerings of flowers, addressed him in the following manner.

40. "Lord ! I find no holy place upon earth, which is full of inequity and sinful beings ; and therefore pray of thee to make the tops of trees, the only places for my abode."

41. Being thus besought by the Brāhman boy, the god pronounced "Be it so" from his flaming mouth, and vanished from his sight.

42. As the god disappeared from before him, like the day light from the face of the lotus-flower ; the son of the sage being fully satisfied with his desired boon, shone forth in his face like the orb of the full moon.

43. Conscious of the success of his desire, his gladdened countenance brightened with his blooming smiles ; just as the white lotus blushes with its smiling petals, no sooner it perceives the smiling moonbeams falling upon it.

---



## CHAPTER XLIX.

### DESCRIPTION OF DÁSÚRA'S KADAMBA FOREST.

Argument. Comparisons of the Kadamba tree, and its branches, leaves, fruits and flowers and birds.

**VASISHTHA** Continued:—Thus Dásúra remained in the forest, reaching to the region of the clouds, and forming a stage for the halting of the tired horses of the meridian sun at midday. (i.e. as high as to reach the sphere of the sun at noon).

2. Its far stretching boughs spread a canopy under the vault of heaven on all sides, and it looked to the skies all around with its full blown blossoming eyes.

3. The gentle winds were shedding the fragrant dust from the tufts of its hanging hairs, which studded with swarms of fluttering bees, and its waving leaves like palms of its hands, were brushing over the face of its fairy welkin.

4. The banks with their long shrubbery, and the crimson filaments of their milk—white blossoms, were smiling like the fair faces of beauties, with their teeth tinged with reddish hue of betel leaves.

5. The creeping plants were dancing with delight, and shedding the dust from the pistils of their flowers, which were clustered in bunches and beaming with the lustre of the full bright moon.

6. The earth with its thickening thickets, and the warbling *chakoras* as amongst them, appeared as the milky path of heaven studded with stars singing their heavenly strains.

7. Groups of peacocks sitting on the tops of branching trees, appeared with variegated trains, like rainbows amidst the verdant foliage, seeming as bluish clouds in the azure sky.

8. The white *chauri* deer with half of their bodies bidden under the coverts of the woods, and their fore parts appearing

without the thickets, appeared as so many moons with their dark and bright sides in the sky.

9. The warbling of *chataks*, joined with the trill of *cuckoos*, and the whistling of *chakoraz*, filled the groves with a continuous harmony.

10. Flocks of white herons sitting on their nestling boughs, seemed as bodies of *siddha* sylphs, sitting quietly beside their coverts in heaven.

11. Waving creepers with their ruddy leaflets shaking with the breeze, and their blooming blossoms beset by bees, resembled the Apsaras of heaven, flapping their rosy palms and looking at the skies.

12. The clusters of Kumuda or blue lotuses, moving on the sky-blue waters with their yellow filaments, and shedding their golden dust around, appeared as the rainbow and lightings, darting their radiance in the azure sky.

13. The forest with thousands of uplifted branches, seemed as the god Visva-rupa lifting his thousand arms on high, and dancing with the breeze, with the pendant orbs of the sun and moon, suspended as the earrings to both his ears.

14. The groups of elephants lying underneath the branches, and the clusters of stars shining above them, gave the woodlands an appearance of the sky, with its dark clouds moving below the blazing stars above.

15. The forest was as the store house of all sorts of fruits and flowers, as the god Brahmá was the reservoir of all sorts of productions.

16. The ground glistened with the falling florets and the farina of the flowers, as the firmament glittered with the lustre of solar and stellar light.

17. The flights of birds flying on the boughs of trees, and those fluttering about their nests, and the flocks of fowls feeding on the ground, made the forest appear as a city with its people above, below and all about it.

18. Its towers resembled the inner apartments of houses,

with the blossoms waving as flags over them, and strewn over with the white farina of flowers, as they decorate the floors with flowers and powders, and hung flowers over them, as upon the windows of houses.

19. There was the joint harmony of the humming bees and buzzing beetles ; the twittering of *chakoras* and parrots, and cooing of *cokilas* in the deep coverts of the woods ; and issuing out of their holes like the music of songstresses, coming out in unison from the hollows of windows.

20. Birds of various kinds hovered about the coverts of the sylvan goddesses ; as they were the only guests of their lonely retreats.

21. The bees were continually humming over the farinaceous pistils of flowers, and sounding water-falls were incessantly exuding from the high hills in its neighbourhood.

22. Here the gentle zephyrs were continually playing with the waving flowers ; and the hoary clouds overtopped the lofty trees, as they do the tops of mountains.

23. The sturdy woods resembling high hills, were rubbed by the scabby cheeks of elephants, and stood unmoved though they were incessantly dashed by their huge legs and feet. (See *Kumara Sambhava*).

24. Birds of variegated plumage that dwelt in the hollows of the trees, were as the various races of beings dwelling in the person of Vishnu. (Vishnu means the residence of beings like *Veraja*).

25. With the movements of their painted leaves, resembling the fingers of their palms, the trees seemed to keep time with the dancing creepers, and point out the modes of their oscillation.

26. They danced also with delight with their branching arms and clasping armlets of the creepers, to think on the subsistence, that every part of their body affords to all kinds of living beings. (The produce of trees supplies the supportance of all living creatures).

27. And thinking how they are the support of thousands of

creeping plants, which entwine round them as their consorts, they sing their joyous chime in the buzzing of the bees about them.

28. The flowers dropped down by the kind *siddha* (sylphs) from the trees, were hailed by the bees and cuckoos with their joyous notes and tunes.

29. The *kalamba* tree seemed by its blooming blossoms, to laugh to derision, the five woody arbors on the skirts which do not bear their flowers. (These are the banian, bata and ficus religiosus, the mango, the fig tree and frondos. (i. e. বটাবৃক্ষ, অশ্রু উদ্ভব, and পলাশ called বনম্পতি or lords of woods).

30. With its uplifted head reaching to the sky, and the flight of birds flying over it like the hairs on its head, it seemed to defy the *pārijata* tree of Indra's heaven.

31. The body of bees thronging all about its person, gave it the appearance of the thousand eyed Indra, with whom it vied in the greater number of its eyes.

32. It had a tuft of flowers on some part of its head, appearing as the hood of a snake decorated with gems, and seeming as the infernal serpent had mounted its top with his crowned head, in order to survey the wonders of heaven.

33. Besmeared with the pollen of its flowers, it appeared as the god Siva anointed with his powdered ashes ; while its shady bowers overhung with luscious fruits, refreshed the passing travellers with rest and repast.

34. The *kalamba* arbour appeared as the garden of paradise, having alcoves under its thickening boughs, and grottos formed by the flowery creepers below it ; while the birds of heaven hovered about it as its perpetual inhabitants.

---

## CHAPTER L.

### DÁSÚRA'S SURVEY OF THE HEAVENS.

Argument. Dásúra surveys all the sky from his seat on the Kadamba tree.

**V**ASISHTHA continued :—Dásúra remained in this flowery arbour, as if he dwelt on a hill of flowers ; and he felt in his mind the delight, which the flowery spring and its fruitage could infuse in the heart.

2. He mounted and sat over the high and airy top of the tree, and looked on all sides like the god Vishnu surveying the worlds.

3. There sitting on a branch which reached to the sky, he was employed in his devotion, devoid of fear and desire.

4. From this his leafy and easy couch of repose, he cast his curious eyes to view the wonders of nature on all sides.

5. He beheld a river at a distance glittering as a necklace of gold, and the summits of distant hills rising as nipples on the breast of the earth. The fair face of the sky appeared as the face of a fairy, covered under the blue veil of a cloud.

6. The verdant leaves of trees were as the green garb of this fairy, and the clusters of flowers were as garlands on her head ; the distant lakes appearing as water-pots, were decorated by their aquatic plants and flowers.

7. The fragrance of the blooming lotuses, seemed as the sweet breathing of the fairy ; and the gurgling of the waterfalls, sounded as the tinkets fastened to her feet.

8. The trees touching the skies ; were as the hairs on her body, the thick forests resembled her thighs, and the orbs of the sun and moon, were as earrings pendent on her ears.

9. The fields of corn seemed as pots of her sandal paste, and the rising hills were as her breasts, covered by the cloudly mantle on their tops.

10. The seas with their lucent waters were as her mirrors, to reflect the rays of her jewels of the starry frame. (The stars are explained in the gloss as drops of sweat on her person).

11. The season fruits and flowers were as embroideries on her bodice, and the rays of the sun and moon were as powders over her body, or as the pasted sandal on her person.

12. The clouds covering the landscape were as her garment, and the trees and plants on the borders, were as the fringes or the skirts of her raiment. In this manner he beheld all the ten sides of heaven as full with the form of a fairy queen.

---

## CHAPTER LI.

### DÁSÚRA'S BEGETTING A SON.

Argument :—Mental sacrifices of Dásúra, and his production and instruction of a son begotten by the sylvan goddess.

VASISHTHA continued :—Thence forward Dásúra remained as an ascetic in his hermitage, in that forest, and was known as the Kadamba Dásúra, and a giant of austere devotion.

2. There sitting on the leaves of the creepers growing on the branch of that tree, he looked up to heaven, and then placing himself in the posture of *padmāsana*, he called back his mind to himself.

3. Unacquainted with spiritual adoration, and unpracticed to the ceremonial ritual, he commenced to perform his mental sacrifice, with a desire of gaining its reward.

4. Sitting on the leaves of the creepers in his aerial seat, he employed his inward spirit and mind, in discharging his sacrificial rites, of the sacred fire and horse sacrifice .

5. He continued there for the space of full ten years, in his acts of satisfying the gods with his mental sacrifices of the bull, horse and human immolations, and paying their honorariums in his mind.

6. In process of time, his mind was purified and expanded, and he gained the knowledge of the beatification of his soul. (It is believed that ceremonial acts, lead to the knowledge productive of spiritual bliss).

7. His ignorance being despatched, his heart became purified of the dirt of worldly desires ; and he came to behold a sylvan goddess, standing beside his leafy and mossy seat.

8. She was a body of light and dressed in a robe of flowers ; her form and face were beautiful to behold, and her large bright eyes turned wistfully towards him.

9. Her body breathed the fragrance of the blue lotus, and her figure charmed his inmost soul. He then spoke to the goddess, standing before him with her down cast looks.

10. What art thou, O tender dame! That lookest like a creeper fraught with flowers, and defiest the god cupid with thy beautiful form and eyes, resembling the petals of the lotus.

11. Why standest thou as Flora, the befriending goddess of flowering creepers? Thus accosted, the dame with deer-like eyes and protuberent bosom replied to him.

12. She said to the hermit with a sweet and charming voice in the following manner:—"Mayst thou prosper in obtaining the objects of thy wishes:—

13. "For any thing which is desirable and difficult of attainment in this world, is surely obtainable when sought after with proper exertion by the great":—

14. "I am, O Brāhman! a sylvan goddess of this forest, which is so full of creeping plants, and decorated by the beautiful *kadamba* trees.

15. "Here I strayed to witness the festive mirth of the sylvan goddesses, which always takes place on this thirteenth day of the lunar month of chaitra in this forest.

16. "I saw here my companions enjoying their festival of love, and felt myself sorry to think of my childlessness among them.

17. Finding thee accomplished in all qualifications, I have resorted hither with my suit of begetting a son by thee.

18. "Please Sir, to procreate a son in me, or else I will put my person in the flames, to get rid of my sorrow of childlessness.

Hearing the sylvan dame speaking in this manner, the hermit smiled at her, and spoke kindly to her with presenting her a flower with his own hand, and said:—

20. Depart O damsel! and betake thyself to the worship of Siva for a whole month, and then thou shalt like a tender creeper, beget a boy as beautiful as a bud by this time of the year.



21. But that son of thine, whom thou didst desire of me at the sacrifice of thy life, will betake himself to austerities like mine, and become a seer like myself : (because he will be born of my blessing to thee).

22. So saying the sage dismissed the suppliant dame now gladdened in her face, and promised to perform the necessary for her blessing's sake.

23. The lotus-eyed dame then retired from him, and went to her abode; and the hermit passed his months, seasons and years in his holy meditation.

24. After a long time the lotus-eyed dame returned to the sage with her boy, now grown up to the twelfth year of his age.

25. She made her obeisance and sat before him with her boy of the moon bright face; and then uttered her words, sweet as the murmur of the humble bee, to the stately *Amra* tree.

26. This sir, is the would be son (*bhavya*) of both of us, who has been trained up by me in all the branches of learning. (The *Veda* and its branches. The future *bhāvya*-would be, should be the preter *bhāvita*-was to be).

27. He is only untaught in the best knowledge, which releases the soul from its return to this world of troubles. (By the best or *subha* knowledge, is meant the *para*-superior or spiritual learning).

28. Do you now my lord! deign to instruct him in that knowledge, for who is there that should like to keep his own boy in ignorance, (of his future and best welfare)?

29. Being thus besought by her, he bespoke to the tender mother, to leave the child there and depart her own way.

30. She being gone, the boy remained submissive to his father, and dwelt by his side as his pupil, like *Aruna* (*Ouranus*) waiting upon the sun.

30. Inured in austerity, the boy continued to receive his best knowledge from the various lectures of his father, and passed a long time with him in that place, under the name of the sage's son.

The boy was taught in various narratives and tales, and with many examples and ocular instances; as also in historical accounts and evidences of the Veda and Vedanta : ( for his best knowledge of spirituality).

83. The boy remained attendant on the lecture of his father, without feeling any anxiety; and formed his right notions of things by means of their antecedents. (The antecedent or preliminary causes of right judgements are, perceptions, Inferences, comparisons and testimony or authoritative statements of sâstras. (These are originally termed as pratyaksha, anumiti, Upamiti and Sabda or Sabda-bodha).

84. The magnanimous father thus instilled true knowledge into the mind of his boy, by means (of the quadruple process) of right reasoning and correct diction, rather than regarding the elegance of expression; as the cloud indicates the approaching rain to the peacock by its hoarse sounds. (The quadruple process as mentioned above.)

---

## CHAPTER LII.

### GRANDEUR OF THE AIR-BORN KING.

Argument. Description of Dominions of the Air-born King, and the Frailty of Worldly possessions.

VASISHTHA continued :—It was on one occasion that I passed by that (Dásúra's) way in my invisible body, to bathe in the heavenly stream of *mandakini* (milky way) in the ethereal regions.

2. After my departure from that region by the way of the Pleiades (saptarshi), I arrived to the spot where Dásúra dwelt on his high Kadamba tree.

3. I came to listen to a voice proceeding from the hollow of the tree in the forest, which was as charming as the buzzing of the bee, fluttering about the bud of a lotus.

4. Attend my intelligent son ! said he, to a narrative that I will relate unto thee by way of a simile of worldly things, and it is pleasant to hear.

5. There is a very powerful King renowned in all the three worlds for his great prosperity. His name is Khottha or Air-produced, and able to grasp the whole world. (Like the air whereof he was born. Kha, Khao and Khavi yet un, is empty air in Sanskrit, Hebrew and Arabic, and Khali in Persian and Urdu).

6. All the lords of the earth bend their heads lowly under his rule, and bear the badge of their submission to him with as great an honour, as poor men are proud to carry about a bright gem on the head.

7. He exulted in his valour and the possession of all kinds of rarities, and there is no one in the three worlds, that is able to bring him under his subjection.

8. His unnumbered acts and exploits, are fraught with successive pain and pleasure ; and they are as interminable as the continuous waves of the sea.

9. No one has been able to check the prowess of that mighty bravo by force of fire or sword, as none hath ever been able to press the air or wind in his hand.

10. Even the gods Indra, Upendra and Hara, have fallen short of following his steps in his ambitious pursuits, and the splendid inventions of his imagination.

11. With his triple form of the Sâtwika, rajasika and tãmasika qualities, he encompasses the world, and is enabled to accomplish all sorts of actions. (These are the qualities of goodness, moderation and excess, or the three states of deficiency, mediocrity and excess of moral acts, according to the text of Aristotlean Ethics. But I would prefer to call them the positive comparative and superlative virtues, or rather the minimum, mean and maximum states of virtues).

12. He is born in the extensive vacuity (of the spirit of Brahma, with his triple body as that of a bird. (viz; the flesh and bones and the feathers, and remains in vacuum as the air and the sound).

13. He has built a city in that unlimited space of the Universe, having fourteen provinces (*chaturdasa Bhuvana*) (the planetary spheres), in its triple divisions (tribhuvana) of the earth and regions above and below it.

14. It is beautified with forests and groves and pleasure-lawns and hills, and bounded by the seven lakes of pearly waters on all sides. (The city signifies the earth and the lakes the seven oceans in it).

15. It is lighted by two lamps of hot and cooling light (the sun and moon), which revolve above and below it in their diurnal and nocturnal courses, as those of righteous and nefarious people. (The original words, as the courses *divã* and *nisacharas* or the day and nightfarers).

16. The king has peopled this great city of his with many selfmoving bodies (animals), which move in their spheres quite ignorant of themselves; (i. e. of their origin, their course and their fates).

17. Some of these are appointed in higher and some in lower spheres, and others move in their middle course ; some destined to live a longer time, and others doomed to die in a day (as the ephimeredes).

18. These bodies are covered with black skins and hairs (as thatched huts), and furnished with nine holes (as their doors or windows) ; which are continually receiving in and carrying out the air to keep them alive.

19. They are supplied with five lights of sensation and perceptions and supported by three posts of the two legs and the back bone, and a frame work of white bones for the beams and bamboo rafters. It is plastered over with flesh as its moistened clay (or mud wall), and defended by the two arms as latches on door way.

20. The Great king has placed his sentinel of the Yaksha of egoism as a guard of this house ; and this guard is as ferocious as a Bhairava in dark (ignorance), and as timorous as a *Bhirava* by the day (I. E. Egoism brags in ignorance, but flies before the day-light of reason).

21. The masters of these locomotive bodies, play many pranks in them, as a bird plays its frolics in its own nest.

22. This triformed prince (the mind) is always fickle, and never steady in any ; he resides in many bodies and plays his gambles there with his guard of egoism ; and leaves one body for another at will, as a bird alights from one branch upon another.

23. This fickle minded prince is ever changeful in his will ; he resides in one city and builds another for his future habitation.

24. Like one under the influence of a ghost, he stirs up from one place and runs to another, as a man builds and breaks and rebuilds his aerial castle at his hobby.

25. The Mind sometimes wishes to destroy its former frame and remove to another, and effects its purpose at will.

26. It is produced again as the wave of the sea, after it had subsided to rest ; and it pursues slowly and gradually a different course in its renewed course of life.

27. This prince sometimes repents of his own conduct and acts in his new life, and then laments for his ignorance and miseries and knows not what to do.

28. He is sometimes dejected by sorrow and at others elated by success, like the current of a river, now going down in the hot season, and again overflowing its banks in the rains.

29. This king is led by his hobbies like the waters of the sea by the winds; it puffs and swells, falls and rises, runs fast and ceases to flow at once as in a calm.

---

## CHAPTER LIII.

### DESCRIPTION OF THE MUNDANE CITY.

**Argument.** Interpretation of the Parable of the Air-born prince, and exposition of the Universe as the production of our Desires.

**VASISHTHA** continued :—The boy then asked his holy sire, who was sitting reclined on his sacred Kadamba tree, in the midst of the forest of the great Jambu-dwípa in the gloom of the night.

2. The son said :—Tell me Sir, who is this Air-born prince of Supernatural form, about whom you related to me just now ; I do not fully comprehend its meaning, and want it to be explained to me clearly.

3. You said sir, that this prince constructs for himself a new abode, whilst residing in his present body ; and removes to the same after he has left the old frame. This seems impossible to me, as the joining of one tense with another, the present with the future.

4. Dásúra replied:—Hear me tell you my son, the meaning of this parable, which will explain to you the nature of this revolutionary world in its true light.

5. I have told you at first that a non-entity sprang in the beginning from the entity of God, and this non-entity being stretched out afterwards (in the form of illusion), gave rise to this illusory world called the *cosomos*.

6. The vacuous spirit of the Supreme Deity, gives rise to his formless will, which is thence called Air-born (or the mind). It is born of itself in its formless state from the formless Spirit, and desolves itself into the same ; as the wave rising from and falling in the bosom of the sea. (Thus in the beginning was the Will and not the Word, and the Will was in God, and the will was God ; and it rises and sets in the Spirit of God).

7. It is the will which produces every thing, and there is nothing produced but by the Will. The Will is self-same with its

object, which constitutes and subsists in it ; and it lives and dies also along with its object : (The will of the willful mind, dwells on some subject or other while it is living ; but it perishes when it has no object to think upon, and melts into insensibility ; or else it continues to transmigrate with its thoughts and wishes for ever).

8. Know the gods Brhamá, Vishnu, Indra, Siva and the Rudras, as offsprings of the willful Mind ; as the branches are the offshoots of the main tree, and the summits are projections of the principal mountain.

9. This Mind builds the city of the triple world, in the vacuum of Brahma (like an air-drawn castle) ; by reason of its being endowed with intelligence from Omniscience, in its form of Virinchi (vir-incho-ativus).

10. This city is composed of fourteen worlds (planetary spheres) containing all their peoples ; together with chains of their hills and forests and those of gardens and groves.

11. It is furnished with the two lights of the sun and moon, (to shine as two fires by day and night) ; and adorned with many mountains for human sports. (Hence the mountainous Gods of old, are said to be the sportive *Devas* ; *divi devah divayanti*).

12. Here the pearly rivers are flowing in their winding courses, and bearing their swelling waves and rippling billows, shining as chains of pearls under the sunbeams and moonlight.

13. The seven oceans appear as so many lakes of limpid waters, and shining with their submarine fires, resembling the lotus-beds and mines of gems beneath the azure sky.

14. It is a distinguished place of gods, men and savages, who make their commerce here, with commodities (of virtue and vice), leading either to heaven above or to the hell below.

15. The self-willed King (the mind), has employed here many persons as *dramatis personae*, to act their several parts before him for his pleasure.

16. Some are placed high above this stage to act as gods and



deities, and others are set in lower pits of this earth and infernal regions, to aet their miserable parts—as men and Nāgas. (The Nāgas are snakes and snake worshippers, living in subterraneous cells like the serpentine race of Satan. The Bara and Chhotā Naghores, and the Naga hill people of Assam are remnants of this tribe.

17. Their bodies are made of clay, and their frame work is of white bones; and their plastering is the flesh under the skin as a pneumatic machine.

18. Some of these bodies have to act their parts for a long while, while others make their exits in a short time. They are covered with caps of black hairs, and others with those of white and grey on their heads.

19. All these bodies are furnished with nine crevices, consisting of the two earholes, two sockets of the eyes, and two nostrils with the opening of the mouth, which are continually employed in inhaling and exhaling cold and hot air by their breathings. (These airs are the oxygen and nitrogen gases).

20. The earholes, nostrils and the palate, serve as windows to the abode of the body; the hands and feet are the gate ways, and the five inner organs are as lights of these abodes.

21. The mind then creates of its own will the delusion of egoism, which like a *yaksha* demon takes possession of the whole body, but flies before the light of knowledge.

22. The mind accompanied by this delusive demon, takes great pleasure in diverting itself with unrealities; (until it comes to perceive their vanity by the light of reason).

23. Egoism resides in the body like a rat in the barn-house, and as a snake in the hollow ground. It falls down as a dew drop from the blade of a reed, upon advance of the sunlight of reason.

24. It rises and falls like the flame of a lamp in the abode of the body, and is as hoisterous with all its desires, as the sea with its ceaseless waves.

25. The Mind constructs a new house for its future abode, by

virtue of its interminable desires in its present habitation ; and which are expected to be realized and enjoyed in its future state.

26. But no sooner it ceases to foster its desires, than it ceases to exist, and loses itself in that state of Supreme bliss of which there can be no end. (Freedom from desire, is freedom from regeneration).

27. But it is born and reborn by its repeated desires, as the child sees the ghost by its constant fear of it. (Every desire rises as a spectre to bind).

28. It is egoism (or the belief of one's real entity, that spreads the view of this miserable world before him ; but absence of the knowledge of self-entity, removes the sight of all object from view, as the veil of thick darkness hides all things from sight. (Without the subjective there can be no knowledge of the objective).

29. It is by one's own attempt in this way, that he exposes himself to the miseries of the world ; and then he wails at his fate like the foolish monkey, that brought on its own destruction, by pulling out the peg from the chink of the timber ; (which smashed its testes. See Hitopadesa).

30. The mind remains in eager expectation of the enjoyment of its desired objects, as the stag stood with its lifted mouth, to have a drop of honey fall into it, from a honey-comb hanging on high.

31. The wistful mind now pursues its desired objects, and now it forsakes them in disgust ; now it longs for joy, and then grows sulky at its failure like a fretful child.

32. Now try diligently, my boy, to extricate thy mind from all outward objects, and fix thy attention to the inward object of this meditation.

33. The willful mind takes at its will its good, bad and moderate or sober forms, known under the names of *satya*, *rajas* and *tamas* (as defined before).

34. The bad or vitiated form of the mind delights in worldliness, and by bemeaning itself with all its greedy appetites, reduces itself to the state of worms and insects in its future births.

35. The good disposition of the mind is inclined towards virtuous deeds, and the acquisition of knowledge ; and by these means advances both to its soleness and self enjoyment ; (*i. e.* to its full liberation and the state of the highest Brahma).

36. In its form of moderation, it is observant of the rules and laws of society, and conducts itself in the world in the company of friends and members of the family.

37. After relinquishment of all these three forms, and abdications of egoism and desires, it reach to the state of the absolute Supreme Being.

38. Therefore shun the sight of the visibles, and repress your fleeting mind by your sober intellect ; and diminish your desires for all internal as well as external goods. (*i. e.* both mental qualifications and outward possessions).

39. For though you may practice your austerities for a thousand years, and crush your body by falling from a precipice upon stones :—

40. Or although you burn your body alive on a flaming pyre, or plunge yourself into the submarine fire ; or if you fall in a deep and dark pit or well, or rush upon the edge of a drawn and sharp sword :—

41. Or if you have Brahmá himself or even Siva for your preceptor, or get the very kind and tender hearted ascetic for your religious guide ;—(The *guru* of this nature probably alludes to Buddha, or Jina according to some, or to Dattatreya or Durváśa according to others. Gloss).

42. Whether you are situated in heaven or on earth, or in the regions of pátála—the antipodes below ; you have no way of liberation, save by keeping your desires under subjection.

43. Exert your manliness therefore, in domineering over your irresistible and violent desires and passions, which will secure to you the pure and transcendent joy of peace and holiness.

44. All things are linked together under the bandage of cupidity ; and this band being broken asunder, makes the desired objects vanish into nothing.

45. The real is unreal and the unreal is real, as the mind may make it appear to be ; all reality and unreality consists in our conception of them, and in nothing besides.

46. As the mind conceives a thing to be, so it perceives the same in actuality ; therefore have no conception of anything, if you want to know the truth of it.

47. Do you act as the world goes, without your liking or disliking of any thing ; and thus the desires being at an end, the intellect will rise to the inscrutable beyond the knowledge of the mind.

48. The mind which having sprung from the Supreme Soul in the form of goodness, is inclined afterwards towards the unrealities of the world ; surely alienates itself from the Supreme, and exposes itself to all sorts of misery.

49. We are born to the doom of death, but let us not die to be reborn to the miseries of life and death again. It is for the wise and learned to betake themselves to that state, which is free from these pains.

50. First learn the truth, and attain to the true knowledge of your soul ; and then abandon all your desire and dislike of the world. Being thus prepared with a dead-like insensibility of your internal feelings, you will be enabled to come to the knowledge of that transcendental state, which is full of perfect bliss and blessedness.

---

## CHAPTER LIV.

### CORRECTIVE OF DESIRES.

**Argument.** The rise, progress and decline of Human Wishes.

**THE** Son asked:—What is this desire, father? how is it produced and grown, and how is it destroyed at last?

2. Dásúra replied:—The desire or will is situated in the mind or mental part of the one eternal, universal and spiritual substance of God.

3. It gets the form of a monad from a formless unit, and then by its gradual expansion extends over the whole mind, and fills it as a flimsy cloud soon covers the sky.

4. Remaining in the divine Intellect, the mind thinks of thinkables, as they are distinct from itself; and it's longing after them is called its desire, which springs from it as a germ from its seed.

5. The desire is produced by the desiring of something, and it increases of itself both in its size and quantity, for our trouble only, and to no good or happiness at all.

6. It is the accretion of our desires which forms the world, as it is the accumulation of waters which makes the ocean; you have no trouble without your desire, and being free from it, you are freed from the miseries of the world, (wherein one has to buffet as in the waves and waters of the sea).

7. It is by mere chance, that we come to meet with the objects of our desire; as it is by an act of unavoidable chance also, that we are liable to lose them. They appear before us as secondary luminaries in the sky, and then fly away as the mirage vanishes from view.

8. As a man who has the jaundice by eating a certain fruit, sees every thing as yellow as gold with his jaundiced eye; so the desire in the heart of man, pictures the unreal as a reality before him.

9. Know this truth that you are an unreality yourself, and must become an unreality afterwards. (Because there is but one self-existent entity, and all besides is but suppositions not entities).

10. He who has learnt to disbelieve his own existence and that of all others, and knows the vanity of his joy and grief, is not troubled at the gain or loss of any thing (which is but vanity of vanities, the world is vanity).

11. Knowing yourself as nothing, why do you think of your birth and your pleasures here? you are deluded in vain by the vanity of your desires.

12. Do not entertain your desires, nor think of anything which is nothing; it is by your living in this manner, that you may be wise and happy.

13. Try to relinquish your desire, and you will evade all difficulties; and cease to think of anything, and your desire for it will disappear of itself.

14. Even the crushing of a flower is attended with some effort, but it requires no effort to destroy your desire, which vanishes of itself for want of its thought.

15. You have to expand the palm of your hand, in laying hold of a flower; but you have nothing to do in destroying your frail and false desire.

16. He that wants to destroy his desire, can do it in a trice, by forgetting the thought of his desired object.

17. The thoughts being repressed from other objects, and fixed in the Supreme Spirit, will enable one to do what is impossible for others to effect.

18. Kill your desire by desiring nothing, and turn your mind from all things, by fixing it in the Supreme, which you can easily do of yourself.

19. Our desires being quieted, all worldly cares come to a stand still, and all our troubles are put to a dead lock.

20. Our wishes constitute our minds, hearts, lives, understandings and all our desiderative faculties; all which are but

different names for the same thing without any difference in their signification.

21. There is no other business of our lives than to desire and to be doing, and when done to be desiring again: and as this restless craving is rooted out of the mind, it sets it free from all anxiety.

22. The world below is as empty, as the hollow sky above us; both of those are empty nothings, except that our minds make something or other of them, agreeably to its desire or fancy.

23. All things are unsubstantial and unsubstantiated by the unsubstantial mind; thus the world being but a creation of our fancy a desideratum, there is nothing substantial for you to think about.

24. Our reliance on unrealities proving to be unreal, leaves no room for our thinking about them; the suppression of their thoughts produces that perfection *insouciance*, than which there is nothing more desirable on earth. Forget therefore all that is unreal.

25. The nice discernment of things, will preserve you from the access of joy and grief, and the knowledge of the Vanity of things, will keep out your affection for or reliance on any person or thing.

26. The removal of reliance upon the world, removes our attachment to it; and consequently prevents our joy or sorrow at the gain or loss of any thing.

27. The mind which becomes the living principle, stretches out his city of the world by an act of its imagination; and then turns it about as the present, past, and future worlds. (*i. e.* The mind produces, destroys and reproduces the world, as it builds and breaks and rebuilds its aerial castles).

28. The mind being subject to the sensational, emotional and volitive feelings; loses the purity of its intellectual nature, and plays many parts by its sensuousness.

29. The living soul also forgets the nature of the universal soul from which it is derived, and is transformed to a *passy*

animaleule in the heart of man, where it plays its pranks like an ape in the woods.

30. Its desires are as irrepresible, as the waves of the ocean, and they rise and fall by turns like the waves, in expectation of having every object of the senses.

31. Our desire like fire, is kindled by every straw ; and it burns and blows out in its invisible form within the mind.

32. Our desires are as fickle as flashes of lightning, and proceed from the minds of the ignorant, as the lightning darts itself from the the watery clouds (अनल) ; they are equally fleeting and misguiding, and must be speedily avoided by the wise.

33. Desire is undoubtedly a curable disease, as long as it is a transient malady of the mind ; but it becomes incurable, when it takes a deep root in it.

34. The knowledge of the unreality of the world, quickly cures the disease of desire ; but the certainty of worldly knowledge, makes it as incurable as the impossibility, of removing the blackness of a coal.

35. What fool will attempt to wash a coal white, or covert a materialist to a spiritualist ? Or turn a raven or Negro to whiteness ?

36. But the mind of a man, is as a grain of rice covered under its husk, which is soon unhusked upon the threshing-floor.

37. The worldliness of the wise, is as soon removed as the husk of rice, and the blackness of a cooking kettle.

38. The blemishes of a man, are blotted out by his own endeavours ; wherefore you must try to exert yourself to action at all times.

39. He who has not been able to master over his vain desires, and hobby whims in this world : will find them vanish of themselves in course of time, as nothing false can last for ever.

40. The light of reason removeth the false conception of the world, as the light of the lamp dispels the darkness from the room at sight, and night vision removes the secondary moon (of optical deception).



41. The world is not yours, nor are you of this world ; there is no body nor anything here akin to you, nor are you so to any ; never think otherwise, nor take the false for true.

42. Never foster the false idea in your mind, that you are master of large possessions and pleasant things ; for know yourself and all pleasant things, are for the delight of the Supreme Maker and Master of all.

---

## CHAPTER LV.

### MEETING OF VASISHTHA AND DĀSURA.

Argument. Dāsura's reception of Vasishtha, their conversation and Parting.

**VASISHTHA** said :--Hear me, Rāma, that art the delight of Raghu's race, and shinest as the moon in the firmament of Raghu's family ; that after I heard the conversation that was going on between Dāsura and his son :—

2. I alighted from the sky on the top of the Kadamba tree, which was decorated with its verdant leaves, and beautiful fruits and flowers ; and then with my spiritual body, I sat myself slowly and silently on the top of the tree, as a light cloud alights on the summit of a mountain.

3. I beheld Dāsura there, sitting as a giant by subduing the organs of his body, and shining with the lustre of his devotion, as the fire blazing with its flame.

4. The lustre issuing from his body, had strewn his seat with purple gold, and lighted that spot, as the sun-beams emblazon the world.

5. Seeing me presenting myself before him, Dāsura spread a leafy seat for me to sit down, and then honoured me according to the rules of ceremonial law.

6. Then I joined with the luminous Dāsura in continuation of his discourse, which was meant for the edification of his son, and salvation of mankind from the miseries of life.

7. I then with permission of Dāsura, looked into the hollow of the tree, and the herds of stags pasturing fearlessly about it, and grazing and gathering about it.

8. It was as delightful as a bower overhung with creepers, where the smiling flowers were shedding their light, and breathing their fragrance to the winds.

9. The chourv deer flapped their long hairy and moon-bright

tails, against the herbacious arbour, as the white flimsy clouds sweep over the sky.

10. The tree was adorned with fringes of pearly dewdrops, and arrayed all over with the flowery garb of his blossoms.

11. Smeared with the dust of its flowers, it appeared to be anointed with sandal paste ; while its blowsy bark mantled it in roseate red.

12. Decorated with flowers, the tree seemed to stand in its bridal attire ; and resembled the bridegroom in mutual embrace with the twining brides.

13. The bowers of shrubberies all around, resembled the leafy huts of hermits, which with their overtopping blossoms, seemed as a city, flaring with flying flags or (banners) in festivity.

14. Shaken by the stages in the act of rubbing their bodies, the trees darted their flowers in abundance upon the ground ; and the border-lands were as shattered, as if they were broken by the horns of fighting bulls.

15. Peacocks daubed with dust of flowers, and flying on the top of the adjacent hill, appeared as evening clouds gliding over it.

16. Here the goddess Flora seemed to be sporting in the lawns, with the roseate flowers in her hands, and smiling sweetly in the blooming blossoms ; she revelled with the nectarine honey of flowers ; and shed her beauty on all sides.

17. The closing buds resembling her eyelids, were lulled to sleep by the forest breeze, breathing incessantly with the fragrance of the flowers. The clusters of flowers forming her breasts, were hid under the bodice of leaves.

18. She sat at the window of her alcove, formed by the twining plants and creepers, and was dressed in the purple garb of the flying farina of flowers.

19. She swang in her swinging cradle of bluish blossoms, and was adorned with various floral ornaments from her head to foot.

20. She moved about the flowers in the garb of the sylvan goddess, and looking with her cerulean eyes of fluttering blue-bees on all sides; and sang to them in the sweet notes of the black kokila in the arbours.

21. The bees tired with their labour of love, refreshed themselves with sipping the dew-drops trickling on the tops of the flowers, and then making their repast on the farinaceous meal, slept together with their mates, in the cells of the flower cups.

22. The couples of bees dwelling in the cells of flowers, and giddy with sipping the honey of the flower cups; were humming their love tunes to one another.

23. The sage remained attentive for a moment to the murmur, proceeding from the village beyond the forest; and now he listened with pricked up ears, to the busy buzz of blue-bees and flies at a distance.

24. The sages then beheld with their down cast looks on moon-beams, which were spread like a sheet of fine linen on the blades of grass upon the ground below.

25. They beheld the beautiful antelopes, which slept in their leafy beds on the ground, below the stretching boughs of shady trees, as if they were the progeny of their native forest.

26. They saw the fearless birds chirping upon the branches, and others sleeping confident in their nests; and they beheld the ground covered by living creatures, feasting on the ripe fruits fallen below.

27. They saw the long lines of black-bees, lying mute on the ground like strings of beads, and blackening it with their sable bodies.

28. The forest was redolent with fragrance, and the sky was overhung by a cloud of flowers; the dust of Kadamha blossoms tinged the ground with ambergreens, and the Kadamha fruits covered the face of the land.

29. What need is there of saying more, than that there was no part of the tree, which was not useful to living beings.

30. Here the deer were sleeping on the fallen leaves, and

there were others resting on the barren ground ; the birds sat on the banks and beaches of the rivulets all about that lofty tree.

31. As they were viewing in this manner the beauties of the forest, the night passed away as soon as a night of festivity.

32. The son of the hermit kept conversing with me on many subjects, and derived many useful instructions from my teaching.

33. As we had been conversing with one another on different subjects, the night passed away as soon as that of a conjugal pair.

34. Now it began to dawn, and the blushing flowers commenced to open their petals ; while the host of the stars on high, disappeared from their arena of the sky.

35. I then took my departure, and was followed by the hermit and his son to some distance from their Kadamba tree, where I left them for my aerial course to the heavenly stream.

36. There having performed my holy ablution, I came down under the vault of heaven, and then entered the celestial region of the sages, which is situated in the midway sky.

37. Now I have related to you, Rāma, this story of Dāsura, that you may learn from his instance the unreality of the apparent world, and as it is but a shadow of the ideal one (in the Divine mind).

38. It was for this reason, that I have given you the narrations of Dāsura, by way of explanation of the phenomenal world, as a shadow of the noumenal.

39. Now therefore know the Spirit like Dāsura, and imitate his example in the magnanimity of your soul. Forsake the unreal, and pursue the reality for your permanent delight.

40. Rub out the dirt of desire from your mind, and see the image of truth in it as in a mirror ; you will thus attain to the highest state of knowledge, and be honoured in all worlds as a perfect being.

---

## CHAPTER LVI.

### ON THE SOUL AND ITS INERTNESS.

Argument, Consideration of the activity and inactivity of the Soul, and the Vanity of the Visibles.

**V**ASISHTHA continued :—Knowing the world as a nihility, you must cease to take any delight in it ; for what reasonable being, is there in it that would delight in its unreality.

2. If you take the phenomenal world for a reality, you may continue to enslave yourself to the unreal material, and lose the spiritual nature of your soul.

3. Or if you know it to be a temporary existence, why then should you take any interest in what is so frail and unstable, rather than care for your immortal soul ?

4. The world is no substantial existence, nor are you a being of its unsubstantiality ; it is only a clear reflection of the divine mind, and extending over all infinity. (And which is refracted into all individual minds as in prismatic glasses).

5. The world is neither an agent itself, nor is it the act of any agent at all ; it is simply the reflexion of the noumenal, without any agency of its own.

6. Whether the world is with or without an agent, or has a maker or not, yet you can not tell it as a real substance, except that it appears so to your mind.

7. The soul is devoid of all organs of action, and with all its activity, it remains motionless and without action, as anything that is inactive and immovable.

8. The world is the production of a fortuitous chance (Kākotāliya Sanyoga), and none but boys place any reliance in it. (The world here means our existence in it, which is an act of chance).

9. The world is neither stable nor fragile, but it is mutable

from one state to another, as it is known by its repeated reproductions and visibility to us.

10. It is neither everlasting, nor is it a momenting thing; its constant mutability contradicts its firmness; and its nihilicity, (as stated before) is opposed to its temporariness. (The dictum of the Veda of the eternity of *asat*-nullity, nullifies, its temporariness).

11. If the soul is the active power without its organs of action, it must be unfailing and entire; because the continuance of its inorganic operations can not weaken its powers. (i. e. The performance of bodily actions debilitates the body; but the immaterial mind is not impaired by its activity).

12. Therefore there is an irresistible destiny, which is absolutely overruling; it is existence and inexistence itself, it is sedate and continuous, and all visible perturbations are but false appearances.

13. The limit of a hundred years of human life, is but a very small portion of unlimited duration; it is therefore very astonishing that, any one should be concerned with this small portion of his existence, here (in utter disregard of his eternal life).

14. Granting the durability of worldly affairs, yet they are not deserving of your reliance; for what faith can you rely on the union of two such opposites as the mind and matter? (The one being sensible and the other insensible, the one being infinite and imperishable, and the other a finite and frail substance).

15. But if the state of worldly things be unsteady and uncertain, it can not be deserving of your confidence. Say, can you be sorry at the dissolving of the foam and froth of the milk or water, then why should you lament at the loss of the perishable? (So said the Grecian philosopher, yesterday I saw a fragile breaking, and today I saw a mortal die).

16. Know, O strong armed Rāma! that reliance on the world, is the fetter of the soul to it; it does not behove any body to join the perishable and imperishable together like the

water and its froth. (The one being lasting and the other a transient thing).

17. Although the soul is the agent (or source) of all actions, yet it remains as no agent at all; it is unconnected with its actions, as the lamp with its light. (The mind being the doer of actions and not the soul).

18. Doing all it does nothing, but like the sun directs the business of the day without doing anything by itself. It moves like the sun without moving from its place, but retains its station in its own orbit. (The sun is the causal agent of diurnal duties, but men are the active agents of their actions).

19. There is some other hidden cause guiding the course of the world, beside the soul and body; as there is an unknown cause of the course of the Aruna river, notwithstanding its being blocked by stones.

20. When you have known this for certain, O Rāma by your own proficiency, and have well ascertained this truth by its clearest evidence :—

21. You ought no more to place any reliance on material things, which are as false as an ambient flame, or a vision in dream, or as any falsehood whatever.

22. As a stranger is not to be taken into your friendship, on his first appearance; so you must never trust or rely on anything of this world through your ignorance.

23. Never place your reliance on anything of this world, with that fond desire, as the heated man looks to the moon, the cold stricken to the sun, and the thirsty doth to the water in the mirage.

24. Do you look upon this ideal world (which is born of your brain), as you view a creature of your conception, a vision in your dream, or an apparition or the appearance of two moons in the sky, by your visual deception.

25. Shun your reliance on the fair creation of your imagination (the objects of sight &c.), and without minding what you are, conduct yourself cheerfully in your sphere.



26. Shun your desires and the thought of your agency, even when you are doing any thing at all. (The soul residing in the body, is yet aloof from all its acts, though its presence in the body, justifies its being accessory to if not the accomplice of them. (Gloss).

27. It is a general law (niyati or nature of things), that the propinquity of the cause, causes the act, even without the will of the actor ; as the presence of the lamp, enlightens the room without the will of the lamp. (An involuntary action is no less the act of the actor than a voluntary one).

28. Look at the *kurchi* tree blooming and blossoming under the influence of heavy clouds, and not of its own accord. So it is destined for the three worlds to appear to sight, under the influence of the Supreme Being : (though he may not will or ordain it so. (So also the presence of matter, effects the work by material laws, without the special behest or employment of the matter to the performance of same. Gloss).

29. As the appearance of the sun in the sky, employs all beings to their diurnal duties without his will or injunction, so the omnipresence of God causes the actions of all beings of their own spontaneity, and without his will, act or fiat. (This is called the overruling and universal destiny).

30. And as a bright gem reflects its light, without any will on its part ; so the mere existence of the Deity, causes the existence of all worlds ; (as they are in attendance upon His presence).

31. Thus are causality and its want also both situated in your soul, which is thence called the cause of your actions, because of its presence in the body ; and as no cause likewise owing to its want of will, (which is the property of the mind ; and not of the soul).

32. The entity of the soul being beyond the perception of sense, it is neither the agent nor recipient of any action ; but being confined in the sensible body, it is thought to be both an active and passive agent.

33. Thus the properties both of causality and its want, reside in the soul ; you may take it in any light, you may choose for your purpose, and rest content with your belief.

34. But by firmly believing yourself to be situated in the body, and your doing of actions without thinking yourself as their author, will save you from the culpability of all your acts.

35. The man that does not employ his mind to his actions, becomes indifferent (*virāga*) to the world ; and he is freed from it, who is certain of his being no agent of his actions.

36. Whether a man is fond of his enjoyments, or forsakes them in disgust ; it is all the same to him, if he but think himself to be no actor of them. (Set not your mind to act, if you want to be set free in fact).

37. But if you wish to remain Rāma, with your high ambition of doing every thing in the world, that is also good, and you may try to do the same.

38. But if I do not fall to so great an error, as to have this high aspiration of yours, I am never liable to the passions of anger and enmity, and other violent emotions in this world.

39. The bodies that we bear, are nourished by some and immolated by others : such being the state of our own being ; we have no cause for our joy or sorrow in it.

40. Knowing ourselves to be the authors of our own happiness and misery, and as causes of the rise and dissolution of the world from our view, we have no reason to be joyous or sorry in it.

41. Then there is an end of the joys and sorrows of our own making, when we have that sweet composure, which is a balm to all the diseases in our soul.

42. Fellow feeling to all living beings, makes the best state of the mind ; and the soul that is so disposed, is not subject to transmigration.

43. Or make this the best lesson, Rāma ! for your conduct in life, that with all your activities, you continue to think

yourself as no actor at all. (Because the belief of one's agency, leads him to the fruition of this act in repeated births).

44. Remain quiet and steady as thou art, by resigning all things to themselves; and never think that it is thou that dost or undoest anything, (which is destined to be so or otherwise by the Divine will).

45. But if you look to the different modes of your doing one thing or the other, you can have no rest or quiet, but must run in the way leading to the trap of perpetual toil and misery.

46. The belief of a man's corporeality, that he is a destructible body, and no spiritual being, is to him but a bed of thorns; it must therefore be avoided by all means, in order to evade the danger of his imminent destruction.

47. Corporeality is to be shunned as a hell-hound feeding on canine meat; and after disappearance of the cloud of corporeity from view, the light of spirituality will appear before the sight.

48. The pure light of spirituality; presents the appearance of the bright moon-beams of holiness, after dispersion of clouds of corporeal desires; and it is by the help of this light, that the spiritualist is enabled to steer across the ocean of this world.

49. Do you, O Rāma, remain in that best and blessed state, wherein the wisest, best and holiest of men have found their rest; and it is the constant habit of thinking yourself as nothing nor doing anything; or that you are all things and doing every thing; as the Supreme soul knows itself to be; and that you are some person, having a personality of your own, and yet no body (*i. e.* not the body in which thou dost abide); but a spiritual and transcendent being.

---

## CHAPTER LVII.

### NATURE OF VOLLEITY AND NOLLEITY.

Argument. The bondage of volition causing our perdition, and the freedom of Nollition as leading to salvation.

**R**AMA said ---Thy words, O Bráhma! are true and well spoken also. I find the soul to be the inactive agent of actions, and the impassive recipient of their effects, as also the spiritual cause of the corporeal.

2. I find the soul to be the sole lord of all, and ubiquitous in its course; it is of the nature of intelligence and of the form of transparency. It resides in all bodies, as the five elements compose the terraqueous bodies.

3. I now come to understand the nature of Bráhma, and I am as pacified by thy speech, as the heated mountain is cooled by rain waters.

4. From its secludedness and nolleity, it neither does nor receives any thing; but its universal pervasion, makes it both the actor and sufferer.

5. But sir, there is a doubt too vivid and rankling in my mind, which I pray you to remove by your enlighteased speech, as the moon-beams dispel the darkness of the night.

6. Tell me Sir, whence proceed these dualities, as the reality of one and the unreality of the other, and that this is I and this not myself. And if the soul is one and indivisible, how is this one thing and that another.

7. There being but one self-existent and self-evident soul from the beginning, how comes it to be subjected to these oppositions, as the bright disk of sun comes to be obscured under the clouds.

8. Vasishtha answered:—Ráma! I will give the right answer to this question of yours, as I come to the conclusion; and then you will learn the cause of these biplicities.

9. You will not be able, Rāma! to comprehend my answers to these queries of yours, until you come to be acquainted with my solution of the question of liberation.

10. As it is the adult youth only, who can appreciate the beauty of a love-song; so it is the holy man only, who can grasp the sense of my sayings on these abstruse subjects.

11. Sayings of such great importance, are as fruitless with ignorant people, as a work on erotic subjects is useless to children.

12. There is a time for the seasonableness of every subject to men, as it is the season of autumn which produces the harvest and not the vernal spring.

13. The preaching of a sermon is selectable to old men, as fine colourings are suitable to clean—canvas; and so a spiritual discourse of deep sense, suits one who has known the Spirit.

14. I have ere while mentioned something, which may serve to answer your question, although you have not fully comprehended its meaning, to remove your present doubts.

15. When you shall come to know the Spirit in your own spirit, you will doubtlessly come to find the solution of your query by yourself.

16. I will fully expound to you the subject matter of your inquiry, at the conclusion of my argument; when you shall have arrived to a better knowledge of these things.

17. The spiritualist knows the spirit in his own spirit; and it is the good grace of the Supreme spirit, to manifest itself to the spirit of the spiritualist.

18. I have already related to you Rāma! the argument concerning the agency and inertness of the soul, yet it is your ignorance of this doctrine, that makes you foster your doubts.

19. The man bound to his desires is a bondsman, and one freed from them is said to be set free from his slavery; do you but cast away your desires, and you will have no cause to seek for your freedom: (as you are then perfectly free yourself).

20. Forsake first your foul (tāmasi) desires, and then be

freed from your desire of wordly possessions ; foster your better wishes next, and at last incline to your pure and holy leanings.

21. After having conducted yourself with your pure desires, get rid of these even at the end ; and then being freed from all desires, be inclined to and united with your intellect : (*i. e.* knowing all and longing for nothing).

22. Then renounce your intellectual propensity, together with your mental and sensible proclivities ; and lastly having reached to the state of staid tranquility, get rid of your mind also in order to set yourself free from all other desires.

23. Be an intellectual being, and continue to breathe your vital breath (as long as you live ; but keep your imagination under controul, and take into no account the course of time, and the revolution of days and nights.

24. Forsake your desire for the objects of sense, and root out your sense of egoism, which is the root of desire. Let your understanding be calm and quite, and you will be honoured by all.

25. Drive away all feelings and thoughts from your heart and mind ; for he that is free from anxieties, is superior to all, (who labour under anxious thoughts and cares).

26. Let a man practice his hybernation or other sorts of intense devotion or not, he is reckoned to have obtained his liberation, whose elevated mind has lost its reliance on wordly things.

27. The man devoid of desires, has no need of his observance or avoidance of pious acts ; the freedom of his mind from its dependence on anything, is sufficient for his liberation.

28. A man may have well studied the Sâstras, and discussed about them in mutual conversation ; yet he is far from his perfection, without his perfect inappetency and taciturnity.

29. There are men who have examined every thing and roved in all parts of the world ; yet there are few among them that have known the truth.

30. Of all things that are observed in the world, there is nothing among them which may be truly desirable, and is to be sought after by the wise.

31. All this ado of the world, and all the pursuits of men, tend only towards the supportance of the animal body; and there is nothing in it, leading to the edification of the rational soul.

32. Search all over this earth, in heaven above and in the infernal regions below; and you will find but few persons, who have known what is worth knowing. (The true nature of the soul and that of God, is unknown to all finite beings every where).

33. It is hard to have a wise man, whose mind is devoid of its firm reliance on the vanities of the world; and freed from its desire or disgust of something or others, as agreeable or disagreeable to its state.

34. A man may be lord of the world, or he may pierce through the clouds and pry in heaven (by his Yoga); yet he can not enjoy the solace of his soul without his knowledge of it.

35. I venerate those highminded men, who have bravely subdued their senses; it is from them that we can have the remedy to remove the curse of our repeated births. (It is by divine knowledge alone that we can avoid the doom of transmigration).

36. I see every place filled by the five elements, and a sixth is not to be seen any where in the world. Such being the case every where, what else can I expect to find in earth or heaven or in the regions below.

37. The wise man relying on his own reason and judgment, outsteps the abyss of this world, as easily as he leaps over a ditch; but he who has cast aside his reason, finds it as wide as the broad ocean. (The original word for the ditch is *gospada*—the cove of a cows hoof—a *cul-de-sac*).

38. The man of enlightened understanding, looks upon this globe of the earth, as the bulb of a Kadamba flower, round as an apple or a ball—*teres atque rotundus*; he neither gives nor receives nor wants of aught in this world.

39. Yet fie for the foolish that fight for this mite of the earth, and wage a warfare for destruction of millions of their fellow creatures.

40. What, if any one is to live and enjoy the blessings of this world for a whole Kalpa when, he can not escape the sorrow, consequent on the loss of all his friends during that period.

41. He who has known the self, has no craving for heavenly bliss within himself; because he knows his gain of all the three worlds, can never conduce to the strengthening of his soul.

42. But the avaricious are not content with all they have, and like the body of this earth, is not full with all its hills and mountains and surrounding seas. (The earth is never full with all its fullness).

43. There is nothing in this earth or in the upper and lower worlds, which is of any use to the sage acquainted with spiritual knowledge.

44. The mind of the self-knowing sage, is one vast expanse like the spacious firmament, it is tranquil and sedate and unconscious of itself.

45. It views the body as a net work of veins and arteries, pale and white as frost, and all cellular within.

46. It sees the mountains floating as froth, on the surface of the pellucid ocean of Brahma; it looks upon the intellect blazing as brightly as the sun, over the mirage of existence.

47. It finds the nature of the soul, to be as extensive as the vast ocean, containing the creations as its billows; and it considers the all-pervasive soul as a big cloud, raining down in showers of Sastrás or knowledge.

48. The fire, moon and the sun, appear as the fuel in a furnace, requiring to be lighted by the blaze of the intellect, as every opaque atom in nature.

49. All embodied souls of men, gods and demigods, rove in the wilderness of the world, for feeding upon their fodder of food, as the deer graze in their pasturage.

50. The world is a prison house, where every one is a prisoner with his toilsome body. The bones are the latches of this dungeon, the head is its roof, and the skin its leather; and



the blood and flesh of the body, are as the drink and food of the imprisoned.

51. Men were as dolls covered with skin for the amusement of boys, and they are continually roving in quest of sustenance, like the cattle running towards their pasture grounds.

52. But the high minded man is not of this kind ; he is not moved by worldly temptations, as the mountain is not to be shaken by the gentle breeze.

53. The truly great and wise man, rests in that highest state of eminence ; where the stations of the sun and moon, are seen as the nether regions.

54. It is by the light of the Supreme Spirit, that all the worlds are lighted, and the minds of all are enlightened. But the ignorant are immersed in the ocean of ignorance, and nourish their bodies only in disregard of their souls.

55. No worldly good can allure the heart of the wise, who have tested the vanity of temporal things ; and no earthly evil can obscure their souls, which are as bright as the clear sky which no cloud can darken.

56. No wordly pleasure can gladden the soul of the wise man, as the dance of monkies can give no joy to the heart of Hara, that delights in the dancing of Gauri.

57. No earthly delight can have its seat in the heart of the wise, as the sun-light is never reflected in a gem hidden under a bushel.

58. The material world appears as a solid rock to the stolid ignorant ; but it seems as the evanescent wave to the wise. The ignorant take a great pleasure in the transitory enjoyments of the world ; but the wise take them to no account, as the swan disdains to look upon the moss of the lake.

---

## CHAPTER LVIII.

### THE SONG OF KACHA.

**Argument.** The Pantheistic views of the soul as the one in all, is shown in the song of Kacha.

**VASISHTHA** said :— On this subject I will tell you, Ramā !  
the holy song which was sung of old by Kacha, the son of  
Vrihaspati—the preceptor of the gods.

2. As this son of the divine tutor, resided in a grove in some part of the mount Meru (the Altain chain—the homestead of the gods) ; he found the tranquility of his spirit in the Supreme soul, by means of his holy devotion.

3. His mind being filled with the ambrosial draughts of divine knowledge, he derived no satisfaction at the sight of the visible world, composed of the five elemental bodies.

4. Being rapt in his mind with the vision of the Holy Spirit, he saw nothing else beside him, and then fervently uttered to himself in the following strain.

5. What is there for me to do or refuse or to receive or reject, and what place is there for me to resort or refrain from going to, when this whole is filled by the Divine Spirit (*to pan*), as by the water of the great deluge.

6. I find pleasure and pain inherent in the soul, and the sky and all its sides contained in the magnitude of the soul. Thus knowing all things to be full of the holy spirit, I forget and sink all my pains in my spirit.

7. The spirit is inside and outside of all bodies, it is above and below and on all sides of all. Here, there and every where is the same spirit, and there is no place where it is not.

8. The spirit abides every where and all things abide in the spirit ; all things are self-same with the spirit, and I am situated in the same spirit.

9. There is nothing intelligent or insensible which is not the

spirit, all is spirit and so am I also. The spirit fills the whole space and is situated in every place.

10. I am as full of that spirit and its ineffable bliss, as the all encompassing water of the great deluge. In this manner was Kacha musing in himself in the bower of the golden mountain. (The Altain chain is called the golden mountain for its abounding in gold mines).

11. He uttered the sound Om (*on* or *amen*), and it rang on all sides as the ringing of a bell; he first uttered a part of it the vocal part—o, and then the nasal—n, which tops it as a tuft of hair. He remained meditating on the spirit in his mind, not as situated in or without it, (but as the all pervasive soul).

12. Thus Rama! did Kacha continue to muse in himself and chant his holy hymn, being freed from the foulness of flesh, and rarified in his spirit like the breath of the wind. His soul was as clear as the atmosphere in autumn, after dispersion of the dark clouds of the rainy season.

---

## CHAPTER LIX.

### WORKS OF BRAHMA'S CREATION.

Argument. Vanity of the World born of Brahma's conception. Its Disappearance and Liberation.

**V**ASISHTHA continued :—There is nothing in this world except the gratification of the carnal appetites, and the pleasure of eating, drinking and concupiscence with the valgar ; but it is the lasting good of men, which is desired by the good and great.

2. The crooked and creeping beings and things, and beasts and wicked men and ignorant people only, are gratified with carnal pleasures ; they are all fond of everything conducing to their bodily enjoyments.

3. They are human asses, who dote on the beauty of female bodies, which are no better than lumps of flesh, blood and bones.

4. This may be desirable to dogs and devouring animals, but not to man (who is a rational and spiritual being). All animals have their fleshy bodies, as the trees have their trunks of wood, and the minerals their forms of earth.

5. There is the earth below and the sky above, and nothing that is extraordinary before us ; the senses pursue the sensible objects, but human reason finds no relish in them.

6. The consciousness (or intuition) of men. leads them only to error ; and true happiness, which is desired by all is situated beyond all sensible objects and gratifications.

7. The end of worldly pleasure is sorrow and misery, as the product of a flame is soot and blackness ; and the functions of the mind and senses, are all fleeting having their rise and fall & turns. All enjoyments are short lived, owing to the fugacity of the objects, and the decay of the powers of our enjoying

8. Prosperity fades away as plant encircled by a poisonous viper ; and our consorts die away as soon as anything born of blood and flesh. (Fortune is fleeting and life a passing dream).

9. The delusion of love and lust, makes one body to embrace another, both of which are composed of impure flesh and blood. Such are the acts, O Ráma ! that delight the ignorant.

10. Wise men take no delight in this unreal and unstable world, which is more poisonous than poison itself, by infecting them that have not even tasted the bitter gall.

11. Forsake therefore your desire of enjoyment, and seek to be united with your spiritual essence ; because the thought of your materiality (or being a material body), has taken possession of your mind ; (and separated you from yourself and the spirit of God).

12. Whenever the thought of making the unreal world, rises in the mind of Brahmá the creator, he takes an unreal body upon him of his own will.

13. It becomes as bright as gold by his own light, and then he is called Virinchi, (*virincipiens*) on account of his will ; and Brahmá also for his being born of Brahmá. (He is represented as of red colour, as Adam is said to be made of red earth).

14. Ráma asked :—How does the world become a solid substance, from its having been of a visionary form in the spirit or mind of God ?

15. Vasishtha replied :—When the lotus-born male (Brahmá), rose from his cradle of the Embryo of Brahmá, he uttered the name of Brahma whence he was called Brahmá. (The word Brahm answers the Hebrew Brahum—create them, and corresponds with the Laten *fiat*—bhuya ब्रूयात्).

16. He then had the conception (Sankalpa) of the world in his own imagination ; and the same assumed a visible and solid form by the power of his will, called the conceptional or conceived world. (Sankalpasri).

17. He conceived at first luminous idea of light, which having assumed a visible form spread on all sides, as a creeping

plant is outstretched all about in autumn. (Light was the first work of creation).

18. The rays of this light pierced all sides like threads of gold; they shone and spread themselves both above and below.

19. Concealed amidst this light, the lotus-born Hiranyagarbha, conceived in his mind a figure like his luminous form, and produced it as the four faced Brahmā.

20. Then the sun sprung forth from that light, and shone as a globe of gold amidst his world encircling beams.

21. He held the locks of his flaming hair on his head, which flashed as fire all around him; and filled the sphere of heaven with heat and light.

22. The most intelligent Brahmā, produced afterwards some other luminous forms from portions of that light, which proceeded from it the like waves of the ocean; (and these are thence called the Marichis or rays, who were the first patriarchs of other created beings).

23. These most potent and competent beings, were also possessed of their concepts and will, and they produced in a moment the figures as they thought of and willed.

24. They conceived the forms of various other beings also, which they produced one after the other, as they desired and willed.

25. Then did Brahmā bring to his recollection the eternal vedas and the many ceremonial rites, which he established as laws in his house of this world.

26. Having taken the gigantic body of Brahma, and the extensive form of the mind—*manas*, he produced the visible world as his own offspring—*Santati*. (Brahmā means *brihat* - great; and *santati* derived from the root *tan* Latin-*leoreo* means continuation of race).

27. He stretched the seas and mountains, and made the trees and upper worlds. He raised the Meru on the surface of the earth, and all the forests and groves upon it.

28. It was he who ordained happiness and misery, birth and death and disease and decay; and he created the passions and feelings of living beings, under their threefold divisions of Satya, rajas and tamas.

29. Whatever has been wrought by the hands (faculties) of the mind of Brahma before, the same continues to be still perceived by our deluded vision.

30. He gave the mind and laws to all beings, and makes the worlds anew as they are situated in his mind.

31. It is error, that has given rise to the erroneous conception of the eternity of the world, whereas it is the conception of the mind alone that creates the ideal forms. (The world is neither material nor substantial, but a conceptual and ideal creation of the mind).

32. The acts of all things in the world, are produced by their conception and wishes; and it is the concept or thought, that binds the gods also to their destiny.

33. The great Brahmá that was the source of the creation of the world, sits in the meditative mood, contemplating on all that he has made.

34. It was by a motion of the mind, that the wonderful form of the living principle was formed; and it was this that gave rise to the whole world, with all its changeful phenomena.

35. It made the gods Indra, Upendra and Mohendra and others, and also the hills and seas in all the worlds above and below us, and in the ten sides of the heaven above:—

36. Brahmá then thought in himself, "I have thus stretched out at large the net work of my desire, I will now cease from extending the objects of my desire any further".

37. Being so determined, he ceased from the toil of his creation, and reflected on the eternal spirit in his own spirit. (According to the Sruti:—the spirit is to be reflected in the spirit).

38. By knowing the spirit, his mind was melted down by its effulgence, and reclined on it with that ease, as one finds in his soft sleep after long labour.

39. Being freed from his selfishness and egoism, he felt that perfect tranquility which the soul receives by resting in itself, and which likens the calmness of the sea by its subsidence in itself.

40. The Lord sometimes leaves off his meditation, as the reservoirs of water sometimes overflow their banks and boundaries.

41. He beholds the world as a vale of misery, with very little of happiness in it; and where the soul is fast bound to its alternate passions, and led by the changes of its hopes and fears.

42. He takes pity on the miserable condition of man, and with a view of their welfare, promulgates the sacred sâstras and rites, which are full of meaning for their guidance.

43. He propounds the Vedas and their branches-the Vedangas, which are fraught with spiritual knowledge, and precepts of wisdom, and he revealed the Puranas and other sâstras for the salvation of mankind.

44. Again the spirit of Brahmā reclined on the supreme spirit, and was relieved from its toil; and then remained as tranquil as the becalmed ocean, after its churning by the Mandâra.

45. Brahmā having observed the efforts of mankind on earth, and prescribed to them the rules of their conduct, returned to himself, where he sat reclined on his lotus seat.

46. He remains some times entirely devoid of all his desires; and at others he takes upon him his cares for mankind from his great kindness to them.

47. He is neither simple in his nature, nor does he assume or reject his form in the states of his creation and cessation. He is no other than intelligence, which is neither present in nor absent from any place.

48. He is conversant with all states and properties of things, and is as full as the ocean without intermixture of any crude matter in him.

49. Sometimes he is quite devoid of all attributes and desires,



and is only awakened from his inertness, by his own desire of doing good to his creatures.

50. I have thus expounded to you concerning the existence of *Brahmá* (*Bráhmī Sthiti*), and his real states of *Sátwika*, *Vidhyānika* and *Surānika*s creation. (The first is the creation of his intellectual nature, and the second that of his mind or will or mental form.

51. The intellectual creation is what rises of itself in the Spirit of *Brahma*, and the mental is the result of his mind and will. The first is the direct inspiration of *Brahmá* into the Spirit of *Brahmá*.

52. After creation of the material world by the *rājasika* nature of *Brahma*, there rises the visible creation in the air by the will of the creator. (This is called the *madhyānika*, because it is the intermediate creation, between the elemental and animal creations).

53. In the next step of animal creation, some were born as gods (*angels*) and others as *Yakshas*-demigods, and this is called the *surānika*, because the *suras* or gods were created in it.

54. Every creature is born in the shape of its inherent nature, and then it is either elevated or degraded, according to the nature of its associations. It lays also the foundation of its future state of bondage to birth or liberation, by its acts, commenced in the present life.

55. In this manner, O *Rāma*! has the world come to existence. Its creation is evidently a work of labour, as it is brought to being by various acts of motion and exertion of the body and mind; and all these products of the god's will, are sustained also by continuous force and effort on his part.

---

## CHAPTER LX.

### PRODUCTION OF LIVING BEINGS.

Argument. Production of the bodies of Living Beings, according to the degrees of their Reason.

**V**ASISHTHA continued :—O strong armed Ráma! after the great father of creation, he took himself to his activity, he formed and supported the worlds by his energy and might.

2. All living and departed souls, are tied like buckets by the rope of their desire, and made to rise and fall in this old well of the world, by the law of their predetermined destiny (or Fate that binds Siva or Jove himself).

3. All beings proceeding from Brahmá, and entering the prison house of the world, have to be concentrated into the body of the air-born Brahmá; as all the waters of the sea have to be whirled into the whirlpool in the midst of the sea. (All things were contained in and produced from Brahmá the Demiurg).

4. Others are continually springing from the mind of Brahmá, like sparks of fire struck out of a red-hot iron; while many are flying to it as their common centre.

5. Rámá! all lives are as the waves in the ocean of the everlasting spirit of Brahma; they rise and fall in him according to his will.

6. They enter into the atmospheric air, as the smoke rises and enters the clouds, and are at last mixed up together by the wind, in the spirit of Brahma.

7. They are then overtaken by the elementary particles, or atoms flying in the air, which lay hold on them in a few days; as the demons seize the host of gods with violence. (These become the living and embodied souls, joined with the many properties of the elements).

8. Then the air breathes the vital breath in these bodies; which infuses life and vigour in them.

9. Thus do living beings manifest themselves on earth, while there are other flyings in the form of smoke as living spirits. (So the spiritualists view the spirits in the ethereal clouds).

10. Some of them appear in their subtle elemental forms in their airy cells in the sky, and shine as bright as the beams of the luminous moon. (These are *lingadehas* or individual spiritual bodies).

11. Then they fall upon the earth like the pale moonbeams falling upon the milky ocean.

12. There they alight as birds in the groves and forests, and become stiffened by sipping the juice of fruits and flowers.

13. Then losing their aerial and bright forms of the moonbeams, they settle on those fruits and flowers: and suck their juice like infants hanging upon the breasts of their mothers. (These are the protozoa, the first and embryonic state of living beings).

14. The protozoas are strengthened by drinking the juice of the fruits, which are ripened by the light and heat of the sun, and then they remain in a state of insensibility; until they enter the animal body.

15. The animated animalcules, remain in the womb with their undeveloped desires; in the same manner as the unopening leaves, are contained in the seed of the *bata* or Indian fig tree.

16. All lives are situated in the Great God, as fire is inherent in the wood, and the pot resides in the earth; and it is after many processes that they have their full development.

17. One that has received no bodily form, and yet moves on without manifesting itself, is said to be a *satya* or spiritual being, and has a large scope of action (as the gods).

18. He is said to have a *sātrika* birth, who gets his liberation in or after his life time; but whoever is obliged to be reborn by his acts, is said to belong to the *rājas-sātvika* class.

19. Any one of this class who is born to rule over others, becomes giddy with pride (*tamas*), he is said to be of the nature

of ignorance *tāmasika*, and I will now speak of this class of beings.

20. Those who are born originally with their *Sātvika* nature, are pure in their conduct and have never to be born again.

21. Men of *rāja*—*sātvika* temperament have to be reborn on earth; but being elevated by their reasoning powers, they have no more to be born in this nether world.

22. Those who have directly proceeded from the Supreme Spirit (without any intermixture of these natures), are men fraught with every quality, and are very rare on earth.

23. The various classes of *tāmāsa* creatures of ignorance, are both insensible and speechless; and are of the nature of immovable vegetables and minerals, that need no description.

24. How many among the gods and men, have been reborn to the cares of the world, owing to the demerit of their past action; and I myself though fraught with knowledge and reason, am obliged to lead a life of the *rājasa-sātvika* kind (owing to my interference in society).

25. It is by your ignorance of the Supreme, that you behold the vast extension of the world; but by considering it rightly, you will soon find all this to be but the One Unity.

#### NOTES ON THE SURANIKĀ, SĀTVIKĀ &C.

1. The *Vidhyānikā*; is the sphere of the eternal laws of God, presided over by Brahmā, who is thence styled the Vidhi or dispensator of the laws of the creation of the mundane system.

2. The *Surānikā*; is the sphere of the Supernatural powers or the divine agencies, governing and regulating the management of created nature. This is the angelic sphere of deities.

3. *Naradānikā*; is the sphere of human being, consisting also of the subordinate orders of beings, placed under the dominion of man. This is the sublunary sphere wherewith we are concerned.

4. The *Sātvika*, are righteous men, endued with the quality of goodness.

5. The *Rājasika*; is the body politic, guided by the laws of society.

6. The *Tāmāsika*; is the ignorant rabble, and infatuated people.

## CHAPTER LXI.

### ON BIRTH, DEATH AND EXISTENCE.

Argument. The Liberation of the Rāja—satwika natures, and description of knowledge and Indifference.

**V**ASISHTHA continued:—Those that are born with the nature of *Rājasa—sātṛwika*, remain highly pleased in the world, and are as gladsome in their faces, as the face of the sky with the serene light of the moon-beams.

2. Their faces are not darkened by melancholy, but are as bright as the face of heaven; they are never exposed to troubles, like the lotus flowers to the frost of night.

3. They never deviate from their even nature, but remain unmoved as the immovable bodies; and they persist in their course of beneficence, as the trees yield their fruits to all.

4. Rāma! the rāja and sātṛya natured man, gets his liberation in the same manner, as the disk of the moon receives its ambrosial beams.

5. He never forsakes his mildness, even when he is in trouble; but remains as cool as the moon even in her eclipse. He shines with the lovely virtue of fellow-feeling to all.

6. Blessed are the righteous, who are always even tempered, gentle and as handsome as the forest trees, beset by creepers with clusters of their blossoms.

7. They keep in their bounds, as the sea remains within its boundaries, and are meek like yourself in their even tempers. Hence they never desire nor wish for any thing in the world.

8. You must always walk in the way of the godly, and not run to the sea of dangers; thus you should go on without pain or sorrow in your life.

9. Your soul will be as elevated as the rājasa and satwika states, by your avoiding the ways of the ungodly, and considering well the teachings of the Sāstras.

10. Consider well in your mind the frail acts, which are attended with various evils; and do those acts which are good for the three worlds, both in their beginning and end, and forever to eternity.

11. The intelligent think that as dangerous to them, and not otherwise; by reason of their being freed from narrow views, and the false spectres—the offspring of ignorance.

12. You should always consider in yourself for the enlightenment of your understanding, and say; O Lord! what am I, and whence is this multiplicity of worlds?

13. By diligently considering these subjects in the society of the wise and righteous, you must neither be engaged in your ceremonial acts, nor continue in your unnecessary practices of the rituals.

14. You must look at the disjunction of all things in the world from you, (*i. e.* the temporaneousness of wordly things); and seek to associate with the righteous, as the peacock yarns for the rainy clouds.

15. Our inward egoism, outward body and the external world, are the three seas encompassing us one after the other. It is right reasoning only which affords the raft to cross over them, and bring us under the light of truth.

16. By refraining to think of the beauty and firmness of your exterior form, you will come to perceive the internal light of your intellect hid under your egoism; as the thin and connecting thread is concealed under a string of pearls. (The hidden thread underlying the links of souls, is termed *Sātratmā*).

17. It is that eternally existent and infinitely extended blessed thread, which connects and stretches through all beings; and as the gems are strung to a string, so are all things linked together by the latent spirit of God.

18. The vacuous space of the Divine Intellect, contains the whole universe, as the vacuity of the air, contains the glorious sun; and as the hollow of the earth, contains an emmet.

19. As it is the same air which fills the cavity of every pot

on earth, so it is the one and the same intellect and spirit of God, which fills, enlivens and sustains all bodies in every place. (The text says, "The Intellect knows no difference of bodies, but pervades alike in all)."

20. As the ideas of sweet and sour are the same in all men, so is the consciousness of the Intellect alike in all mankind. (*i. e.* we are all equally conscious of our intellectuality, as we are of the sweetness and sourness of things).

21. There being but one and only one real substance in existence, it is a palpable error of your ignorant folks to say, "this one exists, and the other perishes or vanishes away". (Nothing is born or extinct, but all exist in God. So is Malbranche's opinion of seeing all things in God).

22. There is no such thing, Rāma, which being once produced, is resolved into naught at any time; all these are no realities nor unrealities, but representations or reflexions of the Real One.

23. Whatever is visible and of temporary existence, is without any perceptible substantiality of its own; it is only an object of our fallacy, beyond which it has no existence. (Hence they are no more than unrealities).

24. Why, O Rama! should any body suffer himself to be deluded by these unrealities? All these accompaniments here, being no better than causes of our delusion.

25. The accompaniment of unrealities, tends only to our delusion here; and if they are taken for realities, to what good do they tend than to delude us the more. (It is better to let the unreal pass as unreal, than to take them for real, and be utterly deceived at last.

## CHAPTER LXII.

### SPEECH OF THE DIVINE MESSENGER.

Argument. Relation of the virtues of Ráma as dictated in the Sástras, and of the advancement of others, by means of good company and self-exertion.

**T**HE diligent and rationalistic inquirer after truth, has a natural aptitude to resort to the society of the sapient and good natured Gurn, and dicusses on matters of the Sastras by the rules of the Sastras he has learnt before and not talk at random.

2. It is thus by holding his argumentation on the abstruse science of yoga, with the good and great and unavaricious learned, that he can attain to true wisdom.

3. The man that is thus acquainted with the true sense of the Sastra, and qualified by his habit of dispassionateness in the society of holy men, shines like yourself as the model of intelligence.

4. Your liberal mindedness and self-reliance, combined with your cool-headedness and all other virtues, have set you above the reach of misery and all mental affliction; and also freed you from future transmigration, by your attainment of liberation in this life.

5. Verily have you become as the autumnal sky, cleared of its gloomy clouds; you are freed from worldly cares, and fraught with the best and highest wisdom.

6. He is truly liberated, whose mind is freed from the fluctuations of its thoughts, and the flights and fumes of its thickening fancies, and ever crowding particulars. (The ultimate generalization of particulars into unity, is reckoned the highest consummation of man)..

7. Henceforward will all men on earth, try to imitate the noble disposition of the equanimity of your mind, which is devoid of its passions of love and hatred, as also of affection and enmity.



8. Those who conform with their customs of the country, and conduct themselves in the ordinary course of men in their outward demeanour, and cherish their inward sentiments in the close recesses of their bosoms, are reckoned as truly wise, and are sure to get over the ocean of the world on the floating raft of their wisdom.

9. The meek man who has a spirit of universal toleration like thine, is worthy of receiving the light of knowledge ; and of understanding the import of my sayings.

10 Live as long as you have to live in this frail body of yours, and keep your passions and feelings under the sway of your reason ; act according to the rules of society, and keep your desires under subjection.

11. Enjoy the perfect peace and tranquility of the righteous and wise, and avoid alike both the cunning of foxes and silly freaks of boys.

12. Men who imitate the purity of the mauners and conduct of those, that are horn with the property of goodness, acquire in process of time the purity of their lives also. (Men become virtuous by imitation of virtuous examples).

13. The man who is habituated in the practice of the maners, and the modes of life of another person, is soon changed to that mode of life, though it be of a different nature, or of another species of being. (Habit is second nature).

14. The practices of past lives accompany all mankind in their succeeding births, as their preordained destiny ; and it is only by our vigorous efforts that we are enabled to avert our fates, in the manner of princes overcoming the hostile force, by greater might of their own.

15. It is by means of patience only, that one must redeem his good sense ; and it is by patient industry alone, that one may be advanced to a higher birth from his low and mean condition.

16. It is by virtue of their good understanding, that the good have attained their better births in life ; therefore employ yourself, O Ráma ! to the polishing of your understanding.

17. The godfearing man is possessed of every good, and exerts his efforts for attainment of godliness; it is by means of manly efforts only, that men obtain the most precious blessings.

18. Those of the best kind on earth, long for their liberation in future, which also requires the exertion of devotion and meditation for its attainment.

19. There is nothing in this earth below, or in the heaven of the celestials above, which is unattainable to the man of parts, by means of his manly efforts.

20. It is impossible for you to obtain the object of your desire, without the exercise of your patience and dispassionate-ness, and the exertion of your prowess and austerities of *Brahma-charya*. Nor is it possible to succeed in any without the right use of reason.

21. Try to know yourself, and do good to all creatures by your manliness; employ your good understanding to drive all your cares and sorrows away; and you will thus be liberated from all pain and sorrow.

22. O Rāma! that art fraught with all admirable qualities, and endued with the high power of reason; keep thyself steady in the acts of goodness, and never may the erroneous cares of this world betake thee in thy future life.

---

# YOGA VÁSISHTHA.

## BOOK V.

### THE UPASAMA KHANDA ON QUIETISM.

#### CHAPTER I.

##### THE ÁHNIKA OR DAILY RITUAL.

**Argument.** The Book on calm quiet and rest, necessarily follows those of Creation and sustentation ; as the sleeping time of night succeeds the working time of the Day, and as the rest of God followed his work of Creation and supportance.

**VÁSISHTHA** said :—Hear me, Ráma, now propose to you the subject of quietude or rest, which follows that of Existence and sustentation of the universe ; and the knowledge of which will lead you to *nirvana* or final extinction ; (as the evening rest, leads to sound sleep at night, and quietude is followed by quitus.

2. Válmíki says :—As Vasishtha was delivering his holy words, the assembly of the princes remained as still as the starry train, in the clear sky of an autumnal night.

3. The listening princes looking in mute gaze, at the venerable sage amidst the assembly, resembled the unmoving lotuses looking at the luminous sun from their breathless beds.

4. The princesses in the harem forgot their jovialty, at hearing the sermon of the sage ; and their minds became as cool and quiet as in the long absence of their consorts.

5. The fanning damsels with flappers in their hands, remained as still as a flock of flapping geese resting on a lotus-bed ; and the jingling of the gems and jewels on their arms, ceased like the chirping of birds on the trees at night.

6. The princes that heard these doctrines, sat reflecting on their hidden meanings, with their index fingers sticking to the

tip of their noses in thoughtfulness; and others pondered on their deep sense, by laying the fingers on their lips.

7. The countenance of Rāma flushed like the blushing lotus in the morning, and it brightened by casting away its melancholy, as the sun shines by dispelling the darkness of night.

8. The king of kings—Dasaratha felt as delighted in hearing the lectures of Vasishtha, as the peacock is gladdened at the roaring of raining clouds.

9. Sarana the king's minister removed his apish fickle mind from his state affairs, and applied it intensely to attend to the teachings of the sage.

10. Laxmana who was well versed in all learning, shone as a digit of the bright crescent moon, with the internal light of Vasishtha's instructions, and the radiance of his Spiritual knowledge.

11. Satrugna the subduer of his enemies, was so full of delight in his heart at the teaching of the sage; that his face glowed with joy, like the full moon replete with all her digits.

12. The other good ministers, whose minds were absorbed in the cares of state affairs; were set at ease by the friendly admonition of the sage, and they glowed in their hearts like lotus-buds expanded by the sunbeams.

13. All the other chiefs and sages, that were present in that assembly, had the gems of their hearts purged of their dross by the preachings of Vasishtha; and their minds glowed with fervour from his impressive speech.

14. At this instant there rose the loud peal of conch shells, resembling the full swell of the sounding main, and the deep and deafening roar of summer clouds, filling the vault of the sky, and announcing the time of midday service. (The *trisanthya* services are performed at the rising, setting and vertical sun.

15. The loud uproar of the shells, drowned the feeble voice of the *munī* under it, as the high sounding roar of rainy clouds, put

down the notes of the sweet cuckoo. (It is said, the cuckoo ceases to sing in the rains. भव' हतं हतं मौनं कीकिले; चलदागमे ।)

16. The *muni* stopped his breath and ceased to give utterance his speech; because it is in vain to speak where it is not heeded or listened to. (The wise should hold their tongue, when it has lost its power to hold people by their ears).

17. Hearing the midday shout, the sage stopped for a moment, and then addressed to Rāma! after the hubbub was over and said :—

18. Rāma! I have thus far delivered to you my daily lecture for this day; I will resume it the next morning, and tell you all that I have to say on the subject.

19. It is ordained for the twice born classes to attend to the duties of their religion at midday; and therefore it does not behove us to swerve from discharging our noonday services at this time.

20. Rise therefore, O fortunate Rāma! and perform your sacred ablutions and divine services, which you are well acquainted with, and give your alms and charities also as they are ordained by law.

21. Saying so, the sage rose from his seat with the king and his courtiers, and resembled the sun and moon, rising from the eastern mountain with their train of stars.

22. Their rising made the whole assembly to rise after them, as a gentle breeze moves the bed of lotuses, with their nigrescent eyes of the black bees sitting upon them.

23. The assembled princes rose up with their crowned heads, and they marched with their long and massive arms like a body of big elephants of the Vindhyan hills with their lubberly legs.

24. The jewels on their persons rubbed against each other, by their pushing up and down in hurry, and displayed a blaze like that of the reddened clouds at the setting sun.

25. The jingling of the gems on the coronets, resembled the humming of bees; and the flashing rays of the crowns, spread the various colours of the rainbow around.

26. The beauties in the court hall resembling the tender creepers, and holding the chouri flappers like clusters of blossoms in their leaf-like plams, formed a forest of beauties about the elephantine forms of the brave princes. (It means the joint egress of a large number of damsels employed to fan the princes in the Court hall).

27. The hall was emblazoned with the rays of the blazing bracelets, and seemed as it was strewn over with the dust of *mandara* flowers, blown away by the winds.

28. There were crystal cisterns of pure water, mixed with ice and pulverized camphor; and the landscape around was whitened by the *kusa* grass and flowers of autumn.

29. The gems hanging down the head-dresses of the princes, cast a reddish colour over the hollow vault of the hall; and appeared as the evening twilight preceding the shade of night, which puts an end to the daily works of men.

30. The fair faces of the fairy damsels, were like lotuses floating on the watery lustre of the strings of pearls pendant upon them; and resembling the lines of bees fluttering about the lotuses; while the anklets at their feet, emitted a ringing sound as the humming of bees.

31. The large assemblage of the princes, rose up amidst the assembled crowds of men; and presented a scene never seen before by the admiring people.

32. The rulers of the earth bowed down lowly before their sovereign, and departed from his presence and the royal palace in large bodies; likening the waves of the sea, glistening as rainbows by the light of their gemming ornaments.

33. The chief minister Sumantra and others, that were best acquainted with royal etiquette, prostrated themselves before their king and the holy sage, and took their way towards the holy stream; for performance of their sacred ablutions.

34. The Rishis Vámadeva, Viswámitra and others, stood in the presence of Vasishtha; and waited for his leave to make their departure.

35. King Dasaratha honored the sages one by one, and then left them to attend to his own business.

36. The citizens returned to the city, and the foresters retired to their forests, the aerials flew in the air, and all went to their respective abodes for rejoining the assembly on the next morning.

37. The venerable Visáwmitra, being besaught by the king and Vasishtha, stayed and passed the night at the abode of the latter.

38. Then Vasishtha being honoured by all the princes, sages and the great Bráhmaṇas, and adored by Ráma and the other princes of king Dasaratha's royal race :—

39. Proceeded to his hermitage, with the obeisance of the assembled crowd on all sides ; and followed by a large train, as the god Brahmá is accompanied by bodies of the celestials.

40. He then gave leave to Ráma and his brother-princes, and to all his companions and followers, to return to their abodes from his hermitage in the woods.

41. He bade adieu to the aerial, earthly and the subterraneous beings, that kept company with him with their encomiums on his merits ; and then entering his house, he performed his Bráhmaṇical rites with a dutious disposition.

---

## CHAPTER II.

### RÁMA'S RECAPITULATION OF VASISHTHA'S LECTURES.

Argument. Performance of Daily Rites, and Ráma's Reflection of Vasishtha's Teaching at night.

**V**ALMÍKI continued his relation to Bharadvāja and said:—  
After the moon-bright princes had got to their residence, they discharged their daily services according to the diurnal ritual.

2. Even Vasishtha and the other saints, sages, and Bráhmaṇs not excepting the king and the princes, were all engaged in their holy services at their own houses.

3. They bathed in the sacred streams and fountains, filled with floating bushes of lotuses and other aquatic plants, and frequented by the ruddy geese, cranes and storks on their border.

4. After they had performed their ablutions, they made donations of lands and kine, of seats and beddings and of sesamum grains, with gold and gems, and food and raiments to the holy Bráhmans.

5. They then worshipped the gods Vishnu and Siva in their temples, and made oblations to the sun and regents of the skies in their own houses, with offerings of gold and gems; which are sacred to particular deities and the planets. (Particular gems and metals are sacred to their presiding divinities).

6. After their offerings were over, they joined with their sons and grandsons, friends, and relatives, and their guests also, in partaking of their lawful food. (Unlawful food is hateful to the faithful).

7. Shortly after this, the daylight faded away at the eighth watch (yamárdha) of the day; and the charming scene of the city began to disappear from sight.

8. The people then employed themselves to their proper



duties at the decline of the day, and betook to their evening service with the failing beams of the setting sun.

9. They recited their evening hymn (*Sandhyā*), repeated their *japamantras*, and uttered their prayer for the forgiveness of sins (*agha marṣana*); they read aloud their hymns and sang their evening song of praise.

10. Then rose the shade of night to allay the sorrow of lovelorn damsels, as the moon arose from the milky ocean of the east, to cool the heat of the setting sun.

11. The princes of Raghu's race then reclined on their downy and flowery beds, sprinkled over with handfuls of camphor powder, and appearing as a sheet of spreading moon-light.

12. The eyes of all men were folded in sleep, and they passed the live-long night as a short interval; but Rāma kept waking in his bed, meditating on all things he had heard from the sage.

13. Rāma continued to reflect on the lectures of Vasishtha, which appeared as charming to him, as the cry of the parent elephant, is gladsome to its tender young (*karabha*).

14. What means this wandering of ours, said he, in this world, and why is it that all these men and other animals, are bound to make their entrances and exits in this evanescent theatre?

15. What is the form of our mind and how is it to be governed? What is this illusion (*Māyā*) of the world, whence hath its rise and how is it to be avoided?

16. What is the good or evil of getting rid of this illusion, and how does it stretch over and overpower on the soul, or is made to leave it by any means in our power?

17. What does the *muni* say with regard to the means, and effect of curbing the appetites of the mind? What does he say regarding the restraining of our organs, and what about the tranquility of the soul?

18. Our hearts and minds, our living souls and their delusion, tend to stretch out the phenomenal world before us; and our very souls make a reality of the unreal existence.

19. All these things are linked together in our minds, and are weakened only by the weakening of our mental appetites. But how are these to be avoided in order to get rid of our misery.

20. The slender light of reason is over-shadowed, like a single crane in the air, by the dark cloud of passions and appetites; how am I then to distinguish the right from wrong, as the goose separates the milk from the water?

21. It is as hard to shun our appetites on the one hand, as it is impossible to avoid our troubles here, without the utter annihilation of our appetency. Here is the difficulty in both ways.

22. Again the mind is the leader to our spiritual knowledge on the one hand, and our seducer also to worldliness on the other. We know not which way to be led by it. The difficulty is as great as a man's mounting on a mountain, or a child's escaping from the fear of a yaksha.

23. All worldly turmoil is at an end, upon one's attainment of true felicity; as the anxieties of a maiden are over, after she has obtained a husband.

24. When will my anxieties have their quietism, and when will my cares come to an end? When will my soul have its holiness, and my mind find its rest from acts of merit and demerit?

25. When shall I rest in that state of bliss, which is as cooling and complete in itself; as the full-moon with all her digits, and when shall I rove about the earth at large, free from worldly cares and ties?

26. When will my fancy stop from its flight, and concentrate into the inward soul? When will my mind be absorbed in the Supreme soul, like the turbulent wave subsiding in the breast of the quiet sea?

27. When shall I get over this wide ocean of the world, which is disturbed by the turbulent waves of our desires, and is full of the voracious crocodiles of our greedy avarice, and get rid of this feverish passion?

28. When shall I rest in that state of complete quiescence

and unfeelingness of my mind, which is aimed at by the seekers of liberation, and the all-tolerant and indifferent philosopher.

(It is the sullen apathy of stoicism, which constitutes the true wisdom and happiness of asceticism also).

29. Ah! when will this continuous fever of my worldliness abate, which has irritated my whole body by its inward heat, and deranged my humours out of their order!

30. When will this heart of mine cease to throb from its cares, like the light of the lamp ceasing to flutter without the wind; and when will my understanding gain its light, after dispersion of the gloom of my ignorance.

31. When will these organs and members of my body, have their respite from their incessant functions; and when will this parched frame of mine get over the sea (flame?) of avarice, like the phoenix rising from its ashes.

32. When will the light of reason like the clear atmosphere of the autumnal sky, dispel this dark cloud of my ignorance, that envelopes my heavenly essence under the veil of this sorry and miserable form.

33. Our minds are filled with the weeds of the mandara plants of the garden of paradise: (*i. e.* desiring the enjoyments of heaven). But my soul pants for its restitution in the Supreme spirit.

34. The dispassionate man is said to be set in the pure light of reason; it is therefore that passionless state of my mind which I long to attain.

35. But my restless mind has made me a prey to the dragon of despair, and I cry out in my sorrow, O my father and mother! help me to get out of this difficulty.

36. I exclaim also saying:—O my sister understanding! condescend to comply with the request of thy poor brother; and consider well the words of the wise sage for our deliverance from misery.

37. I call thee also, O my good sense to my aid, and beg of

thee, O progeny of thy virtuous mother ! to remain firm by my side, in my struggle of breaking the bonds of the world.

38. Let me first of all reflect on the sayings of the sage on Resignation (Vairágya), and then on the conduct of one who longs for his liberation, and next about the creation of the world, (in the Srishti Prakarana).

39. Let me remember afterwards all that he has said on the Existence of the universe (Sthiti Prakarana), together with its beautiful illustrations ; all of which are replete with sound wisdom and deep philosophy.

40. Although a lesson may be repeated a hundred times over, it proves to be of no effect, unless it is considered with good understanding and right sense of its purport. Otherwise it is as the empty sound of autumn clouds without a drop of rain.

---

## CHAPTER III.

### DESCRIPTION OF THE ROYAL ASSEMBLY.

*Argument.* The Meeting of the next morning, and the concourse of attendants.

**V**ALMÍKI continued :—Ráma passed in this manner the live-long night, in his lengthened chain of reflection ; and in eager expectation of dawn, as the lotus longs for the rising sun at day break.

2. Gradually the stars faded away at the appearance of aurora in the east, and the face of the sky was dimly pale, before it was washed over with the white of twilight.

3. The beating of the morning and the alarm of trumpets, roused Ráma from his reverie ; and he rose with his moonlike face, blooming as the full-blown lotus in its leafy bed.

4. He performed his morning ablution and devotion, and joined with his brothers and a few attendants, in order to repair to the hermitage of the sage Vasishtha.

5. Having arrived there, they found the sage entranced in his meditation in his lonely solitude ; and lowly bent down their heads before him from a respectful distance.

6. After making their obeisance, they waited on him in the compound, until the twilight of morning, brought the day-light over the face of the sky.

7. The princes and chiefs, the saints, sages and Bráhmans, thronged in that hermitage, in the manner of the celestials meeting at the empyrean of Brahmá.

8. Now the abode of Vasishtha was full of people, and the crouds of the cars, horses and elephants waiting at the outside, made it equal to a royal palace in its grandeur.

9. After a while the sage rose from his deep meditation, and gave suitable receptions to the assembled throng that bowed down before him.

10. Then Vasishtha accompanied with Viswámitra, and followed by a long train of *munis* and other men, came out of the hermitage, and ascended and sat in a carriage, in the manner of the lotus-born Brahmá sitting on his lotus seat.

11. He arrived at the palace of Dasaratha, which was surrounded by a large army on all sides, and alighted there from his car, as when Brahmá descends from his highest heaven to the city of Indra, beset by the whole host of the celestials.

12. He entered the grand court hall of the king, and was saluted by the courtiers lowly bending down before him; as when the stately gander enters a bed of lotuses, amidst a body of aquatic birds (all staring at him).

13. The king also got up, and descended from his high throne; and then advanced three paces on barefoot to receive the venerable sage.

14. Then there entered a large concourse of chiefs and princes, with bodies of saints and sages and Bráhmans and hori, potri preists.

15. The minister Sumantra and others came next with the learned pandits Saunya and others; and then Ráma and his brothers followed them with the sons of royal ministers.

16. Next came the ministerial officers, the ministerial priests (hotripotris), and the principle citizens, with bodies of the Málava wrestlers and servants of all orders, and townsmen of different professions.

17. All these took their respective seats, and sat in the proper order of their ranks, and kept looking intently on the sage Vasishtha, with their uplifted heads and eyes.

18. The murmur of the assembly was hushed, and the recitation of the panegyrist was at a stop; the mutual greetings and conferences were at an end, and there ensued a still silence in the assembly.

19. The winds wafted the sweet fragrance from the cups of full blown lotuses; and scattered the dulcitate dust of the filaments in the spacious hall.

20. The clusters of flowers hung about the hall, diffused their colours all around ; and the whole court house seemed, as it were sprinkled over with perfumes of all sorts.

21. The queens and princesses sat at the windows, and upon their couches in the inner apartment, which was strewn over with flowers, and beheld the assemblage in the outer hall.

22. They saw everything by the light of the sun, which shed upon their open eyes through the net work on the windows ; and also by the radiance of the gems, which sparkled on their delicate persons. The attendant women remained silent, and without waving their fans and chouries ; (for fear of the sounding bracelets on their arms).

23. The earth was sown with orient pearls by the dawning sun-beams, and the ground was strewn over with flowers glistening at the sun-light. The lightsome locusts did not light upon them, thinking them to be sparks of fire, but kept hovering in the midway sky as a body of dark and moving cloud.

24. The respectable people sat in mute wonder, to hear the holy lectures of Vasishtha ; because the agreeable advice, which is derived from the society of the good ; is beyond all estimation.

25. The Siddhas, Vidyádhara, saints, Bráhmans and respectable men, gathered from all sides of the sky and forests, and from all cities and towns round about Vasishtha, and saluted him in silence, because deep veneration is naturally mute and wanting in words.

26. The sky was strewn over with the golden dust, borne by the fluttering bees from the cups of farinacious lotuses ; wherein they were enclosed at night ; and the soft airs blew sonant with the tinkling sounds of ringing bells, hanging in strings on the door ways of houses. (The Gloss says ; it is usual in Nepaul and at Deccan, to suspend strings of small bells over the gate ways).

27. The morning breeze was now blowing with the fragrance of various flowers, and mixing with the perfume of the sandal paste ; and making the bees fly and flutter on all sides, with their sweet humming music.

## CHAPTER IV.

### INQUIRIES OF RAMA.

Argument. Dasaratha's Praise of Vasishtha's speech, and Rāma's Queries by behest of the sage.

**V**ALMIKI continued :—Then king Dasaratha made this speech to the chief of sages, and spoke in a voice sounding as a deep cloud, and in words equally graceful as they were worthy of confidence.

2. Venerable sir, said he, your speech of yesterday bespeaks of your intellectual light, and your getting over all afflictions by your extremely emaciating austerities.

3. Your words of yesterday, have delighted us by their perspicacity and gracefulness, as by a shower of enlivening ambrosia.

4. The pure words of the wise, are as cooling and edifying of the inward soul; as the clear and nectarious moon-beams, serve both to cool and dispel the gloom of the earth.

5. The good sayings of the great, afford the highest joy resulting from their imparting a knowledge of the Supreme, and by their dispelling the gloom of ignorance all at once.

6. The knowledge of the inestimable gem of our soul, is the best light that we can have in this world; and the learned man is as a tree beset by the creepers of reason and good sense.

7. The sayings of the wise serve to purge away our improper desires and doings, as the moon-beams dispel the thick gloom of night.

8. Your sayings, O sage, serve to lessen our desires and avarice which enchain us to this world, as the autumnal winds diminish the black clouds in the sky.

9. Your lectures have made us perceive the pure soul in its clear light, as the eye-salve of antimony (collyrium antigoni



nigrum); makes the born-blind man to see the pure gold with his eyes.

10. The mist of wordly desires, which has overspread the atmosphere of our minds, is now beginning to disperse by the autumnal breeze of your sayings.

11. Your sayings of sound wisdom, O great sage! have poured a flood of pure delight into our souls, as the breezy waves of nectarious water, or the breath of mandara flowers infuse into the heart.

12. O my Rāma! those days are truly lightsome, that you spend in your attendance on the wise; otherwise the rest of the days of one's life time, are indeed darksome and dismal.

13. O my lotus-eyed Rāma! propose now what more you have to know about the imperishable soul, as the sage is favourably disposed to communicate everything to you.

14. After the king had ended his speech, the venerable and high-minded sage Vasishtha, who was seated before Rāma, addressed him saying :—

15. Vasishtha said :—O Rāma—the moon of your race, do you remember all that I have told you ere this, and have you reflected on the sense of my sayings from first to the last.

16. Do you recollect, O victor of your enemies? the subject of creation, and its division into the triple nature of goodness &c; and their subdivision into various kinds?

17. Do you remember what I said regarding the One in all, and not as the all, and the One Reality ever appearing as unreality; and do you retain in your mind the nature and form of the Supreme Spirit, that I have expounded to you?

18. Do you, O righteous Rāma, that art deserving of every praise, bear in your mind, how this world came to appear from the Lord God of all?

19. Do you fully retain in your memory the nature of illusion, and how it is destroyed by the efforts of the understanding; and how the Infinite and Eternal appears as finite and temporal as space and time? (These though infinite appear limited to us).

20. Do you, O blessed Ráma! keep in your mind, that man is no other than his mind, as I have explained to you by its proper definition and arguments?

21. Have you, Ráma! considered well the meanings of my words, and did you reflect at night the reasonings of yesterday in your mind? (As it behoves us to reflect at night on the lessons of the day).

22. It is by repeated reflection in the mind, and having by heart what you have learnt, that you derive the benefit of your learning, and not by your laying aside of the same in negligence.

23. You are then only the proper receptacle of a rational discourse and a holy sermon, when you retain them like brilliant pearls in the chest of your capacious and reasoning breast.

24. Válmíki said:—Ráma being thus addressed by the sage—the valiant progeny of the lotus-seated Brahmá, found his time to answer him in the following manner. (Vasishtha's valour is described in his services to king Sudása).

25. Ráma replied;—you Sir, who are acquainted with all *sástras* and creeds have expounded to me, the sacred truths, and I have, O noble Sir, fully comprehended their purport.

26. I have deposited every thing verbatim that you said in the casket of my heart, and have well considered the meaning of your words during the stillness of my sleepless nights.

27. Your words like sun-beams dispel the darkness of the world, and your radiant words of yesterday, delighted me like the rays of the rising sun.

28. O great sir, I have carefully preserved the substance of all your past lectures in my mind, as one preserves the most valuable and brilliant gems in a casket.

29. What accomplished man is there, that will not bear on his head the blessings of admonitions, which are so very pure and holy, and so very charming and delightful at the same time?

30. We have shaken off the dark veil of the ignorance of this world, and have become as enlightened by your favor, as the days in autumn after dispersion of rainy clouds.

31. Your instructions are sweet and graceful in the first place (by the elegance of their style); they are edifying in the midst (by their good doctrines); and they are sacred by the holiness they confer at the end.

32. Your flowery speech is ever delightful to us, by the quality of its blooming and unfading beauty, and by virtue of its conferring our lasting good to us.

33. O sir, that are learned in all sástras, that art the channel of the holy waters of divine knowledge, that art firm in thy protracted vows of purity, do thou expurgate us of the dross of our manifold sins by your purifying lectures.

---

## CHAPTER V.

### LECTURE ON TRANQUILITY OF THE SOUL AND MIND.

**Argument.** The existence of the world in ignorant minds, and tranquility of the spirit.

**VASISHTHA** said:—Now listen with attention the subject of quietism for your own good, wherein you will find the best solutions (of many questions adduced before).

2. Know Rāma, this world to be a continuous illusion, and to be upheld by men of *rajasa* and *tamasa* natures, consisting of the properties of action and passions or ignorance, that support this illusory fabric, as the pillars bear up a building.

3. Men born with the *satyika* nature of goodness like yourself, easily lay aside this inveterate illusion, as a snake casts off its time-worn skin (slough).

4. But wise men of good dispositions (or *satwika* natures), and those of the mixed natures of goodness and action, (*rajasa-satyika*), always think about the structure of the world, and its prior and posterior states ; (without being deluded by it).

5. The understandings of the sinless and which have been enlightened by the light of the Śāstras, or improved in the society of men or by good conduct, become as far sighted as the glaring light of a torch.

6. It is by one's own ratiocination, that he should try to know the soul in himself ; and he is no way intelligent, who knows not the knowable soul in himself.

7. The intelligent polite, wise and noble men, are said to have the nature of *rajasa-satwika* (or the mixed nature of goodness and action) in them ; and the best instance of such a nature is found, O. Rāma ! in thy admirable disposition.

8. Let the intelligent look into the phenomena of the work themselves, and by observing what is true and untrue in it, attach themselves to the truth only.

9. That which was not before, nor will be in being at the end, is no reality at all but what continues in being both at first and last, is the true existence and naught besides.

10. He whose mind is attached to aught, which is unreal both at first and at last, is either an infatuated fool or a brute animal, that can never be brought to reason.

11. It is the mind that makes the world and stretches it as in its imagination; but upon a comprehensive view (or closer investigation) of it, the mind is in its nothingness.

Rāma said:—I am fully persuaded to believe, sir, that the mind is the active agent in this world, and is subject to decay and death, (like the other organs of sensation).

12. But tell me sir, what are the surest means of guarding the mind from illusion, because you only are the sun to remove the darkness of Raghū's race.

14. Vasiṣṭha replied:—The best way to guard the mind from delusion, is first of all the knowledge of the Śāstras, and next the exercise of dispassionateness, and then the society of the good, which lead the mind towards its purity.

15. The mind which is fraught with humility and holiness, should have recourse to preceptors who are learned in philosophy.

16. The instruction of such preceptors, makes a man to practice his rituals at first, and then it leads the mind gradually to the abstract devotion of the Most-Holy.

17. When the mind comes to perceive by its own cogitation, the presence of the supreme spirit in itself; it sees the universe spread before it as the cooling moonbeams.

18. A man is led floating as a straw on the wide ocean of the world, until it finds its rest in the still waters under the coast of reason.

19. Human understanding comes to know the truth by means of its reasoning, when it puts down all its difficulties, as the pure water gets over its sandy bed.

20. The reasonable man distinguishes the truth from untruth, as the goldsmith separates the gold from ashes; but the unrea-

sonable are as the ignorant, incapable to distinguish the one from the other.

21. The divine Spirit is imperishable after it is once known to the human soul; and there can be no access of error into it, as long as it is enlightened by the light of the holy spirit.

22. The mind which is ignorant of truth; is ever liable to error, but when it is acquainted with truth, it becomes freed from its doubts; and is set above the reach of error.

23. O ye men! that are unacquainted with the divine spirit, you bear your souls for misery alone; but knowing the spirit, you become entitled to eternal happiness and tranquility.

24. How are ye lost to your souls by blending with your bodies, expand the soul from under the earthly frame, and you will be quite at rest with yourselves.

25. Your immortal soul has no relation to your mortal bodies, as the pure gold bears no affinity to the earthen crucible in which it is contained.

26. The Divine Spirit is distinct from the living soul, as the lotus flower is separate from the water which upholds it; as a drop of water is unattached to the lotus-leaf whereon it rests. My living soul is crying to that Spirit with my uplifted arms, but it pays no heed to my cries.

27. The mind which is of a gross nature, resides in the cell of the body, like a tortoise dwelling in its hole; it is insensibly intent upon its sensual enjoyments, and is quite neglectful about the welfare of the soul.

28. It is so shrouded by the impervious darkness of the world, that neither the light of reason, nor the flame of fire, nor the beams of the moon, nor the gleams of a dozen of zodiacal suns, have the power to penetrate into it.

29. But the mind being awakened from its dormancy, begins to reflect on its own state; and then the mist of its ignorance flies off, like the darkness of the night at sun-rise.

30. As the mind reclines itself constantly on the downy bed

of its meditation, for the sake of its enlightenment; it comes to perceive this world to be but a vale of misery.

31. Know Ráma! the soul to be as unsullied by its outer covering of the body, as the sky is unsoiled by the clouds of dust which hide its face; and as the petals of the lotus are untainted by the dew-drops, falling upon them at night. (No liquid is attached to the oily surface of lotus-leaves).

32. As dirt or clay clinging to the outer side of a gold ornament, cannot pierce into the inside; so the gross material body is attached outside the soul, without touching its inside.

33. Men commonly attribute pleasure and pain to the soul; but they are as separate from it, as the rain drops and the flying dust, are afar and apart from the sky.

34. Neither the body nor the soul is subject to pain or pleasure, all which relate to the ignorance of the mind; and this ignorance being removed, it will be found that they appertain to neither. (The mind alone is subject to both through its ignorance; but the philosophic mind knows all partial evils sarvárti, to be universal good).

35. Take not to your mind O Ráma! the pain or pleasure of either; but view them in an equal light, as you view things in the tranquility of your soul.

36. All the outspreading phenomena of the world, which are beheld all about us, are as the waves of the boundless ocean of the Divine Spirit; or as the gaudy train of the peacock, displayed in the sphere of our own souls. (So the mind displays its thoughts in a train).

37. The bright substance of our soul, presents to us the picture of creation, as a bright gem casts its glare to no purpose; but by its own nature. (And so the mind deals with its dreams in vain).

38. The spirit and the material world, are not the same thing; the spirit is the true reality, and the duality of the world, is only a representation or counterpart of the Spirit.

39. But Brahma, is the whole totality of existance, and know

the universe as the expansion of the universal soul; therefore O Rāma! give up your error of the distinction of one thing from another : (lit; such as I am this one, and the other is another).

40. There can be no distinction, Rāma, in the everlasting and all extensive plenum of Brahma; as there is no difference in the whole body of water of the wide extended ocean.

41. All things being one and alike in the self-same substratum of the Supreme Soul, you cannot conceive of there being any other thing (a duality) in it, as you cannot imagine a particle of frost to abide in the fire.

42. By meditating on the Supreme Soul in yourself, and by contemplation of the intelligent Spirit in your own intellect, you will find the glory of the Supreme Spirit, shining brightly in your pure spirit.

43. Therefore ease your mind, O Rāma! and know that there is no mistake nor error in your believing the all as one; and that there is no new-birth or a new born being (in the world), but all that is or come to existence, is ever existent in the Supreme.

44. Ease yourself, O Rāma! by knowing that there is no duality (save the Unity of God); and that there is no contrariety of things (as that of heat and cold), except their oneness in the Divine moniety. Then knowing yourself as a spiritual being, and situated in the purity of Divine essence, you shall have no need of devotion or adoration (in order to appease or unite yourself with the Deity). And knowing also that you are not separated from God, forsake all your sorrow (to think of your helpless state).

45. Be tolerant, composed and even-minded; remain tranquil, taciturn and meek in your mind; and be as a rich jewel, shining with your internal light. Thus you will be freed from the feverish vexations of this worldly life.

46. Be rational and dispassionate and calm in your desire; remain sober minded and free from ardent expectations; and rest satisfied with what you get of your own lot, in order to be freed from the feverish heat of worldliness.



47. Be unimpassioned and unperturbed with earthly cares ; be pure and sinless, and neither be penurious nor prodigal, if you will be freed from the fever heat of this world.

48. Be free from all anxiety, O Rāma ! by your obtaining of that good which the world cannot give, and which satisfies all our earthly wants. Have this supermundane bliss, O Rāma, and be as full as the ocean, and free from the feverish cares of this world.

49. Be loosened from the net of thy loose desires, and wipe off the ungent of delusive affections from thy eyes : let thy soul rest satisfied with thyself, and be freed from the feverish anxieties of the world.

विकल्पभावात् विमुक्त मायाद्वयार्थजितः ।

आत्म-नात्मविज्ञानविष्णुरोमवराधव ॥ ४९ ॥

50. With your spiritual body reaching beyond the unbounded space, and rising above the height of the highest mountain, be freed from the feverish and petty cares of life.

51. By enjoyment of what you get (as your lot), and by asking of naught of any body anywhere ; by your charity rather than your want or asking of it, you must be free from the fever of life.

52. Enjoy the fulness of your soul in yourself like the sea, and contain the fulness of your joy in your own soul like the full moon. Be self-sufficient with the fulness of your knowledge and inward bliss.

53. Knowing this world as unreal as a pseudoscopic sight, no wise man is misled to rely in its untruthful scenes. So you Rāma, that are knowing and unvisionary, and are sane and sound headed, and of enlightened understanding, must be always charming with your perfect ease from sorrow and care.

54. Now Rāma ! reign over this unrivalled sovereignty. by the direction of your sovran Sire, and manage well everything under your own inspection. This kingdom is fraught with every blessing, and the rulers are all loyal to their king. Therefore you must neither leave out to do what is your duty, nor be elated with your happy lot of royalty.

---

## CHAPTER VI.

### LECTURE ON THE DISCHARGE OF DUTY.

Argument. Effect of Acts, Transmigration of souls and their Liberation in Life time.

**V**ASISHTHA continued :—In my opinion, a man is liberated who does his works from a sense of his duty, and without any desire of his own or sense of his own agency in it. (Here subjection to allotted duty, is said to be his freedom; but that to one's own desire or free choice, is called to be his bondage and slavery).

2. Who so having obtained a human form, is engaged in acts (out of his own choice and with a sense of his own agency), he is subjected to his ascension and descension to heaven and hell by turns, (according to the merit or demerit of his acts, while there is no such thing in the doing of his duty).

3. Some persons who are inclined to undutious (or illegal) acts, by neglecting the performance of their destined (or legal) duties, are doomed to descend to deeper hells, and to fall into greater fears and torments from their former states.

4. Some men who are fast bound to the chain of their desires, and have to feel the consequences of their acts, are made to descend to the state of vegetables from their brutal life, or to rise from it to animal life again.

5. Some who are blessed with the knowledge of the Spirit, from their investigation of abstruse philosophy, rise to the state of moniety (Kaivalya); by breaking through the fetters of desire. (Kaivalya is the supreme bliss of God in his soleity, to which the divine sage aspires to be united. Or it is the complete unity with oneself irrespective of all connections).

6. There are some men, who after ascending gradually in the scale of their creation in former births, have obtained their liberation in the present life of *rāja—Sāttvika* or active goodness.

7. Such men being born again on earth, assume their bright qualities like the crescent moon, and are united with all prosperity, like the Kurchi plant which is covered with blossoms in its flowering time of the rainy season. (The good effects of former acts, follow a man in his next birth).

8. The merit of prior acts follows one in his next state, and the learning of past life meets a man in his next birth, as a pearl is born in a reed. (A particular reed is known to bear pearly seeds within them, well known by the name of *Vansalochana*).

9. The qualities of respectability and amiableness, of affability and friendliness, and of compassion and intelligence, attend upon these people like their attendants at home. (i. e. He becomes master of them).

10. Happy is the man who is steady in the discharge of his duties, and is neither overjoyed nor depressed at the fruition or failure of their results. (Duties must be done, whether they repay or not).

11. The defects of the dutiful and their pain and pleasure, in the performance of duties, are all lost under the sense of their duteousness; as the darkness of night, is dispelled by the light of the day, and the clouds of the rainy season, are dispersed in autumn.

12. The man of a submissive and sweet disposition, is liked by every body; as the sweet music of reeds in the forest, attracts the ears of wild antelopes. (The deer and snakes, are said to be captivated by music of pipe).

13. The qualities of the past life, accompany a man in his next birth; as the swallows of the rainy weather, attend on a dark cloud in the air. (This bird is called a hansa or harnsaw by Shakespeare; as, when it is autumn, I can distinguish a swallow from a harnsaw).

14. Being thus qualified by his prior virtues, the goodman has recourse to an instructor for the development of his understanding, who thereupon puts him in the way to truth.

15. The man with the qualities of reason and resignation of

his mind, beholds the Lord as one, and of the same form as the imperishable soul within himself.

16. It is the spiritual guide, who awakens the dull and sleeping mind by his right reasoning; and then instils into it the words of truth, with a placid countenance and mind.

17. They are the best qualified in their subsequent births, who learn first to awaken their worthless and dormant minds, as they rouse the sleeping stags in the forest.

18. It is first by diligent attendance on good and meritorious guides (or gurus), and then by cleansing the gem of their minds by the help of reasoning, that the pure hearted men come to the light of truth, and perceive the divine light shining in their souls.

---

## CHAPTER VII.

### ON ATTAINMENT OF DIVINE KNOWLEDGE.

**Argument.** Attainment of knowledge by Intuition, compared to the falling of a fruit from heaven.

**VASISHTHA** continued :—I have told you Ráma, the usual way to knowledge for mankind in general; I will now tell you of another method distinct from the other.

2. Now Ráma! we have two ways which are best calculated for the salvation of souls, born in human bodies on earth: the one is by their attainment of heavenly bliss, and the other by that of their final beatitude (apavarga).

3. And there are two methods of gaining these objects; the one being the observance of the instructions of the preceptor, which gradually leads one to his perfection in the course of one or reiterated births.

4. The second is the attainment of knowledge by intuition, or by self culture of a partly intelligent being; and this is as the obtaining of a fruit falling from heaven.

5. Hear now of the attainment of intuitive knowledge, as that of getting a fruit fallen from the sky, from the old tale which I will now recite to you.

6. Hear the happy and holy story, which removes the fetters of our good and evil deeds, and which the last born men (now living), must taste with a zest for their enlightenment, as others relish a fruit fallen from heaven for their entertainment.

---

## CHAPTER VIII.

### SONG OF THE SIDDHAS OR HOLY ADEPTS.

Argument. Wandering of Janaka in a Vernal garden, and hearing the Song of Siddhas.

VASISHTHA continued:—There lives the mighty king of the Videhas (Tirhutians) Janaka by name, who is blessed with all prosperity and unbounded understanding.

2. He is as the ever fruitful *kalpa* tree to the host of his suitors, and as the vivifying sun to his lotus-like friends; he is as the genial spring to the florets of his relatives, and as the god Cupid to females.

3. Like the *dvija*—*rāja* or changeful moon, he gives delight to the *dvija*—or twice born Bráhmans, as that luminary gives the lilies to bloom; and like the luminous sun he destroys the darkness of his gloomy enemies. He is an ocean of the gems of goodness to all, and the support of his realm, like Vishnu the supporter of the world.

4. He chanced on a vernal eve to wander about a forest, abounding in young creepers with bunches of crimson blossoms on them, and resonant with the melody of mellifluous *kokilas*, warbling in their tuneful choirs.

5. He walked amidst the flowery arbours, resembling the graceful beauties with ornaments upon them, and sported in their bowers as the god Vāsava disports in his garden of *Nandana*. (Eden or Paradise).

6. Leaving his attendants behind him, he stepped to a grove standing on the steppe of a hill, in the midst of that romantic forest, which was redolent with the fragrance of flowers borne all about by the playful winds.

7. He heard in one spot and within a bower of *támala* trees, a mingled voice as that of some invisible aerial spirits (*siddhás*), proceeding from it.

8. I will now recite to you, O lotus-eyed Rāma! the songs of the sidhas, residing in the retired solitudes of mountainous regions, and dwelling in the caverns of hills, and which relate principally to their spiritual meditations.

9. The siddhas sang :—We adore that Being which is neither the subjective nor objective, (not the viewer nor the view); and which in our beliefs is the positive felicity, that rises in our souls, and has no fluctuation in it.

10. Others chanted :—We adore that Being which is beyond the triple states of the subject, its attribute and its object; (who is neither the sight, seeing and the seer). It is the light of that soul, or spiritual light which exists from before the light of vision, which is derived from the light of the sun. (Śrūti. The light of the Spirit shone before the physical lights of the sun, moon, stars, lightning and fire).

11. Others chanted :—We adore that Being, which is in the midst of all what is and what is not, (*i. e.* between existence and non-existence); and that spiritual light, which enlightens all lightsome objects.

12. Some sang :—We adore that real existence which is all, whose are all things, and by whom are all made, from whom have all sprung, for whom they exist, in whom they subsist, unto whom do all return, and into which they are all absorbed.

13. Some caroled :—We adore that Spirit, which begins with the letter *a* and ends in *h* with the dot *m*; (*i. e.* *aham* or *ego*); and which we continually inspire and respire in our breathings. (*aham*) *hansah*.

14. Others said :—Those who forsake the God-Isha, that is situated within the cavity of their hearts (*hrid*), and resort to others, that are without them, are verily in search of trifles by disregarding the gem *Kaustabha* (philosopher's stone); which is placed in their hands.

15. Others again declared :—It is by forsaking all other desires, that one obtains this object of his wish; and this being had, the poisonous plants of all other desires, are entirely uprooted from the heart.

16. Some of them pronounced saying :—The foolish man who knowing the insipidity of all worldly things, attaches his mind to earthly object, is an ass and no human being.

17. Others said :—The sensual appetites, which incessantly rise as snakes from the cavities of the body, are to be killed by the cudgel of reason, as Indra broke the hills by his thunderbolts.

18. At last they said :—Let men try to secure the pure happiness of quietism, which serves to give tranquility to the minds of the righteous. The sober-minded that are situated in their real and natural temperament, have their best repose in the lap of undisturbed and everlasting tranquility.

---



## CHAPTER 1X.

### REFLECTIONS OF JANAKA.

Argument. Abstraction of Janaka's mind, from the Vanities of the World.

VASISHTHA continued :—Upon hearing these Sonata of the Siddhas (holy spirits), Janaka was dejected in his mind, like a coward at the noise of a conflict.

2. He returned homeward, and conducted himself in silence to his domicile, as a stream glides in its silent course under the beaehening trees, to the bed of the distant main.

3. He left behind all his domestics in their respective dwellings below, and ascended alone to the highest balcony, as the sun mounts on the top of a mountain.

4. Hence he saw the flights of birds, flying at random in different directions ; and reflected on the hurrying of men in the same manner, and thus bewailed in himself on their deplorable conditions.

5. Ah me miserable ! that have to move about in the pitiable state of the restless mob, that roll about like a rolling stone (or ball), pushed backward and forward by another.

6. I have a short span of endless duration, allotted to my share of lifetime ; and yet I am a senseless fool to rely my trust in the hope of its durability.

7. Short is the duration of my royalty also, which is limited to the period of my lifetime only ; how is it then that I am secure of its continuance as a thoughtless man.

8. I have an immortal soul lasting from before, and to continue even after my present existence, the present life is a destructible One, and yet I am a fool to rely in it, like a boy believing the painted moon as real.

9. Ah ! what sorcerer is it that hath thus bewitched me by his magic wand, as to make me believe I am not spell-bound at all.

10. What faith can I rely in this world which has nothing substantial nor pleasant, nor grand nor real in it ; and yet I know not why my mind is deluded by it.

11. What is far from me (*i. e.* the object of sense, appears to be near me by my sensation of the same; and that which is nearest to me (*i. e.* my inmost soul), appears to be farthest from me, (by my want of its perception). Knowing this I must abandon the outward (sensible objects), in order to see the inward soul.

12. This hurry of men in their pursuits, is as impetuous and transient as the torrent of a whirlpool. It precipitates them to the depth of their dangers, and is not worth the pain it gives to the spirit.

13. The years, months, days and minutes, are revolving with succession of our pains and pleasures ; but these are swallowed up, by the repeated trains of our misery : (rather than that of happiness).

14. I have well considered everything, and found them all perishable and nothing durable or lasting ; there is nothing to be found here worthy of the reliance of the wise.

15. Those standing at the head of great men to-day, are reduced low in the course of a few days ; what worth is there in giddy and thoughtless greatness, which is deserving of our estimation.

16. I am bound to the earth without a rope, and am soiled herein without any dirt (in my person); I am fallen though sitting in this edifice. O my soul ! how art thou destroyed while thou art living.

17. Whence has this causeless ignorance over-powered my intelligent soul, and whence has this shadow overspread its lustre, as a dark cloud overshades the disk of the sun ?

18. Of what avail are these large possessions and numerous relations to 'me, when my soul is desponding in despair, like children under the fear of ghosts and evil spirits.

19. How shall I rest any reliance in my sensual enjoyments which are the harbingers of death and disease, and what can I

ence is there on my possessions, which are fraught only with anxieties and cares ?

20. It matters not whether these friends, the feeders on my fortune, may last or leave me at once ; my prosperity is but a bubble and a false appearance before me.

21. Men of greatest opulence and many good and great men and our best friends and kindest relatives, that have gone by, now live in our remembrance only.

22. Where are the riches of the monarchs of the earth, and where the former creations of Brahma. The past have given way to the present, and these are to be followed by future ones ; hence there is no reliance in anything.

23. Many Indras have been swallowed up like bubbles in the ocean of eternity ; hence the like expectation of my longevity, is ridiculous to the wise.

24. Millions of Brahmas have passed away, and their productions have disappeared under endless successions ; the kings of earth have fled like their ashes and are reduced to dust ; what is the confidence then in my life and stability ?

25. The world is but a dream by night, and the sensuous body is but a misconception of the mind. If I rely any credence on them I am really to be blamed.

26. My conception of myself and preception of other things, are false imaginations of my mind. It is my egoism that has laid hold of me, as a demon seizes an idiot.

27. Fool that I am, that seeing I do not see, how the span of my life is measured every moment by the imperceptible instants of time, and their leaving but a small portion behind.

28. I see the juggler of time seizing on Bráhmas, Vishnus and Rudras, and making playthings of them on his play ground of the world, and flinging them as balls all about.

29. I see the days and nights are incessantly passing away, without presenting me an opportunity which I can behold the true imperishable one.

30. The objects of sensual enjoyment, are larking in the minds of men, like cranes gabbling in the lakes, and their is no prospect of the true and best object in the mind of any body.

31. We meet with one hardship after another, and buffet in the waves of endless miseries in this earth; and yet are we so shameless, as not to feel ourselves disgusted with them.

32. We see all the desirable objects to which we attach our thoughts, to be frail and perishing; and yet we do not seek the imperishable one, and our everlasting good in the equanimity of the Soul.

33. Whatever we see to be pleasant in the beginning (as pleasures), or in the middle (as youth), or in the end (as virtuous deeds), and at all times (as earthly goods), are all unholy and subject to decay.

34. Whatever objects are dear to the hearts of men, they are all found to be subject to the changes of their rise and fall: (i. e. their growth and decay).

35. Ignorant people are every where enclined to evil acts, and they grow day by day more hardened in their wicked practices. They repent every day for their sins, but never reprove themselves for the better.

36. Senseless men are never the better for anything, being devoid of sense in their boyhood, and heated by their passions in youth. In their latter days, they are oppressed with the care of their families, and in the end they are overcome by sorrow and remorse.

37. Here the entrance and exit (i. e. the birth and death), are both accompanied with pain and sorrow; (for men come to and go away from the world with crying). Here every state of life is contaminated by its reverse, (as health by disease, youth by age, and affluence by poverty). Everything is unsubstantial in this seeming substantial world, and yet the ignorant rely in its unreal substantiality.

38. The real good that is derived here by means of painful austerities, are the arduous sacrifices of *râjasûyâ asvamedha* and others, or the attainment of heaven; which has no reality in it,

by reason of its short duration of the small portion of a *kalpa*, compared with eternity. (The Hindu heaven is no lasting bliss).

39. What is this heaven and where is it situated, whether below or above us or in this nether world; and where its residents are not overtaken by multitudes of locust-like evils? (The *Śrúti* says; "Evil spirits infest the heavens and they drove the gods from it. So we read of the Titan's and Satan's band invading heaven).

40. We have serpents creeping in the cells of our hearts, and have our bodies filled with the hrambles of diseases and dangers, and know not how to destroy them.

41. I see good is intermixed with evil, and pain abiding with pleasure; there is sorrow seated on the top (excess) of joy, So I know not whereto I shall resort.

42. I see the earth full of common people, who are incessantly born and dying in it in multitudes; but I find few honest and righteous men in it.

43. These beautiful forms of women, with their eyes like lotuses, and the gracefulness of their blandishments, and their charming smiles, are made so soon to fade and die away.

44. Of what note am I among these mighty beings (as Brahma and Vishnu), who at the twinkling of their eyes, have created and destroyed the world; and yet have succumbed to death at last. (This last passage shows that the Hindu gods were mortal heroes of antiquity).

45. You are constantly in search of what is more pleasant and lasting than others, but never seek after that highest prosperity, which is beyond all your earthly cares.

46. What is this great prosperity in which you take so much delight, but mere vexation of your spirit, which proves this vanity to be your calamity only.

47. Again what are these adversities which you fear so much, they may turn to your true prosperity, by setting you free from earthly broils and leading you to your future felicity.

48. The mind is broken to pieces by its fears, like the fragments of the moon, floating on the waves of this ocean of the world. Its selfishness has tossed it to and fro, and this world being got rid of, it is set at perfect ease (from all vicissitudes of fortune).

49. There is an unavoidable chance (necessity), actuating our worldly affairs and accidents; it is impudence therefore to welcome some as good, and to avoid others as evil.

50. We are prone to things that are pleasant to the sight, but bear a mortal flame in them, and consume us like poor moths in the flames, which it is bright to see but fatal to feel.

51. It is better to roll in the continual flame of hell-fire to which one is habituated, than rise and fall repeatedly in the furnace of this world, as from the frying pan into the fire.

52. This world is said by the wise, to be a boundless ocean of woes (vale of tears); how then can any body who has fallen amidst it, expect any happiness herein?

53. Those who have not fallen in the midst and been altogether drowned in woe, think the lesser woes as light and delight, as one condemned to be beheaded, is glad to escape with a light punishment.

54. I am grown as the vilest of the vile, and resemble a block of wood or stone; there is no difference in me from the ignorant clown, who has never had the thought of his eternal concerns in his head.

55. The great arbour of the world, with its very many branches and twigs and fruits, hath sprung from the mind and is rooted in it. (The outer world has its existence in the sensitive mind only; because the insensible bodies of the dead and inanimate things, have no consciousness of it.

56. It is the conception (sankalpa) of the world, in my mind, that causes its existence and presents its appearance before me, I will now try to efface this conception from my mind, and forget this world altogether. (This doctrine of idealism was derived, by Janaka from his own intuition (Svena-Jñātena).

57. I will no longer allow myself to be deluded like monkeys with the forms of things, which I know are not real; mere ideal, but changeful and evanescent. (Here also Janaka learns by intuition not to rely on concrete forms, but to have their general and abstract ideas).

58. I have woven and stretched out the web of my desires, and collected only my woes and sorrows; I fell into and fled from the snare of my own making, and am now resolved to take my rest in the soul.

59. I have much wailed and bitterly wept, to think of the depravity and loss of my soul, and will henceforth cease to lament, thinking that I am not utterly lost.

60. I am now awakened, and am glad to find out the robber of my soul; it is my own mind, and this I am determined to kill, as it had so long deprived me of the inestimable treasure of my soul.

61. So long was my mind at large as a loose and unstrung pearl, now will I pierce it with the needle of reason, and string it with the virtues of self controul and subjection to wisdom.

62. The cold icicle of my mind, will now be melted down by the sun-heat of reason; and will now be confined in the interminable meditation of its Eternal Maker; (from where it cannot return. *Srùti*).

63. I am now awakened to my spiritual knowledge, like these holy Siddhas, saints and sages; and will now pursue my spiritual inquiries, to the contentment of my soul.

64. Having now found my long-lost soul, I will continue to look upon its pure light with joy in my lonely retirement; and will remain as quiet and still in contemplation of it, as a motionless cloud in autumn.

65. And having cast away the false belief of my corporeality (*i. e.* of being an embodied being), and that these possessions and properties are mine, and having subdued my force by mighty enemy of the Mind, I will attain the tranquility of my soul by the help of my reason.

## CHAPTER X.

### SILENT AND SOLITARY REFLECTINGS OF JANAKA.

**Argument.** Janaka though employed in Ritual service, continues firm in his meditation, and comes to the conclusion of his immortality.

**VASISHTHA** related :—While Janaka was thus musing in his mind, there entered the chamberlain before him, in the manner of Aruna standing before the chariot of the sun.

2. The Chamberlain said :—O sire! thy realm is safe under thy protecting arms; now rise to attend to the daily rites, as it becomes your majesty.

3. There the maidservants are waiting with their water pots, filled with water perfumed with flowers, camphor and saffron for your hathing, as the nymphs of the rivers, have presented themselves in person before you.

4. The temples are decorated with lotuses and other flowers, with the bees fluttering upon them; and hung over with fine muslin, as white as the fibers of lotus stalks.

6. The altars are filled with heaps of flowers, aromatic drugs and rice; and adorned with every decoration in the princely style.

7. The Bráhmans are waiting there for your majesty's presence, after making their sacred ablution and purifications, and offering their prayers for the remission of sins; and are expecting to get their worthy gifts from thee.

8. The hand-maids are attending to their duties, graced with flappers (chámaras) in their hands; and the feasting ground is cleansed with sandal paste and water.

9. Rise therefore from thy seat, and be it well with thee to perform the prescribed duties; because it does not become the best of men, to be belated in the discharge of their duties.

10. Though thus besought by the head chamberlain, yet the



king remained in his meditative mood, thinking on the wonderful phenomena of nature.

11. This royalty and these duties of mine, said he, are for a very short time; I do not require these things that are so transitory in their nature.

12. I must leave these things, that are at best but waters of the mirage; and remain close to myself in my lonesome seclusion, like a calm and solitary lake or sea.

13. These pleasures of the world, that are displayed around us, are entirely useless to me; I will leave them with promptness on my part, and remain in my happy retirement.

14. Abandon, O my heart! thy shrewdness in pursuing after the objects of thy desire; in order to avoid the snares of disease and death (which have been set on thy way).

15. In whatever state or condition of life, the heart is set to hanker for its delight; it is sure to meet with some difficulty, distress or disappointment coming out of the same.

16. Whether your heart is engaged in, or disengaged from the objects of sense, you will never find any one of them, either in act or thought, conducing to the true happiness of your soul.

17. Forsake therefore the thoughts of the vile pleasure of your senses, and betake yourself to those thoughts, which are fraught with the true happiness of the soul.

18. Thinking in this manner, Janaka remained in mute silence, and his restless mind became as still, as it made him sit down like a picture in painting or as a statue.

19. The chamberlain uttered not a word any more, but stood silent in mute respect through fear of his master, from his knowledge of the dispositions of kings.

20. Janaka in his state of silent meditation, reflected again on the vanity of human life, with cool calmness of his mind, and said:—

21. Now must I be diligent to find out the best and most precious treasure in the world, and know what is that imperishable thing, to which I shall bind my soul as its surest anchor.

22. What is the good of my acts or my cessation from them, since nothing is produced of anything, which is not perishable in its nature. (Thence the product of acts is perishing, and its want is a lasting good).

23. It matters not whether the body is active or inactive, since all its actions end in utter inaction at last as all force is reduced to rest. It is the pure intellect within me that is always the same (*i. e.* ever active and undecaying), and which loses nothing from the loss of the body or by want of bodily actions. (The body is a dead mass without the active principle of the mind).

24. I do not wish to have what I have not, nor dare leave what I have already got; I am content with myself; so let me have what is mine and what I have. (The Yogis like Stoics, were fatalists and content with their lot).

25. I get no real good by my acts here, nor lose anything by refraining from them. What I get by my acts or want of action, is all *Nil and Null* of Vanity or Vanities, and nothing to my purpose or liking. .

26. Whether I am doing or not doing, and whether my acts are proper or improper; I have nothing to desire here, nor anything desirable that I have to expect from them. Hence, no exertion will bring on the desired object, unless it is given by our lot).

27. I have got what was due to my past actions, and this body is the result of my former acts. It may be in its motion and action, or it may be still and fade away, which is the same-thing to me.

28. The mind being set at ease by want of its action or passion, the actions of the body and its members, are alike in their effects to those of not doing them. (Involuntary actions done without the will are of no account).

29. The acts of men are reckoned as no acts of their's, which happen to take place as the results of their destiny or previous actions. (The action or passion relates to the mind only, but

the doing of destiny being involuntary, such action of men is accounted as no action of theirs.

30. The impression which the inward soul bears of its past actions and passions, the same gives it's colour to the nature and character of the actions of men afterwards. Now that my soul has obtained its imperishable state of spirituality, I am freed from the mutabilities of the transmigrations of my body and mind.

Commentary :—Janaka arrives after all his previous reasonings and deductions, to the conclusion of the certainty of his being an intellectual and spiritual being, endowed with an immortal soul, and entitled to everlasting life, after the destruction of the frail body and the changeful mind with it.

---

## CHAPTER XI

### SUBJECTION OF THE MIND.

Argument. Janaka's Discharge of his Dilay Rites, and Admonition to his Mind.

**V**ASISHTHA related :—Having thought so, Janaka rose up for performance of his daily rites as usual, and without the sense of his agency in them. He did his duty in the same manner as the sunrises every day to give the morn, without his consciousness of it.

2. He discharged his duties as they presented themselves to him, without any concern or expectation of their rewards. He did them awaking as if it were in his sleep. Gloss:—He did his acts by rote, but wot not what he did in his insensibility of them ; and such acts of insensibility are free from culpability or retribution.

3. Having discharged his duties of the day and honoured the gods and the priests, he passed the night absorbed in his meditations.

4. His mind being set at ease, and his roving thoughts repressed from their objects, he thus communed with his mind at the dead of night, and said :—

5. O my mind that art roving all about with the revolving world, know that such restlessness of thine, is not agreeable to peace of the soul ; therefore rest thou in quiet from thy wanderings abroad.

6. It is thy business to imagine many things at thy pleasure, and as thou thinkest thou hast a world of thoughts present before thee every moment. (For all things are but creations of the imaginative mind).

7. Thou shootest forth in innumerable woes by the desire of endless enjoyments, as a tree shoots out into a hundred branches, by its being watered at the roots.

8. Now as our births and lives and worldly affairs, are all productions of our wistful thoughts, I pray thee therefore, O my mind! to rest in quiet by abandonment of thy earthly desires.

9. O my friendly mind! weigh well this transient world in thy thoughts, and depend upon it, shouldst thou find aught of substantiality in it.

10. Forsake thy fond reliance on these visible-phenomena; leave these things, and rove about at thy free will without caring for any thing.

11. Whether this unreal scene, may appear to or disappear from thy sight, thou shouldst not suffer thyself to be affected by it in either case.

12. Thou canst have no concern with the visible objects (phenomenal world); for what concern can one have with any earthly thing which is inexistent of itself as an unsubstantial shadow?

13. The world is an unreality like thyself, hence there can be no true relation between two unrealities. It is but a logic-machy to maintain the relation of two negatives to one another.

14. Granting, thou art a reality and the world is unreal, still there can be no agreement between you, as there is none between the living and the dead, and between the positive and negative ideas.

15. Should the mind and the world be both of them realities and co-existent for ever, then there can be no reason for the joy or sorrow of the one at the gain or loss of the other.

16. Now therefore avoid the great malady of worldliness, and enjoy the silent joy in thyself, like one sitting in the undisturbed depth of the Ocean, with the rolling tide and waves above his head.

17. Do not consume like a puppet in pyrotechnics with the fiery remorse of worldliness, nor be burnt down to the darkness of despair in this gloomy scene of the world.

18. O wicked mind ! there is nothing here so good and great, whereby thou mayest attain thy high perfection, except by the forsaking of all frivolities and dependance on thy entire resignation to the unchangeable One.

---

## CHAPTER XII.

### ON THE GREATNESS OF INTELLIGENCE.

**Argument.** The Living Liberation of Janaka, and the preeminence of reason and intelligence.

**VASISITHA** continued :—Janaka having expostulated in his manner with his mind, attended to the affairs of the state without shrinking from them by his mental abstraction.

2. He was however not gladdened by the gladsome tasks and tidings, but was indifferent to them as in his slumber of fixed mindedness in his maker.

3. Hence forward, he was not intently employed in his duties, nor forsook them altogether; but attended unconcernedly to the business which presented itself to him.

4. His constant habit of reasoning, enabled him to understand the eternal verity; and preserved his intellect from blunders, as the sky is untouched by the flying dust.

5. By his cultivation of reasoning, his mind was enlightened and fraught with all knowledge.

6. Unaccustomed to duality, his mind had learnt to know the sole unity only; and his intelligent soul shone within him, as the full bright sun in the sky. (He felt a flood of light in himself, as the believer finds in his inmost soul. Gloss).

7. He became acquainted with the Soul, that is inherent in all bodies, and beheld all things abiding in the omnipotence of the Intellect, and identic with the infinite.

8. He was never too joyous nor exceedingly sorrowful, but preserved his equanimity amidst the conflicts of his soul and sensible objects; (between spirituality and materiality).

9. The venerable Janaka, became liberated in his living state since that time; and is since renowned as a veteran theosophist among mankind.

10. He continues thence forward to reign over the land of the Videha people, without being subject to the feelings of joy or sorrow for a moment.

11. Knowing the causes of good and evil, he is neither elated nor dejected at any favourable or unfavourable circumstances of his life, nor does he feel glad or sad at the good or bad accident relating the state.

12. He did his duties without setting his mind to them, which was wholly employed in his intellectual speculations.

13. Remaining thus in his hypnotic state of sound sleep (abstraction), his thoughts are quite abstracted from all objects about him.

14. He is unmindful of the past, and heedless about the future ; and enjoys the present moment only, with a gladsome heart and cheerful mind.

15. He obtained the obtainable what is worthy to be obtained, by his own ratiocination (or self-reflection), and not O lotus-eyed Rāma! by any other desire : (i. e. by abandoning all his wordly desires).

16. Therefore we should reason (or reflect) in our minds, so long as we succeed to arrive at the conclusion of the subject.

17. The presence of the Holy Light, is not to be had either by the lectures of a preceptor, or the teaching of the sâstras ; it is not the result of meritorious acts, nor of the company of the holy men ; but the result of your own intellection.

18. A good understanding assisted by the power of its accompanying percipience (prajāñā), leads to the knowledge of that highest state, which the acts of your piety cannot do.

19. He who has set before his sight the keen light of the lamp of his percipience, is enabled to see both the past and future in his presence ; and no shadow of ignorance intercepts his vision.

20. It is by means of his percipience, that one is enabled to cross over the sea of dangers ; as a passenger goes across a river in a boat or raft.

21. The man that is devoid of his prescience, is overtaken



even by small mishaps ; as a light straw is blown away by the slightest breeze.

22. One who is endued with foresight, passes over the eventful ocean of the world, without the assistance of friends and guidance of the Sāstras.

23. The man with foreknowledge, sees the result of his actions beforehand ; but one without his prevision, is at a loss to judge of the imminent events.

24. Good company and learning, strengthen the understanding ; as the watering of a plant, tends towards its growth and fructification.

25. The infant understanding like a tender shoot, takes a deep root in time ; and having grown up like a tree, bears the sweet fruit in its season ; like the cooling moonbeams at night.

26. Whatever exertions are made by men for the acquisition of external properties, the same should be more properly devoted for the improvement of their understandings at first. (*i. e.* intellectual improvement should precede that of outward circumstances).

27. Dullness of the understanding, which is the source of all evils, and the storehouse of misery, and the root of the harbour of worldliness, must be destroyed first of all.

28. Great minded men get in their understandings, whatever good they may expect to find in this earth, in heaven above and in the nether world. (The mind is the seat of all treasures).

29. It is by means of one's good understanding only, that he can get over the ocean of the world ; and not by his charities, pilgrimages or religious austerities.

30. The divine blessing attending on mortal men on earth, is the sweet fruit of the tree of knowledge. (Here is a contrast with the mortal taste of the forbidden fruit of knowledge).

31. Wisdom nips with its sharp nails, the heads of the elephantine (gigantic) bonds of giddiness, with as much ease as the lion kills the deer, or as if it were destroying a strong lion by a weak shakal. (Weak wisdom having the power of destroying the wild worldliness).

32. An ordinary man is often seen to become the ruler of men, by means of his greater knowledge than others; and the wise and discreet are entitled to glory in both worlds.

33. Reason overcomes all its adversaries, dealing in diverse forms of sophistry; as a disciplined warrior, overpowers on a host of untrained savage people.

34. Reasoning is as the philosophers stone, which converts the base metals to gold; and is hidden in the casket of rational souls as the best treasure. It yields the desired fruits of men like the kalpa plant of Paradise at a thought.

35. The right reasoner gets across the wide ocean of the world, by means of his reasoning, while the unreasonable rabble are born away by its waves; as the skillful boat-man cuts across the current, while the unskilled waterman is tossed about by the waves.

36. A well directed understanding leads to the success of an undertaking, but the misguided intellect goes to the rack and ruin; the one sails to the shore before the wind; but the other is tossed in his wrecked vessel over the wide gulph of the world.

37. The keen sighted and unbiassed wise man, is never over-come by the evils arising from his desires: as the arrows of the adversary, do not pierce the body of a soldier in armour.

38. The sapience of a man, gives him an insight into every thing in the world and, the all knowing man, is neither subjected to dangers nor reverses of his fortune.

39. The dark and wide-stretching cloud of blind egoism, which overshadows the sun-light of the Supreme Spirit within us, is driven away by the breath of intelligence.

40. The improvement of the understanding, is the first requisite towards the knowledge of the Supreme soul; as the cultivation of the ground, is of primary importance to the farmer, desirous of reaping a rich harvest.

---

## CHAPTER XIII.

### GOVERNMENT OF THE MIND.

Argument Reasons and Rules of Restraining the Mind form the instance of Janaka's insouciance.

VASISHTHA continued :—Now Rāma ! Reflect on the Supreme spirit, in thy own spirit like Janaka ; and know the object of the meditation of the wise, without any difficulty or failing.

2. The wise men of the latter genus *rājasa-sātrika* or active goodness, obtain their desired objects by themselves (of their own intuition), like Janaka and other holy sages.

3. As long as you continue to restrain your organs of sense from their objects, so long will the divine soul grace your own inward soul with its presence.

4. The Lord God and Supreme soul, being thus gracious to thee ; thou shalt see a halo of light cast over all things, and dispersing all thy woes from thy sight.

5. The sight of the Supreme spirit, will remove the plentiful seeds of bias from thy mind ; and it will drive away the woeful sights of misery, pouring upon thy view in copious showers.

6. Continue like Janaka in the wilful discharge of thy duties, and prosper by placing thy intellectual sight, on the divine light shining in thy inward spirit.

7. It was by his inward cogitations, that Janaka found the transitoriness of the world ; and by placing his faith in the unchangeable Spirit, he found its grace in time.

8. Hence neither the pious acts of men, nor their riches nor friends, are of any use to them for their salvation from the miseries of life, unless it be by their own endeavor for the enlightenment of their soul.

9. They who rely their faith in the gods, and depend upon them for fulfilment of their desires and future rewards, are

perverted in their understandings, and cannot be heirs of immortality.

10. It is by reliance in one's reasoning and resignation, and by his spiritual vision of the Supreme spirit, that he is saved from his misery in this ocean of the world.

11. The attainment of this blessed knowledge of intuition, which removeth our ignorance, is as what they call thy getting of fruit fallen from heaven. (*i.e.* a heavenly and accidental fruit).

12. The intelligence which looks into itself as Janaka's, finds the soul developing of itself in it, as the lotus-bud opens of itself in the morning.

13. The firm conviction of the material world, melts into nothing under the light of perspicence; as the thick and tangible ice, dissolves into fluidity under the heat of the sun.

14. The consciousness that this is I (*i.e.* One's self-consciousness), is as the shade of night, and is dispelled at the rise of the sun of intellect, when the Omnipresent light appears vividly to sight.

15. No sooner one loses his self-consciousness that 'this is himself,' than the All-pervading Soul opens fully to his view.

16. As Janakā has abandoned the consciousness of his personality, together with his desires also; so do you, O intelligent Rāma, forsake them by your acute understanding and of the mind discernment.

17. After the cloud of egoism is dispersed, and the sphere is cleared all around; the divine light appears to shine in it, as brightly as another sun.

18. It is the greatest ignorance to think of one's egoism (or self-personality); this thought being relaxed by the sense of our nothingness, gives room to the manifestation of holy light in the soul.

19. Neither think of the entity nor non-entity of thyself or others; but preserve the tranquility of thy mind from both the thoughts of positive and negative existences; in order to get rid of thy sense of distinction between the producer and the

produced ; (i. e. of the cause and effect, the both of which are identic in Vedanta) or spiritual philosophy.

20. Again your fostering a fondness for something as good, and a hatred to others as bad ; is but a disease of your mind for your uneasiness only. (Since all things are good in their own kinds, and nothing bad in its nature, and in the sight of God, who pronounced all things good).

21. Be not fond of what you think to be beautiful, nor disgusted at what appears hateful to you, get rid of these antagonist feelings, and be even minded by fixing it on One, before whom all things are alike and equally good : (all partial evil is universal good Pope).

22. They that view the desirable and the detestable in the same light, are neither fond of the one nor averse to the other.

23. Until the fancy of the desirableness of one thing and dislike of the other, is effaced from the mind, it is as hard to have the good grace of equanimity, as it is difficult for the moonlight to pierce through the cloudy sky.

24. The mind which considers one thing as some thing a propos, and another as nothing to the purpose, (the one as desirable and the other worthless) ; is deprived of the blessing of indifference, as the brier *sakota* is despised, not standing with all its fruits and flowers.

25. Where there is a craving for the desirable, and an aversion to what is unseemly, and when there is a cry for gain and an outcry at one's loss ; it is impossible for even mindedness, dispassionateness and tranquility of the mind, to abide then and there in that state.

26. There being only the essence of one pure—Brahma diffused throughout the universe, how very improper is it to take the one as many, and among them something as good or bad ; (when the Maker of all has made all things good).

27. Our desires and dislike, are the two-apes abiding on the tree of our hearts ; and while they continue to shake and swing it with their joggling and jolting, there can be no rest in it.

28. Freedom from fear and desire, from exertions and action, together with sapience and equanimity, are the inseparable accompaniments of ease and rest.

29. The qualities of forbearance and fellow feeling, accompanied with contentment and good understanding, and joined with a mild disposition and gentle speech, are the indispensable companions of the wise man, who has got rid of his desires and the feelings of his liking or dislike.

30. The mind running to meanness, is to be repressed by restraining the passions and appetites; as the current of water running below, is stopped by its lock gate.

31. Shun the sight of external things, which are the roots of error and fallacy; and consider always their internal properties both when you are awake and asleep, and also when you are walking about or sitting down.

32. Avaricious men are caught like greedy fishes, in the hidden net of their insatiable desires, and which is woven with the threads of worldly cares, and is under the waters of worldly affairs.

33. Now Rāma! cut the meshes of this net, with the knife of thy good understanding; and disperse it in the water, as a tempest rends the thick cloud and scatters it about the air.

34. Try O gentle Rāma! to uproot the root of worldliness, which sprouts forth in the weeds of vice, with the hatchet of your perseverance and the eliminating shovel of your penetration.

35. Employ your mind to hew down the cravings your mind, as they use the axe to cut down a tree, and you will then rest in quiet as you arrive at the state of holiness.

36. Having destroyed the former state of your mind by its present state, try to forget them both by your heedless mind in future, and manage yourself unmindful of the world. (There is a play of the word mind in the original).

37. Your utter oblivion of the world, will prevent the revival of your mind; and stop the reappearance of ignorance which is concomittant with the mind.

39. Whether you are waking or sleeping or in any other state of your life; you must remember the nihility of the world, and resign your reliance in it.

39. Leave off your selfishness (*mamata-or-meitatam*), O Rāma ! and rely in the disinterestedness of your soul ; lay hold on what ever offers of itself to you and without seeking for it all about.

40. As the Lord God doth every thing, and is yet aloof from all ; so must thou do all thy acts outwardly, and without thyself mixing in any.

41. Knowing the knowable, one finds himself as the increate soul and Great Lord of all ; but being apart from that soul, he views only the material world spread before him.

42. He who has the sight of the inner spirit, is freed from the thoughts of the external world, and is not subjected to the joy or grief or sorrow and other evils of his life.

43. He is called a Yogi who is free from passions and enmity, and looks on gold and rubbish in the same light ; he is joined with his Joy in his Yoga, and disjoined from all worldly desires.

44. He enjoys the fruit of his own acts, and minds not what he wastes or gives away ; he has the evenness of his mind in every condition, and is unaltered by pain or pleasure. (The *sanskrit sukh-dukkha* means also prosperity and adversity, and good and evil of every kind).

45. He who receives what he gets, and is employed with whatever offers of itself to him, without considering the good or evil that he is to gain by it, is not plunged into any difficulty.

46. He who is certain of the truth of the spiritual essence of the world, pants not for its physical enjoyments, but he is even-minded at all times.

47. The dull mind follows the active intellect in accomplishing its objects, as the carnivorous cat or fox follows the lion in quest of meat.

48. As the servile hand of the lion feeds on the flesh acquired by his prowess, so the mind dwells upon the visible and sensible object, which it perceives by power of the intellect.

49. Thus the unsubstantial mind, lives upon the outer world by the help of the intellect; but as it comes to remember its origination from the intellect, it recoils back to its original state.

50. The mind which is moved and lighted, by the heat and light of the lamp of the intellect; becomes extinct without its physical force, and grows as motionless as a dead body.

51. The nature of the intellect is known to exclude the idea of motion or pulsation from it; and the power which has vibration in it, is called intellection or the mind in the Śāstras.

52. The breathing (or vibration) of the mind, like the hissing of a snake, is called its imagination (*kalpana*); but by knowing the intellect as the Ego, it comes to the true knowledge of the inward soul.

53. The intellect which is free from thoughts (*chetyas*), is the ever lasting Brahma; but being joined with thought, it is styled the imaginative principle or Mind.

54. This power of imagination having assumed a definite form, is termed the mind; which with its volition and options, is situated in the heart of living beings.

55. With its two distinct powers of imagination and volition, it is employed in the acts of discriminating and choosing the agreeable from what is disagreeable to it. (*i. e.* The imagination and volitive faculties of the mind, supply it with the power of discrimination and option, between what is fit or unfit for or suitable to it).

56. The intellect being seated in the heart with its thoughts and volitions, forgets its spiritual nature, and remains as a dull material substance: (*i. e.* the passivity of the heart as opposed to the activity of the mind).

57. The intellect being thus confined in the hearts of all animals in this world, continues in utter oblivion of its nature; until it is awakened of itself, either by its intuition or instruction of preceptors &c.

58. So it is to be wakened by means of instruction, derived from the Śāstras and preceptors; as also by the practice of



dispassionateness, and subjection of the organs of sense and action.

59. When the minds of living beings, are roused by learning and self-control; they tend towards the knowledge of the Great Brabma, or else they rove at random about the wide world.

60. We must therefore awaken our minds, which are rolling in the pit of worldliness, through the inebriety of the wine of error, and which are dormant to divine knowledge.

61. As long as the mind is unawakened, it is insensible of every thing (in its true light); and though it perceives the visibles, yet this perception of them is as false as the sight of a city in our fancy.

62. But when the mind is awakened by divine knowledge, to the sight of the supreme Being; it presents every thing in itself, as the inward fragrance of flowers pervades the outer-petals also. (*i. e.* The inward sight of God, comprehends the view of every thing in it).

63. Though the intellect has the quality of knowing every thing, contained in all the three worlds; yet it has but a little knowledge of them from the paucity of its desire of knowing them. (*i. e.* Though the capacity of the intellect is unlimited, yet its knowledge is proportionate to its desire of gaining it).

64. The mind without the intellect is a dull block of stone; but it is opened by divine light, like the lotus-bud expanding under the light of the sun.

65. The imaginative mind is as devoid of understanding, as a statue made of marble, is unable to move about by itself.

66. How can the regiments drawn in painting, wage a war in a mutual conflict, and how can the moon-beams, make the medicinal plants emit their light? (*i. e.* As it is life that makes the armies fight, so it is the intellect that actuates the mind to its operations. And as the plants shine by night by the sun-beams, which are deposited in them during day, so shines the mind by means of its intellectual light).

67. Who has seen dead bodies besmeared with blood to run

about on the ground, or witnessed the fragments of stones in the woods to sing in musical strains?

68. Where does the stone idol of the sun, dispel the darkness of the night; and where does the imaginary forest of the sky spread its shade on the ground?

69. Of what good are the efforts of men, who are as ignorant as blocks of stones, and are led by their error in many ways; except it be to endanger themselves by the mirage of their minds? (The exertions of the ignorant are as vain as the labour of a Sisyphus).

70. It is the imagination that displays the non-existent as existent in the soul, as it is the sun-beams, which exhibit the limpid main in the mazy sands.

71. It is the moving principle in the body, which the sophists designate as the mind; but know it as a mere force of the winds, like the vital breath of living beings.

72. Those whose self-consciousness is not disturbed, by the currents of their passions and desires; have their spiritual souls like an unperturbed stream (of psychic fluid).

73. But when this pure consciousness is befouled by the false fancies of this and that, and that this is I and that is mine; then the soul and the vital principle, are both taken together to form a living being.

74. The mind, the living soul and understanding, are all but fictitious names of an unreality, according to the conceptions of false thinkers, and not of them that know the true spirit.

75. There is no mind nor understanding, no thinking principle, nor the body in reality; there is the only reality of the One universal spirit, which is ever existent everywhere. (So says the Sruti:—All else are but transitory creations of imagination, and so pass into nothing).

76. It is the soul, which is all this world, it is time and all its fluctuations, it is more transparent than the atmosphere, and it is clear as it is nothing at all.

77. It is not always apparent, owing to its transparency;

yet it is ever existent, owing to our consciousness of it. The spirit is beyond all things, and is perceived by our inward perception of it.

78. The mind vanishes into nothing, before our consciousness of the Supreme Soul; just as darkness is dispelled from that place, where the sunshine is present.

79. When the transparent and self-conscious soul, raises other figures of its own will; then the presence of the soul is forgotten, and hid under the grosser creations of the mind.

80. The Volitive faculty of the Supreme Spirit, is denominated the mind; but it is unmindedness and want of volition on our part, which produces our liberation. (*i. e.* our submission to the Divine Will, sets us free from all liability, as it is said in the Common prayer: "Let thy will (and not mine) be done").

81. Such is the origin of the mind which is the root of creation; it is the faculty of the volition of the principle of our consciousness, otherwise called the soul. (The mind is the volitive faculty of the Spirit, see 80).

82. The intellectual essence being defiled by its desires, after falling from its state of indifference; becomes the principle of production or producing the desired objects. (This is called the mind or the creative power, and is represented as the first male or the agent of procreation).

83. The mind becomes extinct, by loss of the vital power; as the shadow of a thing disappears, by removal of the substance. (This passage establishes the extinction of the mind, with all its passions, feelings and thoughts upon the death of a man).

84. The living body perceives in its heart, the notion of a distant place which exists in the mind, and this proves the identity of the vital breath and the thinking mind. (Again the communication of the passions and feelings between the heart and mind, proves them to be the same thing). (Hence the word *antah-karana* or inward sense, is applied both to the heart as well as mind).

85. It is therefore by repressing the mind, that the vital breath also repressed, to produce longevity and healthiness. (It is

done by the following methods, viz ; by dispassionateness, suppression of breathing, by yoga meditation, and by cessation from bodily labour in the pursuit of worldly objects).

86. The stone has the capability of mobility, and the fuel of inflammability ; but the vital breath and mind, have not their powers of vibration or thinking ; (without the force of the intellect and the spirit).

87. The breath of life is inert by itself, and its pulsation is the effect and composed of the surrounding air ; so the action of the mind, is owing to the force of the intellect ; whose pellucidity pervades all nature.

88. It is the union of the intellectual and vibrating powers, which is thought to constitute the mind. Its production is as false, as the falsity of its knowledge. (All mental phenomena are erroneous).

89. The mental power is called error and illusion also, and these in ignorance of the Supreme Brahma, produce the knowledge of this poisonous world : (which springs from illusion of the mind).

90. The powers of the intellect and vibration, combined with those of imagination and volition which constitute the mind, are productive of all worldly evils, unless they are weakened and kept under restraint.

91. When the intellect thinks on or has the perception by the pulsation caused by the air. The wind of breath gives pulsation to the intellect, and causes its power of intellection ; and this intellectual power gives rise to all the thoughts and desires of the mind.

92. The percussive intellect which extends over the undivided sphere of the universe, is verily the thinking power, the mind is a false imagination like the ghost of infants.

93. The intellect is the power of intellection, which cannot be intercepted by any thing else, like the mind any where ; as there is no power to rise in contest against the almighty Indra. (The Intellect or chit being the Divine mind).

94. Thus their being no relation between intellection and the mind, it is wrong to attribute the mind with the power of thinking, which is not related with it.

95. How can this union of the intellect with its vibration only, bestyled the mind with its multifarious functions. The commander alone cannot be called an army without its component parts of horse, elephants and others.

96. Hence there is no such thing as a good or bad mind in any of the three worlds, (when there is no mind at all). The bias of its existence will be utterly removed by full knowledge of spirituality (tatvajñana). (That there is but one Spirit only).

97. It is in vain and to no purpose, that they imagine the being of the mind. It is proved to be an unreality and having no substantiality of its own.

98. Therefore, O magnanimous Rāma ! never give rise to false imaginations of anykind, and particularly that of the mind which never exists any where.

99. False phantasies rise as the mirage, from want of a full knowledge of things ; they spring in the heart which is as barren as a desert, for want of the rain of full knowledge.

100. The mind is a dead thing owing to its want of a form or activity, and yet it is a wonder as it is idolized in the circles of common people.

101. It is a wonder that the mind, having no soul nor essence, nor a body nor size or support of its own, should spread its net over all ignorant minds.

102. One who falls a victim to his unarmed and impotent mind, likens a man who says, he is hurt in his body by the falling of a lotus-flower upon it.

103. The man that is undone by his inert, dumb and blinded mind, (that neither sees nor seizes nor talks to him) ; is as one who complains of his being burnt by the cool full-moon-beams.

104. People are verily killed by an antagonist, who is present before them ; but it is a wonder that the ignorant are foiled by the inexistent mind of their own making.

105. What is the power of that thing, which is a creation of mere fancy, and an unreal presentation of ignorance; and which being sought after, is no where to be found.

106. It is a great wonder, that men should be overcome by their impotent minds, dealing in their delusions only.

107. It is ignorance that is ever exposed to dangers, and the ignorant are always the victims of error. Know the unreal world to be the creation of ignorance and of the ignorant only.

108. Oh! the misery of miseries, that the ignorant make of this creation of their ignorance to themselves, and that they fabricate a living soul for their sufferings only. (A separate living soul *jīvatma*, is denied in Vedānta).

109. I weep this frail world to be a creation of the false imagination of the ignorant, and this earth to be as fragile as to be broken and borne away by the waves of the ocean.

110. It is like the dark collyrium, which is broken down by the surrounding waters or seas, serving as its grinding mill; and yet men are inluded with it, as those struck by moon-beams. (Moonstruck lunatics).

111. The visible world disappears at the sight of reason, as a man flies from the sight of his foe; and the train of imaginary creations fly before it, like hosts of demons vanquished by the gods.

112. Thus is this world, which is a false creation of fancy, and exists nowhere except in the idle brains of the ignorant, lost into nothing at the sight of reason.

113. He who is not able to govern his mind, and efface the thoughts of this false world, arising in the minds of the ignorant only; is not worthy of being advised in the abstruse doctrines of spirituality.

114. Those who are confirmed in their belief of the visibles, and are self-sufficient in their knowledge of these; are unable to grasp the subtle science of abstract philosophy, and are therefore unfit to receive spiritual instruction.

115. These men are insensible of the soft tunes of the lute

who are accustomed to the loud beatings of drum, and they are startled at seeing the face of a sleeping friend (*i. e.* their hidden soul).

116. They who fly with fear from the loud songs (preachings of false preachers, cannot have the patience to listen to the silent lesson of their inward monitor ; and they who are deluded by their own minds, can hardly be reclaimed by any other.

117. Those who are tempted to taste the gall of worldly pleasures for sweet, are so subdued by its effects on their understandings, that they lose the power of discerning the truth altogether ; and it is therefore useless to remonstrate with them.

---

## CHAPTER XIV.

### ASCERTAINMENT OF THE THINKING PRINCIPLE.

Argument. People unworthy of persuasion, their transunigrations, and purification of the mind.

**VASISHTHA** said : These multitudes of men, that are carried away by the waves of the torrents of the sea of worldly pursuits ; are deaf and dumb to the admonitions of their spiritual instructors.

2. They are not fit to derive the benefit of the spiritual knowledge, which I have propounded in this *yogasāstra* by my rational discourses.

3. They who are born blind and can see nothing, are not to be presented with the picture of a garden, portrayed with blooming blossoms and beautiful flowers by the intelligent artist.

4. There is no such fool that would present fragrant odours to one, whose nostrils are snorting under some nasal disease (*pīnasa*. Polypus), nor so great a dolt, that would consult an ignorant man on spiritual matters.

5. What lack-wit is there, that would refer a question on law or religious subjects, to one of ungoverned passions and organs of sense, or whose eyeballs are rolling with the intoxication of wine.

6. Who asks of the dead the way he should go, or one in the grave about the concourse in the city ; and what witless man is there that resorts to an idiot to clear his doubts.

7. Of what good is it to advise a witling, whose serpentine mind is coiling and creeping in the cave of his heart ; and though it lies there in silence and sightless, is yet ungovernably wild ?

8. Know there is no such a thing as a well governed mind, for though you may fling it at a distance from you, yet it is never lost or annihilated. (The unsubdued mind recurs to us in repeated births).



9. The simpleton who does not bear his sway over his false and delusive mind, is tormented to death by its venomous smart, as if stung by a deadly reptile.

10. The learned know the vital powers, and the operations of the organs of action, to depend on the action and force of the soul; say then, O Ráma, what is that thing which they call the mind. (The three functions of motion, thought and organic action, being conducted by force of the vital breath, it is in vain to suppose the existence of the mind).

11. The vital breath gives the force for bodily actions, and the soul produces the power of knowledge; the organs act by their own force, and the supreme spirit is the main source of all.

12. All forces are but parts of the omnipotence of the supreme Spirit; their different appellations are but inventions of men.

13. What is it that they call the living soul, and which has blindfolded the world; and what they term as the mind, is really an unreality and without any power of its own.

14. Ráma! I have seen the continued misery arising from their false conception of the unreal mind; and my pity for them has caused my incessant sorrow.

15. But why should I sorrow for the ignorant rabble, who bring their woe by their own error? The common herd is born to their misery like beasts and brutes.

16. The ignorant rabble are born in their dull material bodies, for their destruction only. They are born to die away incessantly, like the waves of the ocean.

17. What pity shall I take for them, that are seen every day to perish under the jaws of death, like numbers of animals immolated in the shambles.

18. For whom shall I sorrow, when I see billions and trillions of gnats and moths, are destroyed day by day, by gusts of wind (which is their element and support).

19. Whom shall I sorrow for, when I observe on every side the millions of deer and beasts of chase, that are killed every day in the hills and forests, by their hunters and sportsmen.

20. Whom shall I feel for, when I find innumerable shoals of small fishes, that are devoured every day in the waters, by the bigger ones !

21. I see an infinite number of animalcules, to be eaten up by flies and fleas ; which in their turn, are devoured by the voracious spiders and scorpions.

22. The frog feeds on flies, and is on its turn devoured by snakes. The birds of prey swallow the snake, and the weasel preys upon them.

23. The weasel is killed by the cat, which is killed again by the dog ; the bear destroys the dog, and is at last destroyed by the tiger. (जीवसाजीवनाहारः—One animal is food to another.)

24. The lion overcomes the tiger, and is overcome on its turn by the Sarabha, (a fabulous beast with eight feet). The sarabha is overthrown by it fall on rocky steeps, in its attempt to jump over the gathering clouds.

25. The clouds are worsted by tempests, and these again are obstructed by the rising rocks and mountains. The mountains are split by thunder claps, and the thunderbolts of heaven are broken by the thundering Sakra. (Jove).

26. This Sakra or Indra is vanquished by Upendra or Vishnu (his younger brother), and Vishnu is made to undergo his incarnations in the shapes of men and beasts. He is subjected to the vicissitudes of pain and pleasure, and to the conditions of disease, decay and death. (Change is the order of nature.)

27. Big-bodied beasts are fed upon by the leaches and fleas that stick to their bodies to suck their blood ; and men fraught with knowledge and armed with weapons ; are infested by their bloodsucking bugs and gnats.

28. Thus the whole host of living bodies, are continually exposed to feed upon and to be fed by one another, with remorseless voracity.

29. There is an incessant growth of leaches, fleas and ants, and other small insects and worms on the one hand ; and a con-

tinued dissolution of both the big and puny bodies in every place on earth.

30. The womb of the waters, bears the breed of fishes, whales, hippopotamus and other aquatic animals; and the bowels of the earth, produce the multitudes of worms and reptiles to infinity.

31. The air teems with the brood of birds of various kinds, and the woods abound with wild beasts, and lions and tigers, the fleet deer and other brutes.

32. There are inborn worms growing in the intestines, and upon the skin of animal bodies; and parasitical insects and animalcules, feeding upon the bark and leaves of trees.

33. Insects are seen to be born in the crusts of stones, as frogs, vajrakitas and others; and many kinds of worms and insects, are found to grow in and subsist upon the fœces and and excrements of animals.

34. In this manner an endless number of living beings, are being born and perishing for ever and ever; and it is of no avail to them, whether kind hearted men are joyous or sorrowful at their births and deaths.

35. The wise can have no cause for their joy or grief, in this continued course of incessant births and deaths of the living world.

36. Such is the nature of all the different series of animal beings, that they incessantly grow to fall off like the leaves of trees. (These are known as the ephemerides and the heirs and poor pensioners of a day).

37. The kind hearted-man, who wishes to remove the sorrows of the ignorant by his advice, attempts an impossibility, as that of shrouding the allpervasive sunshine, by means of his umbrella.

38. It is useless to give advice to the ignorant, who are no better than beasts in their understandings; as it is fruitless to talk to a rock or block of wood or stone in the wilderness.

39. The dull-headed ignorant, who are no better than beasts, are dragged by their wilful minds, like the cattle by their halters.

40. It would make even the stones to melt into tears, to see the ignorant plunged in the slough of their perverted minds, and employed in acts and rites for their own ruin. (The ruin of their souls caused by ritualistic observances.)

41. Men of ungoverned minds, are always exposed to dangers and difficulties; but the expurgated minds of the wise, are free from the evils and mishaps of life.

42. Now Rāma, consider well the miseries of ungoverned minds; and betake yourself to the knowledge of the knowable One. (*i. e.* the One alone that is worthy of being known).

43. Never entertain in your imagination; the vain bugbear of a mind, which has no real existence of its own; and beware of this false belief, which may betray you like the ideal ghost of children.

44. As long as you are forgetful of the soul, you must remain in utter ignorance; and so long will you continue to be tortured by the dragon, residing in the recess of your heart.

45. Now you have known the whole truth, as I have expounded to you; that it is your imagination only, that presents you with the idea of your mind, of which you must get rid for ever.

46. If you rely in the visibles, you are subject to the delusion of your mind; but no sooner, you shun your reliance in them, than you are liberated from your illusion of it.

47. The visible world is a combination, of the three qualities of *Satya*, *rajas* and *tamas*; and it is exposed before you, by your *māya* or illusion only, as a snare is spread for entanglement of beasts.

48. Think of the inexistence both of the subjective-self and the objective world; and remain as firm as a fixed rock on earth, and behold the Lord only, in the form of infinite space in thy heart. (This is Vasishttha's Vacuism).

49. Shun Rāma, the false thoughts of thy self-existence, and that of the visible world also; and forsake thy belief in the duality, in order to settle thyself in the infinite unity.

50. Continue to meditate on the soul, as it is situated between the subjective viewer, and the objective view of this world ; and as it is existent in thy vision, which lies between the two. (i. e. between yourself and the visible object, which is empty space).

51. Forsake the ideas of the subject and object of your taste, (i. e. of the taster and tastable) ; and thinking on their intermediate state of gustation or tasting, be one with the soul.

52. Ráma, place yourself in the position of your thought or power of thinking, which lieth betwixt the thinker and thinkables ; support your soul on the supportless soul of all, and remain steady in your meditation.

53. Forsake the cares of the world, and be exempt from the thoughts of existence and non-existence ; meditate on the universal soul and be settled with thy soul in that soul.

54. When you have learnt to think on the thinkable one, by relinquishing the thought of your own existence ; you shall then arrive to that state of the unconsciousness, which is free from misery (or the state of supreme bliss).

55. Know your thoughts to be your fetters, and your self-consciousness as your binding chain ; therefore O Ráma ! loosen the lion of your soul, from the prison house of your mind.

56. By departing from the state of the Supreme Soul, and falling to the thoughts of the mind, you will be crowded by your imaginations, and see only the objects of your thought all about you.

57. The Knowledge, that intellection or thinking power is distinct from the soul, introduces the existence of the unhappy mind, which must be got rid of for the sake of true happiness. (by knowing them as the one and something).

58. When you become conscious of the Supreme soul in you, and as permeated throughout all nature, you will then find the thinker and his thinking, the thinkables and their thoughts, vanish into nothing.

59. The thought that "I have a soul and a living soul also," brings on us all the miseries to which we are exposed to all

eternity. (i. e. consciousness of a personal entity, causes the woes which personality is ever liable to).

60. The consciousness that "I am the one soul, and not a living Being or distinct existences;" (because all things distinct from the universal soul are nothing at all); is called the tranquility of the spirit and its true felicity.

61. When you are certain, O Rāma! that the world is the universal soul itself, you will find the false distinctions of your mind and living soul, to be nothing in reality.

62. When you come to perceive that all this is your very self, your mind will then melt away into the soul, as the darkness dissolved in the sunlight, and the shadow disappears in the air.

63. As long as you cherish the snake of your mind within yourself, you are in danger of catching its poison; but this being removed by your yoga meditation, you escape the danger at once.

64. Be bold, O Rāma! to destroy the mighty demon of the deep rooted error of your mind, by the power of incantation (*mantras*) of your perfect knowledge.

65. Upon disappearance of the demon of the mind from the dwelling of your body, as when a Yaksha disappears in the air, you will be free from every disease, danger, care and fear.

66. Dispassionateness, and disinterestedness, joined with the knowledge of unity, melt down the substance of the mind, and confer the best and highest state of felicity and rest in the Supreme spirit; and bring on that state of tranquility which is the main aim of every body. May all these blessings attend upon you.



## CHAPTER. XV.

### ON AVARICE.

Argument. Description of a varice as the Root of all Evils.

**V**ASISHTHA continued :—The soul by following the unholy essence of the mind, which is the source of the world, is led to fall into the snare, which is laid by it for all living beings.

2. The soul then loses the brightness of its spiritual form, and takes the gross shape of the senses : it waits upon the guidance of the mind, and indulges in its impure imaginations.

3. It falls into avarice, which like a poisonous plant makes it senseless, and spreads a fearful anathema over it.

4. Avarice like a dark night, hides the soul under the gloom of oblivion, and produces endless pangs to the soul.

5. The god Siva withstood the flame of the kalpa conflagration, but no body can withstand the fierce fire of avarice.

6. It bears a form as formidable as that of a long, sharp and sable dagger; which is cold in appearance, but very injurious in her effects.

7. Avarice is an evergreen plant, bearing bunches of plenteous fruits on high; which when they are obtained and tasted, prove to be bitter and gall.

8. Avarice is a voracious wolf, prowling in the recess of the heart; and feeding unseen on the flesh and blood and bones of its sheltering body.

9. Avarice is as a rainy stream, full of foul and muddy water now overflowing and breaking down its banks, and then leaving empty its dirty bed.

10. The man stricken with avarice, remains niggardly and broken hearted at all times; his spirits are damped, and his sordid soul is debased before mankind. He is now dejected, and now he weeps and lays himself down in despair.

11. He who has not this black adder of greediness, burrowing in the recess of his heart, has the free play of his vital breath, which is otherwise poisoned by the breath of the viper rankling in his breast.

12. The heart which is not darkened by the gloomy night of greediness, feels the rays of humanity sparkling in it, like the glancing of the bright moon-beams.

13. The heart that is not eaten up by the corroding cares of avarice, is as an uncantered tree, blooming with its blossoms of piety.

14. The current of avarice, is ever running amidst the wilderness of human desires, with ceaseless torrents and billows, and hideous whirlpools and vortices around.

15. The thread of avarice, like the longline of a flying kite or tossing top, whirls and furls and pulls mankind, as its toys and playthings.

16. The rude, rough and hard-hearted avarice, breaks and cuts down the tender roots of virtues, with the remorseless axe of its hardihood.

17. Foolishmen led by avarice, fall into the hell pit, like the ignorant deer into the blackhole ; by being enticed by the blades of grass, scattered upon its covering top.

18. Men are not so much blinded by their aged and decayed eyesight, as they are blinded by the invisible avarice seated in their hearts.

19. The heart which is nestled by the ominous owl of avarice, is as bemeaned as the god Vishnu, who become a dwarf in begging a bit of ground from Bāli.

20. There is a divine power, which hath implanted this insatiable avarice in the heart of man; which whirls him about, as if tied by a rope, like the sun revolving round its centre in the sky.

21. Fly from this avarice, which is as heinous as the venomous snake. It is the source of all evils, and even of death in this mortal world,

22. Avarice blows on men as the wind, and it is avarice that



makes them sit still as stones; avarice makes some as sedate as the earth, and avarice ransaks the three worlds in its rapid course.

23. All this concourse of men, is impelled to and fro by avarice, as if they are pulled by ropes; it is easy to break the band of ropes, but not the bond of avarice. (There is a play of words here, as that of band, bond and bondage).

24. Then Ráma, get rid of avarice by forsaking your desires; because it is ascertained by the wise, that the mind dies away by want of its desires (to dwell upon).

25. Never observe the distinctions of my, thy and his in all thy wishes, but wish for the good of all alike; and never foster any bad desire, (which is foul in its nature).

26. The thought of self in what is not the self, is the parent of all our woe; when you cease to think the notself as the self you are then reckoned among the wise.

27. Cut off your egoism, O gentle Ráma! and dwell in thy unearthly self by forgetting yourself, and by dispelling your fear from all created being. (Here is an alliteration of the letter bh ভ in the last line, as ভূ, ভব, ভয়.

---

## CHAPTER XVI

### HEALING OF AVARICE.

Argument. The way to forsake the desires, and become liberated in this life and the next.

**R**ÁMA said :—It is too deep for me sir, to understand what you say to me, for the abandonment of my egoism and avarice.

2. For how is it possible, sir, to forsake my egoism, without forsaking this body and every thing that bears relation to it?

3. It is egoism which is the chief support of the body, as a post or prop is the support of a thatched house.

4. The body will surely perish without its egoism, and will be cut short of its durability, as a tree is felled by application of the saw to its root.

5. Now tell me, O most eloquent sir, how I may live by forsaking my egoism (which is myself) ; give me your answer, according to your right judgment.

6. Vasishtha replied :—O lotus-eyed and respectful Ráma ! abandonment of desires, he said to be of two kinds by the wise, who are well acquainted with the subject ; the one is called the *jñeya* or knowable and the other is what they style the thinkable (or *dheya*).

7. The knowledge that I am the life of my body and its powers, and these are the supports of my life, and that I am something.

8. But this internal conviction being weighed well by the light of reason, will prove that neither am I related with the external body, nor does it bear any relation with my internal soul.

9. Therefore the performance of one's duties, with calmness and coolness of his understanding, and without any desire of fruition, is called the abandonment of desire in thought.

10. But the understanding which views things in an equal

light, and by forsaking its desires, relinquishes the body without taking any concern for it, and is called the knowing abandonment of desires. (*i. e.* of which the Yogi has full knowledge).

11. He who foregoes with ease the desires arising from his egoism, is styled the thinking abjurer of his desires, and is liberated in his life time.

12. He who is calm and even-minded, by his abandonment of vain and imaginary desires; is a knowing deserter of his desires, and is liberated also in this world.

13. Those who abandon the desires in their thought, and remain with listless indifference to everything, are like those who are liberated in their life time.

14. They are also called the liberated, who have had their composure (*insouciance*) after abandonment of their desires, and who rest in the Supreme Spirit, with their souls disentangled from their bodies. (This is called the disembodied liberation. বিবেক মুক্তি).

15. Both these sorts of renunciation are alike entitled to liberation, both of them are extricated from pain; and both lead the liberated souls to the state of Brahma.

16. The mind whether engaged in acts or disengaged from them, rests in the pure spirit of God, by forsaking its desires. (There is this difference only between them, that the one has an active body, while the other is without its activity).

17. The former kind of yogi is liberated in his embodied state, and freed from pain throughout his life time; but the latter that has obtained his liberation in his bodiless state after his demise, remains quite unconscious of his desires. (The liberated soul is freed from desire after death. Their desires being dead with themselves, they have nothing to desire).

18. He who feels no joy nor sorrow at the good or evil, which befalls to him in his life time, as it is the course of nature, is called the living liberated man.

19. He who neither desires nor dreads the casualties of good

or evil, which are incidental to human life; but remains quite regardless of them as in his dead sleep, is known as the truly liberated man.

20. He whose mind is freed from the thoughts, of what is desirable or undesirable to him, and from his differentiation of mine, thine and his (*i. e.* of himself from others), is called the truly liberated.

21. He whose mind is not subject to the access of joy and grief, of hope and fear, of anger, boast and niggardliness, is said to have his liberation.

22. He whose feelings are all obtund within himself as in his sleep, and whose mind enjoys its felicity like the beams of the fullmoon, is said to be the liberated man in this world.

23. Valmīki says:—After the sage had said so far; the day departed to its evening service with the setting sun. The assembled audience retired to their evening ablutions, and repaired again to the assembly with the rising sun on the next day.

---

## CHAPTER XVII.

### ON THE EXTERPATION OF AVARICE.

Argument. Liberation of Embodied or living beings.

**VASISHTHA** said:—It is difficult O Rāma! to describe in words the inexplicable nature of the liberation of disembodied souls; hear me therefore relate to you further about the liberation of living beings.

2. The desire of doing one's duties without expectation of their reward, is also called the living liberation, and the doers of their respective duties, are said to be the living liberated.

3. The dependance of beings on their desires, and their strong attachment to external objects, are called to be their bondage and fetters in this world, by the doctors in divinity.

4. But the desire of conducting one'sself according to the course of events, and without any expectation of fruition, constitutes also the liberation of the living; and is concomittant with the body only, (without vitiating the inner soul).

5. The desire of enjoying the external objects, is verily the the bondage of the soul; but its indifference to worldly enjoyments, is what constitutes one's freedom in his living state.

6. Want of greediness and anxiety prior to and on account of some gain, and absence of mirth and change in one's disposition afterwards, *i. e.* after the gain; is the true freedom of men.

7. Know, O high-minded Rāma! that desire to be the greatest bondage of men, which is in eager expectation of the possession of anything. (Lit: that such things may be mine).

8. He who is devoid of desire of everything, whether existent or in-existent in the world; is the truly great man, with the greatest magnanimity of his soul.

9. Therefore, Rāma! forsake the thoughts both of thy bondage and liberation, and also of thy happiness and misery; and by getting rid of thy desire of the real and unreal, remain as calm as the undisturbed ocean,

10 Think thyself, O most intelligent Rāma ! to be devoid of death and decay, and do not stain thy mind with the fears of thy disease or death : (because thy soul is free from them).

11. These substances are nothing, nor are you any of these things that you see ; there is something beyond these, and know that you are that very thing, (which is the soul or a spiritual being).

12. The phenomenon of the world is an unreality, and every thing here is unreal, that appears real in thy sight ; knowing then thyself to be beyond all these, what earthly thing is there that thou canst crave for ?

13. All reasoning men, O Rāma ! consider themselves in some one of these four different lights in their minds, which I shall now explain to you in brief.

14. He who considers his whole body (from his head to foot), as the progeny of his parents (*i. e.* devoid of his spiritual part), is surely born to the bondage of the world. (This is the first kind).

15. But they who are certain of their immaterial soul, which is finer than the point of a hair, are another class of men ; who are called the wise and are born for their liberation. (This is the second).

16. There is a third class of men, who consider themselves as same with the universal soul of the world ; such men O support of Raghu's race, are also entitled to their liberation. (These belong to the third kind.)

17. There is again a fourth class, who consider themselves and the whole world to be as inane as the empty air (or vacuum) ; these are surely the partakers of liberation.

18. Of these four kinds of beliefs, the first is the leader to bondage ; while the three others growing from purity of thought, lead to the path of liberation.

19. Among these, the first is subject to the bondage of avarice ; but the other three proceeding from pure desire, are crowned with liberation.

20. Those of the third kind, who consider themselves same

with the universal soul, are in my opinion never subject to sorrow or pain.

21. The magnitude of the Supreme spirit, extends over and below and about all existence ; hence the belief of "all in One, or One in all" never holds a man in bondage.

22. The fourth kind—vacuists (or *sunyavadis*), who believe in the vacuum, and maintain the principles of nature or illusion, are in ignorance of divine knowledge, which represents God as Siva, Isha, male, and eternal soul.

23. He is all and everlasting, without a second or another like him ; and he is pervaded by his omniscience, and not by the ignorance called *māyā* or illusion.

24. The spirit of God fills the universe, as the water of the ocean fills the deep (*pātāla*) ; and stretches from the highest heaven (empyrian), to the lowest abyss of the infernal regions.

25. Hence it is his reality only which is ever existent, and no unreal world exists at any time. It is the liquid water which fills the sea, and not the swelling wave which rises in it.

26. As the bracelets and armlets are no other than gold, so the varieties of trees and herbs, are not distinct from the Universal Spirit.

27. It is the one and same omnipotence of the Supreme spirit, that displays the different forms in its works of the creation.

28. Never be joyous nor sorry for anything belonging to thee or another, nor feel thyself delighted or dejected at any gain or loss, that thou mayest happen to incur. (For know everything to be the Lord's and nothing as thine own. Or. "The Lord gave, and the Lord hath taken away". Job).

29. Be of an even disposition, and rely on thy essence as one with the Supreme soul. Attend to thy multifarious duties, and thus be observant of unity in thy spiritual concerns, and dualities in thy temporal affairs.

30. Take care of falling into the hidden holes of this world, in your pursuit after the varieties of objects ; and be not like an elephant falling into a hidden pit in the forest.

31. O Ráma of great soul ! There cannot be a duality, as it is thought in the mind ; nor O Ráma of enlightned soul ; can there be any unity or duality of the soul. The true essence is ever existent with out its unity or duality, and is styled the all and nothing particular, and as itself-Svarupa or suiform. (The soul is not unity, because one is the prime number of all others by addition with itself ; not is it a duality, having no second or another like it. It is the indefinite all or whole : and no definite that this or so says the Sruti : तस्मात्तत् सर्वमयम् नैव नानात् किञ्चन ।

32. There is no ego or thy subjective-self, nor the objective worlds that thou seest. All this is the manifestation of the eternal and imperishable omniscience, and know this world as neither an entity nor non-entity by itself.

33. Know the Supreme being to be without beginning and end, the enlightener of all lights, the undecaying, unborn and incomprehensible one. He is without part, and any change in him. He is beyond imagination and all the imaginary objects all about us.

34. Know for certain in thy mind, that the Lord is always present in the full light of thy intellect. He is the root of thy consciousness, and is of the nature of thy inward soul. He is conceivable in the intellect, and is the Brahma-the all and everlasting, and the all-pervading, the subjective I, and the objective thou and this world.

---



## CHAPTER. XVIII.

### LIVING LIBERATION OR TRUE FELICITY OF MAN IN THIS LIFE.

**Argument.** The True Emancipation of the Soul, in the Living state of man in this world.

**VASISTHA** continued :—I will now relate to you, O Rāma ! the nature of those great men, who conduct themselves in this world, with their desires under their subjection, and whose minds are not blemished by evil inclinations.

2. The sage whose mind is freed in his life-time, conducts himself unconcerned in this world ; he smiles secure at its occurrences, and is regardless of the first, last and middle stages of his life : (namely ; the pains of his birth and death, and the whole course of his life).

3. He is attentive to his present business, and unmindful of every other object about him ; he is devoid of cares and desires, and his thought is of his internal cogitations only.

4. He is free from anxiety in all places, who tolerates whatever he happens to meet with ; he sees the light of reason in his soul, and walks in the romantic groves of his musings.

5. He rests in that transcendental bliss, with prospects as bright as the cooling beams of the full-moon, who is neither elated nor depressed in any state of his life, nor droops down under any circumstance.

6. Whose generosity and manliness do not forsake him, even when he is beset by his bitterest enemies ; and who is observant of his duties to his superiors, such a man is not crest-fallen in this world.

7. Who neither rejoices nor laments at his lot, nor envies nor hankers after the fortune of another ; but pursues his own business in quiet silence, is the man that is never down-cast in this world.

8. Who, when asked, says what he is doing, but unasked re-

mains as a dead block ; and is freed from desire and disgust ; he is never depressed in his heart and mind. (The Urdu poet expresses this sort of unconcern, more beautifully, when he says :— Should one ask you of aught, look to his face and reply him not. *Koi kuch'h puchhe to munh dekh kar chup rahjana* &c. And who so understands the hearts of men, is never sick at his heart).

9. He speaks agreeably to every one, and utters gently what he is required to say ; he is never put out of countenance, who understands the intentions of others. (Speaking agreeably or his questioners means what pleases every body, be it good or bad for him as it is said in Chanakya's excerpts : *सत्यं मुयात् प्रियमुत्रयात्, न त्रुयात् सत्यमप्रियं*. Because says Bharavi. 'It is rare to have a useful saying, which is delectable also at the same time. *हितं मनोहारिचटुर्लभवचसः*).

10. He sees the right and wrong dealings of men, and the acts of the depraved desires of their minds ; but knowing all human affairs as clearly as in a mirror in his hand, he holds his peace with every one.

11. Standing on his firm footing (of non-challance), and knowing the frailty of worldly things, he smiles at the vicissitudes of nature with the cold frigidity (*sang froid*) of his heart : (like the laughing philosopher).

12. Such is the nature Rāma, of the great souls, who have subdued their minds, and know the course of nature, as I have described to you.

13. I am unable to describe to you, the fond beliefs of the minds of the ignorant populace, who are plunged in the mud of their sensual enjoyments (like earthly worms). (Who are of ungoverned minds).

14. Women, devoid of understanding, and graced with their personal charms, are the idols of these people ; who are fond of their golden forms, without knowing them to be the flames of hell fire.

15. Wealth, the fond object of the foolish people, is fraught with every ill and evil desire ; its pleasure is poison and productive of misery, and its prosperity is replete with dangers.

16. Its use in the doing of meritorious deeds, and various acts of piety, is also fraught with a great many evils, which I have not the power to recount. (The works of merit being productive of pride and passions, and those of piety being the source of transmigration).

17. Therefore Râma! keep your sight on the full view (clairvoyance) of your spirit, by retracting it from the external visibles and internal thoughts; and conduct yourself in this world as one liberated in his life-time.

18. Being free from all your inward passions and feelings of affection, and having given up all your desires and expectations; continue in the performance of your outward duties in this world.

19. Follow all your duties in life with a noble pliability of your disposition; but preserve the philosophic renunciation of everything in your mind, and conduct yourself accordingly in this world.

20. Think well on the fleeting states of all earthly things, and fix your mind in the lasting nature of your soul; and thus conduct yourself in this transitory stage, with the thoughts of eternity in your mind.

21. Conduct yourself, Râma, with your inward indifference and want of all desire: but show your outward desire for whatever is good and great. Be cold blooded within yourself but full of ardour in your external demeanour.

22. Conduct yourself among men, O Râma! with a feigned activity in your outward appearance, but with real inaction in your mind; show yourself as the doer of your deeds, but know in your mind to be no actor at all.

23. Conduct yourself such, O Râma! with your full knowledge of this world, as if you are acquainted with the natures of all beings herein; and go wherever you please with your intimate acquaintance of everything there.

24. Demean yourself with mankind, with a feigned appearance of joy and grief, and of condolence and congratulation with

others, and an assumed shape of activity and action among mankind.

25. Manage yourself, O Rāma! with full possession of your mind, and untinged by pride and vanity, as if it were as clear as the spotless sky.

26. Go on through your life unbackled by the bonds of desire, and join in all the outward acts of life, with an unaltered evenness of your mind under every circumstance.

27. Do not give room to the thoughts of your bondage or liberation in this world, nor of the embodiment or release of your soul here; but think the revolving worlds to be a magic scene, and preserve perfect tranquility of your mind.

28. Know all this as an illusion, and it is ignorance only, that presents the false appearance of the world to sight; and yet we take them for true, as you view the water in the burning beams of the sun in a desert.

29. The unobstructed, uniform and all pervading soul, can have no restriction or bondage; and what is unrestricted in itself, cannot have its release also.

30. It is want of true knowledge, that presents the false view of the world before us; but the knowledge of truth dispels the view; as the knowledge of the rope, dispels the fallacy of the snake in it.

31. You have known the true essence of your being by your right discernment, (that it is He—the Sat); you are thereby freed from the sense of your personality, and are set free as the subtle air.

32. You have known the truth, and must give up your knowledge of untruth, together with the thoughts of your friends and relatives, all which are unreal in their natures.

33. Such being the case, you must consider yourself (your soul), as something other than these; and that you have received the same, from the Supreme source of all.

34. This soul bears no relation to your friends or possession, to your good or evil actions, or to anything whatever in this world;

35. When you are convinced that this very soul constitutes your essence; you have nothing to fear from the erroneous conception of the world, which is no more than a misconception.

36. You can have no concern, with the weal or woe of a friend or foe, who is not born so to you; for every one being born for himself, you have no cause of joy or grief for any body; (whether he is friendly or not to you).

37. If thou knowest that thou hadst been before (creation), and shalt be so for everafterwards (to eternity); you are truly wise.

38. Shouldest thou feel so much for the friends, by whom thou art beset in this life; why dost thou then not mourn for them, that are dead and gone in thy present and past lives?

39. If thou wert something otherwise than what thou art at present, and shalt have to be something different from what now thou art, why then shouldst thou sorrow for what has not its self-identity? (*i. e.* the body which is changed in all its transmigrations).

40. If thou art to be born no more, after thy past and present births, (*i. e.* if there be no further transmigration of thy soul), then thou hast no cause for sorrow, being extinct thyself in the Supreme Spirit.

41. Therefore there is no cause of sorrow, in aught that occurs according to the course of nature; but rather be joyous in pursuing the duties of thy present life; (for want of thy knowledge of thy past and future states).

42. But do not indulge the excess of thy joy or grief, but preserve thy equanimity everywhere; by knowing the Supreme Spirit to pervade in all places.

43. Know thyself to be the form of the infinite spirit, and stretching wide like the extended vacuum; and that thou art the pure eternal light, and the focus of full effulgence.

44. Know thy eternal and invisible soul, to be distinct from all worldly substances; and to be a particle of that universal soul, which dwells in and stretches through the hearts of all bodies; and

is like the unseen thread, running through the holes and connecting the links of a necklace ; (or like the string in the beads of a rosary. (This connecting soul is denominated the Sutrātmā, which fills, bounds, connects and equals all).

45. That the continuation of the world, is caused by the reproduction of what has been before, is what you learn from the unlearned ; and not so from the learned, (who know the world to be nothing). Know this and not that, and be happy in this life.

46. The course of the world and this life, is ever tending to decay and debase. It is ignorance that represents them to be progressing to perfection. But you who are intelligent, knowest their real natures (of frailty and unreality).

47. What else can be the nature of error but falsehood, and what may the state of sleep be, but dream and drowsiness ? (So is this world a mistaken existence, and this life a mere dream of unreal appearance, which so vividly shines before you).

48. Whom do you call your good friend, and whom do you say your great enemy ? They all belong to the Sole One, and proceed alike from the Divine will.

49. Everything is frail and fickle, and has its rise and fall from and into the Supreme Spirit ; it likens the wave of the sea, rising and falling from and into the same water.

50. The worlds are rolling upward and going down again, like the axis and spokes of a wheel. (The rotations of the planets in their circuits above and below the sun).

51. The celestials sometimes fall into hell, and the infernals are sometimes raised to heaven ; animals of one kind are regenerated in another form, and the people of one continent and island are reborn in another ; (as men are led from one country and climate to another, and settle there).

52. The opulent are reduced to indigence, and the indigent are raised to affluence ; and all beings are seen to be rising and falling in a hundred ways.

53. Who has seen the wheel of fortune, to move on slowly in one straight forward course for ever, and not tumbling in its

ups and downs, nor turning to this side and that in its winding and uneven route. Fixedness of fortune is a fiction, as that of finding the frost in fire.

54. Those that are called great fortunes, and their components and appendages as also many good friends and relations; are all seen to fly away in a few days of his transient life.

55. The thought of something as one's own and another's, and of this and that as mine, thine, his or others', are as false as the appearance of double suns and moons in the sky.

56. That this is a friend and this other a foe, and that this is myself and that one is another, are all but false conceptions of your mind, and must be wiped off from it; (since the whole is but the one Ego).

57. Make it thy pleasure however to mix with the blinded populace, and those that are lost to reason; and deal with them in thy usual unaltered way. (Mix with the thoughtless mob, but think with the thoughtful wise. So says Sadi. I learnt morals from the immoral, *adabaz bedabanamokhtam*).

58. Conduct thyself in such a manner in thy journey through this world, that thou mayst not sink under the burden of thy cares of it.

59. When thou comest to thy reason, to lay down thy earthly cares and desires; then shalt thou have that composure of thy mind, which will exonerate thee from all thy duties and dealings in life.

60. It is the part of lowminded men, to reckon one as a friend and another as no friend; but noble minded men do not observe such distinctions between man and man. (Lit. Their minds are not clouded by the mist of distinction).

61. There is nothing wherein I am not, (or where there is not the Ego); and nothing which is not mine (*i. e.* beyond the Ego): the learned who have considered it well, make no difference of persons in their minds).

62. The intellects of the wise, are as clear as the spacious firmament, and their is no rising nor setting of their intellectual light, which veils everything as serenely as in the serenity

of the atmosphere and as plainly as the plain surface of the earth.

63. Know Rāma ! all created beings, are friendly and useful to you, and there is no body nor any in the world, wherewith you are not related in some way on your part. (No body is a unit himself, but forms a part of the universal whole).

64. It is erroneous to look any one as a friend or foe, among the various orders of created beings in the universe ; which in reality may be serviceable to you, however unfriendly they may appear at first.

---



## CHAPTER XIX.

### ON HOLY KNOWLEDGE.

Argument. Story of Punya and Pavana, and the instruction of the former to the latter.

**V**ASISHTHA continued:—I will now set before you an example on the subject (of the distinction of friend and foe), in the instance of two brothers, who were born of a sage on the banks of Ganges, going in three directions of *tripatha* or *tristot* as *trivia*.

2. Hear then this holy and wonderful tale of antiquity, which now occurs to my mind on the subject of friends and enemies, which I have been relating to you.

3. There is in this continent of Jambudwipa (Asia), a mountainous region beset by groves and forests, with the high mount of Mahendra rising above the rest.

4. It touched the sky with its lofty peaks, and the harbour of its kalpa trees; spread its shadow over the hermits and kinnaras that resorted under its bower.

5. It resounded with the carol of the sages, who chaunted the Samaveda hymns on it, in their passage from its caverns and peaks to the region of Indra: (the god of the vault of heaven).

6. The fleecy clouds which incessantly drizzled with rain water from its thousand peaks; and washed the plants and flowers below, appeared as tufts of hair hanging down from heaven to earth.

7. The mountain re-echoed to the loud roars of the impetuous octopodes Sarabhas, with the thunder claps of kalpa clouds from the hollow mouths of its dark and deep clouds. (So Himaya is said to warble to the tunes of Kinnaras from its cavern mounts). \*

---

\* So it is represented in Kumara Sambhava.

इदोक्तं श्रीवेदं श्रीरवेण, उद्गातृनामिहति विचरीतं ।

8. The thundering noise of its cascades falling into its caverns from precipice to precipice, has put to blush the loud road of the Surges of the sea.

9. There on tableland upon the craggy top of the mountain, flowed the sacred stream of the heavenly Ganges, for the ablution and beverage of the hermits.

10. There on the banks of the trivious river-tripatha-Ganga, was a gemming mountain, sprinkling as bright gold, and decorated with blossoming trees.

11. There lived a sage by name of Dirghatapas, who was a personification of devotion, and a man of enlightened understanding; he had a noble mind, and was inured in austerities of devotion.

12. This sage was blessed with two boys as beautiful as the full moon, and named Punya and Pavana (the meritorious and holy), who were as intelligent as the sons of Vrihaspati, known by the names of the two Kachas.

13. He lived there on the bank of the river, and amidst a grove of fruit trees, with his wife and the two sons born of them.

14. In course of time the two boys arrived to their age of discretion, and the elder of them named Punya or meritorious, was superior to the other in all his merits.

15. The younger boy named Pavana or the holy, was half awakened in his intellect, like the half blown lotus at the dawn of the day; and his want of intelligence kept him from the knowledge of truth, and in the uncertainty of his faith.

16. Then in the course of the all destroying time, the sage came to complete a century of years, and his tall body and long life, were reduced in their strength by his age and infirmity.

17. Being thus reduced by decrepitude in his vitality, he bade adieu to his desires in this world, which was so frail and full of a hundred fearful accidents to human life: (namely; the pains attending upon birth, old age and death, and the fears of future transmigration and falling into hell fire).

18. The old devotee Dirghatapas, quitted at last his mortal

frame in the grotto of the mount ; as a bird quits its old nest for ever, or as a water-bearer lays down the log of his burthen from his shoulders.

19. His spirit then fled like the fragrance of a flower to that vacuous space, which is ever tranquil, free from attributes and thought, and is of the nature of the pure intellect.

20. The wife of the sage finding his body lying lifeless on the ground, fell down upon it, and remained motionless like a lotus flower nipt from its stalk.

21. Having been long accustomed to the practice of yoga, according to the instruction of her husband ; she quitted her undecayed body, as a bee flits from an unfaded flower to the empty air.

22. Her soul followed her husband's unseen by men, as the light of the stars disappears in the air at the dawn of the day.

23. Seeing the demise of both parents, the elder son Punya was busily employed in performing their funeral services ; but the younger Pavana was deeply absorbed in grief at their loss.

24. Being overwhelmed by sorrow in his mind, he wandered about in the woods ; and not having the firmness of his elder brother, he continued to wail in his mourning.

25. The magnanimous Punya performed the funeral ceremonies of his parents, and then went in search of his brother mourning in the woods.

26. Punya said :—Why my boy, is thy soul overcast by the cloud of thy grief ; and why dost thou shed the tears from thy lotus-eyes, as profusely as the showers of the rain, only to render thee blind.

27. Know my intelligent boy, that both thy father and mother, have gone to their ultimate blissful state in the Supreme Spirit, called the state of salvation or liberation.

28. That is the last resort of all living beings, and that is the blessed state of all self subdued souls ; why then mourn for them, that have returned to and are reunited with their own proper nature.

29. Thou dost in vain indulge thyself in thy false and fruitless grief, and mournest for what is not to be mourned for at all : (rather rejoice at it owing to their ultimate liberation).

30. Neither is she thy mother nor he thy father ; nor art thou the only son of them, that have had numerous offspring in their repeated births.

31. Thou hadst also thousands of fathers and mothers in thy by-gone births, in as much as there are the streams of running waters in every forest.

32. Thou art not the only son of them, that had innumerable sons before thee ; for the generations of men, have passed away like the currents of a running stream.

33. Our parents also had numberless offspring in their past lives, and the branches of human generation are as numerous, as the innumerable fruits and flowers on trees.

34. The numbers of our friends and relatives in our repeated lives in this world, have been as great, as the innumerable fruits and flowers of a large tree, in all its passed seasons.

35. If we are to lament over the loss of our parents and children, that are dead and gone ; then why not lament also for those, that we have lost and left behind in all our past lives ?

36. It is all but a delusion, O my fortunate boy, that is presented before us in this illusive world ; while in truth, O my sensible child, we have nobody, whom we may call to be our real friends or positive enemies in this world.

37. There is no loss of any body or thing in their true sense in the world ; but they appear to exist and disappear, like the appearance of water in the dry desert.

38. The royal dignity that thou seest here, adorned with the stately umbrella and flapping fans ; is but a dream lasting for a few days.

39. Consider these phenomena in their true light, and thou wilt find my boy, that none of these nor ourselves nor any one of us, are to last for ever : shun therefore thy error of the passing world from thy mind for ever.

40. That these are dead and gone, and these are existent before us, are but errors of our minds, and creatures of our false notions and fond desires, and without any reality in them.

41. Our notions and desires, paint and present these various changes before our sight ; as the solar rays represent the water in the mirage. So our fancies working in the field of our ignorance, produce the erroneous conceptions, which roll on like currents in the eventful ocean of the world, with the waves of favorable and unfavorable events to us.

---

## CHAPTER XX.

### REMONSTRATION OF PÁVANA.

**Argument.** Punya's relation of his various transmigrations and their woes to Pávana.

**PUNYA** said :—Who is our father and who our mother, and who are our friends and relatives, except our notion of them as such ; and these again are as the dust raised by the gusts of our airy fancy ?

2. The conceptions of friends and foes, of our sons and relations are the products of our affection and hatred to them ; and these being the effects of our ignorance, are soon made to disappear into airy nothing, upon enlightenment of the understanding.

3. The thought of one as a friend, makes him a friend, and thinking one as an enemy makes him an enemy ; the knowledge of a thing as honey and of another as poison, is owing to our opinion of it.

4. There being but one universal soul equally pervading the whole, there can be no reason of the conception of one as a friend and of another as an enemy.

5. Think my boy in thy mind what thou art, and what is that thing which makes thy identity, when thy body is but a composition of bones, ribs, flesh and blood, and not thyself.

6. Being viewed in its true light, there is nothing as myself or thyself ; it is a fallacy of our understanding, that makes me think myself as Punya and thee as Pávana.

7. Who is thy father and who thy son, who thy mother and who thy friend ? One Supreme-self pervades all infinity, whom callest thou the self, and whom the not self ; (*i. e.* thine and not thine).

8. If thou art a spiritual substance (*linga saríra*), and hast

undergone many births, then thou hadst many friends and properties in thy past lives, why dost not think of them also ?

9. Thou hadst many friends in the flowery plains, where thou hadst thy pasture in thy former form of a stag ; why thinkest not of those deer, who were once thy dear companions ?

10. Why dost thou not lament for thy lost companions of swans, in the pleasant pool of lotuses, where thou didst dive and swim about in the form of a gander ?

11. Why not lament for thy fellow arbors in the woodlands, where thou once stoodest as a stately tree among them ?

12. Thou hadst thy comrades of lions on the rugged craigs of mountains, why dost not lament for them also ?

13. Thou hadst many of thy mates among the fishes, in the limpid lakes decked with lotuses ; why not lament for thy separation from them ?

14. Thou hadst been in the country of Dasárna (confluence of the ten rivers), as a monkey in the grey and green woods : a prince hadst thou been in land of frost ; and a raven in the woods of Pundra.

15. Thou hadst been an elephant in the land of Haihayas, and an ass in that of Trigarta ; thou hadst become a dog in the country of Salya, and a bird in the wood of sara'a or sál trees.

16. Thou hadst been a pípal tree on the Vindhyán mountains, and a wood insect in a large oak (bata) tree ; thou hadst been a cock on the Mandara mountain, and then born as a Bráhmaṇ in one of its caverns ; (the abode of Rishis).

17. Thou wast a Bráhmaṇ in Kosala, and a partridge in Bengal ; a horse hadst thou been in the snowy land, and a beast in the sacred ground of Brahmá at Pushkara (Pokhra).

18. Thou hadst been an insect in the trunk of a palm tree, a gnat in a big tree, and a crane in the woods of Vindhya, that art now my younger brother.

19. Thou hadst been an ant for six months, and lain within

the thin bark of a *blugpetera* tree in a glen of the Himalayan hills, that art now born as my younger brother.

20. Thou hadst been a millepedes in a dunghill at a distant village ; where thou didst dwell for a year and half, that art now become my younger brother.

21. Thou wast once the youngling of a Pulinda (a hill tribe woman), and didst dwell on her dugs like the honey sucking bee on the pericarp of a lotus. The same art thou now my younger brother.

22. In this manner my boy, wast thou born in many other shapes, and hadst to wander all about the Jambu-dwipa, for myriads of years : And now art thou my younger brother.

23. Thus I see the past states of thy existence, caused by the antecedent desires of thy soul ; I see all this by my nice discernment, and my clear and all-viewing sight.

24. I also remember the several births that I had to undergo in my state of (spiritual) ignorance, and then as I see clearly before my enlightened sight.

25. I also was a parrot in the land of Trigarta, and a frog at the beach of a river ; I became a small bird in a forest, and was then born in these woods.

26. Having been a Pulinda huntsman in Vindhya, and then as a tree in Bengal, and afterwards a camel in the Vindhya range, I am at last born in this forest.

27. I who had been a chātaka bird in the Himalayas, and a prince in the Paundra province ; and then as a mighty tiger in the forests of the sahya hill, am now become your elder brother.

28. He that had been a vulture for ten years, and a shark for five months and a lion for a full century ; is now thy elder brother in this place.

29. I was a chakora wood in the village of Andhara, and a ruler in the snowy regions ; and then as the proud son of a priest named sailāchārya in a hilly tract.

30. I remember the various customs and pursuits of different



peoples on earth, that I had to observe and follow in my repeated transmigrations among them.

31. In these several migrations, I had many fathers and mothers, and many more of my brothers and sisters, as also friends and relatives to hundreds and thousands.

32. For whom shall I lament and whom forget among this number; shall I wait for them only that I lose in this life? But these also are to be buried in oblivion like the rest, and such is the course of the world.

33. Numberless fathers have gone by, and unnumbered mothers also have passed and died away; so unnumerable generations of men have perished and disappeared, like the falling off of withered leaves.

34. There are no bounds, my boy, of our pleasures and pains in this sublunary world; lay them all aside, and let us remain unmindful of all existence; (whether past, present or future)!

35. Forsake thy thoughts of false appearances, and relinquish thy firm conviction of thy own egoism, and look to that ultimate course which has led the learned to their final beatitude.

36. What is this commotion of the people for, but a struggling for rising or falling (to heaven or hell); strive therefore for neither, but live regardless of both like in different philosopher; (and permit thyself to heaven)

37. Live free from thy cares of existence and inexistence, and then thou shalt be freed from thy fears of decay and death. Remember unruffled thy self alone, and be not moved by any from thyself possession by the accidents to life like the ignorant.

38. Know thou hast no birth nor death, nor weal or woe of any kind, nor a father or mother, nor friend nor foe anywhere. Thou art only thy pure spirit, and nothing of an unspiritual nature.

39. The world is a stage presenting many acts and scenes; and they only play their parts well, who are excited neither by its passions and feelings.

40. Those that are indifferent in their views, have their quietude amidst all the occurrences of life ; and those that have known the True One, remain only to witness the course of nature.

41. The knowers of God do their acts, without thinking themselves their actors ; just as the lamps of night witness the objects around, without their consciousness of the same.

42. The wise witness the objects as they are reflected in the mirror of their minds, just as the looking glass and gems receive the images of things.

43. Now my boy, rub out all thy wishes and the vestiges of thy remembrance from thy mind, and view the image of the serene spirit of God in thy inmost soul. Learn to live like the great sages with the sight of thy spiritual light, and by effacing all false impressions from thy mind.

---

## CHAPTER XXI.

### REPRESSION OF DESIRES BY MEANS OF YOGA-MEDITATION.

Argument. Desires are the shackles of the soul, and release from them leading to its liberation.

**VASISHTHA** continued:—Pávana being admonished by Punya in the said manner, became as enlightened in his intellect, as the landscape at the dawn of day.

2. They continued henceforward to abide in that forest, with the perfection of their spiritual knowledge, and they wandered about in the woods to their hearts content.

3. After a long time they had both their extinction, and rested in their disembodied state of *nirvana* ; as the oilless lamp wastes away of itself.

4. Thus is the end of the great host of men, of having large trains and numberless friends in their embodied states of lifetime, of which alas! they carry nothing with them to their afterlife, nor leave anything behind, which they can properly call as theirs.

5. The best means of our release from the multifarious objects of our desire, is the utter suppression of our appetites, rather than the fostering of them.

6. It is the hankering after objects, that augment our appetite, as our thinking on something increases our thoughts about it. Just so as the fire is emblazoned by supply of the fuel, and extinguished by its want.

7. Now rise O Ráma! and remain aloft as in thy aerial car, by getting loose of your worldly desires ; and looking pitifully on the miseries of grovelling mortals from above.

8. This is the divine state known as the position of Brahma, which looks from above with unconcerned serenity upon all. By gaining this state, the ignorant also are freed from misery.

9. One walking with reason as his companion, and having his good understanding for his consort, is not liable to fall into the dangerous trap-doors, which lie hid in his way through life.

10. Being bereft of all properties, and destitute of friends, one has no other help to lift him up in his adversity, beside his own patience and reliance in God.

11. Let men elevate their minds with learning and dispassionateness, and with the virtues of self-dignity and valour, in order to rise over the difficulties of the world.

12. There is no greater good to be derived by any other means, than by the greatness of mind. It gives a security which no wealth nor earthly treasure can confer on men.

13. It is only men of weak and crazy minds, that are often made to swing to and fro, and to rise and sink up and below, in the tempestuous ocean of the world.

14. The mind that is fraught with knowledge, and is full with the light of truth in it, finds the world filled with ambrosial water, and moves over it as easily, as a man walking on his dry shoes, or on a ground spread over with leather.

15. It is the want of desire, that fills the mind more than the fulfilment of its desires ; dry up the channel of desire, as the autumnal heat parches a pool.

16. Else it empties the heart (by sucking up the heart blood , and lays open its gaps to be filled by air. The hearts of the avaricious are as dry as the bed of the dead sea, which was sucked up (drained), by Agasti (son of the sage Agastya).

17. The spacious garden of human heart, doth so long flourish with the fruits of humanity and greatness, as the restless ape of avarice does not infest its fair trees. (The mental powers are the trees, and the virtues are the fruits and flowers thereof).

18. The mind that is devoid of avarice, views the triple world with the twinkling of an eye. The comprehensive mind views all space and time as a minim, in comparison to its conception of the infinite Brahma with itself.

19. There is that coolness (sangfroid) in the mind of the unavaricious man, as is not to be found in the watery luminary of the moon; nor in the icy caverns of the snow-capt Himalayas. And neither the coldness of the plantain juice nor sandal paste, is comparable with the cool-headedness of inappetency.

20. The undesirous mind shines more brightly, than the disk of the full moon, and the bright countenance of the goddess of prosperity (Lakshmi).

21. The urchin of appetite darkens the mind in the same manner, as a cloud covers the disk of the moon, and as ink-black obliterates a fair picture.

22. The arbour of desire stretches its branches, far and wide on every side, and darkens the space of the mind with their gloomy shadow.

23. The branching tree of desire being cut down by its root, the plant of patience which was stunted under it, shoots forth in a hundred branches.

24. When the unfading arbour of patience, takes the place of the uprooted desires; it produces the tree of paradise, yielding the fruits of immortality. (Patience reigns over the untransmuted ill).

25. O well-intentioned Rāma! if you donot allow the sprouts of your mental desires, to germinate in your bosom, you have then nothing to fear in this world.

26. When you become sober-minded after moderating your hearts desires, you will then have the plant of liberation growing in its full luxuriance in your heart.

27. When the rapacious owl of your desire, nestles in your mind, it is sure you will be invaded by every evil, which the foreboding bird brings on its abode.

28. Thinking is the power of the mind, and the thoughts dwell upon the objects of desire; abandon therefore thy thoughts and their objects, and be happy with thy thoughtlessness of everything.

29. Anything that depends on any faculty, is lost also upon inaction of that faculty ; therefore it is by suppression of your thinking (or thoughts), that you can put down your desires, and thereby have rest and peace of your mind.

30. Be free minded, O Rāma ! by tearing off all its worldly ties, and become a great soul by suppressing your mean desires of earthly frailties : for who is there that is not set free, by being loosened from the fetters of desire, that bind his mind to this earth.

---

## CHAPTER XXII.

### NARRATIVE OF VIROACHANA.

Argument. Account of king Bali and his kingdom, and the Infernal Regions ; His Resignation of the World, and Rambles over the Sumera mountains.

**VASISHTHA** said :—O Rāma ! that art the bright moon of Raghu's race, you should also follow the example of Bali, in acquiring wisdom by self-discernment. (Bali the Daitya king and founder of Maha Bali pura, called Mavalipura in Deccan, and in Southey's poem on its Ruins).

2. Rāma said ;—Venerable Sir, that art acquainted with all natures, it is by thy favour that I have gained in my heart all that is worth gaining ; and that is our final rest in the purest state of infinite bliss.

3. O sir, it is by your favor, that my mind is freed from the great delusion of my multifarious desires ; as the sky is cleared of the massy clouds of the rainy weather in autumn.

4. My soul is at rest and as cold as a stone ; it is filled with the ambrosial draught of Divine knowledge and its holy light ; I find myself to rest in perfect bliss, and as illumined as the queen of the stars, rising in her full light in the evening.

5. O thou dispeller of my doubts, and resemblest the clear autumnal sky, that clears the clouds of the rainy season ! I am never full and satiate with all thy holy teachings to me.

6. Relate to me Sir ! for the advancement of my knowledge, how Bali came to know the transcendental truth. Explain it fully unto me, as holy saints reserve nothing from their suppliant pupils.

7. Vasishtha replied :—Attend Rāma ! to the interesting narrative of Bali, and your attentive hearing of it, will give you the knowledge of the endless and everlasting truth and immutable verities.

There is in the womb of this earth, and in some particular part of it, a place called the infernal region, which is situated below this earth. (The *Infra* or *Pātala* means the antipodes and is full of water).

9. It is peopled by the milk white Naiades or marine goddesses, born in the milky ocean-sweet water, and of the race of demons, who filled every gap and chasm of it with their progeny. (The subterranean cells, were peopled by the earth-born Titans).

10. In some places it was peopled by huge serpents, with a hundred and thousand heads; which hissed loudly with their parted and forked tongues, and their long projected fangs.

11. In other places there were the mountainous bodies of demons, walking in their lofty strides, and seeming to fling above the balls of the worlds as their bonbons, in order to devour them.

12. In another place there were big elephants, upholding the earth on their elevated probosces, and supporting the islands upon their strong and projected tusks. (These elephants were of the antediluvian world, whose fossile remains are found under the ground).

13. There were ghosts and devils in other places, making hideous shrieks and noise; and there were groups of hellish bodies, and putrid carcasses of ghostly shapes.

14. The depth of the nether world concealed in its darksome womb, rich mines of gems and metals, lying under the surface of the earth, and reaching to the seventh layer of *pātāla* or infernal regions.

15. Another part of this place, was sanctified by the dust of the lotus-like feet of the divine Kapila (Siva or Pluto); who was adored by the gods and demigods, by prostration of their exalted heads at his holy feet.

16. Another part of it was presided by the god Siva, in his form of a golden phallus (linga); which was worshipped by the ladies of the demons, with abundant offerings and merry revelries. (Siva or Pluto—the infernal god was fond of Bacchanals and revels).



17. Bali the son of Virochana, reigned in this place as the king of demons, who supported the burden of his kingdom, on the pillars of their mighty arms.

18. He forced the gods, Vidyādhara, serpents, and the king of the gods, to serve at his feet like his vassal train, and they were glad to serve him as their lord.

19. He was protected by Hari, who contains the gemming worlds in the treasure of his bowels (brahmānda—bhānda-dara), and is the preserver of all embodied beings, and the support of the sovereigns of the earth.

20. His name struck terror in the heart of Airāvata, and made his cheeks fade with fear; as the sound of a peacock petrifies the entrails of serpents; (because the peacock is a serpivorous bird).\*

21. The intense heat of his valour, dried up the waters of the septuple oceans of the earth; and turned them to seven dry beds, as under the fire of the universal Conflagration.

22. But the smoke of his sacrificial fire, was an amulet to the people for supply of water; and it caused the rains to fall as profusely from above as the seas fallen below from the waters above. (This alludes to the dynamite which was ignorantly believed to be a talisman).

23. His frowning look, made the high heads of mountains stoop low to the ground; and caused the lofty skies to lower with water, like the high branches of trees when overloaded with fruits. (It means, that the mountains and skies were obedient to his bidding).

24. This mighty monarch reigned over the demons for myriads of years, after he had made an easy conquest of all the treasures and luxuries of the world.

25. Thus he lived for many ages, which glided on like the course of a river rolling about like the waters of whirlpool; and witnessed the incessant flux and reflux of the generations of gods, demons and men, of the three worlds.

---

\* Airāvata signifies both Indra, the god of *exclum* and the celestials, as also his vehicle, the elephantine clouds.

26. The king of the demons felt at last, a distaste to all the enjoyments of life, which he had tasted to surfeit ; and he felt also an uneasiness amidst the variety of his pleasures.

27. He retired to the farthest polar mount of Mern, and there sitting at the balcony of one of its gemming pinnacles, he reflected on the state of this world and the vanity of mortal life.

28. How long yet, thought he in himself, shall I have to rule over this world with my indefatigable labour ; and how much more must I remain to roam about the triple world, in my successive transmigrations ?

29. Of what use is it to me to have this unrivaled sovereignty, which is a wonder in the three worlds ; and of what good is it to me, to enjoy this plenteous luxury, which is so charming to the senses ?

30. Of what permanent delight are all these pleasures to me, which are pleasant only for the present short time, and are sure to lose all their taste with my zest in them in the next moment ?

31. There is the same rotation of days and nights in unvarying succession, and the repetition of the same acts day after day. It is rather shameful and no way pleasant to any one, to continue in the same unvaried course of life for a great length of time.

32. The same embraces of our beloved ones, and partaking of the same food day by day, are amusements fit for playful boys only, but are disgraceful and disgusting to great minds.

33. What man of taste is there, that will not be disgusted to taste the same sweets over and over again, which he has tasted all along, and which have become vapid and tasteless to-day ; and what sensible man can continue in the same course, without the feelings of shame and remorse ?

34. The revolving days and nights bring the same revolution of duties, and I ween this repetition of the same acts-*kritasya karanam*, is as ridiculous to the wise, as the mastication of his grinded meat-*charbita charbana*. (*Kritasya karanam násti, mritasya maranam yatha*. There is no doing of an act, which has been done ? Nor the dying of a man, that's already dead).

35. The actions of men are as those of the waves, which rise

to fall and then rise again to subside in the waters. (This rising and falling over and anon again, is to no purpose whatever).

36. The repetition of the same act, is the employment of mad men ; and the wise man is laughed at, who reiterates the same chime, as the conjugation of a verb by boys, in all its moods, tenses and inflexions.

37. What action is that which being once completed, does not recur to us any more, but crowns its actor with his full success all at once ? (It is cessation from repetition of the same action. i. e. inaction).

38. Or if this bustle of the world, were for a short duration only, yet what is the good that we can derive from our engaging in this commotion ?

39. The course of actions is as interminable, as the ceaseless repetends of boyish sports ; it is hollow harping on the same string, which the more it is played upon, the more it reverberates to its hollow sound. (The acts of men make a renown and vain blustering sound only, and no real good to the actor).

40. I see no such gain from any of our actions, which being once gained, may prevent our further exertions. (Action leads to action, but non-action is a leader to quiescence or *naiskarma*).

41. What can our actions bring forth, beside the objects of sensible gratification ? They cannot bring about anything that is imperishable. Saying so, Bali fell in a trance of his profound meditation.

42. Coming then to himself ; he said :—" Ah ! I now come to remember, what I had heard from my father" : so saying he stretched his eye-brows, and gave vent to what he thought in his mind.

43. "I had formerly asked my father Virochana, who was versed in spiritual knowledge, and acquainted with the manners of the people of former and later ages.

44. Saying : what is that ultimate state of being, where all our pains and pleasures cease to exist ; and after the attainment of which, we have no more to wander about the world, or pass through repeated transmigrations.

45. What is that final state towards which all our endeavours are directed, and where our minds are freed from their error ; and where we obtain our full rest, after all our wanderings and trans-migrations ?

46. What is that best of gains, which gives full satisfaction to the cravings of the soul ; and what is that glorious object, whose sight transcends all other objects of vision ?

47. All these various luxuries and superfluities of the world, are no way conducive to our real happiness ; in as much as they mislead the mind to error, and corrupt the souls of even the wisest of men.

48. Therefore, O father, show me that state of imperishable felicity, whereby I may attain to my everlasting repose and tranquility.

49. My father having heard these words of mine, as he was then sitting under the shade of the kalpa tree of paradise, whose flowers were fairer far than the bright beams of the nocturnal luminary, and overspread the ground all around ; spoke to me in his sweet mellestuous accents the following speech, for the purpose of removing my error.

---

## CHAPTER XXIII.

### SPEECH OF VIROCHANA ON SUBJECTION OF THE MIND.

Argument. The soul and mind personified as a monarch and his minister.

**VIROCHANA** said :—There is an extensive country, my son, somewhere in this universe, with a spacious concavity therein, whose ample space is able to hold thousands of worlds and many more spheres in it.

2. It is devoid of the wide oceans and seas and high mountains, as there are in this earth; and there are not such forests, rivers and lakes, nor holy places of pilgrimage, as you see here below.

3. There is neither land nor sky, nor the heavenly orbs as on high; nor are there these suns and moons, nor the regents of the spheres, nor their inhabitants of gods and demons.

4. There are no races of Yakshas and Rakshas, nor those tribes of plants and trees, woods or grass; nor the moving and immovable beings, as you see upon the earth.

5. There is no water no land, no fire nor air; nor are there the sides of the compass, nor the regions you call above and below. There is no light nor shadow, nor the peoples, nor the gods Hari, Indra and Siva, nor any of the inferior deities or demigods there.

6. There is a great sovereign of that place, who is full of ineffable light. He is the creator and pervader of all, and is all in all, but quite quiescent in all places and things.

7. He had elected a minister, who was clever in administration and brought about what was impossible to be done, and prevented all mishaps from coming to pass.

8. He neither ate nor drank, nor did nor knew anything, beside minding and doing his master's behests. In all other respects he was as inactive as a block of stone.

9. He conducted every business for his master, who remained

quite retired from all his business, with enjoyment of his rest and ease in his seclusion, leaving all his concerns to be managed by his minister.

10. Bali said :—Tell me sir, what place is that which is devoid of all population, and free from all disease and difficulty; who knows that place, and how can it be reached at by any body.

11. Who is that sovereign of sovran power, and who that minister of so great might; and who being quite apart from the world, are inseparably connected with it, and are invincible by our almighty demoniac power. (This monarch and master is the soul and his minister is the mind).

12. Relate to me, O thou dread of the gods! this marvelous story of the great might of that minister, in order to remove the cloud of doubt from my mind, and also why he is unconquerable by us.

13. Virochana replied :—Know my son, this mighty minister to be irresistible by the gigantic force of the Asura giants, even though they were aided by millions of demons fighting on their side.

14. He is invincible, my son, by the god of a thousand eyes (Iudra), and also by the gods of riches and death (Kuvera and Yama, who conquer all, and neither the immortals nor giants, can ever overpower him by their might.

15. All weapons are defeated in their attempt to hurt him, and the swords and mallets, spears and bolts, disks and cudgels, that are hurled against him, are broken to pieces as upon their striking against a solid rock.

16. He is unapproachable by missiles, and invulnerable by arms and weapons, and unseizable by the dexterity of warriors; and it is by his resistless might, that he has brought the gods and demigods under his subjection.

17. It was he (the proud mind) that defeated our forefathers, the mighty Hiranyas (Hiranyaksha and Hiranya Kasipu), before they were destroyed by the great Vishnu; who felled the

big Asuras, as a storm breaks down the sturdy and rocklike oaks. \*

18. The gods Nārāyaṇa and others (who had been the instructors of men), were all foiled by him and confined in their cells of the wombs of their mothers; (by an imprecation of the sage Bhṛigu, who denounced them to become incarnate in human forms).

19. It is by his favour that Kāma (cupid), the god with his flower bow and five arrows, has been enabled to subdue and overcome the three worlds, and boasts of being their sole emperor. (Kāma called also Manojā, is the child of mana or mind, and Kandarpa for his boast of his triumph).

20. The gods and demigods, the intelligent and the foolish, the deformed and the irascible, are all actuated by his influence. (Love is the leader to action according to Plato).

21. The repeated wars between the gods and Asuras, are the sports of this minister; (who deliberates in secret the destinies of all beings. The restless mind is continually at warfare).

22. This minister is only manageable by its lord-the silent soul, or else it is as dull as an immovable rock or restless as the wind.

23. It is in the long run of its advancement in spiritual knowledge, that the soul feels a desire in itself to subdue its minister; who is otherwise ungovernable of its nature by lenient measures. (Govern your mind or it will govern you. The mind is best taught by whip).

24. You are then said to be valiant, if you can conquer this greatest of the gaints in the three worlds, who has been worrying all people out for their breath. (The mind longs for occupation).

25. After the rising of the intellect, the world appears as a

---

\*. It is recorded, that the forefathers of Bali to the fourth ascent, were all destroyed by Vishnu, who took upon him the first four shapes of his ten incarnations, namely; those of the fish, tortoise, the boar and the biform man and lion, to destroy them one after another; till he took his fifth form of the dwarf, to kill Bali also. Hence it was one family of the Asuras at Mavalipura in Deccan, that called down Vishnu five times from his heaven for their destruction).

flower-garden, and like the lake of blooming lotuses at sunrise; and its setting covers the world in darkness as at sunset. (*i. e.* in unconsciousness).

26. It is only by the aid of this intellect of yours, and by removal of your ignorance, that you can subdue this minister, and be famed for your wisdom. (Good government of the mind, is more renowned than that of a realm).

27. By subduing this minister, you become the subduer of the world, though you are no victor of it; and by your unsubjectedness of this, you can have no subjection over the world, though may be the master of it.

28. Therefore be diligent to overcome this minister, by your best and most ardent exertions, on account of effecting your perfect consummation, and securing your everlasting happiness.

29. It is easy for him to overcome the triple world, and keep all its beings of gods and demons, and the bodies of Nāgas and men, together with the races of Yakshas and Rakshas, and the tribes of serpents and Kinnaras, who has been able to subdue this minister by his superior might. (Govern yourself, and you govern all besides).

---



## CHAPTER XXIV.

### ON THE HEALING AND IMPROVEMENT OF THE MIND.

Argument. Quelling of the misleading mind, and waiting upon the sovereign soul, with the perfection of Platonic Quietism.

**BALI** said:—Tell me sir, plainly who is this minister of so great might, and by what expedients can so mighty a being be vanquished and brought under subjection.

2. Virochana replied:—Though that minister, is invincible and stands above all in his great might; yet I will tell you the expedients, whereby he may be overcome by you or any one else.

3. Son! It is by employment of proper means that he may be easily brought under subjection, and by neglect of which he will have the upper hand of you like the snake poison, if it is not repelled in time by means of efficacious mantras and incantations.

4. The ministerial mind being brought up like a boy in the right way he should go; leads the man to the presence of the sovran soul, as the *rāja yoga* or royal service advances the servant before his king.

5. The appearance of the master makes the minister disappear from sight; as the disappearance of the minister, brings one to the full view of his king.

6. As long as one does not approach to the presence of his king, he cannot fail to serve the minister; and so long as he is employed in service of the minister, he cannot come to the sight of his king.

7. The king being kept out of sight, the minister is seen to exercise his might; but the minister being kept out of view, the king alone appears in full view.

8. Therefore must we begin with the practice of both these exercises at once; namely; approaching by degrees to the sight of the king, and slighting gradually the authority of the minister.

9. It must be by the exercise of your continued manly exertions and diligent application, that you employ yourself in both these practices, in order to arrive to the state of your well being.

10. When you are successful in your practice, you are sure to reach to that blissful country; and though you are a prince of the demons, you can have nothing to abstract your entrance into it.

11. That is a place for the abode of the blessed, whose desires are at rest and whose doubts are dissipated, and whose hearts are filled with perpetual joy and calmness.

12. Now hear me, explain to you, my son, what that place is which I called a country. It is the seat of liberation (moksha), and where there is an end of all our pains.

13. The king of that place is the soul of divine essence, which transcends all other substances; and it is the mind which is appointed by that soul as its wise minister.

14. The mind which contains the ideal world in its bosom, exhibits its sensible form to the senses afterwards; as the clod of clay containing the mould of the pot, shows itself as the model of a pot to view; and the smoke having the pattern of the cloud in its essence, represents its shadowy forms in the sky. (The pattern of everything is engraven in the mind).

15. Hence the mind being conquered, everything is subdued and brought under subjection: but the mind is invincible without adoption of proper means for its subjugation.

16. Bali interrogated:—What are these means, sir, which we are to adopt for quelling the mind; tell it plainly to me, that I may resort to the same, for this conquering invincible barrier of bliss.

17. Virochana answered. The means for subduing the mind, are the want of reliance and confidence on all external and sensible things, and absence of all desire for temporal possessions.

18. This is the best expedient for removal of the great de-

lusion of this world, and subduing the big elephant of the mind at once.

19. This expedient is both very easy and practicable on one hand, as it is arduous and impracticable on the other. It is the constant habit of thinking so that makes it facile, but the want of such habitude renders it difficult.

20. It is the gradual habit of renouncing our fondness for temporal objects, that shows itself in time in our resignation of the world; as continuous watering at the roots of plants, makes them grow to large trees afterwards.

21. It is as hard to master anything even by the most cunning, without its proper cultivation for some time; as it is impossible to reap the harvest from an unsown and uncultivated field.

22. So long are all embodied souls destined to rove about the wilderness of the world, as their is the want of resignation in their heart of all the sensible objects in nature.

23. It is impossible without the habit of apathy, to have a distaste for sensible objects, as it is no way possible for an embodied man, to travel abroad by sitting motionless at home.

24. The firm determination of abandoning the stays of life, and a habitual aversion to pleasures and enjoyments, make a man to advance to purity, as a plant grows in open air to its full height.

25. There is no good to be derived on earth, without the exertion of one's manliness, and man must give up his pleasure and the vexation of his spirit, in order to reap the fruit of his actions.

26. People speak of a power as destiny here, which has neither any shape nor form of itself. It means whatever comes to pass, and is also called our lot or fatality.

27. The word destiny is used also by mankind, to mean an accident over which they have no control, and to which they submit with passive obedience.

28. They use the word destiny for repression of our joy and grief (at what is unavoidable); but destiny however fixed as fate,

is overcome and set aside by means of manly exertions (in many instances).

29. As the delusion of the mirage, is dispelled by the light of its true nature; so it is the exertion of manliness, which upsets destiny by effecting whatever it wishes to bring about.

30. If we should seek to know the cause for the good or bad results of our actions, we must learn that they turn as well as the mind wishes to mould them to being.

31. Whatever the mind desires and decrees, the same become the destiny; there is nothing destined (or distinctly to be known), as what we may call to be destined or undestined.

32. It is the mind that does all this, and is the employer of destiny; it destines the destined acts of destiny.

33. Life or the living soul is spread out in the hollow sphere of the world, like air in vacuum. The psychic fluid circulates through all space.

(The psychic fluid extending throughout the universe, according to the theory of Stahl).

34. Destiny is no reality, but a term invented to express the property of fixity, as the word rock is used to denote stability. Hence there is no fixed fate or destiny, as long as the mind retains its free will and activity.

35. After the mind is set at rest, there remains the principle of the living soul (Jiva- zoo). This is called the *purusha* or embodied spirit, which is the source of the energies of the body and mind.

36. Whatever the living soul intends to do by means of its spiritual force, the same comes to take place and no other. (There being nor even the influence of the mind to retard its action. So my son, there is no other power in the world except that of spirit or spiritual force).

37. Reliance on this spiritual power will uproot your dependence on bodily nutriments; and there is no hope of spiritual happiness, until there is a distaste towards temporal enjoyments.

38. It is hard to attain to the dignity of the all conquering

self-sufficiency, as long as one has the dastardly spirit of his earthly cravings.

39. As long as one is swinging in the cradle of worldly affairs, it is hard for him to find his rest in the bower of peaceful tranquillity.

40. It is hard for you to get rid of your serpentine (crooked) desires, without your continued practice of indifference to and unconcernedness with worldly affairs.

41. Bali rejoined :—Tell me, O lord of demons! in what manner, indifference to worldly enjoyments, takes a deep root in the human heart ; and produces the fruit of longevity of the embodied spirit on earth. (By longevity is meant the spiritual life of man, and his resting in the divine Spirit, by being freed from the accidents of mortal life).

42. Virochana replied :—It is the sight of the inward spirit, which is productive of indifference to worldly things ; as the growth of vines is productive of the grapes in autumn.

43. It is the sight of the inward Spirit, which produces our internal unconcernedness with the world ; as it is the glance of the rising sun, which infuses its lustre in the cup of the lotus.

44. Therefore sharpen your intellect, by the whetstone of right reasoning ; and see the Supreme Spirit, by withdrawing your mind from worldly enjoyments.

45. There are two modes of intellectual enjoyment, of which one consists of book learning, and the other is derived from attendance on the lectures of the preceptor, by those that are imperfect in their knowledge. (*i. e.* the one is theoretical for adepts and the other is practical for novices).

46. Those who are a little advanced in learning, have the double advantage of their mental enjoyment, namely ; their reflection of book, learning and consultation with wise preceptors on practical points. (Hence the practice of Yoga requires a Yogi guide also).

47. Those who are accomplished in learning, have also two parts of their duties to perform ; namely, the profession of the *sāstras* teaching them to others, and the practice of indifference

for themselves. (But the last and lowest kind, only have to wait on the guru and reflect on what they hear from him).

48. The soul being purified, the man is fitted for Spiritual learning ; as it is the clean linen only which is fit to receive every good tincture upon it.\*

49. The mind is to be trained by degrees, like a boy in the path of learning ; namely by means of persuasion and good lectures, and then by teaching of the sástras, and lastly by discussion of their doctrines.

50. After its perfection in learning and dispersion of all difficulties and doubts, the mind shines as a piece of pure crystal, and emits its lustre like the cooling moonbeams.

51. It then sees by its consummate knowledge and clear understanding, in both the form of its God the Spirit, and the body which is the seat of its enjoyments on earth.

52. It constantly sees the spirit before it, by means of its understanding and reason ; which help it also to relinquish its desire for worldly objects and enjoyments.

53. The sight of the Spirit produces the want of desires, and the absence of these shows the light of the spirit to its sight ; therefore they are related to each other like the wick and oil of the lamp, in producing the light, and dispelling the darkness of the night.

54. After the loss of relish in worldly enjoyments, and the sight of the Supreme Spirit, the soul finds its perpetual rest in the essence of the Supreme Brahma.

55. The living souls that place their happiness in worldly objects, can never have the taste of true felicity, unless they rely themselves wholly in the Supreme Spirit.

56. It may be possible to derive some delight from acts of charity, sacrifices and holy pilgrimage ; but none of these can give the everlasting rest of the Spirit.

57. No one feels a distaste for pleasure, unless he examines

---

\* Instruction of abstruse knowledge from yoga to the impure, is pearls before swine ; as it is said ; पवित्रा एव उपदेत्याः न च मूर्खाः कदाचन ।

its nature and effects in himself; and nothing can teach the way of seeing the soul, unless the soul reflects on itself.

58. Those things are of no good whatever, my boy, that may be had without one's own exertion in gaining it; nor is there any true happiness, without the resignation of earthly enjoyments.

59. The Supreme felicity of rest in the state of Brahma, is to be had nowhere in this wide world, either in this mundane sphere, or anywhere else beyond these spheres.

60. Therefore expect always how your soul may find its rest in the divine Spirit, by relying on the exertion of your manliness, and leaving aside your dependance on the eventualities of destiny.

61. The wise man detests all worldly enjoyments as if they are the strong bolts or barriers at the door of bliss; and it is the settled aversion to earthly pleasures, that brings a man to his right reason.

62. As the increasing gloominess of rainy clouds, is followed by the serenity of autumnal skies, so clear reasoning comes after detestation of enjoyments, which fly at the advance of reason.

63. As the seas and the clouds of heaven, help one another by lending their waters in turn; so apathy to pleasures and right reasoning, tend to produce each other by turns.

64. So disbelief in destiny, and engagement in manly exertion, are sequences of one another, as reciprocities of service are consequences of mutual friendship.

65. It must be by the gnashing of your teeth (*i. e.* by your firm resolve), that you should create a distaste even of those things, which you have acquired by legal means and conformably to the custom of your country.

66. You must first acquire your wealth by means of your manly exertions, and then get good and clever men in your company by means of your wealth: (*i. e.* patronise the learned therewith, and improve your mind by their instructions).

67. Association with the wise produces an aversion to the

sensual enjoyments of life, by exciting the reasoning power, which gains for its reward an increase of knowledge and learning.

68. These lead gradually to the acquirement of that state of consummation, which is concomitant with the utter renunciation of worldly objects.

69. It is then by means of your reasoning that you attain to that Supreme State of perfection, in which you obtain your perfect rest and the holiness of your soul.

70. You will then fall no more in the mud of your misconceptions ; but as a pure essence, you will have no dependance on anything, but become as the venerable Siva yourself.

71. Thus the steps of attaining consummation, are first of all the acquisition of wealth, according to the custom of the caste and country ; and then its employment in the service of wise and learned men. Next follows your abandonment of the world, which is succeeded by your attainment of Spiritual knowledge, by the cultivation of your reasoning powers. \*

---

\* Reason is a divine attribute and given to man for his discernment of truth from untruth, and of true felicity of the soul, from its fetters of the frailties of this world).



## CHAPTER XXV.

### REFLECTIONS OF BALI.

Argument. Rise of intellectual light in Bali's mind, and his Reference to Sukra for Advice.

**B**ALI said:—In this manner did my sapient father advise me before on this subject, which I fortunately remember at the present moment for the enlightenment of my understanding.

2. It is now that I feel my aversion to the enjoyments of life, and come to perceive by my good luck the bliss of tranquility, to liken the clear and cooling ambrosial drink of heavenly bliss.

3. I am tired of all my possessions, and am weary of my continued accumulation of wealth, for the satisfaction of my endless desires. The live-long care of the family also has grown tiresome to me.

4. But how charming is this peace and tranquility of my soul, which is quite even and all cool within itself. Here are all our pleasures and pains brought to meet upon the same level of equality and indifference.

5. I am quite unconcerned with any thing and am highly delighted with my indifference to all things ; I am gladdened within myself as by the beams of the full-moon, and feel the orb of the full moon rising within myself.

6. O ! the trouble of acquiring riches, which is attended by the loud bustle of the world and agitation in the mind, and the heart burn and fatigue of the body ; and is accompanied with incessant anxiety and affliction of the heart.

7. The limbs and flesh of the body, are smashed by labour ; and all bodily exercises that pleased me once, now appear to be the long and lost labours of my former ignorance.

8. I have seen the sights of whatever was worth seeing, and enjoyed the enjoyments which knew no bounds ; I have

overcome all beings ; but what is the good, (that I have derived from all this) .

9. There is only a reiteration of the very same things, that I had there, here and elsewhere ; and I found nowhere now any thing new, that I had not seen or known before.

10. I am now sitting here in full possession of myself, by resigning every thing and its thought from my mind ; and thereby I find that nothing whatever nor even its thought forms any componen-part of myself:

11. The best things in the heaven above, earth and in this infernal regions, are reckond to be their damsels, gems and jewels ; but all these are destroyed and wasted sooner or later by the cruel hand of time.

12. I have acted foolishly all this time, by waging a contineous struggle with the gods, for the sake of the tulle of worldly possessions. (The wars of the earth-born demons and the foreign deities are well known in the early history of the world) :

13. What is this phantom of the world, but a creation of the hraiā ; what then is the harm of forsaking it forever in which great souls take no delight whatever?

14. Alas ! that I have spent such a large portion of my life time, in pursuing after trifles in the ignorant giddiness of my mind.

15. My fickle and fluctuating desires, have led me to do many acts of foolishness, in this world of odds and trifles, which now fill me with remorse and regret. (Remembrance of the past, is fraught with regret.

16. But it is in vain to be overwhelmed with the sad thoughts of the past, while I should use my manly exertions to improve the present. (The present time is in our hand, but who the past can recall, or the future command.

17. It is by reflecting on the eternal cause of the endless infinity of souls in the soul, that one can attain his perfect felicity ; as the gods got the ambrosia from the Milky ocean. (True bliss is to be derived from the blissful Diety.

18. I must consult my preceptor Sukra, concerning the Ego and the soul and spiritual vision, of the soul of souls in order to expel my ignorance in these matters.

19. I must refer these questions to the most venerable Sukra, who is always complacent to his favorites ; and then it is possible that by his advice I shall be settled in the highest perfection of seeing the supreme spirit, in my spirit, because the words of the wise, are ever fraught with full meaning and are fruitful of the desired object.

---

## CHAPTER XXVI.

### ADMONITION OF SUKRA TO BALI.

Argument. Sukra's appearance at the call of Bali ; and his advice to him on the attainment of divine knowledge.

VASISTHA said :—So saying the mighty Bali closed his eyes, and thought upon the lotus-eyed Sukra, abiding in his heavenly abode. (Sukra the planet Venus represented as the preceptor of demons, as Vrihaspati the planet Jupiter is said to be the Spiritual guide of the deities),

2. Sukra, who sat intently meditating on the all-pervading spirit of God, came to know in his mind, that he was remembered by his disciple Bali in his city.

3. Then Sukra the son of Bhṛigu, whose soul was united with the all-pervading infinite and omniscient spirit, descended with his heavenly body at the gemming window of Bali. (decorated with glass doors).

4. Bali knew the body of his guide by its lustre, as the lotus flower perceives the rising sun by his dawning beams.

5. He then honoured his *guru* or guide, by adoring his feet on a seat decked with gems, and with offering of *mandara* flowers upon him.

6. As Sukra took his rest on the gemming seat from the labour of his journey, he was strewn over with offerings of gems on his holy, and heaps of *mandara* flowers upon his head ; after which Bali addressed him thus :—

7. Venerable sir, this illustrious presence of thy grace before me, emboldens me to address to thee, as the morning sun-beams send all mankind to their daily work.

8. I have come to feel an aversion, Sir, to all kinds of worldly enjoyments, which are productive of the delusion of our souls ; and want to know the truth relating to it, in order to dispel my ignorance of myself.

9. Tell me, sir, in short, what are these enjoyments good for, and how far they extend; and what am I, thou or these people in reality. (Extent of enjoyments-bhoga, means their limitation and duration).

10. Sukra answered:—I can not tell you in length about it, as I have soon to repair to my place in the sky. Hear me O monarch of demons tell this much briefly to you at present.

11. There is verily but the intellect in reality, and all this existence beside is verily the intellect and full of intellect: The mind is the intellect, and I, thou and these people are collectively the very intellect. (Gloss. These sayings are based on the *srutis*, namely; All these are but different aspects of the one intellect. Again; All things depead on the *chit*. Also;—This *chit* am I, thou and this Brahma and Indra and all others. There is no other looker or the subjective; or the hearer or objective beside the *chit*: and so forth).

12. If you are wise, know you derive every thing from this *Chit*—the universal Intellect; or else all gifts of fortune are as useless to you as the offering of butter on ashes: (which cannot consume it, or make a burnt offering of it to the gods).

13. Taking the intellect as something thinkable or object of thought, is the snare of the mind; but the belief of its freeness or incomprehensibility, is what confers liberation to the soul. The incomprehensible intellect is verily the universal soul, which is the sum of all doctrines. (All faiths and doctrines tend to the belief of one unknowable God).

14. Knowing this for certain, look on everything as such; and behold the spirit in thy spirit, in order to arrive to the state of the Infinite spirit. (Or else the adoration of a finite object, must lead to a finite state).

15. I have instantly to repair to the sky, where the seven *munis* are assembled; (the seven planets or the seven stars of the *pleades-saptarshi*?), where I have to continue in the performance of my divine service.

16. I tell you, O king! that you must not of yourself get

rid of your duties, as long as you are in this body of your's, bring though your mind may be freed from everything. (The embodied being must continue in the discharge of his bodily duty).

17. So saying, Sukra flew as a bee besmeared with the farinacious gold-dust of the lotus, to the aurcate vault of heaven ; and passed through the watery path of the waving clouds, to where the revolving planets were ready to receive him.

---

## CHAPTER XXVII.

### HEBETUDE OF BALI.

Argument. Bali attains to his state of Ecstasy, by his observance of Sukra's precepts.

**VASISHTHA** said :—After Sukra, the son of Bhrigu and senior in the assembly of gods and demigods, had made his departure, Bali the best among the intelligent, reflected thus in himself.

2. Truly has the seer said, that the Intellect composes the three worlds, and that I am this Intellect, and the Intellect fills all the quarters, and shows itself in all our actions.

3. It is the Intellect which pervades the inside and outside of every thing, and there is nothing anywhere which is without the Intellect.

4. It is the Intellect that perceives the sunbeams and moonlight, or else there would be no distinction between them and darkness, had not there been this intellectual perception.

5. If there were no such intellectual perception as this earth is land, then there would be no distinction of earth and water, nor the word earth apply to land.

6. If the Intellect would not understand the vast space as the quarters of the sky, and the mountains as vast protuberances on earth; then who would call the sides and the mountains by those names?

7. If the world were not known as the world and the vacuum as vacuity, then who would distinguish them by the names that are in common use?

8. If this big body was not perceived by the intellect, how proper could the bodies of embodied beings be called by their names?

9. The Intellect resides in every organ of sense, it dwells in the body mind and all its desires; the intellect is in the internal

and external parts of the body, and the intellect is all that is in existent and non-existent. (Because the intellect has the notions of all these things, which would not come to exist, if they were not in the intellect).

10. The Intellect forms my whole self, by its feeling and knowing of everything that I feel and know ; or else I can neither perceive or conceive nor do anything with my body alone, and without guidance of the intellect.

11. What avails this body of mine, which is inert and insensible as a block of wood or stone ; it is the intellect that makes my self, and it is the intelligent spirit which is the universal Soul.

12. I am the intellect which resides in the sun and in the sky, and I am the intellect which dwells in the bodies of all beings ; I am the same intellect which guides the gods and demigods, and dwells alike in the movables and immovable bodies.

13. The intellect being the sole existence, it is in vain to suppose aught besides ; and their being naught otherwise, there can be no difference of a friend or foe to us.

14. What is it if I cut off the head of a person from his body, I can not injure the soul which is everywhere and fills all space.

15. The feelings of love and enmity are properties of the intellect (Soul), and are not separated from it by its separation from the body. Hence the passions and feelings are inseparable from the Intellect or soul.

16. There is nothing to be thought of beside the Intellect, and nothing to be obtained anywhere, except from the spacious womb of the Intellect, which comprehends all the three worlds.

17. But the passions and feelings, the mind and its powers, are mere attributes and not properties of the Intellect ; which being altogether a simple and pure essence, is free from every attribute.

18. The Intellect *chit* is the Ego, the omnipresent, all perva-



sive and ever felicitous soul; it is beyond all other attributes, and without a duality or parts.

19. The term Intellect *chit*, which is applied to the nameless power of intellection—*chiti*, is but a verbal symbol signifying the omniscient Intelligence, which is manifest in all places. (*i. e.* The Divine Intellect is both omniscient as well as omnipresent, while human understanding is narrow and circumscribed).

20. The Ego is the Supreme Lord, that is ever awake and sees all things without manifesting any appearance of himself. He is purely transparent and beyond all visible appearances.

21. All its attributes are lame, partial and imperfect. Even time which has its phases and parts, is not a proper attribute for it. It is but a glimpse of its light that rises before us, but the eternal and infinite light, is beyond our comprehension.

22. I must think of it only in the form of light in my own self, and know it apart from all other thinkables and thoughts, and quite aloof from all shades and colours.

23. I salute his self-same form of Intelligence, and the power of Intellection, unaccompanied by the intelligible, and employed in its proper sphere.

24. I salute that light of his in me, which represents every thing to me; which is beyond all thought, and is of the form of Intellect, going everywhere and filling all space.

25. It is the quiet consciousness of all beings, the real Intellect (*sach-chit*), the Ego and the Great; the Ego which is as infinite as space, and yet minuter than an atom, and spreading in all alike.

26. I am not subject to the states of pleasure and pain, I am conscious of myself and of no other existence besides myself; and I am Intelligence without the intelligibles spread out before me.

27. No worldly entity nor non-entity (*i. e.* neither the gain of any object nor its want), can work any change in me; for the possession of worldly objects would destroy me at once, by their separating my soul from God,

28. In my opinion there is nothing that is distinct from me, when we know all things as the produce of the same source?

29. What one gets or loses is no gain or loss to any (*i. e.* to the gainer or loser); because the same Ego always abides in all, and is the Maker of all and pervading everywhere.

30. Whether I am any of the thinkable objects or not, it matters me little to know; since the Intellect is always a single thing, though its intelligibles (*i. e.* its productions or thoughts), are endless.

31. I am so long in sorrow, as my soul is not united with the Holy spirit. So saying, the most discerning Bali fell to a deep meditation.

32. He reflected on the half mantra of Om (*i. e.* the one only); an emblem of the Infinite God; and sat quietly with all his desires and fancies lying dormant in him.

33. He sat undaunted, by suppressing his thoughts and his thinking powers within him; and remained with his subdued desires, after having lost the consciousness of his meditation, and of his being the meditator and also of meditated object. (*i. e.* without knowing himself as the subject or object of his thoughts and acts).

34. While Bali was entranced in this manner at the window which was decked with gems, he became illumined in his mind as a lighted lamp flaming unshaken by the wind. And he remained long in his steady posture as a statue carved of a stone.

35. He sat with his mind as clear as the autumnal sky after having cast off all his desires and mental anxieties, being filled within himself with his spiritual light.

---

## CHAPTER XXVIII.

### DESCRIPTION OF BALI'S ANESTHESIA.

Argument. Anxiety of the demons at the supineness of Bali, and the Appearance of Sukra with them before him.

VASISHTHA continued :— The servile demons of Bali, (being impatient at this numbness of their king), ascended hastily to his high crystal palace, and stood at the door of his chamber.

2. There were his ministers Dimbha and others among them, and his generals Kumuda and others also. There were like wise the princes Sura and others in the number, and his champions Vrita and the rest.

3. There were Hayagrīva and the other captains of his armies, with his friends Akraja and others. His associates Laduka and some more joined the train, with his servants Valluka and many more.

4. There were also the gods Kṛvera, Yama and Indra that paid him their tribute ; and the Yakshas, Vidyādhars and Nāgās that rendered him their services. (Were the Vidyādhars the Vedias or gipsies of modern India ?).

5. There were the heavenly nymphs Rambhū and Tilottamā in the number, with the fanning and flapping damsels of his court ; and the deputies of different provinces and of hilly and maritime districts, were also in attendance.

6. These accompanied by the Siddhas inhabiting different parts of the three worlds, all waited at that place to tender their services to Bali.

7. They beheld Bali with reverence, with his head hanging down with the crown upon it, and his arms hanging loosely with the pendant bracelets on them.

8. Seeing him thus, the great Asuras made their obeisance to him in due form, and were stupified with sorrow and fear, and struck with wonder and joy by turns at this sad plight of his.

9. The ministers kept pondering about what was the case with him, and the demons besought their all knowing preceptor Sukra, for his explaining the case to them.

10. Quick as thought they beheld the shining figure of Sukra, standing confest to their sight, as if they saw the phantom of their imagination appearing palpable to view.

11. Sukra being honoured by the demons, took his seat on a sofa ; and saw in his silent meditation, the state of the mind of the king of demons.

12. He remained for a while to behold with delight, how the mind of Bali was freed from errors, by the exercise of its reasoning powers.

13. The illustrious preceptor, the lustre of whose person put to shame the brightness of the milky ocean, then said smiling to the listening throng of the demons.

14. Know ye demons, this Bali to have become an adept in his spiritual knowledge, and to have fixed his seat in holy light, by the working of his intellect : (*i. e.* by his intuition only).

15. Let him alone, ye good demons, remain in this position, resting in himself and beholding the imperishable one within himself in his reverie.

16. Lo ! here the weary pilgrim to have got his rest, and his mind is freed from the errors of this false world. Disturb him not with your speech, who is now as cold as ice.

17. He has now received that light of knowledge amidst the gloom of ignorance, as the waking man beholds the full blaze of the sun, after dispersion of the darkness of his sleep at dawn.

18. He will in time wake from his trance, and rise like the germ of a seed, sprouting from the seed vessel in its proper season.

19. O ye leaders of the demons from Bere, and perform your respective duties assigned to you by your master ; for it will take a thousand years, for Bali to wake from his trance : (as a moment's sleep makes a myriad of years in a dream).

20. After Sukra the Guru and guide of the demons, had

spoken in this manner, they were filled with alternate joy and grief in their hearts, and cast aside their anxiety about him, as a tree casts its withered leaves away.

21. The Asura's then left their king Bali to rest in his palace in the aforesaid manner, and returned to their respective offices, as they had been employed heretofore.

22. It now became night, and all men retired to their earthly abodes, the serpents entered into their holes, the stars appeared in the skies, and the gods reposed in their celestial domes. The regents of all sides and mountainous tracts, went to the own quarters, and the beasts of the forest and birds of the air, fled and flew to their own coverts and nests.

---

## CHAPTER XXIX.

### BALI'S RESUSCITATION TO SENSIBILITY.

**Argument.** Self-confinement of the Living-liberated Bali in the infernal Regions.

**VASISHTHA** related :—After the thousand years of the celestials, had rolled on in Bali's unconsciousness; he was roused to his sensibility, at the beating of heavenly drums by the gods above : (the loud peal of clouds).

2. Bali being awake, his city (Mavalipuram) was renovated with fresh beauty, as the lotus-bed is revived by the rising sun in the eastern horizon : (Vairincha e Brahmā-loca, placed at the sunrising points).

3. Bali not finding the demons before him after he was awaked, fell to the reflecting of the reveries during his state of entrancement (Samadhi).

4. O how charming! said he, was that cooling rapture of spiritual delight, in which my soul had been enrapt'd for a short time.

5. O how I long to resume that state of felicity! because these outward enjoyments which I have relished to my fill, have ceased to please me any more.

6. I do not find the waves of those delights even in the orb of the moon, as I felt in the raptures which undulated in my soul, during the entranced state of my insensibility.

7. Bali was again attempting to resume his state of inexcitability, when he was interrupted by the attendant demons, as the moon is intercepted by the surrounding clouds.

8. He cast a glancing look upon them, and was going to close his eyes in meditation; after making his prostration on the ground; but was instantly obtruded upon by their gigantic statures standing all around him.

9. He then reflected in himself and said. The intellect

being devoid of its option, there is nothing for me to desire; but the mind being fond of pleasures vainly pursues after them: (which it cannot fully gain, enjoy or long retain).

10. Why should I desire my emancipation, when I am not confined by or attached to anything here: it is but a childish freak to seek for liberation, when I am not bound or bound to anything below. (The soul is perfectly free of itself, but it is the mind that enchains it to earth).

11. I have no desire of enfranchisement nor fear for incarceration, since the disappearance of my ignorance; what need have I then of meditation, and of what good is meditation to me?

12. Meditation and want of meditation are both mistakes of the mind; (there being no efficacy or inefficacy of either). We must depend on our manliness, and bair all that comes to pass on us without rejoicing or shrinking: (Since all good and evil proceed from God).

13. I require neither thoughtfulness nor thoughtlessness, nor enjoyments nor their privation, but must remain unmoved and firm as one sane and sound.

14. I have no longing for the spiritual, nor craving for temporal things; I have neither to remain in the meditative mood, nor in the state of giddy worldliness.

15. I am not dead, (because my soul is immortal); nor can I be living, (because the soul is not connected with life). I am not a reality (as the body), nor an unreality, (composed of spiritual essence only); nor I am a material or aerial body (being neither this body nor Vital air). Neither am I of this world or any other, but self-same ego—the Great.

16. When I am in this world, I will remain here in quiet; when I am not here, I abide calmly in the solace of my soul.

17. What shall I do with my meditation, and what with all my royalty; let any thing come to pass as it may; I am nothing for this or that, nor is anything mine.

18. Though I have nothing to do, (because I am not a free agent, nor master of my actions); yet I must do the duties

appertaining to my station in society. (Done the duties of one's station in life, is reckoned by some as the only obligation of man here below. So says the poet: "Act well thy part, there are the honor lies.").

19. After ascertaining so in his mind, Bali the wisest of the wise, looked upon the demons with complacence, as the sun looketh upon the lotuses.

20. With the nods and glancings of his eyes, he received their homages; as the passing winds bear the odours of the flowers along with them (meaning to say; His cursory glances bore their regards, as the fleet winds bear the fragrance of flowers the rose).

21. Then Bali ceasing to think on the object of his meditation; accosted them concerning their respective offices under him.

22. He honoured the devas and his gurus with due respect, and saluted his friends and officers with his best regards.

23. He honoured with his largesses, all his servants and suitors; and he pleased the attendant maidens with various persons.

24. So he continued to prosper in every department of his government, until he made up his mind to perform a great sacrifice (yajna) at one time.

25. He satisfied all beings with his great gifts, and gratified the great gods and sages with due honour and veneration. He then commenced the ceremony of the sacrifice under the guidance of Sukra and the chief *gurus* and priests.

26. Then Vishnu the lord of Lakshmi, came to know that Bali had no desire of earthly fruition; and appeared at his sacrifice to crown him with the success of his undertaking, and confer upon him his desired blessing.

27. He cunningly persuded him, to make a gift of the world to Indra his elder brother, who was insatiably fond of all kinds of enjoyment. (Indra was elder to Vishnu, who was thence called Upendra or the junior Indra).

28. Having deceived Bali by his artifices of dispossessing him of the three worlds, he shut him in the nether world, as



they confine a monkey in a cave under the ground. (This was by Vishnu's incarnation in the form of a dwarf or puny man, who considered to be the most cunning among men. (*multum in parvo*; or a man in miniature).

29. Thus Bali continues to remain in his confinement to this day, with his mind fixed in meditation, for the purpose of his attainment of Indraship again in a future state of life.

30. The living liberated Bali, being thus restrained in the infernal cave, looks upon his former prosperity and presents adversity in the same light.

31. There is no rising or setting of his intelligence, in the states of his pleasure or pain; but it remained one and the same in its full brightness, like the disk of the sun in a painting.

32. He saw the repeated flux and reflux of worldly enjoyments, and thence settled his mind in an utter indifference about them.

33. He overcame multitudes of the vicissitudes of life for myriads of years, in all his transmigrations, in the three worlds, and found at last, his rest in his utter disregard of all mortal things.

34. He felt thousands of comforts and disquiets, and hundreds of pleasures and privations of life, and after his long experience of these, he found his repose in his perfect quiescence.

35. Bali having forsaken his desire of enjoyments, enjoyed the fulness of his mind in the privation of his wants; and rejoiced in self-sufficiency of his soul, in the loneliness of his subterranean cave.

36. After a course of many years, Bali regained his sovereignty of the world, and governed it for a long time to his heart's content.

37. But he was neither elated by his elevation to the dignity of Indra—the lord of gods; nor was he depressed at this prostration from prosperity.

38. He was one and the same person in every state of his life, and enjoyed the equanimity of his soul, resembling the serenity of the etherial sphere.

39. I have related to you the whole story of Bali's attainment of true wisdom, and advise you now, O Ráma! to imitate his example for your elevation, to the same state of perfection.

40. Learn as Bali did by his own discernment, to think yourself as the immortal and everlasting soul; and try to reach to the state of your oneness or soleity with the Supreme Unity, by your manliness: (of self-controul and self-resignation).

41. Bali the lord of the demons, exercised full authority over the three worlds, for more than a millennium; but at last he came to feel an utter distaste, to all the enjoyments of life.

42. Therefore, O Victorious Ráma, forego the enjoyments of life, which are sure to be attended with a distaste and nausea at the end, and betake yourself to that state of true felicity, which never grows insipid at any time.

43. These visible sights, O Ramá! are as multifarious as they are temptations to the soul; they appear as even and charming as a distant mountain appears to view; but it proves to be rough and rugged as you approach to it. (The pleasant paths of life, cannot entice the wise; they are smooth without, but rugged within).

44. Restrain your mind in the cavity of your heart, from its flight in pursuit of the perishable objects of enjoyment, either in this life, or in the next, which are so alluring to all men of common sense.

45. Know yourself, as the self-same intellect, which shines as the sun throughout the universe; and illumines every object in nature, without any distinction of or partiality to one or the other.

46. Know yourself O mighty Ráma! to be the infinite spirit, and the transeendent soul of all bodies; which has manifested itself in manifold forms, that are as the bodies of the internal intellect.

47. Know your soul as a thread, passing through and interwoven with every thing in existence; and like a string connecting all the links of creation, as so many gems of a necklace or the beads of a rosary. (This hypostasis of the supreme spirit, is

known as the *sutrâtma* or the all-connecting soul of the universe: as the poet expresses it. Breaths in our soul, informs our mortal part, as full as perfect in a hair as heart. Pope.

48. Know yourself as the unborn and embodied soul of *viraj*, which is never born nor ever dies; and never fall into the mistake of thinking the pure intellect, to be subject to birth or death. (The embodied soul of *viraj*, is the universal soul as what the poet says. "Whose body nature is, and god the soul.")

49. Know your desires to be the causes of your birth, life, death and diseases; therefore shun your cupidity of enjoyments, and enjoy all things in the manner of the all witnessing intellect. (*i. e.* Indulge yourself in your intellectual and not corporeal enjoyments).

50. If you remain in the everlasting light of the sun of your intellect, you will come to find the phenomenal world to be but a phantom of your dream.

51. Never regret nor sorrow for any thing, nor think of your pleasures and pains, which do not affect your soul; you are the pure intellect and the all pervading soul, which manifests itself in every thing.

52. Know the desirables (or worldly enjoyments) to be your evils, and the undesirable (self-mortification) to be for your good. Therefore shun the former by your continued practice of the latter.

53. By forsaking your views of the desirables and undesirables, you will contract a habit of hebitude; which when it takes a deep root in your heart, you have no more to be reborn in the world.

54. Retract your mind for every thing, to which it runs like a boy after vain baubles; and settle it in yourself for your own good.

55. Thus by restraining the mind by your best exertions, as also by your habit of self-control, you will subdue the rampant elephant of your mind, and reach to your highest bliss afterwards.

56. Do not become as one of those ignorant fools, who believe

their bodies as their real good; and who are infatuated by sophistry and infidelity, and deluded by impostors to the gratification of their sensual appetites.

57. What man is more ignorant in this world and more subject to its evils, than one who derived his Spiritual knowledge from one who is a smatterer in theology, and relies on the dogmas of pretenders and false doctors in divinity.

58. Do you dispel the cloud of false reasoning from the atmosphere of your mind, by the hurricane of our right reasoning, which drives all darkness before it.

59. You can not be said to have your right reasoning, so long as you do not come to the light and sight of the soul, both by your own exertion and grace of the Supreme Spirit.

60. Neither the Veda nor Vedānta, nor the science of logic or any other Śāstras, can give you any light of the soul, unless it appears of itself within you.

61. It is by means of your selfculture, aided by my instruction and divine grace, that you have gained your perfect knowledge, and appear to rest yourself in the Supreme Spirit.

62. There are three causes of your coming to spiritual light. Firstly your want of the knowledge of a duality, and then the effulgence of your intellectual luminary, (the soul) by the grace of God and lastly the wide extent of your knowledge derived from my instructions.

63. You are now freed from your mental maladies, and have become sane and sound by abandonment of your desires, by removal of your doubts and errors, and by forsaking the mist of your fondness for external objects.

64. O Rāma! as you get rid of the faults (errors) of your understanding, so you advance by degrees in gaining your knowledge, in cherishing your resignation, in destroying your defects, in imbibing the bliss of ecstasy, in wandering with exultation, and in elevating your soul to the sixth sphere. But all this is not enough unless you attend to Brahmanhood itself. (These are called the *Sapta bhūmika* or seven stages of the practice of Yoga).

---

## CHAPTER

### FALL OF HIRANYA KASIPU AND RISE OF PRAHLADA.

Argument. Slaughter of Demons by Hari.

**VASISETHA** continued :—Attend Rāma, to the instructive narrative of Prahlāda—the lord of demons ; who became an adept by his own intuition.

2. There was a mighty demon in the infernal regions, Hiranyakasipu by name ; who was as valiant as Narāyana himself, and had expelled the gods and demigods from their abodes.

3. He mastered all the treasures of the world, and wrested its possession from the hands of Hari ; as the swan encroaches upon the right of the bee, on the large folia of the lotus.

4. He vanquished the Gods and Asuras, and reigned over the whole earth, as the elephant masters the lotus-bed, by expulsion of the drove of swans from it.

5. Thus the lord of the Asuras, having usurped the monarchy of the three worlds, begot many sons in course of time, as the spring brings forth the shoots of trees.

6. These boys grew up to manhood in time, with the display of their manly prowess, and like so many brilliant suns, stretched their thousand rays on all sides of the earth and skies.

7. Among them Prahlada the eldest prince became the regent, as the Kaustubha diamond has the pre-eminence among all other precious Jems. (The Kaustubha gem was set in the breast-plate of Vishnu).

8. The father Hiranyakasipu delighted exceedingly in his fortunate son Prahlāda, as the year rejoices in its flowering time of the spring : (*i. e.* The father delights in his promising lad, as the year in its vernal season).

9. Supported by his son on one hand, and possessed of his force and treasures on the other ; he became puffed up with his pride, as the swollen elephant emitting his froth from his

triangular mouth. (Composed of the two sides of the tusks, and the lower part).

10. Shining with his lustre and elated by his pride, he dried and drew up the moisture of the earth, by his unbearable taxation ; as the all-destroying suns of universal dissolution, parch up the world by their rays. (Here is a play of the word *Kara*, in its triple sense of the hand, tax and solar rays).

11. His conduct annoyed the gois and the sun and moon, as the behaviour of a haughty boy, becomes unbearable to his fellow comrades.

12. They all applied to Brahmā, for destruction of the arch demon ; because the repeated misdemeanours of the wicked, are unbearable to the good and great.

13. It was then that the leonine Hari-Narasīngha, clattered his nails resembling the tusks of an elephant ; and thundered aloud like the rumbling noise of the *Dig-hastes* (the regent elephants of all the quarters of heaven), that filled the concave world as on its last doomsday.

14. The tusk-like nails and teeth of Vishnu, glittered like flashing lightnings in the sky ; and the radiance of his earrings filled the hollow sphere of heaven, with curling flames of living fire. (The word *dwija* or twice born is applied to the nails and teeth, as to the moon and a twiceborn Brahman .

15. The sides and caverns of mountains presented a fearful aspect, and the huge trees were shaken by a tremendous tempest ; that rent the skies and tore the vault of heaven. (This is the only place where the word *dodruma* occurs for the Greek *dendron* in sanskrit, shortened to *dru* a tree, the root of Druid a woodman).

16. He emitted gusts of wind from his mouth and entrails, which drove the mountains before them ; and his eyeballs flashed with the living fire of his rage, which was about to consume the world.

17. His shining mane shook with the glare of sun-beams, and the pores of the hairs on his body, emitted the sparks of fire like the craters of a volcano.

18. The mountains on all sides, shook with a tremendous shaking, and the whole body of Hari, shot forth a variety of arms in every direction.

19. Hari in his leontheopic form of half a man and half a lion, killed the gigantic demon by goring him with his tusks, as when an elephant bores the body of a horse with a grating sound.

20. The population of the Pandemonium, was burnt down by the gushing fire of his eye balls ; which flamed as the all devouring conflagration of the last doomsday.

21. The breath of his nostrils like a hurricane ; drove everything before it ; and the clapping of his arms (hahwasphota), beat as loud surges on the hollow shores.

22. The demons fled from before him as moths from the burning fire, and they became extinct as extinguished lamps, at the blazing light of the day.

23. After the burning of the Pandemonium, and expulsion of the demons, the infernal regions presented a void waste, as at the last devastation of the world.

24. After the Lord had extirpated the demoniac race, at the end of the Titanic age, he disappeared from view with the grateful greetings of the synod of gods.

25. The surviving sons of the demon, who had fled from the burning of their city, were afterwards led back to it by Prahláda ; as the migrating fowls are made to return to the dry bed of a lake by a shower of rains.

26. There they mourned over the dead bodies of the demons, and lamented at the loss of their possessions, and performed at last the funeral ceremonies of their departed friends and relatives.

27. After burning the dead bodies of their friends, they invited the relics of the demons ; that had found their safety by flight, to return to their deserted habitations again.

28. The Asuras and their leaders, now continued to mourn

with their disconsolate minds and disfigured bodies, like lotuses beaten down by the frost. They remained without any effort or attempt as the figures in a painting ; and without any hope of resuscitation, like a withered tree or an arbour stricken by lightning.

---



## CHAPTER XXXI.

### PRÁHLADA'S FAITH IN VISHNU.

Argument. Práhlada's Lamentations at the slaughter of the demons, and his conversion to Vishnuism.

**V**ASISHTHA continued :—Práhláda remained disconsolate in his subterranean region, brooding over the melancholy thoughts of the destruction of the Danavas and their habitations.

2. Ah! what is to become of us, said he, when this Hari is bent to destroy the best amongst us, like a monkey nipping the growing shoots and sprouts of trees.

3. I do not see the Daityas anywhere in earth or in the infernal regions, that are left in the enjoyment of their properties; but are stunted in their growth like the lotuses growing on mountain tops.

4. They rise only to fall like the loud beating of a drum, and their rising is simultaneous with their falling as of the waves in the sea. (*i. e.* no sooner they rise, than they are destined to fall).

5. Woe unto us! that are so miserable in both our inward and outward circumstances; and happy are our enemies of light (Devas), that have their ascendancy over us. O the terrors of darkness!

6. But our friends of the dark infernal regions, are all darkened in their souls with dismay: also their fortune is as transitory as the expansion of the lotus-leaf by day, and its contraction at night.

7. We see the gods, who were mean servants at the feet of our father, to have usurped his kingdom; in the manner of the timid deer, usurping the sovereignty of the lion in the forest. (So said the sons of Tippu Sultan, when they saw the English polluting his library with their hands).

8. We find our friends on the other hand, to be all disfigured and effortless ; and sitting melancholy and dejected in their hopelessness, like lotuses with their withered leaves and petals.

9. We see the houses of our gigantic demons, filled with clouds of dusts and frost, wafted by gusts of wind by day and night ; and resembling the fumes of fire which burnt them down.

10. The inner apartments are laid open without their doors and enclosures, and are overgrown with the sprouts of barley, shooting out as blades of sapphires from underneath the ground.

11. Ah ! what is impossible to irresistible fate, that has so reduced the mighty demons ; who are while used to pluck the flowers from the mountain tops of Meru like big elephants, and are now come to the sad plight of the wandering Devas of yore.

12. Our ladies are lurking like the timorous deer, at the rustling of the breeze amidst the leaves of trees, for fear of the darts of the enemy whistling and hurling in the open air.

13. O ! the gemming blossoms of the *guluncha* arborets, with which our ladies used to decorate their ears, are now shorn and torn and left forlorn (desolate) by the hands of Hari, like the lorn and lonesome heathes of the desert.

14. They have robbed us of the all-producing kalpa-trees, and planted them in their *nandana* pleasure gardens now teeming with their shooting gems and verdant leaflets in the etherial sphere.

15. The eyes of haughty demons, that formerly looked with pity on the faces of their captured gods ; are now indignantly looked upon by the victorious gods, who have made captives of them.

16. It is known, that the water (liquid icor) which is poured from the mouths of the spouting elephants of heaven on the tops of the mountains, falls down in the form of cascades, and gives rise to rivers on earth. (It means the water spouts resembling the trunks of elephants, which lifted the sea water to the sky, and let them fall on mountain tops to run as rivers below).

17. But the froth exuding from the faces of our elephantic giants, is dried up to dust at the sights of the Devas, as a channel is sucked up in the dry and dreary desert of sand.

18. Ah! where have those Daityas fled, whose bodies were as big as the peaks of mount Meru once, and were fanned by the fragrant breeze, breathing with the odorous dust of Mándara flowers. (Mandara is the name of a flower of the garden of Paradise).

19. The beauteous ladies of the gods and Gandharvas, that were once detained as captives in the inner apartments of demons, are now snatched from us, and placed on Meru (the seat of the gods), as if they are transplanted there to grow as heavenly plants.

20. O how painful is it to think! that the fading graces of our captured girls, are now mocked by the heavenly nymphs, in their disdainful dance over their defeat and disgrace.

21. O it is painful to think! that the attending damsels, that fanned my father with their *chouri* flappers, are now waiting upon the thousand-eyed Indra in their servile toil.

22. O! the greatest of our grief is, this sad and calamitous fall of ours at the hands of a single Hari, who has reduced us to this state of helpless impotency.

23. The gods now reposing under the thick and cooling shades of trees, are as cool as the rocks of the icy mountain (Himalaya); and do not burn with rage nor repine in grief like ourselves.

24. The gods protected by the power of Sauri (Hari), are raised to the pinnacle of prosperity, have been mocking and restraining us in these caves, as the apes on trees do the dogs below. (The enmity of dogs and apes is proverbial, as obstructing one another from alighting on or rising above the ground).

25. The faces of our fairies though decked with ornaments, are now bedewed with drops of their tears; like the leaves of lotuses with the cold dews of night.

26. The old stage of this aged world, which was worsted and going to be pulled down by our might, is now supported upon the azure arms of Hari, like the vault of heaven standing upon the blue arches of the cerulean sky.

27. That Hari has become the support of the celestial host, when it was about to be hurled into the depth of perdition; in the same manner as the great *tortoise* supported the mount Mandara, as it was sinking in the Milky ocean in the act of churning it. (Samudra manthana). This was the act of the post-deluvians reclaiming from the sea all that had been swept into it at the great deluge.

28. This our great father, and these mighty demons under him, have been laid down to dust like the lofty hills, that were levelled with the ground by the blasts of heaven at the end of the Kalpa.

29. It is that leader of the celestial forces, the peerless destroyer of Madhu (Satan), that is able to destroy all and every thing by the fire in his hands, (the flaming lightnings preceding the thunder-bolts of Indra. (The twin gods, the thundering (vajrapani) Indra and the flaming (analapani) Upendra, bear great affinity to Jupiter tonitruous or the thundering Jove, and his younger brother the trident-bearer Neptune).

30. His elder brother Indra baffles the battle axes in the hands of the mighty demons, by the force of the thunder-bolts held by his mightier arms, as the big male monkeys kill their male offspring. (These passages prove the early invention of fire arms by the Aryans, to have been the cause of their victory over Daityas or the demigods).

31. Though the missive weapons (lightnings), which are let fly by the lotus-eyed Vishnu be invincible; yet there is no weapon or instrument which can foil the force of the thunder: (lit break the strong thunderbolt). (Vishnu the leader of Vishas or the first foreign settlers of the land, overpowered the earth-born Daityas by his fire and fire arms, and dispossessed them of their soil, and reduced them to slavery. The descendants of the

Vishas are the Vaishyas, who settled in India long before the Aryans).

32. This Hari is inured in warfare, in the previous battles fought between him and our forefathers; in which they uprooted and flung great rocks at him, and waged many dreadful campaigns.

33. It cannot be expected that he will be afraid of us, who stood victorious in those continuous and most dreadful and destructive warfares of yore.

34. I have thought of one expedient only to oppose the rage of Hari, beside which I find no other way for our safety. (lit—remedy).

35. Let us therefore with all possible speed, have recourse to him, with full contriteness of our souls and understanding; because that god is the true refuge of the pious and the only resort of every body.

36. There is no one greater than him in all the three worlds; for I come to know, that it is Hari only, who is the sole cause of the creation, sustentation and destruction or reproduction of the world.

37. From this moment therefore, I will think only of that unborn (inceate) Náráyana for ever more; and I must rely on that Náráyana, who is present in all places, and is full in myself and filling all space.

38. Obeisance to Náráyana forms my faith and profession, for my success in all undertakings; and may this faith of mine ever abide in my heart, as the wind has its place in the midst of empty air.

39. Hari is to be known as filling all sides of space and vacuum, and every part of this earth and all these worlds; my ego is the immeasurable Spirit of Hari, and my inborn soul is full of Vishnu.

40. He that is not full with Vishnu in himself, does not benefit by his adoration of Vishnu; but he who worships Vishnu by thinking himself as such, finds himself assimilated to his god,

and becomes one with him. (Or rather he loses himself in his God and perceives nought besides).

41. He who knows Hari to be the same with Prahlāda, and not different from him, finds Hari to fill his inward soul with his spirit : (So says the Sruti :—Prahlāda was the incarnate Hari himself).

42. The eagle of Hari (son of Vinatā) flies through the infinite space of the sky as the presence of Hari fills all infinity, and his golden body-light, is the seat of my Hari also. (Here the bird of heaven means the sun, which is said to be the seat of Hari).

43. The claws, of this bird,—Kara (or rays) serve for the weapons of Vishnu ; and the flash of his nails, is the flash of the Vishnu's weapons. (Here Garuda bird of heaven, serves for a personification of the sun, and his claws and nails represent the rays of solar light).

44. These are the four arms of Vishnu and their armlets, which are represented by the four gemming pinnacle of mount Mandara which were grappled by the hands of Hari, at his churning of the milky ocean with it.

45. This moonlike figure with the chouri flapper in her hand and rising from the depth of the milky ocean, is the goddess of prosperity (Laksmi) and associating consort of Vishnu.

46. She is the brilliant glory of Hari, which was easily acquired by him, and is ever attendant on his person with undiminished lustre, and illuminates the three worlds as a radiant medicinal tree—*mahaushadhi*.

47. There is the other companion of Vishnu called Māyā or illusion, which is ever busy in the creation of worlds upon worlds, and in stretching a magical enchantment all-about them.

48. Here is the goddess Victory (Jayā), an easy earned attendant on Vishnu, and shines as a shoot of the kalpa tree, extending to the three worlds as an all-pervading plant.

49. These two warming and cooling luminaries of the sun

and moon, which serve to manifest all the worlds to view, are the two eyes situated on the forehead of my Vishnu.

50. This azure sky is the cerulean hue of the body of my Vishnu, which is as dark as a mass of watery cloud; and darkens the sphere of heaven with its sky blue radiance. The meaning of the word Vishnu was afterward changed to the residing divinity in all things from the root *vish*.

51. Here is the whitish conch in the hand of my Hari, which is sonant with its fivefold notes (*panchajanya*), and is as bright as the vacuum—the receptacle of sound, and as white as the milky ocean of heavens (the milky path).

52. Here I see the lotus in the hand of Vishnu, representing the lotus of his navel the seat of Brahmá, who rose from and sat upon it, as a bee to form his hive of the world.

53. I see the cudgel of my Vishnu's hand (the *godá*) studded with gems about it, in the lofty peak of the mountain of Sumeru, beset by its gemming stones, and hurling down the demons from its precipice.

54. I see here the discus (*chakra*) of my Hari, in the rising luminary of the sun, which fills all sides of the infinite Space, with the radiant beams emanating from it.

55. I see there in the flaming fire, the flashing sword-*nandaka* of Vishnu, which like an axe hath cut down the gigantic bodies of *Daityas* like trees, while it gave great joy to the gods.

56. I see also the great bow of Vishnu (*Sáringa*), in the variegated rainbow of Indra; and also the quiver of his arrows in the *Pushkara* and *Avarta* clouds, pouring down their rains like piercing arrows from above.

57. The big belly (*Jathara*) of Vishnu, is seen in the vast vacuity of the firmament, which contains all the worlds and all the past, present, and future creations in its spacious womb.

58. I see the earth as the footstool of *Viráj*, and the high sky as the canopy on his head; his body is the stupendous fabric of the universe, and his sides are the sides of the compass.

59. I see the great Vishnu visibly manifest to my view, as shining under the cerulean vault of heaven, mounted on his eagle of mountain, and holding his conchshell, discus, cudgel and the lotus in his hands (in the manner described above).

60. I see the wicked and evil minded demons, flying from me in the manner of the fleeting straws, which are blown and borne away after by the breath of the winds. (Lit :—as the heaps of straw or hay *tarna*).

61. This sable deity with his hue of the blue sapphire and mantle yellow, holding the club and mounted on the eagle and accompanied by Lakshmi; is no other than the selfsame Imperishable One. Vishnu latterly called (Krishna) is the queller of demons, like christ in the battle of the gods and Titan, and is believed to be the only begotten Son of God).

62. What adverse Spirit can dare approach this all-devouring flame, without being burnt to death, like a flight of moths falling on a vivid fire?

63. None of these hosts of gods or demigods that I see before me, is able to withstand the irresistible course of the destination of Vishnu. And all attempts to oppose it, will be as vain as for our weak-sighted eyes to shut out the light of the sun.

64. I know the gods Brahmá, Indra, Siva and Agni (ignis—the god of fire), praise in endless verses and many tongues, the Vishnu as their Lord.

65. This Lord is ever resplendant with his dignity, and is invincible in his might; He is the Lord beyond all doubt, dispute and duality, and is joined with transcendent majesty.

66. I bow down to that person, which stands as a firm rock amidst the forest of the world, and is a defence from all fears and dangers. It is a stupendous body having all the worlds situated in its womb, and forming the essence and substance of every distinct object of vision. (Here Vishnu is shown in his microcosmic form of Viraj (Virat murti).

---



## CHAPTER XXXII.

### THE SPIRITUAL AND FORMAL WORSHIP OF VISHNU.

Argument. Prahláda's Worship of Vishnu both in spirit and his Image. Witnessed by the gods, as the Beginning of Hero and Idol Worship.

VASISHTHA continued :—After Prahláda had meditated on Vishnu in the aforesaid manner, he made an image of him as Náráyana himself, and thought upon worshipping that enemy of the Asura race. (Here Vishnu—the chief of Vishas and destroyer of Asuras, is represented as the spirit of Náráyana, and worshipped in that form).

2. And that this figure might not be otherwise than the form of Vishnu himself, he invoked the Spirit of Vishnu to be settled in this his out-ward figure also. (This was done by incantation of *Pranpratishtá*, or the charm of enlivening an idol in thought).

3. It was seated on the back of the heavenly bird *Garuda*, arrayed with the quadruple attributes (of will, intelligence, action and mercy), and armed with the fourfold arms holding the conchshell, discus, club and a lotus. (This passage shows the fictitious representation of the person of Vishnu, with his fourfold arms of these, the two original arms with the cudgel and discus were in active use, while the two fictitious and immovable ones, with the conchshell and lotus, were clapped on for mere show).

4. His two eye-halls flashed, like the orbs of the sun and moon in their outstretched sockets; his palms were as red as lotuses, and his bow *saranga* and the sword *nandaka* hang on his two shoulders and sides.

5. I will worship this image, said he, with all my adherents and dependants, with an abundance of grateful offerings agreeable

to my taste. Gloss. Things delectable to one's taste, are most acceptable to the gods. \*

6. I will worship this great god always, with all kinds of offering of precious gems and jewels, and all sorts of articles for bodily use and enjoyment.

7. Having thus made up his mind, Prahlāda collected an abundance of various things, and made offerings of them in his mind, in his worship of Mādhava-the lord of Lakṣmi. (Mā and Rāma are titles of Lakṣmi).

8. He offered rich gems and jewels in plates of many kinds, and presented sandal pastes in several pots; he burnt incense and lighted lamps in rows, and placed many valuables and ornaments in sacred vessels.

9. He presented wreaths of Mandara flowers, and chains of lotuses made of gold, together with garlands of leaves and flowers of kalpa plants, and bouquets and nosegays studded with gems and pearls.

10. He hung hangings of leaves and leaflets of heavenly arbors, and chaplets and trimmings of various kinds of flowers, as *vakas* and *kundas*, *kinkiratas* and white, blue and red lotuses.

11. There were wreaths of *kahlara*, *Kunda*, *Kāsa* and *Kinsuka* flowers; and clusters of *Asoka*, *Madana*, *Bela* and *kānikāra* blossoms likewise.

12. There were florets of the *Kailamba*, *Vakala*, *nimba*, *Sindhuvāra* and *Yūhikas* also; and likewise heaps of *pāribhadra*, *gugguli* and *Venduka* flowers.

13. There were strings of *priyangu*, *patala*, *pāta* and *pātala* flowers; and also the blossoms of *āmra*, *āmratāka* and *gavyas*; and the bulbs of *haritaki* and *vibhitaki* nyrabolans.

---

\* The former figure of meditation was that of Virāj, the god who with his thousand heads, hands and legs and feet "सहस्रशीर्षः पुण्यं सहस्रबाहुः सहस्रपाद्," shows the Daitya Titan Briareus with his hundred heads and hands; but the figure of worship in this chapter is that of Vishnu, with his four arms, one ad and two legs only, as a more compendious form for common and practical worship.

14. The flowers of *Sála*, and *lamála* trees, were strung together with their leaves; and the tender buds of *Sahakáras*, were fastened together with their farinacious pistils.

15. There were the *ketakas* and centipetalous flowers, and the shoots of *ela* cardamums; together with overeverything beautiful to sight and the tender of one's soul likewise.

16. Thus did Práhlada worship his lord Hari in the inner apartment of his house, with offerings of all the richest things in the world, joined with true faith and earnestness of his mind and spirit. \*

17. Thus did the monarch of Dánavas, worship his lord Hari externally in his holy temple, furnished with all kind of valuable things on earth. (The external worship followed that of his internal worship in faith and spirit. These two are distinctly called the *mánasa* and *bájjhya pujas* and observed one after the other by every orthodox Hindu, except the Brahmos and aseeties who reject the latter formality.

18. The Dánava sovereign became the more and more gratified in his spirit, in proportion as he adored his god with more and more of his valuable outer offerings.

19. Henceforward did Prahláda continue, to worship his lord god day after day, with earnestness of his soul, and the same sort of rich offerings every day.

20. It came to pass that the Daityas one and all turned Vaishnavas; after the example of their king; and worshipped Hari in their city and temples without intermission.

21. This intelligence reached to heaven and to the abode of the gods, that the Daityas having renounced their enmity to

---

\* The flowers and offerings mentioned in this place, are all of a white hue, and specially sacred to Vishnu, as there are others peculiar to other deities, whose priests and votaries must carefully distinguish from one another. The adoration of Vishnu consists, in the offering of the following articles, and observance of the rites as mentioned below; viz. Fumigation of incense and lighting of lamps, presentation of offerings, of food, raiment, and jewels suited to the adorer's taste and best means, and presents of betel leaves, umbrellas, mirrors and chowri flappers. Lastly, scattering of handfuls of flowers, turning round the idol and making obeisance &c.

Vishnu, have turned his faithful believers and worshippers *in toto*. \*

22. The Devas were all astonished to learn, that the Daityas had accepted the Vaishnava faith; and even Indra marvelled with the body of Rudras about him, how the Daityas came to be so at once.

23. The astonished Devas then left their celestial abode, and repaired to the warlike Vishnu, reposing on his serpent couch in the milky ocean.

24. They related to him the whole account of the Daityas, and they asked him as he sat down, the cause of their conversion, wherewith they were so much astonished.

25. The gods said:—How is it Lord! that the demons who had always been averse to thee, have now come to embrace thy faith, which appears to us as an act of magic or their hypocrisy.

26. How different is their present transformation to the Vaishnava faith, which is acquired only after many transmigrations of the soul, from their former spirit of insurrection, in which they broke down the rocks and mountains.

27. The rumour that a clown has become a learned man, is as gladsome as it is doubtful also, as the news of the budding of blossoms out of season.

28. Nothing is graceful without its proper place, as a rich jewel loses its value, when it is set with worthless pebbles. (The show of goodness of the vile, is a matter of suspicion).

29. All animals have their dispositions conforming with

\* सर्वेषूपदाय नैवेद्यतत्सुदर्पयन्मन्त्राचार्य नीराजन पुष्पाञ्जलि प्रदाय च  
मन्त्रादिः ।

\* Brahmá was the god of Brahmanas, and Vishnu was worshipped by the early Vaisya colonists of India; while siva or Mahadeva was the deity of the aboriginal Daityas. These peoples after long contention came to be amalgamated into one great body of the Hindus, by their adoption of the mixed creed of the said triality or trinity, under the designation of the Triune deity. Still there are many people that have never been united under this triad, and maintain their several creeds with tenacity. See Wilson's Hindu Religion.

their own natures; how then can the pure faith of Vishnu, agree with the doggish natures of the Daityas?

30 It does not grieve us so much to be pierced with thorns and needles in our bodies, as to see things of opposite natures, to be set in conjunction with one another.

31. Whatever is naturally adapted to its time and place, the same seems to suit it then and there; hence the lotus has its grace in water and not upon the land.

32. Where are the vile Daityas, prone to their misdeeds at all times; and how far is the Vaishnava faith from them that can never appreciate its merit.

33. O lord! as we are never glad to learn a lotus-hed to be left to parch in the desert soil; so we can never rejoice at the thought, that the race of demons will place their faith in Vishnu—the lord of gods.

---

## CHAPTER XXXIII.

### PRĀHLĀDA'S SUPPLICATION TO HARI.

Argument. Hari's Visit to Prāhlāda, and his Adoration of him.

VASISHTHA said :—The lord of Lakshmi, seeing the gods so clamorous in their accusation of the demons, gave his words to them in sounds as sonorous as those of the rainy clouds, in response to the loud noise of screaming and thirst-stricken peacocks.

2. The Lord Hari said :—Don't you marvel ye gods! at Prāhlāda's faith in me; as it is by virtue of the virtuous acts of his past lives, that pious prince is entitled to his final liberation in this his present life.

3. He shall not have to be born again in the womb of a woman, nor to be reproduced in any form on earth; but must remain aloof from regeneration, like a fried pea which does not germinate any more.

4. A virtuous man turning impious, becomes of course the source of evil; but an unworthy man becoming meritorious, is doubtless a step towards his better being and blessedness.

5. You good gods that are quite happy in your blessed seats in heaven, must not let the good deserts of Prāhlāda be any cause of your uneasiness.

6. Vasishtha resumed :—The Lord having thus spoken to the gods, became invisible to them, like a feather floating on the surface of waves.

7. The assemblage of the immortals then repaired to their heavenly abodes after taking their leave of the god; as the particles of sea water are borne to the sky by the zephyrs, or by the agitation of the Mandara mountain.

8. The gods were henceforth pacified towards Prāhlāda; because the mind is never suspicious of one who has the credit of his superiority.

9. Prahláda also continued in the daily adoration of his god, with the contriteness of his heart, and in the formulas of his spiritual, oral and bodily services.

10. It was in the course of his divine service in this manner, that he attained the felicity proceeding from his right discrimination, self-resignation and other virtues with which he was crowned.

11. He took no delight in any object of enjoyment, nor felt any pleasure in the society of his consorts, all which he shunned as a stag shuns a withered tree, and the company of human beings.

12. He did not walk in the ways of the ungodly, nor spent his time in aught but religious discourses. His mind did not dwell on visible objects, as the lotus never grows on dry land.

13. His mind did not delight in pleasures, which were all linked with pain; but longed for its liberation, which is as entire of itself and unconnected with anything, as a single grain of unperforated pearl.

14. But his mind being abstracted from his enjoyments, and not yet settled in its trance of ultimate rest; had been only waving between the two states, like a cradle swinging in both ways.

15. The god Vishnu, who knew all things by his all-knowing intelligence; beheld the unsettled state of Prahlada's mind, from his seat in the milky ocean.

16. Pleased at Prahláda's firm belief, he proceeded by the sub-terranian route to the place of his worship, and stood confest before him at the holy altar.

17. Seeing his god manifest to his view, the lord of the demons worshipped him with two fold veneration, and made many respectful offerings to his lotus-eyed deity more than his usual practice.

18. He then gladly glorified his god with many swelling orisons, for his deigning to appear before him in his house of worship.

19. Prahlāda said :—I adore thee, O my lord Hari! that art unborn and undecaying ; that art the blessed receptacle of three worlds ; that dispellest all darkness by the light of thy body ; and art the refuge of the helpless and friendless.

20. I adore my Hari in his complexion of blue-lotus leaves, and of the colour of the autumnal sky ; I worship him whose body is of the hue of the dark *bhramara* bee ; and who holds in his arms the lotus, discus, club and the conch-shell.

21. I worship the god that dwells in the lotus-like hearts of his votaries, with his appearance of a swarm of sable bees ; and holding a conch-shell as white as the bud of a lotus or lily, with the earrings ringing in his ears with the music of humming bees.

22. I resort to Hari's sky-blue shade, shining with the starry light of his long stretching nails ; his face shining as the full-moon with his smiling beams, and his breast waving as the surface of Ganges, with the sparkling gems hanging upon it.

23. I rely on that godling that slept on the leaf of the fig tree, (when his spirit floated on the surface of the waters) ; and that contains the universe in himself in his stupendous form of Virāj ; that is neither born nor grown, but is always the whole by himself ; and is possess of endless attributes of his own nature.

24. I take my refuge in Hari, whose bosom is daubed with the red dust of the new-blown lotus, and whose left side is adorned by the blushing beauty of Lakshmi ; whose body is mantled by a coloured red coverlet ; and besmeared with red sandal paste like liquid gold.

25. I take my asylum under that Hari who is the destructive frost to the lotus-bed of demons ; and the rising sun to the opening buds of the lotus-bed of the deities ; who is the source of the lotus-born Brahmā, and receptacle of the lotiform seat (cranium) of our understanding.

26. My hope is in Hari—the blooming lotus of the bed of the triple world, and the only light amidst the darkness of the



universe ; who is the principle of the intellect—chit, amidst the gross material world the gross and who is the only remedy of all the evils and troubles of this transient life.

27. Vasishtha continued :—Hari the destroyer of demons, who is graced on his side by the goddess of prosperity ; being landed with many such graceful speeches of the demoniac lord, answered him as lovingly in his blue lotuslike form, as when the deep clouds respond to the peacocks' screams.

---

## CHAPTER XXXIV.

### PRAHLADA'S SELF KNOWLEDGE OF SPIRITUALISM.

Argument. Prahlada's Meditations and attainment of spiritual knowledge by the blessing of Vishnu.

**T**HE Lord said :—O thou rich jewel on the crown of the Daitya race ! Receive thy desired boon of me for alleviation of thy wordly afflictions.

2. Prahláda replied :—What better blessing can I ask of thee, my Lord ! than to instruct me in what thou thinkest thy best gift, above all other treasures of the world, and which is able to requite all our wants in this miserable life.

3. The Lord answered :—Mayst thou have a sinless boy ! and may thy right discrimination of things, lead thee to thy rest in God, and the attainment of thy Supreme felicity, after dispersion of thy earthly cares, and the errors of this world.

4. Vasishtha rejoined :—Being thus bid by his god, the lord of demons fell into a profound meditation, with his nostrils snoring loudly like the gurgling waters of the deep.

5. As the lord Vishnu departed from his sight, the chief of the demons made his oblations after him ; consisting of handfuls of flowers and rich gems and jewels of various kinds.

6. Then seated in his posture of *padmāsana*, with his legs folded over one another, upon his elevated and elegant seat ; and then chaunted his holy hymn and reflected within himself.

7. My deliverer from this sinful world, has bade me to have my discrimination, therefore must I betake myself to discriminate between what is true and falsehood.

8. I must know that I am in this darksome world, and must seek the light of my soul as also what is that principle (Ego), that makes me speak, walk and take the pains to earn myself.

9. I perceive it is nothing of this external world, like any of

its verdant trees or hills; the external bodies are all of a gross nature, but my *ego* is quite a simple and pure essence.

10. I am not this insensible body, which is both dull and dumb, and is made to move for a moment by means of the vital airs. It is an unreal appearance of a transitory existence.

11. I am not the insensible sound, which is a vacuous substance and produced in vacuity. It is perceptible by the ear-hole, and is as evanescent and inane as empty air.

12. I am neither the insensible organ of touch, or the momentary feeling of tactition; but find myself to be an inward principle with the faculty of intellection, and the capacity of knowing the nature of the soul.

13. I am not even my taste, which is confined to the relishing of certain objects, and to the organ of the tongue; which is a trifling and ever restless thing, sticking to and moving in the cavity of the month.

14. I am not my sight, that is employed in seeing the visibles only; it is weak and decaying and never lasting in its power, nor capable of viewing the invisible Spirit.

15. I am not the power of my smelling, which appertains to my nasal organ only, and is conversant with odorous substances for a short moment only. (Fragrance is a fleeting thing).

16. I am pure intelligence, and none of the sensations of my five external organs of sense; I am neither my mental faculty, which is ever frail and fruit; nor is there any thing belonging to me or participating of my true essence. I am the soul and an indivisible whole.

17. I am the ego or my intellect, without the objects of intellection; (*i. e.* the thinking principle freed from its thoughts). My *ego* pervades internally and externally over all things, and manifests them to the view. I am the whole without its parts, pure without foulness and everlasting.

18. It is my intellection that manifests to me this pot and that painting, and brings all other objects to my knowledge by its pure light; as the sun and a lamp show everything to the sight.

19. Ah! I come to remember the whole truth at present, that I am the immutable and all pervading Spirit, shining in the form of the intellect (Gloss. The internal and intellectual Soul, is the Spirit of God).

20. This essence evolves itself into the various faculties of sense; as the inward fire unfolds itself into the forms of its flash and flame, and its sparks and visible light.

21. It is this principle which unfolds itself, into the forms of the different organs of sense also; as the all-diffusive heat of the hot season, shows itself in the shape of mirage in sandy deserts.

22. It is this element likewise which constitutes the substance of all objects; as it is the light of the lamp which is the cause of the various colours of things; as the whiteness or other of a piece of cloth or any other thing. (The intrinsic perceptibility of the soul, causes the extrinsic senses and their separate organs).

23. It is the source of the perception of all living and waking beings, and of everything else in existence; and as a mirror is the reflector of all outward appearances, so is the Soul the reflective organ of all its internal and external phenomena.

24. It is by means of this immutable intellectual light alone, that we perceive the heat of the sun, the coldness of the moon, solidity of the rock and the fluidity of water.

25. This one is the prime cause of every object of our continuous perceptions in this world; this is the first cause of all things, without having any prior cause of its own. (The soul produces the body, and not the body brings forth the soul).

26. It is this that produces our notions of the continuity of objects that are spread all around us, and take the name of objects from their objectivity of the soul; as a thing is called not from the heat which makes it such.

27. It is this formless cause, that is the prime cause of all plastic and secondary causes; (such as Brahmā the creative agent and others). It is from this that the world has its production, as coldness is the produce of cold and the like.

28. The gods Brahmá, Vishnu, Rudra and Indra, who are causes of the existence of the world, all owe their origin to this prime cause, who has no cause of himself.

29. I hail that Supreme soul which is impress in me, and is apart from every object of thought of the intellect, and which is self manifest in all things and at all times.

30. All beings besides, stand in the relation of modes and modalities to this Supreme Being; and they immerge as properties in that intellectual Spirit.

31. Whatever this internal and intelligent Soul wills to do, the same is done every where; and nothing besides that self-same soul exists in reality any where.

32. Whatever is intended to be done by this intellectual power, the same receives a form of its own; and whatever is thought to be undone by the intellect, the same is dissolved into nought from its substantiality.

33. These numberless series of worldly objects, (as this pot, this paintings and the like), are as shades cast on the immense mirror of vacuum, (or as air-drawn pictures represented on the canvas of empty Space).

34. All these objects increase and decrease in their figures under the light of the soul, like the shadows of things enlarging and diminishing themselves in the sun shine.

35. This internal Soul is invisible to all beings, except to those whose minds are melted down in piety. It is seen by the righteous in the form of the clear firmament.

36. This great cause like a large tree, gives rise to all these visible phenomena like its germ and sprouts; and the movements of livings, being, are as the flitterings of bees about this tree.

37. It is this that gives rise to the whole creation both in its ideal and real and mobile or quiescent forms; as a huge rock gives growth to a large forest with its various kinds of big trees and dwarf shrubberies. (To Him no high, no low, no great, no small, He fills, he bounds, connects, and equals all. Pope).

38. It is not apart from anything, existing in the womb of this triple world; but is residing alike in the highest gods, as in the lowest grass below; and manifests them all full to our view.

39. This is one with the ego, and the all-pervading soul; and is situated as the moving spirit, and unmoving dullness of the whole.

40. The universal soul is beyond the distinction, of my, thy or his individual spirit; and is above the limits of time, and place, of number and manner, of form or figure or shape or size.

41. It is one intelligent soul, which by its own intelligence, is the eye and witness of all visible things; and is represented as having a thousand eyes and hands and as many feet. (Wherewith he sees and grasps everything, and stands and moves in every place).

42. This is that ego of my-self, that wanders about the firmament, in the body of the shining sun; and wanders in other forms also, as those of air in the current winds. (The first person I is used for supreme Ego).

43. The sky is the azure body of my Vishnu with its accompaniments of the conchshell, discus, club and the lotus, in the clouds, all which are tokens of prosperity in this world by their blissful rains. (Vishnu is the lord of Lakshmi or prosperity, which is another name for a plenteous harvest. Her other name Sris the same with ceres—the goddess of corn and mother of Proserpine in Greeian mythology). \*

44. I find myself as identic with this god, while I am sitting in my posture of padmasana and in this state of *Samādhi*—hypnotism, and when I have attained my perfection in quietism. (which is the form of Vishnu in the serene sky).

45. I am the same with Siva—the god with his three eyes, and with his eye-balls rolling like bees, on the lotus face of Geurī; and it is I that in the form of the god, Brahmá, contain

---

\* The history of Sankrit words derives the name Lakshmi from the appellation of king Dilipa's queen, who was so called from her luckiness. Thus the words *lucky* and *lucky* (valgs), are synonymous and same in sound and sense).

the whole creation in me, as a tortoise contracts its limbs in itself. (The soul in rapture, seems to contain the macrocosm in itself).

46. I rule over the world in the form of Indra, and as a monk I command the monastery which has come down to me. *i. e.* I am an Indra, when I reign over my domain; and a poor monk, when I dwell in my humble cell.

47. I (the Ego) am both the male and female, and I am both the boy and girl; I am old as regards my soul, and I am young with regard to my body, which is born and ever renewed.

48. The ego is the grass and all kinds of vegetables on earth; as also the moisture wherewith it grows them, like its thoughts in the ground of the intellect; in the same manner as herbs are grown in holes and wells by their moisture. *i. e.* The ego or soul is the pith and marrow of all substance.

49. It is for pleasure that, this ego has stretched out the world; like a clever boy who makes his dolls of clay in play. (God forms the world for his own amusement).

50. This ego is myself that give existence to all being, and it is I in whom they live and move about; and being at last forsaken by me, the whole existence dwindles into nothing. (The ego is the individual as well the universal soul).

51. Whatever image is impressed in the clear mirror or mould of my intellect, the same and no other is in real existence, because there is nothing that exists beside or apart from myself.

52. I am the fragrance of flowers, and the hue of their leaves; I am the figure of all forms, and the perception of perceptibles.

53. Whatever movable or immovable thing is visible in this world; I am the inmost heart of it, without having any of its desires in my heart.

54. As the prime element of moisture, is diffused in nature

in the form of water ; so is my spirit overspread in vegetables and all things at large in the form of vacuum. (Which is in the inside and outside of every thing).

55. I enter in the form of consciousness, into the interior of everything ; and extend in the manner of various sensation at my own will.

56. As butter is contained in milk and moisture is inherent in water ; so is the power of the intellect spread in all beings, and so the ego is situated in the interior of all things.

57. The world exists in the intellect, at all times of the present, past and future ages ; and the objects of intelligence, are all inert and devoid of motion ; like the mineral and vegetable productions of earth.

58. I am the all-grasping and all-powerful form of Viraj, which fills the infinite space, and is free from any diminution or decrease of its shape and size. I am this all-pervading and all-productive power, known as Virat mûrti or macrocosm (in distinction from the *sukshma-dehu* or microcosm).

59. I have gained my boundless empire over all worlds, without my seeking or asking for it ; and without subduing it like Indra of old or crushing the gods with my arms. (Man is the lord of the world of his own nature, or as the poet says :— "I am the Monarch of all I survey, and my right there is none to dispute").

60. O the extensive spirit of God ! I bow down to that spirit in my spirit ; and find myself lost in it, as in the vast ocean of the universal deluge.

61. I find no limit of this spirit ; as long as I am seated in the enjoyment of my spiritual bliss ; but appear to move about as a minute mollusk, in the fathomless expanse of the milky ocean.

62. This temple of Brahmanda or mundane world, is too small and straitened for the huge body of my soul ; and it is impossible for me to be contained in it, as it is for an elephant to enter into the hole of a needle.



63. My body stretches beyond the region of Brahmá, and my attributes extend beyond the categories of the schools, and there is no definite limitation given of them to this day.

64. The attribute of a name and body to the unsupported soul is a falsehood, and so is it to compress the unlimited soul within the narrow bounds of the body.

65. To say this is I, and this another, is altogether wrong; and what is this body or my want of it, or the state of living or death to me? (Since the soul is an immortal and ethereal substance and my true-self and essence).

66. How foolish and short-witted were my forefathers, who having forsaken this spiritual domain, have wandered as mortal beings in this frail and miserable world.

67. How great is this grand sight of the immensity of Brahma; and how mean are these creeping mortals, with their high aims and ambition, and all their splendours of royalty. (The glory of God, transcends the glory of glorious sun).

68. This pure intellectual sight of mine, which is fraught with endless joy, accompanied by ineffable tranquility, surpasses all other sights in the whole world. (The rapture of heavenly peace and bliss, has no bounds).

69. I bow down to the Ego, which is situated in all beings; which is the intelligent and intellectual soul, and quite apart from whatever is the object of intellection or thought: (*i.e.* the unthinkable spirit).

70. I who am the unborn and increate soul, reign triumphant over this perishing world; by my attainment to the state of the great universal spirit, which is the chief object of gain—the *sumumboukum* of mortal beings, and which I live to enjoy. (This sublimation of the human soul to the state of the supreme spirit, and enjoyment of spiritual beatification or heavenly rapture, is the main aim and end of Yoga meditation).

71. I take no delight in my unpleasant earthly dominion, which is full of painful greatness; nor like to lose my everlasting realm of good understanding, which is free from trouble and full of perpetual delight.

72. Cursed be the wicked demons that are so sadly ignorant of their souls; and resort for the safety of their bodies, to their strongholds of woods and hills and ditches, like the insects of those places.

73. Ignorance of the soul leads to the serving of the dull ignorant body, with articles of food and raiment; and it was thus that our ignorant elders pampered their bodies for no lasting good.

74. What good did my father Hiranyakasipu reap, from his prosperity of a few years in this world; and what did he acquire worthy of his descent; in the line of the great sage Kasyapa?

75. He who has not tasted the blissfulness of his soul, has enjoyed no true blessing, during his long reign of a hundred years in this world.

76. He who has gained the ambrosial delight of his spiritual bliss, and nothing of the temporary blessings of life; has gained something which is ever full in itself, and of which there is no end to the end of the world.

77. It is the fool and not the wise, who forsakes this infinite joy for the temporary delights of this world; and resembles the foolish camel which foregoes his fodder of soft leaves, for browsing the prickly thorns of the desert.

78. What man of sense would turn his eyes from so romantic a sight, and like to roam in a city burnt down to the ground: and what wise man is there that would forsake the sweet juice of sugarcane, in order to taste the bitterness of Nimba?

79. I reckon all my forefathers as very great fools, for their leaving this happy prospect, in order to wander in the dangerous paths of their earthly dominion.

80. Ah! how delightful is the view of flowering gardens, and how unpleasant is the sight of the burning deserts of sand; how very quiet are these intellectual reveries, and how very boisterous are the cravings of our hearts!

81. There is no happiness to be had in this earth, that would

make us wish for our sovereignty in it; all happiness consists in the peace of the mind, which it concerns us always to seek.

82. It is the calm, quiet and unaltered state of the mind, that gives us true happiness in all conditions of life; and the true relemn of things in all places and at all times, and under every circumstance in life.

83. It is the virtue of sunlight to enlighten all objects, and that of moonlight to fill us with its ambrosial draughts; but the light of Brahma transcends them both, by filling the three worlds with its spiritual glory; which is brighter than sunbeams, and cooler than moon-light.

84. The power of Siva stretches over the fulness of knowledge, and that of Vishnu over victory and prosperity (Jayas-Lakshmi). Fleetness is the character of the mental powers, and force is the property of the wind.

85. Inflammation is the property of fire, and moisture is that of water; taciturnity is the quality of devotees for success of devotion, and loquacity is the qualification of learning.

86. It is the nature of the aërials to move about in the air, and of rocks to remain fixed on the ground; the nature of water is to set deep and run downwards; and that of mountains to stand and rise upwards.

87. Equanimity is the nature of Saugatas or Buddhists, and carousing is the *penchant* of wine-hibers; the spring delights in its flowering, and the rainy season exults in the roaring of its clouds.

88. The Yakshas are full of their delusiveness, and the celestials are familiar with cold and frost, and those of the torrid zone are inured in its heat. (This passage clearly shows the Heaven of the Hindus, to have been in the northern regions of cold and frost).

89. Thus are many other beings suited to their respective climes and seasons, and are habituated to the very many modes of life and varieties of habits; to which they have been accustomed in the past and present times.

90. It is the one Uniform and Unchanging Intellect, that ordains these multiform and changing modifications of powers and things, according to its changeable will and velocity.

91. The same unchanging Intellect presents these hundreds of changing scenes to us, as the same and invariable light of the sun, shows a thousand varying forms and colour to the sight.

92. The same Intellect sees at a glance, these great multitudes of objects, that fill the infinite space on all sides, in all the three times of the present, past and future.

93. The selfsame pure Intellect knows at once, the various states of all things presented in this vast phenomenal world, in all the three times that are existent, gone by and are to come hereafter.

94. This pure Intellect reflects at one and the sametime, all things existent in the present, past and future times ; and is full with the forms of all things existing in the infinite space of the universe.

95. Knowing the events of the three times, and seeing the endless phenomena of all worlds present before it, the divine intellect continues full and perfect in itself and at all times.

96. The understanding ever continues the same and unaltered, notwithstanding the great variety of its perceptions of innumerable of sense and thought : such as the different tastes of sweet and sour in honey and *nimba* fruit at the sametime. (*i. e.* The varieties of mental perception and conception, make no change in the mind), as the reflexion of various figures makes no change in the reflecting glass.

97. The intellect being in its state of arguteness, by abandonment of mental desires, and knowing the natures of all things, by reducing their dualities into unity :—

98. It views them alike with an equal eye and at the same-time ; notwithstanding the varieties of objects and their great difference from one another. (*i. e.* All the varieties blend into unity).

99. By viewing all existence as non-existence, you get rid of

your existing pains and troubles, and by seeing all existence in the light of nihility, you avoid the suffering of existing evils.

100. The intellect being withdrawn from its view of the events of the three tenses (*i. e.* the occurrences of the past, present and future times), and being freed from the fetters of its fleeting thoughts, there remains only a calm tranquility.

101. The soul being inexpressible in words, proves to be a negative idea only; and there ensues a state of one's perpetual unconsciousness of his soul or selfexistence. (This is the state of anaesthesia, which is forgetting oneself to a stock and stone).

102. In this state of the soul it is equal to Brahma, which is either nothing at all or the All of itself; and its absorption in perfect tranquillity is called its liberation (*moksha*) or emancipation from all feelings (*bodhas*).

103. The intellect being vitiated by its volleity, does not see the soul in a clear light, as the hoodwinked eye has not but a dim and hazy sight of the world.

104. The intellect which is vitiated by the dirt of its desire and dislike, is impeded in its heavenly flight, like a bird caught in a snare. (Nor love nor hate of aught, is the best state of thought).

105. They who have fallen into the snare of delusion by their ignorant choice of this or that, are as blind birds falling into the net in search of their prey.

106. Entangled in the meshes of desire, and confined in the pit of worldliness, our fathers were debarred from this unbarred sight of spiritual light and endless delight.

107. In vain did our forefathers flourish for a few days on the surface of this earth; only to be swept away like the fluttering flies and gnats, by a gust of wind into the ditch.

108. If these foolish pursuers after the painful pleasures of the world, had known the path of truth they would never fall into the dark pit of unsubstantial pursuits.

109. Foolish folks being subjected to repeated pains and pleasures by their various choice of things; follow at last the

fate of ephemeral worms, that are born to move and die in their native ditches and bogs : (i. e. As they are born of earth and dust so do they return to dust and earth again).

110. He is said to be really alive who lives true to nature, and the mirage of whose desires and aversion, is suppressed like the fumes of his fancy, by the rising cloud of his knowledge of truth.

111. The hot and foul fumes of fancy, fly afar from the pure light of reason, as the hazy mist of night, is dispersed by the bright beams of moon-light.

112. I hail that soul which dwells as the inseparable intellect in me; and I come at last to know my God, that resides as a rich gem enlightening all the worlds in myself.

113. I have long thought upon and sought after thee, and I have at last found thee rising in myself; I have chosen thee from all others; and whatever thou art, I hail thee, my Lord! as thou appearest in me.

114. I hail thee in me, O lord of gods, in thy form of infinity within myself, and in the shape of bliss within my enraptured soul; I hail thee, O Supreme Spirit! that art superior to and supermost of all.

115. I bow down to that cloudless light, shining as the disk of the full moon in me; and to that self-same form, which is free from all predicates and attributes. It is the self risen light in myself, and that felicitous selfsame soul, which I find in myself *alter ego*.

---

## CHAPTER XXXV.

### MEDITATION ON BRAHMA IN ONE'S SELF.

Argument. Pantheistic Adoration of the universal soul.

**PRAHLADA** continued :—Om is the proper form of the One, and devoid of all defalcation ; that Om is this all, that is contained in this world. (The Sruti says : - Om is Brahma, and Om is this all, it is the first and last &c.).

2. It is the intelligence, and devoid of flesh, fat, blood and bones ; it abides in all things, and is the enlightener of the sun and all other luminous bodies.

3. It warms the fire and moistens the water ; (*i. e.* gives heat and moisture to the fire and water). It gives sensation to the senses, and enjoys all things in the manner of a prince. (Warms in the sun, refreshes in the breeze &c. Pope).

4. It rests without sitting, it goes without walking ; it is active in its inactivity, it acts all without coming in tact with any thing.

5. It is the past and gone, and also the present and even now ; it is both the next moment, and remote future also ; it is all that is fit and proper, and whatever is unfit and improper likewise. (Changed through all, and yet in all the same. All Discord, harmony not understood, tends to universal good. (Pope).

6. Undaunted, it produces all productions, and spreads the worlds over one another ; it continues to turn about the worlds, from the Sphere of Brahma to the lower grounds of grass. (So Pope :—Spreads through all extent, spreads undivided, operates unspent).

7. Though unmoving and immutable, yet it is as fleeting and changeable as the flying winds ; it is inert as the solid rock, and more transparent than the subtle ether. "These as they change, are but the varied God." Thomson.

8. It moves the minds of men, as the winds shake the leaves of trees; and it directs the organs of sense, as a charioteer manages his horses.

9. The Intellect sits as the lord of this bodily mansion, which is carried about as a chariot by the equestrians of the senses; and sitting at its own ease as sole monarch, it enjoys the fruitions of the bodily actions.

10. It is to be diligently sought after, and meditated upon and lauded at all times; because it is by means of this only, that one may have his salvation from the pains of his age and death, and the evils of ignorance:

11. It is easily to be found, and as easy to be familiarised as a friend; it dwells as the humble bee, in the recess of the lotus-like heart of every body.

12. Uncalled and uninvoked, it appears of itself from within the body; and at a slight call it appears manifest to view. (So the Sruti :—The soul becomes palpable to view).

13. Constant service of and attendance on this all-opulent Lord, never make him proud or haughty, as they do any other rich master to his humble attendants.

14. This Lord is as closely situated in every body, as fragrance and fluidity, are inherent in flowers and sesamum seeds; and as flavour is inseparably connected with liquid substances.

15. It is by reason of our unreasonableness, that we are ignorant of the Intellect, that is situated in ourselves; while our reasoning power serves to manifest it, as a most intimate friend to our sight.

16. As we come to know this Supreme Lord, that is situated in us by our reasoning; we come to feel an ineffable delight in us, as at the sight of a beloved and loving friend.

17. As this dearest friend appears to view, with his benign influence of shedding full bliss about us; we come to the sight of such glorious prospects, as to forget at once all our earthly enjoyments before them.



18. All his fetters are broken loose and, fall off from him, and all his enemies are put to an end, whose mind is not perforated by his cravings, like houses dug by the injurious mice.

19. This one in all (*to pan*) being seen in us, the whole world is seen in Him; and He being heard, every thing is heard in Him: He being felt, all things are felt in Him; and He being present, the whole world is present before us.

20. He wakes over the sleeping world, and destroys the darkness of the ignorant; He removes the dangers of the distressed, and bestows His blessings upon the holy. So the *sruti* *suptesujāgarti* God never sleeps Jones. The ever wakeful eyes of Jove. To wakes over the sleeping worlds. Iliad).

21. He moves about as the living soul of all, and rejoices as the animal soul in all objects of enjoyment; it is He that glows in all visible objects in their various hues. (Shines in the sun, and twinkles in the stars; blazes in the fire, and blushes in flowers. Pope).

22. He sees himself in himself, and is quietly situated in all things; as pungency resides in peppers, and sweetness in sugar &c.

23. He is situated as intelligence and sensations, in the inward and outward parts of living beings; and forms the essence and existence of all objects, in general, in the whole universe.

24. He forms the vacuity of the sky, and the velocity of the winds; He is the light of igneous bodies, and the moisture of aqueous substances.

25. He is the firmness of the earth, and the warmth of the fire; He is the coldness of the moon, and the entity of every thing in the world.

26. He is blackness in inky substances, and coldness in the particles of snow; and as fragrance resides in flowers, so is he resident in all bodies.

27. It is his essence which fills all space, as the essence of time fills all duration; and it is his omnipotence that is the fountain of all forces, as it is his omnipresence that is the support of every

things in every place. (This is the peevasion, of omnipresence wrongly called as pantheism).\*

28. As the Lord unfolds everything to light, by the external organ of sight and the internal organ of thinking; so the Great God enlightens the gods (sun, moon, Indra and others by his own light. (The Natural Theism which represented the visible heavens and heavenly bodies as, gods, maintained also the doctrine of the One Invisible God, as shining and supporting them all by his presence. Gloss).

29. I am that I am, without the attributes (of form or figure or any property) in me; and I am as the clear air, unsullied by the particles of flying dust; and as the leaves of lotuses, untouched by their supporting and surrounding waters.

30. As a rolling stone gathers no moss, so there is nothing that touches or bears any relation to my airy mind; and the pain and pleasure which betake the body, cannot affect my form of the inner soul.

31. The soul like a gourd fruit, is not injured by the shower of rain falling on the outer body resembling its hard crust; and the intellect like the flame of a lamp, is not to be held fast (or fastened) by a rope.

32. So this ego of mine which transcends every thing, is not to be tied down by any thing to the earth; nor does it bear any relation with the objects of sense or my mental desires, or anything existant or not in existence in this world.

33. Who has the power to grasp the empty vacuum; or confine the mind? You may cut the body to a thousand pieces, but you cannot divide the iavisible and the indivisible vacuous Spirit rising in me.

34. As the pot being broken or bored, or removed from its place, there is no loss sustained by its containing or contained air; so the body being destroyed, there is no damage done to the

---

\* (This is the doctrine of the indwelling spirit pervading all nature).  
or as the poet says:—A motion or spirit that impels  
All thinking things, all objects of thought,  
And rolls through all things" Wordsworth]

unconnected soul; and the mind is as false a name, as that of a demon or Pisácha.

35. The destruction of the gross body, does not injure the immaterial soul; and what is the mind, but the perceptive power of my desires and gross pleasures and pains. (The organ of the mind is destroyed with the body).

36. I had such a percipient mind before, but now I have found my rest in quiescence. I find it is another thing beside myself, because it perceives and partakes of the enjoyments of life, and is exposed to the dangers that betake the body.

37. There is another one in me (*i. e.* the soul or intellect), which beholds the actions of the other (*i. e.* of the mind) as a theatricact; and witnesses the exposure of the body to peril, as its last sad and catastrophe.

38. It is the wicked spirit, that is caught in ignorance; but the pure spirit has nothing to suffer: and I feel in myself neither the wish of my continuing in worldly enjoyments, nor a desire of forsaking them altogether. (I enjoy my life while it lasts).\*

39. Let what may come to pass on me, and whatever may happen to pass away from me; I have neither the expectation of pleasures for me, nor an aversion to the suffering of (in my gain or loss of any thing, in my resignation of myself to God).

40. Let pleasure or pain betake or forsake me as it may, without my being concerned with or taking heed of either; because I know the fluctuating desires, to be incessantly rising and setting in the sphere of my mind.

41. Let these desires depart from me, for I have nothing to do with them, nor have they any concern with me. Alas! how have I been all this time, misled to these by ignorance, which is my greatest enemy.

42. It is by favour of Vishnu, and by virtue of my pure Vaishnava faith, rising in me of itself, that my ignorance is now

---

\* Nor love thy life nor hate, but live while thou livest; How long or short, permit to heaven. *Dum vivimus, vivamus*

wholly dispelled from me, and the knowledge of the True One is revealed unto me.

43. My knowledge of truth has now driven away my egoism (or knowledge of myself) from my mind ; as they drive a spirit from its hiding-place in the hollow of a tree.

44. I am now purified by admonition (mantra) of divine knowledge to me, and the harbour of my body is now set free from egoism, which sat as a demon (Yaksha) in it.

45. It is now become as a sacred harbour, blooming with heavenly flowers ; and freed from the evils of ignorance, poverty, and vain wishes, which infested it erewhile.

46. Loaded with the treasure of sacred knowledge, I find myself sitting here as one supremely rich ; and knowing all that is to be known, I see the sights that are invisible to others.

47. I have now got that in which nothing can be wanting, and wherein there is no want besides ; it is by my good fortune that I am freed from all evils, and the venomous serpents of worldly cares.

48. My chill and frigid ignorance is melted down, by the light of knowledge ; and the hot mirage of my desires, is now quenched and cooled by my quietude : I see the clear sky on all sides without any mist or dust and I rest under the cooling umbrage of the tranquility of my soul.

49. It is by my glorification of God, and my thanksgivings to Vishnu, my holy rites and also by my divine knowledge and quietism ; that I have obtained by grace of my God, a spacious room and elevated position in spirituality.

50. I have got that god in my spirit, and have seen and known him also in his spiritual form. He is beyond my own ego, and I remember him always in this manner.

51. I remember Vishnu as the great Spirit, and eternal Brahma in his nature ; while my egoism or selfishness is confined as a snake, in the holes of my organic frame, which is wholly the land of death. (The animal soul is born to die with the mortal body).

52. It is entangled in the bushes of its pricking desires, resembling the prickly *karanja* ferns; and amidst the tumults of raging passions, and a thousand other broils of this world.

53. It is placed amidst the conflagration of calamities, and is encircled by the flames of smart pain at all times; it is subjected, to continual ups and downs of fortune, and repeated risings and fallings in its journey in this world.

54. It has its repeated births and deaths, owing to its interminable desires; and thus I am always deceived by this great enemy—my own egoism.

55. The animal soul is powerless at night, as if it were caught in the clutches of a demon in the forest; so I feel it now to be deprived of its power and action, while I am in this state of my meditation. (The animal spirit is dormant in its states of physical and spiritual trance).

56. It is by grace of Vishnu, that the light of my understanding is roused; and as I see my God by means of this light, I lose the sight of my demoniac egoism: (*i. e.* I become unconscious of my existence at the sight of my Lord).

57. The sight of the demoniac egoism dwelling in the cavity of my mind, disappears from my view in the like manner; as the shadow of darkness flies from the light of a lamp, and as the shade of night is dispersed by day light.

58. As you know not where the flame of the lighted lamp is fled, after it is extinguished; so we know not where our lordly egoism is hid, at the sight of our God before us.

59. My rich egoism flies at the approach of reason, as a heavy loaded robber, flies before the advance of day light; and our false egoism vanishes as a demon, at the rising of the true Ego of God.

60. My egoism being gone, I am set at ease like a tree, freed from a poisonous snake rankling in its hollow cavity I am at rest and in my insensibleness in this world, when I am awakened to my spiritual light.

61. I have escaped from the hand of my captor, and gained my permanent ascendancy over others ; I have got my internal coldness *sang froid*, and have allayed the mirage of my thirst after vain glory.

62. I have bathed in the cold bath of rain water, and am pacified as a rock after the cooling of its conflagration ; I am cleansed of my egoism, by my knowledge of the true meaning of the term.

63. What is ignorance and what are our pains and affliction ? what are our evil desires, and what are our diseases and dangers ? All these with the ideas of heaven and liberation, together with the hope of heaven and the fear of hell, are but false conceptions proceeding from our egoism or selfishness (or the cravings and loathings of our hearts).

64. As a picture is drawn on a canvas and not in empty air, so our thoughts depend on our selfish principle and upon its want. And as it is the clear linen, that receives the yellow colour of saffron ; so it is the pure soul that receives the image of God. It is egoism which vitiates the soul with the bilious passions of the heart, as a dirty cloth vitiates a goodly paint, with its inborn taint.

65. Purity of the inward soul, is like the clearness of the autumnal sky ; it is devoid of the cloudiness of egoism, and the drizzling drops of desires. (i. e. A pure soul is as clear as the unclouded sky).

66. I bow down to thee, O my soul inmost ! that art a stream of bliss to me, with pure limpid waters amidst, and without the dirt of egoism about thee.

67. I hail thee, O thou my soul ! that art an ocean of joy to me, uninfested by the sharks of sensual appetites, and undisturbed by the submarine fire of the latent mind.

68. I prostrate myself before thee, O thou quick soul of mine ! that art a mountain of delight to me, without the hovering clouds of egoistic passions, and the wild fires of gross appetites and desires.

69. I bow to thee, O thou soul in me ! that art the heavenly lake of Mánasa to me, with the blooming lotuses of delight, and without the billows of cares and anxieties.

70. I greet thee my internal spirit ! that floatest in the shape of a swan (hansa) in the lake of the mind (mánasa) of every individual, and residest in the cavity of the lotiforma cranium (Brahma-randbra), with thy outstretched wings of consciousness and standing.

71. All hail to thee, O thou full and perfect spirit ! that art the undivided and immortal soul, and appearest in thy several parts of the mind and senses ; like the full-moon containing all its digits in its entire self.

72. Obeisance to the sun of my intellect, ! which is always in its ascendancy and dispels the darkness of my heart ; which pervades everywhere, and is yet invisible or dimly seen by us.

73. I bow to my intellectual light, which is an oilless lamp of benign effulgence, and burns in full blaze within me and without its wick. It is the enlightener of nature, and quite still in its nature.

74. Whenever my mind is heated by cupid's fire, I cool it by the coolness of my cold and callous intellect coolness ; as they temper the red hot-iron with a cold and hard hammer.

75. I am gaining my victory over all things, by killing my egoism by the Great Ego, and by making my senses and mind to destroy themselves.

76. I bow to thee, O thou all subduing faith, that dost crush our ignorant doubt by thy wisdom ; dispellest the unrealities by thy knowledge of the reality, and removest our cravings by thy contentedness.

77. I consist solely as the transparent spirit, by killing my mind by the great Mind, and removing my egoism by the sole Ego, and by driving the unrealities by the true Reality.

78. I rely my body (*i. e.* I depend for my bodily existence), on the moving principle of my soul only ; without the conscious-

ness of my self existence, my egoism, my mind and all its efforts and actions.

79. I have obtained atlast of its own accord, and by the infinite grace of the Lord of all, the highest blessing of cold heartedness and *insouciance* in myself.

80. I am now freed from the heat of my feverish passions, by subsidence of the demon of my ignorance; from disappearance of the goblin of my egoism.

81. I know not where the falcon of my false egoism has fled, from the cage of my body, by breaking its string of desires to which it was fast bound in its feet.

82. I do not know whither the eagle of my egotism is flown, from its nest in the arbor of my body, after blowing away its thick ignorance as dust.

83. Ah! where is my egoism fled, with its body besmeared with the dust and dirt of worldliness, and battered by the rocks of its insatiable desires? It is bitten by the deadly dragons of fears and dangers, and pierced in its hearts by repeated disappointments and despair.

84. O! I wonder to think what I had been all this time, when I was bound fast by my egoism in the strong chain of my personality.

85. I think myself a new born being to day, and to have become highminded also, by being removed from the thick cloud of egoism, which had shrouded me all this time.

85. I have seen and known, and obtained this treasure of my soul, as it is presented to my understanding, by the verbal testimonies of the *sāstras*, and by the light of inspiration in my hour of meditation (*samādhi*).

87. My mind is set at rest as extinguished fire, by its being released from the cares of the world; as also from all other thoughts and desires and the error of egoism. I am now set free from my affections and passions, and all delights of the world, as also my craving after them.



88. I have passed over the impassable ocean of dangers and difficulties, and the intolerable evils of transmigration ; by the disappearance of my internal darkness, and sight of the One Great God in my intellect.

---

## CHAPTER XXXVI.

### HYMN TO THE SOUL.

**Argument.** Prahláda getting the light of his internal soul, delights himself as one in the company of his sweet-heart.

**PRAHLÁDA** continued :—I thank thee, O lord and great spirit ! that art beyond all things, and art found in myself by my good fortune.

2. I have no other friend, O my Lord, in the three worlds except thee ; that dost vouchsafe to embrace and look upon me, when I pray unto thee.

3. It is thou that preservest and destroyest all, and givest all things to every body ; and it is thou, that makest us move and work, and praise thy holy name. Now art thou found and seen by me, and now thou goest away from me.

4. Thou fillest all being in the world with thy essence ; thou art present in all places, but where art thou now fled and gone from me.

5. Great is the distance between us, even as the distance of the places of our birth, it is my good fortune of friend ! that has brought thee near me today, and presented thee to my sight (so fleeting is spiritual vision).

6. I hail thee, thou felicitous one ! that art my maker and preserver also ; I think thee that art the stalk of this fruit of this world, and that art the eternal and pure soul of all.

7. I thank the holder of the lotus and discus, and thee also that bearest the crescent half moon on thy forehead—great Siva. I thank the lord of gods—Indra, and Brahmá also, that is born of the lotus.

8. It is a verbal usage that makes a distinction betwixt thee and ourselves, (*i. e.* between the Divine and animal souls) ; but this is a false impression as that of the difference between waves and their elemental water.

9. Thou showest thyself in the shapes of the endless varieties of beings, and existence and extinction are the two states of thyself from all eternity.

10. I thank thee that art the creator and beholder of all, and the manifester of innumerable forms. I thank thee that art the whole nature thyself.

11. I have undergone many tribulations in the long course of past lives, and it was by thy will that I became bereft of my strength, and was burnt away at last.

12. I have beheld the luminous worlds, and observed many visible and invisible things; but thou art not to be found in them. So I have gained nothing (from my observations).

13. All things composed of earth, stone and wood, are formations of water (the form of Vishnu), there is nothing here, that is permanent, O god, beside thyself. Thou being obtained there is nothing else to desire.

14. I thank thee lord ! that art obtained, seen and known by me this day; and that shalt be so preserved by me, as never to be obliterated (from my mind).

15. Thy bright form which is interwoven by the rays of light, is visible to us by inversion of the sight of the pupils of our eyes, into the inmost recesses of our heart.

16. As the feeling of heat and cold is perceived by touch, and as the fragrance of the flower is felt in the oil with which it is mixed; so I feel thy presence by thy coming in contact with my heart.

17. As the sound of music enters into the heart through the ears, and makes the heart strings to thrill, and the hairs of the body to stand at an end; so is thy presence perceived in our hearts also.

18. As the objects of taste are felt by the tip of the tongue, which conveys their relish to the mind; so is thy presence felt by my heart, when thou touchest it with thy love.

19. How can one slight to look and lay hold on his inner soul which shoots through every sense of his body; when he

takes up a sweet scenting flower, perceptible by the sense of smelling only, and finally decorating his outer person with it.

20. How can the supreme spirit, which is well known to us by means of the teachings of the Vedas, Vedānta, Sīdhaṅtas and the Purāṇas, as also by the Logic of schools and the hymns of the Vedas, be any way forgotten by us?

21. These things which are pleasant to the bodily senses, do not gladden my heart, when it is filled by thy translucent presence.

22. It is by thy effulgent light, that the sun shines so bright; as it is by thy benign lustre also, that the moon dispenses her cooling beams.

23. Thou hast made these bulky rocks, and upheld the heavenly bodies; thou hast supported the stable earth, and lifted the spacious firmament.

24. Fortunately thou hast become myself, and I have become one with thyself, I am identic with thee and thou with me, and there is no difference between us.

25. I thank the great spirit, that is expressed by turns by the words myself and thyself; and mine and thine.

26. I thank the infinite God, that dwells in my unegoistic mind; and I thank the formless Lord, that dwells in my tranquil soul.

27. Thou dwellest, O Lord! in my formless, tranquil, transparent and conscious soul, as thou residest in thy own spirit, which is unbounded by the limitations of time and space.

28. It is by thee that the mind has its action, and the senses have their sensations; the body has all its powers, and the vital and respirative breaths have their inflations and afflations.

29. The organs of the body are led by the rope of desire to their several actions, and being united with flesh, blood and bones, are driven like the wheels of a car by the charioteer of the mind.

30. I am the consciousness of my body, and am neither the

body itself nor my egoism of it; let it therefore rise or fall, it is of no advantage or disadvantage to me.

31. I was born in the same time with my ego, (as a personal, corporeal and sensible being; and it was long afterwards that I had the knowledge of my soul; I had my insensibility last of all, in the manner of the world approaching to its dissolution the end.

32. Long have I travelled in the long-some journey of the world; I am weary with fatigue and now rest in quiet, like the cooling fire of the last conflagration. (*i. e.* of the doomsday).

33. I thank the Lord who is all (to pan), and yet without all and everything; and thee my soul! that art myself likewise. I thank thee above those Sāstras and preceptors, that teach the ego and tu (*i. e.* the subjective and objective).

34. I hail the all witnessing power of that providential spirit, that has made these ample and endless provisions for others, without touching or enjoying them itself.

35. Thou art the spirit that dwellest in all bodies in the form of the fragrance of flowers, and in the manner of breath in bellows; and as the oil resides in the sesamum seeds.

36. How wonderful is this magic scene of thine, that thou appearest in everything, and preservest and destroyest it at last, without having any personality of thy own.

37. Thou makest my soul rejoice at one time as a lighted lamp, by manifesting all things before it; and thou makest it joyous also, when it is extinguished as a lamp, after its enjoyment of the visibles.

38. This universal frame is situated in an atom of thyself, as the big banian tree is contained in the embryo of a grain of its fig.

39. Thou art seen, O lord, in a thousand forms that glide under our sight; in the same manner as the various forms of elephants and horses, cars and other things are seen in the passing clouds on the sky.

40. Thou art both the existence and absence of all things, that are either present or lost to our view ; yet thou art quite apart from all worldly existences, and art aloof from all entities and non-entities in the world.

41. Forsake, O my soul ! the pride and anger of thy mind, and all the foulness and wiliness of thy heart ; because the high-minded never fall into the faults and errors of the common people.

42. Think over and over on the actions of thy past life, and the long series of thy wicked acts ; and then with a sigh blush to think upon what thou hadst been before, and cease to do such acts any more.

43. The bustle of thy life is past, and thy bad days have gone away ; when thou wast wrapt in the net of thy tangled thoughts on all sides.

44. Now thou art a monarch in the city of thy body, and hast the desire of thy mind presented before thee ; thou art set beyond the reach of pleasure and pain, and art as free as the air which nobody can grasp.

45. As thou hast now subdued the untractable horses of thy bodily organs, and the indomitable elephant of thy mind ; and as thou hast crushed thy enemy of worldly enjoyment, so dost thou now reign as the sole sovereign, over the empire of thy body and mind.

46. Thou art now become as the glorious sun, to shine within and without us day by day ; and dost traverse the unlimited fields of air, by thy continued rising and setting at every place in our meditation of thee.

47. Thou Lord ! art ever asleep, and risest also by thy own power ; and then thou lookest on the luxuriant world, as a lover looks on his beloved.

48. These luxuries like honey, are brought from great distances by the bees of the bodily organs ; and the spirit tastes the sweets, by looking upon them through the windows of its eyes. (The spirit enjoys the sweets of offerings, by means of its internal senses).

49. The seat of the intellectual world in the cranium is

always dark, and a path is made in it by the breathings of inspiration and respiration (*prāṇapāna*), which lead the soul to the sight of Brahma: (*lit*: to the city of Brahmá. This is done by the practice of *prāṇāyāma*).

50. Thou Lord! art the odor of this flower-like body of thine, and thou art the nectarious juice of thy moonlike frame, the moisture of this bodily tree, and thou art the coolness of its cold humours: phlegm and cough).

51. Thou art the juice, milk and butter, that support the body, and thou being gone (O soul!). The body is dried up and become as fuel to feed the fire.

52. Thou art the flavour of fruits, and the light of all luminous bodies; it is thou that perceivest and knowest all things, and givest light to the visual organ of sight.

53. Thou art the vibration of the wind, and the force of our elephantine minds; and so art thou the acuteness of the flame of our intelligence.

54. It is thou that givest us the gift of speech, and dost stop our breath, and makest it break forth again on occasions. (Speech — *Vách*-vox in the feminine gender, is made *Váchá* by affix according to Bhaguri).

55. All these various series of worldly productions, bear the same relation to thee, as the varieties of jewelleries (such as the bracelets and wristlets); are related to the gold (of which they are made).

56. Thou art called by the words I, thou, he &c., and it is thyself that callest thyself such as it pleaseth thee. (The impersonal God is represented in different persons).

57. Thou art seen in the appearances of all the productions of nature, as we see the forms of men, horses and elephants in the clouds, when they glide softly on the wings of the gentle winds. (But as all these forms are unreal, so God has no form in reality).

58. Thou dost invariably show thyself in all thy creatures on earth, as the blazing fire presents the figures of horses and elephants in its lambent flames. (Neither has God nor fire any form at all).

59. Thou art the unbroken thread, by which the orbs of worlds are strung together as a rosary of pearls ; and thou art the field that growest the harvest of creation, by the moisture of thy intellect. (The divine spirit stretches through all, and contains the pith of creation).

60. Things that were inexistent and unproduced before creation, have come to light from their hidden state of reality by thy agency, as the flavour of meat-food, becomes evident by the process of cooking. \*

61. The beauties of existences are imperceptible without the soul ; as the graces of a beauty are not apparent to one devoid of his eyesight.

62. All substances are nothing whatever without thy inherence in them ; as the reflection of the face in the mirror (or a picture in painting), is to no purpose without the real face or figure of the person.

63. Without thee the body is a lifeless mass, like a block of wood or stone ; and it is imperceptible without the soul, as the shadow of a tree in absence of the sun.

64. The succession of pain and pleasure, ceases to be felt by one who feels thee within himself ; as the shades of darkness, the twinkling of stars, and the coldness of frost, cease to exist in the bright sunlight.

65. It is by a glance of thy eye, that the feelings of pain and pleasure rise in the mind ; as it is by the beams of the rising sun, that the sky is tinged with its variegated hues.

66. Living beings perish in a moment, at the privation of thy presence ; as the burning lamp is extinguished to darkness, at the extinction of its light. (Light and life are synonymous terms, as death and darkness are homonyms).

67. As the gloom of darkness is conspicuous at the want of light ; but coming in contact with light, it vanishes from view. †

\* (I. 5. As the work is known after it is worked out by the workman).

† So there is but dead matter with- out the enlivening soul, and every thing is full of life with the soul inherent in it).



68. So the appearances of pain and pleasure, present themselves before the mind, during thy absence from it; but they vanish into nothing at the advance of thy light into it.

69. The temporary feelings of pleasure and pain, can find no room in the fulness of heavenly felicity (in the entranced mind); just as a minute moment of time, is of no account in the abyss of eternity.

70. The thoughts of pleasure and pain, are as the short-lived fancies of the fairy land or castles in air; they appear by turns at thy pleasure, but they disappear altogether no sooner thy form is seen in the mind.

71. It is by thy light in our visual organs, that things appear to sight at the moment of our waking, as they are reproduced into being; and it is by thy light also poured into our minds, that they are seen in our dream, as if they are all asleep in death.

72. What good can we derive from these false and transient appearances in nature? No one can string together the seeming lotuses that are formed by the foaming froth of the waves.

73. No substantial good can accrue to us from transitory mortal things; as no body can string together the transient flashes of lightning into a necklace. (This is in refutation of the usefulness of temporary objects maintained by the Saugatas).

74. Should the rationalist take the false ideas of pain and pleasure for sober realities; what distinction then can there be between them and the irrational realists (Buddhists).

75. Should you like the Nominalist, take everything which bears a name for a real entity; I will tell you no more than that, you are too fond to give to imaginary things a fictitious name at your own will. (Gloss:—according to the ideas and desires of one's own mind, or giving a name to airy nothing).

76. But the soul is indivisible and without its desire and egoism, and whether it is a real substance or not we know nothing of, yet its agency is acknowledged on all hauds in our bodily actions).

77. All joy be thine! that art boundless in thy spiritual

body, and ever disposed to tranquility ; that art beyond the knowledge of the Vedas, and art yet the theme of all the *sastras*.

78. All joy to thee ! that art both born and unborn with the body, and art decaying undecayed in thy nature ; that art the unsubstantial substance of all qualities, and art known and unknown to every body.

79. I exult now and am calm again, I move and am still afterwards ; I am victorious and live to win my liberation by thy grace ; therefore I hail thee that art myself.

80. When thou art situated in me, my soul is freed from all troubles and feelings and passions ; and is placed in perfect rest. There is no more any fear of danger or difficulty or of life and death, nor any craving for prosperity, when I am absorbed in everlasting bliss with thee.

---

## CHAPTER XXXVII.

### DISORDER AND DISQUITE OF THE ASURA REALM.

Argument. As Prahláda was absorbed in Meditation, his dominions were infested by robbers for want of a Ruler, and the reign of terror.

VASISHTHA said :—Prahláda the defeater of inimical hosts, was sitting in the said manner in divine meditation, and was absorbed in his entranced rapture, and undisturbed *anaesthesia* or insensibility for a long time.

2. The soul reposing in its original state of unalterable *ecstasis*, made his body as immovable as a rock in painting or a figure carved on a stone (*in bas relief*).

3. In this manner a long time passed upon his hybernation, when he was sitting in his house in aposture as unshaken as the firm Meru is fixed upon the earth.

4. He was tried to be roused in vain, by the great Asuras of his palace ; because his deadened mind remained deaf to their calls like a sold rock, and was as impassive as a perched grain to the showers of rain.

5. Thus he remained intent upon his God, with his fixed and firm gaze for thousands of years ; and continued as unmoved, as the carved sun upon a stone (or sundial).

6. Having thus attained to the state of supreme bliss, the sight of infelicity disappeared from his view, as it is unknown to the supremely felicitous being. (So the Sruti. In Him there is all joy and no woe can appear before Him).

7. During this time the whole circuit of his realm, was overspread by anarchy and oppression ; as it reigns over the poor fish<sup>...</sup> \*

8. For after Heranya-kasipu was killed and his son had betaken himself to asceticism, there was no body left to rule over the realms of the Asura race.

---

\* (The analogy of *matsya nyaya* or piscine oppression, means the havoc which is committed on the race of fishes by their own kind, as also by all other piscivorous animals of earth and air, and tyranny of the strong over the weak).

9. And as Prahlāda was not to be roused from his slumber, by the solicitations of the Daitya chiefs, or the cries of his oppressed people:—

10. They—the enemies of the gods, were as sorry not to have their graceful lord among them; as the bees are aggrieved for want of the blooming lotus at night, (when it is hid under its leafy branches).

11. They found him as absorbed in his meditation, as when the world is drowned in deep sleep, after departure of the sun below the horizon.

12. The sorrowful Daityas departed from his presence, and went away wherever they liked; they roved about at random, as they do in an ungoverned state.

13. The infernal regions became in time the seat of anarchy and oppression; and the good and honest dealings bade adieu to it all at once.

14. The houses of the weak were robbed by the strong, and the restraints of laws were set at naught; the people oppressed one another and robbed the woman of their robes.

15. There were crying and wailing of the people on all sides, and the houses were pulled down in the city; the houses and gardens were robbed and spoiled, and outlawry and rapacity spread all over the land.

16. The Asuras were in deep sorrow, and their families were starving without food or fruits; there were disturbance and riot rising every where, and the face of the sky was darkened on all sides.

## CHAPTER XXXVIII.

### SCRUTINY INTO THE NATURE OF GOD.

Argument. Hari's care for preservation of the order of the world, and his advice to Prahlāda.

**V**ASISHTHA continued :—Now Hari who slept on his couch of the snake, in his watery mansion of the Milky ocean, and whose delight it was to preserve the order of all the groups of worlds ;—

2. Looked into the course of world in his own mind, after he rose from his sleep at the end of the rainy season for achieving the objects of the gods. (Vishnu rises after the rains on the eleventh day of moon चत्वारिंशदशी ।

3. He surveyed at a glance of his thought the state of the triple world, composed of the heaven, the earth and the regions below ; and then directed his attention to the affairs of the infernal regions of the demons.

4. He beheld Prahlāda sitting there in his intense hypnotic meditation, and then looked into the increasing prosperity of Indra's palace.

5. Sitting as he was on his serpentine couch in the Milky Ocean, with his arms holding the conch-shell, the discus, and the club and lotus in his four hands ;—

6. He thought in his brilliant mind and in his posture of *padmasana*, about the states of the three worlds, as the fluttering bee inspects into the state of the lotus.

7. He saw Prahlāda immersed in his hypnotism, and the infernal regions left without a leader ; and beheld the world was about to be devoid of the Daitya race.

8. This want of the demons, thought he, was likely to cool the military ardour of the Devas ; as the want of clouds serves to dry up the waters on earth.

9. Liberation which is obtained by privation of dualism and

egoism, brings a man to that state of asceticism ; as the want of moisture tends to dry up and deaden the promising plant.

10. The Gods being at rest and contented in themselves, there will be no need of sacrifices and offerings to please and appease them ; and this will eventually lead to the extinction of the gods ; (for want of their being fed with the butter and fat of the sacrifices).

11. The religious and sacrificial rites, being at an end among mankind, will bring on (owing to their impiety), the destruction of human race, which will cause the desolation of the earth (by wild beasts).

13. What is the good of my providence, if were I to allow this plenteous earth to go to ruin by my neglect ? (It would amount to Vishnu's violation of duty to preserve the world).

14. What can I have to do in this empty void of the world, after the extinction of these created beings into nothing, than to charge my active nature to a state of cold inactivity, and lose myself into the *anaesthesia* of final liberation or insensibility.

15. I see no good in the untimely dissolution of the order of the world, and would therefore have the Daityas live to its end.

16. It is owing to the struggles of the demons, that the deities are worshipped with sacrifices and other religious rites for their preservation of the earth ; therefore they are necessary for the continuation of these practices in it.

17. I shall have therefore to visit the nether world, and restore it to its right order ; and appoint the lord of the demons to the observance of his proper duties ; in the manner of the season of spring returning to fructify the trees.

18. If I raise any other Daitya to the chieftainship of the demons, and leave Pralhada in the act of his meditation ; it is sure that he will disturb the Devas, instead of bearing obedience to them. Because no demon can get rid of his demoniac nature like Pralhada.

---

19. Pralhāda is to live to old age in his sacred person, and to reside therein to the end of the kalpa age, with this very body of his; (without undergoing the casualties of death and transmigration).

20. So it is determined by Destiny, the divine and overruling goddess; that Pralhāda will continue to reign to the end of the kalpa, in this very body of his.

21. I must therefore go, and awaken the Daitya chief from his trance, as the rouring cloud rouses the sleepy peacocks, on the tops of hills and banks of rivers.

22. Let that self ridden (*swayam-mukta*) and somnolent (*samādhistha*) prince, reign unconcerned (*amanaskāra*) over the Daitya race; as the unconscious pearl reflects the colours of its adjacent objects.

23. By this means both the gods and demigods, will be preserved on the face of the earth; and their mutual contention for superiority, will furnish occasion for the display of my prowess.

24. Though the creation and destruction of the world, be indifferent to me; yet its continuation in the primordial order, is of much concern to others, if not to my insusceptible self.

25. Whatever is alike in its existence and inexistence, is the same also in both its gain and loss, (to the indifferent soul). Any effort for having any thing is mere foolishness; since addition and subtraction presuppose one another. (Gain is the supplying of want, and want is the privation of gain).

26. I shall therefore hasten to the infernal region, and awaken the Daitya prince to the sense of his duty; and then will I resume my calmness, and not play about on the stage of the world like the ignorant. (The sapient God is silent; but foolish souls are turbulent).

27. I will proceed to the city of the Asuras amidst their tumultuous violence, and rouse the Daitya prince as the sunshine raises the drooping lotus; and I shall bring the people to order and union, as the rainy season collects the fleeting clouds on the summits of mountains.

## CHAPTER XXXIX.

### ADMONITIONS OF HARI TO PRAHLÁDA.

**Argument.** Hari enters into the Daitya city, blows his conch-shell, and directs Prahlada to reign and rule over his realm.

**VASISHTHA** continued :—Thinking thus within himself, Hari started from his abode in the Milky Ocean with his companions, and moved like the immovable Mandára mountain with all its accompaniments.

2. He entered the city of Prahláda resembling the metropolis of Indra, by a subterranean passage lying under the waters of the deep. (This passage, says the gloss, leads to the *sweta dvipa* or white island of Albion—Britain; but literally it means the underground passage of waters).

3. He found here the prince of the Asuras, sitting under a golden dome in his hypnotic trance, like Brahmá sitting in his meditative mood in a cavern of the Sumeru mountain. (This shows Brahmá the progenitor of mankind or of the Aryan Brahmanic race, to have been a mountaineer of the Altai or N. polar ranges, called Sumeru *contra* Kumeru—the S. pole).

4. There the Daityas being tinged in their hodies, by the bright rays of Vishnu's person, fled far away from him, like a flock of owls from the bright beams of the rising sun. (The Daityas are night rovers or *nisa charas*, and cannot maintain their ground at sun rise).

5. Hari then being accompanied by two or three Daitya chiefs entered the apartment of Prahláda, as the bright moon enters the pavilion of the sky at eve, in company with two or three stars beside her. (Moon in Sanskrit is the male consort of the stars, and called *Tará-pati*).

6. There seated on his eagle and fanned with the flapper of Lakshmi, and armed with his weapons, and beset by the saints hymning his praise :—



7. He said, O great soul! rise from thy trance; and then blew his *páncha janya* shell, which resounded to the vault of heaven.

8. The loud peal of the Conch, blown by the breath of Vishnu, roared at once like the clouds of the sky, and the waves of the great deluge with redoubled force.

9. Terrified at the sound, the Daityas fell flat and fainting on the ground; as when the flocks of swans and geese, are stunned at the thundering noise of clouds.

10. But the party of Vaishnavas, rejoiced at the sound without the least fear; and they flushed with joy like the *Kurchi* flowers, blooming at the sound of the clouds. (*Kurchi* buds are said to blossom in the rains).

11. The lord of the Danavas, was slowly roused from his sleep; in the manner of the kadamba flowers, opening their florets by degrees at the intervals of rain.

12. It was by an act of the excretion of his breathing, that he brought down his vital breath, which was confined in the vertical membrane of the cranium; in the manner that the stream of Ganges gushes out from the high-hill, and mixes and flows with the whole body of waters into the ocean. (So it is with our inspiration and respiration, which carry up and down our vital breath, to and from the sensory of the brain).

13. In a moment the vital breath circulated through the whole body of Prahláda; as the solar beams spread over the whole world soon after they emanate from the solar disk at sun rise.

14. The vital breath, having then entered into the cells of the nine organs of sense; his mind became susceptible of sensations, received through the organs of the body like reflexions in a mirror.

15. The intellect desiring to know the objects, and relying in the reflexions of the senses, takes the name of the mind; as the reflexion of the face in the mirror, refracts itself again to the visual organ.

16. The mind having thus opened or developed itself, his eyelids were about to open of themselves; like the petals of the blue lotus, opening by degrees in the morning.

17. The breathings then, by conveying the sensations to the body, through the veins and arteries, give it the power of motion ; as the current breeze moves the lotuses.

18. The same vital breath, strengthened the powers of his mind in a short time ; as the billows of a river, become more powerful when it is full of water.

19. At last his eyes being opened, his body shone forth with vivacity, by its mental and vital powers ; as the lake blushes with blooming lotuses at the sun's rising above the horizon.

20. At this instant, the lord bade him awake instantly at his word ; and he rose as the peacock is awakened, at the roar of a cloud.

21. Finding his eyes shining with lustre, and his mind strong with its past remembrance ; the lord of the three worlds, spoke to him in the manner, as he had formerly addressed the lotus-born Brahmā himself.

22. O holy youth ! remember your large (dominions), and bring to your mind your youthful form and figure ; then think and ponder, why you causelessly transform yourself to this torpid state.

23. You who have no good to desire nor any evil to shun, and look on want and plenty in the same light ; you must know that what is destined by God, is all for your good.

25. You shall have to live here, in the living liberated state of your mind, and in full possession of your dominions, for a kalpa period ; and shall have to pass your time with this body of yours, and without any anxiety or earthly trouble whatever.

26. The body being decayed by this time, you shall have still to abide with your greatness of soul to the end ; till the body being broken down like an earthen vessel, the vital life like the contained air of the pot, come to mix with the common air of vacuum.

27. Your body which is liberted in its life time, is to endure in its purity to the end of the kalpa, and will witness generations passing before it without any diminution of itself.

28. The end of the kalpa or dooms day, is yet too far when the twelve suns will shine together ; the rocks will melt away, and the world will be burnt down to ashes. Why then do you waste away your body even now ?

29. Now the winds are not raging with fury, nor is the world grey with age and covered with ashes over it. The marks on the foreheads of the immortals are still uneffaced, why then waste your body before its time ?

30. The lightnings of the deluging clouds, do not now flash nor fall down like asoka flowers, why then do you vainly waste your precious body so prematurely ?

31. The skies do not pour out their showers of rain-water on earth, so as to overflow the mountain tops, nor do they burst out in fire and burn them down to ashes ; why then do you waste away your body in vain ?

32. The old world is not yet dissolved into vapour, nor fused to fumes and smoke ; neither are the deities all extinct, after leaving Brahmá, Vishnu and Siva to survive them ; why then do you waste yourself in vain ? (If they are all alive, you should learn to live also).

33. The earth on all sides is yet so submerged under the water, as to present the sight of the high mountains only on it, why then waste you away your body in vain, (before the last doom and deluge of the earth ?).

34. The sun yet does not dart his fiery rays, with such fury in the sky, as to split the mountains with hideous cracks ; nor do the diluvian clouds rattle and crackle in the midway sky ; (to presage the last day, why then in vain waste you your body, that is not foreboded to die ?).

35. I wander everywhere on my vehicle of the eagle, and take care of all animal beings lest they die before their time ; and do not therefore like your negligence of yourself.

36. Here are we and there the hills, these are other beings and that is yourself ; this is the earth and that the sky, all these are separate entities and must last of themselves ; why then should you neglect your body, and do not live like the living ?

37. The man whose mind is deluded by gross ignorance, and one who is the mark of afflictions, is verily led to hail his death. (So the Smṛiti says :—Very sick and corpulent men have their release in death).

38. Death is welcome to him, who is too weak and too poor and grossly ignorant ; and who is always troubled by such and similar thoughts in his mind. (The disturbed mind is death and hell in itself).

39. Death is welcomed by him, whose mind is enchained in the trap of greedy desires and thrills between its hopes and fears ; and who is hurried and carried about in quest of greed, and is always restless within himself.

40. He whose heart is parched by the thirst of greed, and whose better thoughts are choked by it, as the sprouts of corn are destroyed by worms ; is the person that welcomes his death at all times.

41. He who lets the creeping passions of his heart, grow as big as palm trees, to overshadow the forest of his mind, and bear the fruits of continued pain and pleasure, is the man who hails his death at all times.

42. He whose mind is festered by the weeds of cares, growing as rank as his hair on the body ; and who is subject to the incessant evils of life, is the man that welcomes death for his relief.

43. He whose body is burning under the fire of diseases, and whose limbs are slackened by age and weakness, is the man to whom death is a remedy, and who resorts to its aid for relief.

44. He who is tormented by his ardent desires and raging anger, as by the poison of snake biting, is as a withered tree, and invites instant death for his release.

45. It is the soul's quitting the body that is called death ; and this is unknown to the spiritualist, who is quite indifferent about the entity and nonentity of the body.

46. Life is a blessing to him, whose thoughts do not rove beyond the confines of himself ; and to the wise man also who knows and investigates into the true nature of things.

47. Life is a blessing to him also, who is not given to his egotism, and whose understanding is not darkened by untruth, and who preserves his evenness in all conditions of life.

48. His life is a blessing to him, who has the inward satisfaction and coolness of his understanding, and is free from passions and enmity; and looks on the world as a mere witness, and having his concern with nothing.

49. He is blest in his life, who has the knowledge of whatever is desirable or detestable to him, and lives aloof from both; with all his thoughts and feelings confined within himself; (literally, within his own heart and mind).

50. His life is blest, who views all gross things in the light of nothing, and whose heart and mind are absorbed in his silent and conscious soul. (*i. e.* Who witnesses and watches the emotions and motions of his heart and mind.

51. Blessed is his life, who having his sight represses it from viewing the affairs of the world, as if they are entirely unworthy of him.

52. His life is blessed, who neither rejoices nor grieves at what is desirable or disadvantageous to him; but has his contentment in every state of his life whether favourable or not.

53. He who is pure in his life, and keeps company with pure minded men; who spreads the purity of his conduct all about, and shuns the society of the impure; is as graceful to behold, as the hoary swan with its snow white wings, in the company of the fair fowls of the silvery lake.

54. Blessed is his life, whose sight and remembrance, and the mention of whose name, give delight to all persons.

55. Know the life of that man, O lord of demons to be truly happy, whose lotus like—appearance is as delightful to the beelike eyes of men, as the sight of the full moon is delightful to the world.

## CHAPTER LX.

### RESUSCITATION OF PRAHLÁDA.

**Argument.** On the necessity of the observance of duty, both in the secular as well as Religious Life.

**THE** Lord continued :—It is the soundness of the body, which men call life; and it is the quitting of the present body for a future one, which they call death. (Activity is the life of the body).

2. You are released from both these states, O high minded youth! and have nothing to do with your life or death anymore. (Because the living liberated are freed from the cares of life, and future transmigrations also).

3. It is for your acquaintance, that I relate to you the components of life and death; by knowledge of which you will not have to live nor die, like other living beings on earth: (in pain and misery).

4. Though situated in the body, yet you are as unembodied as the disembodied spirit; and though embodied in vacuity, yet are you as free and fleet as the wind, on account of your being unattached to vacuum. (Unattachment of the soul to the body and vital spirit, constitutes its freedom).

5. Your perception of the objects of the touch, proves you to be an embodied being; and your soul is said to be the cause of that perception; as the open air is said to be the cause of the growth of trees, for its putting no hindrance to their height. But neither the soul is cause of perception, nor the air of the growth of trees. It is the mind which is the cause of the one, as moisture of the other).

6. But the perception of outward things, is no test of their materiality to the monoistic immaterialist; as the sight of things in a dream, is no proof of their substantiality, nor of the corporeality of the percipient soul. (All external perceptions, are as those in a dream).

7. All things are comprehended, in yourself, by the light of your intellect ; and your knowledge of the only One in all, comprehends every thing in it. How then can you have a body either to take to yourself or reject it from you ?

8. Whether the season of the spring appears or not, or a hurricane happens to blow or subside ; it is nothing to the pure soul, which is clear of all connection whatever. (The soul is unconnected with all occurrences).

9. Whether the hills fall headlong to the ground, or the flames of destruction devour all things ; or the rapid gales rend the skies, it is no matter to the soul which rests secure in itself.

10. Whether the creation exists or not, and whether all things perish or grow ; it is nothing to the soul which subsists of itself. (The increate soul is self existent and ever lasting).

11. The Lord of this body, does not waste by waste of its frame, nor he is strengthened by strength of the body ; neither does it move by any bodily movement, nor sleep when the body and its senses are absorbed in sleep.

12. Whence does this false thought rise in your mind, that you belong to the body, and are an embodied being, and that you come to take, retain and quit this mortal frame at different times ?

13. Forsake the thought, that you will do so and so after doing this and that ; for they that know the truth, have given up such desires and vain expectations. (Since God is the disposer of all events).

14. All waking and living persons, have something or other to do in this world, and have thereby to reap the results of their actions ; but he that does nothing, does not take the name of an active agent, nor has anything to expect ; (but lives resigned to the will of Providence).

15. He who is no agent of an action, has nothing to do with its consequence ; for he who does not sow the grains, does not reap the harvest. (For as you sow, so you reap).

16. Desinence of action and its fruition, brings on a quiescence, which when it has become habitual and firm, receives the name of liberation : (which is nothing to have or crave, save what God gave of his own will, agreeably to the prayer, "Let not mine, but thy will be done)."

17. All intellectual beings and enlightened men, and those that lead pure and holy lives, have all things under their comprehension, wherefore—there is nothing for them left to learn a new or reject what they have learnt. (The gods and sages are all knowing, and have nothing to know or unknow any more).

18. It is for limited understandings and limited powers of the body and mind, to grasp or leave out some thing ; but to men of unbounded capacities, there is nothing to be received or left out. (Fulness can neither be more ful, nor wanting in any thing).

19. When a man is set at ease after cessation of his relation of the possessor or possession of any external object, and when this sense of his irrelation becomes a permanent feeling in him, he is then said to be liberated in his life time. (Total unconnection is perfect freedom).

20. Great men like yourself, being placed in this state of perpetual unconcern and rest ; conduct themselves in the discharge of their duties, with as much ease as in their sleep. (Here is the main precept of the combination of internal turpitude with bodily action in the discharge of duties).

21. When one's desires are drowned in his reliance on God, he views the existing world—shining in his spiritual light.

22. He takes no delight in the pleasing objects about him, nor does he regret at the afflictions of others ; all his pleasure consisting in his own soul : (at its total indifference).

23. With his wakeful mind, he meets all the affairs of his concern with his spiritual unconcern ; as the mirror receives the reflexions of objects, without being tainted by them.

24. In his waking he reposes in himself, and in his sleep he reclines amidst the drowsy world ; in his actions he turns



about as frolicsome boys, and his desires lie dormant in his soul.

25. O thou, great soul, thus continue to enjoy thy supreme bliss, for the period of a Kalpa (a day of Brahmā), by relying your mind in the victorious Vishnu, and with enjoying the prosperity of thy dominions by exercise of your virtues and good qualities. (The ultimate lesson is, to be observant of the duties which are paramount on every body, with relinquishment of all personal desire for one's self).

---

## CHAPTER XLI.

### INSTALLATION OF PRAHLÁDA IN HIS REALM.

Argument. Hari's Inauguration of Prahláda with blessings, and appointment of him to the Government.

**VASISHTHA** said :—After Hari the receptacle of the three worlds, and observer of everything that passes in them ; had spoken in the aforesaid manner in his lucid speech, shedding the coolness of moon beams :

2. Prahláda became full blown in his body, and his eyes shone forth as blooming lotuses ; he then spoke out with full possession of his mental powers.

3. Prahláda said :—Lord ! I was much tired with very many state affairs, and in thinking about the weal and woe of my people. I have now found a little rest from my labour.

4. It is by thy grace, my lord ! that I am settled in myself ; and whether I am in my trance or waking state, I enjoy the tranquility of my mind at all times.

5. I always see thee seated in my heart, with the clear sightedness of my mind ; and it is by my good luck, that I have thee now in my presence and outside of it.

6. I had been all this time, sitting without any thought in me ; and was mixed up as air in air, in my mind's internal vision of thee.

7. I was not affected by grief or dullness, nor infatuated by my zeal of asceticism or a wish of relinquishing my body ; (that I remained in my torpid trance).

8. The One All being present in the mind, there is no room for any grief in it, at the loss of anything besides ; nor can any care for the world, or caution of the body or life, or any fear of any kind, abide in his presence.

9. It is simply by pure -desire of holiness, rising upon,

taneously of itself in me ; that I had been situated in my saintlike and holy state.

10. Yes my Lord, I am disgusted with this world, and long to resign its cares ; together with all the mutations of joy and grief, which rise alternate in the minds of the unenlightened.

11. I do not think that our embodied state is subject to misery, and that our being freed from the bonds of the body ; is the cause of our release : it is wordliness that is a venomous viper in the bosom, and torments the ignorant only and not the sage. (Because it is mind and not the body, that is addicted to pleasure, and feels the stings of pain).

12. It is the ignorant and not the learned, whose minds fluctuate with the thoughts, that this is pleasure and the other is pain, and that I have this and am in want of another. (The more they have, the more they crave).

13. The ignorant man thinks himself, to be a person distinct from another ; and so all living beings devoid of the knowledge of truth, entertain and exult in their egoistic thoughts.

14. The erroneous idea that, such things are acceptable to me, and others are not so ; serves only to delude the ignorant, and not the wise (who acquiesce to whatever occurs to them).

15. All things being contained by and situated in my all-pervading spirit, how can we accept one and reject another thing, as distinct from and undesirable to the selfsame One ? (Shall we desire only good from God, and not the evil also ? Job).

16. The whole universe whether real or unreal, (or composed of its substantiality and vacuity), is a manifestation of Omniscience ; we know not what is desirable or detestable in it to be accepted or rejected by us. (But must submit to the wise ordinance of providence).

17. It is only by discrimination of the natures, of the viewer and the view, (*i. e.* of the subjective soul, and the objective world) ; and by reflecting the Supreme Soul in one's self, that the mind receives its rest and tranquility.

18. I was freed during my trance, of the consciousness of my being or not being, and of whatever is desirable or detestable to any one; and I continue also, in the same state of my mind even after I am awakened.

19. This state being familiar to me, I see every thing in the spirit within myself; and I act according as it pleaseth thee. (i. e. Not by mine but thy will).

20. O lotus-eyed Hari! thou art adored in all the three worlds; wherefore it behoveth thee to receive my adoration also, offered in the proper form.

21. Saying so, the lord of Dánavas, presented his platter of presents (arghya) before the god, as the lord of hills pays his offerings to the full-moon. (This hill is the mount of moon rising, which is hailed and welcomed by it).

22. He worshipped Hari first of all, together with his weapons and his Vehicle Garuda; and then he adored the bands of the gods and Apsaras that accompanied him and the three worlds contained in him.

23. After he had done worshipping the lord of the worlds, with the worlds situated within and without him; the Lord of Laxmi spoke to him saying:—

24. Rise, O lord of Dánavas; and sit upon your throne, until I perform your mauguration this very moment.

25. Hari then blew his *pāñchajanya* shell summoning the five races, of the gods, siddhas, sādhyas and men and Daityas, to attend at the ceremony.

26. After this the lotus-eyed god placed him on the throne which he deserved, and whereon he caused him to sit as cloud rests on the summit of a mountain.

27. Hari then caused him to make his sacred ablution, with the waters of the milky and other oceans; and those of the Ganges and other holy rivers, which were presented before him.

28. All bodies of Bráhmans and Rishis, and all groups of Siddhas and Vidyádhars; with the Loka-pálas or regents of the quarters, attended and assisted at the ceremony.

29. Then Hari the immeasurable Spirit, annointed the great Asura in the kingdom of the Daityas; and the Maruta winds lauded his praise, as they do the hymns of Hari in heaven.

30. Then blessed by the gods and applauded by Asuras, Prahláda greeted them all in his turn; and was thus addressed at last by the slayer of Madhu—the demoniac Satan.

31. The Lord said :—Do thou reign here as sole monarch, as long as the mount Meru stands on the earth, and the sun and moon shine in the sky; and be fraught with all praiseworthy virtues of thine own.

32. Govern thy realm without any interested motive of thy own, and without showing any symptom of anger or fear on your part; but preserve your moderation and a tolerant spirit in all your affairs.

33. May you never have any disquiet, in this realm of excellent soil and plenteous provisions; nor do you create any disturbance to the gods in heaven, or to men on earth below.

34. Conduct yourself in your proper course at all events, which may occur to you at any time or place; and never allow yourself to be led astray, by the caprice of your mind or the freaks of fancy.

35. Keep in mind your spiritual being, and abandon your egosim and selfish views altogether; and then by managing your affairs in one even tenor, both in your want and prosperity, you will evade all the vicissitudes of fortune.

36. You have seen both the ways and dealings of this world, and measured also the immeasurable depth of spiritual knowledge. You know the state of every thing in every place, and require no advice of any body.

37. As you are now perfectly devoid of your anger, passions and fears, there is no more any chance of further broils between the gods and Asuras, under your rule over them in future.

38. No more will the tears of Asura females, wash the decorations on their faces; nor will the currents of rivers rise as high as lofty trees, with floods of tears from their weeping eyes.

39. The cessation of hostilities between the gods and demons, will render the earth as quiet from this day, as the unruffled ocean after its churning by the Mandara mountain.

40. The wives of the gods and demigods, will no more be led away in captivity by one another; but will rest fearless under the marital roofs of their husbands in future.

41. Let thy expectations now rise from their dormancy, of many long nights of dismal darkness, and be crowned with success and prosperity; and do thou, O progeny of Danu! enjoy thy unconquerable royal fortune, as in the company of thy charming consort.

## CHAPTER XLII.

### SPIRITUALITY OF PRAHLADA.

*Argument.* The merit of hearing the narrative of Vishnu, and the cause of Prahláda's awaking from his trance.

**V**ASISHTHA continued :—The lotus-eyed Hari, having said thus much to Prahláda, departed with the whole concourse of the assembled gods, Kinnaras and men, from the abode of the Asura.

2. Then did Prahláda and his associates throw handfuls of flowers on the departing god, as he was mounted on the back of the king of birds (Garuda—the eagle or bird of heaven).

3. The god crossed the heavenly Ganges and reached at the milky ocean, where he took his serpent couch as the black bee sits on the lotus-leaf.

4. The God Vishnu sat on his serpent seat with as much ease, as Indra sits in heaven in the assembly of the gods ; and as the lord of the demons, was made to sit in the infernal region wholly devoid of all his cares.

5. I have now related to you, Ráma ! the whole narrative of Prahláda's coming to his sense, from the state of his insensibility ; and this account is as charming to the holy hearer, as the cooling moon-beams are refreshing to the tired traveller.

6. The man that ponders in his mind, the manner of Prahláda's resuscitation to life ; is regenerated in that felicitous state, from the sinfulness of his former condition.

7. A cursory rehearsal of his narration, wipes off the sins of men ; while the deep consideration of its spiritual sense, leads one to his eternal salvation.

8. The ignorant are released from their ignorance, and the deep thinker is released from his sins ; therefore do not neglect to ponder well on it, for the remission of all your sins.

9. The man who considers well the manner of Prahláda's

gaining his proficiency, gets a remission of all the sins committed by him in his repeated previous states of life.

10. Rāma said :—Tell me sir, how the sound of the *pāñcha-janya* conch shell, roused the mind of the devout Prahlada from its immersion in holy meditation.

11. Vasistha replied :—Know Rāma, that there are two states of liberation attending on sinless persons, the one is the emancipation of one in his embodied state in this life, and the other is after his departure from here.

12. The embodied liberation means one's continuance in his living body, but with a state of mind freed from its attachment to worldly things, and liberated from the desire of fruition and reward of all his meritorious acts.

13. The disembodied liberation is obtained after the soul is released from the body, and is settled in the Supreme Spirit. It is an enfranchisement from the recurrence of future life and birth in this mortal world.

14. The living liberated man is like a fried grain, whose regenerating power is parched within itself, and the desire of whose heart is purified from every expectation of future reward or regeneration.

15. He remains in the pure, holy and magnanimous state of his mind, who resigns himself solely to the meditation of the Great soul, and continues as if he were asleep in his living and waking states.

16. Being thus entranced in his inward meditation, he continues in a torpid state for a thousand years, and wakes again to his senses, if he is allowed to live long ever after that period.

17. Prahlada remained thus with his holy thoughts suppressed within himself, until he was roused from his trance by the shrill sound of the conch-shell.

18. Hari is the soul of all beings, and he who assimilates himself to that god in his thought; becomes identified with the supreme soul, which is the cause of all.

19. No sooner the god thought that Prahlada should come



to his sense, than his sensation came immediately to him at the divine will.

20. The world has no other cause, but the divine spirit; which with the assistance of the causal elements, takes different forms on itself at the time of creation; and therefore it is the spirit of Hari that constitutes the world.

21. The worship of God in spirit, presents Hari to the spiritual sight; and the worship of Hari in his outward form, represents the figure to the soul and the inner mind.

22. Do you, O Rāma! put out the visible sights from your view, and look at the inmost soul within yourself; being thus accustomed to spiritual meditation, you will soon have the sight of your God.

23. The world presents a scene of the gloomy rainy weather, with showers of woes falling on all sides; it is likely to freeze us in ignorance, unless we look to the sun of our reason (or, unless we abide under the sunshine of reason).

24. It is by grace of God that we can avoid the delusions of the world, as we may escape from a goblin by means of a spell.

25. It is at the will of the spirit, that the thick darkness of the mind, is dispersed and cleared off in time; the world is a net work of delusion, which is scattered like a smoke by the breeze of reason.

---

## CHAPTER XLIII.

### BEST AND REPOSE OF PRAHLADA.

Argument. All knowledge is derived by one's own attention and personal exertion, joined with his reliance on the grace of God.

**R**AMA said:—Sir, your knowledge of all truths, and the light of your holy discourses, have gratified me as much, as the cooling moon-beams gratify the medicinal plants : (whence the moon is called *oshadhāsa* or lord of medicinal drugs).

2. Your gentle and purifying words are as gratifying to my ears, as the beautiful and sweet flowers delight the external senses (by their colours and odours). (Sweet words are often compared with flowers by Persian and Urdu poets : as, *guleazrouzeijaved. Elahikar sakhar meriko up phol.*)

3. Sir, if the exertions of men, as you said, be the causes of their success, how was it that Prahlāda came to be enlightened without his effort or attempt ? (in obtaining his divine knowledge without his learning or help of a preceptor).

4. Vasishtha replied :—Yes Rāma, it was by his manly exertion, that the highminded Prahlāda had acquired his divine knowledge ; and there was no other cause (of his knowing and having whatever he knew and possessed).

5. The soul of man is the same as the spirit of Nārāyana, (which means abiding in man) ; and there is no difference between them, as there is none between the oil and the sesamum seed ; and as the cloth and its whiteness, and the flower and its fragrance are not distinct things. (Because the spirit of God was breathed into the nostrils of man. Nārāyana and Purusha both mean the spirit dwelling in man).

6. And Vishnu is the same with his spirit or the soul of man, and the human soul is the same with Vishnu ; (which means the inherent spirit) ; Vishnu and the soul are synonymous terms as the plant and the vegetable.

7. Prablada came at first to know the soul by himself, (of his own intuition), it was afterwards by means of his intellectual power, that he was led to the pursuation and made many proselytes after his own example.

8. It was by his own desert, that Prablada obtained his boon from Vishnu; and it was by the exercise of his own reasoning, that he came to the knowledge of the eternal Mind.

9. Sometimes the soul is awakened of itself by one's own intuition, and at others it is roused by the grace of the personal god Vishnu, owing to one's faith in his person. (As it is said: "Thy faith will save thee)."

10. And though this god may be pleased with his prolonged service and devout worship, yet he is unable to confer spiritual knowledge to one devoid of his reasoning faculty. (Or to one who has no understanding. Hence gross idolators can have no salvation, which is to be had by spiritual knowledge only. Blind faith is of no good, without the light of reason).

11. Hence the primary cause of spiritual light is the intelligence of a man, and which is gained by exertion of his mental powers only; the secondary causes may be the blessing and grace of a deity, but I wish you to prefer the former one for your salvation. (So it is knowledge and intrinsic merit which exalt a man, and not the mere favour of a patron, is ever able to raise the unworthy).

12. Exert therefore your manliness at first, to keep the quintuple organs of sense under proper control; and habituate yourself with all diligence to cultivate your understanding, and the power of reasoning.

13. For know whatever gain any one makes at any time, it is owing to his own endeavours only that he gains the same, and not by any other means whatever.

14. It is only by dependence on your manly powers, that you can surmount the insuperable barriers of your sensual appetites; and then by crossing over the ocean of this world, reach to the other shore of supreme felicity.

15. It requires no exertion or manly effort to see the figure of Vishnu; but the mere sight of the image is not sufficient to save you, or else the birds and beasts would all be saved by looking at it.

16. If it were in the power of the spiritual guide also to save his foolish followers by his preachings; it would be possible also to the leaders of camels and kine, to save their herds in their future lives. (This figure is set in many temples, and in stones also).

17. It is in the power of the mind only to acquire anything good for one's self, and not the favour of Hari or that of Hara, or the influence of money, that is able to effect anything.

18. It is by means of constant practice, accompanied by self-resignation and self-control, that one is enabled to effect anything; and whatever he is unable to do by these means, is impossible for him to do by any other in the three worlds.

19. Look to the spirit in the spirit, and adore the spirit in your own soul; behold the supreme soul in yourself, and have the universal soul in your own soul, and thus remain with it.

20. Fools flying from attending to the sâstras, or practising their self-devotion and exercise of reason, have adopted to themselves the Vaishnava faith as a path leading to their better being; (or a means towards the great object of final beatitude).

21. Practice and diligence are said to be steps to self-edification, and rites and ceremonies are represented as secondary courses resorted to for want of the former!

22. The senses being refractory what is the good of ceremonial observances, and these being under control, it is useless to observe the ritual. (In both ways the rituals are useless to men of virtuous and vicious habits; the former being in no need, of them and the latter not benefitting by them).

23. Without rationality and dispassionateness of his spirit, it is hard to have Hari (or spiritual felicity); and when there is the cool and calm reasoning of the mind, it is as useless to have the idol of Hari, as to place a lotus in the hand of the dead and liberated.

24. When you have the qualities of abstraction and composure in your mind, think you have every thing in yourself; for these being in your possession, you become an adept, or else you are an ass of the forest. (that is good for nothing).

25. Men are eager to find favour in the sight of the gods (and great men); but they do not seek the favour of their hearts and minds: (which can give them whatever blessing is derived from any other).

26. Vishnu the indwelling spirit of the body, is situated in the inmost soul of every individual; it is the ignorant fool only that forsake the innermost Vishnu, and seek the outer form for its leading to the other; (which is more closely allied to us than the latter).

27. The consciousness dwelling in the cavity of the heart, is the true body of the everlasting spirit; and the outward form of Vishnu, holding the conchshell, eudgel, lotus and the discus, is but a false representation of it. (A fabrication of the ignorant for the immaterial spirit, in a material form).

28. He who forsakes the real form, and follows the fictitious one, lets off the ambrosia pass from his hand, in pursuit of some promised confectionary.

29. He who is not settled amidst the charming scenery of his spiritual meditation, lets his frantic mind to rove at large, after every object that presents itself before him.

30. He who has not the abstract knowledge of the soul in himself, is under the subjection of his infatuated mind; and worships the image bearing the conch, discus, club and lotus in its hands, as the supreme Lord and God.

31. It is by practice of continued austerity, and a prolonged worship of this deity, that the mind of the devotee becomes purified in process of time, and gets rid of its turbulent passions at last.

32. But the daily practice of self-control and abstract meditation, gives the mind the same purity, and like the *ámra* or mango fruit, it gets its accompanying virtues one by one. (The virtues of the mango are its flavour, colour &c).

33. So the soul is said to get in itself the virtues of peace, contentment and the rest, by means of the external adoration of Hari; and it is for this reason that the practice of idol worship is prescribed in the Sastras. (As a preparatory step to holiness and spiritual worship).

34. He who obtains his boon from the all powerful god, gets it in reward of his merit; as a fruit of the tree of his long practice.

35. It is mental labour (*lit.*—painstaking), which is the foundation of every improvement, and of all lasting good in life; just as the cultivated soil is the cause of the good condition of the harvest.

36. Even the digging of the ground, and the pulling of the hill (by bodily labour), is productive of no good without application of the mind. (Gloss. The digging of the ground alludes to the mining of the earth by the sons of Sagara; and the pulling of the hill refers to the churning of the sea with Mandara by the gods and demons. Both these hardy works were for the sake of obtaining the gems hid under them which required knowledge (of geology).

37. Men may undergo a thousand transmigrations, and wander about the earth in various births and shapes, and yet find no rest composure of their minds.

38. They may worship Brahmā, Vishnu and the Rudras for ever, and gain their favour also, and yet can have no salvation owing to the perturbed state of their minds.

39. Leave off worshipping the visible form or image of Vishnu (or any other god), either internally or externally in your mind or before your sight; and put an end to your transmigration, by meditating on your consciousness alone.

40. Behold the unsullied form of One infinite God in your conscious self, and by forsaking all whatever it is conscious of. Relish the sweet essence of the one real entity, and go over the ocean of repeated births in the mortal world.

---

## CHAPTER XLIV.

### NARRATIVE OF GÁDHI AND HIS DESTRUCTION.

Argument. Narrative of Gadhi in illustration of the Adoration of Vishnu.

**VASISHTHA** said:—Ráma; it is the government of the restless mind alone, that is able to destroy the delusion, which causes the interminable transmigrations in this mortal world. There is no other means to this end.

2. Hear attentively, O sinless Ráma! this story which I am going to relate to you, in order to show you the intricacy of understanding the nature of worldly delusions.

3. There is the large district of Kosala on the surface of this land, which is full of forests and fruitful trees, forming as groves of Kalpa arbors; and abounding with minerals like the Sumeru mountain.

4. There lived a learned Bráhmaṇ, known by the name of Gádhi; who was intelligent and versed in the Vedas, and remained as an image of virtue.

5. From his youth he continued with the calmness of his mind, and abstracted from and indifferent to worldly affairs; and was of as pure and unsullied a soul as the clear sky above.

6. Then intent on some fixed purpose of his mind, he left the company of his friends, and went out to a forest to perform his austere devotion.

7. He found there a lake filled with full blown lotuses, and the moon shining in the sky with the scattered stars about her; and all shedding their lustre like showers of rain.

8. He went down into the lake, and stood in the midst of the waters upto his neck; his body was below water, and his head floated over it as a lotus; and he stood upon his devotion, intent with a view to have the sight of Vishnu present before him.

9. He thus passed full eight months, continuing with his body immersed in the water of the lake; and his face was shrivelled and wan, like the lotuses of his lake for want of sun shine.

10. When he was emaciated by his austerities, his god Hari appeared before him, in the manner of a dark cloud of the rainy weather, appearing over the parched earth of the hot season.

11. The Lord said:—Rise O Bráhmaṇ! from amidst the water, and receive thy desired blessing of me; because the tree of thy vow, is now pregnant with its expected fruit.

12. The Bráhmaṇ replied:—I bow to thee, O my lord Viṣṇu! thou art the receptacle of the three worlds, and the reservoir of innumerable starry worlds, which rise as lotuses in the lake of thy heart, and whereon thou sittest like the black bee (to behold their beauty).

13. I want to behold my lord, the spiritual delusion which thou hast ordained to blind fold this world, and known as Viṣṇu Māyá.

14. Vāsiṣṭha said:—To this the god replied;—you shall verily behold this delusion, and get rid of it afterwards, by virtue of thy devotion. Saying so, the god disappeared from his sight as an aerial castle.

15. Viṣṇu being gone, the good Bráhmaṇ got up from his watery bed, in the manner of the fair and humid moon, rising from amidst the cool and white milky ocean.

16. He was glad in his soul at the sight of the lord of world, and his heart was as full blown with joy; as the Kumuda (selene) lotuses unfold at the sight of the moon.

17. He then passed some days in that forest, overjoyed in his mind by the sight of Hari, and employed himself in discharge of his Bráhmaṇical duties.

18. Once on a time as he had been bathing in the lake, over-spread with full-blown lotuses, he thought upon the words of Viṣṇu, as the great sages reflect in their minds the sense of texts of Vedas.



19. Then in the act of his discharging his sacerdotal functions in the midst of sacred water, he made his mental prayer for the expurgation of his sins. (This is the ceremony *agha-marshna*).

20. As he was performing this act in the midst of the water, he chanced to forget his sacred mantras (texts), and was drowned in deep water in the confusion of his mind.

21. He thought that his body had fallen down like a mountain tree, in the dale below by a blast of wind; and that his dead corpse was taken up and mourned over by his friends.

22. He thought that his vital breath had fled away from his beings, and the members of his body were as motionless as the shrubs of sugar cane; laid down on the ground by a hurricane.

23. He thought his countenance to have faded away, and grown as pale as the withered leaf of a tree; and that his body now turned to a carcass, was lying on the ground like a lotus-bud torn from its stalk.

24. His eye balls were as dull and dim, as the stars of the morning are shorn of their beams; and the ground seemed to be as dry to him as in a draught of rain water, and filled with flying dust on all sides.

25. He believed his dead body was beset all about by his kind friends, weeping upon it with their sad and sorrowful countenances, and loudly lamenting and crying over it like birds-upon trees.

26. He thought his faithful wife sitting at his feet as handsome lotus flower, and weeping as profusely with a shower of tears from her—lotus like eyes, as the rushing of waters at the breaking of an embankment.

27. His sorrowing mother with her loud wailing and mournful ditties, was buzzing like the humming bee; and holding the chin newly over grown with whiskers in her tender hand.

28. His friends were sitting by his side with their dejected looks, and with strickling tears dropping down their faces and cheeks; and these washed his dead body, as the melting dews on withered leaves, bedew the parent tree.

29. The members of his body now ceased to befriend him, like strangers who decline to become friends for fear of future separation, or turning unfriendly ever afterwards in life.

30. The open lips leaving the teeth bare, seemed to deride at the vanity of human life ; as the white and bony toothed ascetics and cynics do on fickleness of worldly events.

31. His mouth was as speechless, as that of a devotee in his meditation ; and the body was as motionless, as it was made of mud and clay ; it slept to wake no more, like a sage absorbed in his hypnotism.

32. It remained quiet with its lifted ears, as if to listen to the cries and wailings of the mourning friends ; in order to judge the degrees of their affection and grief for him.

33. Then the relatives raised their loud lamentations, with the sobbing and biting of their breasts, swooning and rising, and shedding floods of tear from their leaky eyes.

34. Afterwards the sorrowful relations, removed the disgusting corpse with their bitter cries for its funeral, seeing it no more in future in this passing world.

35. Then they bore the body to the funeral ground with its rotten flesh and entrails, and daubed all over with mud and dust, and placed it on the ground, strewn over with unnumbered bones and skeletons, and dried and rotten carcasses.

36. Flocks of flying vultures shaded the sunbeams on high, and the burning piles drove the darkness below ; the fearful glare of open mouthed jackals flashed on all sides, as they were flames of living fire.

37. There the ravens were bathed in floods of blood, and the crows dipping their wings in it ; ravenous birds were tearing the entrails, and the old vultures were entrapped in those strings.

38. The friends of the dead burnt the corpse in the funeral flame and reduced to ashes ; and the moisture of the body flew in fumes, as the waters of the ocean are evaporated by the marine fire.

39. The burning wood of the funeral pile, consumed the dead

body with loud cracking noise; and the dry fuel of the pile, flashed in ambient flames with curling smoke over them.

40. The devouring fire gnawed down the bones with crackling noise, and filled the atmosphere with the filthy stink and stench. It gorged up all that was soft or hard, as the elephant devours the reeds with the moisture contained in their cellular vessels.

---

## CHAPTER XLV.

### GÁDHI REBORN AS A CHANDALA, AND MADE KING OVER THE KIR TRIBE.

Argument. Gádhi reborn in a Chandali, His Life and Election as King of Kir.

**VASISHTHA** said :—Then Gádhi, standing as he was amidst the water with his sorrowful heart, saw many other occurrences in the clearness of his mind.

2. He saw a village in the vicinity of Bhuta mandala (Butan) full of its inhabitants, and that he was reborn there in the womb of a Chandala woman, in which he remained with great pain.

3. Confined in the cavity of the womb, he felt his body pressed by the pressure of the intestines, while his senses were sorely annoyed by being constrained to abide the stink of the ordure and filth in the intestinal parts of Chandala woman.

4. After the foetus was matured, he was born in proper time, with its black complexion like a dark cloud of the rainy season, and soiled with filth all over its body.

5. It grew up to childhood and then to boyhood in the Chadala's house, and moved about here and there like a pebble thrown up by the current of the Yamuna stream.

6. It reached its twelfth and then its sixteenth year of age, and had its body fully developed like a rainy cloud increasing in its size.

7. Then accompanied by a pack of hounds, the lad roved from one forest to another, and continued to hunt after and kill the wild deer, in his occupation of a huntsman.

9. She was black and swarthy in her whole complexion, except her two rows of milk white teeth, and had all her limbs as brisk and supple as the tender creepers of the forest.

10. They sported together in the skirts of the forest in their youthful dalliance, and wandered about the flowery meadows, like a couple of nigrescent bees.

11. When tired they took their seats on beds of leaves and creepers, which we spread over the plain, like those strewn over the skirts of the Vindhya hills, by the driving winds.

12. They reposed in woodland groves, and slept in the caverns of mountains; they sat on heaps of leaflets, and had their abode under shrubberies and bowers of creeping plants.

13. They decorated their heads with *kinkirata* flowers, and their necks and bosoms with blossoms of various kinds. They hung *ketaka* flowers in their earholes, and made necklaces of *amra* florets.

14. They rolled on beds of flowers and roved about the foot of the mountain; they knew all the arbours where to resort, and were skilled in archery and hunting the deer.

15. They begot many children as the offshoots of their race in the hilly region; and they were as rude and rough as the prickly thorns of the *khadira* plant.

16. After passing their youth in family life, they came gradually to their decay and decline; till atlast they were overtaken by decrepit old age, which was as dry of pleasure as the parched ground of the desert.

17. Then returning to their native village in the Bhuta or Bhota district, they built for themselves a poor hut of leaves and straws, and there lived as recluse hermits; (passing their lives in holy devotion).

18. Gádhi found his body worn out with age, and grown as thin and lean as a dry leaf, and as a withered tamala tree growing in a mountain cave; which for want of moisture soon dwindles into decrepitude.

19. He saw his Chandala family increasing in its members,

and himself becoming cramped in his means and crabbed in his speech in his extreme old age.

20. As Gāḍhi found himself to be the oldest man alive among the Chandalas, and had his comfort in the members of his family in his dotage :—

21. He came to see at last all his family to be swept away by the cruel hand of death, as the rain water carries away the fallen leaves of the forest.

22. He continued to lament over their loss, with his heart rent with sorrow ; and his eyes were suffused in tears, like those of a stag deer separated from its companions.

23. Thus passing some days in that forest with his heart overflowed with grief, he left at last his natal land, as the aquatic fowls quit their native lake, when its waters and the lotus plants are dried up.

24. He travelled through many countries with his sad and sickly heart, without finding a spot of rest and repose ; and was driven to and fro, as a cloud is carried by contrary winds.

25. On one time he entered the opulent city of the Kirs, and observed the birds flying over it, like so many balloons hanging in the air.

26. There he saw rows of trees on both sides of the road, waving their variegated leaves and clusters of flowers like enamelled cloths and gems ; and the path strewn over with beautiful flowers of various kinds up to the heels.

27. He then came to the royal road, resembling the milky path of heaven ; and found it filled by soldiers and citizens, and their women without number.

28. He saw there the auspicious royal elephant decorated with its gemming and embroidered trappings ; and appearing as the golden mountain of the gods moving on the earth.

29. He learnt it to be rambling about in search of a new king, to be elected in lieu of the last king who was lately dead. The royal elephant was employed as a jeweller to select the best gem to be placed on the royal throne.

30. The Chandála remained to look steadfastly on the elephant with his curious eye, and found it to be no other than a hill in motion.

31. As he was looking on it with amazement, the elephant came to him and lifted him with his trunk; then setting him on his head with respect, bore him as the mount Meru bears the sun on its top.

32. Seeing him to sitting on the animal's head, the people sounded their trumpets; the noise whereof was as loud as that of the resounding ocean, to the roaring of the deluvian clouds in the sky.

33. Then the acclamation of 'Victory to the king,' rose from the assembled throng and filled the air around; and seemed as it were the united cry of multitudinal birds over the waking (or rising) world.

34. Next rose the loud voices of the panegyrists, which moved in the air like the dashing waves of the sea.

35. Then the matrons joined to anoint him as their king, and moved about him like the waves of the sea; surrounding the Mandara mountain after its labour of churning.

36. The respectable ladies adorned him afterwards with many ornaments of various gems, as the sea laves the rock on its shore; with the many coloured waves under the beams of the rising sun.

37. Youthful maidens poured cooling ointments on him, as the raining clouds pour down their waters, on the tops of mountains.

38. Other women decorated his person with wreaths of fragrant flowers, with their tender hands; as the season of spring adorns the forest with variety of flowers, with her hands of the tender stalks and branches.

39. They put a great many paints and pastes upon his person, which decorated it, as the rays of the sun, paint the mountain with the many colours of its minerals.

40. His body being decorated with ornaments made of gems

and gold, attracted all hearts unto him; as the mount Meru is attractive of all hearts, by the variegated clouds of evening shining upon it.

41. He was adorned by beauteous maids, with shoots of creeping plants; which gave him the appearance of the kalpa tree, entwined by its creepers.

42. Being thus anointed and decorated, he was attended to by all the royal family and subjects; as a shady and flowering tree, is resorted to by the travellers.

43. They all assembled and installed him on the throne, as the gods join together, to place Indra on the throne, after he is borne on the back of the Airāvata elephant.

44. In this manner, was the Chandāla made a king in the city of the Kirs; and he was as much overjoyed at his unexpected good fortune, as a raven is delighted to find a stout dead deer in the forest.

45. His feet were rubbed by the lotus like hands of the Kiri queen, and his body daubed with odorous powder of frankincense, which gave it the brightening appearance of the evening with the crimson clouds.

46. He flaunted in the Kir city and in the midst of their women, as a lion struts in the company of lionesses in the flowery forest.

47. He now forgot his former pains and sorrows; and his person was as much cooled, as by wearing a necklace of pearls, dropped from the heads of elephants killed by lions. And he was as much delighted at the enjoyment of the luxuries in company with these good people, as a sun-burnt elephant is refreshed, in a lake full of water and forage.

48. He reigned here for sometime in his self-gotten kingdom, having extended his power and mandates on all sides; he ruled the state through the medium of the ministers, and was himself known by the name of Gāvala throughout his dominions.

---



## CHAPTER XLVI.

### GADHI'S LOSS OF HIS VISIONARY KINGDOM.

Argument. Continuation of Gadhi's Vision :—

**V**ASISHTHA continued :—Thus was Gádhi surrounded by his courtiers, and attended by his ministers; the chiefs paid their homage to him, and the royal umbrella was raised above his head and the chouri flapped about him.

2. He attained great dignity on seeing his mandates were carried out on every side. He was delighted to learn the state affairs, and to be informed that his subjects were happy and lived fearless within his dominion.

3. The pæans of the panegyrists, made him forget himself and his former state; and the excess of his delight, made him as giddy as if by intoxication.

4. He reigned for full eight years over the Kiri kingdom, and managed himself in an honourable manner all along that time.

5. He was once sitting at his pleasure and without his regal attire in the open air; and was looking at the clear firmament, which was devoid of clouds and darkness, and without the light of the sun, moon and stars.

6. His heart was full with the enjoyment of royal dignity, and did not think much of the trinkets and ornaments, which were loaded upon him.

7. He went abroad at one time in this naked state of his body, and beheld the setting sun bending his course below the horizon from his wonted path of glory. (The setting sun refers to his present state and his impending fall).

8. He saw there a band of chandálas of black complexions and big bodies, singing like melodious cuckoos the approach of the vernal season.

9. They were striking the strings of their wired instruments—

lyre, with the strokes of their trembling fingers ; as the swarm of sweet sounding bees, shake the tremulous leaves of trees with their fluttering and buzzing.

10. There stood an old man among them, who seemed to be the leader of the band ; and appeared with his grey head and ruby eyes, like the mount Meru with his snow covered top and gemming caverns.

11. He accosted the king saying :—How is it, O Kālanjaka ! that you came to be here, has the king of this place taken you for his associate on account of your skill in music ?

12. Does he take a liking for sweet songsters, as they do for the musical kokilas, and does he load upon them his favours, with presents of household cloths and seats ?

13. I am as much glad to see you here today (in this happy condition of yours), as men are pleased to see the mango tree, fraught with its fruits and flowers in spring.

14. I am as glad in my heart as the budding lotus at the sight of the rising sun, and the seline or medicinal plants at moon rise ; and as great men are pleased with all their best gains, so am I pleased at seeing thee here, because the highest limit of joys is the sight of a friend.

15. As the Chandāla was addressing the king in the said manner, he acquainted him of the manner in which the wheel of time turned to his favour. (Here is a misprint of avadhīrana for avadhārana, which would alter the meaning and express, that he felt ashamed at the speech).

16. At this instant his consorts and servants that were standing at the window, overheard their conversation, and were in deep sorrow to learn that he was a Chandāla by birth.

17. They were as sick at heart as the lotus-flowers under a shower of frost, and as a tract of land under a draught ; and the citizens were as cheerless upon learning this, as upon seeing the conflagration of a mountain wood.

18. He hurled his defiance at these words of the old Chandāla,

as the lion lying on the ground, shows his teeth at the sneering of a cat on the top of a tree.

19. He fled in haste into the inner apartment, and among its sorrowful inmates, with as much palpitation of his heart, as the reluctant swan enters a lake of withering lotuses, in the dry season.

20. His limbs grew stiff, and his countenance became pale with fear; and his knees tottered with inward rage, as the trunks of trees shake with the burning fire in their hollows: (The *sami* or *sāin* tree is an instance of it. Gloss).

21. He beheld all persons there sitting in a melancholy mood, with their downcast looks and drooping heads; like the bending tops of plants, eaten up at the root by mice and rats.

22. The ministers, the ladies of the harem and all people of the city, refrained from touching his person, as they avoid the touch of a dead body lying in the house.

23. The servants ceased to minister unto him, and the ladies with all their love and sorrowed for him, loathed his company.

24. They looked upon his cheerless face and dark complexion with its departed lustre, as the funeral ground which every one loathes to look upon.

25. Though the people sorrowed for his darksome body, now smoking with fumes of his grief; yet they durst not approach his person, which appeared to burn as a volcano amidst its smoke.

26. The courtiers left him with the heavings of their hearts, nor were his orders obeyed any more, than those of quenching the cool ashes with water.

27. The people fled from him as from a heinous Rākṣasa, who is the cause of evil and danger only.

28. Thus was he shunned by all, and left lonesome amidst the populous city; and became as an unbelieved traveller passing through a foreign country, without money or skill to support him.

29. Though he called and accosted every body, yet he got no answer from any one; as the hollow sounding reel, is never returned with a reply by any of the passers by.

30. They all said to one another, that the guilt of their long association with the Chandāla, cannot be expiated by any other penance, than by the act of burning themselves alive on the funeral pile in the form of self-immolation.

31. Being so resolved, the ministers and citizens all joined together, and raised for themselves piles with heaps of dry wood.

32. These being lighted, blazed all about the ground like stars in the sky, and the city was filled with loud wailings of the people all around.

33. The wailing wives were shedding showers of tears with their loud and piteous cries; and the weeping people were heaving their heavy groans with their choked voices, all about the burning furnaces.

34. The plaintive cries of the dependants of the self-cremating ministers, rose as the swell of whistlings winds amidst the forest trees.

35. The bodies of great Brāhmans, that were burnt on the piles, sent forth their fatted fumes in the air; which were scattered about by the winds, and overcast the landscape as with a portentous mist.

36. The winds bore aloft and spread far and wide in the open sky, the stench of the burning fat and flesh of men; which invited flocks of the flying fowls of the air to the feast, and the disk of the sun was hid under the wide extending shadow of the winged tribe.

37. The flame of the burning pile, borne by the winds to the sky, burned as a conflagration on high; and the flying sparks of fire scattered in the air, appeared as falling meteors blazing in the horizon.

38. Here the helpless boys were crying for their ornaments being robbed by atrocious robbers, owing to their want of guardians; and there the citizens were threatened with the loss both of their lives and properties by the dacoits.

39. On one side the people were seen to lament the loss of their relatives (in the destructive fire); on the other were the

bands of thieves, lurking and prying unobserved about the houses for plunder and booty.

40. As adverse fate brought on this direful change on the devoted city; its horrified inhabitants remained in mute amazement; as on the last doom of nature.

41. Gavala, the Chandála prince, whose mind was purified and whose manners were refined in the society of the great men of the palace; witnessed the sad catastrophe of the state, and mourned in himself with a pensive heart.

42. It is all owing to me, said he, that all this woe has befallen on this state; and that time has brought on the untimely dissolution of the doomsday; both on this realm and the royal family and its ministerial officers.

43. What is the good of this miserable life of mine? My death is a blessing to me than living in this wretched state. It is better for the mean and base to die away, than live to be reviled by others.

44. Thus resolved, Gavala prepared a pile for himself, and made an offering of his body in the burning furnace, like the poor moth dropping on fire, without betraying a sigh.

45. As Gavala cast his body (nick named as Gavala) amidst the flame, and was pulling his limbs singed by the fire; their violent motion and his painful emotion, roused the dreaming Gádhi from his reverie amidst the water.

46. Válmikí said:—As the sage was saying these things, the day departed with the setting sun to its evening devotion; the congregation broke with mutual salutations, for the performance of their evening ablutions, and assembled again with the rising sun after dispersion of the gloom of night.

---

## CHAPTER XLVII.

### VERIFICATION OF GADHI'S VISION.

Argument. Gádhi learns from a guest the report of the Keri people, and goes out to inquire into the fact on the spot.

VASISHTHA resumed :—Gádhi was soon afterwards relieved from the perturbation of his mind at the delusions of the world; and he was set at rest from his perturbed state, like the disturbed sea after subsidence of its waves.

2. His mind being freed from its painful thoughts, regained its repose after the troublesome dream, had passed away, and he resumed his calmness, as the god Brahma had his rest, after the labour of his creation was over at the end of the kalpa : (the time of his creative will or the duration of creation).

3. He regained his senses slowly, as a man upon waking from his sleep; and as one gains his sobriety after the passing off of his ebriety.

4. He then said to himself, I am the same Gádhi and in the same function (of my sacred ablution in the water). All this is nothing that I had been seeing so long, and this I see as clearly as men see things after dispersion of the shade of night.

5. Remembering himself what he was (*i. e.* coming to himself), he lifted his feet from amidst the water (*i. e.* got out of it); as the lotus-bud lifts its head above the water, after the frost is over in spring.

6. He said again, this is the same water, sky and earth (where I stood before); but what I was just seeing, is quite astonishing to me.

7. What am I and what do I see now, and what was I and had been doing all this time? With these thoughts he remained a long time with his knitted brows and staring eyes.

8. It was my weakness, said he, that showed me this delu-

sion ; and knowing it for certain, he came out of the water, as the rising sun appears above the horizon.

9. Then rising on the bank, he said ;—Ah ! where is that mother and wife of mine, who attended on me at the moment of my death.

10. Or were my parents dead in the ignorant state of my boyhood, like the parent plant of a young shoot, cut off by the sword of death ?

11. I am unmarried and know not the form of a wife, and am as ignorant of conjugal love, as a Bráhmaṇ is stranger to the pernicious taste of forbidden liquors.

12. I am too far from my country and know none of my friends and relatives ; unto whom I shall return and therto to die.

13. Therefore all these scenes that I have come to see, are no more than the forms of the fairy land pictured in my fancy.

14. Be it as it may, all this is but delusion and dream, and we are living dead among our friends ; it is all magic and delusion, and nothing is true or real herein.

15. Our minds are as wild beasts, roaming furiously in the forest of error ; which presents endless scenes of delusion to living beings at large.

16. Reflecting on these delusions in his mind, Gádhí passed some days at his own house amidst the woods.

17. Once on a time he happened to entertain a Bráhmaṇ at his house as his guest, who resorted there to take his rest from his travels.

18. He was highly gratified with feasting upon fruits and syrup of flowers, and was as refreshed supplied with sap as the tree which is supplied by the bounteous spring, and shoots forth in its foliage and fruitage in time.

19. They then performed their evening service, and turned their beads, and afterwards took to their beds made of tender leaves and grass.

20. There they began to talk on divine subjects, with which

they were conversant; and the words fell from the lips, like the sweets of the vernal season.

21. Then Gádhi asked his guest in the course of their conversation, saying; why is it sir, that you are so thin and lean and appear to lie so very weary.

22. The guest replied :—Hear me sir, relate to you the cause both of my leanness and weariness, and I will tell you the true facts, and not as a travelling teller of tales deals and lies.

23. There is on the surface of this land, and in the woody tracts of the north, the great district of the Kir (Kirgis?), which is far renowned for its richness. (Kir the land of the Gees in Afganistan).

24. I lived in the city there, and was honoured by its inhabitants, and the gust of my soul and mind were mightily pleased with the variety of dainty food that I used to get there.

25. There it was once related to me by some one in the way of gossip, that a chandála had once been the king of that country for the space of eight years.

26. I inquired of the village people about the truth of this report, and they all told me with one voice, that a chandála, had really reigned there for full eight years.

27. But being discovered at last as such, he immolated himself on the burning pile; which was followed by the self-immolation of hundreds of Bráhmans on the funeral pyre.

28. Hearing this news from their mouths, I departed from that district, intending, O Bráhman, to do my penance, by making a pilgrimage to Prayága (Allahabad, on the Doab or confluence of the two sacred streams of Gunga and Jamuna).

29. I made my *chandragana* fast for three days and nights, and had to break my fast only this day. It is for this reason, that have become so very thick and lean, as you find me at present.

30. Vasishtha said :—Gádhi on hearing this, made a hundred inquiries of his guest about the matter, to which he answered everything in verification of the fact.



31. Gádhi was quite surprised at this narration, and passed the night till sunrise in great palpitation of his heart.

32. Waking in the morning, he made his ablution and discharged his matins; then took leave of his guest, and began to reflect in himself with his bewildered understanding.

33. He said to himself, what I saw in my delusion, is ratified as a fact by my Bráhmaṇ guest. I am puzzled to think, whether this be a magic, or a fascination of the conjurer Sambara.

34. What I saw about my death amidst my relatives, was undoubtedly a delusion of my mind; but the latter part of my vision (of becoming a Chandála), is verified by the Bráhmaṇ's observance of the penance Chándráyana for his having entered the Chandála city.

35. I must therefore learn fully the particulars of the Chandála, and proceed immediatly to the Bhuta country (Butan?) with an undaunted mind.

36. Thus determined, Gádhi rose to visit the distant district, as the sun rises over the horizon to visit all the sides of Sumeru: (the Altain chain, at the bottom of which the country of the Kirgis is situated).

37. He travelled onward, and obtained at last the sight of the country he had seen in his dream; as intelligent and way faring men, reach to their desired destinations in distant regions.

38. Finding everything, however unattainable it may appear at first, to be attained by perseverance, Gádhi was resolved to make a test of the truth of his delusive dream.

39. He had proceeded from his home, with the swiftness of a current rivulet in the rainy weather; and traversed through many unknown countries, as a cloud passes over distant realms on the back of its airy steed.

40. At last he came to the country of the Bhatas (Bhoteas), a people following their own debased customs; and thought himself to be got amongst a savage people, as a camel is confounded to find itself, fallen in a karanja forest, in quest of

thorny thistles. (The camels or *cramelas* are called *kantaka bhojes*, from their browsing the brambles).

41. There he saw in its vicinity a city, as what he had seen in his delusion; and resembling in every respect the habitation of the Gandharva race.

42. Proceeding onward, he saw at the further end, the locality of the *chandálas*, resembling the hell-pit of the infernal region. (The out-castes are always located at the filthy outskirts of towns).

43. It was as spacious a place as what he had seen in his vision, and beheld his own likeness in the dream appearing in the figures of the *chandálas*, as one sees the shape of a Gandharva or ghost, in his dream or delirium.

44. He saw in that place the habitation of *chandálas*, as what he had seen before in his delusion; and observed with grief and coldness of his mind, (the deserted abodes of his fellow *Chandálas*).

45. He saw his own residence flooded over by rain water grown with sprouts of barley and brambles; his house was left rootless, and his bedstead was almost indiscernible.

46. His hut presented the picture of poverty and wretchedness, and its compound was a scene of ruin and desolation; (as if it was laid waste by the hand of oppression and pillage).

47. Gádhi stood long gazing upon the dry white bones of bulls and cows, buffaloes and horses, which lay strewn over the plains round about his hut; and which he remembered to be the remains of the beasts of his prey and slaughter. (*lit*:—the bones broken under the teeth and jaws of men and wild beasts).

48. He saw the dry hollow skulls lying on the ground, which had served for his eating and drinking vessels before; and which still lay unmoved on the spot, and were filled with rain water: (as if to supply him with drink).

49. He saw strings of the dried entrails of the beasts of his victim, lying like parched plants on the plain, and pining with thirst for the rain-water.

50. Gádhi who was conscious of himself (as Gádhi), the Brahman looked long at his former house and its environs, resembling the dry and delapidated skeleton of a human body, lying unburied on the naked land.

51. He stood amazed at what he saw, and then withdrew himself to the adjacent village; as when a traveller repairs to the habitation of the Aryas, from his sojourning in the land of barbarians (Mlech'chas).

52. There he asked some one saying, sir, do you remember anything concerning the former state of yonder village, and the lives of its chandála inhabitants?

53. I have heard all good people say, that knowing men are conversant with the annals of all places, as they know every spot on a globe in their hand.

54. If you recollect aught of the good old chandála that, lived retired at yonder spot, and if you remember his adventures, as every one does the past accidents of his own life:—

55. If you are acquainted with the particulars thereabouts, then please to relate them unto me; for it is said there is great spirit in directing a stranger, and in dispelling the doubts of one hanging in suspense.

56. The village people being one by one importuned in this manner by the strange Bráhmaṇ; they were as much surprised at his odd request, as physicians are concerned at the abnormal complaint of a patient.

57. The villagers said:—It is an undeniable truth, O Bráhmaṇ! as you say, that there lived a chandála of heinous shape by name of Katanjala at that place.

58. He was beset by a large family, consisting of his sons, grandsons, friends and servants; and had other relatives and kinsmen besides. His children were as many as the fruits of a mango tree.

59. But cruel fate snatched all his family in course of time as a conflagration burns down a mountain forest with all its fruits and flowers at once.

60. He then deserted his native land and went over to the city of the Kirs, of which he became the king; and reigned there for the space of twice four years.

61. The citizens coming to know his mean birth afterwards, drove him from there at last; as they remove a noxious and poisonous tree from the garden.

62. Gádhi seeing the people immolating themselves on funeral piles entered into a burning pyre, which he had prepared for himself; and was thus purified with others by the sacred fire *pavaka*.

63. But tell us, O Bráhman, why you are so curiously inquisitive about the chandála, and as to whether he was any friend of yours, or you had contracted any friendship with him.

64. Being accosted in this manner, Gádhi made many more inquiries of them concerning the chandála, and passed a whole month in their several houses on his inquiry.

65. He also told the village people, all that he knew of the chandála in his dream; and they heard him attentively relating the whole story from first to last.

66. Gádhi being informed of all the particulars regarding the chandála, both from the hearsay of the people as well as from his personal observations; returned equally ashamed and astonished to his abode, with the disgraceful reflection of his past vileness, which was stamped like the black spot of the moon upon the tablet of his mind.

---

## CHAPTER XLVIII.

### ON THE WONDROUS POWER OF ILLUSION.

Argument. Devotion of Gádhi after his return, and Vishnu's exhibition of the extraordinary power of delusion to him.

**V**ASISHTHA continued :—Gádhi was bewildered in his mind, at all that he heard and observed about the Chandála and his residence, and felt uneasy to learn more about them.

2. He went back to the place, and observed the abodes that lay scattered upon the plain; as when the lotus-born Brahmà looks over the ruins, made by the great deluge at the end of a kalpa age.

3. He said to himself, these bones lying scattered about the ruined huts in this forest, look like little imps (pisáchas), gathered round the trees standing on the burial ground.

4. These posts and pegs of elephant's tusks, that are fastened to and upon the walls of the ruined houses; look like the craigs of mount Meru, drowned under the waters of the kalpa deluge.

5. Here the Chandála feasted on his meat food of monkey's flesh, and dressed with the sprouts of young hamboos; and there he caroused on his country grog, in company with his drunken friends.

6. Here he slept in the embrace of his murky spouse, on his bed of the lion's skin; being drunk with the better liquor mixed with the ichor, exuding from the frontal proboscis of the elephant.

7. There was a pack of hounds, tied to the trunk of the withered *Bharaeda* tree, and fed with the rotten flesh of the putrid carcasses.

8. Here I see three earthen vessels covered with the hides of buffalos, resembling fragments of dark clouds; and which had once contained the precious pearls falling from the skulls of

slain elephants. (The low and poor people, use earthen pots and boiling kettles for boxes and chests).

9. I see the site of the place which I had seen in my dream, and where the Chandála boys played on the dust, with as much glee and gaiety, as the cuckoos have in flitting on the tufts of mango leaves.

10. I see the place I had seen in my vision, where the boys sang responsive to the tune of their bamboo pipes; and drank the milk of bitches, and adorned themselves with flowers from the funeral grounds.

11. Here the families of the wedding parties, met together to celebrate their marriage festivity; and danced and sang as loudly, as the noise of the dashing waves of the sea.

12. There I find the bamboo cages, still suspended on high; which were laid before, for catching the flying birds of the air; in order to be killed for the food (of their slayers).

13. Vasishtha resumed:—Thus Gádhi remained for a long time on the spot, observing all what he remembered to have seen in his dream; and was lost in wonder, to think on the miraculous disclosure of these things in his dream. (Lit:—heart-strings palpitated with surprise &c.).

14. He then departed from that place, and travelled through many countries beyond the boundaries of Butan, for a long time.

15. He passed over many rivers and rocks, and through many deserts and forests; until he reached to the snowy mountain, and the habitation of humankind beyond its borders.

16. He then arrived at the city of a great monarch, the towers of which rose as hills upon the earth; and there stopped after his long journey, as when Nárada rests in his heavenly dome, after the fatigue of travelling through the numerous worlds.

17. He beheld in that city all the places answering to the romantic thoughts in his mind, and those as he had seen and enjoyed in his dream, and then asked the citizens in a respectful manner.

18. Good Sirs, said he, do you remember any thing regard-

ing the Chandála king that reigned here for sometime, which, if you do, be pleased to relate unto me in its proper order.

19. The citizens replied :—Yes, O Bráhmaṇ, there reigned here a Chandála king for full eight years, and he was elected to its government, by the auspicious elephant of the realm.

20. Being at last discovered to be of so vile a race, he committed his self-immolation on the funeral pyre ; and it is now a dozen of years, since the direful event has taken place.

21. In this manner the inquisitive Gádhi continued in his inquiry of every man he met with, and was satisfied to learn the same information from the mouth of every body there.

22. He then beheld the king of that city coming with his body guards and vehicles, and whom he recognized to be no other than the god Vishṇu and his attendants as he had seen in his devotion, and were now going out of the city.

23. He saw the sky shadowed by the cloud of dust raised by the feet of the passing procession ; and remembered with grief the like state of his pomp under his past kingship.

24. He said to himself, here are the same Kiri damsels with their rosy skins, resembling the petals of lotuses ; and those with their bodies blazing as liquid gold, and their cerulean eyes trembling like blue lotuses.

25. The waving of the chouri flappers, flashes with the light of bright moonbeams ; and resembles the falling waters of a cascade, and clusters of kása flowers.

26. Beautiful maidens, waving the snow white fans in their beauteous hands, resembled the forest plants with pearly flower on their branches.

27. The rows of furious elephants, standing on both sides of the land, are like thick lines of kalpa trees, growing on ridges of the Sumeru mountains.

28. These chieftains resembling the gods Yama, Kuvera and Varuna—the lord of waters, are like the regents of the different quarters of the sky, accompanying Indra—the lord of heaven.

29. These long extending lines of goodly edifices, which are

full of a great variety of things, and abounding in all sorts of comforts, resemble a grove of kalpa trees, conferring all the objects of desire.

30. In this royal city of the Kirs, and in the manners of its assembled people, I see exactly the same customs and usages, as those of the kingdom of my past life.

31. Truly this is but a vision in my dream, and appearing as a reality in my walking state; I cannot understand why this delusive magic show is spread out before me.

32. O yes, I am as fast bound by my ignorance, and captivated by my reminiscence, as a captive bird in a net, that has lost all power over itself.

33. O fie! that my silly mind is so deluded by its desires, that it is always wont to mistake the shadow for the substance, of people dwell on their aerial castles.

34. This extraordinary magic, I ween is shown to me by Vishu—the holder of the discus, of whom I recollect to have asked the favour of showing Māya or delusion to me.

35. I will now betake myself to austere devotion in the cavern of a hill, in order to learn the origin and subsistence of delusion. (*i. e.* How the deceitful delusion sprang from the truthful God, and where in it consists).

36. Having long thought in this manner, Cādhi went out of the city, and came to the cavern of mountain; where he rested after all his travels and travail of thought, like a lion tired with his roaming for forage.

37. He remained there for a whole year, living only on the water of the cataract collected in the hollow of his palm; and devoted himself to the worship of Vishnu, the holder of the Śāringi bow.

38. Then the lotus eyed god appeared to him in his watery form, which was as clear and graceful to sight, as the limpid lake of autumn with the blue lotuses full blown upon it.

39. With this form, the god approached to the hermit's cell in



the mountain, and stood over it in the likeness of a transparent watery cloud, resting on the humid atmosphere.

40. The lord spoke to him saying :—Gádhi thou hast fully seen the great spell of my magic (*máya*) ; and known the network of delusion, which is spread by destiny over all the affairs of this world. (i. e. man is destined, and to be deluded to think the false scenes of the world as real ones).

41. Thou hast now well understood the nature of delusion, which thou didst desire in thy heart to know, what is it again that thou wantest to know, by these austerities of thine in this mountain cave ?

42. Vasishtha said :—Gádhi the best of Bráhmans, seeing Hari addressing him in this manner, honoured him duly with strewing plentiful of flowers at his divine feet.

43. After Gádhi had made his offering of flowers, with due obeisance and turning round the deity ; he addressed him with his words, sounding as sweet as notes of the *cháta*ka to the blooming lotus.

44. Gádhi said :—Lord ! I have seen the dark delusion, that thou hast shewn me in her form of gloominess ; I pray thee now to show her unto me in her fair form, as the sun appears after the gloom of night.

45. The mind which is vitiated by the dirt of its desires, views a great many errors, rising before it like false phantoms and visions in a dream ; but how is it my lord ! that the same visions continue to be seen in the waking state also (or as waking dreams likewise) ?

46. It was for a moment only that I thought to have seen some thing as false as a dream, when I stood amidst the waters but how was it, O thou enlightener of the mind, that it became manifest to my outward sense and sight ?

47. Why was not the delusion of my birth and death as a Chandála, which took place long ago, and lately verified by many visible vestiges, confined in my memory only, as well as other idle creations of the brain, but became palpable to my naked eyes ?

48. The lord replied :—Gádhi ! it is the nature of delerium as of one's desires, to present many false appearances to view ; and to make one helieve what he has never seen before, to be present to his external sight, which in reality is a vision of his mind only.

49. There is nothing on the outside of any body as the earth, sea, hills and the sky ; they are all contained in the mind as the fruits, flowers and leaves of trees, are born in the seed and grow from its germ.

50. Like fruits and flowers growing out of the seed and its sprout, this earth and all other things are the productions of the mind alone, and not distinct from it in their essences (*i. e.* all sensible perceptions are not reflexions of the inborn ideas of the mind).

51. Know it for certain that this earth and all other things, are situated in the mind and not outside of it ; as the fruit, flowers and leaves are all contained in the inside of the seed and not without it.

52. The sight of things present, and the thoughts of the absent past and unseen future, are all but acts of the mind, as the making and unmaking of pots, are both of them the doings of the pot maker.

53. Whatever notions there are in the minds of men from their youth to age are alike to the phantoms of their dream or the deliriums of their ebriety or some (mental) disease.

54. The settled desires of the mind present a thousand appearances before its sight, as the rooted plants on earth, abound with fruits and flowers of various kinds, on the surface of the ground.

55. But the plants being rooted out of the ground, there remains no vestige of a fruit or flower or leaf upon earth : so the desires being driven out of the mind, there is no more any trace of anything left behind them ; nor is there any probability of future transmigrations, when the reminiscence of the past is utterly obliterated from the soul.

56. It is no wonder for the shifting stage of the mind, to present you the single scene of the Chandála, when it has in store, and can with equal ease show you an infinity of appearances at its pleasure. (The drama of life exhibits but a partial scene at a time).

57. It was the impression (*eidolon*) in thy mind, that made thee think thyself as the Chandála, in the manner of the many phantoms, that rise before the mind in the delirium of a sickly person.

58. It was the same phrenzy that made thee see the advent of thy Bráhma guest, and entertain him with board and bed; and all thy conversation with him, was no other than the phantasies of thy mind.

59. Then the thoughts of thy departure from home, and arrival at the district of the Bhootas, thy sight of the Bhotias and their villages and habitations, were but aberrations of thy mind.

60. Next thy sight of the ruins of the former abode of Katanjala, and the account that thou didst get of him from the mouths of the people, were all the fumes of thy fancy.

61. Afterwards thy visit to the city of the Kirs, and the tale told thee of the Chandála's reign by the people, were the excogitations of thy own mind.

62. Thus all that thou didst hear and see, was the net-work of thy imagination, and what thou dost believe as true is as false as a phantom of thy brain.

63. The mind infatuated by its hopes and desires sees everything before it, how far soever it may be removed from it; as one dreams of objects as present before him, which would take a whole year for him to reach at.

64. There was neither the guest nor the city, nor were there the Bhoteas or the Kiris that thou didst see in reality. It was all a day dream, that thou didst see with thy mind's eye.

65. The truth is, that on thy way to the country of the Bhoteas at one time, thou didst halt in the cave of this

mountain, as a stag rests himself in a forest, after his long wandering.

66. There being tired with the fatigue of thy travel, thou didst fall into a sound sleep ; and dreamt of the Bhotia city and the Chandála, in thy reverie without seeing anything in reality.

67. It was there and in the same state of thy mind that thou sawest the city of the Kirs ; and it was the delusion of thy mind that showed thee those things at the time of thy devotion in the water.

68. In this manner thou dost see many other things, wherever thou goest at any time ; as a high flier sees his vagaries on all sides about him. (All worldly sights, are but vagaries of imagination).

69. Rise therefore and remain unshaken in the discharge of thy duties, without being misled by the vagaries of thy mind ; because it is practice of one's profession that leads him to success, and not the ideals or his mind. (*i. e.* mind thyself what thou art, and not what thou dost fancy to be).

70. Vasishtha said :—So saying the lotus naveled Hari, who is worshipped by the saints and sages in all places, went to his abode in the sea, where he was received by the hands of the gods and holy sages, who led him to his residence. (Vishnu is called lotus-naveled पद्मनाभः on account of Brahma's birth from it, who is thence named the lotus-horn पद्मयोनिः | ).

---

## CHAPTER XLIX.

### GÁDHI'S GAINING OF TRUE KNOWLEDGE.

Argument. Gádhi gains his knowledge and Liberation from Hari in his Life time.

VASISHTHA continued :—Visbnu being gone, Gádhi began to wander again about the Bhot country, as a cloud continues to move about in the air.

2. Having collected many informations about himself in the life of the chandála, he betook himself again to the worship of Vishnu in the cave of a mountain.

3. In course of a short time, Hari appeared to him again ; as it is his nature to be pleased with a little devotion, made with sincerity of heart.

4. The god spoke to Gádhi with as much complaisance, as the watery cloud addresses the peacock ; and asked him what he wanted again by his repeated devotion.

5. Gádhi replied :—Lord ! I have again wandered about the countries of the Bhotahs and Kirs for these past six months, and found no discrepancy in the accounts, they gave of me lately from the former ones.

6. Thou hast told me, Lord ; all this to be mere delusion, (which prove to be positive facts by the testimony of every body). I know the words of the great, serve to dissipate and not increase the delusion ; (as it is done by thy words).

7. The Lord said :—It often happens that many things are of simultaneous occurrence at the one and same time ; as the *káka-táliya sanyoga* or the synchronous flying of the crow and the falling of the fruit upon him. Thus it was that the idea of the Chandála was of coteremporaneous growth in the minds of all the Bhotas and Kirs as of thyself : as there are many men that are prepossessed with the same opinion with others, however wrong it may be.

8. It was by cause of this, that they corresponded with thy thoughts, and related thy story as 'thou didst reflect it thyself : because a cogitation or reflection of something cannot be otherwise at the same time; (but it must appear to every body alike).

9. It is true that a Chandāla had erected a house at the border of the village, which thou didst see to be now reduced to ruins; but it was an erroneous conception of thine, to think thyself the very man, and to have built the very house. (It was the mistake of thy personality for another, as it often overtakes the minds of many men).

10. Sometimes the same mistake lays hold on many minds, as the multitude is seen to be led astray, by the simultaneous current of the same opinions in many ways.

11. In this manner many men see at once the same dream, as the giddy heads of drunken men, fall equally into the same kind of dizziness at the same time, of seeing the earth and skies turning and rolling round them.

12. Many boys are seen at once to join in the same sport, and a whole herd of stags is observed to meet together in the same verdant field.

13. Many men are seen simultaneously to pursue the same employment, for the purpose of gaining the like object of their pursuit; (as it is seen in the flight and fighting of an army for their safety or victory).

14. It is commonly said, that time is the giver (or producer) and obstructor of the objects of human pursuits as of all other events; but time is as quiescent as the supreme spirit, and it is the desire and exertion of people, that are the causes of their desired effects.

15. Time is a formless void, and is identic with the nature and form of the increate great Lord God himself. It is neither the giver nor taker of anything to or from any one at any time.

16. Time according to its common reckoning by years, kalpas and yuga ages, is classed among the categories of substance; but time far from being a substance, is the source of all substances.

17. Men of deluded understanding are subject to the errors, arising from the like cause of their fallacy ; and it was owing to this false conception, that the Bhota and Kiri people, fell into the very same error. (Like cause means, the same kind of bias or prejudice &c).

18. Therefore employ thyself to do thy duty, and try to know thy true-self ; get rid of the error of thy personality (as so and so), and move about as freely as I do by myself : (as a free aerial spirit).

19. Saying this, the lord Vishnu disappeared from his sight ; and Gádhi remained in his cave, with great perplexity of his mind.

20. He passed some months on the same hill, and then resumed his devotion to Vishnu with redoubled fervency.

21. He saw his god appearing again to his view, when he bowed down before him, and addressed him as follows :—

22. Gádhi said :—O Lord ! I am quite bewildered with the thought of my Chandáship, and my reflection on the delusions of this world.

23. Do thou deign to extricate me from my errors, and employ me to the only act of adoring the Holy one.

24. The lord said :—This world, O Bráhmañ ! is a delusion, like the enchantment of the conjurer Sambara ; all things here, are the wondrous productions of imagination, and proceed from forgetfulness of the self.

25. It was your error that made you see many things, in your sleeping and waking dreams.

26. The Kirs were led also to see the same things like thyself, and to mistake those falsities as true, owing to the same error laying hold of all of you at the same time. (As the tricks of a juggler are thought to be true by the observers).

27. Now hear me tell you the truth as it was for your own good ; and whereby your error will fade away, like a creeping plant in the chilling month of November.

28. The Chandála Kátanjaká, whom thou thinkest to be thyself, was a man really existent in the same locality before.

29. Who being bereaved of his family there, went out from that place to wander about in foreign parts; when he became king of the Kiris, and afterwards immolated himself in the fire.

30. This state of Katanjaka entered into thy mind, when thou hadst been standing amidst the water in thy devotion; and the thoughts of the whole career of the Chandala, had altogether engrossed thy mind.

31. Things which are seen or thought of once, can hardly escape from the memory; and it sometimes happens that the mind comes to see many things in its imagination, which it has never seen before its eyes.

32. In the manner of a man's vision of a kingdom in his dream, and like the delirium caused by the vitiated humours, of the body; the mind sees many day dreams and deleriums, in its waking and healthy states also.

33. The past conduct of Kátanja presented itself to your mind, as the past and future events of the world, are present before the mental vision of an oracle; (lit:—a seer of the three times).

34. That this is I, and these things and those friends are mine; is the mistake of those that are devoid of their self-knowledge; (as thou didst think that Katanja to be thyself, and his house, goods and relatives to be thine also).

35. But that 'I am all in all' is the belief of the truly wise, which prevents them from falling into such mistakes; and keeps them from the wrong notions of individualities and particularities, from their belief in the generality of all persons and things.

36. This general and œcumical view of all things, preserves people from the mistaken notions of pleasure and pain; and makes the drowning wretch as bouyant, as the floating gourd or bottle tied to a sinking net.

37. But thou art entangled in the snare of thy desires, and art lost to thy good seuse; nor canst thou be at thy perfect



ease, as long as thou dost suffer under the symptoms of thy sickness.

38. It is because y imperfect knowledge, that thou art incapable to ward off the errors of thy mind ; just as it is impossible for a man to protect himself from the rain, without his endeavours to raise a shed or shelter for himself.

39. Thou art easily susceptible of every impression of thy untutored mind, as a small tree is easily over-reached by a tall person.

40. The heart is the nave or axis of the wheel of delusion ; if thou canst stop the motion of this central power, there is nothing to disturb thee any more. (self-regret, says the gloss, serves to stop the motion of the heart).

41. Now rise and repair to the sacred hower on this mountain, and there perform your austerities for full ten years with a steady mind ; so that thou mayst attain to thy perfect knowledge at the end of this period.

42. So saying, the lotus-eyed god disappeared from that place, as a flimsy cloud or candle-light or the billow of Jamuna, is put out by a slight gust of the wind.

34. Gádhi then gradually gained his dispassionateness, by means of his discrimination ; as the trees fade away for want of moisture, at the end of autumn.

44. Now getting rid of the vagaries of his mind, Gádhi remained to reflect upon and blamed himself, for his fostering the false thoughts of the Chandála and the like.

45. He then with his heart melting in pity and sorrow for himself, repaired to the Rishyá-mukha mount, for the purpose of making his penitence ; and he sat there in the manner of a rainy cloud, stopping on the top of a mountain.

46. He relinquished all his desires, and performed his austere devotion (as it was his duty) ; and at last he attained the knowledge of his self, after the expiration of the tenth year of his penitence.

47. Having obtained his knowledge of himself like the great-souled Brahmā, and getting rid of his fears and sorrows in this world of retribution; he wandered about with the joy of a living liberated being, and with perfect tranquility of his mind, resembling the serene lustre of the full-moon, revolving in the sphere of the sky.

---

## CHAPTER L.

### INTENTIONS OF RÁMA.

**Argument.** On subjection of the mind and greatness of knowledge ; and stoutness of the heart as the cause of all evil.

**VASISHTHA** continued :—Know Ráma, this delusion to be as extensive in its form, as it is inexplicable in its nature ; it is fraught with ignorance ; it is a spiritual illusion and no sensible deception.

2. Look on the one hand at the erroneous dream of the Bráhma-man for a couple of hours, and his transformation into the state of Chandala which lasted for many years.

3. Observs how the false conception of the Bráhma-man, appeared as present to his sensible preception ; and see how the false thought appeared as true to him, and his true knowledge of him-self vanishing at last into untruth.

4. I say therefore this illusion, to be utterly inexplicable in its nature ; and how it leads the unguarded mind, to a great many errors and difficulties and dangers at last.

5. Ráma asked :—How Sir, can we put a stop to the wheel of delusion, which by its rapid rotation, is constantly grinding every part of our body ? (Figuratively used for every good quality of the mind. Gloss).

6. Vasishtha said :—Know Ráma, this revolving world is the wheel of delusion, and the human heart is the nave or axis of this great wheel ; which by its continual rotation produces all this delusion within its circle.

7. If you can by means of your manly exertion, put a stop to the motion of your heart, as it were by fixing a peg to the loop-hole of the wheel, you stop the rotation of the circle of delusion at once.

8. Again the mind is the nave of the wheel of ignorance ; and if you can stop its motion, by binding it fast by the rope of your

good sense ; you escape the danger of falling into the vortiginous rotation of errors.

9. Rāma, you are well skilled in the art of fighting by hurling the discus, and cannot be ignorant of preventing its motion by stopping it at the central hole.

10. Therefore, O Rāma ! be diligent to stop the nave of your mind, and you will be enabled thereby to preserve yourself, both from the revolution of the world and vicissitudes of time.

11. The soul that rejects this counsel, is exposed to enternable misery ; while by keeping it always before the sight of the mind, it avoids all difficulties in this world.

12. There is no other medicine for any body, to heal the disease of his worldliness, save by restraining the mind to its own pivot.

13. Forsake therefore, O Rāma ! your acts of holy pilgrimage, and observance of austerity and charity ; (which are of no avail to the peace of the soul) ; but keep the mind under your control, for attainment of your supreme felicity.

14. The world is situated in the mind, as the air is confined in a pot ; but the mind being restricted to itself, the world is lost to it ; as the pot just broken, lets out the air to mix in endless vacuity.

15. You who are for ever confined in the imaginary world of your mind, like a gnat confined in the hollow of a pot ; will get your release only by breaking out of this confinement, like the gnat flying into the open air.

16. The way to get rid of the delusions of the mind, is to fix your attention only to the present moment ; and not to employ your thoughts about the past and future events. (This will keep your attention close to yourself).

17. You will then arrive to the state of that holy unmindfulness called *non-chalance*, when you cease to pursue at once any of the objects of your desire or imagination.

18. The mind is obscured so long, as it has the mist of its

desires and fancies flying over it; as the sky is overcast as long as the watery clouds overspread upon it.

19. As long as the intelligent soul is joined with the faculty of the mind, so long it is subject to its gross desires and thickening train of its fancies; as the sky is filled with bright moonbeams as long as the moon shines in it. (*i. e.* As there is no moon-light without the moon, so there is no fancy without the mind, nor is there any mind which is devoid of its fancies).

20. When the intelligent soul is known without the medium of the mind, (*i. e.* when the soul is seen face to face; then the existence of the world, is rooted out from the mind, like trees burnt down to their roots.

21. Intelligenee unappertaining to the mind, is called perspicacity (*pratyak chetana*); which is of a nature unconnected with intellectuality, and freed from the foulness of the fumes of fancy. (*i. e.* quite clear of all mental thought).

22. That is verily the state of truth and of true felicity. It is the true state of spirituality, and a manner of omniscience; having all-sightedness of its own, and seeing all things in itself. It is quite unconnected with any mental operation, and is enlightened by the light of the spirit.

23. Whenever there is the action of the mind, it is invariably accompanied with the train of desires and the sense of pleasure and pain; and the feelings and passions are its concomitants, as the ravens are accompaniments of the burning ground. (The mind is the sensorium of feelings).

24. The minds of the intelligent are not, without their action, but they are aloof of those feelings, by their knowledge of the vanity of earthly things. And though these feelings are contained like plants in the seed vessel of their mind; yet they are not allowed to germinate in its sterile soil.

25. They (the wise), have come to know the unsubstantiality and uncertainty of all worldly things and events, both by their knowledge of the natures of things; and by means of their acquaintance with the *Sāstras*; as also by their association with holy men, and their habitual observance of the practices of a pious and saintly life.

26. They have forcibly withdrawn their minds from ignorance, by their determined exertions to gain the true knowledge of things; and have strenuously applied them to the study of sástras, and the good conduct of righteous people.

27. But it is the purity of the soul only, that has the sight of the Supreme spirit; as it is the brilliancy of the gem itself, that makes it discernable amidst the waters of the deep, and enables it to be redeemed from darkness. (*i. e.* Human soul being a reflexion of the Supreme, lends its light to the vision of the other).

28. As the soul naturally desires to get rid of things, which it has come to know to be attended with pain to it; so the soul is the sole cause of knowing the Supreme; (by its discarding the knowledge of the gross objects, which interposes between it and the Divine, and obstructs the view of the latter).

29. Be therefore freed from your thoughts of all other things, both in your waking and sleeping states, and when you talk to or think of any body, give or receive anything to or from another. Rely and reflect on your consciousness alone, and watch constantly its secret admonitions and intuitions.

30. Whether when you are born or going to die, or do anything or live in this world, be steadily attentive to your conscious self, and you will perceive the clear light of the soul; (and have your clair voyance).

31. Leave off thinking that this is I and that is another, because all are alike before the Lord of all; and give up wishing this for thyself and that for others, for all things belong to God. Rely solely on the one, and that is thy internal consciousness alone.

32. Be of one mind in your present and future states of life, and continue to investigate into its various phases in your own consciousness. (*i. e.* Know yourself in all the varying circumstances of your life).

33. In all the changes of your life from boyhood to youth and old age, and amidst all its changing scenes of prosperity and adversity, as also in the states of your waking, dreaming and sound sleep, remain faithful to your consciousness. (*i. e.*

Never lose the knowledge of your self-identity ; (as the one and unchanging soul).

34. Melt down your mind as a metal, and purify it of its dross of the knowledge or impression of external things ; break off the snare of your desires, and depend on your consciousness of yourself.

35. Get rid of the disease of your desire, of whatever is marked as good or bad for you ; and turn your sight from all, which may appear as favourable or unfavourable to you ; and rely on your consciousness of pure intelligence. (This is having perfect mastery of yourself).

36. Leave untouched whatever is tangible to the touch, and obtainable to you by your agency or instrumentality ; remain unchanged and unsupported by any thing in the world, and depend only on your own consciousness : (as the intangible spirit).

37. Think yourself as sleeping when you are awake, and remain as calm and quite as you are insensible of any thing ; think yourself as all and alone, and as instinct with the Supreme Spirit.

38. Think yourself free from the changing and unchanging states of life, (*i. e.* from the states of life and death and of waking and sleep) ; and though engaged in business, think yourself as disengaged from all concerns.

39. Forsake the feelings of your egoism and nonegoism (as this is mine and that is others) ; and be undivided from the rest of the world, by thinking yourself as the macrocosm of the cosmos, and support yourself on the adamant rock of your consciousness, by remaining unshaken at all events.

40. Continue to cut off the meshes of the net of your internal desires, by the agency of your intellect and its helpmate of patience ; and be of the profession of belonging to no profession ; (of any particular faith or creed or calling).

41. The sweet taste of trusting in the true faith of consciousness, converts even the poison of false faiths to ambrosia : (*i. e.* Belief in soul is the soul of all creeds).

42. It is then only, that the great error of taking the false world for true, prevails over the mind; when it forgets to remember the pure and undivided self-consciousness; (and takes the outward forms for true).

43. Again the progress of the great error, of the substantiality of the world, is then put an end; when the mind relies its trust, in the immaculate and undivided consciousness or intelligence.

44. One who has passed over the great gulf of his desires, and known the true nature of his soul; has his consciousness shining within himself, with the full blaze of the luminous sun.

45. One who knows the nature of his soul, and is settled in the transcendental bliss of knowing the peerless One; finds the most nectarious food as a poison to him. (*i. e.* The taste of spiritual bliss, is sweeter far than that of the daintiest food).

46. We revere those men, who have known the nature of the soul, and have reached to their spiritual state; and know the rest bearing the name of men, as no better than asses in human shape.

47. Behold the devotees going from hill to hill, and roving like bigbodied elephants, for the performance of their devotions; but they are far below the spiritualist, who sits as high above them as on the top of the mountain.

48. The heavenward sight of consciousness, reaching beyond the limits of all regions to the unseen and invisible God; derives no help from the light of the sun and moon, which can never reach so far, as the highest empyrean).

49. The lights of the luminaries fade away like candle lights, before the sight of consciousness; which sees the great lights of the sun and moon and all, within the compass of its knowledge.

50. He who has known the truth of God, stands highest above the rest of men, by reason of his self-sacrifice, and the greatness of his soul, by means of his practice of *yoga*; and is distinguished from others by the brightness of his person. (The eternal light shines in the body also).

51. Like Him whose effulgence shines forth unto us, in the lustre of the sun, moon, stars, gems and fire, the pre-eminent



among men shine among mankind, in their knowledge of what is knowable, and worthy to be known. (The sapient shine with their knowledge, as luminous bodies before us).

52. Those that are ignorant of truth (or the true natures of things), are known to be viler than the asses, and other brute creatures that live upon the land ; and are meaner than the mean insects that dwell in the holes beneath the earth. (Knowledge of truth ennobles man-kind, above their fellow-creatures).

53. So long is an embodied being said to be a devil of darkness, as he is ignorant of spiritual knowledge ; but no sooner is he acquainted with his soul, and united with his self in his intellection, than he is recognized as a spiritual being.

54. The unspiritual man is tossed about on earth as a carcass, and is consumed with the fuel of his cares, as a dead body is burnt away by the flames of its funeral fire ; but the spiritualist knowing the nature of his soul, is only sensible of his immortality.

55. Spiritualism flies afar from the man, whose heart is hardened in this world ; just as the glory of sunshine, is lost under the shadow of the thickening clouds in the sky.

56. Therefore the mind is to be gradually curbed and contracted in itself, by a dislike of all earthly enjoyments ; and the knower of his self should try by long practice of abstinence, to desiccate his spirit of its moisture, to the dryness of a faded leaf.

57. The mind is thickened and fattened by consolidating itself with those of others ; and staining it with the affections, of wife and those of offsprings, relations and friends.

58. The passions and feelings also are often the causes, of the solidity and stolidity of the mind ; and these are its egotism and selfishness, gaiety and impurity of thoughts, and its changing tempers and affections. But most of all it is the sense of meity that this is mine, that nourishes it to gross density. (The mind is puffed up with the increase of possessions).

59. The mind is swollen on coming to prosperity, even under the deadly pains of old age and infirmity ; as also under the poisonous pangs of penury and miseries. (Stinginess is a painful pleasure).

60. The mind grows lusty in its expectation of some good in prospect, even under the afflictions of disease and danger. It grows stout with enduring what is intolerable, and doing what ought not to be done.

61. The heart too becomes stout with its affection for others, and also with its desire and gain of riches and jewels ; it becomes lusty with its craving after women, and in having whatever is pleasant to it for the moment.

62. The heart like a snake, is big swollen with feeding on false hopes as air ; and by breathing the empty air of passing delights and pleasures. It is pampered by drinking the liquor of fleeting hope, and moves about in the course of its endless expectations.

63. The heart is stanch in its enjoyment of pleasures, however injurious they are in their nature ; and though situated inside the body, yet it is subject to pine in disease and uneasings, under a variety of pains and changes.

64. There grows in the heart of the body, as in the hollow of a tree, a multitude of thoughts like a clump of orchids ; and these bearing the budding blossoms of hope and desire, hung down with the fruits and flowers of death and disease.

65. Delay not to lop off the huge trunk of the poisonous tree of avarice, which has risen as high as a hill in the cavity of thy heart, with the sharp saw of thy reason ; nor defer to put off the big branch of thy hope, and prune its leaves of desires, without the least delay.

66. The elephantine heart sits with its infuriate eyes, in the solitary recess of the body ; and is equally fond of its ease as of its carnal gratification : it longs to look at the lotus bed of the learned, as also to meet a field of sugarcane composed of fools and dunces.

67. Rāma ! you should, like a lion, the monarch of the forest, destroy your elephantine heart which is seated amidst the wilderness of your body, by the sharp saws of your understanding ; and break the protruding tusks of its passions, in the same manner as they break down all big bodies.

68. Drive away the crowlike ravenous heart, from within the nest of your bosom. It is fond of frequenting filthy places, as the ravens hover over funeral grounds, and crows squat in dirty spots, and fatten their bodies by feeding on the flesh of all rotten carcases. It is cunning in its craft and too cruel in its acts. It uses the lips like the bills of the crow only to hurt others, and is one eyed as the crow, look only to its own selfish interest; it is black all over its body for its black purposes and deeds.

69. Drive afar your ravenlike heart, sitting heavy on the tree of your soul, intent on its wicked purposes, and grating the ear with its jarring sound. It flutters on all sides at the scent of putrid bodies, to pollute its nest with foul putrescence of evil intents.

70. Again there is the pernicious hedious demon-avarice, roving at large like a goblin, or lurking in ambush in the dark cavity of the heart, as in a dreary desert. It assumes a hundred forms, and appears in a hundred shapes (in repeated births), pursuing their wonted courses in darkness (without any knowledge of themselves and their right course).

71. Unless and until you drive away this wicked goblin of your heart, from the abode of your intelligent soul (*i. e.* the body) by means of your discrimination and dispassionateness, and your power of *mantras* and *tantras*, you cannot expect to be successful (*siddha*) in your endeavours. (For perfection *सिद्धि* *Siddhi*).

72. Moreover there is the serpentine mind, hid under the slough of the body; which with its poisonous thoughts, frothing at the mouth as the destructive venom of mankind, is continually breathing in and out as a pair of bellows, and inhaling and exhaling the air as a snake, for the destruction of all other persons.

73. You must subdue, O Rāma, this great serpent of the mind, lying hid in a cell of the cellular *nimal* tree of your body, by some mantraformula, pronounced by the Garuda of your intelligence; and thus be free from all fear and danger for ever.

74. Repress, O Rāma! thy vulture-like heart, that bears an ominous figure by its insatiate greediness for dead bodies; it flies about on all sides and being annoyed by the hungry crows and kites, it rests in desolate cemeteries. (The greedy mind dwells on the ruin of others).

75. It ransacks all quarters in quest of its meat of living and dead bodies, and lifts its neck to watch for its prey, when it is sitting silently with patience. The voracious heart flies afar from its resting tree of the body, and requires to be restrained with diligence from its flight.

76. Again the apish mind is wandering through the woods on all sides, and passing fastly beyond the limits of its natal horizon in search of fruits; it outruns the bounds of its native land and country, and thus being bound to nowhere, he derides at the multitude, that are bound to their homely toil, and confined in their native clime and soil.

77. The big monkey of the mind that sports on the tree of the body, with its eyes and nose as the flowers of the tree, and having the arms for its boughs, and the fingers for its leaves, ought to be checked for one's success in any thing.

78. The illusion of the mind rises like a cloud with the mists of error, for laying waste the good harvest of spiritual knowledge. It flashes forth lightnings from its mouth to burn down every thing and not to give light on the way: its showers are injurious to ripened crops, and it opens the door of desire (to plunge the boat of the body in the whirlpool of the world).

79. Forsake to seek the objects of your desire, which are situated in the airy region of your mind; and exert your energy to drive off the cloud of your mind, in order to obtain the great object of your aim.

80. The mind is as a long rope, that binds mankind to their incessant acts. It is impossible to break or burn its knots in any other way except by means of one's self knowledge. Its bond of transmigration is painful to all, until they obtain their final emancipation.

81. Break boldly, O Rāma! by the instrumentality of your

inappetency the bondage of your mind, that binds fast an infinite number of bodies to the chain of their transmigration; and enjoy your freedom without any fear for evermore.

82. Know avarice as a venomous snake, which destroys its votaries by the poison of its breath, and never yields to the good counsel of any body. It is this serpent that has ruined mankind, by its deceit and by laying in wait for its prey, it emaciates the body to a stick.

83. Avarice which is hid in the body, and lurks unseen in its cells, is as a dark cobra or hydra in its form; it is to be burnt to death by the fire of lukewarmness, for your safety and security from all evil.

84. Now put your heart to rest by the intelligence of your mind, and gird yourself with the armour of purity for your defence; forsake your fickle-mindedness for ever, and remain as a tree uninfested by the apes of passion.

85. Purify both your body and mind with the sanctity of your soul, and be dauntless and quiet by the aid of your intelligence and calm composure of your intellect. Think yourself as lighter and meaner than a straw, and thus enjoy the sweets of this world by going across it to the state of beatitude in this life.

---

## CHAPTER LI.

### DESIRE OF UDDĀLAKA.

**Argument.** Uddālaka's struggle for Liberation, amidst all his worldly attachments.

**VASISHTHA** said :—Rely no confidence, O Rāma! in the course of the mind, which is sometimes continuous and sometimes momentary, now even and flat and then sharp and acute, and often as treacherous as the edge of a razor.

2. As it occurs in the course of a long time, that the germ of intelligence comes to sprout forth in the field of the mind ; so do you, O Rāma! who are a moralist, grow it by sprinkling the cold water of reason over its tender blades.

3. As long as the body of the plant does not fade away in course of time, nor roll upon the ground as the decayed and dead body of man ; so long should you hold it up upon the prop of reason (*i. e.* cultivate your knowledge in your youth).

4. Knowing the truth of my sayings, and pondering on the deep sense of these sayings of mine, you will get a delight in your inmost soul, as the serpent killing peacock, is ravished at the deep roaring of raining clouds.

5. Do you like the sage Uddālaka, shake off your knowledge of quintuple materiality as the cause of all creation, and accustom yourself to think deeper, and on the prime cause of causes by your patient inquiry and reasoning.

6. Rāma requested :—Tell me sir, in what way the sagely Uddālaka got rid of his thoughts of the quintessential creation, and penetrated deeper into the original cause of all, by the force and process of his reasoning.

7. Vasishtha replied :—Learn Rāma, how the sage Uddālaka of old, rose higher from his investigation of quintuple matter to his inquiry into their cause, and the manner in which that transcendant light dawned upon his mind.

8. It was in some spacious corner of the old mansion of this world, and on the northwest side of this land, a spot of rugged hills and overtopping it as a shed.

9. Among these stood the high hill of Gandhamādana with a table land on it, which was full of camphor arbours, that shed the odours of their flowers and pistils continually on the ground.

10. This spot was frequented by birds of variegated hues, and filled with plants of various kinds. Its banks were beset by wild beasts, and fraught with flowers shining smilingly over the woodland scene.

11. There were the bright swelling gems in some part of it, and the blooming and full blown lotuses on another; some parts of it were veiled by tufts of snow, and crystal streams gliding as glassy mirrors on others.

12. Here on the elevated top a big cliff of this hill, which was studded with sarala trees, and strewn over with flowers up to the heels, and shaded by the cooling umbrage of lofty trees:—

13. There lived the silent sage by name of Uddālaka, a youth of a great mind, and with high sense of his honour. He had not yet attained his maturity, ere he betook himself to the course of his rigorous austerity.

14. On the first development of his intellect, he had the light of reason dawning upon his mind; and he was awakened to noble aims and expectations, instead of arriving at the state of rest and quietude.

15. As he went on in this manner in his course of austerities, religious studies and observance of his holy rites and duties, the genius of right reason appeared before him, as the new year presents itself before the face of the world.

16. He then began to cogitate in himself in the following manner, sitting aside as he was in his solitude, weary with thoughts and terrified at the ever changing state of the world.

17. What is that best of gains, said he, which being once obtained, there is nothing more to be expected to lead us to our rest, and which being once had, we have no more to do with our transmigrations in this world?

18. When shall I find my permanent rest in that state of holy and transcendent thoughtlessness, and remain above all the rest, as a cloud rests over the top of the Sumeru mountain, or as the polar star stands above the pole without changing its pace.

19. When will my tumultuous desires of worldly aggrandizement, merge in peaceful tranquillity; as the loose, loud and boisterous waves and billows subside in the sea?

20. When will the placid and unstirred composure of my mind, smile in secret within myself, to reflect on the wishes of mankind, that they will do this thing after they have done the other, which leads them interminably in the circuit of their misery.

21. When will my mind be loosened from its noose of desire, and when shall I remain unattached to all, as a dew drop on the lotus-leaf? (It is called *anasanga sango* or intangible connection).

22. When shall I get over the boisterous sea of my fickle desires, by means of the raft of my good understanding?

23. When shall I laugh to scorn, the foolish actions of worldly people, as the silly play of children?

24. When will my mind get rid of its desire and dislike, and cease to swing to and fro in the cradle of its option and caprice; and return to its steadiness, as a madman is calmed after the fit of his delirium has passed away.

25. When shall I receive my spiritual and luminous body, and deride the course of the world; and have my internal satisfaction within myself, like the all knowing and all sufficient spirit of Virāt.

26. With internal equanimity and serenity of the soul, and indifference to external objects, when shall I obtain my calm quietness, like the sea after its release from churning.

27. When shall I behold the fixed scene of the world before me, as it is visible in my dream, and keep myself aloof from the same? (as no part of it).

28. When shall I view the inner and outer worlds, in the light of a fixed picture in the sight of my imagination; and



when shall I meditate on the whole in the light of an intellectual system ?

29. Ah ! when shall I have the calmness of my mind and soul, and become a perfectly intellectual being myself ; when shall I have that supernatural light in me, which enlightens the internal eye of those that are born blind ?

30. When will the sunshine of my meditation, show unto me the pure light of my intellect, whereby I may see the objects at a distance, as I perceive the parts of time in myself.

31. When shall I be freed from my exertion and inertness, towards the objects of my desire and dislike ; and when shall I get my self-satisfaction in my state of self-illumination.

32. When will this long and dark night of my ignorance come to its end ? It is infested by my faults fluttering as the boding birds of night, and infected with frost withering the lotus of my heart (*hrid-padma*).

33. When shall I become like a cold clod of stone, in the cavern of a mountain, and have the calm coolness of my mind by an invariable *samadhi*-comatosity.

34. When will the elephant of my pride, which is ever giddy with its greatness, become a prey to the lion of right understanding.

35. When will the little birds of the forest, build their nest of grass in the braids of hair upon my head ; when I remain fixed in my unalterable meditation, in my state of silence and torpidity.

36. And when will the birds of the air rest fearlessly on my bosom, as they do on the tops of fixed rocks, upon finding me sitting transfixed in my meditation, and as immovable as a rock.

37. Ah ! when shall I pass over this lake of the world, wherein my desires and passions, are as the weeds and thorny brambles, and obstructing my passage to its borders of felicity.

38. Immersed in these and the like reflections, the twice-born Uddālaka sat in his meditation amidst the forest.

39. But as his apish fickle-mindedness turned towards sensible

objects in different ways, he did not obtain the state of hibitation which could render him happy.

40. Sometimes his apish mind turned away from leaning to external objects, and pursued with eagerness the realities of the internal world or intellectual verities (known as *sātwikas*).

41. At others his fickle mind, departed from the intangible things of the inner or intellectual world; and returned with fondness to outer objects, which are mixed with poison.

42. He often beheld the sunlight of spirituality rising within himself, and as often turned away his mind from that golden prospect, to the sight of gross objects.

43. Leaving the soul in the gloom of internal darkness, the licentious mind flies as fast as a bird, to the objects of sense abroad.

44. Thus turning by turns from the inner to the outer world, and then from this to that again; his mind found its rest in the intermediate space, lying between the light of the one and darkness of the other. (*i. e.* in the twilight of indifference to both).

45. Being thus perplexed in his mind, the meditative Brāhman remained in his exalted cavern, like a lofty tree shaken to and fro by the beating tempest.

46. He continued in his meditation as a man of fixed attention, at the time of an impending danger; and his body shook to and fro, as it was moved forward and backward by the tiny waves splashing on the bank.

47. Thus unsettled in his mind, the sage sauntered about the hill; as the god of day makes his daily round, about the polar mountain in his lonely course.

48. Wandering in this manner, he once observed a cavern, which was beyond the reach of all living beings; and was as quiet and still, as the liberated state of an anchorite.

49. It was not disturbed by the winds, nor frequented by birds and beasts; it was unseen by the gods and Gandharvas, and was as lightsome as the bright concave of heaven.

50. It was covered with heaps of flowers, and was spread over with a coverlet of green and tender grass; and being overlaid by a layer of moonstones, it seemed to have its floor of emerald.

51. It afforded a cool and congenial shade, emblazoned by the mild light of the bright gems in its bosom; and appeared to be the secret haunt of woodland goddesses, that chanced to sport therein.

52. The light of the gems that spread over the ground, was neither too hot nor too cold; but resembled the golden rays of the rising sun in autumn.

53. This cave appeared as a new bride decked with flowers, and holding a wreathed garland in her hand; with her countenance fading under the light of the gemming lamps, and fanned by the soft whistling of winds.

54. It was as the abode of tranquility, and the resting place of the lord of creation; it was charming by the variety of its blooming blossoms, and was as soft and mild as the cell of the lotus (which is the abode of the lotus-born Brahmā).

---

## CHAPTER LII.

### RATIOCINATION OF UDDĀLAKA :—

Argument. Uddālaka's Remonstrations with himself, amidst the reveries of his meditation.

**V**ASISTHA resumed :—The saintly Uddālaka then entered in that grotto of Gandha-mādana mountain, as the sauntering bee enters into the lotus-cell, in the course of its romantic peregrination.

2. It was for the purpose of his intense meditation, that he entered the cave and sat therein ; as when the lotus-born creator, had retired to and rested in his seclusion, after termination of his work of creation.

3. There he made a seat for himself, by spreading the unfaded leaves of trees on the floor ; as when the god Indra spreads his carpet of the manifold layers of clouds.

4. He then spread over it his carpet of deerskin, as the bedding of stars, is laid over the strata of the blue clouds of heaven.

5. He sat upon it in his meditative mood, with the watchfulness of his mind ; as when an empty and light cloud alights on the top of the Rishya-sringa mountain. (*i. e.* His mind was as fleet, as a fleeting cloud).

6. He sat firmly in the posture of *padmāsana* like Buddha, with his face turned upwards ; his two legs and feet covered his private parts, and his palms and fingers counted the beads of Brahmā.

7. He restrained the fleet deer of his mind, from the desires to which it ran by fits and starts ; and then he reflected in the following manner, for having the unaltered steadiness of his mind.

8. O my senseless mind ! said he, why is it, that thou art occupied in thy worldly acts to no purpose ; when the sensible never engage themselves, to what proves to be their bane afterwards.

9. He who pursues after pleasure, by forsaking his peaceful tranquillity ; is as one who quits his grove of mandarin flowers, and enters a forest of poisonous plants. (Thoughts of pleasure poisons the mind).

10. Thou mayst hide thyself in some cave of the earth, and find a place in the highest abode of Brahmā, then yet thou canst not have thy quiet there, without the quietism of thy spirit.

11. Cease to seek thy objects of thy desire, which are beset by difficulties, and are productive of thy woe and anxiety ; fly from these to lay hold on thy chief good, which thou shalt find in thy solitary retirement only.

12. These sundry objects of thy fancy or liking, which are so temporary in their nature ; are all for thy misery, and of no real good at any time : (either when they are sought for, or enjoyed or lost to thee).

13. Why followest thou like a fool, the hollow sound of some fancied good, which has no substantial in it? It is as the great glee of frogs, at the high sounding of clouds that promise them nothing. (Hence the phrase "megha mandukika, that is, the frogs croaking in vain at the roaring of clouds ; answering the English phrases "fishing in the air and milking the ram, or pursuing a shadow &c.").

14. Thou hast been roving all this time with thy froggish heart, in the blind pursuit after thy profit and pleasure ; but tell me what great boon has booted thee ; in all thy ramblings about the earth.

15. Why dost thou not fix thy mind to that quietism, which promises to give thee something as thy self-sufficiency ; and wherein thou mayst find thy rest as the state of thy liberation in thy life time.

16. O my foolish heart ! why art thou roused at the sound of some good which reaches unto thy ears, and being led by thy deluded mind, in the direction of that sound ; thouallest a victim to it, as the deer is entrapped in the snare, by being beguiled by the hunter's horn.

17. Beware, O foolishman ! to allow<sup>2</sup> the carnal appetite to take possession of thy breast, and lead thee to thy destruction, as the male elephant is caught in the pit, by being beguiled by the artful *koomki* to fall into it. (The female elephant is called *koomki* in elephant-catching).

18. Do not be misled by thy appetite of taste, to cram the bitter gall for sweet ; or bite the fatal bait that is laid, to hook the foolish fish to its destruction.

19. Nor let thy fondness for bright and beautiful objects, bewitch thee to thy ruin ; as the appearance of a bright light or burning fire, invites the silly moth to its consumption.

20. Let not thy ardour for sweet odor, tempt thee to thy ruin ; nor entice thee like the poor bees to the flavour of the liquor, exuding from the frontal proboscis of the elephant, only to be crushed by its trunk.

21. See how the deer, the bee, the moth, the elephant and the fish, are each of them destroyed by their addiction to the gratification of a single sense ; and consider the great danger to which the foolish man, is exposed by his desire of satisfying all his refractory senses and organs.

22. O my heart ! it is thou thyself, that dost stretch the snare of thy desires for thy own entanglement ; as the silk worm weaves its own cell (*euekoon*) by its saliva, for its own imprisonment.

23. Be cleansed of all thy impure desires, and become as pure and clear as the autumnal cloud, (after it has poured out its water in the rains) ; and when thou art fully purged and are buoyed up as a cloud, you are then free from all bondage.

24. Knowing the course of the world, to be pregnant with the rise and fall of mankind, and to be productive of the pangs of disease and death at the end ; you are still addicted to it for your destruction only.

25. But why do I thus upbraid or admonish my heart in vain ; it is only by reasoning with the mind that men are en-

abled to govern their hearts : (*i. e.* to repress all their feelings and passions).

26. But as long as gross ignorance continues to reign over the mind, so long is the heart kept in its state of dulness ; as the nether earth is covered with mist and frost, as long as the upper skies are shrouded by the raining clouds.

27. But no sooner is the mind cleared of its ignorance, than the heart also becomes lighter (and cleared of its feeling) ; as the disappearance of the rainy clouds disperses the frost covering the nether earth.

28. As the heart becomes lighter and purer by means of the mind's act of reasoning ; so I ween its desires to grow weaker and thinner, like the light and fleeting clouds of autumn.

29. Admonition to the unrighteous proves as fruitless, as the blowing of winds against the falling rain. (*i. e.* counsel to the wicked is as vain, as a blast of wind to drive the pouring rain).

30. I shall therefore try to rid myself of this false and vacant ignorance ; as it is the admonition of the *sāstras*, to get rid of ignorance by all means.

31. I find myself to be the inextinguishable lamp of intellect, and without my egoism or any desire in myself ; and have no relation with the false ignorance, which is the root of egoism.

32. That this is I and that is another, is the false suggestion of our delusive ignorance ; which, like an epidemic disease, presents us with such fallacies for our destruction.

33. It is impossible for the slender and finite mind to comprehend the nature of the infinite soul ; as it is not possible for an elephant to be contained in a nut shell. (Lit : in the crust of a *bilva* or bel fruit).

34. I cannot follow the dictate of my heart, which is a wide and deep cave, containing the desires causing all our misery.

35. What is this delusive ignorance, which, like the error of injudicious lads, creates the blunder of viewing the self-existent one, in the different lights of I, thou, he and other personalities.

36. I analysed my body at each atom from the head to foot, but failed to find what we call the "I" in any part of it, and what makes my personality. (It is the body, mind and soul taken together, that makes a person).

37. That which is the "I am" fills the whole universe, and is the only one in all the three worlds; it is the unknowable consciousness, omnipresent and yet apart from all.

38. Its magnitude is not to be known, nor has it any appellation of its own; it is neither the one nor the other, nor an immensity nor minuteness: (but is greater than the greatest, and minuter than the minutest). †

39. It is unknowable by the light of the Vedas, and its ignorance which is the cause of misery is to be destroyed by the light of reason.

40. This is the flesh of my body and this its blood! these are the bones and this the whole body; these are my breaths, but where is that I or ego situated?

41. Its pulsation is the effect of the vital breath or wind, and its sensation is the action of the heart; there are also decay and death concomitant of the body; but where is its "I" situated in it.

42. The flesh is one thing and the blood another, and the bones are different from them; but tell me, my heart, where is the "I" said to exist.

43. These are the organs of smelling and this the tongue; this is skin and these my ears; these are the eyes and this the touch-*twac*; but what is that called the soul and where is it situated.

44. I am none of the elements of the body, nor the mind nor its desire; but the pure intellectual soul, and a manifestation of the divine intellect.

45. That I am everywhere, and yet nothing whatever that is anywhere, is the only knowledge of the true reality that we

---

† अखोरखीदान्, महतो महीडान्. Sruti.



can have, and there is no other way to it: (*i. e.*, of coming to know the same.) \*

46. I have been long deceived by my deceitful ignorance, and am misled from the right path; as the young of a beast is carried away by a fierce tiger to the woods.

47. It is now by my good fortune that I have come to detect this thievish ignorance; nor shall I trust any more this robber of truth.

48. I am above the reach of affliction, and have no concern with misery, nor has it anything to do with me. This union of mine with these is as temporary, as that of a cloud with a mountain.

49. Being subject to my egoism, I say I speak, I know, I stay, I go, &c.; but on looking at the soul, I lose my egoism in the universal soul.

50. I verily believe my eyes, and other parts of my body, to belong to myself; but if they be as something beside myself, then let them remain or perish with the body, with which I have no concern.

51. Fie for shame! What is this word I, and who was its first inventor? This is no other than a slip slop and a namby pamby of some demoniac child of earth. (*i. e.*, It is an earth-born word and unknown in heaven).

52. O! for this great length of time, that I have been groveling in this dusty den; and roving at large like a stray deer, on a sterile rock without any grass or verdure.

53. If we let our eyes to dry into the true nature of things, we are at a loss to find the true meaning of the word I, which is the cause of all our woe on earth. (*i. e.*, ignorance of ourselves is the cause of our woe, and the obliteration of our personalities obviates all our miseries).

54. If you want to feel your in being by the sense of touch,

---

\* नामधेयानां द्वितीयवचनात्. Sruṭi.

then tell me how you find what you call I, beside its being a ghost of your own imagination.

55. You set your I on your tongue, and utter it as an object of that organ, while you really relish no taste whatever of that empty word, which you so often give utterance to.

56. You often hear that word ringing in your ears, though you feel it to be an empty sound as air, and cannot account whence this rootless word had its rise.

57. Our sense of smelling, which brings the fragrance of objects to the inner soul, conveys no scent of this word into our brain.

58. It is as the mirage, and a false idea of something we know not what; and what can it be otherwise than an error, of which we have no idea or sense whatever.

59. I see my will also is not always the cause of my actions, because I find my eyes and the other organs of sense are employed in their respective functions, without the direction of my volition.

60. But the difference between our bodily and wilful acts is this, that the actions of the body done without the will of the mind are unattended with feeling of pain or pleasure unto us. (Therefore let all thy actions be spontaneous and indifferent in their nature, if thou shalt be free from pain or pleasure).

61. Hence let thy organs of sense perform their several actions, without your will of the same; and you will by this means evade all the pleasure and pain (of your success and disappointment).

62. It is in vain that you blend your will with your actions, (which are done of themselves by means of the body and mind); while the act of your will is attended with a grief similar to that of children, upon the breaking of the dolls of their handy work in play. (*i. e.*, Boys make toys in play, but cry at last to see them broken).

63. Your desires and their productions are the false similes of your minds, and not different from them; just as the waves are

composed of the same water from which they rise. Such is the case with the acts of will.

64. It is your own will that guides your hand to construct a prison for your confinement; as the silly silkworm is confined in the pod of its own making.

65. It is owing to your desires that you are exposed to the perils of death and disease, as it is the dim sightedness of the traveller over the mountainous spots that hurls him headlong into the deep cavern below.

66. It is your desire only, that is the chief cause of your being attached to one another in one place; as the thread passing through the holes of pearls, ties them together in a long string round the neck. (Every desire is a connecting link between man and man).

67. What is this desire, but the creation of your false imagination, for whatever you think to be good for yourself; though it may not be so in reality); and no sooner you cease to take a fancy for anything, than your desire for it is cut off as by a knife.

68. This desire—the creature of your imagination—is the cause of all your errors and your ruin also; as the breath of air is the cause both of the burning and extinction of lamps and lightening the fiery furnaces.

69. Now therefore, O my heart! that art the source and spring of thy senses, do thou join with all thy sensibility, to look into the nature of thy unreality, and feel in thyself the state of thy utter annihilation—*nirvāṇa* at the end.

70. Give up after all thy sense of egoism with thy desire of worldliness, which are interminable endemics to thee in this life. Put on the amulet of the abandonment of thy desires and earthliness, and resign thyself to thy God to be free from all fears on earth.

---

## CHAPTER LIII.

### THE RATIONAL RAPTURE OF UDDĀLAKA :

Argument. Description of the soul unsullied by its desires and egoism, and the Difference subsisting between the body and mind.

**UDDĀLAKA** continued :—The intellect is an unthinkable substance : it extends to the limits of endless space, and is minuter than the minutest atom. It is quite aloof of all things, and inaccessible to the reach of desires, &c.

2. It is inaccessible by the mind, understanding, egoism and the gross senses ; but our empty desires are as wide extended, as the shadowy forms of big and formidable demons.

3. From all my reasonings and repeated cogitations, I perceive an intelligence within myself, and I feel to be the stainless Intellect.

4. This body of mine which is of this world, and is the depository of my false and evil thoughts, may last or be lost without any gain or loss to me, since I am the untainted intellect.

5. The Intellect is free from birth and death, because there is nothing perishable in the nature of the all pervasive intellect : what then means the death of a living being, and how and by whom can it be put to death ?

6. What means the life and death of the intellect, which is the soul and life of all existence : what else can we expect of the intellect, when it is extended through and gives life to all.

7. Life and death belong to the optative and imaginative powers of the mind, and do not appertain to the pure soul ; (which is never perturbed by volition or imagination).

8. That which has the sense of its egoism has also the knowledge of its existence and inexistence ; (and that is the mind) ; but the soul which is devoid of its egoism can have no sense of its birth or death : (since it is always existent of itself).

9. Egoism is a fallacy and production of ignorance, and the

mind is no other than a appearance as the water in a mirage ; the visible objects are all gross bodies ; what then is that thing to which the term ego is applied.

10. The body is composed of flesh and blood, and the mind is considered as a nullity of itself ; the heart and the members are all dull objects, what then is it that contains the ego ?

11. The organs of sense are all employed in their respective functions for supporting the body ; and all external bodies remain as mere bodies ; what then is it to which you apply the term ego ?

12. The properties of things continue as properties, and the substances always remain as substances ; the entity of Brahma is quite calm and quiet, what then is the ego among them ?

13. There is only one Being which is all pervading and subsisting in all bodies ; it exists at all times and is immensity in itself. It is only the Supreme Spirit that is the intelligent soul of all.

14. Now tell me which of these is the ego, what is it and what its form ; what is its genus and what are its attributes ; what is its appearance and of what ingredients it is composed. What am I and what shall I take it to be, and what reject as not itself ?

15. Hence there is nothing here, which may be called the ego either as an entity or nonentity ; and there is nothing anywhere, to which the ego may bear any relation or any resemblance whatever.

16. Therefore egoism being a perfect non-entity, it has no relation to anything at all ; and this irrelation of it with all things being proved, its fiction as a duality (beside the unity of God), goes to nothing whatever.

17. Thus every thing in the world being full of the spirit of God, I am no other than that reality, and it is in vain that I think myself as otherwise, and sorrow for it.

18. All things being situated in one pure and omnipresent spirit ; whence is it that the meaningless word ego could take its rise ?

19. So there is no reality of any object whatever, except that of the supreme and all-pervading spirit of God ; it is therefore useless for us to inquire about our relation with anything which has no reality in itself.

20. The senses are connected with the organs of sense, and the mind is conversant with the mental operations ; but the intellect is unconnected with the body, and bears no relation with any body in any manner.

21. As there is no relation between stones and iron nails, so the body, the senses, the mind and the intellect bear no relation with one another, though they are found to reside together in the same person.

22. The great error of the unreal ego having once obtained its footing among mankind, it has put the world to an uproar with the expressions of mine and thine, as that this is mine and that is thine, and that other is another's and the like.

23. It is want of the light of reason that has given rise to the meaningless and marvellous expression of egoism ; which is made to vanish under the light of reason, as ice is dissolved under heat of solar light.

24. That there is nothing in existence, except the spirit of God is my firm belief, and this makes me believe the whole universe, as a manifestation of the great Brahma himself.

25. The error of egoism presents itself before us in as vivid and variety of colours as the various hues which tinge the face of the sky ; it is better to obliterate it at once from the mind, than retain any trace of it behind : (as I am this child, youth, old man, &c).

26. I have altogether got rid of the error of my egoism, and now recline with my tranquil soul in the universal spirit of God, as the autumnal cloud rests in the infinite vacuum of the sky.

27. Our accompaniment with the idea of egoism is productive only of our misconduct and misery, by producing the great variety of our acts of selfishness.

28. Egoism hath taken a deep root in the moist soil of our

hearts, and sprouts forth in the field of our bodies with the germs of innumerable evils.

29. Here is death closely following the course of life, and there is a new life hereafter awaiting upon our death ; now there is a state of being distinct from its privation or not being, and again there is reverse of it in our transmigration, to our great annoyance only.

30. This I have gained, and this I will gain, are the thoughts that constantly employ the minds of men ; and the desire of a new gain is incessantly kindled in the minds of the senseless, as the ceaseless flame of the sun-stone is increased in summer heat.

31. That this I want and this must have are thoughts ever attendant on egoism ; and the dull-headed pursue dull material objects with as much ardour, as the heavy clouds hasten to halt on high-headed hills.

32. Decay of egoism withers away the tree of worldliness, which then ceases to germinate in the manner of a plant on sterile rocks. (Or as seeds cast on sandy sounds).

33. Your desires are as black serpents creeping in the hole of your heart ; but skulking their heads, at the sight of the snake-eater Garuda of reason.

34. The unreal world gives rise to the error of appearing as real ; as the unreal I and thou (or ego and nonego) seem to be realities, though they are caused by mere pulsations of the unreal mind.

35. This world rises at first without a cause and to no cause, how then call it a reality which is sprung from and to no cause at all. (The visible world is produced by, and continues with our error which, is no cause in reality).

36. As a pot made of earth long before, continues in the same state at all times, so the body which has long ago come to existence, still continues and will continue the same. (The body being made of earth, remains in and returns to the earth again).

37. The beginning and end of billows is mere water and

moisture, and the intermediate part only presents a figure to view ; so the beginning and end of bodies is mere earth and water, and the intermediate state is one of bustle and commotion.

38. It is the ignorant only that trust in this temporary and fluctuating state of the body ; which, like the billow, is hastening to subside, in its original liquid and quiet state.

39. What reliance is there in any body, which makes a figure in the middle, and is an unreality both in its prior and latter states.

40. So the heart also is as quiet as the intellect, both at first and in the end ; and remains immersed in itself, both when it exists in the body or not. What then if it heaves for a little while in the midst ? (*i. e.*, the palpitation of the heart between its prior and latter states of inaction).

41. As it comes to pass in our dreams, and in our deluded sights, of marvellous things ; and as it happens in the giddiness of ebriety, and in our journeying in boats :—

42. And as it turns out in cases of our vitiated humours, and delusion of senses, and also in cases of extreme joy and grief, and under some defect of the mind or body :—

43. That some objects come to sight, and others disappear from it ; and that some appear to be smaller or larger than they are and others to be moving ; so do all these objects of our vision, appear and disappear from our sight in the course of time.

44. O my heart ! all thy conduct is of the same nature, at the different times of thy joy and grief ; that it makes the long of short and the short of long ; as the short space of a single night, becomes as tedious to separated lovers as an age ; and an age of joyous affluence as short as a moment.

45. Or it is my long habit of thinking that makes the untruth appear as truth to me ; and like the mirage of the desert, our mirage of life, presents its falsehoods as realities unto us.

46. All things that we see in the phenominal world are unrealities in their nature ; and as the mind comes to know the nothingness of things, it feels in itself its nothingness also.



47. As the mind becomes impressed with certainty, of the unsubstantiality of external objects; its desire of worldly enjoyments fade away, like the fading verdure of autumn.

48. When the mind comes to see the pure soul by means of its intellectual light, it gets itself ridden of its temporal exertions; and being thereby freed from its passions and affections, it rests with its calm composure in itself.

49. And the heart attains its perfect purity, when, by compressing its members of sensational organs, it casts itself into the flame of the supreme soul, where all its dross is burnt away.

50. As the hero boldly faces his death, with the thought of his ascending to heaven, by fighting bravely in battle, so the mind conquers all impediments by casting off all its worldly desires and attachments.

51. The mind is the enemy of the body, and so is the latter an enemy of the former; (because the growth of the one puts down the vigour of the other); but they both die away without the half of each other, and for want of desire which supports them both.

52. Owing to their mutual hostilities, and their passions and affections towards each other, it is better to irradicate and destroy both of them, for our attainment of supreme bliss. (As the control of the body and mind leads to temporal happiness, so the utter extinction of both, is the means to spiritual bliss).

53. The existence of either of these (*i. e.* of the body or mind) after death is as incapable of heavenly felicity, as it is for an aerial fairy to fare on earth. (*i. e.*, neither the body nor mind survives one's death, as it is believed by many; and even if it does, its gross nature would not permit it to enjoy the pure spiritual felicity of heaven).

54. When these things (the body and mind), that are naturally repugnant and opposed to one another, meet together in any place or person, there is a continued clashing of their mutual mischiefs, like the crashing of conflicting arms.

55. The base man that has a liking for this world of conflicts is like one left to burn in a conflagration of showering flames.

56. The mind stout with its avaricious desires loads the body with labour, and feeds upon its precious life, as a ghost-*yaksha* preys upon the body of a boy.

57. The body being harassed and oppressed with toil, attempts to stop and stay the mind ; as an impious son intends to kill his father, when he finds him to stand an open foe to his life. (It is lawful to kill an enemy of one's life for self-defence).  
जवांश्च न्नं जिवांश्चिद्यात् ।

58. There is no one who of his nature is a foe or friend to another ; but becomes a friend to one that is friendly to him, and a foe to him that deals inimically unto him.

स्वभावात्कचित्कस्यचिन्मित्रं न कश्चित् कस्यचिद्विद्रुः ।  
स्ववद्वारेण जातन्निमित्ताणि रिपवस्तथा ॥

59. The body being put to pain attempts to kill the mind ; and the mind is ever intent to make the body the receptacle of its afflictions. (The intimate connection of the body and mind causes them to participate in one another's pains).

60. What good then can possibly accrue to us from the union of the body and mind, which are repugnant to one another, and which of their own nature can never be reconciled together.

61. The mind being weakened, the body has no pain to undergo ; wherefore the body is always striving to weaken the mind.

62. The body, whether it is alive or dead, is subjected to all sorts of evils by its hostile mind, unless it is brought under the subjection of reason. (i. e. the unreasonable mind is an enemy of the body).

63. When both the body and mind become stout and strong, they join together to break all bonds, as the lake and rainwater join together to overflow on the banks.

64. Though both of them are troublesome to us in their different natures, yet their union to one end is beneficial to us, as the co-operation of fire and water is for the purpose of cooking.

65. When the weak mind is wasted and worn out, the body

also becomes weakened and languid; but the mind being full, the body is flushed like a flourishing arbor, shooting forth with verdure.

66 The body pines away with its weakened desires, and at the weakness of the mind; but the mind never grows weak at the weakness of the body; therefore the mind requires to be curbed and weakened by all means.

67. I must therefore cut down the weed wood of my mind, with the trees of my desires and the plants of my thirstiness; and, having reclaimed thereby a large tract of land, rove about at my pleasure.

68. After my egoism is lost, and the net of my desires is removed, my mind will regain its calm and clearness, like the sky after dispersion of the clouds at the end of the rainy weather.

69. It is of no matter to me whether this body of mine, which is a congeries of my humours, and an great enemy of mine, should waste away or last, after the dissolution of my mind.

70. That for which this body of mine craves its enjoyments is not mine, nor do I belong to it; what is the good therefore of bodily pleasure to me. (when I have to leave this body and that pleasure also for ever).

71. It is certain that I am not myself the body, nor is the body mine in any way; just as a corpse with all its parts entire, is no body at all. (The personality of man, belongs to his mind and not to his person).

72. Therefore I am something beside this body of mine, and that is everlasting and never setting in its glory; it is by means of this that I have that light in me, whereby I perceive the luminous sun in the sky.

73. I am neither ignorant of myself, nor subject to misery, nor am I the dull unintelligent body, which is subject to misery. My body may last or not, I am beyond all bodily accidents.

74. Where there is the soul or self, there is neither the mind, nor senses nor desire of any kind; as the vile Pamaras

never reside in the contiguity of princes. (*Mahibhretas* mean mountains also).

75. I have attained to that state in\* which I have surpassed all things; and it is the state of my solity, my extinction, my indivisibility, and my want of desires.

76. I am now loosened from the bonds of my mind, body and the senses, as the oil which is extracted from the seeds of sesamum, and separated from the sediments.

77. I walk about freely in this state of my transcendentalism, and my mind which is disjoined from the bonds of the body considers its members as its dependent instruments and accompaniments.

78. I find myself to be now situated in a state of transparency and buoyancy, of self-contentment and intelligence, and of true reality; I feel my full joy and calmness, and preserve my reservedness in speech.

79. I find my fulness and magnanimity, my comeliness and evenness of temper; I see the unity of all things, and feel my fearlessness and want of duality, choice and option.

80. I find these qualities to be ever attendant on me. They are constant and faithful, easy and graceful and always propitious to me; and my unshaken attachment to them has made them as heartily beloved consorts to me.

81. I find myself as all and in all, at all times and in every manner; and yet I am devoid of all desire for or dislike to any one, and am equally unconcerned with whatever is pleasant or unpleasant, agreeable or disagreeable to me.

82. Removed from the cloud of error and melancholy, and released from dubitation and duplicity in my thoughts, I peregrinate myself as a flimsy cloud, in the cooling atmosphere of the autumnal sky.