CHAPTER LXXXI.

CONCERIES OF SPIRITUAL DOCTRINES.

Argument. The Prince’s Answers to the Remaining Questions of the Rakshas.

The Rakshas said:—Well said, O counsellor! Thy sayings are sanctifying and fraught with spiritual doctrines; now let the prince with his eyes like lotus-leaves answer to the other queries.

2. The Prince answered:—He whose belief consists in the relinquishment of all reliance in this world, and whose attainment depends upon forsaking all the desires of the heart:—

3. He whose expansion and contraction causes the creation and extinction of the world, who is the object of the doctrines of Vedanta, and who is inexpressible by words or speech of humankind:—

4. Who is betwixt the two extremities of doubt (whether he is or is not), and is the midst of both extremities (that both he is and is not); and the pleasure (Will) of whose mind, displays the world with all its movables and immovables to view:—

5. He whose Universal pervasion does not destroy his unity; who being the soul of all is still but one; it is he alone, O lady! who is truly said to be the eternal Brahma (so far the Exordium).

6. This minute particle is erroneously conceived as spirit (air), from its invisibleness to the naked eye; but it is in truth neither air nor any other thing except the only pure Intellect. (Answer to the question, ‘what is it of the form of air and not air?’).

7. This minim is said to be sound (or the words). but it is error to say it so: because it is far beyond the reach of sound or the sense of words. (So the Sruti ‘natatrayakgyachkhati’, no word, (vox or voice) can reach unto him—express his nature. (In answer to the query “what is sound and no sound?”).

8. That particle is all yet nothing, it is neither I thou or he. It is the Almighty soul and its power is the cause of all. (The
gloss explains prātiḥa as sakti or power, in preference to the other meanings of the word, as—knowledge, design, light, reflexion and influence. (This is in answer to “who is all yet no one omnium et nullum, and what are I, thou and he, which are viewed as the ego tu and ille, the subjective and objective realities).

9. It is the soul that is attainable with great pains (i.e., the knowledge of which is gained with pains of Yoga), and which being gained adds nothing to our stock (as we are already in possession of our souls); but its attainment is attended with the gain of the supreme soul, than which there is no better gain. (So the Srūti yadalabhas naparamlabha In answer to ‘what gain is no gain’).

10. But ignorance of the soul, stretches the bonds of our worldliness and repeated transmigrations, with their evils growing like the rankest weeds in spring; until they are rooted out by spiritual knowledge.

11. And those who are in easy circumstances in life, lose their souls by viewing themselves only as solid bodies, which rise fastly to view like the dense mirage by light of the sun. (It is easier for a camel to enter the hole of a needle, than for the rich to enter the kingdom of heaven. Gospel).

12. It is the particle of self-consciousness, which contains the Meru and the three worlds, like bits of straw in itself. They are as disgorged from it, in order to present their delusive appearances unto us. (This answers the question; “what particle hides in it the world as a straw,” and means the mind to be the container of the universe).

13. Whatever is imprinted in the intellect, the same appears express without it. The fond embrace of passionate lovers in dream and imagination, serves to exemplify this truth.

14. As the intellect rose of itself with its omnipotent Will at the first creation of the world, so it exercises the same volition in its subsequent formations also, like the sprigs rising from the joints of reeds and grass. (I. E. The eternal Will (Fiat) is productive of all things for ever).
15. The hobby that has entered in the heart, shows itself on
the outside also, as in the instance of the whims of children.
(The phrases, "the wish being father to the thought," and "every
one delights in his hobby horse," correspond with the purport of
the passage).

16. The iota of the intellect, which is as minute as an atom,
and as subtile as air; fills the whole universe on all sides. (The
three words paramanu, anu and sukshma, respectively signify the
minuteness of the intellect with regard to its unity, dimension
and rarity. Gloss).

17. Though but a particle, yet it is not contained in hundreds
of leagues; and being all pervasive it is infinite. Having no
beginning it is measureless, and having no form of itself it is
formless. (In answer to "what minutiae is immeasurable &c?).

18. As a cunning Coxcomb deludes young girls by their
beck and calls and winks and glances. (Quips and cranks and
wanton wiles; Nods and becks and wreathed smiles. Pope):—

19. So the holy look of the divine intellect, serves as a prelude
to the rotary dance of worlds, with all their hills and contents for
ever. (i.e. A nod and look of the Almighty, moves the worlds).

20. It is that atom of the intellect, which envelopes all things
within its consciousness, and represents also their forms with-
out it; as a picture canvas shows the figures of the hills and
trees drawn in it, to stand out as in bas-relief. (The external
world being but a prominent representation of the internal, the
phenomenal of the noumenal. So Persian; Suvaribatini and
Zahiri).

21. The divine spirit though as minute as the hundredth part
of the point of a hair, is yet larger than the hills it hides in itself,
and as vast as infinity, being unlimited by any measure of space
or time. (In answer to "what is it that retains its minuteness
and yet comprehends the great Meru).

22. The comparison of the vast vacuity of divine understand-
ing with a particle of air, (as it is made by the minister), is not
an exact simile. It is as a comparison of a mountain with a
mustard seed, which is absurd.
23. The minuteness which is attributed to it (in the veda), is as false as the attribution of different colours to the plumage of the peacock, and of jewellery to gold, which can not be applicable to the spirit. (The Veda says, anuranjyan. He is minuter than the minute &c; because the spirit admits no attribute).

24. It is that bright lamp which has brought forth light from its thought, and without any loss of its own essential effulgence. (Answer to "what lamp gave light in darkness?" He was the light of the world, and the light shine forth in darkness," Gospel).

25. If the sun and other luminous bodies in the world, were dull and dark in the beginning; then what was the nature of the primeval light and where did it abide? (This question is raised and answered by the prince himself in the next).

26. The pure essence of the mind which was situated in the soul, saw the light displayed on the outside of it, by its internal particle of the intellect. Gloss:—That light existed inside the intellectual atom before creation, and its preceding darkness; it was afterwards set forth by itself without it, when it shone amidst the darkness. (So the passage, lux fuit et lux fiet, and then the mind beheld it, and said it was good).

27. There is no difference in the lights of the sun, moon and fire from the darkness, out of which these lights were produced: the difference is only that of the two colours black and white. (Gloss:—Both of them are equally insensible things).

28. As the difference of the cloud and snows, consists in the blackness of the one and whiteness of the other; such is the the difference of light and darkness in their colours only, and not in their substance; (as they have no real substantiality in them).

29. Both of these being insensible in their natures, there is no difference between them: and they both disappear or join with one another before the light of intellect. They disappear before the intellectual light of the Yogi, who perceives no physical light or darkness in his abstract meditation under the blaze
of his intellect. They join together as light and shade,—the shadow inseparably following the light. The adage goes, Zer cheragh tariki:—there is darkness beneath the lighted lamp.

30. The sun of the intellect, shines by day and night without setting or sleeping; it shines in the bosom even of hard stones, without being clouded or having its rise or fall.

31. The light of this blazing soul, has lighted the sun, which diffuses its light all over the three worlds; it has filled the capacious womb of earth with a variety of provisions, as they lay up large panniers of food in a store-house. (i.e. It is the sun-light that grows and ripens all things for our food).

32. It enlightens darkness without destroying itself, and the darkness that receives the light, and becomes as enlightened as light itself. (This passage is explained both in a physical as well as spiritual sense. The light dispelling ignorance and the gloom of nature).

33. As the shining sun brings the lotus-buds to light, so the light of the Divine Spirit, enlightens our intellects, amidst the gloom of ignorance which envelops them.

34. And as the sun displays himself by making the day and night by his rise and fall, so does the intellect show itself by its development and reticence by turns.

35. All our notions and ideas are contained in the particle of the intellect, as a healthy seed contains the leaves and fruits and flowers of the future tree in its breast.

36. These and all the powers of the mind, develop themselves in their proper times, as the fruits and flowers make their appearance in spring and proper seasons—khandas. (The Hindu festivals of Khandá pálks, are celebrated in honour of the returning seasons, and continue as a relic of the primitive agricultural state of society).

37. The particle of divine spirit is altogether tasteless, being so very vapid and void of qualities; yet it is always delectable as the giver of flavour to all things. (The gloss explains the spirit as spiritual knowledge, which is unpalatable to all, owing
to its abstruse and subtle nature; but which becomes tasty when blended with all other knowledge, which mainly depends on spiritual science. This is in answer to "What particle is that which is entirely tasteless, yet always tasted with zest?"

38. All savours abide in the waters (water being the receptacle of taste), as a mirror is the recipient of a shadow; but the savour like the shadow is not the substance; it is the essence of the spirit that gives it the flavour. (The Nyāya says "jale-paramānurasah" the atom of the spirit is the savour of the water).

39. All bodies existing in the world, are forsaken by the atomic spirit of the supreme, by their unconsciousness of Him; but they are dependant upon him, by the consciousness of the divine particle, shining in their souls. (i.e. Consciousness is the connecting link between the human and Divine souls). In answer to "who are forsaken by and supported by the Divine Spirit."

40. It is He who being unable to wrap up himself, enwraps the world in him, by spreading out the vesture of his atomic intellect over all existence. (In answer to "who being uncovered himself covers the whole?).

41. The supreme Spirit which is of the form of infinite space, cannot hide itself in any thing within its sphere, which would be like the hiding of an elephant in the grass.

42. Yet this all knowing spirit encompasses the world, knowing it to be a trifle, just as a child holds a particle of rice in his hand. This is an act of māyā or delusion. (Here delusion like destiny is represented to exercise its influence on omniscience itself).

43. The spirit of God exists even after the dissolution of the world, by relying in his chit or intellect; just as plants survive the spring by the sap they have derived from it.

44. It is the essence of the Intellect which gives rise to the world, just as the garden continues to flourish by the nourishment of the vernal season.
45. Know the world is verily a transformation of the intellect, and all its productions to be as plants in the great garden of the world, nourished by the vernal juice of the intellect.

46. It is the sap supplied by the intellectual particle, that makes all things grow up with myriads of arms and eyes; in the same manner as the atom of a seed, produces plants with thousand branches and fruits. (In answer to "What formless things take a thousand forms).

47. Myriads of kalpas amount to an infinitesimal part of a twinkling of the atomic intellect, as a momentary dream presents a man all the periods of his life from youth to age. In answer to "What twinkling of the eye appears as many thousand Kalpas &c."

48. This infinitesimal of a twinkling even, is too long for thousands of kalpas, the whole duration of existence is as short as a flash of his eye.

49. It is the idea only that makes a twinkling, appear a kalpa or many, just as the idea of satiety in starvation, is a mere delusion to the deluded soul.

50. It is concupiscence only, that makes the famishing to feed upon his thoughts of food; as it is the despair of one's life, that presents his death before him in his dream.

51. All the worlds reside in the intellectual soul within the atom of its intellect; and the outward worlds are only reflexions (rechauffé) of the inner prototype. (The phenomenal is an ectype of the original numenal).

52. Whatever object appears to be situated anywhere, it is but a representation of its, like model in some place or other, and resembles the appearance of figures in bas-relief on any part of a pillar; but the changes occurring in the external phenomena, are no results of the internal, which as the serene vacuum is subject to no change.

53. All existences, which are present in the intellect at this moment, are the same as they have existed, and will ever exist inwardly like trees in their seeds.
54. The atom of the intellect, contains the moments and ages of time, like grains within the husk; it contains these (as its contents) in the seed within the infinite soul of god. (The soul is the unconscious container of the intellect, which is conscious of the ideas contained in it).

55. The soul remains quite aloof as if retired from the world (udāśīna), notwithstanding the subsistence and dependence of the latter upon the former. The Divine soul is unconcerned with its creation and its sustentation at all times. (In answer to "who is the cause of the world without any motive or causality in him? This is the doctrine of perfect bliss of the soul without being ruffled or disturbed by any motivity or activity. So the man imitating divine perfection, is required to be apathetic and callous to all worldly affairs).

56. The essence of the world springs from the atom of the pure Intellect, which however remains apart from both the states of action and passion itself; (the intellect being the thinking principle, has only its perceptivity, without sensitivity of passion, or the Will or volition for action).

57. There is nothing created or dissolved in the world by any body at any time; all apparent changes are caused by the delusion of our vision; (and it is the province of Vedānta to remove the error of conceiving the unreal worlds as a reality).

58. (Viewed in its spiritual light), this world with all its contents, is as void as the vault of the vacuum atmosphere; the word world applied to the phenomena, is but an insignificant term signifying a nothing.

59. It is the particle of intellect that is led by the delusion of upāya, to view the scenes situated in the Divine soul, in the outward appearance of the phenomenal world. (Answer to what thing that has eyes; views on its outside what is contained in the soul?).

60. The words external and internal as applied to the world, are meaningless and not positive terms; there is no inside or outside of the divine soul, they are contrived to explain its differ-
ent views by the intellect for the instruction of pupils. (Brahma has no inside nor outside. Sruti).

61. The viewer looking into the invisible being within himself, comes to see the soul; but he who looks on the outside with his open eyes, comes to view the unreal as real.

62. Therefore whoever looks into the soul (as the true reality), can never view the false phenomena as realities as others do.

63. It is the internal sight of the intellect that looks into the inward soul, which is without all desires; while the external eyes are mere organs to look upon the false appearance of outward objects. (i.e. The eye of the mind, is the true eye to see the real nature of the soul; but the outer eyes are no eyes, that feed only upon the falsities of nature).

64. There can be no object of sight, unless there is a looker also, as there can be no child without its parent. This duality (of their mutual dependence upon one another), proceeds from the want of knowledge of their unity. (i.e. The viewer, the view and the vision (drashta, drishya and darsana), being one and the same thing, as the parent and the offspring, and the seed and its sprout, are the same substance. The doctrine of the Vedantic unity, thus attempts to reduce and unite all varieties to their primitive simplicity).

65. The viewer himself becomes the view as there can be no view without its viewer. No body prepares any food, unless there be some body to feed upon it. (It is the agent that makes the act, as there can be no act without its agent).

66. It is in the power of the intellect (imagination), to create the views of its vision; as it lies in the capacity of gold, to produce all the various forms of jewellery. (i.e. Fancy paints and moulds itself in many colours and shapes. The creations of phantasy are mere phantoms—phantasia et phantasmos).

67. The inanimate view never has nor can have the ability of producing its viewer; as the golden bracelet has no power of bringing the gold into being.
68. The intellect having the faculty of intellection (chetana), forms the thoughts of intelligibles (chetyas) within itself, which however unreal are erroneously viewed as real entities by its intellectual vision to its own deception, as it is caused by the appearance of jewellery in gold.

69. That the viewer (the divine intellect), being transformed to the view (of the visible world), is no more perceptible in it, than as the jewelery of gold and not gold itself. (i.e. The formal part of the world and jewel, hides the material part of the intellect and gold which formed them).

70. Thus the viewer becoming the view (i.e. the subject being turned to the object), still views himself as the viewer; as gold transformed to a jewel, is always looked upon as gold.

71. One unity alone being apparent in all nature, it is useless to talk of the duality of the viewer and view. A word with a masculine affix cannot give the sense of a neuter noun, (so the masculine noun Intellectus, cannot apply to the neuter phenomenon).

72. The viewer who feasts his eyes with a view of the outer visible world, cannot have the sight of the inner soul with the internal eyes of his intellect; but when the viewer shuts out the outer view, all its realities appear as unreal.

73. When the viewer perceives the unreality of the visibles by the light of his understanding, he then comes to see the true reality. So by retracting the mind from viewing the figure of the jewel, one comes to see the nature of its gold only.

74. The visibles being present, there must be their viewers also to whose view they are apparent. It is the absence of both (the viewer and the view), and the knowledge of their unreality, that produce the belief of unity. (The disappearance of the visible, causes the withdrawal of the viewer; like the removal of the umbrella, drives away its shade).

75. The man who considers all things in the contriteness of his conscious soul, comes at last to perceive something in him, which is serenely clear, and which no words can express.
76. The minute particle of the intellect, shows us the sight of the soul, as clearly as a lamp enlightens everything in the dark. (Answer to “who shows the soul as clearly as a visible thing”?). 

77. The intelligent soul is absorbed of its perceptions of the measure, measurer and measurables, (i.e., of the forms and properties of things), as liquid gold when dissolved of its form of an ornament. (Answer to “what thing is absorbed of its properties like gold of its jewellery). 

78. As there is nothing which is not composed of the elementary bodies of earth, water &c.; so there is nothing in nature which is apart from the nature of the atomic intellect. (Answer to “what is that from which nothing is apart?”). 

79. The thinking soul penetrates into all things in the form of their notions; and because all thoughts concentrate in the intellect, there is nothing apart from it. 

80. Our desires being the parents of our wished for objects, they are the same with our prospects in our view: therefore there is no difference between our desires and desired objects; as there is none between the sea and its waves. (In refutation of the question, “what is that which is distinct from the wish?”). 

81. The Supreme Soul exists alone unbounded by time and space. Being the universal soul, it is the soul of all; and being omniscient, it is no dull matter at all. (Answer to “what is the undivided duality and plurality?”). 

82. The \textit{Ish} being but intelligence, is not perceptible to sight; there is unity and no duality in it; but all forms unite into one in the great self of the Supreme. 

83. If there be a duality, it is the one and its unity. The unity and duality of the universal soul, are both as true as the light and its shade joined together. 

84. Where there is no duality or any number above it, there unity also can have no application to any; and where there is no unit, there cannot be any two or more over it, which are but repetitions of the unit, (except an indeterminate all or whole).
85. Anything which is so situated, is in itself such as it is; it cannot be more or less than itself; but is identic with itself like water and its fluidity. (Its plurality is but a repeated unity).

86. The multiplicity of forms which it exhibits, blends into a harmoniac whole without conflicting with one another. The multifarious creation is contained in Brahma, like a tree with all its several parts in the embryonic seed.

87. Its dualism is as inseparable from it as the bracelet from its gold; and although multiformity of nature, is evident to the comprehensive understanding; yet it is not true of the true entity (of God).

88. Like fluidity of water, fluctuation of air, vacancy of the sky, is this multiformity and inseparable property of the Godhead.

89. Disquisition of unity and duality is the cause of misery to the restless spirit, it is the want of this distinction that consummates the highest knowledge.

90. The measure, measurement and measurer of all things, and the viewer, view and vision of the visible world, are all dependent on the atom of the intellect which contains them all. (i.e. The divine mind is the maker and pattern of the great fabric of the universe, which it contains and views in itself).

91. The atom of the divine intellect, spreads out and contracts in itself, like its limbs, these mountainous orbs of the world, by an inflation of its spirit as it were by a breath of air.

92. O the wonder, and the great wonder of wonders! that this atom of the intellect, should contain in its embryo, all the three regions of the worlds, above and below one another.

93. O! it is an incredible delusion that must ever remain an inexplicable riddle, how the monostrous universe is contained in the minute atom of the Intellect.

94. As a pot contains in it, the seed, with a huge tree within its cell, so does the divine soul contain the atom of the intellect, containing the chains of worlds (outstretched within itself).
95. The all-seeing eye sees at once all the worlds, situated within the bosom of the intellect, as the microscopic sight discovers, the parts of the future tree concealed in the seed.

96. The expansion of the world in the atom of the Intellect, is analogous to the enlargement of the hidden parts of the seed, into leaves and branches, fruits and flowers.

97. As the multiformity of the future tree, is contained in the uniform substance within the seed; it is in like manner that the multiplicity of worlds, is situated in the unity of the atomic Intellect, and as such it is seen by any one who will but look into it.

98. It is neither an unity nor a duality, not the seed or its sprout, neither is it thin or thick, nor is born nor unborn (but ever the same as it is).

99. He is neither an entity nor nonentity, nor graceful nor ungraceful (but a vacuity); and though it contains the three worlds with the ether and air, yet is nothing and no substance at all.

100. There is no world nor a not-world beside the intellect, which is all of itself, and is said to be such and such in any place or time, as it appears so and so to us there and then.

101. It rises as if unrisen, and expands in its own knowledge; it is selfsame with the supreme soul, and as the totality of all selves, it spreads through the whole vacuum as air.

102. As a tree springs from the ground according to its seed, so the world appears to sight in the form, as it is contained in the seed of the intellect.

103. The plant does not quickly quit its seed, lest it would be dried up and die away for want of its sap; so the man that sticks to the soul and seed of his being, is free from disease and death.

104. The mount Meru is like the filament of a flower, in respect to the vastness of that atom; all visibles have their place in that invisible atom. (In answer to the question, in respect to whom is the great Meru but a filament?)
105. The Meru is verily a filament of the atomic flower of the divine soul; and myriads of Merus resemble the cloudy spots, rising in the sphere of the intellect.

106. It is that one great atom that fills the world, after having made it out of itself; and given it a visible, extended and material form in its own hollow sphere. (Answer to "By whom is the world created, extended &c").

107. As long as the knowledge of duality is not driven out of the mind, so long does it find the charming form of the world, as in its dream upon waking. But the knowledge of unity, liberates the soul from its stay in and return to the world, which it beholds as a mass of the divine essence.
CHAPTER LXXXII.

FRIENDSHIP OF THE RÁKSHÁSI.

Argument. The Rákshásí's account of herself, and her reconciliation with the Prince.

VASISHTIIA continued:—The apish Karkáti of the forest, having heard the speech of the prince, pondered well in herself the sense of the words, and forsook her levity and malice.

9. She found the coolness and tranquility of her heart after its fervour was over; in the manner of the peacock at the setting in of the rains, and the lotus bed at the rising of moonbeams.

3. The words of the prince delighted her heart in the same manner, as the cries of cranes flying in the sky, gladden the passing clouds in the air.

4. The Rákshásí said:—O how brightly shines the pure light of your understanding, it glows as serenely by its inward effulgence, as it is illuminated by the sun of intelligence.

5. Hearing the grains (words) of your reasoning, my heart is as gladdened, as when the earth is cooled by the serene beams of the humid moon-light.

6. Reasonable men like yourself are honoured and venerated in the world, and I am as delighted in your company, as a lake of lotuses with her full blown buds under the moon-beams.

7. The society of the virtuous, scatters its blessings, as a flower garden spreads its fragrance all around; and as the brightness of sun-beams, brings the lotus buds to bloom.

8. Society with the good and great, dispels all our woes; as a lamp in the hand, disperses the surrounding darkness.

9. I have fortunately obtained you as two great lights in this forest; you both are entitled to my reverence here, and deign now to acquaint me, with the good intent which has brought you hither.
10. The prince answered:—O thou sprout of the savage race of Rakshas! the people of this province are always afflicted in their hearts by a certain evil.

11. It is the obdurate disease of Vishachi or cholic pain, which troubles the people of this part, I have therefore come out with my guards to find her out in my nightly rounds.

12. This cholic pain is not removed from the hearts of men by any medicine, so I have come out in search of the mantra revealed to her for its cure.

13. It is my business and professed duty, to persecute such wicked beings as thyself, that infest our ignorant subjects in this manner, and this is all that I have to tell thee and do in this place.

14. Therefore, O good lady! do thou promise to me in thy own words, that thou shalt never injure any living being in future.

15. The Rakshas replied:—Well! I tell thee in truth, my lord! that I shall hence forward never kill any body.

16. The prince replied:—If it be so O thou liver on animal flesh! tell me how shalt thou support thy body by thy abstaining from animal food?

17. The Rakshas replied:—It is now passed six months, O prince! that I have risen from my, entranced meditation, and fostered my desire for food, which I wholly renounce today.

18. I will again repair to the mountain top, and betake myself to my steadfast meditation, and sit there contented as long as I like, in the posture of an unmoving statue.

19. I will restrain myself by unshaken meditation until my death, and then I shall quit this body in its time with gladness. This is my resolution.

20. I tell you now, O prince! that until the end of this life and body of mine, I shall no more take away the life of any living being, and you may rely assured upon my word.

21. There is the mount Himalaya by name, standing in the heart of the northern region, and stretching in one sweep, from the eastern to western main.
22. There had I dwelt at first in a cave of its golden peak, in the shape of an iron statue, and also as the fragment of a cloud, and borne the appellation of Karkati the Rakshasi:—(the crablike crooked Sycorax).

23. There I obtained the sight of Brahman by the austerity of my devotion; and expressed my desire of killing mankind, in the shape of a destructive needle.

24. I obtained the boon accordingly, and passed a great many years in the act of afflicting living beings, and feeding upon their entrails in the form of the cholic pain.

25. I was then prohibited by Brahman to kill the learned, and was instructed in the great mantra for my observance.

26. He then gave me the power of piercing the hearts of men, with some other diseases which infest all mankind.

27. I spread myself far and wide in my malice, and sucked the heart blood of men, which dried up their veins and arteries; and emaciated their bodies.

28. Those whom I left alive after devouring their flesh and blood, they begat a race as lean and veinless as they had become themselves.

29. You will be successful O happy prince in getting the mantra or charm for driving the Visuchika pain; because there is nothing impossible of attainment by the wise and strong.

30. Receive of me immediately, O raja! the mantra which has been uttered by Brahman for removal of the colic pain, from the cells of arteries vitiated by visuchica.

31. Now advance towards me, and let us go to the neighbouring river; and there initiate you with the mantra, after you both are prepared to receive it by your ablution and purification.

32. Vasishtha said:—Then the Rakshasi proceeded to the river side that very night, accompanied by the prince and his minister, and all joining together as friends.

33. These being sure of the amity of the Rakshasi both by affirmative and negative proofs, made their ablutions and stood on the bank on the river.
34. The Rakshasi then communicated to them with tenderness, the effective mantra which was revealed to her by Brahmā, for the removal of Visuchika pain, and which was always successful.

35. Afterwards as the nocturnal fiend was about to depart by leaving her friendly companions behind, the prince stopped her course with his speech.

36. The prince said:—O thou of gigantic stature! thou hast become our preceptor by thy teaching us the mantra; we invite thee with affection, to take thy repast with us at ours tonight.

37. It does not become thee to break off our friendship, which has grown like the acquaintance of good people, at our very first meeting.

38. Give thy illfavoured feature a little more graceful figure, and walk along with us to our abode, and there reside at thy own pleasure.

39. The Rākshasi replied:—You can well provide a female of your own kind with her proper food; but what entertainment can you give to my satisfaction, who am a cannibal by my nature!

40. It is the food of a giant (Rakshasa) alone, that can yield me satisfaction, and not the little morsel of petty mortals; this is the innate nature of our being, and can not be done away with as long as we carry with us our present bodies.

41. The prince answered:—Ornamented with necklaces of gold, you shall be at liberty to remain with the ladies in my house, for as many days as you may like to abide.

42. I will then manage to produce for your food, the robbers and felons that I will seize in my territories; and you will have them supplied to you by hundreds and thousands at all times.

43. You can then forsake your comely form, and assume thy hideous figure of the Rakshasi, and kill and take to your food hundreds of those lawless men.

44. Take them to the top of the snowy mountain and devour them at thy pleasure; as great men always like to take their meals in privacy.
45. After your recreation by that food and a short nap, you can join your meditation; and when you are tired with your devotion, you can come back to this place.

46. You can then take the other offenders for your slaughter; because the killing of culprits is not only justifiable by law, but it amounts to an act of mercy, to rid them (of their punishment in the next world).

47. You must return to me when you are tired of your devotion; because the friendship which is formed even with the wicked, is not easily done away.

48. The Rakshasi replied:—You have well said prince! and we will do as you say; for who is there that will slight the words of the wise that are spoken to him in the way of friendship?

49. Vasishtha said:—Saying as, the Rakshasi assumed a graceful form, and wore on her person necklaces and bracelets, and silken robes and laces.

50. She said, "Well raja, let us go together" and then followed the footsteps of the prince and his counsellor, who walked before her and led the way.

51. Then having arrived at the royal abode, they passed that night in their agreeable repast and discourse together.

52. As it became morning, the Rakshasi went inside the house, and there remained with the women; while the prince and the minister attended to their business.

53. Then in the course of six days, the prince collected together all the offenders whom he had seized in his territory, and brought from other part.

54. These amounted to three thousand heads which he gave up to her; when she resumed her fiercely dark form of the black fiend of night.

55. She laid hold of thousands of men in her extended grasp, in the manner of a fragment of cloud retaining the drops of rain water in its wide spread bosom.

56. She took leave of the prince and went to the top of the
mountain with her prey, as a poor man take the gold, that he happens to get in some hidden place.

57. There she refreshed herself with her food and rest for three days and nights; and then regaining the firmness of her understanding, she was employed in her devotion.

58. She used to rise from her devotion once after the lapse of four or five and sometimes seven years; when she repaired to the habitation of men and to the court of the prince.

59. There passing sometime in their confidential conversation, she returned to her retired seat in the mountain, with her prey of the offenders.

60. Thus freed from cares even in her lifetime, she continued to remain as a liberated being in that mountain &c. &c.
CHAPTER LXXXIII.

WORSHIP OF KANDARA ALIAS MANGALA.

Argument. Deification and Adoration of the Rākshasī for her good Services to Mankind.

VASISHTHA continued:—The Rākshasī thus continued in her devotion, and remained on friendly terms with the successive rulers of the Kirāta country, who kept supplying her with her rations. (The Rākshasī maneater was turned to Rakshini or preserver of men).

2. She continued by the power of her perfection in the practice of yoga meditation, to prevent all portents, to ward off all dread and danger of demons, and remove the diseases of the people. (All these were done by the Rākshasī vidyā now lost, and by supernatural powers gained by yoga).

3. In the course of many years of her meditation, she used to come out of her cell at certain intervals, and call at the head quarters, for her capture of the collection of living creatures kept for her victims. (Man slaughter was not blamable on the part of the cannibal Rākshasī, though practising the yoga; nor was the eating of animal flesh reprehensible in Vasishtha himself, who had been a flesh eating yogi. (See Uttara Rāma Charita)

4. The practice continues still to be observed by the princes of the place, who conduct the animals to be sacrificed to her departed ghost on the hill; as none can be negligent to repay the good services of his benefactor. (Hence the prevalence of the practice of offering sacrifices to the names of ancestors and deified heroes and heroines, and even of demons for their past good services).

5. At last she became defunct in her meditation, and ceased since long to appear to the habitations of men, and lend her aid in removing their diseases, dangers and difficulties. (The good genius of the place left it at last).
6. The people then dedicated a high temple to her memory, and placed in it a statue of hers, under the title of Kandarā—caverner alias Mangalā devī—the auspicious goddess. (The whole legend of the Kandarā of Kirátas, alludes to the account of Mangalā Chandī alias Kalika devī—the black and voracious goddess of the Hindus).

7. Since then it is the custom of the chiefs of the tribe, to consecrate a newly made statue in honor of the Kandarā devī—the goddess of the valley, after the former one is disfigured and delapidated. (The Kirántis are said to continue in their idolatry to this day, notwithstanding the conversion of their fellow hill tribes to Mahomedanism, except the Kafers—another hill tribe of the Himalayas who are idolators still).

8. Any prince of the place, who out of his vileness, fails to consecrate the statue of the Kandarā goddess, brings out of his own perverseness, great calamities to visit his people. (This sort of retributive justice is expressed in the adage "rājadoshat rájya nashta:"—"And for the king's offence the people died." Pope's Homer's Iliad I).

9. By worshiping her, man obtains the fruits of all his desires; and by neglecting it, he exposes himself to all sorts of evils and calamities; as effects of the pleasure and displeasure of the goddess to her votaries or otherwise. (The two clauses are instances of affirmative and negative Enthymems coupled together as anvaya vyatirekā. The first enthymem of the antecedent and consequent is affirmative anvaya, and the other a vyatirekā or negative one). Gloss.

10. The goddess is still worshipped by dying and ailing people with offerings, for remedy of their illness and securing her blessings; and she in her turn distributes her rewards among them, that worship her either in her statue or picture. (Raxā Kālī is worshipped in statue, but Mongla Chandī is worshipped in a ghata or potful of water).

11. She is the bestower of all blessings to young babes, and weak calves and cows; while she kills the hardy and proud that deserve their death. She is the goddess of intelligence and
favours the intelligent, and presides for ever in the realm of the Kiráta people. (Vasishtha being a theist, reviles like a Vaishnava, the black goddess as a Rákshasi, which a Kaula cannot countenance.)
CHAPTER LXXXIV.

DEVELOPMENT OF THE GERM OF THE MIND.

Argument. Reason of the application of the name Karkati, and its simile to a crooked crab.

VASISHTHA said:—I have thus related to you Râma, the unblamable legend of Karkatî, the Râkshasi of Imaus, from its beginning to end in ipso facto. (Imaus and Modus are ranges of the Himálayas. The Gloss interprets Imaus as a synonym of Himálayas, by apocope of the latter member of the compound word, and by a grammatical rule, that the curtailing of a part of a proper name, does not affect the full meaning of the name. So for the omissions of agnomens and cognomens).

2. Râma rejoined:—But how could one born in a cave of Himavatâs (Imodus), become a black Râkshasi, and why was she called Karkâtî? These I want to be clearly explained to me. (Râma's demand was reasonable, as the people of the Himálayas, are always of fair complexions, and the Râkshasas were the Negros of Southern India).

3. Vâsishtha replied:—The Râkshas (cannibals), are originally of many races, some of whom are of dark and others of fair complexions, while many have a yellowish appearance and some of a greenish shade. (We know the red Râkshasas of America, but it is impossible for us to account for the green or blue Râkshasas in the text).

4. As for Karkatî, you must know that there was a Râkshasa by name of Karkata, from his exact resemblance to a cancer. (Here is a reversion of Stycorax the Negro parent, and her crooked son caliban Kálîbán—the black Negro, having long arms and legs, with feet and hands furnished with claws and long nails like those of beasts).

5. The reason of my relating to you the narrative of Karkatî, was only for her queries which I recollected and thought, would serve well to explain the omniform God, in our disquisition.
into spiritual knowledge. (Gloss. Vāsiṣṭha adduces a contra-
diction in the spiritual knowledge of God, by calling him a spirit
and yet as all forms of things. But this seeming contrariety
will disappear upon reflecting that, the phenomenal is contained
in the noumenal, and the forms are viewed only in the spirit as
visions in dreams).

6. It is evident that the pure and perfect unity, is the
source of the impure and imperfect duality of the phenomena,
and this finite world has sprung from its Supreme cause, who
is without beginning and end. (The One is the cause of many,
and the Infinite is the source of the finite. Ahamsarvasyaṁ,
Anádirádi sarvasya).

7. These float (before our eyes) like the waves upon waters,
which are apparently of different forms, and yet essentially the
same with the element, on which they seem to move. So the
creations whether present, past or future, are all situated in the
Supreme Spirit. (The immaterial spirit is the basis and substrat-
tum of material bodies).

8. As wet wood when ignited, serves for the purpose of
infusing heat, and inviting the apes of the forest to warm them-
selves in cold weather; so the externally shining appearance of
the world, invites the ignorant to resort to it.

9. Such is the temporary glow of the ever cool spirit of God,
in the works of creation; which shows itself in many forms
without changing its essence.

10. The absent world appeared in presence, and its unreality
appears as a reality to consciousness, like the potential figures
carved in wood. (The would be world existed in the eternal
ideas in the mind of God, like the possible figures in the wood,
which were carved out afterwards. And so too Aristotle).

11. As the products, of the seed from its sprout to the fruit,
are all of the same species; so the thoughts (chetivas) of the mind—
Chitta, are of the same nature as those originally implanted in
it. (The homogeneity of the cause with all its effects).

12. By the law of the continuity of the same essence, there
is no difference in the nature of the seed and its fruit; so the
intellect (chit) and the thoughts (chetyas), differ in nothing except in their forms; like the waves and water differing in external appearance, and not in the intrinsicality of their substance (Vastu).

13. No demonstration can show the difference between thoughts and the mind; and whatever distinction our judgment may make betwixt them, it is easily refuted by right reasoning. (Such as the incapability of an effect being produced without its cause, or disagreement between the effects of the same or similar causes).

14. Let this error therefore vanish, as it has come from nothing to nothing; and as all causeless falsities fail of themselves. You will know more of this, Ráma! when you are awakened to divine knowledge. In the meantime, do away with error of viewing a duality, which is different from the only existent Unity. (Duality being driven out, all will appear one and the same. So Sádi the sophist. duirácho badar kardam ekebinam ekedá-mam).

15. After the knot of your error is cut asunder, by your attending to my lectures, you will come to know by yourself, the signification and substance (object) of what is called the true knowledge, which is taken in different senses by the various schools; but that which comes of itself in the mind, is the intuitive knowledge of divine truth.

16. You have a mind like that of the common people (itara), which is full of mistakes and blunders (anarthis); all which will doubtlessly subside in your mind, by your attending to my lectures: (because the words of the wise remove all errors).

17. You will be awakened by my sermons to know this certain truth, that all things proceed from Brahma into whom they ultimately return. (Brahma is the producer, sustainer, and receipient or the first and last of all. He is alpha and omega).

18. Ráma rejoined:—Sir, your affirmation of the first cause in the ablative case, “that all things proceed from Brahma,” is opposed to the negative passage in the Srúti in the same case; that “nothing is distinct from Him”; and is inconsistent in itself; (in as much as, there cannot be all things, and again
nothing but Brahma; and to say "the same thing comes from
the same," would be a palpable absurdity).

19. Vasishtha answered:—Words or significant terms are
used in the Sástras for instruction of others; and where there
appears any ambiguity in them, they are explained in their
definitions. (Hence the ablative form "from Brahma" is not
faulty, for what is in the receptacle, the same comes out of it; or
as they say, "what is in the bottom, the same comes upon the
surface"; and the one is not distinct from the other, as the wave
differs not from the water whence it rises. This is downright
panthesim).

20. Hence it is the use though not in honest truth, to make
a difference of the visibles from the invisible Brahma (for the
purpose of instruction); as it is usual to speak of ghosts appear-
ing to children, though there be no such things in reality. (It
is imagination that gives a name to airy nothing, and it is the
devise of language to use words for negative ideas, as the word
world to denote a duality and darkness for want of light, and not
anything in itself).

21. In reality there is no duality connected with the unity
of Brahma, as there is no dualism of a city and the dream that
shows its apparition in sleep. Again God being immutable in
his nature and eternal decree, it is wrong to apply the mutations
of nature and the mutability of Will to Him. (Volition is
accompanied by nolition (Volo and nolo) in mutable minds, but
there is no option Víkalpa in the sankalpa—suo arbitrio of the
unchangeable Mind).

22. The Lord is free from the states of causality and the
caused, of instrumentality and instruments, of a whole and its
part, and those of proprietorship and property. (The attribu-
tion of cause and effect or any other predicate or predicable, is
wholly inapplicable to him, who is devoid of all attributes).

23. He is beyond all affirmative and negative propositions,
and their legitimate conclusions or false deductions and elenches.
(i.e. Nothing can be truly affirmed or denied or ascertained or ne-
gated of Him, by any mode of reasoning. Naisatarkendvaneyah).
24. So the attribution, of the primary volition to the Deity, is a false imputation also. Yet it is usual to say so for the instruction of the ignorant; though there is no change in his nature from its nolliety to velicity. (So it is usual to attribute sensible properties of speech and sight, to the immaterial spirit of God, by a figure of speech; and for the instruction of the vulgar, who cannot comprehend the incomprehensible).

25. These sensible terms and figurative expressions, are used for the guidance of the ignorant; but the knowing few, are far from falling into the fallacy of dualism. All sensible conceptions ceasing upon the spiritual perception of God, there ensues an utter and dumb silence. (We become tongue-tied, and our lips are closed and sealed in silence, to speak anything with certainty of the unspeakable).

26. When in time you come to know these things better, you shall arrive at the conclusion, that all this is but one thing, and an undivided whole without its parts, and having no beginning nor end. (The world is therefore self-same and co-eternal and co-existent, with the eternal and self-existent God).

27. The unlearned dispute among themselves from their uncertainty of truth; but their differences and dualisms are all at an end, upon their arriving to the knowledge of the true unity by instructions of the wise. (The reality is precisely in the indifference of the subject and object. Schelling).

28. Without knowledge of the agreement of significant words with their significates, it is impossible to know the Unity, for so long as a word is taken in different senses, there will be no end of disputes and difference of opinions. Dualisms being done away, all disputes are hushed up in the belief of unity. (i.e. All words expressive of the Deity, refer to his unity and signify the one and the same Lord of all, which ends all controversy on the point).

29. O support of Raghu’s race! place your reliance on the sense of the great sayings of the Vedas; and without paying any regard to discordant passages, attend to what I will tell you at present. (Such as; Brahma is used in one place in the ablative
and in another in the locative case, and also in the nominative and as the same with the world).

30. From whatever cause it may have sprung, the world resembles a city rising to view in a vision; just as the thoughts and ideas appearing before the mirror of the mind, from some source of which we know nothing. (They are as puppet shows of the player, behind the screen).

31. Hear Rāma! and I will relate to you an instance for your ocular evidence, how the mind (chitta), spins out the magical world (mâyika) from itself. (This ocular instance called the drishtânta—drishtâvedana, is that of the spider's thread (urnanâbbha—tantu) woven of itself, and given in the Srûti).

32. Having known this, O Rāma! you will be able to cast away all your erroneous conceptions; and being certain of the certitude, you will resign your attachment to, and your desires in this enchanted and bewitching world. (Hence the certainty, of God's being aloof from the false world, as it is said Deus ex machina).

33. All these prospective worlds are machinations or the working of the mind. Having forsaken these false fabrications of fancy, you will have the tranquility of your soul, and abide in peace with yourself for ever. (Exemption from all worldly cares and anxieties of the past, present and future lives, leads to the peace of mind).

34. By paying your attention to the drift of my preachings, you will be able to find out of your own reasoning, a mite of the medicine, for curing all the maladies of your deluded mind. (Right reason by the art of reasoning, furnishes the true medicine (psyches iatrion) to remove the errors of the understanding).

35. If you sit in this manner (in your silent meditation), you will see the whole world in your mind; and all outward bodies will disappear (in your abstract contemplation), like drops of oil in the sand. (All things are presented to the mind by intuition, and are present in the memory—the great keeper or master of Rolls of the soul).

36. The mind is the seat of the universe as long as it is not vitiated by passions and affections and afflictions of life; and it
is set beyond the world (in heavenly bliss), no sooner it gets rid of the turmoils of its present state. (The mind, says Milton, can make a heaven of hell and a hell of heaven).

37. The mind is the means to accomplish anything; it is the store-keeper to preserve all things in the store-house of its memory; it is the faculty of reasoning; and the power to act like a respectable person. It is therefore to be treated with respect, in recalling, restraining and guiding us to our pursuits and duties. (Facultates sunt quibus facilius fit, sine quibus omnino conici non potest. Ceciro).

Note.—The mind is what moves and acts by its active and cognitive faculties, and is more to be regarded than the body, which move entirely as it is moved by the mind. Hence God is called the Mind of the world—Amima mundi?

38. The mind contains the three worlds with all their contents, and the surrounding air in itself; and exhibits itself as the plenum of egoism, and plenitude of all in its microcosm. (The mind is the synthesis of all its attributes, and man is living synthesis of the world with regard to his mind. Paracelsus. Its memory is both a capacity and a power by its retention and ready reproduction of every thing).

39. The intellectual part of the mind, contains the subjective self-consciousness of ego, which is the seed of all its powers; while its other or objective part, bears the erroneous forms of the dull material world in itself. (The former is called the darskta or viewer ego, and the latter the drishta or the view non ego. The subjective is the thinking subject ego, and the objective is the object of thought the non ego).

40. The self-born Brahma saw the yet increate and formless world, as already present in his mind in its ideal state, like a dream at its first creation. He saw it (mentally) without seeing it (actually). (i.e. The eternal ideas of immaterial forms of possible things in the Divine Mind. The eternal exemplars of things and Archetypes of the Ectypical world. Thus the passage in the Bible "And God saw his works were good." i.e. answer those in his fair idea. Milton).
41.* He beheld the whole creation in the self-consciousness (samvitti) of his vast mind, and he saw the material objects, the hills &c., in the samvid of his gross personal consciousness. At last he perceived by his sukshma vid subtle sightedness (clairvoyance); that all gross bodies were as empty as air and not solid substantialities. (Consciousness being the joint knowledge of the subjective and objective, i.e. of ourselves in connection with others; the one is called superior or subjective self-consciousness, and the other or objective personal-consciousness).

42. The mind with its embodying thoughts, is pervaded by the omnipresent soul, which is spread out as transpicuously as sun-beams upon the limpid water. (The soul is the chit or intellectual part of the mind (chitbhāga of chitta), and the root of all mental activities. The chidbhāga has the power of giving knowledge which moves the other faculties of the mind. Gloss).

43. The mind is otherwise like an infant, which views the apparition of the world in its insensible sleep of ignorance; but being awakened by the intellect chit, it sees the transcendent form of the self or soul without the mist of delusion, which is caused by the sensitive part of the mind, and removed by the reasoning faculties of the intellect—Chidbhāga.

44. Hear now Rāma! what I am going to tell of the manner, in which the soul is to be seen in this phenomenal world, which is the cause of misleading the mind from its knowledge of the unity to the erroneous notion of the duality. (The sensitivity of the mind of objective phenomenals, misleads it from its intellection of the subjective noumenal part which is a positive unity. Gloss).

45. What I will say, can not fail to come to your heart, by the opposite similes, right reasoning, and graceful style, and good sense of the words, in which they shall be conveyed to you; and

*Samvitti is the superior or subjective consciousness personified as Virāj, and samvid or inferior consciousness of the objective as received in the personification of Viswa. Hear Schelling says:—The absolute infinite cannot be known impersonal or objective consciousness; but requires a superior faculty called the intuition.
by hearing of these, your heart will be filled with delight, which will pervade your senses, like the pervasive oil upon the water.

46. The speech which is without suitable comparisons and graceful phraseology, which is inaudible or clamorous, and has inappropriate words and harsh sounding letters, cannot take possession of the heart, but is thrown away for nothing, like butter poured upon the burnt ashes of an oblation, and has no power to kindle the flame.

The blemishes of speech are all comprised in the following couplet in the Mahābhāṣya of Pāṇini:—

Mahābhāṣya of Pāṇini:

The joint knowledge of the subjective and objective is had by Ecstasy, which discerns the identity of the subject and object in a series of souls which are as the innumerable individual eyes, which the infinite World-spirit behold, in itself. Lewis Huxt Phil. II. 580.
CHAPTER LXXXV

INTERVIEW OF BRAHMA' AND THE SUN.

Argument.—Brahma intending to create the world, sees the orbs of light, and invokes the luminous Sun.

VASISHTHA Continued:—I will relate to you Ramá, agreeably to your request, the story that was narrated to me of old by Brahmac himself (the personified mind of God and the lord of creatures). The manas or mind produced Manu—the progeny of the mind; who begat the Manujas otherwise called manavas or manushyas, or men—the offspring of the mind,

2. I had asked the lotus-born god once before, to tell me how these hosts of creation had come to being. (Vasishttha the offspring of Brahmac, had his communion with his father—the first great patriarch of mankind).

3. Then Brahmac the great progenitor of men, granted my request, and related to me the apologue of Aindava in his sonorous voice. (The oracles of God were delivered in the loud noise of thunders—brikad-vachas).

4. Brahmac said:—All this visible world is the manifestation of the divine mind, like the circling whirl-pools, and rippling curls of water on the surface of the sea. (Referring to the revolutions of heavenly bodies in the air).

5. Hear me tell you, said he, how I (the personified mind), awoke at first on the day of creation in a former kalpa, with my volition to create (expand) myself. (The volitive mind rose out of the sleeping intelligence on the dawning day of creation).

6. Erewhile I remained alone, and quietly intent upon the One at the end of the prior day (or Kalpa), by having compressed the whole creation in the focus of my mind, and hid it under the gloom of the primeval night. (Old chaos or darkness that
reigned over the surface of the deep before the dawn of light. Tama bhit, tamaragukhamagra. There was darkness enveloping all things. Sruti).

7. At the end of the chaotic night I awoke as from a deep sleep; and performed my matins as it is the general law, (of all living beings). I oped my eyes with a view to create, and fixed my look on the vacuum all about me.

(When that spirit sleeps it is night, and when it awakes, it is a day of recreation (resurrection). Manu.

8. As far as I viewed, it was empty space and covered by darkness, and there was no light of heaven. It was unlimitedly extensive, all void and without any boundary. (Infinite space existed ere creation came into existence. Sruti. All was teom and beom or tama ann vyoma).

9. Being then determined to bring forth the creation, I began to discern the world in its simple (ideal) form within me, with the acuteness of my understanding. (i.e. I looked into the prototypes or models of things contained in the Mind).

10. I then beheld in my mind the great cosmos of creation, set unobstructed and apart from me in the wide extended field of vacuity. (The archetypes of our ideas, are the things existing out of us. Locke. Our ideas though seen within us, form no part of ourselves or our being).

11. Then the rays of my reflexion stretched out over them, from amidst the lotus-cell of my abode, and sat in the form of ten lotus-born Brahmás over the ten orbs (planets) of this world; like so many swans brooding upon their eggs. (The spirit of God that dove-like sat, brooding over the deep. Milton).

12. Then these separate orbs (mundane eggs), brought forth to light multitudes of beings, amidst their transparent aqueous atmospheres. (All worlds girt by their covercles of watery ether or nebulous clouds, teemed with productions of every kind).

13. Thence sprang the great rivers and the roaring seas and oceans; and thence again rose the burning lights and blowing
winds of the firmament. (The atmospheric water is the source of all things).

14. The gods began to sport in the ethereal air, and men moved about on the earth, and demons and serpents were confined in their abodes underneath the ground. (The gods are called devas from their sporting in the regions of light—divi-devāh divyante. Men are pārthivas from prithvi the earth, and demons are called infernal from their abode in the infrapādāla or antipodes).

15. The wheel of time turns with the revolution of seasons and their produce, and it adorns the earth with her various productions by change of the seasons.

16. Laws were fixed for all things on all sides, and human actions were regulated in the smritis as right or wrong, and producing as their fruits, the reward of heaven or the torments of hell. (And Brahmā appointed to all beings their several laws. Manu. And there is no single atom that goes beyond its appointed law-nature or dharma, which is an attribute of the Great God).

17. All beings are in pursuit of their enjoyments and liberty, and the more they strive for their desired objects, the better they thrive in them. (The gloss makes the pursuit of earthly enjoyments to be the cause of pain and hell, and that of liberation form them to be productive of heavenly bliss).

18. In this way were the sevenfold worlds and continents, the suptuple oceans and the seven boundary mountains, brought to existence, and they continue to exist until their final dissolution at the end of a Kalpa period; (which is determined by the Kalpa or will of God).

19. The primeval darkness fled before light from the face of open lands, and took its refuge in mountain caverns and hollow caves; it abides in some places allied with light, as in the shady and sunny forest lands and lawns.

20. The azure sky like a lake of blue lotuses, is haunted by fragments of dark clouds, resembling swarms of black-bees on
high; and the stars twinkling in it, liken the yellow filaments of flowers shaken by the winds.

21. The huge heaps of snow setting in the valleys of high hills, resemble the lofty *simula* trees beset by their pods of cotton.

22. The earth is encircled by the polar mountains serving as her girdles, and the circles of the polar seas serving as her sounding anklets and trinkets. She is girt by the polar darkness as by a blue garment, and studded all about with gems, growing and glowing in the bosoms of her rich and ample mines and seas.

(The *lokāloka* or polar mountain, is so called from its having eternal light and night on either side, turned towards or beyond the solar light).

23. The earth covered over by the garniture of her verdure, resembles a lady sitting begirt by her robes; and having the produce of paddy for her victuals; and the busy buzz of the world for her music.

24. The sky appears as a bride veiled under the sable mantle of night, with the glittering chains of stars for her jewels. The season fruits and flowers hanging in the air, resemble wreaths of lotuses about her person.

25. The orbs of worlds appear as the beautiful fruits of pomegranates, containing all their peoples in them, like the shining grains of granites in the cells of those fruits.

26. The bright moon-beams stretching both above and below and all around the three sides, appear as the white sacred thread, girding the world above and below and all about; or as the stream of Gangā running in three directions in the upper, lower and nether worlds.

27. The clouds dispersing on all sides with their glittering lightnings, appear as the leaves and flowers of aerial forests, blown away by the breezes on all sides.

28. But all these worlds with their lands and seas, their skies and all their contents, are in reality as unreal as the vision-
ary dreams; and as delusive as the enchanted city of the Fairy
land.

29. The gods and demons, men and serpents, that are seen
in multitudes in all worlds, are as bodics of buzzing gnats,
fluttering about the dumburaFig. trees. (Udumbara is the focus
religiosus-yajnadumbura or sacred fig tree. It is by the ortho-
graphical figure sphaeresis or elision of the initial, that udumbara
is made dumbura, vulgo).

30. Here time is moving on with his train of moments and
minutes, his ages, yugas and kalpas, in expectation of the unfore-
seen destruction of all things. (Time devours and destroys all
things).

31. Having seen all these things in my pure and enlightened
understanding, I was quite confounded to think, whence could
all these have come into being. (The first inquiry into the cause
and origin of beings).

32. Why is it that I do not see with my visual organs, all
that I perceive, as a magic scene spread out in the sphere of my
Mind?

33. Having looked into these for a long time with my stead-
fast attention, I called to me the brightest sun of these lumin-
os spheres and addressed him saying:—(The first address of
Brahma to the sun, corresponds with Adam’s address to that
luminary. “Thou glorious sun nature’s first born and the light
and life &c.” Milton).

34. Approach to me, O god of gods, luminous sun! I
welcome thee to me! Having accosted him thus, I said:—

35. Tell me what thou art and how this world with all its
bright orbs came to being; if thou knowest aught of these,
then please reveal it to me.

36. Being thus addressed, he looked upon me, and then
having recognized me, he made his salutation, and uttered in
graceful words and speech.

37. The sun replied:—Thou lord! art the eternal cause of
these false phenomena, how is it then that thou knowest it not,
but askest me about the cause thereof?
38. But shouldst thou, all knowing as thou art, take a
delight in hearing my speech, I will tell thee of my unasked
and unthought of production, which I beg thee to attend to.

39. O great Spirit! this world being composed of reality
and unreality in its twofold view, beguiles the understanding
to take it sometimes for a real and at others for an unreal thing.
It is the great mind of the Divine Soul, that is thus employed
in these incessant and unceasingly endless creations for its diver-
sion. (The soul is the animating power, and the mind is the
principle of action. Metaphysically, the soul is an individual
name; the mind is a generic term or genus. The soul is opposed
to body, the mind to matter. The soul is the principle of
animation, the mind of volition. The soul is the mind of a
certain being, the mind is the soul without its personality).
CHAPTER LXXXVI.

STORY OF INDU AND HIS SONS.

Argument. The Sun’s Narrative of Indu and his Devotion.

THE Sun continued:—It was, my lord! only the other day of one of thy gone kalpas, and at the foot of a mount, beside the table-land of mount Kailasa standing in a corner of the continent of Jambudvipa:—(A kalpa is one day of Brahmá, and occupies the whole duration of a creation from its beginning to the end, which is called the Kalpánta or night of the god. This agrees with the seven days of creation in the book of Genesis, which are supposed to embrace so many long ages of creation).

2. That there lived a man by name of Suvarnajatá together with all his sons and their progeny, who had rendered that spot a beautiful and pleasant habitation. (The gloss says they were the patriarchs of mankind, settled first on the table-land and at the foot of the Himalayas).

3. There lived among them a Bráhman by name of Indu, a descendant of the patriarch Kasyapa, who was of a saintly soul, virtuous and acquainted with divine knowledge.

4. He resided in his residence with all his relatives, and passed his time agreeably in company with his wife, who was dear to his heart as his second self. (That, woman is ardhánga or half of the body of man, is established in Hindu law; and represented in mythology in the androgyne-figures of Hara Gauri and Umá-Maheswara).

5. But there was no issue born of this virtuous pair, as there grows no grass in a sterile soil; and the wife remained discontented at the unfruitfulness of her efflorescence or seed.

6. With all the purity and simplicity of their hearts, and the beauty and gracefulness of their persons and manners; they were as useless to the earth, as the fair and straight stem of the pure
paddy plant, without its stalk of corn. The discontented pair then repaired to the mountain, in order to make their devotion for the blessing of progeny.

7. They ascended the Kailása mountain, which was unshaded by shady trees, and unpeopled by living beings; and there they stood fixed on one side, like a couple of trees in the barren desert.

8. They remained in their austere devotion, subsisting upon liquid food which supported the trees also. They drank but a draught of water, which they held in the hollow of their palms, from a neighbouring caskade at the close of the day. (There is no single word for a *gandusha* or *chuluka* of water in English; the word handful being equivalent to *mushthi* and *prastha*).

9. They remained standing and unmoved as immovable trees; and continued long in that posture, in the manner of an erect wood in heat and cold. (*Vârkshivritti* means intense meditation conducted by forgetting one's self to wood or stone).

10. They passed in this manner the period of two ages, before there devotion met with the approbation of the god, who bears the crescent of the moon on his forehead. (This crescent was no doubt the missile disk, which the war-like god Siva held on his head in the manner of the Seiks.

11. The god advanced towards the parching pair, with the cooling moon-beams on his forehead; as when that luminary casts her dewy light on the dried trees and scorched lotuses, under the burning sun beams of a summer day.

12. The god, mounted on his milk-white bull, and clasping the fair Umá on his left, and holding the beaming moon on his head, appeared to them, as the vernal season was approaching to a green wood (or furze), with strewing flowers upon them. (There is an alliteration of *soma* and *soma* in the double sense of Uma and the moon. This kind of play upon words is very characteristic of metaphysical writers in all ages, as *Aelethes melethon*. Lewis Hist. Phil. I. 69).

13. They with brightening eyes and faces beheld the god, as the lotuses hail the appearance of the comely moon; and then bowed down to the god of the silvery bow and snow white
countenance. (Kalidása in his Mahápadya, has heaped all these and many more ensigns of whiteness on the hoary Hara of Himálaya).

14. Then the god rising to their view like the full moon, and appearing in the midst of the heaven and earth, spoke smilingly unto them in a gentle and audible voice; the bereath of which refreshed them, like the breath of spring reviving the faded plants of the forest.

15. The god said:—I am pleased with thy devotion, O Bráhman! prefer thy prayer to me, and have thy desired boon granted to thee immediately.

16. The Bráhman replied:—O Lord of gods, deign to favour me with ten intelligent male children. Let these be born of me to dispel all my sorrows (for want of a male issue).

17. The sun rejoined:—The god said, be it so, and then disappeared in the air; and his great body passed through the ethereal path, like the surge of the sea with the tremendous roar of thunders.

18. The Bráhmanic couple then returned to their home with gladness of their hearts, and appeared as the reflexions of the two divinities Siva and Umá in their persons. (The god Siva otherwise called Hara, bears every resemblance to Hercules (Harakula) the son of Jove (Siva); and his consort Umá to Omphale the wife of Hercules. Todd’s Rajasthan).

19. Returning there, the Bráhmani became big with child, by the blessing she had got of her god Siva.

20. She appeared as a thick cloud heavy with rain water, in the state of her full pregnancy; and brought forth in proper time (of child-birth), a boy as beautiful as the digit of the new moon.

21. Thus there were born of her ten sons in succession, all as handsome as the tender sprouts of plants; and these grew up in strength and stature, after they had received their sacramental investitures.

22. In course of a short time, they attained their boyhood, and became conversant in the language of the gods (Sanskrit);
as the mute clouds become sonorous in the rainy season. (The Sanskrita, says Sir W. Jones, is more sonorous than Latin. It is the voice of gods, which is as high sounding as the roaring of clouds).

23. They shone in their circle with the lustre of their persons, as the resplendent orbs of the sky burn and turn about in their spheres.

24. In process of time these youths lost both their parents, who shuffled off their mortal coil to go to their last abode. (i. e. to be amalgamated with the person of Brahmá, with which they were acquainted by their proficiency in yoga divinity).

25. Being thus bereft of both their parents, the ten Bráhman lads left their home in grief, and repaired to the top of the Kailásaa mountain, to pass there their helpless lives in mourning.

26. Here they conversed together about their best welfare, and the right course that they should take to avoid the troubles and miseries of life.

27. They parleyed with one another on the topics, of what was the best good (Summum bonum) of humanity in this world of mortality, and many other subjects (which form the common places in ethics), such as:—

28. What is true greatness, best riches and affluence, and the highest good of humankind? What is the good of great power, possessions, chiefship and even the gain of a kingdom? What forms the true dignity of kings, and the high majesty of emperors?

29. What avails the autocracy of the great Indra, which is lost in one moment (a moment's time of Brahmá). What is that thing which endures a whole kalpa, and must be the best good as the most lasting?

30. As they were talking in this manner, they were interrupted by the eldest brother, with a voice as grave, as that of the leader of a herd of deer to the attentive flock.

31. Of all kinds of riches and dignities, there is one thing that endureth for a whole kalpa, and is never destroyed; and this is the state of Brahmá, which I prize above all others.
32. Hearing this, the good sons of Indu exclaimed all in one voice saying;—Ah! well said; and then they honoured him with their mild speeches.

33. They said; how—O brother, can it be possible for us to attain to the state of Brahmá, who is seated on his seat of lotuses, and is adored by all in this world?

34. The eldest brother then replied to his younger brothers saying:—“O you my worthy brothers, do you do as I tell you, and you will be successful in that.

35. Do you but sit in your posture of padmásana, and think yourselves as the bright Brahmá and full of his effulgence; and possessing the powers of creation and annihilation in yourselves. (Padmásana is a certain posture with crossed legs for conducting the yoga).

36. Being thus bid by the eldest brother, the younger brothers responded to him by saying “Amen;” and sat in their meditation together with the eldest brother, with gladness of their hearts.

37. They remained in their meditative mood, like the still pictures in a painting; and their minds were concentrated in the inmost Brahmá, whom they adored and thought upon, saying:—

38. Here I sit on the pericarp of a full blown lotus, and find myself as Brahmá—the great god, the creator and sustainer of the universe.

39. I find in me the whole ritual of sacrificial rites, the Vedas with their branches and supplements and the Rishis; I view in me the Sarasvatí and Gáyatrí mantras of the Veda, and all the gods and men situated in me.

40. I see in me the spheres of the regents of the world, and the circles of the Siddhas revolving about me; with the spacious heaven bespangled with the stars.

41. I see this terraqueous orb ornamented with all its oceans and continents, its mountains and islands, hanging as an earring in the mundane system.

42. I have the hollow of the infernal world, with its demons,
and Titans, and serpents and dragons within myself; and I have the cavity of the sky in myself, containing the habitations and damsels of the immortals.

43. There is the strong armed Indra, the tormentor of the lords of peoples; the sole lord of the three worlds, and the receiver of the sacrifices of men.

44. I see all the sides of heaven spread over by the bright net of the firmament; and the twelve suns of the twelve months dispensing their ceaseless beams amidst it.

45. I see the righteous regents of the sky and the rulers of men, protecting their respective regions and peoples with the same care, as the cowherds take for protection of their cattle.

46. I find every day among all sorts of beings, some rising and falling, and others diving and floating, like the incessant waves of the sea. (Everything is changing in the changeful world).

47. It is I (the Ego) that create, preserve and destroy the worlds, I remain in myself and pervade over all existence, as the lord of all.

48. I observe in myself the revolution of years and ages, and of all seasons and times, and I find the very time, to be both the creator and destroyer of things.

49. I see a Kalpa passing away before me, and the night of Brahmä (dissolution) stretched out in my presence; while I reside for ever in the Supreme soul, and as full and perfect as the Divine Spirit itself. (Immortality of the human soul and its unity with the Divine).

50. Thus these Brāhmans—the sons of Indu, remained in this sort of meditation, in their motionless postures like fixed rocks, and as images hewn out of stones in a hill.

51. In this manner these Brāhmans continued for a long period in their devotion, being fully acquainted with the nature of Brahmä, and possesst of the spirit of that deity in themselves. They sat in their posture of the padmāsana on seats of kusa grass, being freed from the snare of the fickle and frivolous desires of this false and frail world.
It is evident from this instance of the Brâhmans' devotion, that it consisted of the contemplation of every thing in the world in the mind of man; like that of the whole universe in the mind of God. It is the subjective view of the objective that forms what is truely meant by yoga meditation and nothing beside.
CHAPTER LXXXVII

ANALECTA OF THE CELESTIAL SPHERES.

Argument:—The Spiritual body or soul, is not destroyed by destruction of the material Body.

THE Sol said:—O great father of creation! thus did these venerable Brâhmans, remain at that spot, occupied with these various thoughts (of existence), and their several actions in their minds for a long time. (This sort of yoga meditation is called Sárupya, or approximation of one to the divine attribute, of thinking on the States and functions of all things in the world in one’s self).

2. They remained in this state (of abstraction), until their bodies were dried up by exposure to the sun and air, and dropped down in time like the withered leaves of trees. (This is called the Samádhi yoga or absorption in meditation, until one’s final extinction or Euthanasia in the Spirit).

3. Their dead bodies were devoured by the voracious beasts of the forest, or tossed about as some ripe fruits by the monkeys on the hills, (to be food for greedy vultures and hungry dogs).

4. These Brâhmans, having their thoughts distracted from outward objects, and concentrated in Brahmáhood, continued in the enjoyment of divine felicity in their Spirits, until the close of the kalpa age at the end of the four yogas.

(The duration of a day of Bráhmá extends over a kalpa age composed of four yogas, followed by his night of kalpánta, when he becomes extinct in his death-like sleep, the twin brother of death. Ἡ ὑπνός εστὶ δίδυμος ἀδελφός θανάτων).

5. At the end of the kalpa, there is an utter extinction of the solar light, by the incessant rains poured down by the heavy Pushkara and Avartaka clouds at the great deluge: (when the doors of heaven were laid open to rain in floods on earth. Genesis).

6. When the hurricane of desolation blew on all sides, and
buried all beings under the Universal ocean, (which covered the face of the earth);

7. It was then thy dark night, and the previous creation slept as in their yoga—nidra or hypnotic trance in thy sleeping self. Thus thou continuing in thy spirit, didst contain all things in thee in their spiritual forms. (Darkness reigned on the deep, and the spirit of God viewed everything in itself).

8. Upon thy waking this day with thy desire of creation, all these things are exhibited to thy view, as a copy of all that was in thy inmost mind or Spirit already. (So it is upon our waking from sleep, we come to see a fac-simile of all that lay dormant in the sleeping mind).

9. I have thus related to you O Brahmá! how these ten Bráhmans were personified as so many Brahmás; these have become the ten bright orbs situated in the vacuous sphere of thy mind. (An English poet has expressed the holy soul to appear as a luminary in heaven).

10. I am the one eldest among them, consecrated in this temple of the sky, and appointed by thee, O lord of all! to regulate the portions of time on earthly beings.

11. Now I have given you a full account of the ten orbs of heaven, which are no other than the ten persons united in the mind of Brahmá, and now appearing as detached from him. (Mentally viewed, everything is found situated in the mind, but when seen with open eyes, it seems to be set apart from us. Have therefore your thoughts or your sights as you may choose).

12. This beautiful world that you behold, appearing to your view, with all its wonderful structures, spread out in the skies, serves at best as a snare to entrap your senses, and delude your understanding, by taking the unrealities as realities in your mind. (Brahmá the Demiurgus, being but architect of the world, and a person next to or an emanation of the mind of God, had not the intelligence of the soul, to discern the innate ideas, which represented themselves in the outer creation).
CHAPTER LXXXVIII.

INDIFFERENCE OF BRAHMA.

Argument.—That God expects nothing from his creation.

BRAHMA said:—O Bráhman! that art the best of Bráhmists (Bráhmos), the God Sol having thus spoken of the ten Bráhmanas to Bráhma (me), held his silence. (Here is a tautology of the word Bráhman in the fashion of metaphysicians in its several homonymous significations. This is an address of Brahmá to Vasishtha—the Brahman and Brahmist, relating the Bráhmanas).

2. I then thought upon this for sometime in my mind, and said afterwards, O Sol, Sol! do thou tell me at present what I am next to create. (Brahmá's asking the sun about what he was next to create, bears allusion to his works of creation during the six days of genesis, which was directed by the course of the sun—his morning and evening).

3. Tell me thou sun, what need is there of my making any more worlds, after these ten orbs have come into existence. (These ten orbs are the ten planetary bodies belonging to the solar system).

4. Now O great sage! the sun having long considered in his mind about what I wanted him to tell, replied to me in the following manner in appropriate words.

5. The sun said:—What need hast thou of the act of creating, my lord! that art devoid of effort or desire? This work of creation is only for thy pleasure: (and not for any use to thee).

6. Thou lord that art free from desires, givest rise to worlds, as the sunbeams raise the waters, and the sunshine is accompanied by the shadow (as its inseparable companion).

7. Thou that art indifferent to the fostering or forsaking of thy body (i.e. either to live or die), needst have nothing to desire nor renounce for thy pleasure or pain. (No gain or loss can add to the joy or grief of the apathetic philosophic mind).

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8. Thou, O Lord of creatures! dost create all these for the sake of thy pleasure only, and so dost thou retract them all in thyself, as the sun gives and withdraws his light by turns. (Creation and annihilation are the acts of expansion and subtraction of all things, from and in the supreme spirit).

9. Thou that art unattached to the world, makest thy creation out of the work of love to thee, and not of any effort or endeavour on thy part.

10. If thou desist from stretching the creation out of the Supreme Spirit, what good canst thou derive from thy inactivity? (Wherefore it is better to do and produce something than nothing).

11. Do thy duty as it may present itself to thee, rather than remain inactive with doing nothing. The dull person who like the dirty mirror, does not reflect the image, comes to no use at all.

12. As the wise have no desire of doing anything which is beyond their reach, so they never like to leave out anything which is useful, and presents itself before them. (Nor long for more, nor leave out your own. Or, Act well thy part &c).

13. Therefore do thy work as it comes to thee, with a cheerful heart, and calmness of mind; with a tranquil soul, as if it were in thy sleep, and devoid of desires which thou canst never reap.

14. As thou dost derive pleasure, O Lord of worlds! in forming the orbs of the sons of Indu, so the lord of gods will give thee thy reward for thy works of creation.

15. The manner in which, O lord, thou seest the worlds with the eyes of thy mind, nobody can see them so conspicuously with their external organs of vision; for who can say by seeing them with his eyes, whether thy are created or increate.

16. He who has created these worlds from his mind, it is he alone that can behold me face to face, and no other person with his open eyes.

17. The ten worlds are not the work of so many Brahmas as it appeared to thee before; and no body has the power to des-
troy them, when they are seated so firmly in the mind. (It may be easy to destroy all visible objects, but not to efface the impressions of the mind (memory).

18. It is easy to destroy what is made by the hand, and to shut out the sensible objects from our perception; but who can annul or disregard what is ascertained by the mind.

19. Whatever belief is deep-rooted in the minds of living beings, it is impossible to remove it by any body, except by its owner: (by change of his mind or its forgetfulness).

20. Whatever is habituated to confirmed belief in the mind, no curse can remove it from the mind, though it can kill the body.

21. The principle that is deeply rooted in the mind, the same forms the man according to its stamp; it is impossible to make him otherwise by any means, as it is no way possible to fructify a rock by watering at its root like a tree.
CHAPTER LXXXIX.

STORY OF INдра AND Ahalya.

Argument. A Rooted Belief is not to be shaken by others as in the case of Lovers.

THE Sol said:—The mind is the maker and master of the world; the mind is the first supreme Male: Whatever is done by the Mind (intentionally), is said to be done; the actions of the body are held as no acts.

2. Look at the capacity of the mind in the instance of the sons of Indu; who being but ordinary Brâhmans, became assimilated to Brahmâ, by their meditation of him in their minds.

3. One thinking himself as composed of the body (i.e. a corporeal being), becomes subject to all the accidents of corporeality: But he who knows himself as bodiless (an incorporeal being), is freed from all evils which are accidental to the body.

4. By looking on the outside, we are subjected to the feelings of pain and pleasure; but the inward-sighted yogi, is unconscious of the pain or pleasure of his body. (Lit. of what is pleasant or unpleasant to the body).

5. It is thus the mind that causes all our errors in this world, as it is evidenced in the instance of Indra and his consort Ahalyâ (related in the ancient legends).

6. Brahmâ said:—Tell me, my Lord Sol, who was this Indra, and who that Ahalyâ, by the hearing of which my understanding may have its clear-sightedness.

7. The sun said:—It is related my lord! that there reigned in former times a king at Magadha (Behar), Indra-dyumna by name, and alike his namesake (in prowess and fame).

8. He had a wife fair as the orb of moon, with her eyes as beautiful as lotuses. Her name was Ahalyâ and she resembled Roliini—the favourite of moon.
9. In that city there lived a paliard at the head of all the rakes; he was the intriguant son of a Brähman, and was known by the same name of Indra.

10. Now this queen Ahalyā came to hear the tale of the former Ahalyā wife of Gotama, and her concupiscence related to her at a certain time.

11. Hearing of that, this Ahalyā felt a passion for the other Indra, and became impatient in the absence of his company; thinking only how he should come to her.

12. She was fading as a tender creeper thrown adrift in the burning desert, and was burning with her inward flame, on beds of cooling leaves of the watery lotus and plantain trees.

13. She was pining amidst all the enjoyments of her royal state, as the poor fish lying exposed on the dry bed of a pool in summer heat.

14. She lost her modesty with her self possession, and repeated in her phrensy, "here is Indra, and there he comes to me."

15. Finding her in this pitiable plight, a lady of her palace took compassion on her, and said, I will safely conduct Indra before your ladyship in a short time.

16. No sooner she heard her companion say "I will bring your desired object to you," than she oped her eyes with joy, and fell prostrate at her feet, as one lotus flower falls before another.

17. Then as the day passed on, and the shade of night covered the face of nature, the lady made her haste to the house of Indra—the Brähman's boy.

18. The clever lady used her persuasions as far as she could, and then succeeded to bring with her this Indra, and present him before her royal mistress forthwith.

19. She then adorned herself with pastes and paints, and wreaths of fragrant flowers, and conducted her lover to a private apartment, where they enjoyed their fill.

20. The youth decorated also in his jewels and necklaces, delighted her with his dulcete caresses, as the vernal season renovates the arbour with his luscious juice.
21. Henceforward this ravished queen, saw the world full with the figure of her beloved Indra, and did not think much of all the excellences of her royal lord—her husband.

22. It was after sometime, that the great king came to be acquainted of the queen's amour for the Brāhman Indra, by certain indications of her countenance.

23. For as long as she thought of her lover Indra, her face glowed as the full blown lotus, blooming with the beams of her moonlike lover.

24. Indra also was enamoured of her with all his enraptured senses, and could not remain for a moment in any place without her company.

25. The king heard the painful tiding of their mutual affection, and of their unconcealed meetings and conferences with each other at all times.

26. He observed also many instances of their mutual attachment, and gave them his reprimands and punishments, as they deserved at different times.

27. They were both cast in the cold water of a tank in the cold weather, where instead of betraying any sign of pain, they kept smiling together as in their merriment.

28. The king then ordered them to be taken out of the tank, and told them to repent for their crimes; but the infatuated pair, was far from doing so, and replied to the king in the following manner.

29. Great King! As long we continue to reflect on the unblemished beauty of each other's face, so long are we lost in the meditation of one another, and forget our own persons.

30. We are delighted in our persecutions, as no torment can separate us from each other, nor are we afraid of separation, though O King, you can separate our souls from our bodies.

31. Then they were thrown in a frying pan upon fire, where they remained unhurt and exclaimed, we rejoice, O King! at the delight of our souls in thinking of one another.

32. They were tied to the feet of elephants, to be trampled
down by them; but they remained uninjured and said, King! we feel our hearty joy at the remembrance of each other.

33. They were lashed with rods and straps, and many other sorts of scourges, which the king devised from time to time.

34. But being brought back from the scourging ground, and asked about their suffering, they returned the same answer as before; and moreover, said Indra to the King, this world is full with the form of my beloved one.

35. All your punishments inflict no pain on her also who views the whole world as full of myself. (We see our beloved in every shape. Hafiz. A thousands forms of my love, I see around me. Urfi, "berundaruna man sad surate O paidast" id).

36. Therefore all your punishments to torment the body, can give no pain to the mind (soul); which is my true self, and constitutes my personality (purusha), which resides in my person (purau sete).

37. This body is but an ideal form, and presents a shadowy appearance to view; you can pour out your punishments upon it for a while; but it amounts to no more than striking a shadow with a stick. (The body is a thing that my senses inform me, and not an occult something beyond the senses. Barkeley. Man can inflict the (unsubstantial) body, and not the (substantial) spirit within. Gospel).

38. No body can break down the brave (firm) mind; then tell me great king! what the powers of the mighty amount to? (The mind is invulnerable, and no human power can break its tenor).

39. The causes that conspire to ruffle the tenor of the resolute mind, are the erroneous conceptions of external appearances. It is better therefore to chastise such bodies which mislead the mind to error. (The certainty of the uncertainty of our bodies, is the only certain means for the certitude of our minds and safety of our souls; and better is it for us that our bodies be destroyed, inorder to preserve our minds and souls intact).

40. The mind is firm for ever, that is steadfast to its fixed purpose. Nay it is identified with the object which it has cons-
tantly in its thoughts. (This is called mental metamorphosis or assimilation to the object of thought, as there is a physical transformation of one thing to another form by its constant contact with the same; such as by the law of chemical affinities, which is termed yoga also in Indian medical works).

41. Being and not being are words applicable to bodies (and are convertible to one another); but they do not apply to the mind; since what is positive in thought, cannot be negati-red of it in any wise.

42. The mind is immovable and cannot be moved by any effort like mobile bodies. It is impregnable to all external actions, and neither your anger or favour (barasápa), can make any effect on it.

43. It is possible for men of strong resolutions to change the course of their actions; but where is such a strong minded man to be found, who is able to withstand or change the current of his thought?

44. It is impossible to move the mind from its fixed fulcrum, as it is impracticable for tender stags to remove a mountain from its base. This black-eyed beauty is the fixed prop of my mind. (The black eyed beauty of India and Asia, is very naturally opposed to the blue eyed maid of Homer and Europe).

45. She is seated in the lofty temple of my mind, as the goddess bhaváini (Juno) on the mount Kailása (Olympus); and I fear nothing as long I view this beloved preserver of my life and soul before me. (The Persian poet Urfí uses the same simile of the temple and mind in the hemistic or distich. “I see her image in my inward shrine, as an idol in the temple of an idolatrous land.”)

46. I sit amidst the conflagration of a burning mountain in summer’s heat, but am cooled under the umbrage of her showering cloud, wherever I stand or fall.

47. I think of nothing except of that sole object of my thought and wish, and I cannot persuade myself, to believe me as any other than Indra the lover of Ahalyá.

48. It is by constant association, that I have come to this
belief of myself; nor can I think of me otherwise than what is in my nature; for know, O King! The wise have but one and the same object in their thought and view. (So says Hafiz:—If thou wilt have her, think not of another).

49. The mind like the Meru, is not moved by threat or pity; it is the body that you can tame by the one or other expedient. The wise, O King! are masters of their minds, and there is none and nothing to deter them from their purpose.

50. Know it for certain, O King, that neither these bodies about us, nor these bodies and sensations of ours are realities. They are but shows of truth, and not the movers of the mind; but on the contrary, it is the mind which supplies the bodies, and senses with their powers of action; as the water supplies the trees and branches with their vegetative juice.

51. The mind is generally believed as a sensuous and passive principle, wholly actuated by the outward impressions of senses; but in truth it is the mind, which is the active and moving principle of the organs of action. Because all the senses become dormant in absence of the action of the mind; and so the functions of the whole creation are at a stop, without the activity of the Universal Mind—anima mundi. (See Psychology and Mental Philosophy).
CHAPTER LXXXX.

LOVE OF THE FICTITIOUS INdra AND AHALYA.

Argument, Curses have power on the body, and not upon the mind.

THE Sol said:—The lotus-eyed king thus defied by this perverse Indra, addressed the sage Bharata, who was sitting by him (in the court-hall).

2. The king spoke:—Lord, you are acquainted with all morality, and seest this ravisher of my wife, and hearest the arrogant speech, that he utters before our face.

3. Deign, O great sage! pronounce thy fulmination upon him without delay; because it is a breach of justice to spare the wicked, as it is to hurt the innocent.

4. Being thus besought by the great king, Bharata the best of the wise munis; considered well in his mind, the crime of this wicked soul Indra.

5. And then pronounced his imprecation by saying:—"Do you, O reprobate sinner, soon meet with thy perdition, together with this sinful woman, that is so faithless to her husband."

6. Then they both replied to the king and his venerable sage, saying,—"what fools must ye be, to have thus wasted your imprecation, the great gain of your devotion, on our devoted heads; (knowing that our souls are invincible).

7. The curse you have pronounced, can do us very little harm; for though our bodies should fall, yet it cannot affect our inward minds and spirits (which are unchangeable).

8. The inner principle of the soul, can never be destroyed by any body and anywhere; owing to its inscrutable, subtle and intellectual nature.

9. The Sol added:—This fascinated pair, that were over head and ears in love, then fell down by effect of the denunciation, as when the lopped branches fall upon the ground from the parent tree.
10. Being subjected to the torment of transmigration, they were both born as a pair of deer in mutual attachment, and then as a couple of turtle doves in their inseparable alliance.

11. Afterwards, O lord of our creation, this loving pair came to be born as man and woman, who by their practice of austerities, came to be reborn as a Brahman and Brahmanī last.

12. Thus the curse of Bharata, was capable only of transforming their bodies; and never to touch their minds or souls, which continued in their unshaken attachment in every state of their transfiguration; (or metamorphosis of the body only, and no metempsychosis of the soul).

13. Therefore wherever they come to be reborn in any shape, they always assume by virtue of their delusion and reminiscence, the form of a male and female pair.

14. Seeing the true love which subsisted between this loving pair in the forest, the trees also become enamoured of the other sex of their own kinds. (This refers to the attachment of the male and female flowers, long before its discovery by Linneus).
CHAPTER LXXXI.

INCARNATION OF THE LIVING SOUL OR JÍVA.

Argument. The Mind is the cause of all its creations.

THE Sol continued:—Therefore I say, my lord! that the mind, like time, is indestructible of its nature, and the inavertible imprecation of the sage, could not alter its tenor.

2. Therefore it is not right for thee, O great Brahmá! to destroy the ideal fabric of the air—drawn world of the sons of Indu, because it is improper for great souls, to put a check to the fancies of others; (but rather to let every one to delight in his own hobby horse and romantic visions).

3. What thing is there, O lord of lords! that is wanting to thee in this universe of so many worlds, that should make thy great soul, to pine for the air built worlds of Indu's sons? (It is not for noble minds to pine for the greatness of others, nor repine at the loss which they may sustain).

4. The mind is verily the maker of worlds, and is known as the prime Male-Purusha, (the Demiurgus or Protagones). Hence the mind that is fixed to its purpose, is not to be shaken from it by the power of any imprecation or by virtue of any drug or medicine, or even by any kind of chastisement.

5. The mind which is the image of every body, is not destructible as the body, but remains forever fixed to its purpose. Let therefore the Aindavas continue in their ideal act of creation, (as so many Brahmás themselves).

6. Thou lord that hast made these creatures, remain firm in thy place, and behold the infinite space which is spread out before thee, and commensurate with the ample scope of thy understanding, in the triple spheres of thy intellect and mind, and the vast vacuity of the firmament. (i.e. The infinitude of the ethereal vacuum, is co-extensive with the amplitude of Brahmá's mind, and the plenitude of creations).
7. These three fold infinities of ethereal, mental and intellectual spaces, are but reflexions of the infinite vacuity of divine intellect, and supply thee, O Brahmá, with ample space for thy creation of as many worlds at thy will.

8. Therefore thou art at liberty to create ad libitum, whatever thou likest and think not that the sons of Indu, have robbed thee of anything; when thou hast the power to create everything.

9. Brahmá said:—After the sun had spoken to me in this manner, concerning the Aindava and other worlds, I reflected awhile on what he said, and then answered him saying:—

10. Well hast thou said, O sun, for I see the ample space of air lying open before me; I see also my spacious mind and the vast comprehension of my intellect, I will therefore go on with my work of creation forever.

11. I will immediately think about multitudes of material productions, whereof O sun! I ordain thee as my first Manu or progeny, to produce all these for me. (The sun light was the first work of creation, and the measure of all created beings, by his days and nights or mornings and evenings).

12. Now produce all things as thou wilt, and according to my behest, at which the refulgent sun readily complied to my request.

13. Then this great luminary stood confest with his bipartite body of light and heat; with the first of which he shone as the sun in the midst of heaven.

14. With the other property of the heat of his body, he became my Manu or agent in the nether worlds. (The solar heat or calor, is the cause of growth upon earth).

15. And here he produced all things as I bade him do, in the course of the revolutions of his seasons.

16. Thus have I related to you, O sagely Vasishtha! all about the nature and acts of the mind, and omnipotence of the great soul; which infuses its might in the mind in its acts of creation and production.

17. Whatever reflexion is represented in the mind, the same is manifested in a visible form, and becomes compact and stands
confess before it. (The ideal becomes visible or the nouminal is expressed in the phenomenal).

18. Look at the extraordinary power of the mind, which raised the ordinary Aindava Brahmans to the rank of Brahmá, by means of their conception of the same in themselves.

19. As the living souls of the Aindavas, were incorporated with Brahmá, by their intense thought of him in them, (or by their mental absorption of themselves in him); so also have we attained to Brahmáhood, by means of our mental conception of that spiritual light and supreme intellect in ourselves. (So in our daily ritual, अहं तस्मा न्यायोऽस्मि, तपैवं चतुर्विद्याक्षराय! अविद्यान्वयनं व, नित्यभूमात्र खचनवशः ॥).

20. The mind is full of its innate ideas, and the figure that lays a firm hold of it, the same appears expressed without it in a visible shape; or else there is no material substance beside one’s own mind. (This is the doctrine of conceptionalists, that all outward objects are but representations of our inborn ideas, in opposition to the belief of sensationalists, that the internal notions are reflections of our external sensations).

21. The mind is the wonderful attribute of the soul, and bears in itself many other properties like the inborn pungency of the pepper. (These inborn properties are the memory, imagination and other faculties of the mind).

22. These properties appear also as the mind, and are called its hyperphysical or mental faculties; while it is downright mistake on the part of some to understand them as belonging to the body. (The sankhya materialists understand the internal faculties as products of the body and matter).

23. The self same mind is termed also the living principle—Jiva (Zoa), when it is combined with its purer desires; and is to be known after all to be bodiless and unknown in its nature. (The life being combined with gross desires, assumes the body for its enjoyment of them, but loosened from its fetters, it resumes its purer nature. Hence the future spiritual life, is free from grosser wishes).

24. There is no body as myself or any other person in this
world, except this wondrous and self-existent mind; which like the sons of Indu, assumes the false conception of being real Brahmās themselves.

25. As the Aindavas were Brahmās in their minds, so my mind makes me a Brahmā also; it is the mind that makes one such and such, according to the conception that he entertains of himself. (We are in reality nothing, but what our minds inform us to be).

26. It is only by a conceit of my mind, that I think myself situated as a Brahmā in this place; otherwise all these material bodies, are known to be as unreal, as the vacuity of the soul wherein they abide.

27. The unsullied mind approximates the Divine, by its constant meditation of the same; but being vitiated by the variety of its desires, it becomes the living being, which at last turns to animal life and the living body. (This is called the incarnation of the living soul or the materialization of the spirit).

28. The intelligent body shines as any of the luminous orbs in the world of the Aindavas, it is brilliant with the intelligent soul, like the appearance of a visionary creation of the mind. (The body is a creature of the mind like a figure in its dream).

29. All things are the productions of the mind and reflexions of itself, like the two moons in the sky, the one being but a reflexion of the other; and as the concepts of the Aindava worlds.

30. There is nothing as real or unreal, nor a personality as I or thou or any other; the real and unreal are both alike, unless it be the conception which makes something appear as a reality which has otherwise no reality of itself.

31. Know the mind to both active and inert (i.e. both as spirit and matter). It is vast owing to the vastness of its desires, and is lively on account of its spiritual nature of the great God; but becomes inert by its incorporation with material objects.
32. The conception of phenomenals as real, cannot make them real, any more than the appearance of a golden bracelet, can make it gold, or the phenomenals appearing in Brahma, can identify themselves with Brahma himself.

33. Brahma being all in all, the inert also are said to be intelligent, or else all beings from ourselves down to blocks, are neither inert nor intelligent. (Because nothing exists besides Brahma, wherefore what exists not, can be neither one nor the other).

34. It is said that the lifeless blocks, are without intelligence and perception; but every thing that bears a like relation to another, has its perception also like the other. (Hence all things being equally related to Brahma, are equally sentient also in their natures).*

35. Know everything to be sentient that has its perception or sensitivity; wherefore all things are posset of their perceptivity, by the like relation (sadrisa-sambandha) of themselves with the supreme soul.

36. The terms inert and sensitive are therefore meaningless, in their application to things subsisting in the same divine spirit; and it is like attributing fruits and flowers to the arbors of a barren land. The barren waste refers to the vacuum of the divine mind, and its arbours to its unsubstantial ideas, which are neither inert nor sentient like the fruits or flowers of those trees.

37. The notion or thought, which is formed by and is an act of the intellect, is called the mind; of these the portion of the

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*So says a spiritualistic philosopher. Think you this earth of ours is a lifeless and unsentient bulk, while the worm on her surface is in the enjoyment of life? No, the universe is not dead. This life-five, what is it but the pervading efflux of deific love and life, vivifying all nature, and sustaining the animal and vegetable world as well as the world of mind? These suns, systems, planets and satellites, are not mere mechanisms. The pulsations of a divine life throb in them all, and make them rich in the sense that they too are parts of the divine cosmos. Should it be objected that it proves too much; that it involves the identity of the vital principle of animals and vegetables, let us not shrink from the conclusion. The essential unity of all spirit and all life with this exuberant life from God, is a truth from which we need not recoil, even though it bring all animal and vegetable forms within the sweep of immortality. Epes Sargent.
intellect or intellectual part, is the active principle, but the thought or mental part is quite inert.

38. The intellectual part consists of the operation of intellection, but the thoughts or thinkables (chetyas), which are the acts of the chit or intellect are known to be inert; and these are viewed by the living soul in the erroneous light of the world, (rising and sitting before it like the sceneries of a phantasмагoria).

39. The nature of the intellect—chit is a pure unity, but the mind—chitta which is situated in the same, and thence called chit—sthā or posited in the intellect, is a rechauffe or dualism of itself, and this appears in the form of a duality of the world.

40. Thus it is by intellection of itself as the other form, that the noumenal assumes the shape of the phenomenal world; and being indivisible in itself, it wanders through the labyrinth of errors with its other part of the mind.

41. There is no error in the unity of the intellect, nor is the soul liable to error, unless it is deluded by its belief of pluralities. The intellect is as full as the ocean, with all its thoughts rising and sitting in it as its endless waves. *

42. That which you call the mental part of the intellect, is full of error and ignorance; and it is the ignorance of the intellectual part, that produces the errors of egoism and personality.

43. There is no error of egoism or personality in the transcendental category of the divine soul; because it is the integrity

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*The unity of all phenomena was the dream of ancient philosophy. To reduce all this multiplicity to a single principle, has been and continues to be the everrecurring problem. To the question of a unity of substance the Greek science, repeatedly applied itself; and so did the sophists of Persia and India. It was the craving for unity, which led the white men of Asia, the ancient Aryan race, to the conception of God as the one substance immanent in the universe. At first they were polytheists, but with the progress of thought their number of gods diminished, and became the authors of Veda. At last arrived to the conception of a unity of forces, of a divine power as the ultimate substratum of things. They regarded the beings of the world, as in effect, composed of two elements; the one real and of a nature permanent and absolute, and the other relative, flowing and variable and phenomenal; the one spirit and the other matter, and both proceeding from an inseparable unity, a single substance. Ibid. According to Vāśishtha this single substance is the chit or divine intelligence, which produces the Mind, which is conversant with matter.
of all consciousness, as the sea is the aggregate of all its waves and waters.

44. The belief of egoism rises as any other thought of the mind, and is as inborn in it as the water in the mirage, which does not exist really in it.

45. The term ego is inapplicable to the pure and simple internal soul; which being vitiated by the gross idea of its concupiscence, takes the name of ego, as the thickened coldness is called by the name of frost.

46. It is the pure substance of the intellect which forms the ideas of gross bodies, as one dreams of his death in his sleep. The all-pervading intelligence which is the all inherent and omnipotent soul, produces all forms in itself, and of which there is no end until they are reduced to unity.

47. The mind manifest various appearances in the forms of thing, and being of a pure ethereal form, it assumes various shapes by its intellectual or spiritual body.

48. Let the learned abstain from the thoughts of the three fold forms of the pure intellectual, spiritual and corporeal bodies, and reflect on them as the reflexions of the divine intellect in his own mind.

49. The mind being cleansed of its darkness like the mirror of its dirt, shows the golden hue of spiritual light, which is replete with real felicity, and by far more blissful than what this earthly clod of body can ever yield.

50. We should cleanse the mind which exists for ever, rather than the body which is transient and non-existent; and as unreal as the trees in the air, of which no one takes any notice.

51. Those who are employed in the purification of their bodies, under the impression that the body also is called the atmā or soul (in some sāstra); are the atheistic chārakas, who are as silly goats among men.

52. Whatever one thinks inwardly in himself, he is verily transformed to its likeness, as in the instance of the Aindava Brāhmans, and of Indra and Ahalya cited before.
53. Whatever is represented in the mirror of the mind, the same appears in the figure of the body also. But as neither this body nor the egoism of any one, is lasting for ever, it is right to forsake our desires.

54. It is natural for every body to think himself as an embodied being, and to be subject to death; (while in reality it is the soul that makes the man, who is immortal owing to the immortality of the soul). It is as a boy thinks himself to be possessed of a demon of his own imagination, until he gets rid of his false apprehension by the aid of reasoning.
CHAPTER LXXXII.

ON THE POWERS OF MIND.


VASISHTHA added:—Now hear, O support of Raghu’s race! what I next proposed to the lotus-born lord Brahmā, after we had finished the preceding conversation.

2. I asked him saying:—Lord! you have spoken before of the irrevocable power of curses and imprecations, how is it then that their power is said to be frustrated again by men.

3. We have witnessed the efficacy of imprecations, pronounced with potent Mantra—anathemas, to overpower the understanding and senses of living animals, and paralyze every member of the body. (This speaks of the incantations and charms of the Atharva Veda).

4. Hence we see the mind and body are as intimately connected with each other, as motion with the air and fluidity with the sesamum seed: (because the derangement of the one is attended by the disorganization of the other: i.e. of the body and mind).

5. Or that there is no body except it but be a creation of the mind, like the fancied chimeras of visions and dreams, and as the false sight of water in the mirage, or the appearance of two moons in the sky.

6. Or else why is it that the dissolution of the one, brings on the extinction of the other, such as the quietus of the mind, is followed by the loss of bodily sensations?

7. Tell me, my lord! how the mind is unaffected by the power of imprecations and menace, which subdue the senses, and say whether they are both overpowered by these, being the one and same thing.

8. Bramhā replied:—Know then, there is nothing in the treasure-house of this world, which is unattainable by man by means of his exertions in the right way.
9. And that all species of animal being, from the state of the highest Brahmā, down to minute insects, are *bicorpori* or endowed with two bodies the mental and corporeal. (*i.e.* the mind and the body).

10. The one, that is the mental body, is ever active and always fickle; and the other is the worthless body of flesh, which is dull and inactive.

11. Now the fleshy part of the body which accompanies all animal beings, is overpowered by the influence of curses and charms, practised by the art of incantation—*abhichāra Vidyā*. (Exorcism, the Mumbo Jumbo of the Tantras).

12. The influence of certain supernatural powers stupifies a man, and makes him dull and dumb. Sometimes one is about to droop down insensible, as spell bound persons are deprived of their external senses, and fall down like a drop of water from a lotus-leaf.

13. The mind which is the other part of the body of embodied beings, is ever free and unsubdued; though it is always under the subjection of all living beings in the three worlds.

14. He who can control his mind by continued patience on one hand, and by incessant vigilence on the other, is the man of an unimpeachable character, and unapproachable by calamity.

15. The more a man employs the mental part of his body to its proper employment, the more successful he is in obtaining the object he has in view. (Omnium vincit vigilantia *vel* diligentia).

16. Mere bodily energy is never successful in any undertaking (any more than brute force); it is intellectual activity only, that is sure of success in all attempts. (The head must guide the body).

17. The attention of the mind being directed to objects unconnected with matter, it is as vain an effort to hurt it, (an immaterial object); as it is to pierce a stone with an arrow (or to beat the air).

18. Drown the body under the water or dip it in the mud, burn it in the fire or fling it aloft in air, yet the mind turneth
not from its pole; and he who is true to his purpose, is sure of success. (The word *tatkshanat phalitah* or gaining immediate success, is an incredible expression in the text).

19. Intensity of bodily efforts overcomes all impediments, but it is mental exertion alone which leads to ultimate success in every undertaking: (for without the right application of bodily efforts under guidance of reason, there can be no expectation of prospering in any attempt).

20. Mark here in the instance of the fictitious Indra, who employed all his thoughts to the assimilation of himself into the very image of his beloved, by drowning all his bodily pains in the pleasure of her remembrance.

21. Think of the manly fortitude of Mándavya, who made his mind as callous as marble, when he was put to the punishment of the guillotine, and was insensible of his suffering. (So it is recorded of the Sophist Mansur, who was guillotined for his faith in the *anāl Haq* "I am the True One," and of the martyrs who fell victims to their faith in truth).

22. Think of the sage who fell in the dark pit, while his mind was employed in some sacrificial rite, and was taken up to heaven in reward of the merit of his mental sacrifice. (Redemption is to be had by sacrifice of the soul, and not of the body).

23. Remember also how the sons of Indu obtained their Brahmáhood, by virtue of their persevering devotion, and which even I have not the power to withhold. (*i. e.* Even Brahmá is unable to prevent one’s rising by his inflexible devotedness).

24. There have been also many such sages and master-minds among men and gods, who never laid aside their mental energies, whereby they were crowned with success in their proper pursuits.

25. No pain or sickness, no fulmination nor threat, no malicious beast or evil spirit, can break down the resolute mind, any more than the striking of a lean lotus-leaf, can split the breast of a hard stone.

26. Those that you say to have been discomfited by tribu-
lations and persecutions, I understand them as too infirm in their faiths, and very weak both in their minds and manliness.

27. Men with heedful minds, have never been entrapped in the snare of errors in this perilous world; and they have never been visited by the demon of despair, in their sleeping or waking states.

28. Therefore let a man employ himself to the exercise of his own manly powers, and engage his mind and his mental energy to noble pursuits, in the paths of truth and holiness.

29. The enlightened mind forgets its former darkness, and sees its objects in their true light; and the thought that grows big in the mind, swallows it up at last, as the fancy of a ghost lays hold of the mind of a child.

30. The new reflexion effaces the prior impression from the tablet of the mind, as an earthen pot turning on the potter's wheel, no more thinks of its nature of dirty clay.

(One risen to a high rank or converted to a new creed, entirely forsakes and forgets his former state).

31. The mind, O muni! is transmuted in a moment to its new model; as the inflated or aerated water rises high into waves and ebullitions, glaring with reflexions of sun-light. (Common minds are wholly occupied with thoughts of the present, forgetful of the past and careless of the future).

32. The mind that is averse to right investigation, sees like the purblind, every thing in darkness even in broad day light; and observes by deception two moons for one in the moonshine. (The uninquisitive are blind to the light of truth).

33. Whatever the mind has in view, it succeeds soon in the accomplishment of the same. And as it does aught of good or evil, it reaps the reward of the same, in the gladness or bitterness of his soul.

34. A wrong reflextor reflects a thing in a wrong light, as a distracted lover sees a flame in the moonbeams, which makes him burn and consume in his state of distraction. (This is said of distracted lovers, who imagine cooling moon-beams and sandal-paste as hot as fire, and inflaming their flame of love).
35. It is the conception of the mind, that makes the salt seem sweet to taste, by its giving a flavour to the salted food for our zest and delight.

36. It is our conception, that makes us see a forest in the fog, or a tower in the clouds; appearing to the sight of the observer to be rising and falling by turns.

37. In this manner whatever shape the imagination gives to a thing, it appears in the same visionary form before the sight of the mind; therefore knowing this world of your imagination, as neither a reality nor unreality, forbear to view it and its various shapes and colours, as they appear to view.
CHAPTER LXXXIII.

A VIEW OF THE GENESIS OF THE MIND AND BODY.

Argument. First Birth of the Mind, and then that of Light. Next grew the Ego, and thence came out the World.

VASISHTHA said:—I will now tell you Ráma! What I was instructed of yore by lord Brahmá himself. (The prime progenitor of mankind and propounder of the Vedas).

2. From the unspeakable Brahma, there sprang all things in their undefinable ideal state, and then the Spirit of God being condensed by His Will, it came to be produced of itself in the form of the Mind. (The volitive and creative agency of God).

3. The Mind formed the notions of the subtile elementary principles in itself, and became a personal agent (with its power of volition or creative will). The same became a luminous body and was known as Brahmá the first Male. (Purusha or Protogonus-Prátha-janya or Prathamajanita).

4. Therefore know Ráma, this same Brahmá to be the Paramesthi or situated in the Supreme, and being a personification of the Will of God, is called the Mind.

5. The Mind therefore known as the Lord Brahmá, is a form of the Divine essence, and being full of desires in itself, sees all its wills (in their ideal forms), present before it.

6. The mind then framed or fell of itself, into the delusion (avidyá), of viewing its ideal images as substantial (as one does in his delirium); and thence the phenomenal world (with whatever it contains), is said to be the work of Brahmá.

7. Thus the world proceeding in this order from the Supreme essence, is supposed by some to have come into being from another source, of dull material particles. (Doctrine of Hylotheism or the Materialistic system of Sánkhya Philosophy).

8. It is from that Brahmá, O Ráma! that all things
situated in this concave world, have come to being, in the manner of waves rising on the surface of the deep.

9. The self existent Brahma that existed in the form of intellect (chit) before creation, the same assumed the attribute of egoism (ahankāra) afterwards, and became manifest in the person of Brahmā. (Thence called Swayambhu or self-born).

*10. All the other powers of the Intellect, which were concentrated in the personality of the Ego, were tantamount to those of Omnipotence. (The impersonal Intellect and the personal Ego or Brahmā, are both of them equally powerful).

11. The world being evolved from the eternal ideas in the Divine Intellect, manifested itself in the mind of the great father of all—Brahmā. (Intellectus noster nihil intelligit sine phantasmatā); it is the mind which moves and modifies them, and is the Intelligence (logos-Word) of the One, and the manifestation of its power.

12. The Mind thus moving and modeling all things is called the Jīva living soul or Nous. (The Scholiast says:—The Mind is the genus—Samashti, the soul is an individual name (Vyashiti) of every individual living being. The Mind is soul without personality; the soul is the mind of a certain being. The Mind is the principle of volition, and the soul is that of animation).

13. These living souls rise and move about in the vacuous sphere of the infinite Intellect (chidākāsa). These are unfolded by the elementary particles of matter, and pass in the open space surrounded by air. They then reside in the fourteen kinds of animated nature, according to the merit and demerit of their prior acts. They enter the bodies through the passage of their vital breath, and become the seeds of moving and im-moving beings.

14. They are then born of the generative organ (foetus), and are met on a sudden by the desires of their previous births.

*Note. The powers of the Intellect are, perception, memory, imagination and judgment. Ego is the subject of thoughts, or the subjective and really existent being. The personal God Brahmā is an emanation of God according to the Gnostics, and is like the Demiurgus of Plato next to God and soul of the world. Plotinus.
(which lay waiting on them). Thus led on by the current of their wishes, they live to reap the reward or retribution of their good or bad acts in the world.

15. Thus bound fast to action and fettered in the meshes of desire, the living souls enchained in their bodies, continue to rove about or rise and fall in this changeful world by turns.

16. Their wish is the cause of their weal or woe, says the Sruti; and which is inseparable from the soul as volition from the mind. (The wish is the inactive desire of the soul, and volition the active will of the mind).

17. Thousands of living souls, are falling off as fast as the leaves of forest trees; and being borne away by the force of their pursuits, they are rolling about as the fallen leaves wafted by the breeze in the valleys. (The aberration of living souls from the Supreme).

18. Many are brought down and bound to innumerable births in this earth, by their ignorance of the Chit or Divine Intellect, and are subjected to interminable transmigrations in various births.

19. There are some who having passed many mean births in this earth, have now risen high in the scale of beings, by their devotedness to better acts; (and are likely to have their liberation in the course of their progression to the best).

20. Some persons acquainted with spirituality, have reached their state of perfection; and have gone to heaven, like particles of sea-water, carried into the air above by the blowing winds.

21. The production of all beings is from the Supreme Brahma; but their appearance and disappearance in this frail world, are caused by their own actions. Hence the actionless yogi, is free from both these states. (God made everything perfect; Man's sin brought his death and woe).

22. Our desires are poisonous plants, bearing the fruits of pain and disappointment; and lead us to actions which are fraught with dangers and difficulties. (Cursed was the ground:}
23. These desires drive us to different countries, to distant hills and dales in search of gain. (Else man could live content with little and on his native plain).

24. This world O Ráma! is a jungle of withered trees and brambles; and requires the axe of reason to clear away these drugs and bushes. So are our minds and bodies but plants and trees of our woe, which being rooted out by the axe of reason, will no more come to grow by their transmigration in this earth. (The mind and body are rooted out by Suppression of their desires and passions).
CHAPTER LXXXIV.

BRAHMA THE ORIGIN OF ALL.

Argument. Description of the twelve species of Human beings and the ways of their liberation.

VASISHTHA said:—Hear me now relate to you, Rāma! the several classes of higher, lower and middling species of beings, and the various grades of their existence here and elsewhere in the scale of creation. (i.e. The spontaneous production of beings suo motu, when they were not bound by karma—vipāka or acts of a prior life, to be born in any particular form or state on earth).

2. They were the first in their production, and are known as the idam-prathama—or the first class in their birth, whose long practice in a course of virtuous actions in prior states, has secured to them the property of goodness—satya-guna only. (These are the holy saints and sages, who are entitled to their liberation in lifetime, and upon separation from their bodies).

3. The second grade is called the guna pīvāri or state of sound qualities, which is attained by the prosperous, and leads them to meritorious deeds, to the acquisition of their desired objects, and their right dealing in the affairs of the world.

(This meritorious state becomes entitled to liberation after some births in this earth).

4. The third grade is termed the sasatwa, or the state of substantiality of men of substance. It is attended with like results, proportioned to the righteous and unrighteous acts of men, who may obtain their liberation after a hundred transmigrations of their souls on earth.

5&6. The fourth grade comprises infatuated people called atyanta tāmasi, who are addicted to their varying desires in this changeful world, and come to the knowledge of truth, after passing a thousand lives in ignorance and sin, and suffering the effects proportionate to their good or evil deeds.
7. The fifth grade is composed of men of a baser nature, called *adhama*—*satwā* by the wise, and who may possibly have their liberation, after a course of numberless births in different shapes and forms.

8. The sixth grade is composed of those extremely benighted men (*atyanta tāmasi*), who are doubtful of their liberation (*Saṃśaya—moksha*), and continue in the vicious course of their past lives.

9. Those who after passing two or three previous births in other states, are born afterwards with the quality of gentleness, these are reckoned as the seventh grade, and are denominated the Rājashī—gentry or gentility.

10. Those who remain mindful of their duties, and are employed in discharge of them in this state of life; are said by the wise to be entitled to their liberation, soon after their demise.

11. Those among the Rājashī—gentility, whose acts are commensurate with those of gentlemen and the nobility, are included in the eighth class, and are called Rāja *Satwīki*—or noble gentlemen; and are entitled to their liberation after a few births on earth.

12. The ninth class comprises the rājā—rājashī or right gentlemen, whose actions conform with their title, and who obtain their long longed-for liberation, after a course of hundred births in the same state.

13. The next or tenth class is composed of the rājatāmāraś or blinded gentry, who act foolishly under their infatuation; and who are uncertain of their liberation, even after a thousand births.

14. The most giddy of this class is called *atyanta-rājatāmās* or the excessively infatuated gentry, whose conduct in life correspond with their name, and whose transmigration does not cease at any time.

15. Then the lower classes comprise the children of darkness or ignorance—*tāmas*; of whom the *tāmasas* form the eleventh grade, and are said to be deprived of their liberation for—
ever more. (These are the Rākshasas and demons of various orders).

16. There have been a few however among them, who have obtained their salvation by means of their divine knowledge, and their good acts during their life time; (such as Prahlāda, the son of a demon, and Karkotaka—the son of a Nāga).

17. Next follows the twelfth order of tāmasa—rājasa, who combine in them the qualities of darkness and enlightenment, and who are liberated after a thousand births in their former demoniac state, and one hundred births in their progressive improvements.

18. Then comes the thirteenth order of tāmāsa—tāmāsa or those in darkest darkness, who have to transmigrate for millions of years both in their prior and later births, before they can have their liberation from the bondage of body.

19. Last comes the fourteenth order of beings, who continue in their state of gross ignorance (ātyanta—tāmāsa) forever, and it is doubted whether they can have their liberation at all.

(All these classes of human beings have proceeded from Brahmā, whose life and spirit circulate in all of them; else they could neither live nor breathe).

20. All other masses of living beings also, have proceeded from the body of the great Brahmā, as the moving waves rise from the great body of waters.

21. And as the lamp flickering by its own heat, scatters its light on all sides; so does Brahmā glowing in himself, irradiate his beams in the shape of scintilla, to spread all over the universe: (which is the vacuity of Brahmā’s mind, and comprises the cosmos within it).

22. And as the sparks of fire are flung about by force of the burning flame; so do these multitudes of produced beings, rise from the substance of Brahmā himself.

23. As the dust and filaments of mandara flowers, fly to and fill the air on all sides; and as the beams of the moon shoot out of its orb, to fill the four quarters of heaven and earth; so the
minutiae of Divine essence emanate from the Deity, and spread throughout the universe.

24. As the variegated arbor, produces its leaves and flowers of various hues from itself; so the varieties of created beings, spring from one Brahmá—the source of all.

25. As the gold ornaments are in relation to the metal gold of which they are made, and wherein they subsist, so Ráma! are all things and persons in relation to Brahmá, out of whom they have sprung and in whom they abide.

26. As the drops of water, are related to the pure water of the cascade, so Ráma, are all things related to the increate Brahmá, whence they issue as drizzling drops.

27. As the air in a pot and about a basin, is the same with the surrounding air of heaven; so are all individual objects the same, with the undivided spirit of the all-pervading Brahmá.

28. As the drops of rain-water, and those of water spouts, whirlpools and waves, are identical with their parent waters; so are all these phenomenal sights, the same with the great Brahmá, whence they spring, and wherein they exist and subside.

29. As the mirage presents the appearance of a billowy sea, by the fluctuation of sunbeams on sand; so do all visible objects show themselves to the sight of the spectator, beside which they have no figure or form of themselves.

30. Like the cooling beams of the moon, and the burning light of the sun, do all things shine with their different lustres derived from Brahma.

31. It is He, from whom all things have risen, unto him they return in their time; some after their transmigrations in a thousand births, and others after longer periods of their revolutions in various bodies.

32. All these various forms of beings in the multiform world are moving in their respective spheres by the will of the Lord. They come and go, rise and fall, and shine in their transitory forms, like the sparks of fire, fluttering and sparkling for a moment, and then falling and becoming extinct for ever.
CHAPTER LXXXXV.

IDENTITY OF THE ACTOR AND HIS ACTION.

Argument. It is for pursuasion of men addicted to Acts, that the Actor is identified with his Acts.

VASISHTHA said:—There is no difference of acts, from the agent, as they have sprung together from the same source of their creator: they are the simultaneous growth of nature like flowers and their odour. (The Gita says:—The actor, act and its effect, are naturally united together).

2. When human souls are freed from their desires, they are united with the supreme soul of Brahma, as the blueness of the sky which appears distinct to the eyes of the ignorant, is found to be joined with the clear firmament. (The human soul is a shadow of the supreme, as blueness is a shade of vacuity).

3. Know, O Rama! that it is for the understanding of the ignorant, that the living souls are said to have sprung from Brahma: when they are in reality but shadows of the same.

4. Wherefore it is not right on the part of the enlightened to say, that such and such things are produced from Brahma, when there is nothing that exists apart or separate from him: (on account of the unity of all existences and identity of the actor and the act).

5. It is a mere fiction of speech to speak of the world as creation or production, because it is difficult to explain the subject and object of the lecture, without the use of such fictitious language; (as the actor and act, the creator and the created &c).

6. Hence the language of dualists and pluralists is adopted in monotheistic doctrines, as the expressions, this one is Brahma, or divine soul, and these others are the living souls, as they are in use in the popular language.

7. It has been seen (explained), that the concrete world has sprung from the discrete Brahma; because the production of some-
thing is the same with its material cause, though it seems different from it to common understandings.

8. Multitudes of living beings rising like the rocks of Meru and Mandara mountains, are joined with the main range from which they jut out. (All are but parts of one undivided whole. Pope.)

9. Thousands and thousands of living beings, are incessantly produced from their common source, like the innumerable sprigs of forest trees, filling the woodland sky with their variegated foliage. (So are all creatures but off shoots of the parent tree—the Supreme Soul).

10. An infinity of living beings will continue to spring from the same, like blades of grass sprouting from the earth below; and they will likewise be reduced to the same, like the season plants of spring, dying away in the hot weather of Summer.

11. There is no counting of the living creatures that exist at any time, and what numbers of them, are being born and dying away at any moment: (and like waves of water are rising and falling at each instant).

12. Men with their duties proceed from the same divine source, like flowers growing with their fragrance from the same stem; and all these subside in the same receptacle whence they had their rise.

13. We see the different tribes of demons and brutes, and of men and gods in this world, coming into existence from non-existence, and this is repeated without end.

14. We see no other cause of their continuous revolution in this manner, except the forgetfulness of their reminiscence, which makes them oblivious of their original state, and conform with every mode of their metempsychosis into new forms. (Otherwise the retention of the knowledge of its original state and former impressions, would keep it alive in the same state of premeval purity, and exempt it from all transmigrations).

15. Ráma said:—For want of such reminiscence, I think
that, obedience to the dictates of the infallible Sāstras, which have been promulgated by the sages, and based on the authority of the Vedas, is the surest way for the salvation of mankind.

16. And I reckon those men as holy and perfect, who are possess of the virtues of the great, and have magnanimity and equanimity of their souls, and have received the light of the unknowable Brahma in them. (Such men are exempt from the pain of transmigration).

17. I reckon two things as the two eyes of the ignorant, for their discernment of the path of salvation. The one is their good conduct, and the other their knowledge of the Sāstras, which follows the former.

18. Because one who is righteous in his conduct only, without joining his righteousness with his knowledge also, is never taken into account; and is slighted by all to be plunged into insignificance and misery. (The unlearned virtuous, is as despicable as the learned vicious).

19. Again Sir;—it is the joint assent of men and the Veda, that acts and their actors come one after the other; and not as you said of their rising simultaneously from their divine origin. (That is to say; that the morals established by the wise, and the virtues inculcated by the holy scriptures, are the guides of good acts and their observers, which are not the spontaneous growth of our nature or intention).

20. It is the act which makes the actor, and the actor who does the work. Thus they follow one another on the analogy of the seed and the tree which produce one another. This mutuality of both is seen in the practice of men and ordinances of the Veda.

21. Acts are the causes of animal births, as the seed gives birth to the sprouts of plants; and again works proceed from living beings as the sprouts produce the seeds. (Thus both are causes and effects of one another by turns, and never grown together).

22. The desire that prompts a person to his particular pursuit in his prison house of this world, the same yields him the
like fruits and no other. (Men get what they have in their hearts and nothing besides).

23. Such being the case, how was it sir, that you said of the production of animals from the seed of Brahma, without the causality of their prior acts, which you say to be simultaneous with the birth of animal beings.

24. On one hand you have set at naught the law of antecedence and sequence of birth and action to one another, by your position of their simultaneity.

25. And again to say, that Brahma is not the origin of actions, and that Brahma and other living beings are subjected to their several actions, are self contradictory propositions and opposed to common sense. (For the acts do not originate from Brahma, they cannot be binding on others; and if the actions do not proceed from that source, whence do they come to take place). This question upsets the doctrine of Free Will.

26. And also to say that living beings are born together with their actions (by predestination), and are bound to them to no purpose, would be to apply to them the analogy of fishes which are caught by the baits they cannot devour, but cause their death. (So men must be bound in vain to the baits of their actions, if they are to go without reaping their fruition).

27. Therefore please to tell me sir, about the nature of acts, for you are best acquainted with the secrets of things, and can well remove my doubts on the subject.

28. Vasishtha replied:—You have well asked, my good Ráma! about this intricate subject, which I will now explain to you in a manner that will enlighten your understanding.

29. It is the activity of the mind which forms its thoughts and intentions, which are the roots or seed of actions; and it is its passivity, which is the recepient of their results. (So says the Sruti:—whatever is thought in the mind, the same is expressed in words and done in action).

30. Therefore no sooner did the principle of the mind spring from the essence of Bráhma, than it was accompanied by its
thoughts and actions in the bodies, which the living beings assumed, according to their prior deserts and in-born desires.

31. As there is no difference between the self-same flower and its fragrance; in the same manner there is no distinction of the mind, from its actions which are one and the same thing.

32. It is the exertion of bodily activity, which we call an action here; but it is well known to the wise to be preceded by a mental action, which is called its thought in the mind: (chitta of the chit or the thought of the thinking principle).

33. It is possible to deny the existence of material objects, of the air and water, the hill and others; but it is impossible to deny the operations of our mental faculties, of which we have subjective evidence in ourselves.

34. No deliberate action of the present or past life goes for nothing; all human actions and efforts are attended with their just results, to which they are properly directed. (Sávadhánam anuṣṭhitana).

35. As the ink ceases to be ink, without its inkyblackness, so the mind ceases to exist, without the action of its mental operations.

36. Cessation of mental operation, is attended with desinence of thought, and quiescence of the mind, is accompanied with discontinuance of actions. The liberated are free from both of these; but the unemancipate from neither. (i. e. The liberated are devoid of the thoughts and actions, which are concommitants with one another.

37. The mind is ever united with its activity as the fire with its heat, and the want of either of these, is attended to worldlings with the extinction or both.

38. The mind being ever restless in itself, becomes identified with the actions proceeding from its activity. The actions also whether good or bad, become identified with the mind, which feels their just rewards and punishments. Hence you see Ráma! The inseparable connection of the mind and acts, in reciprocating their actions and reactions upon each other.
CHAPTER. LXXXVI.

INQUIRY INTO THE NATURE OF MIND.

As the Ego, the subjective and really existent entity.

Argument. The Faculties of the Mind, and their Various Functions and appellations.

VASISHTHA said:—The mind is mere thought, and thought is the mind in motion (literally, having the property of fluctuation). Its actions are directed by the nature of the thoughts (lit-according to the nature of the objects of thought); and the result of the acts is felt by every body in his mind.

2. Ráma said:—Sir, I pray you will explain in length, regarding the immaterial mind as opposed to the material body, and its inseparable property of will or volition (contrary to the inertness of dull matter).

3. Vasishtha replied:—The nature of the mind is known to be composed of the property of Volition, which is an attribute of the infinite and almighty power of the Supreme soul. (i.e. The mind is the volitive principle of the soul).

4. The mind is known to be of the form of that self moving principle, which determines the dubitation of men between the affirmative and negative sides: (as whether it is so or not dwikotika). i.e. The principle of rationality or the Reasoning faculty, consisting of the two great alternatives; viz. 1. The principle of contradiction: or of two contradictory propositions of which one is true, and the other untrue, i.e. Is, or, is not. 2. Raison determinante or determining by a priori reasoning, as, why so and not otherwise.

5. The mind is known to be of the form of Ego, which is ignorant of the self manifesting soul of God; and believes itself as the subject of its thoughts and actions.

6. The mind is of the nature of imagination (Kalpanā), which is ever busy in its operations; hence the inactivity of the
mind is as impossible in this world, as the insapience of the sapiant man. (Imagination is an active faculty, representing the phenomena of the internal and external worlds, Sir W Hamilton. It is an operation of the mind consisting of manifold functions, such as ;—1. of receiving by the faculty of conception. 2. of retaining by the faculty of memory. 3. of recalling by the power of reproductive fancy; 4. of combining by productive fancy. In modern philosophy, it is the power of apprehending ideas, and combining them into new forms).

7. As there is no difference in the essence of fire and heat; so there is no difference whatever between mind and its activity, and so betwixt the mind and soul (i.e. the living soul).

8. The mind is known by many names in the same person and body, according to its various faculties and functions, its various thoughts and desires, and their manifold operations and consequences. (The mind, soul and intellect taken together as the same thing, comprise all the powers of intellect and intelligence).

9. The Divine Mind is said to be distributed into all-souls by mistake and without any reason; since the All-to pan is without any substance or substratum, and indivisible in its nature. It is a mere fabrication of our desires and fancies to diversify it in different persons. (The Divine mind being the Anima mundi, contains all within itself, and having no container of it.

10. Whoever has set his desire in any thing as if it were a reality, findst he the same to be attended with the like fruit as he had expected of it. (It means either that Association of ideas in the mind, introducing as by a chord; a train of kindred consecutive ideas, which are realised by their constant repetition, or that the primary desires of our nature, which are not factitious, but rising from our constitutions, are soon satisfied).

11. It is the movement of the mind, which is said and perceived by us to be the source of our actions; and the actions of the mind are as various as the branches, leaves and fruits of trees. (So it is said, the tree of desire has the mind for its seed, which gives force to the action of bodily organs, resembling
its branches; and the activities of the body, are the causes which fructify the tree of desire).

12. Whatever is determined by the mind, is readily brought into performance by the external organs of action (Karamendriya); thus because the mind is the cause of action, it is identified with the effect. (By the law of the similarity of the cause and effect, in the growth of one seed from another. Or that the efficient cause a quo, is the same with the final-propter-quod by inversion of the causa-cognosendi-in the effect being taken for the cause).

13. The mind, understanding, egoism, intellect, action and imagination, together with memory, or retentiveness, desire, ignorance, exertion and memory, are all synonyms of the mind. (The powers of the mind, constitute the mind itself).

14. So also sensation, nature, delusion and actions, are words applied to the mind for bewilderment of the understanding. (Many words for the same thing, are misleading from its true meaning).

15. The simultaneous collision of many sensations, (like the Kākātāli sanyoga), diverts the mind from its clear sight of the object of its thought, and causes it to turn about in many ways.

16. Rāma asked:—How is it Sir, that so many words with their different significations, were invented to express the transcendant cause of our consciousnes (the mind), and heap them on the same thing for our confusion only?

17. Vasishtha replied:—As man began to lose sight of his consciousness, and laboured under suppositions about his-self, it was then that he found the mind to be the waking principle within him. (i. e. It is after one has lost the knowledge of his conscious soul, that he thinks himself to be composed of the mind. Or it was after man’s degradation from his spiritual nature, that he came to consider himself as an intellectual being with no higher power than his mental faculties the manas; (whence he derives his name as man, mānava or manusha).

18. When man after considering himself and other things
comes to understand them in their true light; he is then said to have his understanding-buddhi. (We understand with or by means of reason, as we say a—proposition is right by its reasons hetuvāda; but not reason on any thing without understanding it; as we cannot judge of a thing without knowing what it is).

19. When man by false conception of himself, assumes a personality to him by his pride, he is called an egoist, with the principle of ego or egoism in him, causing his bondage on earth. Absolute egoism is the doubting of every thing beside self-existence. Personaeæ rationalès naturiæ individuæ substantiæ. Boethius.

20. It is called thought which passes from one object to another in quick succession, and like the whims of boys, shifts from one thing to another without forming a right judgement of any. (Thoughts are fickle and fleeting, and flying from one subject to another, without dwelling long upon any).

21. The mind is identified with acts, done by the exercise of a power immanent in itself as the agent; and the result of the actions, whether physical or moral, good or bad, recurs to the mind in their effects. (The mind is the agent and recipient of the effects of all its various internal and external actions, such as right or wrong, virtuous or vicious, praiseworthy or blamable, perfect or imperfect and the like).

22. The mind is termed fancy for its holding fast on fleeting phantasies by letting loose its solid and certain truths. It is also the imagination, for giving various images or to the objects of its desire-ihita Kalpanā. It is called-Kakataliya Sanyoga or accidental assemblage of fancied objects. It is defined as the agglutinative and associative power to collect materials for imagination which builds up on them. (Imaginariest quam reicorporae Aguram contemplari. Descartes).

23. The Memory or retention is that power of the mind, which retains an image whether known or unknown before, as if it were a certainty known already; and when it is attended with the effort of recalling it to the mind, it is termed as remembrance or recollection. (Memory is the storehouse of ideas
preconceived or thought to be known before in the mind. Retention is the keeping of the ideas got from sensation and reflection. Remembrance is the spontaneous act of the mind; and recollection and reminiscence, are intentional acts of the will. All these powers and acts of the mind, are singly and collectively called the mind itself; as when I say, I have got it in mind, I may mean, I have it in memory, remembrance &c. &c.

24. The appetite which resides in the region of the mind, for possession of the objects of past enjoyment; as also the efforts of the mind for attainment of other things, are called its desires. (Appetites or desires are—common to all, and are sensitive and rational, irascible &c. Vide Reed and Stewart. The mind is the same as desire; as when I say, I have a mind to do a thing, I mean, I have a desire to do it).

25. When the mind’s clear sight of the light of the soul or self, is obscured by the shadow of other gross things, which appear to be real instead of the true spiritual, it is called ignorance; and is another name of the deluded understanding. (It is called avidyā or absence of Vidyā or knowledge of spiritual truth. It becomes Mahāvidyā or incorrigible or invincible ignorance, when the manners and the mind are both vitiated by falsehood and error).

26. The next is doubt, which entraps the dubious mind in the snare of scepticism, and tends to be the destruction of the soul, by causing it to disbelieve and forget the supreme spirit. (To the sceptic doubts for knowledge rise; but they give way before the advance of spiritual light).

27. The mind is called sensation, because all its actions of hearing and feeling, of seeing and smelling, thinking and enjoying, serve to delight the senses, which convey the impressions back to the mind. (The doctrine that all knowledge is derived originally from senses, holds the single fact of sensation as sufficient for all mental phenomena. It is the philosophy of Condillac, called Dirt philosophy by Fichte).

28. The mind that views all the phenomena of nature in the Supreme Spirit, and takes outward nature as a copy of the
eternal mind of God, is designated by the name of nature itself. (Because God is the \textit{Natura naturans} or the Author of Nature; and the works of nature—matter and mind, are the \textit{Natura naturata}. Hence the mind knowing its own nature and that of its cause, is said to be an union of both natures, and is the personality of Brahma the Dimiurg, who is combined of nature and mind).

29. The mind is called mâyā or magic, because it converts the real into unreal, and the unreal into real. Thus showing the realities as unrealities, and the vice-versa by turns. It is termed error or mistake of our judgement, giving ascent to what is untrue and the contrary. The causes of error are said to be ignorance (avidyā) and passions (tamas).

30. The sensible actions are seeing and hearing, feeling, tasting and smelling, of the outward organs of sense; but the mind is the cause both of these actions and their acts. (The mind moves the organs to their actions, as also feels and perceives their acts in itself).

31. The intellect (chit) being bewildered in its view of the intellectual world (cetiyās), manifests itself in the form of the mind, and becomes the subject of the various functions which are attributed to it. (The intellect having lost its universality, and the faculty of intellection or discernment of universal propositions, falls into the faults of sensitivity and volition, by employing itself to particular objects of sense and sensible desires).

32. Being changed into the category of the mind, the intellect loses its original state of purity, and becomes subject to a hundred desires of its own making (by its volitive faculty).

33. Its abstract knowledge of general truths being shadowed by its perciption of concrete and particular gross bodies, it comes to the knowledge of numbers and parts, and is overwhelmed by the multiplicity of its thoughts and the objects of its besires. (i.e. Having lost the knowledge of the universal whole and discrete numbers, the mind comes to know the concrete particulars only).
34. It is variously styled as the living principle and the mind by most people on earth; but it is known as intellection and understanding (chitta and buddhi) by the wise.

35. The intellect being depraved by its falling off from the sole supreme soul, is variously named by the learned according to its successive phases and functions, owing to its being vitiated by its various desires, and the variety of their objects.

36. Ráma said:—O Sir! that art acquainted with all truths, please tell me, whether the mind is a material or immaterial thing, which I have not been able to ascertain as yet. (It is said to be matter by materialists and as spirit by spiritualists).

37. Vasishtha replied:—The mind, O Ráma! is neither a gross substance nor an intelligent principle altogether: it is originally as intelligent as the intellect; but being sullied by the evils of the world, and the passions and desires of the body, it takes the name of the mind. (From its minding of many things).

38. The intellect (chit) which is the cause of the world, is called the chitta or heart, when it is situated in the bosom of sentient bodies, with all its affections and feelings (ávilám). It then has a nature between goodness and badness (by reason of its moral feelings and bad passions).

39. When the heart remains without a certain and uniform fixity to its purpose, and steadiness in its own nature, it feels all the inner changes with the vicissitudes of the outer world, and is as a reflector of the same. (The text says, the fluctuations of the heart, cause the vicissitudes of the world. But how can the heart be subjective, and the world the objective? Is the heart author of its feelings without receiving them from without? Yes).

40. The intellect hanging between its intelligence and gross objects, takes the name of the mind, when it is vitiated by its contact with outward objects.

41. When the action of the Intellect or the faculty of intellection, is vitiated by sensitivity, and becomes dull by reason of its inward dross; it is then styled the mind, which is neither a gross material thing, nor an intelligent spiritual principle.
42. The intellectual principle is variously designated by many such names, as the mind, the understanding, the ego, and the living soul or principle of animation.

43. The mind bears its different apppellations according to the variety of its functions; just as an actor in the theatre, appears under different names and garbs of the dramatic personages on the stage. (The world is a stage, where one man acts many parts. Shakespeare).

44. As a man passes under many titles, according to his various occupations and professions; so the mind takes different apppellations according to the various operations of its nature. (Thus one man is a scholar, a householder, an officer, a subject and many others at once).

45. Besides the names that I have mentioned regarding the mind, the disputants in mental philosophy, have invented many others agreeably to their diverse theories.

46. They have attributed to the mind many designations, according to the views in which they designed to exhibit its nature; such as some calling it the intellect, another the understanding, the sensation and so forth.

47. One takes it as dull matter, and another as the living principle; some one calls it the ego, while others apply the term understanding to it. (As Manas or Manu is the father of and of the same nature with all mankind; so is the mind manas or mens, similar in its nature and names with every one and all its operations).

48. I have told you, Ráma that egoism, mind and the light of understanding, together with the volition of creation, are but different properties of the one and same internal principle. (Ego-the subjective, mind-the motive, understanding-the thinking, and the volitive powers, all relate to the same soul. All these are different faculties having the one and same common root—the one universal soul).

49. The Nyáya philosophy has taken the mind &c., in different lights according to its own view of them; and so the Sánkhya system explains the perception and senses in a way peculiar to
itself. (Namely: the Nyáya says, the Ego to be a dravya or
substance; the living soul as God; the mind a sensitive par-
ticle and internal organ; and understanding as a transitory
property of the mind. The Sánkhya has the understanding as
a product of matter, and egoism a resultant of the same, and
the mind as the eleventh organ of sense).

50. In this manner are all these terms taken in very differ-
ent acceptations, by the different systems of Mimansa, Vaiseshi-
ka, Arhata and Buddhist philosophy. The Pancharatra and
some other systems, have given them particular senses disagree-
ing with one another. See Rákhádása Nyayaratna's tract on
the identity of the mind and the soul atmá; and Hirálal's reply
to and refutation of the same).

51. All these various doctrines, arising at different times
and in distant countries, lead at last to the same supreme Being,
like the very many different ways, leading their passengers to the
same imperial city. (All systems of philosophy, like every scheme
of religion and its different sects and schisms, lead their followers
to the same truth of one Superintending power or Deity).

52. It is ignorance of this supreme truth or misunderstanding
of the discordant doctrines, that causes the votaries of differ-
ent systems and sects, to carry on an endless dispute among
themselves with bitter acrimony. (All party contentions, are
but effects of ignorance of the various terminology bearing the
same sense).

53. The disputants maintain their particular positions by
their respective dogmatism; just as passengers persist in their
accustomed paths as the best suited to them. (Bias has a strong-
er basis in the mind and has a faster—hold of the human heart,
than the best reason and the surest truth).

54. They have spoken falsely, whose words point out every
thing as the fruit of our acts, and direct mankind only to the
performance of their actions. It is according to the various
prospects that men have in view, that they have given their
reasons in their own ways. (Ask of the learned, the learned
are blind this, bids you shun, and that to love mankind Pope).
55. The mind receives its various names from its different functions as a man is called a Snataka or early bather, and a dātā—donor, from his acts of sacred oblations and religious gifts.

56. As the actor gets his many titles, according to the several parts which he performs; so the mind takes the name of a Jīva or living being, from its animation of the body and its desires. (The mind is repeatedly said to be the animating and volitive principle).

57. The mind is said to be the heart also, which is perceived by every body to reside within himself. A man without the heart, has no feeling nor sensation.

58. It is the heart which feels the inward pleasure or pain, derived from the sight or touch, hearing or smelling, and eating and drinking of pleasurable and painful things.

59. As the light shows the colours of things to the sight, so the mind is the organ, that reflects and shows the sensations of all sensible objects in the cranium and sense órgans.

60. Know him as the dullest of beings, who thinks the mind to be a dull material substance; and whose gross understanding cannot understand the nature of the Intellect.

61. The mind is neither intelligence (chetana) nor inert matter (jada); it is the ego that has sprung amidst the various joys and griefs in this world. (The pure intelligence knows no pleasure nor pain; but the mind which is the same with the conscious ego, is subjected to both in this world).

62. The mind which is one with the divine Intellect (i.e. sedately fixed in the one Brahmā), perceives the world to be absorbed into itself; but being polluted with matter (like fresh water with soil), it falls into the error of taking the world for real. (The clear mind like clear water is unsullied with the soil of the material world; but the vitiated mind, like foul water, is full of the filth of worldliness).

63. Know Rāma, that neither the pure immaterial intellect, nor gross matter as the inert stone, can be the cause of the material world. (The spirit cannot produce matter, nor can dull matter be productive of itself).
64. Know then, O Rághava, that neither intelligence nor inertia, is the cause of the world; it is the mind that is the cause of visible objects, as it is the light which unfolds them to the view. (Intelligence is the knowledge of the self-evident, and not their cause).

65. For where there is no mind, there is no perception of the outer world, nor does dull matter know of the existence of anything; but everything is extinct with the extinction of the mind. (A dead body like a dull block, is insensible of every thing).

66. The mind has a multiplicity of synonyms, varied by its multifarious avocations; as the one continuous duration undergoes a hundred homonyms, by the variations of its times and seasons.

67. If egoism is not granted to be a mental action, and the sensations be reckoned as actions of the body; yet its name of the living principle, answers for all the acts of the body and mind. (Egoism or knowledge of the self, is attributed to the soul by some schools of philosophy, and sensations are said to be corporeal and nervous actions; yet the moving and animating power of the mind, must account for all bodily and mental actions.)

68. Whatever varieties are mentioned of the mind, by the reasonings of different systems of philosophy, and sometimes by the advocates of an opinion, and at others by their adversaries:—

69. They are neither intelligible nor distinguishable from one another, except that they are all powers of the self-same mind; which like the profluent sea, pours its waters into innumerable outlets.

70. As soon as men began to attribute—materialistic powers and force to the nature of the pure (immaterial) consciousness, they fell into the error of these varieties of their own making.

71. As the spider lets out its thread from itself, it is in the same manner that the inert has sprung from the intellect, and matter has come into existence from the ever active spirit of of Brahma.
(The Sruti says:—Every thing comes out of the spirit as the thread from the spider, the hairs and nails from the animal body; and as rocks and vegetables springing from the earth).

72. It is ignorance (of the said Sruti), that has introduced the various opinions concerning the essence of the mind; and hence arose the various synonymous expressions, significant of the Intellect among the opponents.

73. The same pure Intellect, is brought to bear the different designations of the mind, as understanding, living principle and egoism; and the same is expressed in the world by the terms intelligence, heart, animation and many other synonyms, which being taken as expressive of the same thing, must put an end to all dispute. (So all metaphysical disputes owe their origin to the difference of terminology. Such as, Kant regarded the mind under its true faculties of cognition, desire and moral feeling, called as Erkennt nifvermogen or Denkvermogen, Begehren-gsvermogen, and Gefuhrsvermogen. Instead of multiplying the synonyms of Mind here, I refer the reader to Roget's Thesaurus for them).
CHAPTER LXXXXVII.

THE MAGNITUDE OF THE SPHERE OF THE INTELLECT.

Argument. The Intellectual, Mental and Material Spheres, and their representations in the Mind.

RAMA said:—I come to understand, O venerable sage! from all you have propounded, that this grandeur of the universe being the work of the Divine Mind, is all derived from the same. (Here the creation of the world by the Divine mind, is viewed in the pantheistic light of Emanation).

2. Vasishtha answered:—The Mind as already said, having assumed a substantial form, manifested itself in the form of water in the mirage, raised by the shining blaze of its own light. (This passage embodies both theories, that light was the first work of God, and the Spirit of God moved on the surface of the waters. O ruh Elohim merhapeth-fi pene al main. Genesis. Apa eva Sasarjadau. Manu).

3. The mind became amalgamated (identic), with the contents of the world, in the Spirit of Brahmá, now showing itself in the form of man, and now appearing as a God. (i. e. the mind reflected on these images which were evolution of itself in itself; because the thought or product of the mind, was of the same substance with itself. (This accords with the pantheistic doctrine, that God and Nature are one substance, and the one is a modification of the other).

4. Somewhere he showed himself as a demon and at another place like a yaksha (yakka); here he was as a Gandharvá, and there in the form of a Kinnár. (All these were the ideal manifestations of the Divine Mind).

5. The vast expense of the Mind, was found to comprise in it the various tracts of land; and the pictures of many cities and habitable places. (Because the mind is the reservoir of all their images).
6. Such being the capacity of the mind, there is no reckoning of the millions of bodies, which are contained in it, like the woods and plants in a forest. All those are not worth our consideration in our inquiry about the mind. (They are as useless to the psychologist as botany is to the geologist).

7. It was this mind which spread out the world with all its contents, beside which there exists naught but the Supreme Spirit. (The mind is the container of the archetypes of the ectypical world, or the recording power of knowledge; but the Supreme Soul is the disembodied self—consciousness, having the principle of volition or Will; while the Spirit is the animating faculty of the soul).

8. The soul is beyond every category, it is omnipresent and the substratum of all existence, and it is by the power of this soul, that the mind doth move and manifest itself. (The mind is the soul incorporated with bodies; but the soul is quite apart from these).

9. The Mind is known as the cause of the body, which is work of the mind; it is born and becomes extinct with the body, which the soul does not, nor has it any such quality which belongs to the mind.

10. The mind is found by right reasoning to be a perishable object, and no sooner doth it perish, than the living soul succeeds to obtain its final liberation. For the desires of the mind are the bondage of its transmigration, but the dissolution of the mind with its desires, secures its liberation. (Volition and velleity, are the active and inactive acts of the mind for its eternal bondage).

11. After decadence of the mental desires there is no more any exertion for acts. This state is called the liberation of living souls, from their release from trouble and care; and the mind thus released, never comes to be born and die again. (Free from desire, is freedom from deadly sin).

12. Ráma said:—Sir! You have said before, that human nature is principally of three kinds viz:—the good, the gentle
and the base (Sutya, rajas and tamas); and it is owing to the good or bad nature of their minds, that men differ from one an other.

13. Now please tell me, how could the wondrous mind originate from the pure intellect with its good or bad propensities, which are wanting in the Divine Intellect.

14. Vasishtha replied:—Know Rama, that there are three spheres of the infinite vacuity, at immense distances from one another: and these are the intellectual, mental, and the physical spheres.

15. These spheres are common to all mankind, and are spread out everywhere; and they have all sprung and come to being from the essence of the Chit or Divine Intellect. (The first is the space of Divine Infinity, the second is the spatium dynomia or potential space and may be filled by bodies; and the third is the place energei or actually occupied by bodies).

16. That space which is both in the inside and outside of everything, and denotes its occupation or otherwise by some substance or its absence, and pervades through all nature, is called the inane sphere of the Intellect.

17. That is called the sphere of the Intellect, which embraces all space and time which has spread out the other spheres, and which is the highest and best of all.

18. The physical sphere contains all created beings, and extends to the circuit of the ten sides, all about and above and below us. It is a continued space filled with air, which supports the clouds and waters above the firmament.

19. Then the vacuity of the mental sphere, which has also sprung from the intellectual sphere, has likewise the intellect for its cause like the others, as the day is the source of all works and animal activities. (Here the word works has the double sense of the works of creation, which were made in the week days, and the daily works of men and their religious duties, all which are done in the day time. The night being the time to sleep).
20. The vitiated Intellect which views itself as a dull thing, amidst the gross material objects of the physical sphere, the same is termed the mind, which thinks of both spheres, whence it is born and where it is placed.

21. It is for the understanding of the unenlightened, that I have made use of the metaphor of the spheres; because figures are used for the instruction of the unenlightened and not to lighten the enlightened. (These serve for ocular demonstrations in mathematical and not in metaphysical sciences).

22. In the intellectual sphere, you will see one Supreme Brahma, filling its whole space, and being without parts or attributes, and intelligible only to the enlightened.

23. The ignorant require to be instructed in appropriate words and precise language, showing the demarkation between monotheism and deitheism, which is unnecessary for the instruction of the enlightened.

24. I have contrived to explain to you the nature of divine knowledge, by the parable of the three spheres, which will enlighten you as long as you are in dark on the subject.

25. The intellectual sphere being obscured by ignorance, we are led to look into the mental and physical spheres; not knowing that they are as delusive as the sunbeams in a mirage, and as destructive as the flames of a conflagration.

26. The pure intellect being changed to the state of the changeful mind, takes a debased figure; and then being confounded in itself, weaves the magic web of the world to entangle itself in the same.

27. The ignorant, that are guided by the dictates of their perverted minds, know nothing concerning the nature of the Intellect, which is identical with the Supreme. So the witless that

*The allegory of the three spheres, means no more than the triple state of man, as a spiritual, an intellectual and a physical or corporeal being. The intellectual state in the text, is properly the spiritual and highest state of a human being. The mental is next to the intellectual or midmost state of man, and the physical or corporeal state, is the lowest condition, in which the elevated nature of humanity is subjected like an inferior animal, to grovel upon the earth.
unwittingly take the white shells for bright silver, are seen to labour under their delusion, until they are freed from it, by the clear light of their understanding.
CHAPTER LXXXVIII.

HISTORY ON THE HUMAN HEART.

Argument. The wide extent of the Heart and its ultimate Dissolution.

WHATEVER may be the origin and nature of the human heart (which some take for the mind), it should be always inquired into in seeking out one's own liberation. (The heart called antukkarana—an inner organ, is often supposed as the same with the mind; its cravings after worldliness, are to be suppressed under its longing for liberation from worldly cares).

2. The heart being fixed in the Supreme, becomes purified of its worldly desires and attachments; and then O Ráma! it perceives that soul in itself, which transcends all imaginations of the mind. (Kalpanás are imaginary attributes of God in the mind; who can only be seen in the heart).

3. It is the province of the heart, to secure the sedateness of the world in itself: and it lies in the power of the heart, either to make its bondage or get its freedom, from the desires and troubles of the world.

4. On this subject there hangs a curious tale relating the legend of the heart, which was revealed to me of yore by Brahma himself; and which I will now relate to you Ráma, if you will listen to it with attention.

5. There is a long, open and dreary desert Rámátaví by name; which was quite still and solitary and without an inhabitant, in it; and so vast in its extent, as to make a pace of a league of it. (Or rather to make a league of a pace of it).

6. There stood a man of a terrific and gigantic figure in it, with a sorrowful visage, and troubled mind, and having a thousand arms and a thousand eyes.

7. He held many clubs and maces in all his manifold arms, with which he was striking his own back and breast, and then
running away in this direction and that; (as if for fear of being caught by some one).

8. Then having struck himself fast and hard with his own hands, he fled afar a hundred leagues for fear of being laid hold by some body.

9. Thus striking and crying and flying afar on all sides, he became tired and spent, and lank in his legs and arms.

10. He fell flat with his languid limbs in a large blind pit, amidst the deep gloom of a dark night, and in the depth of a dire dark cave (from which he could not rise).

11. After the lapse of a long time, he scrambled out of the pit with difficulty; and again continued to run away, and strike himself with his own hands as before.

12. He ran again a great way, till at last he fell upon a thorny thicket of Karanja plants, which caught him as fast in its brambles, as a moth or grasshopper is caught in a flame.

13. He with much difficulty extricated himself from the prickles of the Karanja furze; and began again to beat himself as before, and run in his wonted course as usual.

14. Having then gone a great way off from that place, he got to a grove of plantain arbour under the cooling moonbeams, where he sat for a while with a smiling countenance.

15. Having then come out of the plantain grove, he went on running and beating himself in his usual way.

16. Going again a great way in his hurriness, he fell down again in a great and darksome ditch, by being exhausted in all his limbs and his whole body.

17. Rising from the ditch, he entered a plantain forest, and coming out from that spot, he fell into another ditch and then in another Karanja thicket.

18. Thus he was falling into one ditch after rising from a thorny furze, and repeatedly beating himself and crying in secret.

19. I beheld him going on in this way for a long time,
and then I with all my force, rushed forward and stopped him in his way.

20. I asked him saying:—Who are you Sir, and why do you act in this manner? What business have you in this place, and why do you wail and trouble yourself for nothing?

21. Being thus asked by me, O Ráma! he answered me saying:—I am no body, O sage! nor do I do any such thing as you are telling me about.

22. I am here stricken by you, and you are my greatest enemy; I am here beheld and persecuted by you, both to my great sorrow and delight.

23. Saying so, he looked sorrowfully into his bruised body and limbs, and then cried aloud and wept a flood of tears, which fell like a shower of rain on the forest ground.

24. After a short while he ceased from his weeping, and then looking at his limbs; he laughed and cried aloud in his mirth.

25. After his laughter and loud shouts were over, hear, O Ráma! what the man next did before me. He began to tear off and separate the members of his big body, and cast them away on all sides.

26. He first let fall his big head, and then his arms, and afterwards his breast and then his belly also.

27. Thus the man having severed the parts of his body one after another, was now ready to remove himself elsewhere with his legs only, by the decree of his destiny.

28. After he had gone, there appeared another man to my sight, of the same form and figure with the former one, and striking his body himself as the other.

29. He kept running with his big legs and outstretched stout arms, until he fell into the pit, whence he rose again, and betook to his flight as before.

30. He fell into a pond again, and then rose and ran with his body wringing with pain; falling again in hidden caves, and then resorting to the cooling shade of forest trees.
31. Now ailing and now regaling, and now torturing himself with his own hands: and in this way I saw him for sometime with horror and surprise in myself.

32. I stopped him in his course, and asked about what he was doing; to which he returned his crying and laughter for his answers by turns.

33. Finding at last his body and limbs decaying in their strength, he thought upon the power of destiny, and the state of human lot, and was prepared to depart.

34. I came again to see another succeeding him in the same desert path, who had been flying and torturing himself in the same way as the others gone before him.

35. He fell in the same dark pit in his flight, where I stood long to witness his sad and fearful plight.

36. Finding this wretched man not rising above the pit for a long time, I advanced to raise him up, when I saw another man following his footsteps.

37. Seeing him of the same form, and hastening to his impending fall in the doleful pit, I ran to stop his fate, by the same query I made to the others before.

38. But O lotus-eyed Rāma! the man paid no heed to my question and only said, you must be a fool to know nothing of me.

39. You wicked Brāhman! he said to me, and went on in his course; while I kept wandering in that dreadful desert in my own way.

40. I saw many such men coming one after the other to their unavoidable ruin, and though I addressed to all and every one of them, yet they softly glided away by me, like phantoms in a dream.

41. Some of them gave no heed to my saying, as a man pays no attention to a dead body; and some among the pit-fallen had the good fortune of rising again.

42. Some among these had no egress from the plantain
grove for a long while, and some were lost forever, amidst the thorns and thistles of Karanja thickets.

43. There were some pious persons among them, that had no place for their abode; though that great desert was so very extensive as I have told you already; (and capable of affording habitations for all and many more of them).

44. This vast desert is still in existence, together with these sorts of men therein; and that place is well known to you, Ráma, as the common range of mankind. Don’t you remember it now, with all the culture of your mind from your early youth?

45. O that dreadful desert is this world, filled with thorns and dangers on all sides. It is a dark desert amidst a thick spread darkness, and no body that comes herein, finds the peace and quiet of his heart, except such as have acquired the divine knowledge, which makes it a rose garden to them. (See the pit-falls in the bridge of Addison’s Vision of mirza).
CHAPTER LXXXIX.

HISTORY OF THE HEART CONTINUED.

Argument. Explanation of the preceding Allegory.

Rā'MA said:—What is that great desert, Sir, and when was it seen by me, and how came it to be known to me? What were those men there, and what were they about?

2. Vasishtha replied:—Attend O great-armed Rāma! and I will tell you all:—

That great desert is not distant nor different from this wilderness of the world.

3. That which bears the name of the world, is a deep and dark abyss in itself. Its hollowness is unfathomable and unfordable; and its un-reality appearing as reality to the ignorant, is to be known as the great desert spoken of before.

4. The true reality is obtainable by the light of reason only, and by the knowledge of one object alone. This one is full without its union with any other, it is one and only by itself.

5. The big bodied men, that you beheld wandering therein, know them to be the minds of men, and bound to the miseries of the world.

6. Their observer was Reason personified in myself, and it was I only and no other person, that could discern the folly of their minds by my guiding reason.

7. It is my business to awaken those drowsy minds to the light of reason, as it is the work of the sun to open the lotus-buds to bloom, by his enlivening rays.

8. My counsels have prevailed on some minds and hearts, which have received them with attention; and have turned them away from earthly broils, to the way of true contentment and tranquility.
9. But there were others that paid no attention to my lectures through their great ignorance; but fell down into the pit, upon being chid by me with reproofs and rebukes.

10. Those deep and dark pits were no other than the pits of hell and the plantain groves of which I have told you, were the gardens of Paradise.

11. Know these to be the seats of those minds which long for heavenly joys, and the dark pits to be the abode of hellish hearts, which can never get their release from those darksome dungeons.

12. Those who having once entered the plantain grove, do not come out any more from it; know them to be the minds of the virtuous, and fraught with all their virtues.

13. Those which having fallen into the Karanja thickets, were unable to extricate themselves from the thorns; know them to be the minds of men, that are entangled in the snares of the world.

14. Some minds which were enlightened with the knowledge of truth, got released from the snares; but the unenlightened are bound to repeated transmigrations in different births.

15. The souls which are subjected to metempsychosis, have their rise and fall in repetition, from higher to lower births, and the vice-versa likewise.

16. The thick thicket of Karanja brambles, represents the bonds of conjugal and family relations; they are the source of various human desires, which are springs of all other woe, difficulty and dangers.

17. The minds that have been confined in the Karanja bushes are those, that are repeatedly born in human bodies, and are repeatedly entangled into domestic attachments from which all other animals are quite at large.

18. O support of Raghu's race! the plantain grove which I told you was cooling with moonbeams; know the same to be the refreshing arbour of heaven, which gives delight to the soul.
19. Those persons are placed here, who have their bodies fraught with virtuous deeds, and edified by persevering devotion and austerities, and whose souls are elevated above others.

20. Those ignorant, thoughtless and unmindful men, that slighted my advice, were themselves slighted by their own minds, which were deprived of the knowledge of their own souls and of their reason.

21. Those who told me, “we are undone at your sight, and you are our greatest enemy”; were demented fools, and melting away with their lamentations (for having disregarded my counsels).

22. Those who were loudly wailing, and let fall a flood of tears in their weeping; were men who bitterly deplored in their minds for being snatched from the snare of pleasures, to which they had been so fondly attached.

23. Those having a little sense and reason, but not arriving to the pure knowledge of God; were bitterly complaining in their hearts, for being obliged to forsake their fond enjoyments of life.

24. Those who came to their understanding, now wept over the pains which they had inflicted on their bodies, for the supportance of their families; and were grieved in their minds to leave behind the objects of their care, for whom they had taken such pains.

25. The minds that had some light of reason, and had not yet arrived to divine knowledge, were still sorrowing for having to leave behind their own bodies, wherein they had their late abode.

26. Those who smiled in the cheerfulness of their hearts, were men who had come to the light of reason; and it was their reason which gave consolation to their hearts.

27. The reasonable soul that is removed from its bondage of the world, exults with joy in its mind, to find itself liberated from the cares of life.

28. Those men who laughed to scorn their battered and shat-
tered bodies, were glad to think in their minds, how they got rid of the confines of their bodies and limbs, the accomplices of their actions.

29. Those who laughed with scorn to see the falling members of their bodies, were glad to think in their minds, that they were no better than instruments to their various labours in the world.

30. Those who had come to the light of reason, and had found their rest in the supreme state of felicity, looked down with scorn upon the former abodes of their meanness from a distance.

31. The man who was stopped by me on his way and asked with concern (about what he was going to do); was made to understand how the power of wisdom, could outbrave the desperate.

32. The weakened limbs, that gradually disappeared from sight, meant the subjection of the members of the body, under the control of the mind, that is freed from its venality of riches.

33. The man that is represented with a thousand arms and eyes, is a symbol of the covetous mind, which looks to and longs after everything, and wants to grasp all things, as with so many hands. (The ambition of Alexander is described to count the spheres, and grasp the earth and heaven in his arms).

34. The man that was striking himself with his blows, meant the torments which a man inflicts on his own mind, by the strokes of his anxieties and cares.

35. The man who had been running away with striking hard blows upon his body, signified how the mind runs all about, being lashed at every moment by the strokes of his insatiate desires.

36. The man that afflicts himself by his own desires, and then flies to this way and that, signifies his fool-heartedness to hunt after everything, and be a runaway from himself.

37. Thus every man being harassed by his ceaseless desires,
pasts in his mind to fly to his Maker, and set his heart to yoga meditation.

38. All these ceaseless woes are the making of one's own mind, which being worried at last by its incessant anxieties, strives to retire from them, to find its final repose in yoga.

39. The mind is entrapped in the net of its own wishes, as the silk worm is entwined in the cuckoon by the thread of its own making.

40. The more is the mind of man afflicted by troubles, the more busily is it employed in its foibles; just as a boy indulges himself in his palyfulness, unmindful of the evils waiting upon it.

41. The mind of man is in the same plight as that of the foolish ape; which in striving to pull out the peg of a half split timber, lost its life by the smashing of its testes in the crevice. (See the story of the ape and its pulling the peg in the Hitopadesa and its persian version of the Anvarsoheli).

42. No flight can release the mind, unless it is practised to resignation, restrained from its other pursuits, and constrained to the continued practice of pious meditation, which can only relieve its sorrows.

43. It is the misjudgment of the mind, that is the cause of accumulated woes, which increase in height as the peak of a mount; so it is the government of the mind which melts our woes, like the hoarfrost under sunbeams.

44. Accustom your mind to the righteous ways pointed out by the sástras in all your life time. Restrain your appetites, and govern your passions, and observe the taciturnity of holy saints and sages. You will at last arrive to the holy state of holies, and rest under the cooling umbrage of holiness, and shall no more have to grieve under the calamities which betide all mankind.
CHAPTER C.

Healing of the Heart.

Argument. Arguing the Omnipotence of the Deity from the powers of the mind; and showing ignorance and knowledge to be the different causes of Human bondage and liberation in life.

Vasishthia continued:—I have told you of the origination of the mind from the essence of the Supreme being; it is of the same kind, and yet not the same with its source, but like the waves and waters of the sea. (The mind being but an attribute of the Divine soul).

2. The minds of the enlightened are not different from the Divine Mind; as those that have the knowledge of the community of waters, do not regard the waves to differ from the waters of the sea.

3. The minds of the unenlightened are the causes of their error, as those not knowing the common property of water, find a difference in the waters of the waves and the sea.

4. It is requisite for the instruction of the unlearned, to acquaint them of the relation between the significant words and their significations: (as the relation of water between the waves and the sea).

5. The Supreme Brahma is omnipotent, and is full and perfect and undecaying for ever. The mind has not the properties that belong to the omnipresent soul.

6. The Lord is almighty and omnipresent, and distributes his all diffusive power, in proportion as he pleases to every one he likes.

7. Observe Rāma, how the intellectual powers are distributed in all animated bodies (in their due proportion); and how his moving force is spread in the air, and his immobility rests in the rocks and stones.

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8. His power of fluidity is deposited in the water, and his power of inflammation is exhibited in fire; his vacuity is manifested in vacuum, and his substantiality in all solid substances.

9. The omnipotence of Brahma, is seen to stretch itself to all the ten sides of the universe; his power of annihilation is seen in the extinction of beings; and his punishment is evident, in the sorrows of the miserable.

10. His felicity is felt in the hearts of the holy, and his prowess is seen in the persons of giants; his creative power is known in the works of his creation, and his power of destruction in the desolation of the world, at the end of the great Kalpa age.

11. Everything is situated in Brahma, as the tree is contained in the seed of the same kind, and afterwards develops in its roots and sprouts, its leaves and branches, and finally in its flowers and fruits.

12. The power called the living principle, is a reflexion of God, and is of a nature between the thinking mind and dull matter, and is derived from Brahma.

13. The nature of God is unchangeable, although it is usual to attribute many varieties to him; as we call the same vegetable by the different names of a germ, a sprout, a shrub, a plant and a tree at its different stages of growth.

14. Know Ráma, the whole world to be Brahma, who is otherwise termed the Ego. He is the all pervading soul, and the everlasting stupendous fabric of the cosmos.

15. That property in him which has the power of thinking, is termed the mind; which appears to be something other than the Soul, thus we erroneously see peacock’s feathers in the sky, and froths in the eddies of water; (and suppose them as different things from the sky and water).

16. The principles of thought and animation—the mind and life, are but partial reflexions of the Divine Soul; and the form of mind is the faculty of thought, as that of life is the power of animation. (The one is called the rational and the other animating soul).
17. Thus the mind being but the thinking power of Brahma, receives the appellation of Brahmā; and this power appearing as a part of the impersonal Brahma, is identified with Ego (the personal Brahmā).

18. It is our error which makes a difference between the soul and mind, and Brahma and Brahmā; because the properties which belong to the mind, are the same with those of the self-existent soul.

19. That which is variously named as the principle of mind or thought, is the same power of omnipotence which is settled in the mind (which is the repository of the thinking powers).

20. So are all the properties of the living soul, contained in and derived from the universal soul of Brahma; as all the properties of vegetation, blossoming and fructification of trees, are contained in the season of spring, and are dispensed among the plants, agreeably to their respective soil and climate, and other circumstances (of their culture &c).

21. As the earth yields its various fruits and flowers in their season, so the hearts and minds of men, entertain their thoughts and passions in their proper times: some appearing at one time and others at another: (like the paddies and other grains of particular seasons).

22. And as the earth produces its harvests, according to their particular soil and season; so the heart and mind exhibit their thoughts and feelings of their own accord, and not caused by another.

23. The numbers and forms which convey determinate ideas, as distinguished from others of the same kind, (as the figures in arithmetic and geometry), are all expressed in words coined by the mind from the mint of the mind of Brahma, the original source of ideas.

24. The mind adopts the same image as the reflexions which it receives from without, or the thoughts and imaginations it forms of itself, and as the instance of the Aindava brothers, serves to support this truth: (of the double power of intuition and perception
of the mind, to see into its own inner operations, and receive the impressions from without).

25. The animating principle (jīva-zoa', which is the cause of this creation, resides in the Supreme Spirit, like the fluctuation which is seen in the unagitated waters of the oceans.

26. The intelligent soul sees these hosts of creation to be, moving in the essence of Brahma, as he beholds the innumerable waves, billows and surges of the sea, rolling on the surface of the waters.

27. There is no other reality that bears a name or form or figure or any action or motion except the supreme spirit; in which all things move about as the waves of the sea water, (and which is the real source of the unreals).

28. As the rising and falling and continuation and disappearance of waves, occur on the surface of the sea by the fluctuation of its waters; so the creation, sustentation and annihilation of the universe, take place in Brahma, by the agency of Brahma himself.

29. It is by the inward heat of his spirit, that Brahma causes this world to appear as a mirage in himself; and whatever varieties it presents in its various scenes, they are all expansions and manifestations of the Divine Spirit.

30. All causality and instrumentality, and their resultants as well as the production, continuance and destruction of all things; take place in Brahma himself; beside which there is no other cause whatever.

31. There is no appetite nor pleasure, nor any desire or error in him, who relies his dependance in the Supreme; for how can one have any desire or error in himself who lives in the Supreme self, who is devoid of them?.

32. The whole is a form of the Supreme soul, and all things are but forms of the same; and the mind also is a form of it, as a golden ornament is but a form of the gold.

33. The mind which is ignorant of its Supreme origin, is called the living soul; which from its ignorance of the Supreme,
soul, resembles a friend who has alienated himself from his true friend.

34. The mind which is misled by its ignorance of the all-intelligent God, to imagine its own personality as a reality; is as one who believes his living soul to be the production of vacuum; (or as something produced from nothing).

35. The living soul although it is a particle of the Supreme soul, shows itself in this world as no soul at all, (but a form of mere physical vitality). So the purblind see two moons in the sky, and are unable to distinguish the true moon from the false one.

36. So the soul being the only real entity, it is improper to speak of its bondage and liberation; and the imputation of error to it, is quite absurd in the sight of lexicographers, who define it as infallible.

37. It is a wrong impression to speak of the bondage of the soul, which is ever free from bonds; and so it is untrue to seek the emancipation of the soul, which is always emancipate.

38. Rāma asked:—The mind is known sometimes to arrive at a certainty, which is changed to uncertainty at another; how then do you say that the mind is not under the bondage of error?

39. Vasishtha answered:—It is a false conceit of the ignorant to imagine its bondage; and their imagination of its emancipation, is equally a false conception of theirs.

40. It is ignorance of the smrīte sāstra, that causes one to believe in his bondage and emancipation; while in reality there are no such things as bondage and liberation.

41. Imagination represents an unreality as reality, even to men of enlightened understandings; as a rope presents the appearance of a snake even to the wise.

42. The wise man knows no bondage or liberation, nor any error of any kind: all these three are only in the conceptions of the ignorant.
43. At first the mind and then its bondage and liberation, and afterwards its creation of the unsubstantial material world, are all but fabulous inventions that have come into vogue among men, as the story of the boy of old; (or as the old grand-mother's tale).

Note—The conclusion of this chapter concerning the negation of bondage and liberation of the soul, and its error and enlightenment &c., rests on the text of a Sruti; which negates everything in the sight of one who has come to the light of the universal soul. The passage is:—

व निरोधि वेदोदपि: न नवसदी नव छावकः। सत्पतिभोज्य स दोहित्वं परमार्थं:।
CHAPTER CX.

STORY OF THE BOY AND THREE PRINCES.

(An Allegory of the Hindu Triads).

Argument. The old Nurse's tale of the three Princes or Powers of the Soul, in elucidation of the Fabrications of Imagination.

Rāma said:—Relate to me, O chief of sages! the tale of the boy, in illustration of the Mind, (and the other principles of our intellectual nature).

2. Vasistha replied:—Hear me Rāma, tell you the tale of a silly and jolt-headed boy, who once asked his nurse, to recite to him some pretty story for his amusement.

3. The Nurse then began to relate her fine wrought story for the pleasure of the boy, with a gladsome countenance, and in accents sweet as honey.

4. There were once on a time, some three highminded and fortunate young princes; in a desolate country, who were noted for their virtues and valour. (The three princes were the three hypostases of the holy trinity, dwelling in the land of inexistence or vacuity, asati-pure. i.e. These triple powers were in being in empty space, which is co-eternal with them).

5. They shone in that vast desolate land resembling the spacious sky, like stars in the expanse of the waters below. Two of them were unbegotten and increate, and third was not born of the mother's womb. (These three uncreated princes, were the principles of the soul and the mind, and the living soul-jīva, which is not procreated in the womb with the body).

6. It happened once on a time, that these three, started together from their dreary abode (of vacuum), for the purpose of finding a better habitation somewhere else. They had no other companion with them, and were sorrowful in their minds, and melancholy in their countenances; as if they were transported
from their native country. (This means the emigration of these principles, from the eternal and inane sphere of Brahma, to the mundane world of mortality, which was very painful to them).

7. Having come out of that desert land, they set forth with their faces looking forward; and proceeded onward like the three planets Mercury, Venus and Jupiter in their conjunction.

8. Their bodies which were as delicate as Sītrāka flowers, were scorched by the powerful sun shining on their backs; and they were dried like leaves of trees by the heat of the summer day on their way. (i. e. Their tender spiritual bodies melted under the heat of the solar world).

9. Their lotus like feet were singed by the burning sands of their desert path, and they cried aloud like some tender fawns, going astray from their herd saying:—"O Father save us". (The alienated soul and mind, which are doomed to rove about in this word, are subjected to endless pains, causing them to cry out like the tormented spirit of our Lord:—Eli Eliá sabaktni:—Lord, Lord, hast thou forsaken me?).

10. The soles of their feet were bruised by the blades of grass, and the joints of their bodies, were weakened by the heat of the sun; while their fair forms were covered with dust flying from the ground on their lonesome journey. (Their pilgrimage in the thorny and sunny paths of the world of woes).

11. They saw the clump of a leash of trees by the way side, which were braided with tufts of spikes upon them, and loaded with fruits and flowers hanging downward; while they formed a resort for flights of the fowls of air, and flocks of the fawna of the desert, resting both above and around them. (The copsé of the three trees, means the triple states of dharmā, artha and Kāma, or virtue, wealth and their fruition, which are sought after by all).

12. The two first of these trees did not grow of themselves; (but were reared by men); and the third which was easy of as-
cent, bore no seeds to produce other plants in future. (i.e. Virtue and wealth require to thrive by cultivation, and enjoyment which is delectable to taste, is not productive of any future good or reward).

13. They were refreshed from the fatigue of their journey, under the shade of these trees; and they halted there like the three Deities Indra, Váya and Yama, under the umbrage of the Párijáta arbour of Paradise. (The three gods—Jupiter Eolus and Pluto, were the regents of the three regions of heaven, sky and the infernal world:—swar bhuvu and bhur, composing the three spheres of their circuit).

14. They eat the ambrosial fruits of these trees; and drank their nectarious juice to their fill; and after decorating themselves with gubuncha chaplets, they retook themselves to their journey. (i.e. The intellectual powers are supported by the fruits of their acts in their journey through life).

15. Having gone a long way, they met at the mid-day a confluence of three rivers, running with its rapid currents and swelling waves. (The three streams are the three qualities of satya, rajas and tamas or of goodness, mediocrity and excess, which are commingled in all the acts of mankind).

16. One of these was a dry channel and the other two were shallow and with little water in them; and they looked like the eyes of blind men with their blinded eye-balls. (i.e. The channel of satya or temperance was almost dried up, and that of rajas or mediocrity had become shallow for want of righteous deeds; but the stream of tamas or excess was in full force, owing to the unrighteous conduct of men).

17. The princes who were wet with perspiration, bathed joyfully in the almost dried up channel; as when the three gods Brahmá Vishnu and Siva lave their sweating limbs, in the limpid stream of Ganges. (The three powers of the soul, like the three persons of the Puranic trinity, were respectively possessed of the three qualities of action; and yet their pure natures preferred to bathe in the pure stream of goodness—satya, as in the holy waters of heavenly Ganga—the hallowed Mandákinfi).
18. They sported a long while in the water, and drank some draughts of the same, which was as sweet as milk, and cheered their spirits with full satisfaction of their hearts; (meaning that satwika or good conduct is sweeter far to the soul, than any other done as unjust or showy—rajas or tamas).

19. They resumed their journey, and arrived at the end of the day and about sunset, to their future abode of a new-built city, standing afar as on the height of a hill. (This new-built city was the new-made earth; to which the spirits descended from their Empyean).

20. There were rows of flags fluttering like lotuses, in the limpid lake of the azure sky; and the loud noise of the songs of the citizens was heard at a distance.

21. Here they saw three beautiful and goodly looking houses, with turrets of gold and gems shining afar, like peaks of mount Meru under the blazing sun. (These were the human bodies, standing and walking upright upon the earth, and decorated with crowns and coronets on their heads).

22. Two of these were not the works of art, and the third was without its foundation; and the three princes entered at last into the last of these. (The two first were the bodies of men in their states of sleep and deep sleep, called svága sápor or swapná-somnus and susupti-hupnos or hypnotes, which are inborn in the soul; but it is the jágara or waking body which is the unstable work of art).

23. They entered this house, and sat and walked about in it with joyous countenances; and chanced to get three pots as bright as gold therein.

(These pots were the three sheaths of the soul, mind and of the vital principle, called the pránamya-kosha).

24. The two first broke into pieces upon their lifting, and the third was reduced to dust at its touch. The far sighted princes however, took up the dust and made a new pot therewith? It means, that though these sheaths are as volatile as air, yet it is possible to employ the vital principle to action.
25. Then these gluttonous princes cooked in it a large quantity of corn for their food; amounting to a hundred *dronas* minus one, for subsistence of their whole life-time. (It means that the whole life-time of a hundred years, allotted to man in the present age of the world, is employed in consuming so many measures of food, except perhaps one *Drona*, which is saved by his occasional fasts during his long-life).

26. The princes then invited three Brāhmans, (childhood, youth and age) to the fare prepared by them, two of whom (childhood and youth) were bodiless; and the third (*i.e.* old age) had no mouth wherewith to eat.

27. The mouthless Brāhman took a hundred dronas of the rice and eat it up, because he devoured the child and youth, and the princes took the remainder of the Brāhman’s food for their diet (which was nothing).

28. The three princes having refreshed themselves with the relics of the Brāhman’s food; took their rest in the same house of their next abode, and then went out in their journey of hunting after new abodes (or repeated transmigrations).

29. Thus I have related to you, O Rāma! the whole of the story of the boy and princes; now consider well its purport in your mind, and you will become wise thereby.

30. After the nurse had finished her relation of the pretty parable, the boy seemed glad at what he had heard; (though it is plain without understanding its import).

31. I have told you this story, O Rāma! in connection with my lecture on the subject of the mind; and it will serve to explain to you, the fabrication of the mind of this imaginary being of the world.

32. This air-built castle of the world, which has come to be taken for a reality, is like the story of the body, but a false fabrication of the old nurse’s imagination. (Or old grand-mother’s tale, and giving a name and form to an airy nothing).

33. It is the representation of the various thoughts and ideas of our minds, which exhibit themselves to view, according
to the notions we have of them in our states of bondage and liberation. (i.e. Our bondage to gross bodies, exhibits them in their grosser form, and our liberation from the materialistic, shows them in their subtle and immaterial shapes).

34. Nothing is really existent except the creations of our imagination, and it is our fancy which fashions all the objects in their peculiar fantastic forms. (Everything appears to us as we fancy it to be; whereby the same thing is viewed in a different light, not only by different persons; but by the same person in a different state of mind).

35. The heavens, earth, sky and air, as also the rivers, mountains and the sides and quarters of the sky, are all creations of our fancy, like the visions in our dreams; which join and disjoin and fashion the views in their phantastic forms. (Imagination or phantasy, is a faculty representative of the phenomena of internal or external worlds. Sir William Hamilton).

36. As the princes, the rivers and the future city, were mere creations of the nurse’s imagination, so the existence of the visible world, is but a production of the imaginative power of man. (The nurse’s representations of the princes &c, were rather the prosopopeia or personifications of her abstract thoughts; as the material world is a manifestation of the ideal, and called by the sufis suwari manavi and suwari zahiri).

37. The imaginative power manifests all things all around, as the moving waters, show the rise and fall of the waves in the sea. “It gives a shape of airy nothing”. “It is the power of apprehending ideas and combining them into new forms and assemblages”.

38. It was this imaginative power of God, which raised the ideas of things in his omniscient and all comprehensive soul; and these ideals were afterwards manifested as real by his omnipotence; just as things lying in the dark are brought to view by the light of the day. (Imagination est rei corporae figuram contemplari. Descartes and Addison. It is a lively conception of the objects of sight. Reid. It recalls the ideas by its reproductive fancy, and combines them by its productive power).
39. Know hence, O Rama! the whole universe to be the net-work of imagination, and your fancy to be the most active power of the mind. Therefore repress the thickening phantoms of your fleeting fancy, and obtain your tranquility by your sole reliance on the certainty of the immutable soul of souls.

"Retire the world shut out, imagination's airy wings repress; call thy thoughts home &c." Young's Night thoughts.

**THE CO-ORDINATE TRIADS.**

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CHAPTER CII.

ON THE INDIVISIBILITY AND IMMortality OF THE SOUL.

Argument:—Fallacy of Egoism, and Rational Investigation into the nature of the Soul. The Means of curbing Egotism, and the flight of Fancy.

VASISHTHA continued:—The ignorant are subject to errors caused by their false fancies, from which the wise are entirely free; and they by imagining and attributing perishable properties to the imperishable soul, beguile themselves like children, by taking their dolls for men. (It is the attributing of sensible properties to the conscious soul).

2. Rāma rejoined:—What is this perishable property, which is imagined of and imputed to the imperishable soul? Tell me, also O greatest of theologians! what is that misrepresentation, which misleads the mind to the erroneous conception, of the unreal world for a reality.

3. Vasishtha replied:—The soul by its continued association with unreal and perishable things, thinks itself as one of them, and takes upon it the title of an unreal and perishable egoism, as a boy by association of his thoughts imagines a false apparition to be a real ghost. (Egoism and tuism and suisim, means the personality or personal reality of the three persons I thou and this—aham, twam and sah, which in all systems of mystic philosophy, is denied of all finite beings. The absolute Ego is the supreme soul, and all other souls are but reflections of it).

4. All things being situated is one absolute reality, it is hard to account for one's personal egoism; and to say how and whence this conception came to be in vogue. (The impersonal and universal soul is the true Ego, and has no personal existence what ever).

5. In fact there is no egoism beside that of the supremo
soul; and yet is the nature of the injudicious to make a difference of a finite and infinite Ego, and of a mortal and immortal soul; as we see two streams of water in the sun-beams in a sandy desert. (The human soul is no other, than a particle of the supreme).

6. The mind is a spacious mind (of richest gems) in this extensive creation, and depends for its support on the supreme soul; as the waves are dependent on the waters of the sea, for their rise and subsistence. (The mind is the individual soul, but the soul is the universal and undivided spirit and opposed to the European doctrine of the minds being a generic and the soul an individual name).

7. Therefore give up, O Rāma! your erroneous view of the reality of the world and your reliance on the baseless fabric of the universe, and rely with delight on your judicious view of the true substratum and support of all.

8. Inquire now into the nature of Truth, with a rational understanding; and being freed from all error and bias, discard all that is false and untrue.

The idea of Tritheism and faith in the mystic number three, is as deeply rooted in the Hindu mind, as we find it in the Alexandrine triad of old, and the Trinity of modern christians. We have already given an ample exposition of the various triads in Hindu theology and other sciences in our introduction to this work (Vol. I. Sect XI p. 61). Besides those we meet herewith some other triads which are conveyed in the allegorical story of the old nurse to her infant care for his early instruction, though it is doubtful that the boy could either understand or derive any benefit thereby. It will be worth while to mention here the Alexandrian Triad of the three hypostases of the one Being in the psyche—eternal soul, nous—the mind, and Zoa—Jiva—life or activity. This last is the same with the logos—Word, the manifestation of Divine power in whom there was life also. Others formed their Triad of matter, soul and force, as the three principia in nature. The Christian Trinity, which
some maintain as an imitation of the Alexandrians, presents many differences respecting some portion of this doctrine, which resulted in the heresies of Arianism, Sabellianism, Nestorianism &c. see further particulars on this head in Lewes' History of Philosophy. Vol. 1. p. 391.

9. Why do you think the unconfined soul to be confined in the body? It is vain to suppose the nature of the infinite soul, to be confined in any place.

10. To suppose the one as many, is to make a division of and create a variety in the nature of the Supreme Spirit. Again the Divine essence being diffused alike in all, it cannot be said to be confined in one thing and absent in another.

11. The body being hurt, the soul is supposed to be hurt likewise; but no pain or hurt or sickness of any kind, can appertain to the unchanging soul.

12. The body being hurt or weakened or destroyed, there is no injury done to the soul, as the bellows (of the blacksmith) being burnt, the wind with which it was filled, escapes unconsumed.

13. Whether the body lasts or falls, it is of no matter to us, (since the soul survives its loss); as the flower being destroyed, deposits its fragrance in the air.

14. Let any pain or pleasure befall on the body, as dew-drops falling on lotus-leaves: it can affect us no more than it is for the fading lotus, to affect or afflict in any manner the flying and aerial bee.

15. Let the body rise or fall, or fly in smoke and mix with the air; these changing forms of it, can have no effect whatever on the soul.

16. The connection of the body with the soul, is like that between the cloud and the wind; and as that of the lotus with the bee. (The former is moved and alighted upon by the latter, and not that the latter is preserved by the former).

17. If the mind which forms a part of all living bodies, is not affected by bodily pain; how is it possible that the primary
power of intellect which resides in the soul, shall ever be subject to death?

18. If you know, O wise Rāma, the soul to be indestructible and inseparable (from any place or person), what cause then can you have to sorrow for the supposed separation or disappearance of the all pervading spirit?

19. After destruction of the body, the soul flies from it, to abide in the infinite space of empty air; like the wind mixing with the air after dispersion of the clouds, and the bee flying to it after the lotus has faded away.

20. The mind also is not relaxed with all its enjoyments of life, unless it is burnt down by the knowledge of truth; why then speak of the annihilation of the soul.

21. The connection of the perishable body and imperishable soul, is analogous to that of a vessel and the fruit it holds, and of a pot and the air in it. (i.e. of the container and the contained; the frame-work is fragile, but its component is infallable).

22. As a plum is held in the hand or it falls into a pit, so the vacuous soul is reposed in or deposed from the body.

23. As a pot being broken, its vacuous part mixes, with the air; so the body being dissolved, the soul remains unhurt in the empty space.

24. The mind and body of living beings, are apt to disappear at times from their habitations, and hide themselves under the shroud of death; why then should we sorrow for such renegades?

25. Seeing the death and disappearance of others at all times, no fool learns to think for himself, but fears to die like all ignorant fools.

26. Therefore renounce, O Rāma! Your selfish desires, and know the falsity of egoism. Forsake the bond of the body for flying upward, as a new fledged bird flies above, and leaves its nest behind.
27. It is an act of the mind, to lead us to good or evil; as it is another function of it, to fabricate the false fabric of the world like appearances in a dream.

28. It is our incorrigible ignorance, that stretches out these imageries for our misery only; and it is our imperfect knowledge, which shows these false-hoods as realities unto us.

29. It gives us a dim sight of things, as we view the sky obscured by a mist; and it is the nature of the mind, to have an erroneous view of objects.

30. The dull and unreal world, appears as a reality to us; and the imaginary duration of the universe, is as a protracted dream in our sleep.

31. It is the thought or idea of the world, that is the cause of its formal existence, as it is the blinking of the eye, that shows a thousand disks of the sun and moon in the clear sky.

32. Now Ráma, employ your reason to annihilate the formal world from your mind, as the sun dissolves the snows by the heat of his beams.

33. As one wishing to overcome his cold, gets his object at sunrise; so he who wishes to demolish his mind (its errors), succeeds in it at the rise of his reason.

34. As ignorance increases, so it introduces a train of imperious errors and evils. It spreads a magic spell around it, as Samvara the sorcerer showered a flux of gold dust about him.

35. The mind makes the way to its own destruction by its worldliness, and acts the part of its own catastrophe or self-destruction by all its acts.

36. The mind cares only for keeping itself from destruction; but it is a fool not to know beforehand its imminent death.

37. The mind by its restless desires, hastens itself to a painful death; which reasonable are trying to avoid; by their government of the mind. (It is not right to trouble the mind with worldly cares).

38. The mind that is purified by reason, is purged from its
volitions and nolitions; and resigns itself to the will of the Divine soul, which is ever present before it.

39. The curbing of the mind, is the magnanimity of soul, and gives rise to liberation from pain, therefore try to restrain your mind, and not to give a loose rein to it.

40. The world is a vast wilderness, full of the forests of our weal and woe, and beset by the dragons of disease and death on all sides: the irrational mind is as the rampant lord of the desert land, and drives us anon to all sorts of dangers and difficulties.

41. As the sage ended his sermon, the day departed to its end; and the sun declined to the west to his evening service. The assembly broke after mutual salutations, and met again and greeted each other with the parting night and rising sun. (This is the Brahma mukūrta or dawning day break at 4 A.M.).
CHAPTER III.

ON THE NATURE OF THE MIND.

Argument. The sufferings of men of ungovernable minds, serving as a lesson towards the liberation of the wise.

SOME minds are seen to break-forth in passions like the torrents of oceans, and to heave and overflow on earth on every side. (By the unrestrained rage of their appetites).

2. They reduce the great to lowness, and exalt the low also to greatness; they make strangers of their friends, as also friends to strangers. (Such is the changeful state of the human mind).

3. The mind makes a mountain of a mote by its thought, and thinks itself a lord with its little of a trifle. (These are those that are puffed up with vanity. Falsus honor javat, non sed mendosum et mendacem. Horace).

4. The mind being elated by the prosperity, which attends upon it by the will of God, spreads a large establishment for a while, and is then reduced to poverty in a moment at its loss. (Fortuna nunquam perpetuo est bona:—Good luck lasts not for ever. The highest spoke in fortune’s wheel, may soon turn lowest. (Fortuna transmutat incertos honores. Fortune is ever shifting her uncertain favours).

5. Whatever things are seen in this world to be stationary or changeful, are all but accidents according to the state of viewing them in that light: Just as a passing vessel is thought stationary by its passenger on board, but as moving by the spectators on the shore.

6. The mind is so changeful by the influence of time, place, power and nature of acts and things, that it continually shuffles from one feeling to another, like an actor personating his many parts on the stage.

7. It takes the truth for untruth and its reverse for certainty: so it takes one thing for another, and its joy and grief
are all of its own making. (i.e. the creations of its imagination).

8. The fickle mind gets everything according to its own doing, and all the actions of our hands, feet and other members of the body, are regulated by the same. (The mind is the mover of bodily organs).

9. Hence it is the mind that reaps the rewards of good or evil according to its past acts; just as the tree bears its fruits, according as it is pruned and watered in time. (Reap as you sow).

10. As the child makes a variety of his toy dolls at home from clay, so the mind is the maker of all its good and bad chances, according to the merit or demerit of its past actions.

11. Therefore the mind which is situated in the earthen dolls of human bodies, can do nothing of its own will, unless it is destined so by virtue of its former acts. (The mind that moves the body, is itself moved by the destiny derived from its prior acts).

12. As the seasons cause the changes in trees, so the mind makes differences in the dispositions of living beings. (As many men so many minds, and hard to have two men of one mind).

13. The mind indulges in its sport of deeming a span as a league, and vice-versa of thinking a long as short, as in the case of the operations of our dreams and fancy.

14. A Kalpa age is shortened to a moment, and so is a moment prolonged to a Kalpa, by the different modes of the mind; which is the regulator both of the duration and distance of time and place.

15. The perceptions of the quickness and slowness of motion, and of much or little in quantity, as also of swiftness or tardiness of time, belong to the mind and not to the dull material body: (though these sensations are derived by means of the bodily organs).

16. So the feelings of sickness and error and of dolor and danger, and the passing of time and distance of place, all rise
in the mind like the leaves and branches of trees. (From its inborn perceptions of them).

17. The mind is the cause of all its feelings, as water is the cause of the sea, and the heat of fire. Hence the mind is the source of all things, and intimately connected with whatever is existent in the world.

18. The thoughts that we have of the agent, effect and instrument of things, as also of the viewer, view and the instrumentality of sight, all belong to the mind.

19. The mind alone is perceived to be in existence in the world; and its representations of the forests and all other things are but variations of itself! So the thinking man sees the substance of gold only, in all its various formations of bangles and bracelets, which are taken for naught. (All objectivity is dependant on the subjective mind, as there is no perception of an object independent of the mind. See identity of the subjective and objective in the Pantheistic Idealism of Spinoza).
CHAPTER CIV.

STORY OF A MAGIC SCENE.

Argument. Story of king Lavana and his court, and the Advent of a Sorcerer there.

VASISHTHA said:—Hear me relate to you Ráma a very pretty narrative, representing the world as an enchanted city, stretched out by magic of the magician Mind.

2. There lies on the surface of this earth a large and populous tract of land by name of Northern Pándava, a country full of forests of various kinds. (We know the Northern Kuru the Uttara Kuru or Otterokoros of Ptolomy, to be the Trans—Himalayan Tartary, which is here termed the North—Pándava, from the King Pandu's rambles and the wanderings of the Pandava princes in it in their exile.

3. The forests were deep and dense, and there dwell in the fastness of these woods a number of holy hermits; while the Vidyádhara damsels had wrought there many a bower of swinging creepers (for their amusement).

4. Heaps of rubicund farina, wafted by the breeze from full blown lotuses, rose as high as crimson hills on the ground; which was decorated with wreaths and garlands by the loads of flowers, which had fallen thereon from the surrounding trees.

5. Groves of Karanja plants were decorated with bundles of blossoms, to the utmost boundaries of the jungle; and the firmament resounded with the rustling noise, emitted by the leafy date trees in the villages around.

6. There was a range of tawny rocks on one side, and fields brown with ripened corn on another; while the warbling of cerulian doves—reechoed in the resonant groves about.

7. The shrill cry of the stork resounded in the forest, and the branches of tamala and pátali flowers, hang down like earings of the hills.
8. Flocks of various birds, were making a chorus with their vocal music; and the blooming crimson blossoms of paribhadra arbors, were hanging over the banks, all along the length of the running streams.

9. Damsels in the cornfields, were exciting the passion of love with their vocal music; and the breezes blowing amidst forests of fruits and flowers, dropped down the blossoms in copious showers.

10. The birds, Siddhas and seers were sitting and singing outside their homes of mountain caverns; and made the valley symphonic with their celestial strains of holy hymns.

11. The Kinnara and Gondharva concerts, were singing under their bowers of plaintain trees; and the greyish and gay—some groves of flowers, were filled with the hum of the whistling breeze.

12. The lord of this romantic country, was the virtuous Lavana, a descendant of king Harish Chandra; and as glorious as his sire the sun upon earth. (This prince had descended of the solar race).

13. His fair fame formed a white diadem to crown his head, and adorn his shoulders with its brightness; it whitened the hills in the form of so many Sivas, besmeared with the hoary ashes upon his tufted head and person.

14. His sword had made an end of all his enemies; who trembled as in a fit of fever on the hearing of his august name.

15. His greatest exertion was devoted to the supportance to respectable men; and his name was uttered like that of Hari by all his people.

16. The Apsara fairies sang with glee the songs of his praise, sitting in the celestial seats of the gods on the tops of the Himalayan mountains.

17. The regent of the skies heard with attention, the songs of the heavenly maids, and the aerial swans and cranes of Brahmá, were responsive to their eulogies with their gabbling
erics. *Dhani* is the enharmonic diapason of Indian music).

18. His uncommonly magnanimous and wonderous acts, which were free from the fault of niggardliness; were unlike to any thing that was ever heard or seen by any body.

19. His nature knew no wiliness, and it was a perfect stranger to pride and arrogance; he kept himself steadfast to his magnanimity, as Brahma held himself fast to his rudraksha beads.

20. He used to take his seat in the royal throne amidst his courtiers, as the lord of the day occupies his seat in the sky for the eight parts (watches) of the day. (The Ritual day is divided into eight *yamārdha* parts for particular rites and duties).

21. After he was seated there as gladly as the moon in the firmament, his chieftains and legions appeared before the throne with their salutations, (and presenting of arms).

22. Then as the royal party was seated in the court hall, beautiful songstressies (that were in attendance), began to sing, and ravish the hearts of the hearers, with the music of lutes.

23. Then a set of handsome maids, waved the beautiful chouries which they held in their hands, over the person of the king: and the ministers and counsellors, as wise as the preceptors of the gods and demons (Vrihaspati and Sukra), took their seats beside him.

24. The ministers were then employed in the public affairs pending before them; and the dextrous officers were engaged in relating the reports of the country to the king.

25. There were the learned pandits reciting the holy legends from their books, and the courteous panegyrists chanting their sacred eulogies on one side.

26. There appeared at this time a magician in his fantastic attire, and with his blustering vauntings before the Court; in the manner of a roaring cloud, threatening to deluge the earth with his showers of rain.

Vol. II.
27. He bowed down to the ruler of the earth, and lowly bent his capped head and neck before the court; as a tree hangs down its loads of fruits, at the foot of a mountain.

28. He approached before the king, as a monkey advances to a shady and lofty tree, loaded with fruits and flowers. (The artful sorcerer is compared with the cunning monkey prying into a fruitful arbour).

29. The flippant brat then conveyed the fragrance of his sense, with the breath of his mouth; and addressed the lofty headed king with his sweet voice, as the humble bee hums to the lotus.

30. Deign O lord! that sittest on the earthly throne like the moon enthroned on high, to mark one wonderful feat of my art, known as the trick of Kharolikiká.

31. Saying so, he began to twirl about his magic staff set with peacocks' feathers, which began to display many wonders like the wonderful works of creation.

32. The king beheld it describing a bright circlet, emitting the particles of its rays around; and viewed in the manner, that the god Indra views his variegated rainbow sparkling afar in the sky.

33. As this time a chieftain of Sinde, (who was the master of horse,) entered the court, as a cloud appears in the starry heaven.

34. He was followed by his swift and beautiful courser, as the Uchcha Sravā horse of Indra follows his master in the celestial regions. (This is the Pegasus of the Hindus).

35. The chieftain brought the horse before the king and said this horse my lord! is a match for the Uchcha Srava, who was produced from the milky ocean, and flies with the swiftness of the mind.

36. This horse of mine, O king of the earth! is the best of his kind, and a compere of Uchcha Sravas; he is a personification of the wind in the swiftness of his flight.

37. My master has made a present of this horse to you, my
lord; because the best of things is a suitable present to the best of men. (Great gifts are for the great; or, a donum worthy of the donor and donee).

38. After he had ended his speech, the magician spoke in a voice, as sweet as that of the swallow, after the roaring of the cloud is hushed to silence.

39. Do you my lord ride upon this horse, and wander at your pleasure with full lustre on earth; as the sun shines forth in splendour by his revolving round the heavens.

40. Hearing this the king looked at the horse, and ordered him to be brought before him, in a voice like that of the peacock answering the roaring cloud.

41. The king saw the horse brought before him as a figure drawn in painting, and gazed upon him with his fixed eyes and without closing his eye-lids, as he was himself turned to a painting. (A gift horse is looked in his gait, and not in his mouth).

42. Having looked upon him for a long time, he mounted on his back, and sat still with his closed eye-lids, as the sage Agastya was confounded at the sight of the sea and its rocks.

43. He continued for a couple of hours as if he was drowned in his meditation, and as insensible saints remain in the enjoyment of their internal and spiritual stupor.

44. He remained as spell-bound and overpowering by his own might, and could not be roused from his stupefaction by any body, but was absorbed in some thoughts of his own mind.

45. The flapping chouries ceased to wave about his person, and the holders of the flappers remained as still as the moon beams at night.

46. The Courtiers remained motionless at seeing his quiescence, as when the filaments of the lotus remain unmoved, by their being besmeared in the mud.

47. The noise of the people in the Courtyard, was all hushed, and quiet; as the roaring of the clouds is stopped at the end of the rains.
48. The ministers were drowned in their thoughtfulness and doubts at the state of their king, as the host of the gods were filled with anxiety on seeing the club bearing Vishnu fighting with the demons.

49. The people were struck with terror and dismay, at seeing this apoplexy of their prince who remained with his closed eyes, like closed lotuses shorn of their beauty.
CHAPTER CV.

THE BREAKING OF THE MAGIC SPELL.

Argument. Inquiry of the courtiers into the cause of the king's apoplexy, and his answer thereto.

VASISHTHA continued:—After a couple of hours the king returned to his senses, like the lotus flower resuming its beauty, after the mists of the rainyweather are over.

2. He shook his body decorated with ornaments upon his seat; as a mountain shakes with its peaks and woods at an earthquake.

3. His seat also shook under him as he came to his sense and moved his body, just as the seat of Siva on the Kailasa mountain, is shaken by the movement of the infernal elephant.

4. As he was about to fall down from the horseback, he was held up by and supported upon the arms of his attendants; as the mount Meru is kept from falling, by the hills at its feet and sides.

5. The attendants bore the prince, in the deranged state of his mind upon their arms; as the still waters of the sea bear the figure of the moon that is disturbed by the waves.

6. The king asked them softly saying, what place was it and whose court it was; as the bee shut up in the flower cup of the lotus, asked it when it is about to sink in the water saying:—Ah! where am I, and where am I going?

7. The Courtiers then respectfully asked the king, what was the matter with him; with a voice as sweet as the lotus utters to the sun when he is eclipsed by Râhu.

8. The attendants also with all the ministerial officers, asked him about his case; as the gods terrified at the great deluge, asked the sage Márkandeya concerning the occurrence.

9. Lord! we were greatly dismayed, said they, upon seeing.
you in that plight; because the stoutest hearts are broken by accidents proceeding from unknown causes.

10. What were those pleasant objects of your desire, that had so much bewitched your mind? Since you know that all the objects which appear pleasant for the present, prove to be bitter at the end. *Gaudia principium nostri, sunt saepe doloris.* Ovid. Pleasure is often the introduction to pain, and amid the roses fierce Repentence rears her snaky crest. Thomson. So: Pleasure is pain, when drunk without a rein.

11. How could your clear understanding, which has been pacified by the grand doctrines and precepts of the wise, fall in to the false fascinations of the foolish? (*Falsum gaudium javat, quemnisi mundium.* False pleasure pleases, none but the base).

12. The minds of fools are fascinated by the trivial and tawdry trifles of common people; but they are of no value to the high minded as one like yourself. (The good and great are above the reach of the allurements of pleasure).

13. Those who are elated by the pride of their bodies, have their minds always excited by ungovernable passions, which take their lead through life. (Pride is innate in beauty).

14. Your mind is elevated above common things, it is calm and quiet and enlightened by truth; and fraught with excellent qualities; yet it is strange to find it out of its wits.

15. The mind unpracticed to reasoning, is led away by the currents of time and place, but the nobleminded are not subject to the influence of incantations and enchanting spells.

16. It is impossible for the reasoning mind to be weakened or deranged, the high mind like the mount towering of Meru, is not to be shaken by the boisterous winds.

17. Thus consoled by his companions, the countenance of the king resumed its colour; as the face of the full moon collects its brightness, in the bright fortnight of the month.

18. The moon—like face of the king was brightened by his full open eyes, as the vernal season is beautified by the blooming blossoms, after the winter frost has passed away.
19. The king's face shone forth with astonishment, and it was mixed with fear, at the rememberance of the charm of the magician; as the moon shines pale in the sky, after her deliverance from the shadow of an eclipse.

20. He saw the magician and said to him with a smile, as the serpent *tukshaka* addresses his enemy—the weasel.

21. You trickster, said he, what was this snare which thou didest entrap me in, and how was it that thou didest perturb my tranquil soul by thy wily trick, as a gale disturbs the calm of the sea.

22. How wonderful are the captivating powers of spells, which they have derived from the Lord, and whose influence had overpowered on the strongest sense of my mind.

23. What are these bodies of men, that are subject to death and descase and what are our minds that are so susceptible of errors, and lead us to continued dangers.

24. The mind residing in the body, may be fraught with the highest knowledge, and yet the minds of the wisest of men, are liable to errors and illusion. *(Hominis est errare. To err is human).*

25. Hear ye courtiers! the wonderful tale of the adventures, which I passed through under this sorcery, from the moment that I had met this magician at first.

26. I have seen so many passing scenes in one single moment under this wizard, as had been shown of old by Brahma in his destruction of the theurgy of Indra. (The mighty Sakra spread his Indrajāla or the wet of his sorcery, in order to frustrate the attempts of the valiant Bali against him, and was at last foiled himself by the Brahma vidyā of Brahma).

27. Having said so, the king began to relate smilingly to his courtiers, the strange wonders which he had beheld in his state of hallucination.

28. The king said:—I beheld a region full with objects of various kinds, such as rivers and lakes, cities and mountains, with many boundary hills, and the ocean girding the earth around.
CHAPTER CVI.

THE TALISMAN OF THE KING'S MARRIAGE WITH A

CHANDALA MAIDEN.

(An Allegory of Human Depravity).

Argument. The king borne on horse-back to the habitation of a huntsman, and was there married to his maiden daughter. (This adventure resembles that of Tajul Maluk in Gule Bikavli.)

The king related:—This land of mine abounding in forests and rivulets, and appearing as the miniature of this orb of the earth. Literally;—as the younger twin sister of the earth:—

2. This land appearing as the paradise of Indra, of which I am the king, and where I am now sitting in my court-hall, amidst my courtiers and all these citizens.

3. There appeared here yonder sorcerer from a distant country, like a demon rising from the infernal region on the surface of the ground.

4. He turned round his magic-wand emitting its radiance around, as the tempest rends and scatters the rainbow of Indra in fragments in the air.

5. I was looking intently at the whirling wand, and the horse standing before me, and then mounted on the back of the steed in the dizziness of my mind.

6. I sat on the back of this unmoving horse and seemed to ride on a fleet steed, with the swiftness of the Pushkara and Avartaka clouds, riding over the tops of immovable rocks.

7. I then went to a chase in full speed, a pass over an ownerless desert, howling as the surges of the boundless ocean.

8. I was borne afterwards with the horse in the air, as if we were wafted by the winds; and dashed onward like common people, who are carried afar by the current of the insatiable desires of their minds.
9. Being then fatigued with my journey, and moving slowly with my wearied horse, I reached to the skirt of the desert which was as vacant as the mind of a pauper, and as empty as the heart of a woman. (Cares hover over roofs of wealth, and secrets from female hearts fly by stealth. *Curae laqueus circum Teota volantes.* Hor. Cares that flutter bat-like round fretted roofs. A woman is never so weak as in keeping her secrets.

10. It was as the wilderness of the world burnt down by a conflagration, and without even a bird flying over it. It was as a waste of sandy frost, and without a tree or a any water in it. (A vast desert displayed its barren waste).

11. It appeared as another sky in its extent, and as the eighth ocean of the world. It was as a sea on earth with its bed entirely dried up. (There are in all only seven oceans in Indian Geography the eigtht is a myth).

12. It was as expanded as the mind of a wise man, and as furious as the rage of the ignorant. There was no trace of human feet, nor track with any grass or herb in it. (Immeasurable and fathomless as the sapient mind.)

13. My mind was bewildered in this boundless desert, like that of a woman fallen into adversity, and having no friend or food or fruit for her supportance. (Adversity is the canker of the woman's breast: *asaubhagyan jvarastrinum*).

14. The face of the sky was washed by the waters, appearing in the mirage of the sandy desert; and I passed panting in that dreary spot until it was sunset.

15. It was with great pain and sorrow, that I passed across that vast desert; like the wise man who goes across this world, which is all hollow and void within.

16. After passing this desert, I met a thick forest beyond it, when the sun was setting in his setting mountain with his horse, and tired with traversing through the hollow sphere of heaven.

17. Here the birds were warbling amidst the jamb and kadamba trees, and were the only friends that the weary travellers could meet with, in their weary and lonesome journey.

Vol. II,
18. Here detached plots of long grass, were seen waving their tops; like covetous men nodding their heads, on finding some riches to their heart's content. (The poor are pleased with a little, and bow down their heads at petty pittances).

19. This shady forest afforded me a little joy, after my pains in the dry and dreary desert; as a lingering disease seems more desirable to men, than the pains attending on death.

20. I then got under the shade of Jambhira tree, and felt myself as pleased, as when the sage Markandeya got upon the top of the mountain at the great deluge. (The Ararat of Noah?).

21. Then I took shelter under the creepers, descending from its branches, as the scorching top of a mount, finds a temporary shadow under the umbrage of a dark cloud.

22. As I was hanging down with holding the pendant roots in my hand, the horse slipped away from underneath me, as the sins of a man glide under him, that puts his trust in the sacred Ganges streams. (The purificatory power of Ganges water, resides even in the belief of its holiness, and does not consist only in bathing in it).

23. Fatigued with my travel of the live-long day in the dreary waste, I took my refuge under this tree; as a traveller rests under the shelter of a kalpa tree at the setting of the sun.

24. All this business of the world was stopped, as the sun went down to rest in the western hills: (The Hindu ritual prescribing no duty for the night consisting of three watches—triyama rajani).

25. As the shade of night overspread the bosom of the universe, the whole forest below betook itself to its nightly rest and silence. (The vegetable creation was known to sleep at night by the Hindu sages).

26. I reposed myself in the grassy hollow of a branch of that tree, and rested my head on the mossy bed like a bird in its nest. (Primeval men slept in the hollow of trees like birds, for fear of rapacious animals in the caves of the earth below, as also in the caverns of upland hills and mountains).
27. I remained there as insensible as one bitten by a snake, and as a dead body that has lost its past remembrance. (Sleep and death are akin to each other—*hýpnos kai thanatos didumo adelpho*). I was as impotent as a sold slave; and as helpless as one fallen in a dark ditch or blind pit. Bought slaves *krita-dásas* and their loss of liberty, were in vogue from the earliest times in India. (*बन्ध चूँ-बन्ध-चूँ'-a blind pit*).

28. I passed that one night as a long Kalpa in my senselessness; and I thought I was buffetting in the waves like the seer—Markandeya at the great deluge. (*i.e.* The body was insensible in the state of sleep; but the mind was active as in a dream, which makes an age of a moment).

29. I passed the night under a train of dangers and difficulties, that invaded me as in the state of dreaming; and I had no thought about my bathing or eating or worshipping my Maker: (the mind being wholly occupied by the objects of the dream).

30. I passed the night in restlessness and disquiet, shaking like the branch of a tree; and this single night of trouble was as long as it was tedious to me, (like the time of a lingering disease).

31. A melancholy overspread my countenance, as darkness had veiled the face of the night, and my waking eyes kept watching for the day, like blue-lotuses expecting with their watchful eyes the rising moon.

32. The demoniac noise of wild beasts being hushed in the forest at the end of the night, there fell a shivering fit on me with the clattering of my teeth through excessive cold.

33. I then beheld the east, red with the flush of intoxication; as if it was laughing at seeing me drowned in my difficulties.

34. I saw the sun advancing afterwards towards the earth, and to mount on his Airavata the regent elephant of that quarter. He seemed to be so full of glee, as the ignorant man has in his folly, and the poor man in obtaining a treasure.
35. Having got up from my mossy bed, I shook off my bed cloth, like the god Siva tossing about his elephantine hide at his giddy dance in the evening. (See Magh. Book I).

36. I then began to wander in the wide forestland, as the god Rudra roves about the wide world, after its desolation by his demons at the end of kalpas.

37. There was no animal of any kind to be seen in the desolate desert, as the good qualities of good breeding, are never to be found in the persons of the illiterate.

38. I saw only the lively birds, perching and chirping all about the woods without intermission.

39. It was then at mid-day, when the sun had run his eighth hour, and the plants had dried up the dews of their morning baths.

40. That I beheld a damsel carrying some food and a goblet of water, on the way as Hari bore the poisonous liquor to the demons in his disguise in the shape of Madhavi.

41. She was of a swarthy complexion, and dressed in sable black attire; and looked askance at me; when I advanced towards her as the bright moon appears towards the dark and sable night.

42. I asked her to give me some of her food in my great distress, because, I told her, one is enriched by relieving the distress of the needy.

43. O good maid; said I, increasing hunger is consuming my bowels and I would take any food, even as the female serpent devours her own brood and young, in the excess of her hunger. (Hunger beats down the stony wall, and impure food is pure to the hungry).

44. I begged of thee and yet thou gavest me nothing, but dost remain as inexorable as the goddess of fortune, who declines to favour the wretched, however they implore her aid. (Fortune turns a deaf ear to the supplications of the poor).

45. Then I kept a long time, following her closely from one wood to another, and clinging to her as her shadow, moving behind her in the afternoon.
46. She then turned to me and said:—Know me, to be a Chandála girl and bearing the name of Harakeyuri; we are as cruel as Rákshasas, and feeders on human flesh as on those of horses and elephants.

47. You cannot, O King! get your food by merely your craving it of me; as it is hard to have the favour of men, without first meeting with their desires.

48. Saying so, she went on trippingly at every step, and then entered into an arbour on the wayside and spoke merrily unto me saying:—

49. Well, I will give you of this food, if you will consent to be my husband; for it is not the business of base and common people to do good to others, before securing their own good.

50. My Chandála father is here ploughing in the field, with his sturdy yoke of bulls, and has the figure of a demon, standing in the cemetery with his haggardly hungry and dusky stature.

51. This food is for him, and may be given to you, if you will agree to espouse me; because the husband deserves to be served even at the peril of one's life.

52. To this I replied, I agree to take thee to my wife, for what fool is there that will abide by the usage of his family, when his life is in danger?

53. She then gave me half of the food she had with her, as Mádhaví parted with half of her ambrosia to the hungry Indra of old.

54. I ate the Chandal's food, and drank the beverage of Jambu fruits which she gave me; and then rested at that place, and fell to a sleep caused by my fatigue and long walking.

55. Then she approached to me, as a black cloud advances before the sun; she held me in her arms, and led me onward with her guiding hand, and as fondly as her second self.

56. She took me to her father, a fat and ugly fellow of a
repulsive appearance; as the tormenting agony of death, leads a person to the hideous cell of the devil.

57. My companion whispered to his ears the tidings of our case, as the black bee hums her tale softly to the ear of an elephant; (in order to sip his frontal juice or ichor of māda-bārī).

58. This man, said she, is to be my husband, if you, my father, will give your consent. To this he expressed his approval by saying—"Vādham be it so" by the end of this day, (when marriage rites usually take place and is called godhuli, or the dusty dusk of returning herds from their pasture grounds).

59. He loosened the bulls from their yoke, as the regent of death releases his hell hounds. And it was in the dusk of the day, when the sky was obscured by the evening mist, and rising dust of godhuli, that we were dismissed from the demons' presence, to take our own way.

60. We passed the great jungle in a short time, and reached the Chandāla's abode in the evening; as the demons pass amidst the funeral ground, to rest in their charnal vaults at night.

61. The dwelling had on one side, the slaughtered monkeys, cocks and crows; and swarms of flies flying over them, and sucking the blood sprinkled over the ground.

62. The moist entrails and arteries of the slaughtered beasts, that were hung up to be dried in the sun; were chased by the ravenous birds of the air, that kept hovering over them; while flocks of birds fluttered over the Jambira trees (to pick up the fruits for their food).

63. There were heaps of fat laid up to be dried in the portico, and ravenous birds flying over them; and the skins of the slain animals, which were besmeared with blood, lay in piles before their sight.

64. Little children had bits of flesh in their hands, beset by buzzing flies; and there were the veteran Chándalas, sitting by and rebuking the boys.

65. We then entered the house scattered with disgusting
entrails and entestines about, and I thought myself as the ghost of a dead man standing beside the regent of death.

66. I had then a seat of a big plantain leaf, given to me with due respect, in order to be seated as a welcome guest, in the abominable abode of my new-earned father-in-law.

67. My squint eyed mother-in-law then eyed at me, with her blood-red eyeballs; and muttered with gladness in her look, “is this our would be son-in-law?”

68. Afterwards we sat on some seats of skin, and I partook of the repast which was served before me, as the reward of my sins. (i.e. This fare was as unpalatable, as the requital of one’s crimes).

69. I heard there many of those endearing words, which were the seeds of endless misery; as also many such speeches that were unpleasant to my mind, for their being of no benefit to me.

70. Afterwards, it came to pass on one day, when the sky was cloudless and the stars were shining; that they presented a dowry of cloths and other articles before me: (as dánadravya).

71. With these they made over that frightful maiden to me, and we were joined together as black and white, and as sin and its torment together (i.e. she was given to torment me for my past sins).

72. The flesh-eating Chandálas, festivated the marriage ceremony with profusion of wine and loud shouts of joy; they beat their sounding tom-toms with merriment, as wicked men delight in carrying on the acts of their viliness. (The giddy mirth of the rabble, is compared with the revelry of the riotous).
CHAPTER CVII.

DESCRIPTION OF A TRAIN OF DANGERS.

Argument. The King's residence at the Chandála's abode and his adventures during sixty years at that place.

The king continued:—What more shall I say of that festivity, which had quite subdued my soul? I was thenceforward named as Pushta—Pukkusha or cherished Chándála by my fellows. (Beng—ghar-jámái or home-bred bridegroom).

2. After the festivity had lasted for a week, and I had passed full eight months at that place; my wife had her pubertal efflorescence, and afterwards her conception also (garbhádhána and garbha).

3. She was delivered of a daughter which is the cause of woe, as a danger is the spring of calamities. (The parallel passage is well known dáriká dukkha ájyika, a daughter is the source of grief). This daughter grew up as soon as the growth of the cares and sorrows of the ignorant. (The wise neither care nor sorrow for any earthly matter).

4. She brought forth again a black boy in course of three years; as the fruit of folly raises the false expectation of fruition. (i.e. We are often frustrated in our hopes in our boys).

5. She again gave birth to a daughter and then to another boy; and thus I became an old Chándála, with a large family in that forest land.

6. In this manner passed many years with these shoots of my woe in that place; as a Brahmicide has to pass long years of torment in hell-fire. (Here is a piece of priestcraft in the augmented torment for killing a Brahman as any other man).

7. I had to undergo all the pains of heat and cold, of chillwinds and frost, without any help to be had in that dreary forest; and as an old tortoise is constrained to move about in the mud of a pool for ever.
8. Being burthen with the cares of my family, and troubled by anxieties of my mind; I saw my increasing afflictions like a conflagration rising all about me.

9. Clad in bark and wrapt in old and ragged cloths; with a covering of grass and a straw hat on my head, I bore loads of logs from the woods; as we bear the burden of sins on our backs and heads. (See Bunyan's Pilgrim's Progress).

10. I had to pass full many a live-long year, under the shade of dhavali trees; with no other cloth or covering on me than an old tattered, dirty and stinking Kaupina, which was beset by flies and leeches. (Kaupina a piece of rag covering the lower secret parts of the body as that of Fakirs and Yogis).

11. I was exposed to the chill cold winds; in all my toils to support my family; and lay like a frog in some cave in the woods, under the keen blasts of winter.

12. The many quarrels and bickerings, and the sorrows and wailings, to which I was often exposed at home and abroad, made my blood to gush out in tears from my weeping eyes.

13. We passed the nights on marshy grounds in the jungle, and being deluged by the raining clouds, we took our shelter in the caverns of mountains, with no other food than the roasted flesh of bears.

14. Afterwards the rainy season of sowing being over, and the dark drizzling clouds having dispersed in air, I was driven from my abode, by the unkindness of my relations and continued contention with others.

15. Being thus in dread of every body in the neighbourhood, I removed myself to the house of another man, where I dwelt with my wife and prattling children for some years.

16. Then vexed by the scolding of the termagant Chandālī, and the threats of the villainous Chandālas; my face became as pale as the waning moon under the shadow of Rāhu (the ascending node).

17. I was bit and scratched by the teeth and nails of my wife, as if my flesh and muscles were torn and gnawed down under the
grinders of a tigress; and I was as one caught by or sold to a hellish fiend, and thought myself as changed to an infernal being also.

18. I suffered under the torrents of snow thrown out of the caverns of the Himálaya, and was exposed to the showers of frost, that fell continually in the dewy season.

19. I felt on my naked body the iron shafts of rain, as darts let fly from the bow of death; and in my sickly and decrepit old age, I had to live upon the roots of withered vegetables.

20. I dug them out plentifully from the woodland grounds, and eat them with a zest, as a fortunate man has in tasting his dainty dishes of well cooked meat.

21. I took my food apart and untouched by any body, for fear of being polluted by the touch of a vile and base born family; and because the pugnecy of my unsavoury diet, made my mouth wry at every morsel.

22. While I was famishing in this manner, I saw others had their venison and sheep's flesh bought from other places for their food; and who pampered their bodies also with the flesh they cut out from other living animals and devoured raw with great zest.

23. They bought animal flesh sold in iron pots and stuck in spits, for undergoing migrations into as many thousand bodies as they have killed and fed upon. (This is the Pythagorean doctrine of metempsychosis of the soul, as described in Goldsmith citizen of the world).

24. I often repaired to the garden grounds of the Chandálas, with my spade and basket in the cool of the evening, in order to collect the raw flesh, which had been cast about in the dirt, for making my food of them.

25. But the time seemed to turn favourable to me, when I was about to be cast into hell, by leading me to take refuge of the mountain caverns, and seek my supportance there by the roots and plants growing therein.

26. In this state, I was met by my good chance, on some
Chandálas appearing in person before me, and driving away the village dogs with their clubs from before them (to the woods).

27. They gave my wife and children some bad rice as the villagers used to take, and we passed the night under the shade of a palm tree, whose withered leaves were rattling with the rain drops, that fell in showers upon them.

28. We passed the night in company with the sylvan apes, with our teeth clattering with cold; and the hairs of our bodies standing on their ends, like a thousand thorns through coldness.

29. The rain drops decorated our bodies with granules of vivid pearls, and our bellies were as lean and lank like an empty cloud through hunger and for want of food.

30. Then there rose a quarrel in this diresome forest, between me and my wife; and we kept answering one another, with our clattering teeth and ruddy eyes by effect of the cold.

31. My foul and dirty person resembled that of a dark black demon, and we roved about the borders of rivers and brooks, to fish with a rod and hook in my hand.

32. I wandered also with a trap in my hand, like Yama with his noose at the desolation of the earth; and caught and killed and drank the heart blood of the deer in my hunger and thirst.

33. I sucked the warm heart blood, as the milk of my mother's breast, at the time of famishing; and being besmeared in blood, I stood as a blood sucking demon in the cemetery.

34. The Vétálas of the woods fled before me, as they do from the furies of the forests; and I set my snares and nets in the woods, for catching the deer and birds of the air.

35. As people spread the nets of their wives and children, only to be entangled in them in the false hope of happiness; so did I spread my net of thread, to beguile the birds to their destruction.

36. Though worried and worn out in the nets of worldly cares, and surrounded on every side by the miseries of our vicious lives; yet do our minds take their delight, in the perpetration of cruel and foul acts (to the injury of others).
37. Our wishes are stretched as far and wide, as a running river overflows its banks in the rainy season; but the objects of our desires fly afar from us, as snakes hide themselves from the snake eating Karabhās by their own sagacity. (The Karabhā is a quadruped of the weasel kind, and is called gohadgel—in Bengali).

38. We have cast off kindness from our hearts, as the snake leaves off his slough; and take a delight to let fly the hissing arrows of our malice, as the thunder storm betides all animals.

39. Men are delighted at the sight of cooling clouds, at the end of the hot season; but they avoid at a distance the rough briny shore spreading wide before them. (So men hail their happiness, and avoid their troubles).

40. But I underwent many a difficulty, which multiplied as thickly upon me, as the weeds growing in dales; and I moved about all the corners of that hellish spot, during my destined time. (What is decreed, cannot be avoided).

41. I have sown the seeds of sin under the rain-water of my ignorance, to grow speedily as thorns on my way. I have laid hidden snares for the unwary innocent, to secure myself in the mountain caves.

42. I have caught and killed the innocent deer in the trap; to feed upon its flesh; and have killed the chouri kine, to lay my head on the hair hanging down their necks.

43. I slept unconscious of myself in my ignorance, as Vishnu lay on his huge hydra; I lay with my out-stretched legs and limbs in the brown cell, resounding to the yell of wild beasts abroad.

44. I lay my body also, on the frost of a cave in the marshy ground of Vindhyā; and wrapped my swarthv form in a tattered quilt, hanging down my neck and full of fleas.

45. I bore it on my back, as a bear bears the long bristles upon him even in the hot season; and suffered the heat of the wild fire, which burnt away many wild animals which perished in groups as in the last conflagration of the world.
46. My wife bore her young ones, both for our pleasure as well as pain: as the food of the glutton, is both for his satiety and sickness; and the influence of planets, is for our good and evil also.

47. Thus I the only son of a king, had to pass sixty painful years of my life, as so many kalpa ages of long duration.

48. I raved sometimes in my rage, and wept at others in my bitter grief; I fared on coarse meals, and dwelt, alas! in the abodes of vulgar Chandálas. Thus I passed so many years of my misery at that place, as one fastened to the fetters of his insatiable desires, is doomed to toil and moil for naught until his death. (Bound to our desires, we are dragged to the grave),
CHAPTER CVIII.

DESCRIPTION OF A DRAUGHT AND DEARTH.

Argument. The distress of chandálas caused by famine and want of Rain.

The King continued to say:—Time passed away, and old age overtook me, and turned my beard to blades of grass covered with hoar frost.

2. My days glided away in alternate joy and grief, brought on by my fate and acts; just as a river flows on with the green and dried leaves, which the winds scatter over it.

3. Quarrels and broils, misfortunes and mischances, befell on me every moment; and beset me as thickly and as fastly as the arrows of woe flying in a warfare.

4. My foolish mind kept fluttering like a bird, in the maze of my wishes and fancies; and my heart was perturbed by passions, like the sea by its raging waves.

5. My soul was revolving on the vehicle of my wandering thoughts; and I was borne away by them like a floating straw, to the whirlpool of the eventful ocean of time.

6. I that moved about like a worm amidst the woodlands of Vindhyá, for my simple supportance, felt myself in the process of years, to be weakened and pulled down in my frame, like a biped beast of burthen.

7. I forgot my royalty like a dead man, in that state of my wretchedness, and was confirmed in my belief of a Chandála, and bound to that hilly spot like a wingless bird.

8. The world appeared to me, as desolate as at its final desolation; and as a forest consumed by a conflagration; it seemed as the sea-shore lashed by huge surges; and as a withered tree struck by a lightning.

9. The marshy ground at the foot of Vindhyá was all dried
up, and left no corn nor vegetable, nor any water for food or drink; and the whole group of Chandālas, was about to die in dearth and dryness.

10. The clouds ceased to rain, and disappeared from sight; and the winds blew with sparks of fire in them. (The hot winds of the monsoon called agni-vrishti).

11. The forest trees were bare and leafless, and the withered leaves were strewn over the ground; wild fires were raging here and there, and the wood-lands became as desolate, as the abodes of austere ascetics; (dwelling in the deserts).

12. There ensued a formidable famine, and a furious flame of wildfire spread all around; it buré down the whole forest, and reduced the grass and gravels all to ashes.

13. The people were daubed with ashes all over their bodies, and were famishing for want of food and drink; because the land was without any article of food or even grass or water in it, and had turned to a dreary desert.

14. The mirage of the desert glistened as water, and deluded the dry buffaloes to roll in it (as in a pool); and there was no current of breeze to cool the desert air.

15. The call and cry for water, came only to the ears of men; who were parching under the burning rays of the torrid sun (in the Deccan).

16. The hungry mob, hurrying to browse the branches and herbs, yielded their lives in those acts; while others sharpened their teeth, in their acts of tearing and devouring one another.

17. Some ran to bite the gum of catechu, thinking it to be a bit of flesh; while others were swallowing the stones, as if they were cakes lying on the ground before them.

18. The ground was sprinkled with blood, by the mutual biting and tearing of men; as when blood is spilt in profusion, by the lion’s killing a big and starving elephant.

19. Every one was as ferocious as a lion, in his attempt to devour another as his prey; and men mutually fought with one another, as wrestlers do in their contest.
20. The trees were leafless, and the hot winds were blowing as fire-brands on all sides; and wild cats were licking the human blood, that was spilt on the rocky ground.

21. The flame of the wild fire rose high in the air, with clouds of smoke whirling with the howling winds of the forest; it growled aloud in every place, and filled the forest-land with heaps of brown cinders and burning fire brands.

22. Huge serpents were burnt in their caves, and the fumes rising from these burning bodies, served to grow the poisonous plants on the spot; while the flame stretching aloft with the winds, gave the sky an appearance of the glory of the setting sun.

23. Heaps of ashes were lifted like dust, by the high howling winds, and stood as domes unsupported by pillars in the open sky; and the little children stood crying for fear of them, beside their weeping parents.

24. There were some men who tore a dead body with their teeth, and in their great haste to devour the flesh, bit their own hands and fingers, which were besmeared in their own blood.

25. The vultures flying in the air, darted upon the smoke, thinking it a turret of trees, and pounced upon the fire brands, taking them for bits of raw flesh.

26. Men biting and tearing one another, were flying in all directions; when the splitting of the burning wood, hit upon their breasts and bellies, and made them gory with blood gushing out of them.

27. The winds were howling in the hollow caves, and the flames of the wild fire flashing with fury; the snakes were hissing for fear of these, and the burnt woods were falling down with hideous noise.

28. Thus beset by dangers and horrors, with no other shelter than the rugged hollows of rocks, this place presented a picture of this world, with its circumambient flames, burning as the twelve zodiacal suns on high.
29. The winds were blowing hot amidst the burning woods and rocks, and drying up all things; and the heat of the fire below and the sunbeams above, together with the domestic calamities caused by influence of the planet Saturn, made this place a counterpart of this woeful world.
CHAPTER CIX.

MIGRATION OF THE CHANDÁLAS.

Argument. The perilous journey through the Delusive World.

The king continued:—As these calamities continued to rage in this place, by the displeasure of destiny; and the disasters of the last dissolution, prematurely overtook the forest and mountaineers here:—

2. Some of these men went out from that place, with their wives and children, in search of some new abodes in foreign lands; as the clouds disperse and disappear from the sky, after the rainy season is over.

3. They were accompanied by their wives and children and close relatives, who clung to them as the members of their bodies; but the lean and infirm were left behind them, like the separated branches of trees.

4. Some of these emigrants were devoured by tigers, as they went out of their houses; as unsledged birds are caught by falcons, as they come out of their nests.

5. Some entered into the fire like moths, to put an end to their miserable lives; others fell into the pits, like fragments of rocks falling from the hills.

6. I separated myself from the connections of my father-in-law and others; and depending upon myself, I escaped narrowly from that distressed country, with my wife and children about me.

7. We passed the pit-falls and storms, and the wild beasts and snakes, without any harm; and came out of that forest safe from all the deadly perils of the way.

8. Having then arrived at the border of that forest, we got to the shade of some palm trees, where I lay down my children from my shoulders as burdens of my sin and woes.

*Compare the adventure of the prince Tájul Malar in Gull Bakáwallí, and his bearing the burthen of his children by the Negro wife on his shoulders.
9. I halted here after my tiresome journey and lengthened troubles, as one who had fled from the confines of hell; and took my rest like the withering lotus, from the scorching sun-beams and heat of summer.

10. My Chandála wife also slept under the same tree, and my two boys lay fast asleep in each other's embrace, under the cooling shade.

11. Afterwards my younger son Prach'chhaka, who was as dear to us as he was the less intelligent, rose up and stood before me.

12. He said with a depressed spirit, and tears gushing out of his eyes, "Papa give me soon some meat-food and drink or else I die".

13. The little boy repeatedly made the same request, and said with tears in his eyes, that he was dying of hunger.

14. I told him I had no meat, and the more I said so, the more he repeated his foolish craving, which could neither be supplied with nor put down to silence.

15. I was then moved by paternal affection, and affection of my heart, to tell him, "O child, cut off a slice of my flesh, and roast and eat it."

16. He agreed to it, and said 'give it then'; because his hunger was so pressing and his vitality was so much exhausted, that he could not decline to crave my flesh for his food.

17. Being then overpowered by affection and compassion I thought of putting an end to all my grief with my life, which became so intolerable to me at his excessive distress.

18. Being unable to endure the pain of my affection, I despaired of my own life; and resolved to resort to death, as my only friend at this last extremity.

19. I collected some wood, and heaped them together for my funeral pile, and having put it on fire, I saw it blaze as I wished.

20. As I was hastening to throw myself on this pile, I was immediately roused from my reverie by the sound of music pro-
ceeding from this palace, hailing me as king, and shouting my victory jaya.

21. I understood this conjurer had wrought this enchantment on me, and put me to all these imaginable troubles for so long a period.

22. Like the ignorant, I was subject to a hundred changes of fortune (which can never approach the wise). As the great and mighty King-Lavana, had been recapitulating and expostulating on the vicissitudes of fortune:—

23. The sorcerer suddenly disappeared from his sight, at which the courtiers looked around them with their staring eyes; and then addressed the king, saying:—

24. This man was no sorcerer, our liegelord! who had no mercenary views of his own in this; but it was a divine magic (theurgy), that was displayed to our lord, to represent the lot of humanity and the state of the world.

25. This world is evidently a creation of the mind, and the imaginary world is only a display of the infinite power of the Almighty. (It was a coinage of the brain, a stretch of the imagination which gives images to ideals).

26. These hundreds of worldly systems, display the multiform powers of Omnipotence; which delude even the minds of the most wise, to believe in the reality of unrealities, as it were by the spell of magic.

27. This delusion being so potent on the minds of wise, it is no wonder, that our king would be overpowered by it, when all common minds are labouring under the same error.

28. This delusive magic was not spread over the mind, by any trick or art of the conjurer; who aimed at nothing more than his own gain, by the act of his sorcery; (It is the divine will, which spreads the illusion alike on all minds).

29. They that love money, never go away of themselves without getting something: therefore we are tossed on the waves of doubt, (i.e. doubtful) to take him for a sorcerer.

30. Vasishtha said:—Rāma! though I am sitting here at
this moment, before you and others of this assembly; yet I am quite sensible of the truth of this story, which is no fiction like the tale of the boy I have told you before, nor is it any coining or hearsay of mine.

31. Thus the mind is enlarged by the various inventions of its imagination, as a tree is extended by the expansion of its boughs and branches. The extended mind encompasses all things, as an outstretched arbor overspreads on the ground. It is the mind's comprehension of every thing, and its conversancy with the natures of all things, that serve to lead it to its state of perfection. (The amplitude of the mind, consists in the extent of its knowledge).
CHAPTER CX.

DESCRIPTION OF MIND.

Argument. The great Magnitude of mental powers, and government of the Mind.

VASISHTHA said:—Since the subjective Intellect chit, has derived the power of knowing the objective Intelligible chetyas, from the supreme cause in the beginning; it went on to multiply and diversify the objects of its intelligence, and thus fell from the knowledge of the one intelligent Universal Ego, to the delusion of the particular non ego ad infinitum. (The knowledge of the subjective universal soul being lost, the mind is left to be bewildered in the objective particulars to no end.

2. Thus Rama, the faculties of the mind, being deluded by the unrealities of particulars, they continue to attribute specialities and differences to the general ones to their utter error. (Multiplication and differentiation of objects, mislead the mind from the universal unity of the only one).

3. The mental powers are ever busy to multiply the unrealities to infinity, as ignorant children are prone to create the false goblins of their fancy, only for their terror and trouble.

4. But the reality soon disperses the troublesome unrealities, and the unsullied understanding drives off the errors of imagination, as the sun-shine dispels the darkness.

5. The mind brings distant objects near it, and throws the nearer ones at a distance; it trots and flutters in living beings, as boys leap and jump in bushes after little birds.

6. The wistful mind is fearful, where there is nothing to fear; as the affrighted traveller takes the stump of a tree for demon, standing on his way.

7. The suspicious mind suspects a friend for a foe, as a drunken sot thinks himself lying on the ground, while he is walking along,
8. The distracted mind, sees the fiery Saturn in the cooling moon; and the nectar being swallowed as poison, acts as poison itself.

9. The building of an aerial castle however untrue, is taken for truth for the time being; and the mind dwelling on hopes, is a dreamer in its waking state.

10. The desease of desire is the delusion of the mind; therefore it is to be rooted out at once with all deligence from the mind.

11. The minds of men being entangled in the net of avarice like poor stags, are rendered as helpless as these beasts of prey, in the forest of the world.

12. He who has removed by his reasoning, the vain anxieties of his mind, has displayed the light of his soul, like that of the unclouded sun to sight.

13. Know therefore that it is mind that make, the mans and not his body that is called as such: the body is dull matter, but the mind is neither a material nor immaterial substance (as the spirit).

14. Whatever is done with the mind or voluntarily by any man, know Rāma, that act to be actually done by him; (since an involuntary action is indifferent by itself); and whatsoever is shunned by it, know that to be kept out in actu.

15. The mind alone makes the whole world, to the utmost end of the spheres; the mind is the vacuum, and it is the air and earth in its greatness. (Since it comprehends them all in itself; and none of these is perceptible without the mind).

16. If the mind do not join a thing with its known properties and qualities; then the sun and the luminaries would appear to be without their light: (as it is with the day-blind bats and owls, that take the day light for darkness, and the dark night for their bright day light).

17. The mind assumes the properties of knowledge and ignorance, whence it is called a knowing or unknowing thing; but these properties are not to be attributed to the body, for a
living body is never known to be wise, nor a dead carcase an ignorant person.

18. The mind becomes the sight in its act of seeing, and it is hearing also when it hears any thing; it is the feeling of touch in connection with the skin, and it is smelling when connected with the nose.

19. So it becomes taste being connected with the tongue and palate, and takes many other names besides, according to its other faculties. Thus the mind is the chief actor on the stage of the living animal body.

20. It magnifies the minute and makes the true appear as untrue; it sweetens the bitter and sours the sweet, and turns a foe to a friend and vice-versa.

21. In whatever manner the mind represents itself in its various aspects, the same becomes evident to us both in our perceptions and conceptions of them. (i.e. Every body takes things in the same light, as his mind represents them unto him).

22. It was by virtue of such a representation, that the dreaming mind of king Haris chandra, took the course of one night for the long period of a dozen of years.

23. It was owing to a similar idea of the mind, that the whole city of Brahma appeared to be situated within himself.

24. The presentation of a fair prospect before the imagination, turns the present pain to pleasure; as a man bound in chains forgets his painful state, in the hopes of his release or installation on the next morning.

25. The mind being well fortified and brought under the subjection of reason, brings all the members of the body and internal passions of the heart under our control; but the loose and ungoverned mind, gives a loose rein to them for their going astray; as the loosened thread of a string of pearls, scatters the precious grains at random over the ground.

26. The mind that preserves its clear sightedness, and its equanimity and unalterableness in all places, and under all conditions; retains its even temper and nice discernment at all
times, under the testimony of its consciousness, and approbation of its good conscience.

27. With your mind acquainted with the states of all things, but undisturbed by the fluctuations of the objects that come under your cognizance, you must retain, O Rāma! your self-possession at all times, and remain like a dumb and dull body, (without being moved by any thing).

28. The mind is restless of its own nature, with all its vain thoughts and desires within itself; but the man is carried abroad as by its current; over hills and deserts and across rivers and seas, to far and remote cities and countries (in search of gain).

29. The waking mind deems the objects of its desire, to be as sweet as honey, and whatever it does not like, to be as bitter as gall; although they may be sweet to taste; (i.e. the blindness of sensuous minds in their choice of evil for good, and slighting of good as evil).

30. Some minds with too much self reliance in themselves, and without considering the true nature of things; give them different forms and colours, according to their own conceptions and opinions, though they are far from truth. (Every man delights in his own hobby horse).

31. The mind is a pulsation of the power of the Divine Intellect, that ventilates in the breeze and glares in luminous bodies, melts in the liquids and hardens in solid substances. (Compare the lines of Pope: “Glows in the sun &c.” The mind is dependent on the intellect, and the mental operations, are subordinate to the intellectual).

32. It vanishes in vacuity and extends in the space; it dwells in everything at its pleasure, and flies from everywhere at its will.

33. It whitens the black and blackens the white, and is confined to no place or time but extends through all. (The mind can make a heaven of hell, and a hell of heaven).

34. The mind being absent or settled elsewhere, we do not

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taste the sweet, which we suck or swallow or grind under the teeth or lick with the tongue.

35. What is seen by the mind, is seen with the eyes, and what is unseen by it, is never seen by the visual organs; as things lying in the dark are not perceptible to the sight.

36. The mind is embodied in the organic body, accompanied by the sensible organs; but it is the mind that actuates the senses and receives the sensations; the senses are the products of the mind, but the mind is not a production of sensations.

37. Those great souls (philosophers), who have investigated into the manner of the connection between the two quite different substances of the body and mind, and those learned men who show us their mutual relations (the psychologists), are truly worthy of our veneration.

38. A handsome woman decked with flowers in the braids of her hair, and looking loosely with her amorous glances, is like a log of wood in contact with the body of one, whose mind is absent from himself. (The dalliance of a woman is dead and lost, to the unfeeling heart and unmindful man).

39. The dispassionate Yogi that sits reclined in his abstract meditation in the forest, has no sense of his hands being bitten off by a voracious beast from his body; owing to the absence of his mind.

40. The mind of the sage, which is practised in mental abstraction, may with ease be inclined to convert his pleasures to pain, and his pains to pleasure.

41. The mind employed in some other thought and inattentive to the present discourse, finds it as a detached piece of wood dis severed by an axe. (The presence of the mind joins the parts of a lecture, as its inad ver tence disjoins them from their consecutive order).

42. A man sitting at home, and thinking of his standing on the precipice of a mountain, or falling into the hollow cave below, shudders at the idea of his imminent danger: so also one is startled at the prospect of a dreary desert even in his dream,
and is bewildered to imagine the vast deep under the clouds. (See Hume on the Association of Ideas).

43. The mind feels a delight at the sight of a lovely spot in its dream, and at seeing the hills, cities and houses stretching on the clusters of stars shining in the extended plain of the sky. (Objects which are pleasurable or painful to the sight, give pleasure and pain to the mind, when it is connected with that sense).

44. The restless mind is busy to stretch many a hill and dale and cities and houses in our dreams, as these are the billows in the vast ocean of the soul.

45. As the waters of the sea display themselves in huge surges, billows and waves, so the mind which is in the body, displays itself in the various sights exhibited in our dreams. (Meaning, the dreams to be transformations (Vikāras) of the mind, like the waves of the water).

46. As the leaves and branches, flowers and fruits are the products of the shooting seed; so every thing that is seen in our waking dreams, is the creations of our minds.

47. As a golden image is no other than the very gold, so the creatures of our living dreams, are not otherwise than the creations of our fanciful mind.

48. As a drop or shower of rain, and a foam or froth of the wave, are but different forms of water; so the varieties (manatās), of sensible objects are but formations of the same mind. (Lit, formations or transformations of the mind).

49. These are but the thoughts of our minds, that are seen in our waking dreams; like the various garbs which an actor puts on him, to represent different characters in a play.

50. As the king Lavana believed himself to be a chandāla for some time, so do we believe ourselves to be so and so, by the thoughts of our minds.

51. Whatever we think ourselves to be in our consciousness, the same soon comes to pass upon us; therefore mould the
thoughts of your mind in any way you like. (i. e. As one thinks himself to be, so will he find himself to become in his own conceit).

52. The embodied being beholds many cities and towns, hills and rivers before him; all which are but visions of waking dreams, and stretched out by the inward mind.

53. One sees a demon in a deity, and a snake where there is no snake; it is the idea that fosters the thought, as the king Lavana fostered the thoughts of his ideal forms.

54. As the idea of man includes that of a woman also, and the idea of father comprises that of the son likewise; so the mind includes the wish, and the wish is accompanied by its action with every person. (As when I say I have a mind to do so, I mean I have a wish to do it; and the same wish leads me to its execution. Or that the action is concomitant with the will so the phrase; "take will for the deed").

55. It is by its wish that the mind is subject to death, and to be born again in other bodies; and though it is a formless thing of its nature, yet it is by its constant habit of thinking, that it contracts the notion of its being a living substance (jiva).

56. The mind is busy with its thoughts of long drawn wishes, which cause its repeated births and deaths, and their concomitants of hopes and fears, and pleasure and pain. (The wish is father of thoughts, and these mould our acts and lives).

57. Pleasure and pain are situated in the mind like the oil in the sesamum seed, and these are thickened or thinned like the oil under particular circumstances of life. Prosperity thickens our pleasure, and adversity our pain; and these are thinned by their reverses again.

58. As it is the greater or lighter pressure of the oil-milk, that thickens or thins the oil, so it is the deeper or lighter attention of the mind, that aggravates or lightens its sense of pleasure or pain. (Loss or gain unfelt, is nothing lost or gained.
The pleasure or pain of which we are ignorant, is no pleasure or pain).

59. As our wishes are directed by the particular circumstances of time and place, so the measurements of time and place, are made according to the intensity or laxity of our thoughts. (i.e. The intense application or inattention of the mind, prolongs and shortens the measure of time and place to us).

60. It is the mind that is satisfied and delighted at the fulfilment of our wishes, and not the body which is insensible of its enjoyments. (The commentary explains the participation of the enjoyment both by the body and mind, and not by one independently of the other).

61. The mind is delighted with its imaginary desires within the body, as a secluded woman takes her delight in the seraglio. (The pleasure of imagination pleases the inmost soul, when we have no external and bodily pleasure to enjoy).

62. He who does not give indulgence to levities and fickleness in his heart, is sure to subdue his mind; as one binds an elephant by its chain to the post.

63. He whose mind does not wave to and fro like a brandished sword, but remains fixed as a post or pillar to its best intent and object, is the best of men on earth; all others (with fickle minds), are as insects continually moving in the mind.

64. He whose mind is freed from fickleness, and is sedate in itself, is united with his best object in his meditation of the same. (The unflinching mind, is sure of success).

65. Steadiness of the mind is attended with the stillness of worldly commotions, as the suspension of the churning Mandara, was attended with the calmness of the ocean of milk.

66. The thoughts of the mind being embroiled in worldly cares (of gaining the objects of desire and enjoyments), become the sources of those turbulent passions in the breast, which like poisonous plants fill this baneful world (with their deadly breath).
67. Foolish men that are infatuated by their giddiness and ignorance, revolve round the centre of their hearts, as the giddy bees flutter about the lotus-flower of the lake; till at last grown weary in their giddy circles, they fall down in the encompassing whirlpools, which hurl them in irreparable ruin.
CHAPTER CXI.

Healing of the Heart and Mind.

Arguments. Prompt relinquishment of desires, and abandonment of Egoism, as the means of the subjection of the mind and intense application of the Intellect.

VASISHTHA continued:—Now attend to the best remedy, that I will tell you to heal the disease of the heart; which is within one's own power and harmless, and a sweet potion to taste.

2. It is by the exertion of your own consciousness by yourself, and by diligent relinquishment of the best objects of your desire, that you can bring back your refractory mind under your subjection.

3. He who remains at rest by giving up the objects of his desire, is verily the conqueror of his mind; which is reduced under his subjection as an elephant wanting its tusks.

4. The mind is to be carefully treated as a patient by the prescriptions of reason, and by discriminating the truth from untruth, as we do good diet from what is injurious.

5. Mould your heated imagination by cool reasoning, by precepts of the Sastras, and by association with the dispassionate, as they do the heated iron by a cold hammer.

6. As a boy has no pain to turn himself this way and that in his play; so it is not difficult to turn the mind, from one thing to another at pleasure.

7. Employ your mind to the acts of goodness by the light of your understanding; as you join your soul to the meditation of God by light of your spirit.

8. The renunciation of a highly desirable object, is in the power of one, who resigns himself to the divine will; it is a shame therefore to that worm of human being, who finds this precept difficult for his practice.
9. He who can take the unpleasant for the pleasurable in his understanding; may with ease subdue his mind, as a giant overcomes a boy by his might.

10. It is possible to govern the mind like a horse, by one's attention and exertion; and the mind being brought to its quietness, it is easy to enter into divine knowledge.

11. Shame to that jackass (lit: jackalish man), who has not the power to subdue his restless mind, which is entirely under his own subjection, and which he can easily govern.

12. No one can reach the best course of his life, without the tranquility of his mind; which is to be acquired by means of his own exertion, in getting rid of the fond objects of his desire. (The best course of life, is to live free from care, which is unattainable without subjection of our desires).

13. It is by means of destroying the appetites of the mind, by means of reason and knowledge of truth; that one can have his absolute dominion over it, without any change or rival in it. (The rival powers in the kingdom of the mind (manorájya), are the passions and the train of ignorance-moha).

14. The precepts of a preceptor, the instructions of the Sástras, the efficacy of mantras, and the force of arguments, are all as trifles as straws, without that calmness of the mind, which can be gained by renunciation of our desires and by the knowledge of truth.

15. The One All and all-pervading quiescent Brahma can be known then only, when the desires of the mind are all cut off by the weapon of indifference to all worldly things.

16. All bodily pains of men are quite at an end, no sooner the mind is at rest, after the removal of mental anxieties by means of true knowledge.

17. Many persons turn their minds to unmindfulness, by two much trust in their exertions and imaginary expectations; and disregarding the power of destiny, which overrules all human efforts.

18. The mind being long practised in its highest duty, of the
cultivation of divine knowledge, becomes extinct in the intellect, and is elevated to its higher state of intellectual form.

19. Join yourself to your intellectual or abstract thoughts at first, and then to your spiritual speculations. Being then master of your mind, contemplate on the nature of the Supreme soul.

20. Thus relying on your own exertion, and converting the sensible mind to its state of stoic insensibility, you can attain to that highest state of fixedness, which knows no decay nor destruction. (Spiritual bliss).

21. It is by your exertion and fixed attention, O Rāma! that you can correct the errors of your mind; as one gets over his wrong apprehension of taking one thing for another; (such as his mistaking of the east for the west).

22. Calmness of mind, produces the want of anxiety; and the man that has been able to subdue his mind, cares a fig for his subjection of the world under him. (For, what is this world, without its perception in the mind?)

23. Wordly possessions are attended with strife and warfare, and the enjoyments of heaven also, have their rise and fall; but in the improvement of one's own mind and nature, there is no contention with anybody, nor any obstruction of any kind.

24. It is hard for them to manage their affairs well, who cannot manage to keep their minds under proper control. (Govern yourself ere you can govern others. Or:—Govern your mind; lest it govern you).

25. The thought of one's being dead, and being born again as a man, continually employ the minds of the ignorant with the idea of their egoism; (which is a false one, since the soul has no birth or death, nor any personality of its own).

26. So no body is born here nor dies at any time; it is the mind that conceives its birth and death and migration in other bodies and worlds. (i.e. Its transmigration and apprehension of its rise or fall to heaven or hell).

27. It goes hence to another world, and there appears in another form (of the body and mind); or it is relieved from the
encumbrance of flesh, which is called its liberation. Where then is this death and why fear to die, (which is no more than progress to a new life?).

28. Whether the mind roves here; or goes to another world with its earthly thoughts, it continues in the same state as before unless it is changed to another form (of purity), by its attainment of liberation (from humanity).

29. It is in vain that we are overwhelmed in sorrow, upon the demise of our brethren and dependants; since we know it is the nature of the mind, to be thus deluded from its state of pure intelligence to that of error. (It is the deluded mind, and not the intelligent soul that is subject to sorrow).

30. It has been repeatedly mentioned both before and afterwards, and in many other places (of this work); that there is no other means of obtaining the pure diet of true knowledge, without subduing the mind, (and bringing it under the control of reason).

31. I repeat the same lesson, that there is no other way, save by the government of the unruly mind, to come to the light of the truly real, clear and catholic knowledge of the Supreme. (By catholic knowledge is meant the universally received doctrines of divinity).

32. The mind being destroyed (i.e. all its function, being suspended); the soul attains its tranquility, and the light of the intellect shines forth in the cavity of the heart.

33. Hold fast the discus of reason, and cut off the bias of your mind; be sure that no disease will have the power to molest you, if you can have the good sense to despise the objects of pleasure, which are attended by pain. (All pleasure is followed by pain. Or: Pleasure leads to pain, and pain succeeds pleasure).

34. By lopping the members of the mind, you cut it off altogether; and these being egoism and selfishness which compose the essence of the mind. Shun your sense that 'it is I' and 'these are mine.'

35. Want of these feelings, casts down the mind like a tree
felled by the axe; and disperses it like a scattered cloud from the autumnal sky.

36. The mind is blown away by its destitution of egoism (Ahantá) and meitatism (mamatá), like a clouds by the winds. (Unconsciousness of one’s egoism and personality, is the tantamount to his utter extinction, and unification with the one universal Soul).

37. It is dangerous to wage a war, against winds and weapons, and fire and water, in order to obtain the objects of our worldly desire; but there is no danger whatever in destroying the growing soft and tender desires of the mind. (It is easier to govern one’s self than to suppress his enemies).

38. What is good, and what is not so, is well known for certain even to boys; (i.e. the immutability of good and evil is plain to common and simple understandings); therefore employ your mind to what is good, as they train up children in the paths of goodness. (Sow good botimes, to reap its reward in time. If good we plant not, vice will fill the place; and rankest weeds, the richest soils deface).

39. Our minds are as inveterate and indomitable, as ferocious lions of the forest; and they are true victors, who have conquered these, and are thereby entitled to salvation. (Govern your restless mind, and you govern the rest of your kind).

40. Our desires are as fierce lions, with their insatiable thirst after lucre: and they are as delusive as the mirage of the desert, by leading us to dangers.

41. The man that is devoid of desires, cares for nothing; whether the winds may howl with the fury of storms; or the seas break their bounds, or the twelve suns (of the Zodiac) rise at once to burn the universe.

42. The mind is the root, that grows the plants of our good and evil and all our weal and woe. The mind is the tree of the world, and all peoples are as its branches and leaves, (which live by its sap and juice).

43. One prospers every where, who has freed his mind
from its desires; and he that lives in the dominion of indifference, rests in his heavenly felicity.

44. The more we curb the desires of our minds, the greater we feel our inward happiness; as the fire being extinguished, we find ourselves cooled from its heat.

45. Should the mind long for millions of worldly mansions in its highest ambition; it is sure to have them spread out to view within the minute particle of its own essence. (The ambitious mind grasps the whole world within its small compass).

46. Opulence in expectancy, is full of anxiety to the mind, and the expected wealth when gained is no less troublesome to it; but the treasure of contentment is fraught with lasting peace of mind, therefore be victorious over your greedy mind by abandonment of all your desires.

47. With the highly holy virtue of your unmindfulness, and with the even-mindedness of those that have known the Divine spirit; as also with the subdued, moderated and defeated yearnings of your heart, make the state of the incrcate One as your own. (Sedateness of the mind, resembles the state of God).
CHAPTER CXII.

THE RESTLESSNESS OF THE MIND AND ITS CURE.

Argument. Means of weakening the mind and mental Desires.

Vasishttha continued:—Whatever be the nature of the object of any man's desire, his mind does not fail to run after it with great avidity in every place.

2. This eagerness of the mind rises and sets by turns, with the view of the desired object, like the clear bubbles of water foaming and bursting of themselves with the breath of winds.

3. As coldness is the nature of frost, and blackness is that of ink; so is swiftness or momentum the nature of the mind, as stillness is that of the soul.

4. Ráma said:—Tell me sir, why the mind is identified with momentum, and what is the cause of its velocity; tell me also; if there is any other force to impede the motion of the mind.

5. Vasishttha replied:—We have never seen the motionless, quiet of the mind; selectness is the nature of the mind, as heat is that of fire.

6. This vacillating power of motion, which is implanted in the mind, is known to be of the same nature as that of the self-motive force of the Divine mind; which is the cause of the momentum and motion of these worlds.

7. As the essence of air is imperceptible without its vibration, so we can have no notion of the momentum of our minds, apart from the idea of their oscillation.

8. The mind which has no motion is said to be dead and defunct; and the suspension of mental agitation, is the condition of Yoga quietism and leading to our ultimate liberation.

9. The mortification of the mind, is attended with the subsidence of our woes; but the agitated thoughts in the mind, are causes of all our woes.
10. The monster of the mind, being roused from its rest, raises all our dangers and disasters; but its falling into rest and inaction, causes our happiness and perfect felicity.

11. The restlessness of the mind is the effect of its ignorance; therefore Râma! exert your reason to destroy all its desires (for temporal possessions).

12. Destroy the internal desires of your mind, which are raised by ignorance alone; and attain your supreme felicity by your resignation to the divine will.

13. The mind is a thing that stands between the real and unreal, and between intelligence and dull matter, and is moved to and fro by the contending powers on either side.

14. Impelled by dull material force, the mind is lost in the investigation of material objects; till at last by its habitual thought of materiality, it is converted to a material object, resembling dull matter itself. (Such is the materialistic mind).

15. But the mind being guided by its intellectual powers, to the investigation of abstract truths, becomes an intelligent and intellectual principle, by its continued practice of thinking itself as such. (This is immaterial mind).

16. It is by virtue of the exertion of your manly powers and activities, and by force of constant habit and continued practice; that you can succeed to attain any thing, to which you employ your mind with diligence. (Diligence overcomes all difficulties).

17. You can also be free from fears, and find your rest in your reliance in the sorrowless Being; provided you exercise your manly activities therein; and curb the proclivities of your mind by your intelligence.

18. It must be by the force of your intelligent mind, that you must lift up your deluded mind, which is drowned in the cares of this world. There is no other means that will help you to do so.

19. The mind only is capable of subduing the mind; for who can subdue a king unless he is a king himself?
20. Our minds are the boats, to lift us from the ocean of this world; where we are carried too far by its beating waves, and thrown into the eddies of despair, and where we are caught by the sharks of our greediness.

21. Let your own mind cut the net of the mind, which is ensnared in this world; and extricate your soul, by this wise policy, which is the only means of your liberation. (i.e. Set your mind to correct your mind).

22. Let the wise destroy the desires of their minds, and this will set them free from the bonds of ignorance.

23. Shun your desire for earthly enjoyments and forsake your knowledge of dualism; then get rid of your impressions of entity and non-entity, and be happy with the knowledge of one unity.

24. The thought of the unknowable, will remove the thoughts of knowables; this is equivalent to the destruction of desires, of the mind and ignorance also.

25. The unknown one of which we are unconscious by our knowledge, transcends all whatever is known to us by our consciousness. Our unconsciousness is our nirvāna or final extinction, while our consciousness is the cause of our woe.

26. It is by their own attention that men soon come to the knowledge of the knowables; but it is the unknowing or unconsciousness of these that is our nirvāna, while our consciousness is the cause of our woe. (Want of self consciousness, is want of pain. And perfect apathy is the perfection of soliaism).

27. Destroy O Rāma, whatever is desirable to your mind, and is the object of your affection; then knowing them as reduced to nothing, forsake your desires as seedless sprouts (which can never grow); and live content without the feelings of joy and grief.
CHAPTER CXIII.

DESCRIPTION OF IGNORANCE AND DELUSION, (AVIDYA).

Argument. Extirpation of Evil Desires and duality by the true knowledge of unity called the Vidyā.

VASISHTHA continued:—The false desires which continually rise in the breast; are as the appearances of false moons in the sky, and should be shunned by the wise.

2. They rise in the minds of the unwise amidst their ignorance; but every thing which is known only by its name and not in actuality, can not have its residence in the minds of wise people. (Nominalism as opposed to Realistic Platonism).

3. Be wise, O Rāma; and do not think like the ignorant; but consider well all that I tell you;—there is no second moon in the sky, but it appears so only by deception of our optical visions.

4. There exists nothing real or unreal any where, except the only true essence of God; as there is no substantiality in the continuity of the waves, besides the body of waters.

5. There is no reality in any thing, whether existent or non-existent, all which are mere creations of your shadowy ideality; do not therefore impute any shape or figure to the eternal, boundless and pure spirit of God.

6. You are no maker nor master of anything, then why deem any act or thing as your own (namatā-meity?) You know not what these existences are, and by whom and wherefore they are made.

7. Neither think yourself as actor, because no actor can attempt to do anything. Discharge whatever is your duty, and remain at your ease with having done your part.

8. Though you are the actor of an action, yet think not yourself as such, minding your inability to do or undo any
thing: for how can you boast yourself as the actor, when you know your inability for action.

9. If truth is delectable and untruth is odious, then remain firm to what is good; and be employed in your duties (in the path of truth and goodness).

10. But the whole world is a gallery, a magic and an unreality; then say what reliance is there in it, and what signifies pleasurableness or unpleasurableness to any body.

11. Know Râma, this ovum of the world to be a delusion, and being inexistent in itself, appears as a real existence to others.

12. Know this busy sphere of the world, which is so full with its inessence; to be an ideal phantasm presented for the delusion of our minds.

13. It is like the beautiful bamboo plant, all hollow within, and without pith and marrow in the inside; and like the curling waves of the sea, both of which are born to perish without being uprooted from the bottom. (It is impossible to root out the bamboo as well as the rising wave of the water).

14. This world is as volatile as the air and water flying in the air, and hardly to be tangible or held fast in the hand; and as precipitous as the water-fall in its course; (hurling down and sweeping away everything before it).

15. It appears as a flowery garden, but never comes to any good use at all; so the billowy sea in the mirage, presents the form of water, without allaying our thirst.

16. Sometimes it seems to be straight, and at others a curve; now it is long and now short, and now it is moving and quiet again; and everything in it, though originally created for our good, conspires to our evil only.

17. Though hollow in the inside, the world appears to be full with its apparent contents; and though all the worlds are continually in motion, yet they seem to be standing still.

18. Whether they be dull matter or intelligences, their existence depends upon their motion; and these without stopping.
any where for a moment, present the sight of their being quite at rest.

19. Though they are as bright as light to sight, they are as opaque as the dark coal in their bowels; and though they are moved by a superior power, they appear to be moving of themselves.

20. They fade away before the brighter light of the sun, but brighten in the darkness of the night; their light is like that of the mirage, by reflection of sunbeams.

21. Human avarice is as a sable serpent, crooked and venomous, thin and soft in its form; but rough and dangerous in its nature, and ever unsteady as a woman.

22. Our love of the world, ceases soon without the objects of our affection; as the lamp is extinguished without its oil, and as the vermillion mark, which is soon effaced. (Here is a pun upon the world sucha meaning a fluid substance as well as affection; and that the world is a dreary waste, without the objects dear to us).

23. Our false hopes are as transient, as the evanescent flash of lightnings; they glare and flare for a moment, but they disappear in the air as these transitory flashes of light.

24. The objects of our desire are often had without our seeking, but they are as frail as the fire of heaven; they appear to vanish like the twinkling lightnings, and being held carefully in the hand, they burn it like the electric fire. (This passage shows the science of electricity and the catching of electric fire, to have been known to the ancients).

25. Many things come to us unasked, and though appearing delightful at first, they prove troublesome to us at last. Hopes delayed, are as flowers growing out of season, which neither bear their fruits, nor answer our purposes. (Unseason flowers are held as ominous and useless).

26. Every accident tends to our misery, as unpleasant dreams infest our sleep and disturb our rest.

27. It is our delusion (avidyâ), that presents these many
and big worlds before us; as our dreams produce, sustain and destroy all the appearances of vision in one minute.

28. It was delusion which made one minute, appear as many years to king Lavana; and the space of one night, seem as the long period of a dozen of years to Haris chandra.

29. Such also is the case with separated lovers among rich people, that a single night seems as a live long year to them, in the absence of their beloved.

30. It is this delusive avidya, that shortens the flight of time to the rich and happy; and prolongs its course, with the poor and miserable: all of whom are subject to the power of delusion viparyasa.

31. The power of this delusion is essentially spread over all the works of creation, as the light of a lamp, is spread over things in its effulgence and not in substance.

32. As a female form represented in a picture is no woman, and has not the power of doing any thing; so this avidya which presents us the shapes of our desired objects in the picture of the mind, can produce nothing in reality.

33. The delusion consists in the building of aerial castles in the mind, without their substance; and though these appear in hundreds and thousands of shapes, they have no substantiality in them.

34. It deludes the ignorant, as a mirage misleads the deer in a desert; but it can not deceive the knowing man by its false appearances.

35. These appearances like the foaming waters, are as continuous as they are evanescent, they are as fleeting as the driving frost, which can not be held in the hand.

36. This delusion holds the world in its grasp, and flies aloft with it in the air; it blinds us by the flying dust, which is raised by its furious blasts. (This is delusion of ambitions).

37. Covered with dust and with heat and sweat of its body, it grasps the earth and flies all about the world. The deluded man ever toils and moils, and runs every where after his greed.
38. As the drops of rain water, falling from the clouds, form the great rivers and seas; and as the scattered straws being tied together, make the strong rope for the bondage of beasts; so the combination of all the delusive objects in the world, makes the great delusion of Maya and Moha. (Gutta cumgutta facit lacca'. Drop by drop, makes a lake. Or by drops the lake is drained. And many a little, makes a mickle).

39. The poets describe the fluctuations of the world as a series of waves and the world itself, as a bed of lotuses: pleasant to sight, but floating on the unstable element. But I compare it with the porous stalk of the lotus, which is full of perforations and foramen inside; and as a pool of mud and mire, with the filth of our sins: (The world is full of hidden traps and trapdoors and is a pit of sinfulness).

40. Men think much of their improvement, and of many other things on earth; but there is no improving in this decaying world; which is as a tempting cake with a coating of sweets, but full of deadly gall within.

41. It is as an extinguishing lamp, whose flame is lost and fled we know not where. It is visible as a mist, but try to lay hold on it, and it proves to be nothing.

42. This earth is a handful of ashes, which being flung aloft flies in particles of dust; and the upper sky which appears to be blue, has no blueness in it.

43. There is the same delusion here on earth, as in the appearance of couple of moons in the sky; and in the vision of things in a dream, as also in the motion of immovable things on the land, to the passenger in a boat. (Things taken to be true, prove to be false).

44. Men being long deluded by this error, which has fastly laid hold of their minds, imagine a long duration of the world, as they do of the scenes in their dreams.

45. The mind being thus deluded by this error, sees the wonderful productions of world, to rise and fall within itself like the waves of the sea.
46. Things which are real and good, appear as otherwise in our error; while those that are unreal and noxious, appear as real and good to our deluded understandings.

47. Our strong avarice riding on the vehicle of the desired object, chases the fleeting mind as bird-catchers do the flying birds in nets.

48. Delusion like a mother and wife often offers us fresh delights, with her tender looks and breasts distilling sweet milk.

49. But these delights serve only to poison us, while they seem to cool the worlds with their distillation; just as the crescent orb of the moon, injures us with too much of her moistening influence, while it appears to refresh us with her full bright beams.

50. Blind delusion turns the meek, mild and mute men, to giddy and vociferous fools; as the silent Vetalas become in their revelrous dancings, amidst the silent woods at night.

51. It is under the influence of delusion, that we see the shapes of snakes and serpents, in our brick-built and stone made houses at night falls: (i.e. apprehensions of these in darkness).

52. It makes a single thing appear as double, as in the sight of two moons in the sky; and brings near to us whatever is at a distance, as in our dreams; and even causes us to dream ourselves as dead in sleep.

53. It causes the long to appear as short, as our nightly sleep shortens the duration of time; and makes a moment appear as a year, as in the case of separated lovers.

54. Look at the power of this unsubstantial ignorance, a negative thing, and still there is nothing which it can not alter to some thing else.

55. Therefore be diligent to stop the course of this delusion, by your right knowledge: as they dry up a channel by stopping the current of the stream.

56. Ráma said:—It is wonderful that a false conception, which has no real existence, and is so delicate as almost a nothing (but a name) should thus blinden the understanding.
57. It is strange that something without form or figure, without sense or understanding, and which is unreal and vanishing, should so blindfold the world.

58. It is strange that a thing sparkling in darkness, and vanishing in day light, and mopeyed as the moping owl, should thus keep the world in darkness.

59. It is strange that something prone to the doing of evil (deception), and unable to come to light and flying from sight, and having no bodily form whatever, should thus darken the world.

60. It is a wonder that one acting so miserly, and consort- ing with the mean and vile, and ever hiding herself in darkness, should thus domineer over the world.

61. It is wonderful that fallacy which is attended with incessant woe and peril, and which is devoid of sense and knowledge, should keep the world in darkness.

62. It is to be wondered that error arising from anger and avarice, creeping crookedly in darkness, and liable to instant death (by its detection), should yet keep the world in blindness.

63. It is surprising that error which is a blind, dull and stupid thing itself, and which is falsely talkative at all times, should yet mislead others in the world.

64. It is astonishing; that falsehood should betray a man, after attaching so close to him as his consort, and showing all her endearments to him; but flying at the approach of his reason.

65. It is strange that man should be blinded by the womanish attire of error, which beguiles the man but dares not to look at him face to face.

66. It is strange that man is blinded by his faithless consort of error, which has no sense nor intelligence, and which dies away without being killed.

67. Tell me Sir, how this error is to be dispelled, which has its seat in the desires, and is deeply rooted in the recesses of the heart and mind, and lead us to the channels of endless misery, by subjecting us to repeated births and deaths, and to the pains and pleasures of life.
CHAPTER. CXIV.

DESCRIPTION OF ERROR.

Argument. Spiritual knowledge, the only means of dispelling worldly errors, temporal desires and cares.

Râma repeated:—Tell me sir, how this stony blindness of man, is to be removed, which is caused by the train of ignorance or delusion called avidyâ.

2. Vasishtha replied:—As the particles of snow, melt away at the sight of the sun, so is this ignorance dispelled in a moment, by a glance of the holy spirit.

3. Till then doth ignorance continue to hurl down the soul and spirit, as from a precipice to the depths of the world, and expose them to woes, as thick as thorny brambles.

4. As long as the desire of seeing the spirit, does not rise of itself in the human soul, so long there is no end of this ignorance (avidyâ) and insensibility (Moha).

5. The sight of the supreme Spirit, destroys the knowledge of our self-existence, which is caused by our ignorance; as the light of the sun, destroys the shadows of things.

6. The sight of the all-pervading God, dispels our ignorance in the same manner, as the light of the twelve zodiacal suns (all shining at once), puts the shadows of night to flight from all sides of the horizon.

7. Our desires are the offspring of our ignorance, and the annihilation of these constitutes what we call our liberation; because the man that is devoid of desires, is reckoned the perfect and consummate Siddha.

8. As the night-shade of desires, is dissipated from the region of the mind; the darkness of ignorance is put to flight, by the rise of the intellectual sun (Vivekodaya).

9. As the dark night flies away before the advance of solar
light, so does ignorance disappear, before the advancement of true knowledge—Viveka.

10. The stiffness of our desires, tends to bind the mind fast in its worldly chains; as the advance of night serves to increase the fear of goblins in children.

11. Raama asked:—The knowledge of the phenominals as true, makes what we call avidya or ignorance, and it is said to be dispersed by spiritual knowledge. Now tell me sir, what is the nature of the Spirit.

12. Vasishtha replied:—That which is not the subject of thought, which is all-pervasive, and the thought of which is beyond expression and comprehension is the universal spirit (which we call our Lord and God).

13. That which reaches, to the highest empyrean of God, and stretches over the lowest plots of grass on earth, is the all-pervading spirit at all times, and unknown to the ignorant soul.

14. All this is verily Brahma, eternal and imperishable intelligence. To him no imagination of the mind can reach at any time.

15. That which is never born or dead, and which is ever existent in all worlds, and in which the conditions of being and change are altogether wanting.

16. Which is one and one alone, all and all pervading, and imperishable Unity; which is incomprehensible in thought, and is only of the form of Intellect, is the universal Spirit.

17. It is accompanied with the ever-existent, all-extending, pure and undisturbed Intellect, and is that calm, quiet, even and unchanging state of the soul, which is called the Divine Spirit.

18. There resides also the impure mind, which is in its nature beyond all physical objects, and runs after its own desire; it is conceivable by the Intellect as sullied by its own activity.

19. This ubiquitous, all-potent, great and godlike mind, separates itself in its imagination from the Supreme spirit, and rises from it as a wave on the surface of the sea. (So the
Sruti:—Etammat Jayate pranahmanah &c. The life and mind have their rise from Him).

20. There is no fluctuation (Sanskrit) nor projection (Vikṣepa) in the all-extending tranquil soul of God; but these take place in the mind owing to its desires, which cause its production of all things in the world. (Hence the world and all things in it, are creations of the divine and active mind, and not of the inactive Supreme Soul).

21. Therefore the world being the production of desire or will, has its extinction with the privation of desires; for that which comes the growth of a thing, causes its extinction also; as the wind which kindles the fire, extinguishes it likewise. (Here is a coincidence with the Homœopathic maxim Similes per similibus).

22. The exertion of human efforts, gives rise to the expectation of fruition, but want of desire, causes the cessation of exertions: and consequently puts a stop to the desire of employment, together with our ignorance causing the desire.

23. The thought that I am distinct from Brahma, binds the mind to the world; but the belief that Brahma is all releases the mind from its bondage.

24. Every thought about one's self, fastens his bondage in this world; but release from selfish thoughts, leads him to his liberation. Cease from thy selfish cares, and thou shalt cease to toil and moil for naught.

25. There is no lake of lotuses in the sky, nor is there a lotus growing in the gold mine, whose fragrance fills the air, and attracts the blue bees to suck its honey.

26. The goddess of ignorance—Avidyā, with her uplifted arms resembling the long stalks of lotus plants, laughs in exultation over her conquests, with the glaring light of shining moonbeams.

27. Such is the net of our wishes spread before us by our minds, which represent unrealities as real, and take a delight to dwell upon them, like children in their toys.
28. So also is the snare spread out by our own ignorance, all over this world, that it ensnares the busy people to their misery in all places, as it binds fast the ignorant men and boys in its chains.

29. Men are busied in worldly affairs with such thoughts, as these that; 'I am poor and bound in this earth for my life; but I have my hands and feet wherewith I must work for myself'.

30. But they are freed from all affairs of this life, who know themselves as spiritual beings, and their spiritual part is neither subject to bondage nor labour. (They know themselves to be bodiless, in their embodied forms).

31. The thought that 'I am neither flesh nor bones, but some thing else than my body,' releases one from his bondage; and one having such assurance in him, is said to have weakened his avidya or ignorance.

32. Ignorance (avidya) is painted in the imagination of earthly men, to be as dark as the darkness which surrounds the highest pinnacle of Meru, blazing with the blue light of sapphire, or as the primeval darkness impenetrable by the solar light. (Hence ignorance and darkness are used as synonymous terms).

33. It is also represented by earth-born mortals, as the blackness which naturally covers the face of heaven by its own nature like the blue vault of the sky. (Thus Avidya is represented as the black and the blue goddess Kali).

34. Thus ignorance is pictured with a visible form, in the imagination of the unenlightened; but the enlightened never attribute sensible qualities to inanimate and imaginary objects.

35. Ráma said:—Tell me sir, what is the cause of the blueness of the sky, if it is not the reflexion of the blue gems on the Meru' speak, nor is it a collection of darkness by itself.

36. Vasishtha replied:—Ráma! the sky being but empty vacuum, cannot have the quality of blueness which is commonly attributed to it; nor is it the bluish lustre of the blue gems which are supposed to abound on the top of Meru.
37. There is neither the possibility of a body of darkness to abide in the sky, when the mundane egg is full of light (which has displaced the primeval darkness); and when the nature of light is the brightness which stretches over the extramundane regions. (This is the zodiacal light reaching to extramundane worlds).

38. O fortunate Ráma! the firmament (sunya) which is a vast vacuum, is open to a sister of ignorance (avidyā) with regard to its inward hollowness. (The sky and ignorance are twin sisters, both equally blank and hollow within, and of unlimited extent, enveloping the worlds within their unconscious wombs).

39. As one after losing his eyesight, beholds but darkness only all about him; so the want of the objects of sight in the womb of vacuity, gives the sky the appearance of a darksome scene.

40. By understanding this, as you come to the knowledge, that the apparent blackness of the sky, is no black colour of its own; so you come to learn the seeming darkness of ignorance to be no darkness in reality: (but a figurative expression derived from its similitude to the other).

41. Want of desire or its indifference, is the destroyer of ignorance; and it is as easy to effect it, as to annihilate the lotus-lake in the sky; (an Utopia or a castle built in the air, being but an airy nothing.)

42. It is better, O good Ráma! to distrust the delusions of this world, and disbelieve the blueness of the sky, than to labour under the error of their reality.

43. The thought that 'I am dead,' makes one as sorrowful, as when he dreams of his death in sleep; so also the thought that 'I am living' makes one as cheerful, as when he wakes from the deadly dream of his death like-sleep.

44. Foolish imaginations make the mind as stolid as that of a fool; but reasonable reflexions lead it to wisdom and clear-sightedness.

45. A moment's reflexion of the reality of the world and of his
own essence, casts a man into the gloom of everlasting ignorance, while his forgetfulness of these, removes all mortal thoughts from his mind.

46. Ignorance is the producer of passions and tempter to all transient objects; it is busy in destroying the knowledge of the soul, and is destroyed by knowledge of the soul only. (Ignorance leads to materialism, but it is lost under spiritual knowledge).

47. Whatever is sought by the mind, is instantly supplied by the organs of action; which serve as ministers subservient to the orders of their king. (The body serves the mind).

48. Hence who so does not attend to the dictates of his mind, in the pursuit of sensible objects, entertains the tranquility of his inmost soul, by his diligent application to spirituality.

49. What did not exist at first, has no existence even now, (i.e. material objects); and these that appear as existent, are no other than the quiescent and immaculate essence-Brahma himself. (The eternal is ever existent, and the instantaneous are but the phases and fluctuations of the everlasting).

50. Let no other thought of any person or thing, or of any place or object employ your mind at any time, except that of the immutable, everlasting and unlimited spirit of Brahma. (For what faith or reliance is there in things that are false and fleeting).

51. Rely in the superior powers of your understanding, and exert your sovran intellect, (to know the truth); and root out at once all worldly desire by enjoyment of the pleasures of your mind.

52. The great ignorance that rises in the mind, and raises the desires of thy heart, has spread the net of thy false hopes for thy ruin, causing thy death and decrepitude under them.

53. Thy wishes burst out in expressions as these that, "these are my sons and these my treasures; I am such a one, and these things are mine." All this is the effect of a magic spell of ignorance, that binds thee fast in it.

54. Thy body is a void, wherein thy desires have produced
all thy selfish thoughts; as the empty winds raise the gliding waves on the surface of the sea (resembling the fleeting moments in the infinity of the Deity).

55. Learn ye that are seekers of truth, that the words, I, mine and this and that, are all meaningless in their true sense; and that there is nothing that may be called real at any time, except the knowledge of the true self and essence of Brahma.

56. The heavens above and the earth below, with all the ranges of hills and mountains on earth, and all the lines of its rivers and lakes, are but the dissolving views of our sight, and are seen in the same or different lights as they are represented by our ignorance. (This is a tenet of the drishti-rishki system of philosophy, which maintains Visual creations or existence of phenomenals, to be dependant upon sight or visual organs and are deceptio visus or fallacies of vision only).

57. The phenomenals rise to view from our ignorance, and disappear before the light of knowledge (as the dreams and spectres of the dark, are put to flight before the rising sun-light). They appear in various forms in the substratum of the soul, as the fallacy of a snake appearing in the substance of a rope.

58. Know Rama, that the ignorant only are liable to the error, of taking the earth and sun and the stars, for realities; but not so the learned, to whom the Great Brahma is present in all his majesty and full glory, in all places and things.

59. While the ignorant labour under the doubt of the two ideas, of a rope and a snake in the rope; the learned are firm in their belief, and sight of one true God in all things.

60. Do not therefore think as the ignorant do, but consider all things well like the wise and the learned. Forsake your earthly wishes, and do not grove like the vulgar by believing the unself as the self. (The second clause has the double sense of mistaking an alien as your own, and of taking an unreality for the true God).

61. Of what good is this dull and dumb body to you, Rama?
(in your future state), that you are so overcome by your alternate joy and grief at its pleasure and pain?

62. As the wood of a tree and its gum resin, and its fruit and seed, are not one and the same thing, though they are so closely akin to one another; so is this body and the embodied being, quite separate from one another, though they are so closely united with each other.

63. As the burning of a pair of bellows, does not blow out the fire, nor stop the air blown by another pair, so the vital air is not destroyed by destruction of the body, but finds its way into another form and frame elsewhere. (This is the doctrine of the transmigration of the soul and life in other bodies).

64. The thought that 'I am happy or miserable,' is as false as the conception of water in the mirage: and knowing it as such, give up your misconceptions of pleasure and pain, and place your reliance in the sole truth.

65. O how wonderful is it, that men have so utterly forgotten the true Brahman, and have placed their reliance in false ignorance (avidya), the sole cause of errors.

66. Do not, O Rama! give way to ignorance in your mind, which being overspread by its darkness, will render it difficult for you to pass over the errors of the world.

67. Know ignorance to be a false fiend and deluder of the strongest minds; it is the painful cause of endless woes, and producer of the poisonous fruits of illusion.

68. It imagines hell fire, in the cooling beams of the watery orb of the moon; and conceives the torments of the infernal fires, proceeding from the refreshing beams of that celestial light. (This passage alludes to the poetical description of moon light as a flame of fire, in respect to a lover, who is impatient at the separation of his beloved, and is burning under the inextinguishable flame of ardent desire).

69. It views a dry desert in the wide waters, beating with billows and undulating with the fragrance of the aqueous kalpa flowers; and imagines a dry mirage in the empty clouds of
autumn. (This alludes also to the wild imageries of poets, proceeding from their false imagination and ignorance).

70. Ignorance builds the imaginary castles in empty air, and causes the error of rising and falling towers in the clouds; it is the delusion of our fancy, that makes us feel the emotions of pleasure and pain in our dreams.

71. If the mind is not filled and led away by worldly desires, there is no fear then of our falling into the dangers, which the day-dreams of our earthly affairs incessantly present before us.

72. The more does our false knowledge (error) lay hold of our minds, the more we feel the torments of hell and its punishments in us, as one dreams of night-mares in his sleep.

73. The mind being pierced by error as by the thornystalk of a lotus, sees the whole world revolving before it like the sea rolling with its waves.

74. Ignorance taking possession of the mind, converts the enthroned princes to peasants; and reduces them to a condition worse than that of beastly huntsmen. (All tyrants are the creatures of ignorance).

75. Therefore, Rāma! give up the earthly desires, that serve at best to bind down the (celestial) soul to this mortal earth and its mortifying cares; and remain as the pure and white crystal, with reflecting the hues of all things around in your stainless mind.

76. Employ thy mind to thy duties, without being tarnished by thy attachment to any; but remain as the unsullied crystal, receiving the reflections of outward objects, without being stained by any.

77. Knowing everything with avidity in thy watchful mind, and performing all thy duties with due submission, and keeping from the common track with thy exalted mind, thou wilt raise thyself above comparison with any other person.
CHAPTER CXV.
CAUSES OF HAPPINESS AND MISERY.


VALMIKI relates:—Being thus admonished by the high-minded Vasishtha, the lotus eyes of Ráma became unfolded as new blown flowers.

2. He with his expanded heart and blooming face, shone forth with a pure grace, like the fresh lotus reviving at the end of night, under the vivifying beams of the rising sun.

3. His smiling countenance shone forth as the shining moon, with his inward enlightenment and wonder; and then with the nectarious beams of his bright and white pearly teeth, he spoke out these words.

4. Ráma said:—O wonder! that the want of ignorance should subdue all things, as if it were to bind the huge hills with the thin threads of lotus stalks. Wondrous achievements of science.

5. O! that this straw of the earth, which shows itself to be so compact a body in the world; is no more than the production of our ignorance, which shows the unreal as a reality.

6. Tell me further for my enlightenment regarding the true nature of this magical earth, which rolls as a ceaseless stream, running amidst the ethereal worlds.

7. There is another great doubt that infests my breast, and it is with regard to the state which attended on the fortunate Lavana at last.

8. Tell me moreover regarding the embodied soul and the animated body, whether they are in concord or discord with one another, and which of them is the active agent and recipient of the rewards of acts in this earth.

9. Tell me also who was that sorcerer and where he fled, after putting the good prince Lavana to all his tribulation, and then restoring him to his former exalted position.
10. Vasishtha said:—The body is as a frame of wood, work, and contains nothing (spiritual) in it; it receives the reflexion of an intelligence in it as in a dream, and this is called the mind.

11. This mind becomes the living principal (life), and is endued with the power of thinking also. It is as unstable as a boat on the current of world of affairs, and plays the part of a fickle monkey, amidst the busy castle of the world.

12. The active principle in the body, is known under the several appellations of the mind, life and egoism (or consciousness); and having a body for its abode, is employed in a variety of actions.

13. This principle is subject to endless pains and pleasures in its unenlightened or unawakened state, and the body bears no relation with them. (The mind is the perceptive and sensitive principle and not the body).

14. The unenlightened understanding again has received many fictitious names, according to the various faculties which it exhibits in its acts.

15. As long as the unawakened mind is in its sleeping state, it perceives the busy bustle of the world as it were in his dream, and which is unknown to the waking or enlightened mind.

16. As long as the living being is not awakened from its dormancy, so long it has to labour under the inseparable mist of worldly errors.

17. But the darkness over-hanging on the minds of the enlightened, is as soon put to flight as the shade of night overspreading the bed of lotuses, is dispersed at sun rise.

18. That which is called the heart, the mind, the living soul, ignorance and desire by the learned, and what is also styled the principle of action, is the same embodied being that is subject both to the feelings of pleasure and pain.

19. The body is dull matter and is insensible of pain and pleasure; it is the embodied being, which is said to be subject to these by men of right reason: and this by reason of its im-
pervious ignorance and irrationality, is the cause of its own misery.

20. The living soul is the subject of its good and bad actions; but it becomes confined in its body by reason of its irrationality, and remains pent up there like the silkworm in its cocoon.

21. The mind being fast bound to its ignorance, exerts its faculties in various ways, and turns round like a wheel in its various pursuits and employments.

22. It is the mind dwelling in the body, that makes it to rise and set, to eat and drink, to walk and go, and to hurt and kill, all which are acts of the mind, and not of the body.

23. As the master of the house does his many acts in it, and not the house itself; so the mind acts its several parts in the body, and not the body by itself.

24. The mind is the active and passive agent of all the actions and passions, and of the pains and pleasures of the body; and it is the mind only that makes the man.

25. Hear me now tell you the useful moral of the story of Lavana; and how he was transformed to a Chandāla, by derangement of his mind.

26. The mind has to feel the effects of its actions whether good or evil; and in order that you may understand it well, hear attentively what I will now relate unto you.

27. Lavana who was born of the line of king Harischandra, thought within himself one day, as he was sitting apart from all others of his court.

28. My grand-father was a great king and performed the Rājasūya sacrifice in act; and I, being born of his line, must perform the same in my mind (i.e. mentally).

29. Having determined so, and getting the things ready for the sacrifice, he entered the sacrificial hall for his initiation in the sacred rites.

30. He called the sacrificial priests, and honoured the holy saints; he invited the gods to it, and kindled the sacrificial fire.
31. Having performed the sacrifice to his heart's content, and honoured the gods, sages and Brahmanas; he went to a forest to reside there for a year.

32. Having then made presents of all his wealth to Brahmanas and other men, he awoke from his slumber in the same forest by the evening of that day.

33. Thus the king Lavana attained the merit of the sacrifice, in his internal satisfaction of having attained the meritoriousness of the sacrifice.

34. Hence learn to know the mind to be the recipient of pleasure and pain; therefore employ your attention, Rama! to the purification of your mind.

35. Every man becomes perfect in his mind in its full time and proper place; but he is utterly lost who believes himself to be composed of his body only.

36. The mind being roused to transcendental reason, all miseries are removed from the rational understanding; just as the beams of the rising sun falling upon the lotus-bud, dispel the darkness that had closely contracted its folded petals.
CHAPTER CXVI.

BIRTH AND INCARNATION OF ADEPTS IN YOGA.

Argument. Production of the Body from the Mind.

Ráma asked:—What evidence is there sir, in proof of Lavana's obtaining the reward of his mental sacrifice of Rájasúya, in his transformation to the state of the chandála, as it was wrought upon him by the enchantment of the magician?

2. Vasishthá answered:—I was myself present in the courthouse of king Lavana, at the time when the magician made his appearance there, and I saw all that took place there with my own eyes.

3. After the magician had gone and done his work, I with the other courtiers, was respectfully requested by the king Lavana, to explain to him the cause (of the dream and its circumstances).

4. After I had pondered the matter and clearly seen its cause, I expounded the meaning of the magician's spell, in the way as I shall now relate to you, my Ráma!

5. I remembered that all the performers of Rájasúya sacrifice, were subjected to various painful difficulties and dangers, under which they had to suffer for a full dozen of years.

6. It was then that Indra, the lord of heaven had compassion for Lavana, and sent his heavenly messenger in the form of the magician to avert his calamity.

7. He taxed the Rájasúya sacrificer with the inflictment of the very many hardships in his dream, and departed in his aerial journey to the abode of the gods and Siddhas.

8. (Prose) Thus Ráma! it is quite evident and there is no doubt in it. The mind is the active and passive agent of all kinds of actions and their sequences.

(a). Therefore rub out the dirt of your heart, and polish
the gem of your mind; and having melted it down like the particle of an icicle, by the fire of your reason, attain to your chief good sumnum bonum at last.

(δ). Know the mind as self-same with ignorance (avidyā), which presents these multitudes of beings before you, and produces the endless varieties of things by its magical power.

(e). There is no difference in the meanings of the words ignorance, mind, understanding and living soul, as in the word tree and all its synonyms.

(d). Knowing this truth, keep a steady mind freed from all its desires; and as the orb of the clear sun of your intellect has its rise, so the darkness of your nolens and volens flies away from you.

(e). Know also this truth, that there is nothing in the world which is not to be seen by you, and which can not be made your own, or alienated from you. Nothing is there that does not die or what is not your’s or others. All things become all at all times. (This dogma is based on a dictum of the Vedānta given in the Madhu Brāhana. That nothing is confined in any place or person at all times, but passes from one to another in its turn and time).

9. The multitudes of existent bodies and their known properties, meet together in the substantiality (of the self-same Brahma); as the various kinds of unburnt clay vessels, are melted down in the same watery substance.

10. Rāma said:—You said sir, that it is by weakening the desires of our mind, that we can put an end to our pleasures and pains; but tell me now, how is it possible to stop the course of our naturally fickle minds.

11. Vasishtha replied:—Hear, O thou bright moon of Raghu’s race! the proper course that I will tell thee for quieting the restless mind; by knowing this thou shalt obtain the peace of thy mind, and be freed from the actions of thy organs of sense.

12. I have told you before of the triple nature of the pro-
duction of beings here below, which I believe, you well re-
member.

13 Of these the first is that power (Brahmá), who assumed
to himself the shape of the Divine Will (Sankalpa), and saw in
his presence whatever he wished to produce, and which brought
the mundane system into existence.

14. He thought of many changes in his mind, as those of
birth and death, of pleasure and pain, of the course of nature
and effect of ignorance and the like; and then having ordained
them as he willed, he disappeared of himself as snow before
the solar light.

15. Thus this god, the personification of Will, rises and sets
repeatedly, as he is prompted from time to time by his inward
wish. (So does every living being come out of the mould of its
internal desire. Or that;—it is the wish, that frames and fa-
sions every body, or the will that moulds the mind).

16. So there are millions of Brahmás born in this mundane
egg, and many that have gone by and are yet to come, whose
number is innumerable (and who are incarnations of their
desires only).

17. So are all living beings in the same predicament with
Brahmá, proceeding continually from the entity of God. Now
I will tell you the manner in which they live, and are liberated
from the bond of life.

18. The mental power of Brahmá issuing from him, rests
on the wide expanse of vacuum which is spread before it; then
being joined with the essence of ether, becomes solidified in
the shape of desire.

19. Then finding the miniature of matter spread out before
it, it becomes the quintessence of the quintuple elements. Hav-
ing assumed afterwards the inward senses, it becomes a suitable
elementary body composed of the finest particles of the five
elements. It enters into grains and vegetables, which re-enter
into the bowels of animals in the form of food.

20. The essence of this food in the form of semen, gives
birth to living beings to infinity.
21. The male child betakes himself in his boy-hood, to his tutor for the acquisition of knowledge.

22. The boy next assumes his wonderous form of youth, which next arrives to the state of manhood.

23. The man afterwards learns to choose something for himself, and reject others by the clearsightedness of his internal faculties.

24. The man that is possessed of such right discrimination of good and evil, and of right and wrong, and who is confident of the purity of his own nature, and of his belonging to the best caste (of a Brahman); attains by degrees the supernatural powers for his own good, as also for the enlightenment of his mind, by means of his knowledge of the seven essential grounds of Yoga meditation.
CHAPTER CXVII.

* Different States of Knowledge and Ignorance.

Argument. The septuple grounds of true and false knowledge and their mixed modes. And firstly, of self-abstraction or abstract knowledge of one or swarāpa; and then of the different grounds of Ignorance.

Rāma said:—Please sir, tell me in brief, what are the grounds of yoga meditation, which produce the seven kinds of consumption, which are aimed at by the yogi adepts. You sir, who are best acquainted with all recondite truths, must know it better than all others.

2. Vasishtha replied:—They consist of the seven states of ignorance (ajnana-bhumi), and as many of knowledge also; and these again diverge into many others, by their mutual intermixture. (Participating the natures of one another, and forming the mixed modes or states of truth and error).

3. All these states (both of right and wrong cognitions), being deep rooted in the nature of man (mahā-satta), either by his habit or of training, made produce their respective fruits or results, (tending to his elevation or degradation in this world and the next).

Note. Habit or natural disposition (pravritti, is the cause of leading to ignorance and its resulting error; but good training- sadhana and better endeavours-prayatna, are the causes of right knowledge and elevation.

4. Attend now to the nature of the sevenfold states or grounds of ignorance; and you will come to know thereby, the nature of the septuple grounds of knowledge also.

* The Text uses the terms jñāna and ajñāna, which literally signify knowledge and ignorance, and mean to say that, we know the subjective ourselves only (as-ego-sum) and are ignorant of the true nature of the objective, as whether they are or not and what they are. Though it would be more appropriate to use the words nischaya and anischaya or certainty and uncertainty, because we are certain of our own existence, and are quite uncertain of everything besides, which we perceive in our triple states of waking, dreaming and sound sleep, which incessantly produce and present before a vast variety of objects, all of which lead us to error by their false appearances.
8. Know this as the shortest lesson, that I will give thee of the definitions of true knowledge and ignorance; that, it is the remaining in one's own true nature (swarūpa or suifrom state), that constitutes his highest knowledge and liberation; and his divergence from it to the knowledge of his ego (egoism-abhanta), is the cause of his ignorance, and leads him to the error and bondage of this world.

6. Of these, they that do not deviate from their consciousness-samviti of themselves-swarūpa, as composed of the pure ens or essence only (sudha-san-mátra), are not liable to ignorance; because of their want of passions and affections, and the feelings of envy and enmity in them. (The highest intelligence of one's self, is the consciousness of his self-existence, or that "(I am that I am" as a spiritual being; because the spirit or soul is the true self).

7. But falling off from the consciousness of self-entity-swarūpa, and diving into the intellect-Chit, in search of the thoughts of cognizable objects (chetyártasas), is the greatest ignorance and error of mankind. (No error is greater than to fall off from the subjective and run after the objective).

8. The truce that takes place in the mind, in the interim of a past and future thought of one object to another (arthadar thántara); know that respite of the mind in thinking, to be the resting of the soul, in the consciousness of its self-entity swarūpa.

9. That state of the soul which is at calm after the setting of the thoughts and desires of the mind; and which is as cold and quite as the bosom of an old one, and yet without the turpitude of slumber or dull drowsiness; is called the supineness of the soul in its recognition of itself.

10. That state of the soul, which is devoid of its sense of egoism and destitute of its knowledge of dualism, and its distinction from the state of the one universal soul, and shines forth with its unsleeping intelligence, is said to be at rest in itself or swarūpa.

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11. But this state of the pure and self-intelligent soul, is obscured by the various states of ignorance, whose grounds you will now hear me relate unto you. These are the three states of wakefulness or jagrat, known as the embryonic waking (or vija jagrat), the ordinary waking, and the intense waking called the mahajagrat. (i.e. The hypnotism or hybernation of the soul, being reckoned its intelligent state, its waking is deemed as the ground of its ignorance, and the more is it awake to the concerns of life, the more it is said to be liable to error).

12. Again the different state of its dreaming (swapnam or somnum), are also said to be the grounds of its ignorance and these are the waking dream, the sleeping dream, the sleepy waking and sound sleep or susupti. These are the seven grounds of ignorance. (Meaning hereby, all the three states of waking, dreaming and sound sleep (jagrat, swapna and susupta), to be the grounds fertile with our ignorance and error).

13. These are the seven-fold grounds, productive of sheer ignorance, and which when joined with one another, become many more and mixed ones, known under different denominations as you will hear by and by.

14. At first there was the intelligent Intelect (Chaitanya Chit), which gave rise to the nameless and pure intelligence Suddha-Chit; which became the source of the would-be mind and living soul.

15. This intellect remained as the ever waking embryonic seed of all, wherefore it is called the waking seed (Vijajagrat); and as it is the first condition of cognition, it is said to be the primal waking state.

16. Now know the waking state to be next to the primal waking intelligence of God, and consists of the belief of the individual personality of the ego and meity, -aham and mama; i.e. this am I and these are mine by chance-pragobhava. (The first is the knowledge of the impersonal soul, and the second the knowledge of personal or individual souls).

17. The glaring or great waking-maha-jagrat, consists in the firm belief that I am such a one, and this thing is mine,
by virtue of my merits in this or by-gone times or Kurman. (This positive knowledge of one's self and his properties, is the greatest error of the waking man).

18. The cognition of the reality of any thing either by bias-rudhádhyása or mistake-arudha, is called the waking dream; as the sight of two moons in the halo, of silver in shells, and water in the mirage; as also the imaginary castle building of day dreamers.

19. Dreaming in sleep is of many kinds, as known to one on his waking, who doubts their truth owing to their short-lived duration (as it was in the dreaming of Lavana).

20. The reliance which is placed in things seen in a dream, after one wakes from his sleep, is called his waking dream, and lasting in its remembrance only in his mind. (Such is the reliance in divine inspirations and prophetic dreams which come to be fulfilled).

21. A thing long unseen and appearing dimly with a stalwart figure in the dream, if taken for a real thing of the waking state, is called also a waking dream. (As that of Brutus on his seeing the stalwart figure of Caesar).

22. A dream dreamt either in the whole body or dead body of the dreamer, appears as a phantom of the waking state: (as a living old man remembers his past youthful person, and a departed soul viewing the body it has left behind).

23. Besides these six states, there is a torpid-jada state of the living soul, which is called his sansupla—hypnotism or sound sleep, and is capable of feeling its future pleasures and pains. (The soul retains even in this torpid state, the self-consciousness of its merit and demerit (as impressions-sanskáras in itself, and the sense of the consequent bliss or misery, which is to attend upon it).

24. In this last state of the soul or mind, all outward objects from a straw up to a mountain, appear as mere atoms of dust in its presence; as the mind views the miniature of the world in profound meditation.
25. I have thus told you Ráma, the features of true knowledge and error in brief, but each of these states branches out into a hundred forms, with various traits of their own.

26. A long continued waking dream is accounted as the waking state-jagrat, and it becomes diversified according to the diversity of its objects. (*i.e.* waking is but a continued dreaming).

27. The waking state contains under it the conditions of the wakeful soul of God; also there are many things under these conditions which mislead men from one error to another; as a storm casts the boats into whirlpools and eddies.

28. Some of the lengthened dreams in sleep, appear as the waking sight of day light; while others though seen in the broad day-light of the waking state, are no better than night-dreams seen in the day time, and are thence called our day dreams.

29. I have thus far related to you the seven grades of the grounds of ignorance, which with all their varieties, are to be carefully avoided by the right use of our reason, and by the sight of the Supreme soul in our-selves.
CHAPTER CXVIII.

DIRECTIONS TO THE STAGES OF KNOWLEDGE.

Argument. Definitions of the seven Grounds of Knowledge, together with that of Adept—asrūdhasin in Yoga, and also of Liberation.

VASISHTHA continued:—O sinless Rāma, attend now to the sevenfold stages of cognocence, by the knowledge of which you will no more plunge into the mire of ignorance.

2. Disputants are apt to hold out many more stages of Yoga meditation; but in my opinion these (septuple stages) are sufficient for the attainment of the chief good on ultimate liberation. (The disputants are the Pātanjala Yoga philosophers, who maintain various modes of discipline, for attaining to particular perfections of consummation—Siddhi; but the main object of this Sāstra is the sumnum bonum (parama—purusārtha,) which is obtainable by means of the seven stages—Bhumikās which are expounded herein below.

3. Knowledge is understanding, which consists in knowing these seven stages only; but liberation-mukti, which is the object of knowledge—(jnana), transcends the acquaintance of these septuple stages.

4. Knowledge of truth is liberation (moksha), and all these three are used as synomynous terms; because the living being that has known the truth, is freed from transmigration as by his liberation also. (The three words mukti, moksha and jnana imply the same thing).

5. The grounds of knowledge comprise the desire of becoming good-subhechha, and this good will is the first step. Then comes discretion or reasoning (vichāranā) the second, followed by purity of mind (tanu-manasa), which is the third grade to the gaining of knowledge.

6. The fourth is self reliance as the true refuge-Sattā-patti, and then asansakti or wordly apathy as the fifth. The sixth is
paddārthabhāva or the power of abstraction, and the seventh or the last stage of knowledge is turya-gati or generalization of all in one.

7. Liberation is placed at the end of these, and is attained without difficulty after them. Attend now to the definitions of these steps as I shall explain them unto you.

8. First of all is the desire of goodness, springing from dispassionateness to worldly matters, and consisting in the thought, "why do I sit idle, I must know the Sāstras in the company of good men."

9. The second is discretion, which arises from association with wise and good men, study of the Sāstras, habitual aversion to worldliness, and consists in an inclination to good conduct, and the doing of all sorts of good acts.

10. The third is the subduing of the mind, and restraining it from sensual enjoyments; and these are produced by the two former qualities of good will and discretion.

11. The fourth is self-reliance, and dependence upon the Divine spirit as the true refuge of this soul. This is attainable by means of the three qualities described above.

12. The fifth is worldly apathy, as it is shown by one's detachment from all earthly concerns and society of men, by means of the former quadruple internal delight (which comes from above).

13. By practice of the said fivefold virtues, as also by the feeling of self-satisfaction and inward delight (spiritual joy); man is freed from his thoughts and cares, about all internal and external objects.

14. Then comes the powers of cogitation into the abstract meanings of things, as the sixth step to the attainment of true knowledge. It is fostered either by one's own exertion, or guidance of others in search of truth.

15. Continued habitude of these six qualifications and incognizance of differences in religion, and the reducing of them all to the knowledge of one true God of nature, is called gener-
alization. (Because all things in general, proceed from the one and are finally reduced in to the same).

16. This universal generalization appertains to the nature of the living liberation of the man, who beholds all things in one and in the same light. Above this is the state of that glorious light, which is arrived by the disembodied soul.

17. Those fortunate men, O Rāma, who have arrived to the seventh stage of their knowledge, are those great minds that delight in the light of their souls, and have reached to their highest state of humanity.

18. The living liberated are not plunged in the waters of pleasure and sorrow, but remain sedate and unmoved in both states; they are at liberty either to do or slight to discharge the duties of their conditions and positions in society.

19. These men being roused from their deep meditation by intruders, betake themselves to their secular duties, like men awakened from their slumber (at their own option).

20. Being ravished by the inward delight of their souls, they feel no pleasure in the delights of the world; just as men immersed in sound sleep, can feel no delight at the dalliance of beauties about them.

21. These seven stages of knowledge are known only to the wise and thinking men, and not to beasts and brutes and immoveable things all around us. They are unknown to the barbarians and those that are barbarous in their minds and dispositions.

22. But any one that has attained to these states of knowledge, whether it be a beast or barbarian, an embodied being or disembodied spirit, has undoubtedly obtained its liberation.

23. Knowledge severs the bonds of ignorance, and by loosening them, produces the liberation of our souls; it is the sole cause of removing the fallacy of the appearance of water in the mirage, and the like errors.

24. Those who being freed from ignorance, have not arrived at their ultimate perfection of disembodied liberation; have
yet secured the salvation of their souls, by being placed in these stages of knowledge in their embodied state during their life time.

25. Some have passed all these stages, and others over two or three of them; some have passed the six grades, while a few have attained to their seventh state all at once (as the sage Sanaka, Nárada and other holy saints have done from their very birth).

26. Some have gone over three stages, and others have attained the last; some have passed four stages, and some no more than one or two of them.

27. There are some that have advanced only a quarter or half or three fourths of a stage. Some have passed over four quarters and a half, and some six and a half.

28. Common people walking upon this earth, know nothing regarding these passengers in the paths of knowledge; but remain as blind as their eyes were dazzled by some planetary light or eclipsed by its shadow.

29. Those wise men are compared to victorious kings, who stand victorious on these seven grounds of knowledge. The celestial elephants are nothing before them; and mighty warriors must bend their heads before them.

30. Those great minds that are victors on these grounds of knowledge, are worthy of veneration, as they are conquerors of their enemies of their hearts and senses; and they are entitled to a station above that of an emperor and an autocrat samratand virat, both in this world and in the next in their embodied and disembodied liberations—sadeha and videha muktis.

Notes:—These terms called the grades of knowledge may be better understood in their appropriate English expressions, as; 1. Desire of improvement. 2. Habit of reasoning. 3. Fixity of attention. 4. Self-dependence—Intuition (?) 5. Freedom from bias or one-sidedness. 6. Abstraction or abstract knowledge. 7. Generalization of all in the universal unity. 8. Liberation is anaesthesia or cessation of action, sensation and thoughts.
CHAPTER CXIX.

ILLUSTRATION OF THE GOLD-RING.

Argument. Ascertaining the True Unity by rejecting the illusory forms and on the said Grounds of Knowledge.

VASISHTHA said:—The human soul reflecting on its egoism, forgets its essence of the Supreme soul; as the gold-ring thinking on its formal rotundity, loses its thought of the substantial gold whereof it is made.

2. Rāma said:—Please tell me sir, how the gold can have its consciousness of its form of the ring, as the soul is conscious of its transformation to egoism.

3. The questions of sensible men, relate only to the substances of things, and not to the production and dissolution of the existent formal parts of things, and neither to those of the non-existent; so you should ask of the substances of the soul and gold, and not of the ego and the ring, which are unsubstantial nullities in nature. (So men appraise the value of the gold of which the ring is made, and not by the form of the ring).

4. When the jeweller sells his gold-ring for the price of gold, he undoubtedly delivers the gold which is the substance of the ring and not the ring without its substance. (So the shapes of things are nothing at all, but the essential substance—Brahma underlying all things, is all in all).

5. Rāma asked:—If such is the case that you take the gold for the ring, then what becomes of the ring as we commonly take it to be? Explain this to me, that I may thereby know the substance of Brahma (underlying all appearances).

6. Vasishtha said:—All form, O Rāma, is formless and accidental quality, and no essential property of things. So if you would ascertain the nature of a nullity, then tell me the shape and qualities of a barren woman’s son (which are null and nothing).

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7. Do not fall into the error of taking the circularity of the ring, as an essential property of it; the form of a thing is only apparent and not prominent to the sight. (In European philosophy, form is defined as the essence of a thing, for without it nothing is conceivable. But matter being the recipient of form, it does form any part of its essence. Vasishtha speaking of matter as void of form, means the *materia prima* of Aristotle, or the elementary sorts of it).

8. The water in the mirage, the two moons in the sky, the egoism of men and the forms of things, though appearing as real ones to sight and thought, cannot be proved as separate existences apart from their subjects. (All these therefore are fallacies vanishing before *vichārana* or reasoning, the second ground of true knowledge).

9. Again the likeness of silver that appears in pearl-shells, can not be realized in the substance of the pearl-mother, or even a particle of it at any time or any place. (The sanskrit alliterations of *kanam, kshanam, kvanu*, cannot be preserved in translation).

10. It is the incircumspect view of a thing that makes a nullity appear as a reality, as the appearance of silver in the shell and the water in the mirage; (all which are but deceptions of sight and other senses, and are therefore never trustworthy).

11. The nullity of a nil appears as an ens to sight, as also the fallacy of a thing as something where there is nothing of the kind: (as of silver in the pearl-mother and water in the mirage).

12. Sometimes an unreal shadow acts the part of a real substance, as the false apprehension of a ghost kills a lad with the fear of being killed by it. (Fright of goblins and bogies of mormos and ogres, have killed many men in the dark).

13. There remains nothing in the gold-jewel except gold, after its form of jewellery is destroyed; therefore the forms of the ring and bracelet are no more, than drops of oil or water on a heap of sand. The forms are absorbed in the substance, as the fluids in dust or sand.
14. There is nothing real or unreal on earth, except the false creations of our brain (as appearances in our dreams); and these whether known as real or unreal, are equally productive of their consequences, as the sights and fears of spectres in children. (We are equally encouraged by actual rewards and flattering hopes, as we are depressed at real degradation and its threatening fear).

15. A thing whether it is so or not, proves yet as such as it is believed to be, by different kinds and minds of men; as poison becomes as effective as elixir to the sick, and ambrosia proves as heinous as hemlock with the intemperate. (So is false faith thought to be as efficacious by the vulgar as the true belief of the wise).

16. Belief in the only essence of the soul, constitutes true knowledge, and not in its likeness of the ego and mind, as it is generally believed in this world. Therefore abandon the thought of your false and unfounded egoism or individual existence. (This is said to be self-reliance or dependance on the universal soul of God).

17. As there is no rotundity of the ring inherent in gold; so there is no individuality of egoism in the all-pervading universal soul.

18. There is nothing everlasting beside Brahma, and no personality of Him as a Brahmá, Vishnu or any other. There is no substantive existence as the world, but off spring of Brahmá called the patriarchs. (All these are said to be negative terms in many passages of the srutis as the following:—

There is no substantiality except that of Brahma. There is no personality (ádesa) of him. He is Brahma the supreme soul and no other. He is neither the outward nor inward nor he is nothing.

19. There are no other worlds beside Brahma, nor is the heaven without Him. The hills, the demons, the mind and body all rest in that spirit which is no one of these.

20. He is no elementary principle, nor is he any cause as
the material or efficient. He is none of the three times of past, present and future but all; nor is he anything in being or not-being (inesse or posse or in nubibus).

21. He is beyond your egoism or tuism, ipseism and suism, and all your entities and non-entities. There is no attribution nor particularity in Him, who is above all your ideas, and is none of the ideal personifications of your notions. (i.e. He is none of the mythic persons of abstract ideas as Love and the like).

22. He is the plenum of the world, supporting and moving all, being unmoved and unsupported by any. He is everlasting and undecaying bliss; having no name or symbol or cause of his own. (He is the being that pervades through and presides over all—sanubhrum.

23. He is no sat or est or a being that is born and existent; nor an asat—nouent (i.e. extinct); he is neither the beginning, middle or end of anything, but is all in all. He is unthinkable in the mind, and unutterable by speech. He is vacuum about the vacuity, and a bliss above all felicity.

24. Ráma said:—I understand now Brahma to be self-same in all things, yet I want to know what is this creation, that we see all about us. (i.e. Are they the same with Brahma or distinct from him?

25. Vasishtha replied: The supreme spirit being perfectly tranquil, and all things being situated in Him, it is wrong to speak of this creation or that, when there is no such thing as a creation at any time.

26. All things exist in the all containing spirit of God, as the whole body of water is contained in the universal ocean; but there is fluctuation in the waters owing to their fluidity, whereas there is no motion in the quiet and motionless spirit of God.

27. The light of the luminaries shines of itself; but not so the Divine light; it is the nature of all lights to shine of themselves, but the light of Brahma is not visible to sight.
28. As the waves of the ocean rise and fall in the body of its waters, so do these phenomena appear as the noumena in the mind of God (as his ever-varying thoughts).

29. To men of little understandings, these thoughts of the Divine mind appear as realities; and they think this sort of ideal creation, will be lasting for ages.

30. Creation is ascertained to be a cognition (a thought) of the Divine Mind; it is not a thing different from the mind of God, as the visible sky is no other than a part of Infinity.

31. The production and extinction of the world, are mere thoughts of the Divine mind; as the formation and dissolution of ornaments take place in the self-same substance of gold.

32. The mind that has obtained its calm composure, views the creation as full with the presence of God; but those that are led by their own convictions, take the inexistnet for reality, as children believe the ghosts as real existences.

33. The consciousness of ego (or the subjective self-existence), is the cause of the error of the objective knowledge of creation; but the tranquil unconsciousness of ourselves, brings us to the knowledge of the supreme, who is above the objective and inert creation.

34. These different created things appear in a different light to the sapient, who views them all in the unity of God, as the toy puppets of a militia, are well known to the intelligent to be made and composed of mud and clay.

35. This plenitude of the world is without its beginning and end, and appears as a faultless or perfect peace of workmanship. It is full with the fullness of the supreme Being, and remains full in the fullness of God.

36. This plenum which appears as the created world, is essentially the Great Brahma, and situated in his greatness; just as the sky is situated in the sky, tranquility in tranquility, and felicity in felicity. (These are absolute and ideentric terms, as the whole is the whole &c).

37. Look at the reflection of a longsome landscape, in a
mirror, and the picture of a far stretching city in the miniature; and you will find the distances of the objects lost in their close-ness. So the distances of worlds are lost in their propinquity to one another in the spirit of God.

38. The world is thought as a nonentity by some, and as an entity by others; by their taking it in the different lights of its being a thing beside God, and its being but a reflection of Brahma. (In the former case it is a nonentity as there can be nothing without God; in the latter sense it is real entity being identic with God).

39. After all, it can have no real entity, being like the picture of a city and not as the city itself. It is as false as the appearance of limpid water in the desert mirage, and that of the double moon in the sky.

40. As it is the practice of magicians, to show magic cities in the air, by sprinkling handfuls of dust before our eyes; so doth our erroneous consciousness represents the unreal world, as a reality unto us.

41. Unless our inborn ignorance (error) like an arbour of noxious plants, is burnt down to the very root by the flame of right reasoning, it will not cease to spread out its branches, and grow the rankest weeds of our imaginary pleasures and sorrows.
CHAPTER CXX.

LAMENTATION OF THE CHANDA'LA WOMAN.

Argument. Lavana goes to the Vindhyan region, and sees his consort and relatives of the dreaming state.

VASISHTHA continued:—Now Ráma, attend to the wonderful power of the said Avidyá or error, in displaying the changeful phenomenals, like the changing forms of ornaments in the substance of the self-same gold.

2. The king Lavana, having at the end of his dream, perceived the falsehood of his vision, resolved on the following day to visit that great forest himself.

3. He said to himself; ah! when shall I revisit the Vindhyan region, which is inscribed in my mind; and where I remember to have undergone a great many hardships in my forester's life.

4. So saying, he took to his southward journey, accompanied by his ministers and attendants, as if he was going to make a conquest of that quarter, where he arrived at the foot of the mount in a few days.

5. There he wandered about the southern, and eastern and western shores of the sea (i.e. all round the Eastern and Western Ghats). He was as delighted with his curvilinear course, as the luminary of the day, in his diurnal journey from east to west.

6. He saw there in a certain region, a deep and doleful forest stretching wide along his path, and likening the dark and dismal realms of death (yama or Pluto).

7. Roving in this region he beheld everything, he had seen before in his dream; he then inquired into the former circumstances, and wondered to learn their conformity with the occurrences of his vision.
8. He recognised there the Chandála hunters of his dream, and being curious to know the rest of the events, he continued in his perigrination about the forest.

9. He then beheld a hamlet at the skirt of the wilderness, foggy with smoke, and appearing as the spot where he bore the name of Pusha Pukkasa or fostered Chandála.

10. He beheld there the same huts and hovels, and the various kinds of human habitations, fields and plains, with the same men and women that dwelt their before.

11. He beheld the same landscapes and leafless branches of trees, shorn of their foliage by the all devouring famine; he saw the same hunters pursuing their chase, and the same helpless orphans lying thereabouts.

12. He saw the old lady (his mother-in-law), wailing at the misfortunes of other matrons; who were lamenting like herself with their eyes suffused in tears, at the untimely deaths and innumerable miseries of their fellow brethren.

13. The old matrons with their eyes flowing with brilliant drops of tears, and with their bodies and bosoms emaciated under the pressure of their afflictions; were mourning with loud acclamations of woe in that dreary district, stricken by draught and dearth.

14. They cried, O ye sons and daughters, that lie dead with your emaciated bodies for want of food for these three days; say where fled your dear lives, stricken as they were by the steel of famine from the armour of your bodies.

15. We remember your sweet smiles, showing your coral teeth resembling the red gunjaphalas to our lords, as they descended from the towering tálá (palma trees), with their red-ripe fruits held by their teeth, and growing on the cloud—captive mountains.

16. When shall we see again the fierce leap of our boys, springing on the wolves crouching amidst the groves of Kadamba and Jamb and Lavanga and Gunja trees.

17. We do not see those graces even in the face of Káma
the god of love; that we were wont to observe in the blue and
black countenances of our children, resembling the dark hue of
Tamála leaves, when feasting on their dainty food of fish and
flesh.

Lamentation of the mother-in-law.

18. My nigrescent daughter, says one, has been snatched
away from me with my dear husband like the dark Yamuná by
the fierce Yama. O they have been carried away from me
like the Tamála branch with its clustering flowers, by a tremen-
dous gale from this sylvan scene.

19. O my daughter, with thy necklace of the strings of red-
gunja seeds, gracing the protuberent breast of thy youthful
person; and with thy swarthy complexion, seeming as the sea
of ink was gently shaken by the breeze. Ah! whither hast thou
fled with thy raiment of woven withered leaves, and thy teeth
as black as the jet-jambu fruits (when fully ripe).

20. O young prince! that wast as fair as the full moon, and
that didst forsake the fairies of thy harem, and didst take so
much delight in my daughter, where hast thou fled from us
Ah my daughter! she too is dead in thy absence, and fled from
my presence.

21. Being cast on the waves of this earthly ocean, and joined
to the daughter of a Chandála, thou wast, O prince! subjected to
mean and vile employments, that disgraced thy princely charac-
ter. (This is a taunt to all human beings that disgrace their
heavenly nature, and grovel as beasts while living on earth).

22. Ah! that daughter of mine with her tremulous eyes,
like those of the timorous fawn, and Oh! that husband valiant
as the royal tiger; you are both gone together, as the high hoping
and great efforts of men are fled with the loss of their wealth.

23. Now grown husband less, and having of late lost my
daughter also, and being thrown in a distant and barren land,
I am become the most miserable and wretched of beings. Born
of a low caste, I am cast out of all prospect in life, and have be-
come a personification of terror to myself, and a sight of horror
to others.

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24. O! that the Lord has made me a widowed woman, and subjected me to the insult of the vulgar, and the hauteur of the affluent. Prostrated by hunger and mourning at the loss of a husband and child, I rove incessantly from door to door to beg alms for my supportance; (as it is the case of most female beggars).

25. It is better that one who is unfortunate and friendless, or subject to passion and diseases, should rather die sooner than live in misery. The dead and inanimate beings are far better than the living miserable.

26. Those that are friendless, and have to toil and moil in unfriendly places; are like the grass of the earth, trampled under the feet, and overwhelmed under a flood of calamities.

27. The king seeing his aged mother-in-law mourning in this manner, offered her some consolation through the medium of her female companions, and then asked that lady to tell him, “who she was, what she did there, who was her daughter and who is his son.”

28. She answered him with tears in her eyes:—This village is called Pukkasa-Ghosha, here I had a Pukkasa for my husband, who had a daughter as gentle as the moon.

29. She happened to have here a husband as beautiful as the moon, who was a king and chanced to pass by this way. By this accident they were matched together, in the manner that an ass finds by chance a pot of honey lying on her way in the forest.

30. She lived long with him in connubial bliss, and produced to him both sons and daughters, who grew up in the covert of this forest, as the gourd plant grows on a tree serving as its support.
CHAPTER CXXI.

PROOF OF THE FUTILITY OF MIND.

Argument. Lavana's return to his Palace and the interpretation of his dream by Vasishtha.

THE Chandálas Continued:—O lord of men! After lapse of sometime, their occurred a dearth in this place owing to the draught of rain, which broke down all men under its diresome pressure.

2. Pressed by extreme scarcity, all our village people were scattered far abroad, and they perished in famine and never returned.

3. Thence forward O lord! we are exposed to utmost misery, and sit lamenting here in our helpless poverty. Behold us lord, all bathed in tears falling profusely from our undrying eyelids.

4. The King was lost in wonder, at hearing these words from the mouth of the elderly lady; and looking at the face of his follower the faithful minister, remained in dumb amazement as the figure in a picture.

5. He reflected repeatedly on this strange occurrence, and its curious concurrence with his adventures in the dream. He made repeated queries relating to other circumstances, and the more he heard and learned of them, the more he found their coincidence with the occurrences of his vision.

6. He sympathised with their woes, and saw them in the same state, as he had seen them before in his dream. And then he gave suitable gifts and presents to relieve their wants and woes.

7. He tarried there a long while, and pondered on the decrees of destiny; when the wheel of fortune brought him back to his house, wherein he entered amidst the loud cheers and low salutations of the citizens.

8. In the morning the King appeared in his court hall, and
sitting there amidst his courtiers, asked me saying:—"How is it, O sage, that my dream has come to be verified in my presence to each item and to my great surprise"?

9. "They answered me exactly and to the very point all what I asked of them, and have removed my doubt of their truth from the mind, as the winds disperse the clouds of heaven."

10. Know thus, O Ramá! it is the illusion of Avidya, that is the cause of a great many errors, by making the untruth appear as truth, and representing the sober reality as unreality.

11. Ráma said! Tell me sir, how the dream came to be verified; it is a mysterious account that cannot find a place in my heart.

12. Vasisthá replied:—All this is possible, O Ráma! to the illusion of ignorance (Avidya); which shows the fallacy of a picture (pata) in a pot (ghata); and represents the actual occurrences of life as dreams, and dreams as realities.

13. Distance appears to be nigh, as a distant mountain seen in the mirror; and a long time seems a short interval, as a night of undisturbed repose.

14. What is untrue seems to be a truth as in dreaming one's own death in sleep; and that which is impossible appears possible, as in one's aerial journey in a dream.

15. The stable seems unsteady, as in the erroneous notion of the motion of fixed objects to one passing in a vehicle; and the unmoving seem to be moving to one, as under the influence of his inebriation.

16. The mind infatuated by one's hobby, sees exposed to its view, all what it thinks upon within itself. It sees things in the same light, as they are painted in his fancy, whether they be in existence or not, or real or unreal.

17. No sooner does the mind contract its ignorance, by its false notions of egoism and tuisim, than it is subjected to endless errors, which have no beginning, middle or end and are of incessant occurrence in their course.
18. It is the notion that gives a shape to all things; it makes a kalpa age appear as a moment, and also prolongs a moment of time to a whole Kalpa.

19. A man deprived of understanding, believes himself as he is said, to have become a sheep; so a fighting ram thinks himself to be a lion in his ideal bravery. (The word sheep is a term of derision, as the lion is that of applause.

20. Ignorance causes the blunder of taking things for what they are not, and falling into the errors of egoism and tuism: so all errors in the mind produce errors in actions also.

21. It is by mere accident, that men come in possession of the objects of their desire; and it is custom that determines the mode of mutual dealings. (The gain is accidental and the dealing is conventional).

22. Lavana’s remembrance of the dream of his having lived in the habituation of the Pukkas, was the internal cause, that represented to him the external picture of that abode, as it was a reality. (The mind shows what we think upon, whether they are real or unreal ones).

23. As the human mind is liable to forget many things which are actually done by some, so it is susceptible to remember those acts as true which were never done, but had been merely thought upon in the mind. (The forgetfulness of actualities as well as the thoughts of inactualities, belong both to the province of the mind. Here Lavana did not remember what he had not done, but recollected the thoughts that passed in his mind).

24. In this manner is the thought of my having eaten something while I am really fasting; and that of my having sojourned in a distant country in a dream, appears true to me while I think of them.

25. It was thence that the king came to find the same conduct in the habituation of the Chandálas at the side of Vindhyá, as he had been impressed with its notion in his dream as said before.

26. Again the false dream that Lavana had dreamt of the Vindhyan people, the same took possession of their minds also.
(The same thought striking in the minds of different persons at the same time: (as we see in men of the same mind).

27. The notion of Lavana as settled in the minds of the vindhyans, as the thoughts of these people rose in the mind of the king. (If it is possible for us to transfer our thoughts to one another, how much easier must it be for the superior instrumentality of dreams and revelations to do the same also. This is the yoga, whereby one man reads the mind of another). Again the same error taking possession of many minds all at once, proves the futility of common sense and universal belief being taken for certainty, hence the common belief of the reality of things, is the effect of universal delusion and error.

28. As the same sentiments and figures of speech, occur in different poets of distant ages and countries, so it is not striking that the same thoughts and ideas should rise simultaneously in the minds of different men also. (We have a striking instance of the coincidence of the same thought in the titles of Veni-sanhára and Rape of the Lock, in the minds of Vhattanarayn and Pope).

29. In common experience, we find the notions and ideas to stand for the things themselves, otherwise nothing is known to exist at all without our notion or idea of it in the mind. (All that we know of, are our ideas and nothing besides. Locke and Berkely).

30. One idea embraces many others also under it, as those of the waves and current, are contained under that of water. And so one thought is associated by others relating its past, present and future conditions of being; as the thought of a seed accompanies the thoughts of its past and future states and its fruits and flowers of the tree. (So the word man, comprises almost every idea relating to humanity).

31. Nothing has its entity or non-entity, nor can anything be said to exist or not to be, unless we have a positive idea of the existent, and a negative notion of the in-existent.

32. All that we see in our error, is as inexistent as oiliness
in sands; and so the bracelet is nothing in reality, but a formal appearance of the substance of gold.

33. A fallacy can have no connection with the reality, as the fallacy of the world with the reality of God, and so the fallacy of the ring with the substance of gold and of the serpent with the rope. The connection or mutual relation of things of the same kind, is quite evident in our minds.

34. The relation of gum resin and the tree, is one of dissimilar union, and affords no distinct ideas of them except that of the tree which contains the other. (So the idea of the false world, is lost in that of its main substratum of the Divine Spirit).

35. As all things are full of the Spirit, so we have distinct ideas of them in our minds, which are also spiritual substances; and are not as dull material stones which have no feelings *

36. Because all things in the world are intellectually true and real, we have therefore their ideas impressed in our minds also.

37. There can not be a relation or connection of two dissimilar things, which may be lasting, but are never united together. For without such mutual relation of things, no idea of both can be formed together.

38. Similar things being joined with similar form together their wholes of the same kind, presenting one form and differing in nothing.

39. The intellect being joined with an abstract idea, produces an invisible, inward and uniform thought: so dull matter joined to another dull object, forms a denser material object to view. But the intellectual and material can never unite together owing to their different natures.

40. The intellectual and material parts of a person, can never be drawn together in any picture; because the intellec-

* (All things existent in the Divine mind in their eternally ideal state, present the same ideas to our minds also, which are of the similar nature and substance with the Divine).
41. Intellectual beings do not take into account the difference of material things as wood and stone; which combine together for some useful purpose (as the building of a house and the like).

42. The relation between the tongue and taste is also homogeneous; because *rasa* taste and *rasanid* the instrument of tasting, are both watery substances, and there is no heterogenous relation between them. (And so of the other organs of sense and their respective objects).

43. But there is no relation between intellect and matter, as there is between the stone and the wood; the intellect cannot combine with wood and stone to form anything. (The mind and matter have no relation with one another, nor can they unite together in any way).

44. Spiritually considered, all things are alike, because they are full with the same spirit; otherwise the error of distinction between the viewer and the view, creates endless differences as betwixt wood and stones and other things.

45. The relation of combination though unseen in spirits; yet it is easily conceived that spirits can assume any form *ad libitum* and *ad infinitum*; (but they must be spiritual and never material. So also a material thing can be converted to another material object, but never to a spiritual form).

46. Know ye seekers of truth, all things to be indentic with the entity of God; Renounce your knowledge of nonentities and the various kinds of errors and fallacies and know the One as All to *pan*. (The omnipotent spirit of God, is joined with all material things, in its spiritual form only; and it is knowable to the mind and spirit of man, and never by their material organs of sense).

47. The Intellect being full with its knowledge, there is nothing wanting to us; it presents us everything in its circumference, as the imagination having its wide range, shews us the-
sights of its air-built castles and every thing beside. (The differ-
ence consists in the intellect's shewing us the natures of things
in their true light, and the imagination's portraying them in
false shapes and colours to our minds.

48. To Him there is no limit of time or place, but his pre-
sence extends over all his creation. It is ignorance that separ-
ates the creator from creation, and raises the errors of egoism
and tuism (i.e. of the subjective and objective. The union of
these into One is the ground-work of pantheism).

49. Leaving the knowledge of the substantive gold, man
contracts the error of taking it for the formal ornament. The
mistake of the jewel for gold, is as taking one thing for another,
and the production for the producer.

50. The error of the phenomenon vanishes upon loss of the
eyesight, and the difference of the jewel (or visible shape), is
lost in the substance of gold.

51. The knowledge of unity removes that of a distinct crea-
tion, as the knowledge of the clay takes off the sense of puppet
soldiers made of it. (So the detection of Æsop's ass in the
lion's skin, and that of the daw with the peacock's feathers,
removed the false appearance of their exteriors).

52. The same Brahma causes the error of the reality of the
exterior worlds, as the underlying sea causes the error of the
waves on its surface. The same wood is mistaken for the carved
figure, and the common clay is taken for the pot which is made
of it. (The truth is that, which underlies the appearance).

53. Between the sight and its object, there lieth the eye
of the beholder, which is beyond the sight of its viewer, and is
neither the view nor the viewer. (Such is the supreme Being,
hidden alike from the view and the viewer).

54. The mind traversing from one place to another, leaves
the body in the interim, which is neither moving nor quite un-
moved; since its mental part only is in its moving state. (So
should you remain sedate with your body, but be ever active in
your mind).
55. Remain always in that quiet state, which is neither one of waking, dreaming nor of sleeping; and which is neither the state of sensibility or insensibility; but one of everlasting tranquility and rest.

56. Drive your dullness, and remain always in the company of your sound intellect as a solid rock; and whether in joy or grief, commit your soul to your Maker.

57. There is nothing which one has to lose or earn in this world; therefore remain in uniform joy and bliss, whether you think yourself to be blest or unblest in life. ("Naked came I, and naked must I return; blessed be the name of the Lord").

58. The soul residing in thy body, neither loves nor hates aught at any time; therefore rest in quiet, and fear naught for what betides thy body, and engage not thy mind to the actions of thy body.

59. Remain free from anxiety about the present, as you are unconcerned about the future. Never be impelled by the impulses of your mind; but remain steadfast in your trust in the true God.

60. Be unconcerned with all, and remain as an absent man. Let thy heart remain callous to everything like a block of stone or toy of wood; and look upon your mind as an inanimate thing, by the spiritual light of your soul.

61. As there is no water in the stone nor fire in water, so the spiritual man has no mental action, nor the Divine spirit hath any. (There is no mutability of mental actions in the immutable mind of God).

62. If that which is unseen, should ever come to do anything or any action; that action is not attributed to the unseen agent, but to something else is the mind. (But the mind being ignored, its actions are ignored also).

63. The unself possessed (unspiritual) man, that follows the dictates of his fickle and wilful mind, resembles a man of the border land, following the customs of the out-cast Mlechchás or barbarians.
64. Having disregarded the dictates of your vile mind, you may remain at ease and as fearless, as an insensible statue made of clay.

65. He who understands that there is no such thing as the mind, or that he had one before but it is dead in him to-day; becomes as immovable as a marble statue with this assurance in himself.

66. There being no appearance of the mind in any wise, and you having no such thing in you in reality except your soul; say, why do you in vain infer its existence for your own error and harm?

67. Those who vainly subject themselves to the false apparition of the mind, are mostly men of unsound understandings, and bring fulminations on themselves from the full-moon of the pure soul.

68. Remain firm as thou art with thyself (soul), by casting afar thy fancied and fanciful mind from thee; and be freed from the thoughts of the world, by being settled in the thought of the Supreme Soul.

69. They who follow a nullity as the unreal mind, are like those fools who shoot at the inane air, and are cast into the shade.

70. He that has purged off his mind, is indeed a man of great understanding; he has gone across the error of the existence of the world, and become purified in his soul. We have considered long, and never found anything as the impure mind in the pure soul.
CHAPTER CXXII.

ASCERTAINMENT OF THE SELF OR SOUL.

Argument. Description of the grounds of knowledge, vanity of fears and sorrows, and the natures of the intellect and soul.

VASISHTHA said (Prose). After the birth of a man and a slight development of his understanding, he should associate the company of good and wise men.

2. There is no other way except by the light of Sástras and association with the good and wise, to ford over the river of ignorance, which runs in its incessant course flowing in a thousand streams.

3. It is by means of reasoning that man is enabled to discern what is good for him, and what he must avoid to do.

4. He then arrives to that ground of reason which is known as good will, or a desire to do what is good and keep from what is bad and evil.

5. Then he is led by his reason to the power of reasoning, and discerning the truth from untruth, and the right from wrong.

6. As he improves in knowledge, he gets rid of his improper desires, and purifies his mind from all worldly cares.

7. Then he is said to have gained that stage of knowledge, which is called the purity of his soul and mind and of his heart and conduct.

8. When the yogi or adept attains to his full knowledge, he is said to have arrived at his state of goodness-satya.

9. By this means and the curtailing of his desires, he arrives to the state called unattachment or indifference to all worldly matters (anásakta), and is no more subjected to the consequence of his actions.

10. From the curtailment of desires, the yogi learns to abstract his mind from the unrealities of the world.
11. And whether sitting inactive in his posture of Samādhi meditation, or doing anything for himself or others, he must fix his mind to whatever is productive of real good to the world. His soul being cool by the tenuity of his desires, is habituated to do its duties, without the knowledge of what it is doing. (He neither fondly pursues anything nor thinks with ardour of any. His want of desire makes him indifferent to all, and like a man waking from his sleep, he takes himself to the discharge of his duties).

12. Verily, he who has subdued his mind, has reached to the contemplative stage of yoga meditation.

13. Thus one having his mind dead in himself, learns by practice of years, to perform his duties, by refraining from his thoughts of external objects. Such a one is said to have attained the tārta or fourth stage of his spiritual elevation, and to have become liberated in his life-time.

14. He is not glad to get anything, nor sorry to miss it. He lives without fear of accidents, and is content with whatever he gets.

15. Thou hast O Rāma! known whatever is to be known by man; and thou hast certainly exterpated thy desire in all thy actions through life.

16. Thy thoughts are all spiritual, and transcend the actions of the corporeal body, though thou art in thy embodied state. Do not give up they self to joy or grief, but know thyself to be free from decay and defect.

17. Spiritually thou art a pure and bright substance, which is ubiquitous and ever in its ascendancy. It is devoid of pleasure and pain, and of death and disease.

18. Why dost thou lament at the grief or loss of a friend, when thou art so friendless in thyself. Being thrown alone in this world, whom dost thou claim as a friend of thy soul?

19. We see only the particles of matter of which this body is composed; it exists and passes away in its time from its place; but there is no rising or falling of the soul.
20. Being imperishable in thyself, why dost thou fear to fall into naught? And why think of the destruction of thy soul, which is never subject to death?

21. When a jar is broken in twain from its upper part, its vacuity is not lost, but mixes with the air; so the body being destroyed, the indestructible soul is not lost with it, (but unites with its original source).

22. As the sunlight causing the appearance of a river in the mirage, is not lost at the disappearance of the phenomenal river; so the immortal soul does not perish upon dissolution of the frail body.

23. There is a certain illusion, which raises the false appetites within us; otherwise the unity of the soul requires the help of no duality or secondary substance, in order to be united with the sole unity.

24. There is no sensible object, whether visible, tangible, audible or of taste or smelling, (which relate to the particular senses and brain), that can affect the unconnected soul.

25. All things and their powers, are contained in the all-powerful and all-comprehensive soul; these powers are displayed throughout the world, but the soul is as void as the empty air.

26: It is the mental deception, O Rághava, that presents before it the phenomena of the triple world, representing diverse forms according to the triplicate nature of man: (the Satya, rajas and tamas).

27. There are threefold methods of dispelling this delusion of the mind, namely; by the tranquility of the mind, by destroying its desires, and by abandonment of acts, (which lead only to errors in our repeated regenerations).

28. The world is a crushing mill, with its lower and upper stones of the earth and heaven; our desires are the cords that incessantly drag us under it: therefore Ráma, break off these ropes, (and you will escape the danger of being crushed by it).

29. Our unacquaintance with spiritual knowledge, is the
cause of all our errors; but our acquaintance of it, leads us to endless joy and ultimately to Brahma himself.

30. The living being having proceeded from Brahma, and travelled over the earth at pleasure, turns at last to Brahma by means of his knowledge of Him.

31. Rama! all things have sprung from one Being, who is perfect felicity itself, inconceivable and undecaying in its nature; and all these are as the rays of that light, or as the light of that everlasting fire.

32. These are as lines on the leaves of trees, and as the curls and waves on the surface of waters. They are as ornaments made of that gold, and as the heat and cold of that fire and water.

33. Thus the triple world subsists in the thought of the Divine mind. It has thus sprung from the mind of God, and rests in its self same state with the all comprehending mind.

34. This Mind is called Brahma, who is the soul of all existence. He being known the world is known also (i.e., the world is known through him); and as he is the knower of all, he gives us the knowledge of all things. (Thus the Sruti:—There is no knowing of anything but by the knowledge that He imparts to us).

35. This all pervasive Being is explained to us by the learned, by the coined epithets of the soul, intellect and Brahma, used both in the sāstras as in the popular language.

36. The pure notion that we have of an everlasting Being, apart from all sensible ideas and impressions, is called the Intellect and soul.

37. This Intellect or Intelligent soul, is much more transparent than the etherial sky; and it is the plenum, that contains the plenitude of the world, as a disjoined and distinct reflexion of itself.

38. The knowledge of the separate existence of the unreal reflexion of the world, apart from that real reflector, is the cause of all our ignorance and error; but the view of their subsistence
in the mirror of the supreme soul, blends them all to myself also, (who am the same soul).

39. Now Rāma, that hast a bodiless soul of the form of pure intellect, thou canst have no cause to fall into the error, of being sorry for or afraid of the vanities of the world.

40. How can the unembodied soul be affected by the passions and feelings of the body? It is the ignorant and unintelligent only, that are subject to vain suspicions about unrealities.

41. The indestructible intellect of the unintelligent even, is not destroyed by the destruction of their bodies, how then should the intelligent be afraid of their dissolution?

42. The intellect is irresistible in its course, and roves about the solar path (ecliptic); it is the intellectual part that makes the man, and not the outward body. (Puri sete purushah; it is the inner soul that is called man).

43. The soul called the purusha or inner person, whether it abideth in the body or not, and whether it is intelligent or otherwise (rational or irrational), never dies upon the death of the body.

44. Whatever miseries you meet with, Rāma! in this transient world, all appertain to the body, and not to the intangible soul or intellect.

45. The intellectual soul being removed from the region of the mind, (which is but an inward sense, and of the nature of vacuity, and not the grains of the brain composing the mind), is not to be approached by the pleasures and pains affecting the body and mind.

46. The soul that has curbed its earthly desires, flies to its seat in the spirit of Brahma, after the dissolution of its prison house of the body; in the same manner as the bee lying hid under the coverlet of the lotus petals in the darkness of the night, takes to its heavenward flight by the dawning light of the day.

47. If life is known to be frail, and the living state to be a transient scene, then say, O Rāma! what it is that is lost by loss
of this prison-house of the body, and what is it that you mourn for?

48. Think therefore, O Ráma! on the nature of truth, and mind not about the errors of ignorance. Be freed from your earthly desires, and know the sinless soul to be void of all desires.

49. The intellectual soul being tranquil and transparent, and a mere witness of our doings, without any doing or desire of its own, receives the reflexion of the undesirous God, as a mirror reflects the images of things.

50. The soul being, as said before, a translucent particle, reflects the images of all worlds in itself; as a polished gem reflects the rays of light in its bosom.

51. The relation of the indifferent soul with the world, is like that of the mirror and its reflexions; the difference and identity of the soul and the world, are of the same kind.

52. As the activities of living beings, have a free play with the rising sun; so the duties of the world, are fully discharged by the rising of the intellect.

53. No sooner you get rid of your error of the substantiality of the world, than you shall come to the consciousness of its being a vacuum, resting in the spirit of God; (which is the receptacle of infinite space, and whatever there appears in it).

54. As it is the nature of a lighted lamp to spread its lustre all around, so it is the nature of mental philosophy, to enlighten us with the real state of the soul.

55. The essence of the supreme soul gave rise to the mind (will) at first, which spread out the universe with its net work of endless varieties. It was as the sky issuing out of the infinite vacuity, and assuming the shape of the blue atmosphere which is also a nullity.

56. Privation of desires melts down the mind, and dissolves the mist of ignorance from the face of the intellect. Then appears the bright light of the one infinite and increate God, like the clear firmament of autumn after the dispersion of clouds.
57. The mind sprouts out at first from the supreme soul with all its activities, and takes upon it the nature of the lotus-born Brahmā by its desire of creation. It stretches out a variety of worlds by its creative will, which are also as the fancied apparitions, appearing before the imaginations of deluded boys.

58. Non-entity appears as an entity before us, it dies away at death, and reappears with our new birth. The mind itself takes its rise from the divine intellect, and displays itself in the substance of the Divine Soul, as the waves play about on the surface of the waters of the deep.