BOOK IV.

STHITI PRAKARANA
ON ONTOLOGY OR EXISTENCE.

CHAPTER I.

JANYA-JANI-NIRU'PANA.

On Genesis and Epigenesis.

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

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

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

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

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

5. It is but a different aspect of the self same Brahma,
like that of a whirlpool in water, and as the unsubstantial sunlight, appearing as a real substance in the sky.

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

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

8. It is like the romantic realms with their picturesque scenes in the fancies of poets, which are nowhere in nature but it seems to be solid and thick within, without any pith or solidity in it, as thing in an empty dream.

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

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

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

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

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

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

15. It is like the rotation of black spots, before the eyes of
a purblind man; and as the shape of a shadowy inexistence, presented as something existent before the naked eye.

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

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

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

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

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

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

22. Hear me tell you, how unaccordant it is to right reason and how far removed from truth. It is a false supposition, and leading both the preacher and hearer of such a doctrine to great error and egregious mistake.
23. Those who attempt to show the existence of the world, in the form of a germ in the mundane seed; maintain a very silly position, as I shall now explain unto you.

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

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

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

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

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

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

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

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

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

33. It is reasonable to suppose that the material seeds of the fig and paddy, should bring forth their shoots in time; but it is
unreasonable to believe the material world to be contained in an immaterial atom.

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

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

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

THE RECEPTACLE OF THE MUNDANE EGG.

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

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

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

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

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

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

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

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

8. Therefore Ráma! their neither is or was or ever will be
separate world in existence. It is the one intelligence of the Divinity, that displays the creation in itself.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ETERNITY OF THE WORLD.

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

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

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

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

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

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

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

8. It is certain that all beings are liberated, and become extinct in Brahma at the great dissolution; hence there cannot
be remembrance of anything in the absence of the persons that
remember the same.

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

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

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

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

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

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

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

18. The cosmos appears as the immutable Brahmá only to
the intelligent, and as the mutable visible world to the unintelli-
gent.
17. As these bright worlds appear to roll about as eggs in their spheres, so there are multitudes of other orbs, shining in every atom in the universe.

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

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

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

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

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

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

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

TREATING OF THE GERM OF EXISTENCE.

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

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

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

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

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

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

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

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

8. It is possible to heal the inward disease of the internal mind, by administration of this best and only medicine of negation of the external world. (Ignoring the outer world, is the only way to restore the peace of the mind).
9. It is because of its thoughts, that the mind is subjected to the errors of its birth and death; and to those of its being bound to or liberated from, the bonds of the body and this world.

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

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

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

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

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

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

STORY OF BHARGAVA.

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

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

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

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

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

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

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

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

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

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

10. Sūkra was as handsome as the moon, and radiant with
his brilliant beams (like the sun). He took his seat in that happy grove of Bhrigu, for the purpose of his devotion.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

8. These were the gods Yama and Indra, and the sun and
moon, and the deities of fire and the winds; and there were the regents of the worlds, whose shining bodies shaded the lustre of vivid fire.

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

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

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

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

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

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

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

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

17. The amorous damsels of the gods, were clinging round their god Indra; as the tender creepers of the garden, twine about the trees beside them.
18. There were the fruit trees of gulunchas, studded with clusters of their ripening fruits; and resembling the gemming saphires and rubics, and set as rows of ivory teeth.

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

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

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

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

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

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

Re-union of the Lovers.

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

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

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

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

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

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

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

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

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

9. They were both as beautiful to behold, as the sun and
the opening blossom of the lotus at morn; and their presence added a charm to the garden of paradise, which promised to confer their desired bliss.

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

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

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

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

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

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

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

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

18. She advanced towards the son of Bhrigu, as a peahen comes out to meet the rising cloud; and thought she beheld there a white washed edifice, with a couch placed in the midst.
19. Bhārgava entered the white hall, as when Vishnu enters into hoary sea, accompanied by his beloved Lakshmi; who held him by the hand with her down-cast countenance.

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

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

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

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

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

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

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

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

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

29. Embrace me now to thy bosom, which is filled with ambrosial bliss. Saying so, the damsel fell upon his bosom
with her body soft as a flower, and her eyes turning as a leaflet at the gentle breeze.

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

TRANSMIGRATIONS OF SUKRA.

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

VASISHTHA related:—Thus the son of Bhrigu, believed himself to be in the enjoyment of heavenly pleasures, in his ideal reveries.

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

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

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

5. He amused himself with his favourite Vidyādharīs, in swinging himself in the hanging cradles, formed by the shady creepers of the arbour, and screening him from the vernal sun-beams.

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

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

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

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

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

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

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

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

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

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

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

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

18. They with their emaciated bodies and sorrowful minds, wandered about in the air, like birds without their nest.
19. Afterwards their disembodied minds entered into the net-work of lunar beams, and then in the form of molten frost or rain water, they grew the vegetables on earth.

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

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

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

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

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

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

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

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

28. He retired to the bank of the meandering river of the
Ganges, and there betook himself to his devotion; being devoid of all his worldly anxieties and cares.

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

DESCRIPTION OF Súkra's Body.

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

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

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

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

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

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

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

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

8. Seeing how the mind is plunged in the pit of worldly
cares, the body seems to laugh at it, by showing the white teeth of the mouth in derision.

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

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

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

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

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

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

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

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

BHRIGU'S CONFERENCE WITH KÁLA OR DEATH.

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

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

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

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

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

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

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

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

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

9. The nose was shriveled to a dry stalk, for want of its
flesh; and the nose-bone stood as a post, dividing the two halves of the face.

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

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

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

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

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

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

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

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

18. He appeared in armour with six arms and as many faces, accompanied by the army of his adherents, and holding the nose and sword and other weapons in his hands. (The commentary ascribes a dozen of arms to yama, by the number of the twelve months of the year, and having half of the number on either side, according to the six signs of the zodiac in either
hemisphere. The six faces are representative of the six seasons of Hindu astronomy instead of four of other nations).

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

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

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

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

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

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

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

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

27. We have destroyed the spheres of the universe and devoured legions of Rudras, millions of Brahmás and myriads of Vishnus (in the repeated revolutions of creation); what is it therefore that we cannot do?

28. We are appointed as devourers of all beings; and you are destined to be devoured by us. This is ordained by destiny herself, and not by any act of our own will.
29. It is the nature of flame to ascend upwards, and that of fluids to flow downward; it is destined for the food to be fed upon by its eaters, and that creation must come under its destruction by us.

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

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

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

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

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

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

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

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

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

39. That our duties only should be done at all times, is the rule laid down by the wise creator; and you cannot attempt to remove it by your subjection to ignorance and idleness.
40. Where is that enlightened sight, that gravity and that patience of yours, that you grovel in this manner in the dark like the blind, and slide from the broad and beaten path laid open for every body? (This path is submission to what is destined by the Divine will, according to the common prayer; “Let not mine, but thy will be done”).

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

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

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

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

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

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

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

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

49. It has the name of the heart from the affections of the
body, and so it takes many other names at will (according to its divers operations). But the earthly bodies are all perishable.

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

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

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

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

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

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

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

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

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

59. He became a king of the solar race, and then a rājā of the Pundras, and afterwards a missionary among the Sauras and Sálwas. He next became a Vidyādhrā, and lastly the son of a sage or muni.
60. He had become a ruler in Madras, and then the son of a devotee, bearing the name of Vásudeva, and living on the bank of Samangá.

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

62. He had repeatedly been a Kiráta—huntsman in the Vindhyá hills and at Kaikatav. He was a chieftain in Sauvíra, and had become an ass at Trigarta.

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

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

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

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

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

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

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

70. The roving spirit of your son was led by its desire, as if it was propelled by a gust of wind, to become a Bráhman again, and to be reborn as such on this earth.
71. He was born as the boy of a Brāhman, under the name of Vásudeva, and was taught in all the Sūtras, among the intelligent and learned men of the place.

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

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

CAUSE OF THE PRODUCTION OF THE WORLD.

Argument. Yama's narration of Sūkra's meditations, and his inclination to worldliness.

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

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

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

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

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

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

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

8. O god, that art the lord of the past and future! we are but ignorant striplings before thee; whose brilliant insight views at once, the three times presented before it.
9. The knowledge of the existence of the world, whether it is a real entity or not, is the source of all errors of the wisest of men, by its varying forms and fluctuations.

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

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

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

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

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

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

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

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

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

19. Yama replied:—You have rightly said, O Brähman! that the mind is the true body of man. It is the mind that
moulds the body according to its will, as the potter makes the pot _ad libitum_ (ex suo molee).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

38. But the waves are not of one kind, nor are they alto-
gether entities or nullities in nature; they are neither small or large nor high or low, nor do these qualities abide in them.

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

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

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

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

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

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

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

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

47. There is one eternal law, that presides over all things, and this one law branches forth into many, bringing forth a hundred varieties of effects. The world is a congeries of laws, which are but manifestations of the Almighty power and
omniscience. (Therefore says the psalmist; "Blessed is he, who meditates on his laws day and night—Ob hi Turat Jehova nefzo yomam olaila).

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

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

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

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

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

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

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

55. From the active agent, proceed the inert matter and inactivity without a secondary cause; as the active spider produces the passive thread, and the living man brings upon
him, his dull torpor in sleep. (So the active spirit of God, brings forth inertia and inactive matter, out of itself into being. The laws of statics as well as dynamics both subsist in the energy of the spirit).

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

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

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

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

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

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

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

63. There is no liberation nor bondage of the soul, which is the same with the Divine. It is this delusive world which shows the immortal soul under the veil of mortality, or as eclipsed by and under the shadow of temporary affairs.
64. It is the unsteady mind, which has enwrapped the steady soul, under the sheath of error; as the coverlet of the silkworm, covers the dormant worm.

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

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

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

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

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

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

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

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

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

70. There are other moving animals as men and deer, vul-
tures and jackals, which are produced on land and mountains, in woods and forests and in marshy grounds.

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

72. Some think of their stability in this world of dreams, and others are betrayed by their false hope of the stability of worldly affairs, which are quite unstable. (So in Persian Daregā jehān rā baquina didam).

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

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

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

DETAILED ACCOUNT OF THE GENESIS OF THE WORLD.

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

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

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

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

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

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

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

7. From the highest empyrean of Brahmā, down to the lowest deep; there is an incessant undulation of the Divine
spirit, like the oscillation of the wind; which keeps all beings in their successive wailing and rejoicing, and in their incessant births and deaths.

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

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

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

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

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

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

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

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

16. It is forgetfulness of Supreme felicity, that causes one
to rove in various births of weal or woe; but the knowledge of the Supreme, causes the cessation of transmigration; as the remembrance of Garúda, destroys the power of the most destructive poison.
CHAPTER XIII.

CONSOLATION OF BHRIGU.

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

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

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

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

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

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

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

7. Those who have not succeeded to dispel the errors of their minds, have darkened their understandings by a mist of ignorance; like the frosty sky of winter, and they find the phantoms of their error, dancing as demons before their eyes.
8. All living bodies are subject to pain and pleasure; but it is the mind which constitutes the body, and not the flesh (which is insensible of either).

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

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

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

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

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

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

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

16. His vital breath having fled from his heart, became as the moonbeam sparkling in a dew drop, which entered the uterus in the form of semen virilis.
17. Saying so, the lord of death smiled to think of the course of nature, and taking hold of Bhrigu's hand in his own, they both departed as the sun and moon together.

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

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

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

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

SŪKRA'S REMINISCENCE OF HIS METEMPSYCHOSIS.

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

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

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

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

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

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

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

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

8. They saw the Kinnara lads sitting on the tops of straight and stately date trees, and sporting with pelting the date fruits upon one another, which stuck to the reeds below as their fruits.
9. They beheld big monkeys, jumping about with their hideous reddish cheeks, and hiding themselves in the coverts of widespread creepers.

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

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

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

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

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

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

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

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

17. He thought upon the course of the currents of the world, which are continually gliding with successive joy and sorrow to man, who gets rid of them after his long trial.
18. He became motionless as a wheel, after its long winded motion; and found his rest after his prolonged whirling, in the whirlpool of the ocean of the world.

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

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

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

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

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

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

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

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

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

28. After their mutual salutations, they were seated on
slab of stone, and appeared as the venerable gods Vishnu and Siva, were seated on the pinnacle of Meru.

29. The Brähman boy, having ended the muttering of his mantras on the bank of Samanga, accosted them with a voice distilling as the sweet nectarine juice of ambrosia amrita or water of life; (aquavilae or abi haîyat).

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

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

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

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

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

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

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

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

38. I see my countless and unknown births, and the innumerable accidents to which they were subject, for the period of a whole kalpa or duration of the world from first to last. (The Vol. II.)
Soul being immortal, has to pass into infinite births under various shapes and forms of bodies. If it were to lie dormant in the grave for ever what is the good of its being made or created to be immortal?)

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

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

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

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

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

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

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

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

LAMENTATION AND EXPOSTULATION OF SU’KRA.

Argument. Sūkra laments on seeing his former body, and his consolation at its ultimate anacethesia.

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

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

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

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

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

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

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

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

9. This is that body of mine, now lying impassive of the feelings of delight in the company of heavenly nymphs, and withering away unconscious of the actions and passions of its mind.
10. Ah my pitiable body! how dost thou rest here in peace, forgetful of thy former delights in the different stages of life; and insensible of the thoughts of thy past enjoyments and amusements of yore.

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

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

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

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

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

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

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

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

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

20. The felicity which attends on the body, upon the calmness of the demon of the mind; is not to be had, from possession of the vast dominion of the world.
21. See how happily this body is sleeping in this forest, by being freed from all its doubts and desires in the world; and by its being liberated from the net work of its fancies.

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

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

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

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

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

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

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

29. Vasishtha answered:—Ráma! the other bodies of Súkra were merely the creations of his imagination; but that of Bhár-gava or as the son of Bhrigu, was the actual one, as produced by the merit of his pristine acts. (Here the gloss is too verbose on the theory of metempsychosis; but the literal meaning of the couplet is what is given above).

30. This was the first body with which he was born by the will of his Maker, being first formed in the form of subtile air, and then changed into the shape of wind.
31. This wind entered into heart of Bhrigu in a flux for the vital and circulating breaths, and being joined in time with the semen, formed the germ of Súkra's body. (so called from the seed-súkra).

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

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

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

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

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

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

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

39. Even great souls are seen to feel happy in pleasure and
become sorrowful in matters of pain; and show themselves as the wise in their outward circumstances.

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

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

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

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

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

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

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

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

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

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

RÉSUSCITATION OF SÚKRA.

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

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

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

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

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

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

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

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

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

9. Súkra entered into his withered corpse, as the season of spring enters into a faded plant, in order to adorn it again with its vernal bloom, and its re-springing blossoms.
10. His Brähmanical body fell down immediately on the ground, staggering as when a tree is felled or falls down with its uprooted trunk; and it became disfigured in a moment in its face and limbs.

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

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

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

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

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

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

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

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

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

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

21. The worthy sire and son, sat awhile on the spot, to halt Vol. II.
after all their toils and troubles were at an end, and then they rose up to discharge the duties that were then at hand.

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

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

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

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

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

ATTAINMENT OF THE IDEAL REALM.

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

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

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

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

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

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

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

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

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

9. As it is our notion of this part of the world, which presents
its form to our view; so the appearance of thousands of such worlds in the mind, is mere ideal; and as false as the show of a magic-lantern.

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

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

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

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

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

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

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

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

18. It is in its ideality, that anything appears as existent, which in reality is inexistnet, though it is apparent to sight. The existence of the world, is as that of a lengthened dream; and
the visible world is a wide spread snare of the mind, like fetters at the feet of an elephant.
(The world is existent in the ideal, but inexistent in its apparent real and visual form. It is a network of the mind, like a long spun dream, and binds it as fast as fetters at the feet of an elephant).

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

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

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

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

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

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

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

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

27. Know it thus, O Ráma! that a partial view of the world, rises in the mind of every body; in the same manner, as it appears in the mind in a dream at night.
28. Rāma said:—But tell me sir, whether the thought and the things thought of, simultaneously meet themselves in the mind of the thinker; or it is the mind only that thinks of the object which is never met with by it.

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

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

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

THE INCARNATION OF THE LIVING SPIRIT

Argument. The impure state of the soul; and its purity leading to the knowledge of the only One.

VASISHTHA continued:—The living souls (Jivatman), residing in the seeds of material bodies (bhuta-vija) in all parts of the world, differ from one another; and their according to the difference in their knowledge of themselves, (tanmatra), or self identity with the Unity.

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

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

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

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

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

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

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

(Thus the change of the mind under the change of circumstances, is reckoned its transformation to a different being).
9. Thus every regeneration of the mind in a new life, is accompanied with its concomittant desires, and their results. The new life is attended with its proper body, unless the mind has lost its reminiscence.

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

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

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

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

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

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

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

17. The influence of the Divine spirit, is as cool as the cooling shade of a plantain arbour. It is of its own nature; and is as unchangeable as the pith of the plantain tree, notwithstanding the changes in all its outer coats and coverings.
18. There is no difference or diversity in the nature of Brahmā the creator, in his repeated and manifold creations of worlds; for he being the seed of the world, shoots forth by his moisture into the form of the expanded tree of the world, and becomes the same seed again.

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

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

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

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

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

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

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

26. The viewer viewing the view, is unable to see himself (his inward soul); because his consciousness being engrossed by external objects, is disabled from looking into itself.
27. Of what avail is sagacity to one, whose mind labours under the error of water in a mirage; and what power has the mirage over a mind, which is possessed of its sagacity?

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

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

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

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

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

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

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

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

36. As every thing is beheld in our sight, without being
separated from its idea in the mind; so the inward notion, shows itself in the shape of the visible object, like the vision in a dream, which is but a representation of the thoughts entertained in our minds. (i. e. The thought is the archetype of the appearance).

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

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

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

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

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

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

43. You must observe with your keen sightedness and well discerning mind, inorder to look into the different states and

* (It was Plato's doctrine of the souls' reminiscence of a former apprehension of truth awakened by the traces of ideas which sensation discovered in things).
thoughts of others. (Read the minds in their outward look and indications).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

59. They that perceive in themselves the errors of other people, are to be considered as under the influence of false dreams in their sleep; (but mind not themselves, that labour under the same error as the dreamer).
60. God being the all-pervading spirit of nature, is verily seen in the spirit of every body; and as he is ubiquitous, his omnipresence is present in every thing in all places. (This doctrine is the source of pantheism, and gives rise to universal idolatry, which adores the presiding spirit of the idol, and not the idol itself).

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

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

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

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

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

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

67. He who is discursive in his words, and not discerning in his mind, is like a blazing fire in a picture (which lightens no body). No one can be wise until he gets rid of his false wit.
68. As the perception of air, comes by the feeling and not by words of the mouth; so wisdom proceeds from the curtailing of desires; (and not by lengthy or loud vociferation).

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

70. Wisdom serves at first to weaken our passions and enmity, and then uproot them at once, and at last it lessens our desires and endeavours, and gives an appearance of holiness to its possessor.
CHAPTER XIX.

INVESTIGATION INTO THE NATURE OF THE LIVING SOUL.

Argument. The quadruple conditions of the soul in its waking, dreaming, sound sleep and its anaesthesia.

VASISHTHA continued:—Brahma is the seed of life, and remains as empty air everywhere. Hence there are many kinds of living beings, situated in the world within the womb of universal Life. (God is the light and life of all we see).

2. All living beings composed of the dense intellect and soul, contain other living animals under one another, like the manifold crusts of the plantain tree, and the insects contained in the womb of earth. (So also the parasite plants and worms growing upon the bodies of trees and animals).

3. The worms and insects, that grow out of the dirt and scum of earth and water in the hot season, and appear filthy to our sight; are nevertheless full of the particles of intellect, becoming to them as living beings. (Even the dirty worms, are full with the holy spirit of god).

4. According as living beings strive for their progress, so they prosper in their lives, agreeably to the various scope of their thoughts and actions.

5. The worshippers of gods, get to the region of gods, and those of Yakshas meet at the place of Yakshas, and the adorers of Brahma ascend to Brahmaloka. Resort therefore to what is best and the greatest refuge.

6. So the son of Bhrigu, obtained his liberation at last by the purity of his conscience; though he was enslaved of his own nature to the visibles, at his first sight of them (as of the Apsara and others).

7. The child that is born on earth with the purity of its soul at first, becomes afterwards of the same nature, as the education he gets herein, and not otherwise.
8. Rāma said:—Please sir, tell me the difference of the states of waking and dreaming, and what are the states of waking watchfulness, waking dream and waking delusion.

9. Vasishtha answered:—The waking state is that wherein we have a sure reliance; and that is called dreaming, in which we place no certain reliance and are believed to be untrue.

10. That which is seen for a moment (as true), and as it were in the waking state, is called a dream; but if the object is seen at a distance of time and place, it is said to be waking dream or dreaming wakefulness.

11. The state of waking dream is again of longer or shorter duration, in both of which the visions appear the same at all places and times.

12. Dreaming also appears as waking, as long as it lasts; but waking seems as dreaming, when the objects of its vision are not lasting.

13. A dream which is understood as an occurrence of the waking state, is believed as waking, (as the prolonged dream of Harish Chandra); but the inward consciousness of dreaming makes it a dream.

14. As long as one knows anything to be lasting before him, so long he believes himself to be waking; but no sooner is it lost to him, than he thinks himself to have been dreaming of it.

15. Hear now how it is. There is the principle of life in the body, which causes it to live; this vital element is an electric force, which is termed the life.

16. When the body has its activity with the powers of the mind, speech and the other members of action, it is to be understood, that its vital element is put to motion by the vital breath which it breathes.

17. This breath circulating through out the whole body, gives it the powers of sensibility and consciousness, which have their seats in the heart and mind, wherein the erroneous conception of the world is hidden.

18. The mind circulates about the outer world, through the
passages of sight and other organs; and sees within itself the forms of many mutable shapes and figures.

19. As long as these forms, remain permanent in the mind, it is called the waking state. So far have I told you about the cause of waking; now hear me expound to you the laws of sleep and dreaming.

20. When the body is weary with action of its limbs, mind or speech, the living element then becomes still, and remains in its composure, with the calm and quiet soul residing within the body.

21. The internal actions of the body and mind being quieted, and the motion of the heart being at rest, the living principle becomes as still, as the flame of a lamp unshaken by the wind.

22. The vital power ceases to exert itself in the members of the body, and to keep the consciousness awake. The senses of sight and others do not act upon their organs, nor receive the sensations from without.

23. Life lies latent in the inner heart, as the liquid oil resides in the sesamum seed; it lies as dormant in the interior part, as frigidity within the frost, and fluidity in the clarified butter.

24. The particle of intellect taking the form of life, after being purified from its earthly impurity; mixes with the internal soul, and attains the state of sound sleep, as if lulled to insensibility by the cooling breeze.

25. One feeling the impassibility of his mind, and dealing unconcernedly with every one, and reaching to the fourth stage of consciousness, beyond the three states of waking, dreaming and sleeping, is said to be turīya or deadened in life.

26. When the vital principle comes again to action, after the enjoyment of its sound sleep, either in this or the other world, (i.e. when it is restored to or reborn in life); it takes the name of the living element or the mind or self-consciousness (in the living body).

27. This principle of life and thought, sees the multitudinous worlds situated with all their vicissitudes within itself, as the
large tree and all its parts and productions, are observed to be contained within the seed. (This is the picture of life in its dreaming state).

28. When the element of life is put to slight motion, by the breeze of the vital breath, it becomes conscious of its self-existence as “I am”; but the motion being accelerated, it finds itself to be flying in the air.

29. When it is immersed in the water (phlegm) of the body; it gets the feeling of humidity in itself, as a flower perceives its own fragrance.

30. When it is assailed by the internal bile, it has then the feeling of its inward heat, and sees all outward objects with its splenetic humour.

31. When it is full of blood, it perceives a fiery redness in itself, like that of a rubicund rock, or as the crimson red of the setting sun in the sky.

32. Whatever one desires to have, he sees the same in himself in his sleep; and this is by the force of his inward wind acting upon his mind, as upon his outward organs.

33. When the organs are not besieged by external objects, which disturb the inward senses of the mind; it indulges itself in the reflexion of many things, which is called its dreaming state.

34. But when the organs are besieged by outward objects, and the mind is moved by flatulence (न्यु vayu), to their sight and perception, it is called the state of waking.

35. Now O great-minded Rāma! you have learnt the inward process of your mind; but there is no reality in them nor in this existent world, which is subject to the evils of death, desire and destruction.
CHAPTER XX.

DESCRIPTION OF THE MIND.

Argument. The delusion of the world and reliance in the true Spirit, which is the same with the heart, soul and mind.

VASISHTHA said:—Now Ráma! I have told you all this, in order to explain the nature of the mind to you, and for no other reason.

2. Whatever the mind often thinks upon with a strong conviction of its reality, it immediately assumes that form, as the iron-ball becomes ignited by its contact with fire.

3. Therefore the convictions of being or not being, and of receiving or rejecting of a thing, depend upon the imagination of the mind; they are neither true nor untrue, but are mere fluctuations of the mind.

4. The mind is the cause of error, and it is the mind which is the framer of the world. The mind also stretches itself in the form of the universe (Viswarúpa) in its gross state. (The first is the human mind, second the mind of Brahmá, and the third is the mind of Viráj).

5. The mind is styled the purushá or regent of the body, which being brought under subjection, and directed in the right course, is productive of all prosperity (or supernatural powers).

6. If the body were the purushá, how could the high-minded Súkra, pass into various forms in his very many transmigrations (as mentioned before)?

7. Therefore the mind (chitá) is the purushá or regent of the body, which is rendered sensible (chetyá) by it: Whatever form the mind assumes to itself, it undoubtedly becomes the same.

8. So inquire into what is great, devoid of attributes and error, and which is easily attainable by every body. Be diligent in your inquiry, and you will surely succeed to obtain the same.
9. Hence whatever is seated in the mind, the same comes to pass on the body; but what is done by the body never affects the mind. Therefore, O fortunate Rama! apply your mind to truth, and shun whatever is untrue.
CHAPTER XXI.

ON THE PHILOSOPHY OF THE MIND.

Argument. Inquiry into the cause of the fulness of the mind.

Ráma said:—Venerable sir! that art acquainted with the mysteries of all things, I have a great doubt swelling in my brest like a huge surge of the sea.

2. How is it sir, that any foulness could attach to the mind, when it is situated in the eternal purity of the infinite Spirit, which is unbounded by time and space.

3. Again as there is nothing, nor was there ever, nor anything ever to be at any time, or place, beside the entity of the Holy one, how and whence could this foulness come in Him?

4. Vasishtha answered: Well said Ráma! I see your understanding approaching to the way of your liberation, and exhaling the sweetness of the blossoms of the garden of paradise (Nandana).

5. I see your understanding is capable of judging both a priori and a posteriori, and is likely to attain that acme which was gained by the gods Sankara and others.

6. It is not now the proper time and place for you to propose this question, it should be adduced when I would come to the conclusion of the subject.

7. This question should be asked by you when I come to the conclusion, and it will be demonstrated to you as clearly as the situation of a place in a map or globe, placed in the palm of your hand. (hastámalaka).

8. This question of yours will be most suitable at the end, as the sounds of the peacock and swan, are best suited to the rainy season and autumn.

9. The blueness of the sky, is pleasant to look upon at the end of the rainy weather; but it is odd to speak of it during
the rains. (So the question must have its proper place and occasion).

10. It is best to investigate into the mind by the nature of its acts and operations, which tend to be the causes of the repeated births of mankind.

11. It is by its nature, that the mind has its power of thinking, and leading all the organs and members to their several actions, as it is ascertained by the seekers of salvation.

12. Men learned in the Sástras and eloquent in speech, have given various appellations to the mind, in different systems of philosophy, according to its various perceptive faculties and different functions and operations in the body. (Gloss. It is called the mind (mana) from its power of minding (manana); it is termed internal sight (pasyanti) from its seeing inwardly; it is the ear (srotra) from its hearing—sravana from within, and so on.

13. Whatever nature the mind assumes by the sickness of its thoughts, it receives the same name and nature for itself, as the same fleeting air receives from its exhaling of different odours.

14. So the mind delights itself with the thoughts of its desired objects, and assimilating itself into their natures.

15. It receives the same form in which it delights, and which it assumes to itself in its imagination.

16. The body being subject to the mind, is moulded in the same form of the mind; just as the wind is perfumed by the odour of the flowerbed, through which it passes, (and the fragrance it carries).

17. The inward senses being excited, actuate the outward organs of sense in their own ways, as the exciting motion of the winds, drives the dust of the earth before their course.

18. The mind exerts its powers in the action of the external organs in the performance of their several functions; just as the flying winds drive the dust in different directions.

19. Such are the acts of the mind which is said to be the root of action, and these combine together as inseparably as the flower and its fragrance.
20. Whatever nature the mind adopts to itself by its wonted habit, the same shoots forth in the form of its two kinds of motion (the will and action).

21. And according as the mind does its action, and brings about the result by its assiduity, in like manner does it enjoy the fruition thereof, and enslaves itself to the enjoyment.

22. It understands that as its right course, which agrees well with its temperament; and knows for certain that there is no other way to its real good (beside its wonted course).

23. Minds of different casts follow different pursuits, according to their particular proclivities; and employ themselves in the acquisition of wealth and virtues, desired objects and liberation according to their best choice.

24. The mind is ascertained by the Kápila (Sánkhya) philosophers, as a pure substance, like the immaterial intellect (under the title of pradhána); and this view of it is adopted in their system or sástra, (in opposition to the doctrine of Vedánta).

25. These men relying on the error of their own hypothesis, inculcate their supposed view of the mind to others, as the only light to guide them in the way of their salvation.

26. But the professors of Vedánta doctrines, acknowledge the mind as Brahmá himself; and preach peace and self-control, as the only means of the attainment of liberation.

27. But that there is no other way to the salvation of the supposed mind (than by these means), is an ipse dixit of the Vedánta, and an assumed dogma (kalpitániyama) as those of other schools.

28. The Vijnánavaádi philosophers also, have ascertained and upheld peace and self-government as the leaders to liberation, but this too is an effusion of their erroneous understandings.

29. Thus all sects give out their own views, in the false rules they have adopted for the salvation of their supposed minds; and assert that there is no other way to it, beside what is laid down by them.
30. So the Arhatas (Buddhists) and the other sectarianists, have proposed a variety of fictitious methods for the liberation of the mind, of their arbitrary will in their respective sástras.*

31. The arbitrary rules of the learned, and those unsupported by the srútis, are as numerous and varying from one another, as the bubbles of clear water: (but are never lasting like the dicta of the holy writ).

32. Know mighty Ráma, the mind to be the source of all these rules and methods, as the sea is the source of every kind of gem, (lying hid in its bosom).

33. There is no innate sweetness in the sugarcane nor bitterness in the nimba, both of which are sucked by insects; nor is there any heat or cold inherent in the sun or moon, (as both of them are peopled by gods and spirits). It is the intrinsic habit of the mind that makes the difference.

34. Thus that want to enjoy the unadulterated happiness of their souls, should habituate their minds to assimilate themselves to that happy state, and they are sure to have the same.

35. The mind having fled from the sphere of the phenomenal world, becomes exempt from all its pleasure and pain, like the fledged bird flying in the air by casting its shell and leaving its cage below.

36. O sinless Ráma! Cherish no fondness for the phenomenal world, which is an unreal illusion, full of fear and unholliness, and is stretched out to ensnare the mind.

* The Arhatas have seven categories.

1. The animated and intelligent body. 1. Sadvádis or believers in liberation.
2. The inanimate and insensible body as rocks &c. 2. Asadvádis—unbelievers.
3. The organs of sense. 3. Syadvádis—Sceptics.
4. Ignorance or austerities, called Ávarana. 4. Suda—Sadavádis—misbelievers.
5. Tonsure of the head called nirávarana. 5. Anivachanayavádis—Infidels.
7. Liberation or final emancipation. They are divided into seven schisms, according to their belief or disbelief in this last vis.
37. The wise have styled our consciousness of the world as a magic scene (mâyâ), an appearance of ignorance-avidyâ, a mere thought (bhávanâ), and the cause and effect of our acts.

38. Know that it is the delusive mind, which stretches the visible world before thee, rub it off therefore as dirty mud from the mind.

39. This visible appearance which naturally appears before thee in the form of the world, is called the production of ignorance by the wise.

40. Men being deluded by it, are at a loss to know their real good, as the blinded eye is incapable to perceive the brightness of the day.

41. It is the contemplation of objects (sankalpa), that presents the phenomena to our view, like arbors in the empty sky; and it is their incogitancy (asankalpana), which effaces their images from the inward and outward sights.

42. It is the abstract meditation of the thoughtful yogi, that weakens the outward impressions, and by dissociating the soul from all external things, keeps it steady and sedate in itself.

43. The mind being inclined to the right view of things, by its abstraction from the unreal sights, produces the clearness of the understanding, and an insouciant tranquility of the soul.

44. The mind that is regardless of realities as well as of unrealities, (that is of its inward and outward reflections); and is insensible of pleasure and plain, feels in itself the delight of its singleness or unity.

45. Application of the mind to unworthy thoughts, and to the internal or external sights of things, debars the soul from tasting the sweets of its soleity, (apart from other considerations).

46. The mind that is subject to its endless desires, is like the clear firmament obscured by the clouds; and ranges in the maze of doubt between truth and untruth, as of supposing the rope for the serpent.
47. Man obstructs to himself the sight of the clear firmament of his intellect, by the mist of his doubts; but he thinks it; as unobstructed by his error, and indulges the fancies of his imagination which tends the more to his error.

48. He takes the true, incorruptible and supreme Brahma in a different light (of base and corruptible things), as one mistakes one thing for another in the dark or in his error.

49. Having got rid of his false imagination, man comes to the knowledge of true God and his happiness, as one freed from his false apprehension of a tiger in a copse, is set at rest with himself.

50. The bugbear of one's (soul's) imprisonment in the vacuity (cavity) of the body, is dispersed by his insight into it, as the fear of a lion lurking in the jungle, is removed upon finding no such thing therein.

51. So on looking deeply, you will find no bondage in the world; the notions that this is the world and this is myself, are only errors of the mind.

52. It is flight of fancy, that fills the mind with chimeras of good and evil; just as the shade of evening, presents spectres of vetala ghosts to little children.

53. Our fancies alight on us at one time, and depart at another, and assume different forms at will; just as our consorts act the part of wives in our youth, and of nurses in our old age.

54. She acts the part of a house wife in her management of household affairs, and taken as a mistress, she embraces us in her bosom (or She hangs on us by the neck).

55. And like an actress, the mind forgets to display its parts, when it plays another, so every body is betaken by the thoughts he has in his head, in neglect of others which are absent.

56. The ignorant do not perceive the selfsame unity, in all things he beholds, in the world; but they view every thing in the light, as they have its idea imprinted in their minds.

57. They meet also with the results of the forms, which they have in view for the time; though they are not in reality
what they seem to be, nor are they entirely false; (being the idealities of their mind).

58. Man views every thing in the same manner as he thinks it in himself; as his fancy of an elephant in the sky, makes him view the elephants in clouds.

59. He believes these elephants pursuing their mates, in his thought; so it is the thought, that gives the outward forms of things.

60. Râma! repel your drowsiness, and behold the supreme soul in thy soul; and be as a bright gem by repelling the shadows of all external things.

61. It is impossible, O Râma, that one so enlightened as thyself, will receive the reflexion of the world, as dull matter like others (rather than a reflexion of the Spirit).

62. Being certain of its immateriality, never taint thy mind with its outward colouring, or the knowledge of its reality; but know it as no way distinct from the Supreme Spirit.

63. Mind in thyself the Being that is without beginning or end, and meditate on the Spirit in Spirit. Do not let the reflexions of thy mind, imbue their tinge in the pure crystal of thy soul.

64. Be on thy guard, as never to allow the reflexions of your mind, to taint the clear crystal of thy soul; but remain unmindful of the visibles, and regardless of all worldly desires; (which are causes of misery and repeated births and deaths).
CHAPTER XXII.

RESTING IN SUPREME FELICITY.

Argument. Remission of the sins of the enlightened, and their sight of the pure Spirit.

VASISHTHA continued:—Men of sound judgment, are freed from mental perturbation, and are perfected in their mastery over themselves, by restraining the flight of the mind, and fastening it to its inward cogitation. (Gloss. The Yogi given to meditation is master of his soul and mind).

2. They swerve from the sight of the visibles as unworthy of their notice, and seek after the knowledge of their chief good; they behold the all-seeing God in their mental and external sights, and have no perception of the unintelligent perceptibles. (i.e. They perceive the noumenon only in the phenomenon).

3. They are dormant amidst the thick gloom of error, overspreading the mazy paths of life, and are awake under the transcendent light (of divine knowledge), requiring the vigilence of the living.

4. They are utterly indifferent to the sweet pleasures of this life, as also to the cheerless prospects of future enjoyments (in the next world). (The Yogi is equally averse to the present and prospective pleasures of both worlds).

5. They are mixed (like salt) with the water of spiritual (divine) unity, and in the boundless ocean of omnipresence; and they melt away as the ice in a river, by their rigorous austerities, resembling the vigourous heat of the sun.

6. All their restless desires and passions are set to rest, at the disappearance of their ignorance; as the turbulent waves of rivers subside of themselves, in the absence of stormy clouds.

7. The net of desires, which ensnares men as birds in their traps, is cut asunder by a spirit of dispassionateness; as the meshes of a net, are torn into twain, by the teeth of a mouse.
8. As the seeds of kata fruits, serve to purify the soul water; so doth philosophy tend to expurgate human nature, from all its errors.

9. The mind that is freed from passions, from worldly connections and contentions, and from dependance on any one (person or thing); is liberated also from the bonds of ignorance and error, as a bird is set free from its imprisoning cage. (True freedom is the freedom from all cares, concerns and connections, which are but bondages of the soul).

10. When the disturbances of doubts are settled, and the wandering of curiosity is over, it is then that the fullmoon of internal fulness, sheds its lusture over the mind.

11. As the mind has its true magnanimity, after its setting from the hight of its dignity and highmindedness, so it begins to have its equanimity in a state, resembling the calmness of the sea after the storm.

12. As long as the shadow of solicitude, hangs over the mind, it is darkened and stupified and broken in the heart, until the sun of inappetency rises to dispel its gloom.

13. It is by the sunshine of the intellect, that the lotus-bed intelligence, shines in its pure lustre; and unfolds the foliage of its virtues before the dawning light above it.

14. Intelligence is charmer of hearts and delighter of all in the world; it is fostered by the quality of goodness (sattwaguna), as the moon becomes full by her increasing digits.

15. What more shall I say on this subject, than that he who knows the knowable (God), has his mind expanded as the sphere of heaven, which has no beginning nor end.

16. The mind which is enlightened by reasoning, is as exalted in its nature, as to take pity even on the great gods Hari, Hara, Brahma, and Indra; (on account of their incessant avocations in the management of the world).

17. They are far from tasting the happiness of the egoistic yogis, who are continually seeking to quench their thirst (after pleasure), from the waters appearing in the mirage, as the parching deer (running to them by mistake).
18. It is the heart’s desire of all beings, that subjects them to repeated births and deaths, which cause the ignorant only and not the wise, to appear and disappear like waves of the sea.

19. The world presents no other show in its course, except that of the appearance and disappearance of bodies, which are now seen to move about at the sport of time, and now fall as a prey to it for ever.

20. But the spiritual body ‘the spirit or one knowing the spirit), is neither born nor dies in this world; nor is it affected by the decoration or perdition of the material body; but remains unchanged as the vacuity of a pot, both when it is in existence or broken to pieces. (The vacuous soul is aloof from the body).

21. As the understanding rises with its cooling moon-beams within us, it dispels the mist of erroneous desires rising before us like the mirage of the dreary desert.

22. So long does the pageant of the world, present its dusky appearance to our view, as we do not deign to consider the questions “what am I, and what are all these about me”. (That is; whether I or these or all other things are true or false)?

23. He sees rightly, who sees his body as an apparition of his error, and the abode of all evils; and that it does not serve for the spiritual meditation of his soul and his maker.

24. He sees rightly, who sees that his body is the source of all the pain and pleasure, which betides one at different times and places, and that it does not answer his purpose of spiritual edification.

25. He sees rightly, who sees the Ego to pervade the infinite space and time, and as the source of all accidents and events, which incessantly take place in them. (The Ego is ubiquitous).

26. He knows rightly, who knows the Ego to be as minute as a millionth or billionth part of the point of a hair, and pervading all over the infinity of space and eternity of time.

27. He perceives rightly, who perceives the universal soul to be permeated in all the various objects of his sight, and knows them as sparks of the Intellectual Light.
28. He perceives rightly, who perceives within himself the omnipotence of the infinite Spirit, to be present in all the states and conditions of beings, and the self-same Intellect to abide in and preside over all.

29. He understands rightly, who understands by his wisdom, that he is not his body, which is subject to diseases and dangers, to fears and anxieties, and to the pain and pangs of old age and death.

30. He understands rightly, who understands his soul to stretch above and below and all about him; whose magnitude has no bounds nor an equal to it.

31. He knows, full well who kens his soul as a string (Sūtra-tamā), to which all things are strung as jems in a jewel; and that it is not the mind or heart, which is seated in the brain or bosom.

32. He kens rightly, who weens neither himself nor anything else as existent, except the imperishable-Brahma; and who knows himself as living between the reality and unreality, (i.e. betwixt the present and absent, and between the visible and invisible. Gloss).

33. He is right, who beholds what they call the three worlds, to be but parts of his self, and have been rolling about him as the waves of the sea.

34. He is wise, who looks with pity upon the frail world, and compassates the earth as his younger sister.

35. That great soul looks brightly upon the earth, who has withdrawn his mind from it, by retrenching his reliance on his egoism or tuism, (i.e. both on his subjectivity and objectivity).

36. He sees the truth, who finds his body and the whole world, filled by the colossus figure of the Intellect, without the opposition of any sensible object.

37. He that looks on the states of misery and happiness, which attend on worldly life, to be but the fluctuating conditions of the ego, has no cause to repine or rejoice at them.
38. He is the right-sighted man, who sees himself situated amidst the world, which is filled with the divine spirit, (and the endless joy emanating from it); he has nothing to desire or dislike in this (or in his future) state of existence.

39. He is the right (discerning) man, who has weakened his estimation and dislike of what is desirable and disgusting to him in the world, which is full of the essence of that being, whose nature is beyond comprehension and conception. (The world being full with the presence of God, we have nothing to like or dislike, or to take or shun in it).

40. That great-souled man is a great god, whose soul like the all-pervading sky extends over all, and penetrates through every state of existence, without receiving the tincture of any. (Who is informed with all and untinted by any).

41 I bow down to that great soul, which has passed beyond the states of light, darkness and fancy, (i.e. the state of waking or life, sleep or death, and dreaming or transmigration, and which is situated in a state of brightness and tranquility in supreme felicity or heavenly bliss.

42. I bow down to that Siva, of transcendental understanding; whose faculties are wholly engrossed in the meditation of that eternal Being, who presides over the creation, destruction and preservation of the universe, and who is manifest in all the various wonderous and beautious grandeur of nature.
CHAPTER XXIII.

MEDITATION OF THE WONDERS IN THE REALM OF THE BODY.

Argument. The dominion of the enlightened man over the realm of his Body, and the pleasure of the government of the mind.

VASISHTHA continued:—The man that is liberated in this life, and is settled in the Supreme state of felicity, is not tarnished by his reigning over the realm of his body, and turning about like a wheel.

2. The body of the wise man is as a princedom to him, and calculated for his benefit and no disadvantage. It is comparable with the bower of a holy hermit, for the consummation of his fruition and liberation.

3. Rāma said:—How do you call, O great sage! the body to be the dominion of a man, and how the Yogi can enjoy his princely felicity in it?

4. Vasishttha replied:—Beautiful is this city of the body, and fraught with every good to mankind, and being enlightened by the light of the mind, it is productive of endless blessings in both worlds.

5. The eyes are the windows of this city, letting out the light for the sight of distant worlds, the two arms are as the two valves of this city-gate, with the hands like latches reaching to the knees.

6. The hairs on the body are as the moss and grass on the walls, and the porous skin resembles the netted covering of the palace; the thighs and legs are as the columns of the edifice, and the feet with the ankles and toes, are as pedestals of the pillars.

7. The lines marked under the soles of the feet, are as inscriptions marked on the foundation stone, and upon those at the base of the pedestals of the pillars; and the outer skin which covers the flesh, marrow, veins and arteries, and the joints of the
body, is as the beautiful plaster of the building, hiding the mortar and bricks inside.

8. The middle part of the body above the two thick thighs, contains the aqueducts, beset by the hairy bushes about them, and likening to rivers running amidst a city, between rows of trees on both sides of the banks.

9. The face is as the royal garden beautified by the eye-brows, forehead and the lips; the glancing of the eyes, are as the blooming lotuses; and the cheeks are as flat planes in it.

10. The broad bosom is as a lake with the nipples like buds of lotuses; the streaks of hairs on the breast, are as its herbage, and the shoulders are as the projecting rocks (ghats) upon it.

11. The belly is the store-house, which is eager to receive the delicious articles of food; and the long lungs of the throat, are blown loudly by the internal winds.

12. The bosom is considered as the depository of jewels (from their being worn upon it); and the nine orifices of the body, serve as so many windows for the breathing of the citizens.

13. There is the open mouth like the open door-way, with its tooth-bones slightly seen as its gratings; and the tongue moving in the door-way like a naked sword, is as the projecting tongue of the goddess Kali, when she devours her food. (The voracity of the goddess is well known whence she is called Kali, the consort of the all devouring Kāla-death).

14. The ear-holes are covered by hairs like long grass, and the broad back resembles a large plain, beset by rows of trees on its borders.

15. The two private passages serve as sewers and drains of the city, to let out its dirt, and the heart is the garden-ground, where the passions parade about as ladies. (Or, the region of the mind is the garden-ground for the rambling thoughts as ladies).

16. Here the understanding is fast bound in chains as a prisoner, and the organs of sense are let loose as monkies to play
about. The face is as a flower garden, the smiles whereof are its blooming blossoms.

17. The life of the man, knowing the proper use of his body and mind, is prosperous in everything; it is attended by happiness and advantages, and no disadvantage whatever.

18. This body is also the source of infinite troubles to the ignorant; but it is the fountain of infinite happiness to the wise man.

19. Its loss is no loss to the wise; but its continuance is the cause of continued happiness to the wise man.

20. The body serves as a chariot to the wise, who can traverse everywhere by riding in it; and can produce and procure everything conducive to his welfare and liberation.

21. The possession of the body, is of no disadvantage to the wise man; who can obtain by it, all the objects of his hearing and seeing, of his touch and smelling, and his friends and prosperity.

22. It is true that the body is subject to a great amount of pain and pleasure; but the wise man can well bear with them, (knowing them to be concommittant to human life).

23. Hence the wise man reigns over the dominion of his body, without any pain or trouble, in the same manner as one remains the lord of his house, without any anxiety or disturbance.

24. He is not addicted to licentiousness like a high mettled steed; nor parts with the auspicious daughter of his prudence, from his avarice after some poisonous plant.

25. The ignorant can see the cities of others, but not observe the gaps and breaks of their own. It is better to root out the fears of our worldly enemies (passions) from the heart, than live under their subjection.

26. Beware of diving in the perilous river, which flows fast by the dreary forest of this world, with the current of desire, whirl-pools of avarice, and the sharks of temporal enjoyment.

27. Men often bathe their outer bodies in holy streams, with-
out looking to the purification of their inward souls; and they shave their persons at the confluence of rivers with the sea, in hopes of obtaining their object. (Bathing in the sauger) (Sagara sangama stána), is said to confer every object of desire).

28. All sensual people are averse to the unseen happiness of the next world; and dwell on the pleasure of their own imagination in the inward recesses of their minds.

29. This city of the body is pleasant to one, acquainted with his spiritual nature; because he deems it as the paradise of Indra, which is filled with pleasurable fruits, as well as of those of immortality (or future life and bliss).

30. All things depend on the existence of the city of the body, yet nothing is lost by its loss since the mind is the seat of everything. These bodily cities which fill the earth, cannot be unpleasant to any body.

31. The wise man loses nothing by loss of the citadel of his body; as the vacuity in a vessel is never lost, by the breaking of the vessel. (So the death of the body, does not destroy the vacuous soul).

32. As the air contained in a pot, is not felt by the touch like the pot itself, so is the living soul, which resides in the city of the body.

33. The ubiquitous soul being situated in this body, enjoys all worldly enjoyments, until at last it comes to partake of the felicity of liberation, which is the main object it has in view.

34. The soul doing all actions, is yet no doer of them; but remains as witness of whatever is done by the body; and sometimes presides over the actions actually done by it.

35. The sportive mind rides on the swifiting car of the body, as one mounts on a locomotive carriage for the place of its destination, and passes in its unimpeded course to distant journeys. (So the body leads one to his journey from this world to the next).

36. Seated there, it sports with its favourite and lovely objects of desire, which are seated in the heart as its mistresses. (The
embodied mind enjoys the pleasurable desires, rising before it from the recess of the heart).

37. These two lovers reside side by side in the same body, as the moon and the star Visākhā, remain gladly in the same lunar mansion.

38. The sage, like the sun, looks down from above the atmosphere of the earth, on the hosts of mortals that have been hewn down by misery, like heaps of brambles and branches scattered in the woods.

39. The sage has the full satisfaction of his desires, and full possession of his best riches, and shines as the full-moon without the fear of waning.

40. The worldly enjoyments of the wise, do not tend to vitiate their nature; as the poisonous draught of Siva, was not capable of doing him any injury. (The baneful effects of worldliness, do not affect the wise).

41. The food which is habitual to one, (as the poison of Siva) is as gratifying to him; as a thief by long acquaintance forgets his theivishness, and becomes friendly to his neighbours.

42. The wise man looks upon the separation of his friends and possessions, in the light of the departures (exits), of the visitant men and women and actors and actresses, at the end of a play from the theatre.

43. As passengers chance to meet unexpectedly, at the exhibition of a play on their way; so the wise people look unconcernedly, at their meeting with and separation from the occurrences of life.

44. As our eye-sight falls indifferently on all objects about us, so doth the wise man look unconcernedly upon all things and transactions of life.

45. The wise man is selfsufficient in all conditions of life; he neither rejects the earthly blessings that are presented to him; nor longs or strives hard for what is denied to him.

46. The regret of longing after what one does not possess, as also the fear of losing what he is in possession of, does not vacil-
late the mind of the wise; as the plumes of the dancing peacock, do not oscillate the unshaking mountain.

47. The wise man reigns as a monarch, free from all fears and doubts, and devoid of all cares and curiosity; and with a mind freed from false fancies (of subtile and gross bodies).

48. The soul which is immeasurable in itself, is situated in the Supreme Soul; as the boundless Milky ocean, is contained in the body of the one universal ocean.

49. Those that are sober in their minds, and tranquil in their spirits, laugh to scorn the vile beasts of sensuality as madmen; as also those that have been bemeaned by the meanness of their sensual appetites to the state of mean reptiles.

50. The sensualist eager for the gratification of his senses, are as much ridiculed by the wise; as a man who takes to him a woman deserted by another, is derided by his tribe.

51. The unwiseman becomes wise by relinquishing all the pleasures of his body, and subduing the emotions of his mind by his reason; as the rider subdues the ungovernable elephant by the goad (ankusa) in his hand.

52. He whose mind is bent to the enjoyment of carnal pleasures, should first of all check the inclination, as they draw out the poisonous plants from the ground.

53. The well governed mind, being once let loose, recurs like a spoiled boy to its former habits; as the tree withered in summer heat, grows luxuriant at a slight rain-fall.

54. That which is full out of its time, does not become fuller in its season; as the river which is everfull, receives no addition in the rains over its fulness. The full never becomes fuller.

55. The mind that is naturally greedy, wishes for more with all its fulness; as the sea with the sufficiency of its water to overflow the earth, receives the rain waters and the outpourings of innumerable rivers in its insatiate womb. (The greedy mind like the insatiate sea, is neverfull).

56. The mind that is restrained in its desires, is gladdened
at its little gains; and these being increased are reckoned as blessings by the stinted mind.

57. A captive prince when enfranchised, is content with his morsel of bread, who ere before had been discontented with a realm in his free and uncaptured state.

58. With the writhing of your hands and gnashing of your teeth, and twisting of your limbs and body; you must chastise your reprobate members and mind. (So is Plato said to have chastised his angry self).

59. The brave and wise man, who intends to overcome his enemies; must first of all strive to subdue the internal enemies of his own heart and mind, and the members of his body. (Subdue yourself, ere you subdue others),

60. Those men are reckoned the most prosperous, and best disposed in their minds in this earth; who have the manliness to govern their minds, instead of being governed by them.

61. I revere those pure and holy men, who have quelled the huge and crooked serpent of their minds, lying coiling in the cave of their hearts; and who rest in the inward tranquility and serenity of their souls.
CHAPTER XXIV.

THE NON-ENTITY OF THE MIND.

Argument. The means of repressing the force of the senses, and of curbing the sensual desires of men.

VASISHTHA continued:—The vast domain of death, in region of hell, is full of the furious elephants of our sins; and the ungovernable enemies of the senses with the arrows of desires. (i.e. Hell is the abode of sinners, sensualists and the greedy).

2. Our senses are our invincible enemies, being the sources of all misdeeds and wicked actions. They are the ungrateful miscreants against the body, in which they have found their refuge.

3. The roving senses like flying birds, have found their nest in the body; whence with their outstretched wings of right and wrong, they pounce on their prey like vultures.

4. He who can entrap these greedy birds of the senses, under the snare of his right reason, is never ensnared in his person in the trap of sin; but breaks its bonds as the elephant does his fetters.

5. He who indulges himself in sensual pleasures which are pleasant at first, will have to be cloyed in them in process of time. (Pleasure is followed by pain. On. Rills of pleasure not sincere.)

6. He who is fraught with the treasure of knowledge in his frail body, is not to be overcome by his inward enemies of sensual appetites.

7. The kings of earth are not so happy in their earthly citadels, as the lords of the cities of the own bodies, and the masters of their own minds. (Mastery over ones self, is better than over a realm).

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8. He who has brought the senses under his slavery, and reduced the enemy of his mind to subjection; has the blossoms of his understanding ever blooming within him as in the vernal meadow.

9. He who has weakened the pride of his mind, and subdued the enemies of his senses; has his desires all shrunk as the lotuses in the cold weather.

10. So long do the demons of our desires, infest the region of our hearts, as we are unable to bring the mind under the subjection of our knowledge of the True one.

11. He is the faithful servant, who acts according to the will of his master, and he is the true minister who does good services to his prince. He is the best general who has command over the force of his own body, and that is the best understanding which is guided by reason.

12. The wife is loved for her endearments, and the father is revered for his protection of the child. A friend is valued by his confidence, and the mind for its wisdom.

13. The mind is called our father, for its enlightening our understanding with the light of the sástras derived by itself, and for its leading us to perfection by losing itself in the Supreme spirit. (The mind like the father, is the instructor and begetter of its all to man, ere it is extinct in the universal soul).

14. The mind that has well observed and considered all things, that is enlightened and firm in its belief, and is employed in laudable pursuits, is verily a valuable gem within the body.

15. The mind as a counsellor of our good, teaches us how to fell down the tree of our transmigration, and produce the arbour of our future bliss.

16. Such is the gem of the mind, O Ráma! unless it is soiled by the dirt and filth of sin and vice; when it requires to be washed and cleansed with the water of reason, inorder to throw its light on thee.

17. Be not dormant to cultivate reason as long as you abide in the darksome abode of this world; nor thrust yourself to every
accident, which awaits upon the ignorant and unreasonable men.

18. Donot overlook the mist of error which overspreads this world of illusion, abounding with multitudes of mishaps and mischiefs. (Harm watch, harm catch. Hold arms, against harms).

19. Try to cross over the wide ocean of the world, by riding on the strong barque of your reason, espying the right course by your discretion, against the currents of your sensual desires.

20. Know your body to be a frail flower, and all its pleasure and pain to be unreal; so never take them for realities, as in the instance of the snare, snake and the matting; but remain above sorrowing for any thing as in the instance of Bhima and Bhasa (which will be shortly related to you).

21. Give up, O high minded Rāma! your misjudgments of the reality of yourself, and of this and that thing; but direct your understanding to the knowledge of the Reality which is beyond all these; and by forsaking your belief and reliance in the mind, continue in your course of eating and drinking as before.
CHAPTER XXV.

NARRATIVE OF DĀMA, VYĀLĀ AND KĀLĀ.

Argument. The demon Sambara defeated by the deities, and his production of other demons by magic and sorcery.

VASISHTHA said:—O intelligent Rāma! that dost shine as the delight of mankind in this world, and endeavourest after the attainment of thy chief good, by the accomplishment of thy best objects.

2. Do not let the instance of the demons Dāma and Vyāla or the snare and snake, apply to thy case; but try to extricate thyself from vain sorrowing (at the miseries of the world), by the lesson of fortitude as given in the story of Bhīmā and Bhāsa.

3. Rāma asked:—What is that parable of the snare and snake, which thou sayest must not apply to my case? Please relate it in full, to remove the sorrows of my mind and of all mankind.

4. And how is that fortitude which thou pointest out for my imitation, from the instance of Bhīmā and Bhāsa, inorder to get rid from all earthly sorrow?

5. Kindly relate the whole, and enlighten me with thy purifying words, as the roaring of the rainy clouds, serves to alleviate the summer heat of peacocks.

6. Vasishtha replied:—Here me Rāma! relate to you both these anecdotes, that you may derive the benefit of aping according the same.

7. There lived one Sambara—the chief of demons, and a profound sorcerer in a subterraneous cell, filled with enchanting wonders like a sea of gems.

8. He constructed a magic city in the sky, with gardens and temples of gods in it; and artificial suns and moons emblazoning its vault.

9. It was beset with rich stones, resembling the gems of the
Sumeru mountain; and the palace of the demon was full with opulence and treasures of every kind.

10. The beauties in his seraglio, vied with the celestial dames in their charming strains; and the arbors of his pleasure garden, were shaded by an awning of bright moon-beams on high.

11. The blue lotuses blooming in his bed room, put to blush the blue eyed maids of his court; and the gemming swans in the lakes, cackled about the beds of golden lotuses in them.

12. The high branches of aureate plants, bore the blossoms of artificial lotuses on them; and the rows of Karanga arbours dropped down showers of mandara flowers on the ground.

13. His garden-house consisted both of cold and hot baths, and refrigeratories and fire-places for the hot and cold seasons; and the tarku (?) weapons of the demons, had baffled the arms of Indra himself.

14. The flower-gardens on all sides, had surpassed the mandara groves of paradise; and the magical skill of the demon, had set rows of sandal trees, with their encircling snakes all around.

15. The inner compound which was strewn over with gold dust, vanquished the glory of heaven; and the court-yard of the palace, was filled with heaps of flowers upto the knee.

16. The earthen figure of Siva which was exposed for show, had surpassed the image of Hari holding his discus and the mace; and the gems sparkling as fire-flies in the inside apartment, resembled the twinkling stars in the arena of heaven.

17. The dark night of the subterrene dwelling, was lightened by a hundred moon-lights like the starry heaven, and he chaunted his martial songs before his idol deity.

18. His magical elephant, drove away the Airavata of Indra; and his inward apartment was hoarded with the precious treasures of the three worlds.

19. All wealth and prosperity and grandeur and dignity, paid their homage to him; and the whole host of demons, honoured him as their commander.

20. The umbrage of his arms, gave shelter to the whole
body of demons; and he was the receptacle of all sagacity, and reservoir of every kind of treasure.

21. This destroyer of the devas (gods), had a gigantic and terrific appearance; and commanded a large army of Asura-demons to defeat the Sura—deities.

22. The gods also sought every opportunity of harassing the demoniac force, whenever this exorcist demigod, went to sleep or somewhere out of his city.

23. This enraged Sambara to a degree, that he broke the trees in his rage, and employed his generals for protection of his legions.

24. The devas finding their fit opportunities, killed the demons one by one; as the aerial hawks pounce upon and kill the feeble and timid sparrows.

25. The king of the demons then appointed other general over his army, and they were as swift-footed and hoarse sounding as the waves of the sea.

26. The Devas destroyed these also in a short time; when the leader of the demon band, pursued his enemies to their station above the heavens.

27. The gods fled from their heavenly abode for fear of them, as the timorous deer fly from before the sight of Siva’s and Gauri’s bull into the thick thickets.

28. The gods were weakened with weeping, and the faces of Apsaras were suffused in tears. The demon saw the heavenly abode abandoned by the celestials, as it was the desolation of the world.

29. He wondered about in his rage, and plundered and took away all the valuables of the place. He burnt down the cities of the regents of heaven, and then returned to his own abode.

30. The enmity between the deities and demons, was so inveterate on both sides, that it forced the Deva; to quit their heavenly abodes, and hide themselves in distant parts of the world.

31. But the enraged gods, succeeded at last by their perseve-
ance, to defeat and slay all the generals and combatants, that were set against them by Sambara.

32. The discomfited demon, then gave vent to his fury, and began to breathe out living fire from his nostrils like a burning mountain.

33. He after much search in the three worlds, found out the hiding place of the gods, as a wicked man succeeds in his purpose by his best endeavours.

34. Then he produced by his sorcery three very strong and fearful Asuras for the protection of his army, with their hedious appearances as that of death.

35. These horrible leaders of his army, being produced in his magic, flew upward with their enormous bodies, resembling the flying mountains of old.

36. They had the names of Dáma—the snare, Vyála—the snake, and Kata—the mat given them for their entraping, enfolding and enwrapping the enemy, according to the demon's wish.

37. They were preadamite beings and devoid of changing desires; and the want of their prior acts (like those of the human kind), made them move about as free as spiritual being in one uniform tenor of their course.

38. These were not born as men from the seeds of their previous acts, with solid and substantial bodies; but mere artificial forces and airy forms, as facsimiles of the images in the demon's mind.
CHAPTER XXVI.

BATTLE OF THE DEITIES AND DEMONS.

Argument. The war of the gods with the Demons, rising from the Rasáta or Infernal regions.

VASISHTHA continued:—So saying, the chief of the demons despatched his generals Dáma, Vyála and Kata, to lead his armies for the destruction of the Deities upon earth.

2. The demoniac army rose out of the foaming sea and infernal caverns, in full armour and begirt with fiendish arms; and then bursting forth with hedious noise, soared aloft with their huge bodies, like mountains flying on high.

3. Their monstrous and mountainous bodies, hid the disk of the sun in the sky; and their stretching arms smote him of his rays. They increased also in their number and size under the leadership of Dáma, Vyála and Kata.

(This is the war of the Gods and Titans, wherein Sambara is the Satan, and his generals are the devils, Damon, Baal or Bel andect?)

4. Then the dreadful hosts of the celestials also, issued out from the forests and caverns of the heavenly mountain-Meru, like torrents of the great deluge.

5. The forces under the flags of the deities and demons, fought together with such obstinacy, that it seemed to be an untimely and deadly struggle between the gods and Titans as of the prior world.

6. The heads of the decapitated warriors, decorated with shining earrings, fell down on the ground like the orbs of the sun and moon; which being shorn of their beams as at the end of the world, were rolling in the great abyss of chaos.

7. Huge hills were hurled by the heroes, with the hoarse noise of roaring lions; and were blown up and down, by the blast of an all destroying tornado.
8. The broken weapons of the warriors, fell on mountain tops, and ground them to granules; that fell down as hailstones upon the lions, that had been resting by their sides below.

9. The sparks of fire that flew about by the commingled clashing of the weapons, were as the scattered stars of the sky, flying at random on the last day of dissolution.

10. The ghosts of Vatálas as big as the tálas or palmtrees, were beating the tāla or time of their giddy dance, with the tāli or clapping of their palms, over the heaps of carnage, floating on floods of blood flowing as a sanguinary sea, on the surface of earth.

11. Showers of shedding blood, had put down the flying dust of the battlefield; and numbers of the crowned heads separated from their bodies, glistened amidst the clouds, like so many stars sparkling in the sky.

12. All sides were filled by the demons, who blazed like burning suns with their luminous bodies, and held the tall kalpa branches in their hands for striking the enemy therewith, and with which they broke down the tops and peaks of mountains.

13. They ran about with their brandished swords in hand, and broke down the buildings by the rapidity of their motion, like the blast of a gale; and the rocks which they hurled at the foe, were reduced to dust, like the ashes of a burning mountain.

14. The gods also pursued them as sacrificial horses, and drove the weaponless Asuras, like clouds before the storm.

15. They fell upon and laid hold of them like cats pouncing upon rats, and seizing them for their prey; while the Asuras also were seizing the devas as bears lay hold on men, mounting on high trees for fear of them.

16. Thus the gods and demigods dashed over one another, as the forest trees in a storm, striking each other with their branching arms, and strewing the flowers of mutual bloodshed.

17. Their broken weapons lay scattered on all sides, like heaps of flowers lying on the sides of a hill after a strong gale is over.
18. There was a close fight of both armies, with a confused noise filling the vault of the sky; which like the hollow of the Udumbara tree, resounded to the commingled hum of the gnats rumbling within it.

19. The elephants that were the regents of the different quarters of the skies, sent their loud roars, answering the tremendous peal of the world-destroying cloud.

20. The thickened air grew as hard as the solid earth with the gathering clouds, and the thickened clouds that became as dense as to be grasped in the fist, were heavy and slow in their motion.

21. The broken weapons which were repelled by the war-chariots and hit against the hills, emitted a rattling noise from their inward hollowness, like the cacophony of a chorus.

22. The mountain forests were set on fire by the fiery weapons, and the burning rocks melted down their lava with as dreadful a noise, as that of the volcanic mount of meru with its melting gold, and blazing with the effulgence of the twelve suns of the zodiac.

23. The clamour of the battle, was as that of the beating waves of the boisterous ocean, filling the vast deep of the earth, and resounding hoarsely by their concussion.

24. The huge rocks which were hurled by the demons, flew as birds in the air with their flapping wings sounding as thunder claps; while the hoarse noise of the rocky caverns, sounded as the deep sounding main.

25. The clamour of the warfare resembled the rumbling of the ocean, at its churning by the Mandara mountain, and the clashing arms sounded as the clappings of the hands of the gods, in their revelry at for the ambrosial draughts.

26. In this warfare of the two armies, the haughty demons gained the day; and laid waste the cities and villages of the gods, together with whole tract of their hills and forests.

27. The mountainous bodies of the demons also, were pierced by the great weapons of the gods; and the vault of heaven was filled with the flying weapons, flung by the hands of both parties.
28. The bursting rockets broke the peaks and pinnacles of the rocks by hundreds; and the flying arrows pierced the faces of both parties of the gods and demigods.

29. The whirling disks lopped off the heads of the warriors like blades of grass, and the clamour of the armies rolled with an uproar in the midway sky.

30. Struck by the flying weapons, the heavenly charioteers fell upon the ground; and their celestial cities were deluged by the hydraulic engines of the demons.

31. Flights of swords, spears and lances were flying in the air, like rivers running down the sides of mountains; and the vault of heaven was filled by war-whoops and shouts of the combatants.

32. The habitation of the regnant divinities, were falling under the blows of demons from behind; and their female apartments reechoed to the lamentations and jingling trinkets of the goddesses.

33. The stream of the flying weapons of the demons, washed the bodies of fighting men with blood, and made them fly off from the battle-field with hideous cries.

34. Death was now lurking behind, and now hovering over the heads of the gods and leaders of armies; like a black-bee now skulking in, and then flitting over the lotuses; while the armies on both sides, were discomfited by the blows of the gods and demigods on the battle field.

35. The demons flew in the air like winged mountains, moving around the sky; and making a whizzing rustle that was dreadful to hear.

36. The mountainous bodies of the demons, being pierced by the weapons of the gods, were gushing out with streams of blood; which converted the earth below to a crimson sea, and tinged the air with purple clouds over the mountain heights.

37. Many countries and cities, villages and forests, vales and dales were laid waste; and innumerable demons and elephants, horses and human beings were put to death.
38. Also numbers of elephants were pierced, with long and pointed shafts of steel and iron; and huge Airavatas were bruised in their bodies, by the blows of steeled fists.

39. Flights of arrows falling in showers like the deluvian rains, crushed the tops of mountains; and the friction of thunderbolts, broke down the bodies of the mountainous giants.

40. The furious flames of heavenly fire, burned the bodies of the infernal hosts; who in their turn, quenched the flame with water-spouts drawn out of the subterranean deep.

41. The enraged demons flung up and hurled, the huge hills to oppose the falling fires of the gods; which like a wild conflagration, melted down the hardstones to liquid water.

42. The demons spread a dark night in the sky, by the shadow of their arms; which the gods destroyed by the artificial flame of lightenings, blazing as so many suns in heaven.

43. The fire of the lightenings, dried up the waters of the raining clouds; and the clashing of arms, emitted a shower of fire on all sides.

44. The shower of thunder-arms, broke down the battery of mountain ramparts; and the morpheous weapon of slumber dispelled by that of its counteraction.

45. Some bore the sawing weapon, while others held the Brahmástra—the invincible weapon of warfare, that dispelled the darkness of the field by its flashing.

46. The air was filled with shells and shots, emitted by the fire-arms; and the machine of hurling stones, crushed the missile weapons of fire. (agneyastra).

47. The war chariots with there up-lifted flags and moon-like disks, moved as clouds about the horizon, while their wheel rolled with loud roaring under the vault of heaven.

48. The incessant thunders of heaven were killing the demons in numbers, who were again restored to life by the great art of Sukra, that gave immortality to demoniac spirits.

49. The gods that were now victorious and now flying away
with less, were now looking to their good stars, and now to the
insuspicious ones in vain.

50. They looked upon heaven for signs of good and evil
with their uplifted heads and eyes, but the world appeared to them
as a sea of blood from the heaven above to the earth below.

51. The world seemed to them as a forest of full blown
rubicund (Kinsuka) flowers, by the rage of their obstinate en-
imity, and appeared as a sea of blood filled with mountains of
dead bodies in it.

52. The dead bodies hanging pendant on the branches of
trees, appeared as their fruits moving to and fro by the
breath of winds.

53. The vault of the sky was filled with forests of long and
large arrows, and with mountains of headless trunks with
their hundred arms (as those of Briarius).

54. These as they leaped and jumped in the air, plucked the
clouds and stars and the heavenly cars of the celestials with their
numerous arms; and hurled their mountain like missile arms and
clubs and arrows to the heavens.

55. The sky was filled with the broken fragments of the
edifices, falling from the seven spheres of heaven, and their
incessant fall raised a noise like the roaring of the deluvian
clouds.

56. These sounds were resounded by the elephants of the
deep (pátála); while the bird of heaven-garuda, was snatching
the gigantic demons as his prey.

57. The dread of the demons drove the celestial deities, the
Siddhas and Sáddays and the gods of the winds, together with
the Kinnaras, Gandharvas and Cháranas, from all their di-
fferent quarters to one indistinct side. (There was no distinct-
ion of the sides in the chaotic state).

58. Then there blew a tremendous tornado like the all-de-
stroying Boreas of universal desolation; laying waste the trees of
the garden of paradise, and threatening to destroy the gods;
while the thunders of heaven were splitting and breaking down
the mountains flung to the face of the sky.
CHAPTER XXVII

ADMONITION OF BRAHMA.

Argument. The defeated Devas have recourse to Brahma in their danger, who tells them the way of their averting it.

VASISHTHA related:—As the war of the gods and Titans, was raging violently on both sides, and their bodies were pierced by the weapons of one another:—

2. Streams of blood, gushed out of their wounds like water—falls in the basin of Ganges; and the gods caught into the snares of the demigods, groaned and roared aloud like lions.

3. Byala (Baal) with his stretching arms, was crushing the bodies of the gods; and Kata was harassing them in their unequal challenge with them.

4. The Daityas waged their battle with the rage of the midday sun, and put to flight the Airavata elephant of Indra—the leader of the gods.

5. The Devas dropped down with their bodies gored with wounds, and spouting with blood; and their armies fled on all sides, like the currents of a river overflowing and breaking down its bank.

6. Dána, Byla and Kata pursued the flying and run away gods, in the same manner as a raging fire runs after the wood for its fuel.

7. The Asuras sought and searched long after the gods in vain, for they had disappeared like the deer and lions, among the thickets after breaking loose of their snares.

8. Failing to find out the gods, the generals Dáma, Bal and Kata, repaired with cheerful hearts to their chief in his abode in the infernal region.

9. The defeated gods after halting awhile, had then their recourse to the almighty Brahma, in order to consult him on the means of gaining their victory over the demons.
10. Brahmá then appeared to the blood besmeared Devas with his purple countenance, as the bright and cooling moonbeams appear in the evening on the surface of the sea, tinged with the crimson hues of the setting sun.

11. They bowed down before him, and complained of the danger that was brought upon them by Sambara, through his generals Dáma, Byálá and Kata, whose doings they fully related to him.

12. The judging—Brahmá having heard and considered all this, delivered the following encouraging words to the host of gods before him.

13. Brahmá said:—“You shall have to wait a hundred thousand years more, for the destruction of Samvara under the arms of Hari in an open engagement.”

14. You have been put to flight to-day by the demoniac Dáma, Byálá and Kata, who have been fighting with their magical art (and deceitful weapons).

15. They are elated with pride at their great skill in warfare, but it will soon vanish like the shadow of a man in a mirror.

16. These demons who are led by their ambition to annoy you, will soon be reduced under your might, like birds caught in a snare.

17. The gods being devoid of ambition, are freed from the vicissitudes of pain and pleasure; and have become invincible by destroying the enemy by their patience.

18. Those that are caught and bound fast in the net of their ambition, and led away by the thread of their expectation, are surely defeated in their aims, and are caught as birds by a string.

19. The learned that are devoid of desire, and are unattached to anything in their minds, are truly great and invincible, as nothing can elate or depress them at any time.

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* Harī in the form of Kriṣṇa, destroyed the demons chief Sambara or Kāliya under his feet; as the son of God in the form of Christ, defeated Satan and bruised his head under his feet.
20. A man however great and experienced he may be, is easily overcome by a boy, when he is enticed to pursue after every thing by his avarice.

21. The knowledge that, this is I and these are mine and apart from all others), is the bane of human life; and one with such knowledge of his self and egoism, becomes the receptacle of evils like the sea of briny waters.

22. He who confines his mind within a narrow limit, for want of his great and extended views, is called dastardly and narrow-minded man notwithstanding with all his learning and wisdom. (Why then do you compress the unlimited soul, within the limited nut-shell of your body?).

23. He that puts a limit to his soul or ātman, which is unbounded and infinite, both surely reduce his magnanimity or garima to the minuteness or anima by his own making.

24. If there be anything in the world beside the oneself, that may be thine or worth thy desiring, thou mayst long to have it; but all things being but parts of the universe, there is nothing particular for any one to have or seek.

25. Reliance on earthly things is the source of unhappiness, while our disinterestedness with all things, is the fountain of everlasting felicity.

26. As long as the Asuras are independant of worldly things, they must remain invincible; but being dependant on them, they will perish as a swarm of gnats in the flame of wild fire.

27. It is the inward desire of man that makes him miserable in himself, and became subdued by others; otherwise the worm-like man is as firm as a rock. (Cringing avarice makes one a slave to others, but its want makes a lion of a weak man).

28. Where there is any desire in the heart, it is thickened and hardened in time; as every thing in nature increases in its bulk in time; but not so the things that are not in existence, as the want of desires (i.e. All what exists, has its increase likewise, but a nullity can have no increase).

29. Do you, O Indra! try to foster both the egoistic selfish-
ness, as well as the ambition of Dáma and others for their universal dominion, if you want to cause their destruction.

30. Know, it is avarice which is the cause of the poverty, and all dangers to mankind; just as the Karanja tree is the source of its bitter and pernicious fruits.

31. All those men who rove about under the bondage of avarice, have bid farewell to their happiness, by subjecting themselves to misery.

32. One may be very learned and well-informed in every thing, he may be a noble and great man also, but he is sure to be tied down by his avarice, as a lion is fettered by his chain.

33. Avarice is known as the snare of the mind, which is situated like a bird in its nest of the heart, as it is within the hollow of the tree of the body.

34. The miserable man becomes an easy prey to the clutches of death by his avarice, as a bird is caught in the birdline by a boy, and lies panting on the ground owing to its greediness.

35. You gods, need not bear the burden of your weapons any more, nor toil and moil in the field of war any longer; but try your best to inflame the pernicious avarice of your enemies to the utmost.

36. Know, O chief of the gods, that no arm nor weapon, nor any polity or policy, is able to defeat the enemy, until they are defeated of themselves by their want of patience, through excess of their avarice.

37. These Dáma, Byála and Kata, that have become elated with their success in warfare, must now cherish their ambition and foster their avarice to their ruin.

38. No sooner these ignorant creatures of Sambara, shall have gained their high desires, than they are sure to be foiled by you in their vain attempts. (The great height must have its fall).

39. Now ye gods! excite your enemies to the war by your policy, of creating in them an ambition and intense desire for conquest, and by this you will gain your object.
40. They being subjected by their desire, will be easily subdued by you; for nobody that is led blindfold by his desires in this world, is ever master of himself.

41. The path of this world, is either even or rugged, according to the good or restless desires of our hearts. The heart is like the sea in its calm after storm, when its waves are still as our subsided desires, or as boisterous as the stormy sea with our increasing rapacity.
CHAPTER XXVIII

THE RENewed BATTLE OF THE GODS AND DEMONS.

Argument. The rising Desires of the Demons, causing them to resume the Battle.

VASISHTHA Continued:—Saying so, the god Brahmā vanished from the sight of the gods, as the wave of the sea retires and mixes with its waters, after having dashed and crushed against the shore.

2. The gods, having heard the words of Brahmā, returned to their respective abodes; as the breeze bearing the fragrance of the lotus, wafts it to the forests on all sides.

3. They halted in their delightful houses for somedays, as the bees rest themselves in the cells of flowers after their wanderings.

4. Having refreshed and invigorated themselves in the course of time, they gave the alarm of their rising, with the beating of their drums, sounding as the peal of the last day.

5. Immediately the demons rose from the infernal regions, and met the gods in the midway air, and commenced their dreadful onset upon them.

6. Then there was a clashing of the armours, and clattering of swords and arrows, the flashing of lances and spears, and the crackling of mallets and various other weapons, as battle axes and discuses, thunderbolts, and hurling of rockstones and huge trees and the like.

7. There was also many magical instruments, which ran on all sides like the torrents of rivers; while rocks and hills, high mountains, and huge trees, were flung and hurled from both sides, filling the earth with confused noise and rumbling.

8. The encampment of the gods, was beset by a magical flood of the demons, resembling the stream of the Ganges; while showers of firearms and missiles of all sorts, were hurled upon their heads from above.
9. Many big bodies of the gods and demons, rose and fought and fell by turns, as the elemental bodies of earth and the other elements, rise to and disappear from view by the act of Ñåya or illusion. (The enormous bodies of the warriors, fought with one another in the same manner, as the jarring elements clash against each other).

10. Big bombs broke the heads of mountains, and the earth became a vast sheet of blood like a sanguine sea. The heaps of dead bodies on both sides, rose as forests to the face of heaven.

11. Living lions with iron bodies, and rows of saw-like teeth and nails white as Ñåsa flowers, were let loose by the magic art to roam rampant in the airy field; devouring the stones, flung by the Gods and demons, and bursting out into shells and shots and many other weapons.

12. The serpentine weapons flew with their mountainous shapes in the ocean of the sky; having their eyes flashing with their venomous heat, and burning with the fire of the twelve suns on the last day of desolation.

13. The hydraulic engine sent forth floods of weapons, whirling as whirlpools, and sounding loud as the rattling thunder; and sweeping the hills and rocks in their current.

14. The stone missiles which were thrown by the Gârûda engine, to the aerial battle field of the Gods, emitted at intervals water and fire, and sometimes shone as the sun, and at others became altogether dark.

15. The Gârûda weapons flew and roared in the sky, and the fire-arms spread a conflict of burning hills above; the burning towers of the gods fell upon the earth and, the world became as unendurable as in its conflagration on the last day.

16. The demons jumped up to the sky from the surface of the earth, as birds fly to heaven from mountain tops. The gods fell violently on the earth, as the fragment of a rock falls precipitately on the ground.

17. The long weapons sticking to the bodies of the deities
and demons, were as bushes with their burning pain; thus their big statures appeared as rocks decorated with arbors growing upon them.

18. The gods and demons, roving with their mountainous bodies, all streaming in blood, appeared as the evening clouds of heaven, pouring the purple floods of celestial Gangá (Mandákiní).

19. Showers of weapons were falling as water-falls or showers of rain, and the tide of thunders flowed as fast as the fall of meteoric fire in promiscuous confusion.

20. Those skilled in the arts, were pouring floods of purple fluids, mixed with the red clay of mountains, from the pipes of elephant’s trunks; as they sputter the festive water of Phágua, mixed with the red powder (phága) through the syringle (phichkári). (The pouring, of holy (hori) water is a sacrament of Krishnités, as well as of Christians; but this baptismal function of Krishna among his comrades, is now become a mockery and foolery even among the coreligionist-vaishnavites. The text expresses it as—punyavarsana or purifying sprinkling).

21. The Davas and Asuras, though worried by one another, did not yet give up their hope of victory, but hurled the weapons from their hands for mutual annoyance; and riding on the broad backs of big elephants, they wandered in the air, spreading their effulgence all around.

22. They then wandered in the sky like flights of inauspicious locusts, with their bodies pierced in the heads, hands, arms, and breasts, and filled the vault of the world like the flying clouds, obscuring the sun and the sides of heaven, and the surface and heights of the earth.

23. The earth was battered and rent to pieces by the fragments of broken weapons, falling from the waists of the combatants, who assailed one another with their loud shouts.

24. The sky re-echoed to the thunder-claps of the mutual strokes of the weapons, the clattering of the stones and trees, and the blows of the warriors on one another, as it was the bustle of the day of universal destruction.

25. The disordered world seemed to approach its untimely end,
by the blowing of the furious winds mixed with fire and water (as in the chaotic state); and the many suns of the deities and demons, shining above and below, (as it is predicted of the dread-ed last day).

26. All the quarters of heaven, seemed to be crying aloud, with the sounds of the hurling weapons, rolling as mountain peaks, roaring as lions, and borne by the blowing winds on all sides.

27. The sky appeared as an ocean of illusion, burning with the bodies of the warriors like flaming trees, and rolling in surges of the dead bodies of the gods and demons, floating on it like mountains; while the skirts of the earth, seemed as forest, made by the clubs and lances and spears, and many other weapons incessantly falling upon them.

28. The horizon was surrounded by the big and impenetrable line of demoniac bodies, resembling the chain of Sumeru moun-tain girding the earth; while the earth itself resembled the ocean filled with the mountainous bodies of fallen warriors, and towers of the celestial cities blown down by the winds.

29. The sky was filled with violent sounds, and the earth and its mountains, were washed by torrents of blood; the blood-sucking goblins danced on all sides, and filled the cavity of the world with confusion.

30. The dreadful warfare of the gods and Titans, resembled the tumults which rage through the endless space of the world, and that rise and fall with the vicissitudes of pleasure and pain, which it is incessantly subject to. (i.e. The world is a field of continued warfare of good and evil, like the battle-field of the gods and demons).
CHAPTER XXIX.

DEFEAT OF THE DEMONS.

Argument. The Demons elated with the pride of their bodily strength, are at last foiled and put to flight by the gods.

VASISHTHA continued:—In this manner, the energetic and murderous Asuras, repeated their attacks and waged many wars with the Gods.

2. They carried on their warfare sometimes by fraud and often by their aggressiveness; and frequently after a truce or open war was made with the gods. They sometimes took themselves to flight, and having recruited their strength, they met again in the open field; and at others they lay in ambush, and concealed themselves in their subterranean caves.

3. Thus they waged their battle for five and thirty years against the celestials, by repeatedly flying and withdrawing themselves from the field, and then reappearing in it with their arms.

4. They fought again for five years, eight months and ten days, darting their fire arms, trees and stones and thunders upon the gods.

5. Being used to warfare for so long a period, they at last grew proud of their superior strength and repeated successes, and entertained the desire of their final victory.

6. Their constant practice in arms made them sure of their success, as the nearness of objects casts their reflection in the mirror. (Constant application makes one hopeful of success).

7. But as distant objects are never reflected in the glass, so the desire for any thing, is never successful without intense application to it.

8. So when the desires of the demons Dáma and others; became identified with their selves, their souls were degraded
from their greatness, and confined to the belief of the desired objects.

9. All worldly desires lead to erroneous expectations, and those that are entangled in the snares of their expectations, are thereby reduced to the meanness of their spirits.

10. Falling into the errors of egotism and selfishness, they were led to the blunder of *meitatem* or thinking these things as mine; just as a man mistakes a rope for a snake.

11. Being reduced to the depravity of selfishness, they began to think their personalities to consist in their bodies, and to reflect how their bodies from the head to foot could be safe and secure from harm.

12. They lost their patience by continually thinking on the stability of their bodies, and their properties and pleasures of life. (*i.e.* The eager desire of worldly gain and good, grows into impatience at last).

13. Desire of their enjoyments, diminished their strength and valour; and their former acts of gallantry now became a dead letter to them.

14. They thought only how to become lords of the earth, and thus became lazy and enervated, as lotus-flowers without water. (As the thought of grandeur enervated the Romans to impotence).

15. Their pride and egoism led their inclination to the pleasures of good eating and drinking, and to the possession of every worldly good. (Luxury is the bane of valour).

16. They began to hesitate in joining the warfare, and became as timid as the timorous deer, to encounter the furious elephants in their ravages of the forest.

17. They moved slowly in despair of their victory, and for fear of losing their lives, in their encounter with the furious elephants (of the gods) in the field.

18. These cowards wishing to preserve their bodies from the hands of death, became as powerless as to rest satisfied with having the feet of their enemies set up on their heads. (*i.e.* They
fell at the feet of their foes to spare their lives; (as they say; that cowards die many times before their death).

19. Thus these enervated demons, were as disabled to kill the enemy standing before them; as the fire is unable to consume the sacred ghee offering, when it is not kindled by its fuel.

20. They became as gnats before the aggressive gods, and stood with their bruised bodies like beaten soldier.

21. What needs saying more, than that the demons being overpowered by the gods, fled away from the field of battle for fear of their lives.

22. When the demons Dāma, Byāla, Kata and others, who were renounced before the gods in their prowess, fled cowardly in different ways:

23. The force of the Daityas, fell before the deities, and fled from the air on all sides, like the falling stars of heaven, at the end of a kalpa age or last day (of judgment).

24. They fell upon the summits of mountains, and in the arbours of the Sumeru range; some were enwrapt in the folds of the clouds above, and others fell on the banks of distant seas below.

25. Many fell in the cavities of the eddies of seas, and in the abyss of the ocean, and in the running streams: some fell into far distant forests, and other dropped down amidst the burning woods of wild fire.

26. Some being pierced by the arrows of the celestials, fell in distant countries, villages and cities on earth; and others were hurled in thick jungles of wild beasts, and in sandy deserts and in wild conflagrations. (i.e. The demons were hurled down by the gods from high heaven to the earth below).

27. Many fell in the polar regions, some alighting on the mountain tops, and others sinking in the lakes below; while several of them were tossed over the countries of Ándhra, Drávida, Kāshmir and Persia.

28. Some sank in billowy seas and in the watery maze of
Ganges, and others fell on distant islands, in different parts of the Jambudwipa, and in the nets of fisher-men.

29. Thus the enemies of the gods, lay everywhere with their mountainous bodies, all full of scars from head to foot; and maimed in their hands and arms.

30. Some were hanging on the branches of trees, by their outstretched entrails, gushing out with blood; others with their cropped off crowns and heads, were lying on the ground with open and fiery eyes.

31. Many were lying with their broken armours and weapons, slashed by the superior power of the adversary, and with their robes and attires all dismantled and torn by their fall.

32. Their helmets which were terrific by their blaze, were hanging down their necks; and the braids of their hairs woven with stones, hung loosely about their bodies.

33. Their heads which were covered with hard brazen and pointed coronets, were broken by slabs of stone, which were pelted upon them from the hands of the gods.

34. In this manner the demons were destroyed on all sides, together with all weapons at the end of the battle; which devoured them, as the sea water dissolves the dust.
CHAPTER XXX.

ACCOUNT OF THE SUBSEQUENT LIVES OF THE DEMONS.

Argument. Account of the torments of the Demons in the regions of Pluto, and their succeeding births.

VASISHTHA continued:—Upon destruction of the demons, the gods were exceedingly joyous; but Dáma and the other leaders of the Dáityas, became immersed in sorrow and grief.

2. Upon this Sambara was full of wrath, and his anger was kindled like the all destroying fire against his generals, whom he called aloud by their names and said, where are they?

3. But they fled from their abodes for fear of his ire, and hid themselves in the seventh sphere of the infernal regions.

4. There dwelt the horrid myrmidons of death, formidable as their lord Pluto (Yama) himself; and who were glad with their charge of guarding the abyss of hell.

5. Dauntless warders of the hell-gate received them into their favour, and having given them shelter in the hell-pit, gave them their three maiden daughters in marriage.

6. They there passed in their company, a period of ten thousand years, and gave a free vent to their evil desires up to the end of their lives. (The evil thoughts being the progeny of hell).

7. Their time passed away in such thoughts as these, that, "this is my consort and this my daughter, and I am their lord:" and they were bound together in the ties of mutual affections as strong as the chain of death.

8. It happened on one occasion that Yama—the god of retributive justice, gave his call to that spot, in order to survey the state of affairs in the doleful pits of hell.

9.- The three Asuras, being unaware of his rank and dignity, (by seeing him unattended with his ensigns), failed to make their
obaisance to the lord of hell, by taking him to their peril as one of his servants.

10. Then a nod of his eyebrows, assigned to them a place in the burning furnace of hell; where they were immediately cast by the stern porters of hell gate.

11. There they lay burning with their wives and children, until they were consumed to death, like a straw-hut and withered trees.

12. The evil desires and wicked propensities, which they contracted in the company of the hellish train, caused their transmigration to the forms of Kirātas, for carrying on their slaughters and atrocities like the myrmidons of Yama.

13. Getting rid of that birth, they were next born as ravens, and then as vultures and falcons of mountain caves, (preying on the harmless birds below).

14. They were then transformed to the forms of hogs in the land of Trigarta, and then as mountain rams in Magadha, and afterwards of heinous reptiles in caves and holes.

15. Thus after passing successively into a variety of other forms, they are now lying as fishes in the wood-land lakes of Kashmir.

16. Being burnt in hell fire at first, they have now their respite in the watery lake, and drink its filthy water, whereby they neither die nor live to their hearts content.

17. Having thus passed over and over into various births, and being transformed again and again to be reborn on earth, they are rolling like waves of the sea to all eternity.

18. Thus like their endless desires, they have been eternally rolling like weeds in the ocean of the earth; and there is no end of their pains until the end of their desires.
CHAPTER XXXI.

INVESTIGATION OF REALITY AND UNREALITY

Argument. Egoism the cause of Poverty and Calamity, illustrated in the instance of Dáma and others.

VASISHTHA CONTINUED:—It was for your enlightenment, O high minded Ráma! that I have related to you the instance of Dáma and Byála, that you may derive instruction thereby, and not let it go for nothing as a mere idle story.

2. Following after untruth by slighting the truth, is attended with the danger of incurring endless miseries, which the careless pursuer after it, is little aware of.

3. Mind! how great was the leadership of Sambara's army, (once held by Dáma and his colleagues), and whereby they defeated the hosts of the immortal deities, and reflect on the change of their state to contemptible fishes in a dry and dirty quagmire.

4. Mind their former fortitude, which put to flight the legions of the immortals; and think on their base servility as hunters, under the chief of Kirátas afterwards.

5. See their unselfishness of mind and great patience at first, and then see their vain desires and assumption of the vanity of egotism at last.

6. Selfish egotism is the root of the wide extended branches of misery in the forest of the world, which produces and bears the poisonous blossoms of desire.

7. Therefore, O Ráma! be diligent to wipe off from thy heart the sense of thy egoism, and try to be happy by thinking always of the nullity of thyself.

8. The error of egoism like a dark cloud, hidst the bright disk of the moon of truth under its gloom, and causes its cooling beams to disappear from sight.
9. The three Daityas Dáma, Byála and Kata, being under the demoniac influence of Egoism, believed their nonentity as positive entity by the excess of their illusion.

10. They are now living as fishes in the muddy pool of a lake, among the forest lands of Kashmir, where they are content at present with feeding with zest upon the moss and weeds growing in it. (The watery land of Kashmir is well-known to abound in fishes feeding on aquatic herbs and moss).

11. Ráma said:—Tell me sir, how they came to existence when they were nonexistent before; for neither can a nil be an ens, nor an entity become a nonentity at any time.

12. Vasishtha replied:—So it is, O strong armed Ráma! that nothing can ever be something, or anything can ever be nothing. But it is possible for a little thing to be great, as for a great one to be reduced to minuteness. (As it is the case in the evolution and involutions of beings).

13. Say what nonentity has come to being, or what entity has been lasting for ever. All these I will explain to you by their best proofs and examples.

14. Ráma answered:—Why sir, all that is existent is ever present before us as our own bodies, and all things beside ourselves; but you are speaking of Dáma and the demons, as mere nullities and yet to be in existence.

15. Yes Ráma, it was in the same way, that the non-existent and unreal Dáma and others seemed to be in existence by mere illusion, as the mirage appears to us to be full of water by our optical delusion (or deception of vision).

16. It is in like manner that ourselves, these gods and demigods, and all things besides, are unrealities in fact, and yet we seem to turn about and speak and act as real persons.

17. My existence is as unreal as thine, and yet it appears as real as we dream our death in sleep. (So we dream of our existence while we are awake).

18. As the sight of a dead friend in a dream is not a reality, so the notion of the reality of the world, ceases upon the con-
viction of its unreality, as that of the demise of the person seen in a dream.

19. But such assertions of our nihility are not acceptable to them, who are deluded to the belief of the reality of sensible objects. It is the habit of thinking its reality, that will not listen to its contradiction.

20. This mistaken impression of the reality of the world, is never to be effaced without the knowledge of its unreality, derived from the Sástras, and the assuetude of thinking it so.

21. He who preaches the unreality of the world and the reality of Brahma, is derided by the ignorant as a mad man; (for his negation of the seeming reality, and assertion of the unseen God).

22. The learned and the ignorant cannot agree on this subject, as the drunken and sobermen can not meet together. It is one who has the distinct knowledge of light and darkness, that knows the difference between the shade and sunlight.

23. It is as impossible to turn the ignorant to truth, from their belief in the reality of unrealities, as to make a dead body to stand on it legs by any effort.

24. It is in vain to preach the doctrine of "to pas;" that "Brahma is all" to the vulgar, who for want of their knowledge of abstract meditation, are devoted to their sensible notions.

25. There prohibition is a admonition, giving to the ignorant, (who are incapable of persuations); as for the learned who know themselves to be Brahma, it is useless to lecture them on this subject (which they are already acquainted with).

26. The intelligent man, who believes that the supremely quiescent spirit of Brahma, pervades the whole universe, is not to be led away by any from his firm belief.

27. So nothing can shake the faith of that man, who knows himself as no other, beside the Supreme Being who is all in all; and thinks himself to be dependant on the substantiality of God, as the formal ring depends on its substance of gold.

28. The ignorant have no notion of the spirit; beside that
of matter, which they believe as the cause and effect (Kārya Kārana) of its own production; but the learned man sees the substantive spirit, in all forms of creation, as he views the substance of gold in all the ornaments made of that metal.

29. The ignorant man is composed of his egoism only, and the sage is fraught with his spirituality alone; and neither of them is never thwarted from his own belief.

30. What is one's nature or habit (of thinking), can hardly be altered at any time; for it would be foolish in one, who has been habituated to think himself as a man, to take himself for a pot or otherwise.

31. Hence though ourselves and others, and that Dāma and the demons are nothing in reality; yet who can believe that we or these or those and not what ourselves to be.

32. There is but One Being that is really existent, who is truth and consciousness himself, and of the nature of the vacuum and pure understanding. He is immaculate, all pervading, quiescent and without his rise or fall.

33. Being perfect quietude and void, he seems as nothing existent; and all these creations subsist in that vacuity as particles of its own splendour.

34. As the stars are seen to shine resplendent in the darkness of night, and the worms and waves are seen to float on the surface of the waters, so do all these phenomena appear to occur in his reality.

35. Whatever that being purposes himself to be, he conceives himself to be immediately the same: it is that vacuous Intellect only which is the true reality, and all others are also real, as viewed in it and rising and setting in it out of its own will (volition or bidding).

36. Therefore there is nothing real or unreal in the three worlds, but all of or the same form as it is viewed by the Intellect, and rising before it of its own spontaneity. (The three worlds are composed of this earth and the worlds above and beneath it, called as swarga-martya and patala).
37. We have also sprung from that Will Divine as Dāma and others; hence there is neither any reality or unreality in any of us, except at the time (when we exist or cease to do so).

38. This infinite and formless void of the Intellect, is ubiquitous and all pervading; and in whatever form this intellect manifests itself in any place, it appears there just in the same figure and manner.

39. As the divine consciousness expanded itself with the images’ of Dāma and others, it immediately assumed those shapes by its notions of the same. (But here it was the consciousness of Samvara or Satan, which manifested itself in those shapes, and implies every thing to be but a manifestation of our notion of it).

40. So it is with every one of us, that all things are produced to our view, according to their notions which are presented to our consciousness. (This is the tenet of conceptualism or idealism, which bears resemblance to the doctrine of Realism. See Cousin’s treatise “De Intellectibus”).

41. What we call the world, is the representation of things to us as in our dream; it is a hollow body as a bubble rising in the empty ocean of the Intellect, and appearing as the water in the mirage.

42. The waking state of the vacuous intellect, is styled the phenomenal world, and its state of sleep and rest, is what we call liberation, emancipation or salvation from pain (ātyantika dukkha nivritti moksha).

43. But the Intellect which never sleeps, nor has to be awakened at any time (but is ever wakeful), is the vacuity of the Divine Mind, in which the world is ever present in its visible form, (and to which nothing is invisible).

44. There the work of creation is united with the rest of nirvāna, and the cessation from the act of creation, is joined with uninterrupt ed quiescence; and no difference of alternate work and rest whatever subsists in God any time. (There is no such thing as “God rested from his works”).

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45. The Divine Intellect views its own form in the world, and the world in itself in its true sense; as the blinded eye sees the internal light in its orbit. (?)

46. The Divine Intellect like the blinded eye, sees nothing from without, but views every form within itself; because there is no visible nor phenomenal world, beside what is situated within the vacuous sphere of the intellect.

47. There are all these things every where, as we have ideas of them in our minds; but there is never any thing any where, of which we have no previous idea in the mind. It is the one quiet spirit of God, which lies extended in all these forms coming to our knowledge. Therefore knowing him as all in all, give up all your fears and sorrows and duality, rest in peace in his unity.

48. The great intellect of God, is as solid and clear as a block of crystal, which is both dense and transparent in the inside. They appear to be all hollow within, but replete with the images of all things from without.
CHAPTER XXXII.

ON GOOD CONDUCT.

Argument. Passing from the meaner to higher births, is the way to the attainment of Liberation, and supreme felicity.

RÁMA said:—Tell me sir, how Dáma, Báyla and Kata obtained their liberation at last like all other virtuous souls, and got released from the torments of hell, like children getting rid of the fear of Yakshas and Pisáchas.

2. Vasishttha replied:—Hear, O thou support of Raghu's race! what Yama said in respect of Dáma, Byála and their companions, when they besought for their liberation through his attendants in hell.

3. That Dáma and others would obtain their liberation, upon their release from their demoniac bodies by death; and upon hearing the account of their lives and actions.

4. Ráma said:—Tell me sir, how, when and from what source, Dáma and others, came to learn the accounts of their lives, and in what manner they obtained their release from hell.

5. Vasishttha replied:—These demons being transformed to fishes in a pool, by the bank of the great lotus lake in Kashmere, underwent many miserable births, in their finny forms in the same bog.

6. Being then crushed to death in that marshy ground under the feet of buffaloes, they were transformed afterwards to the shapes of cranes, frequenting that lake of lotuses.

7. There they fed upon the moss and mushrooms and tender petals of lotuses, and had to live upon the leaves of aquatic plants and creepers, that floated on the surface of the waves.

8. They swung in cradles of flowers, and rested on beds of blue lotuses; and dived in vortices of the waters, or flew under the cooling showers of rainy clouds.

9. These charming cranes and herons, were at last becleanse...
of their brutish foulness, by their vegetable food of sweet fruits and flowers, and by their pure beverage of the crystal lake, the food of holy saints.

10. Having by these means obtained a clear understanding, they were prepared for their release from the brutish state, as men when enabled to distinguish and get hold of the qualities of Satya and rajas (i. e. of goodness and virtue), from that of tamas or wrong and evil, are entitled to their liberation.

11. Now there is a city by name of Adhishthána, in the happy valley of Kashmere, which is beset by mountains and trees on all sides, and very romantic in its appearance.

12. There is a hill in the midst of that city known as Pradyumna Sekhara, which bears resemblance to a pistil, rising from the pericarp within the cell of a lotus-flower.

13. On the top of that hill, there is an edifice towering above all other buildings; and piercing the sky with its high turrets, which appears like pinnacles above its summit.

14. On the north-east corner of that edifice, there is a hollow at the top of its towering head; which is overgrown with moss, and is continually resounding to the blowing winds.

15. There the demon Byála built his nest in the form of a sparrow, and chirped his meaningless notes, as one repeats the Vedic hymns without knowing their meanings. (This chanting is elsewhere compared with the croaking of frogs).

16. There was at that time a prince in the same city, by name of Yasaskara or the renowned, who reigned there like Indra over the gods in heaven.

17. Then the demon Dáma became a gnat and dwelt in that dwelling, and continued to buzz his low tune in the crevice of a lofty column of that building.

18. It then came to pass, that the citizens of Adhishthána, prepared a play ground by name of Ratnávatí-vehára in that city.

19. There the minister of the king known as Narasinha by name, took his residence. He understood the fates of human
kind, as the astronomer knows the stars of heaven on a small celestial globe, which he holds in his hand.

20. It happened at that time, that the deceitful demon Kata, is as reborn as a parrot, and became the favourite of the minister, by being kept in a silver cage in his house.

21. It then turned out that the minister recited this poetical narrative of the Titan war to the inmates of the house.

22. And the parrot Kata, happening to hear it, remembered his past life, whereby he was absolved of his sins, and attained his final liberation.

23. The sparrow dwelling on the top of the Pradyumna hill, also chanced to hear the narration of his life in that place, and obtained his emancipation thereby.

24. Dāma who in the form of a gnat, resided in the palace, happened also to hear the minister's recital of his tale, and obtained thereby his peace and release.

25. In this manner, O Rāma! the sparrow on the Pradyumna mount, the gnat in the palace, and the parrot on the play ground, had all their liberation.

26. Thus I have related to you the whole of the story of the demon Dāma and others, which will fully convince you of the vanity of the world.

27. It is the ignorant only that are tempted to vanity by their error, as they are led to the delusion of water in a mirage; and so the great also are liable like these demons, to fall low from their high stations by their error.

28. Think of one of these, that reduced the high Meru and Mandara mountains with a nod of his eye brows, was constrained to remain as a contemptible gnat in the chink of a pillar in the palace. (So the huge Satan entered the body of the small and hateful serpent, and the gigantic devils in the hateful bodies of the herd of swine).

29. Look at another who threatened to destroy the sun and moon with a slap, living at last as a poor sparrow in a hole of the peak of the Pradyumna mountain.
30. Look at the third who balanced the mount Meru like a flower bouquet in his hand, lying imprisoned as a parrot in the cage at the house of Nrisingha.

31. When the sphere of the pure intellect, is tinged with the hue of egotism, it is debased to another form without changing its nature (by another birth).

32. It is because of the wrong desire of a man that he takes the untruth for truth, as if by the excessive thirst of a person, that he mistakes the mirage for water, and thereby loses both his way and his life.

33. Those men only can ford across the ocean of the world, who by the natural bent of their good understanding, are inclined to the study of the Sástrás, and look forward to their liberation, by rejecting whatever is vicious and untrue.

34. Those who are prone to false reasoning and heresy, by rejecting the revelations, are subject to various changes and miseries, and fall like the running water into the pit, by loss of their best interests in life.

35. But those who walk by the dictates of conscience, and follow the path pointed by the Ágama (Veda); are saved from destruction, and attain their best state (of perfection and bliss).

36. O highminded Ráma! he whose mind always longs after having this thing and that, loses the best gain of his manliness (para-ma parushártha) by his avarice, and leaves not even ashes or traces behind.

37. The high-minded man regards the world as a straw, and shuns all its concerns as a snake casts off its slough.

38. He whose mind is illumined by the wondrous light of truth, is always taken under the protection of the gods, as the mundane egg is protected by Brahma: (or rather under the wings of Brahma’s swan, hatching over its egg).

39. Nobody should walk in paths which are long and wearysome, crooked and winding, and encompassed by dangers and
40. He who abides by the dictates of the true sāstras, and associates with the best of men, are never subject to the darkness of error.

41. Those who are renowned for their virtues, have the power to bring their destiny under their command, convert all their evils to good, and render their prosperity perpetual.

42. Those who are unsatisfied with their qualifications (but wish to qualify themselves the more), and those who thirst after knowledge and are seekers of truth, are truly called as human beings, all others are but brutes.

43. Those, the lakes of whose hearts are brightened by the moonbeams of fame, (i.e. whose heart are desirous of fame); have the form of Hari seated in their hearts, as in the sea of milk.

44. The repleted desire of enjoying what has been enjoyed, and of seeing what has often been seen, is not the way to get rid of the world; but is the cause of repeated birth, for the same enjoyments.

45. Continue to abide by the established rule of conduct, act according to the Sāstras and good usages, and break off the bonds of worldly enjoyments, which are all but vanities.

46. Let the world resound with the renown of your virtues reaching to the skies; because thy renown will immortalize thy name, and not the enjoyments thou hast enjoyed.

47. Those whose good deeds shine as moonbeams, and are sung by the maidens of heaven, are said to be truly living, while all others unknown to fame are really dead.

48. They that aspire to their utmost perfection by their un-failing exertions, and act according to the precepts of the Sāstras, are surely successful in their attempt.

49. Abiding patiently by the Sāstra, without hastening for success; and perfecting one's self by long practice, produce the ripe fruits of consummation.
50. Now Rāma, renounce all your sorrow and fear, your anxieties, pride and hastiness; conduct yourself by the ordinances of law and sāstras, and immortalize your name.

51. Take care, that your sensuous soul do not perish as a prey in the snare of your sensual appetites, nor as a blind old man by falling in the hidden pits of this world.

52. Do not allow yourself henceforward to be degraded below the vulgar; but consider well the sāstras as the best weapons, for defeating the dangers and difficulties of the world.

53. Why do you endanger your life in the muddy pit of this world, like an elephant falling in a pitfall under the keen arrows of the enemy? Avoid only to taste of its enjoyments, and you are free from all danger.

54. Of what avail is wealth without knowledge; therefore devote yourself to learning, and consider well your riches to be but trash and bubbles.

55. The knowledge of heretical Sāstras; has made beasts of men, by making them only miserable and unhappy by their unprofitable arguments.

56. Now wake and shake off the dullness of your long, deep and death like sleep, like the torpor of the old tortoise lying in the bog.

57. Rise and accept an antidote to ward off your old age and death; and it is knowledge of this prescription, that all wealth and property are for our evils, and all pleasures and enjoyments, tend only to sicken and enervate our frames.

58. Know your difficulty to be your prosperity, and your disrespect to be your great gain. Conduct yourself according to the purport of the sāstras, as they are supported by good usage.

59. Acts done according to the sāstras and good usage also, are productive of the best fruits of immortality.

60. He who acts well according to good usage, and considers everything by good reasons, and is indifferent to the pains and pleasures of the world; such a one flourishes like an arbor in the spring, with the fruits and flowers of long life and fame, virtues and good qualities and prosperity.
CHAPTER XXXIII.

CONSIDERATION OF EGOISM.

Argument. Of good attempts, good company and good studies; also of liberation by Renunciation of Egoism and Worldly Bondage.

VASISHTHA Continued:—Seeing the complete success of every undertaking, depending on your own exertion at all times and places, you should never be slack in your energy at all.

2. See how Nandi gratified the wishes of all his friends and relations by his own exertions, and how he became victorious over death itself, by his adoration of Mahádeva by the side of a lake.

3. See also, how the DánavaS too got the better of the gods, who were fraught with every perfection, by their greater wealth and prowess, as the elephants destroy a lake of lotuses.

4. See, how Maruttá the King of demons, created another world like that of Brahmá, by means of his sacrifice through the great sage Samvarta (the law giver).

5. See, how Visvámitra (the military chief) obtained the dignity of Brahmanhood by his great energy and continued exertions. He obtained by his austerities what is impossible to be gained by another.

6. See, how the poor and unfortunate Upamanyu, obtained his nectarous food of the cake and curdled milk, by his worship of Siva, from the milky ocean in days of yore.

7. See how the god Vishnu devoured (destroyed), like a wild fire the demons of the triple world, likening the tender filaments of lotuses; and how the sage Sweta became victorious over death by means of his firm faith in Siva (as it is described in the Linga Puráña).

8. Remember, how the chaste Sávitrí, brought back her spouse Satyavána from the realm of death, by her prevailing on stern Yama with the suavity of her discourse.

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9. There is no great exertion of any kind that goes unrewarded in this world; all impossibility is thought possible by ardent pursuit after it, (or to the ardent pursuer, as it is said; Fortune is found by the swiftest pursuer).

10. So men having full knowledge of the spirit, and exerting their utmost devotion, are enabled to root out their destiny of transmigration, which is fraught with so much pain and pleasure, (both of which are equally hurtful to the soul).

11. All visible things are full of danger to the sight of the intelligent. There is no pleasure to be had from anything, without its concomittant pain, (either preceding or following it).

12. Though it is difficult to know the Supreme Brahma, and facile to attain supreme felicity; yet should Brahma be sought at first, as the giver of all felicity. (Seek happiness through its giver—the Great God).

13. Forsake your pride, and rely on your unalterable peace of mind; consider well your worthiness in your understanding, and stick to your attendance on the wise and good.

14. There is no other way for your salvation in this ocean of the world, save by your attendance on the wise. All your pilgrimage, austerity and learning of the Sástras, are of no avail to your liberation.

15. He is called the wise, whose greediness, anger and erroneous conceptions, are on their wane day by day; and who walks in the path of rectitude, as it is inculcated in the Sástra.

16. The society of spiritual guides, serves to dispel the visibles from the sight of the devout, as the invisibles are hidden from sight, (i.e. as they are not in being).

17. In the absence of all other objects, there remains the Supreme Spirit alone in view, and the human soul having nothing else to rest upon, rests at last in the Supreme Soul only.

18. The visibles did not exist before, nor are they produced from naught; they are not in existence though seen in our presence, nor are they to exist in future. The supreme alone exist for ever without change or decay.
19. I have already shown you by various instances the falsehood of the visibles (in the book of Genesis); I will now show you the falsity of existence, as it is known to the learned.

20. Now that our passive consciousness of the three worlds, being the sober truth with the wise, there can be no room for the unrealities of matter and nayá-illusion, to enter into our belief. (We know nothing of the external world, except our inward consciousness of it. Berkeley).

21. Whatever wonders are displayed by the active intellect to the inactive soul; the same is thought to be the world. (There is no outward world, beside the working of the intellect).

22. The notion of the sphere of the world, is derived from the rays of the central intellect, stretching to the circumference of the understanding, and there being no difference between the radiating point and the radiated circle, acknowledge the identity of the radiator, the radii and the periphery. (i. e. Of the intellect, its intelligence and the world).

23. The twinklings of the intellectual eye in its acts of opening and shutting, cause the notions of the appearance and disappearance of the world in continued succession.

24. One unacquainted with the true sense of Ego, is blind amidst the luminous sphere of the intellect, but he who knows its true meaning, finds himself amidst the sphere of spiritual light, (or rather loses himself in the divine light).

25. He that understands the Divine Ego, does no more retain the notion of his own egoism; but mixes with the Supreme soul, as a drop of water is lost in the waters of the ocean.

26. In reality there exists no I or thou nor the visible world nor anything else; but all these blend upon right reasoning in the One Ego, which remains and subsists after all other existences.

27. Even clear understandings are sometimes clouded by false apparitions, as those of ogres &c; when there are no such things, just as children are seized with false fear of goblins.

28. As long as the moonlight of the intellect, is obscured
by the darkness of egoism, so long the lotus lake of spirituality, will not come to its bloom.

29. The feeling of egoism being wiped off from the mind, the sense of self and selfish passions, will vanish of themselves from the heart; and there will be an utter end of the fears of death and hell, as also of the desires of heaven and liberation.

30. So long as the egoistic feelings float about, like clouds over the sphere of the mind, there will be no end of desires, growing in the heart like weeds in the plains.

31. As long as the cloud of egotism continue to overcast the mind and obscure its intelligence, the humidity of dullness will fill its sphere, and prevent the light of intellect to pierce through it.

32. Egoistic pride is unmannerly in men, and is taken in the light of vanity, it is the cause of sorrow and not delight; and is as bug-bears to boys.

33. The vain assumption of egoism, is productive of a great many errors, it leads to the ambition of gaining an infinity of worlds, as it was in the cases of the foolish demons.

34. The conceit that I am such and such (a great man), is an error than which there is none other, nor is ever likely to be a greater error to lead us to utter darkness.

35. Whatever joy or grief betides us at any time in this changeful world, is all the effect of the rotatory wheels of egoism, turning up and down at every moment.

36. He who weeds and roots out the germs of egoism from his heart, he verily prevents the arbor of his worldliness (Sanskāra Vrikṣha), from jutting out in a hundred branches.

37. Egoism is the sprout of the trees of our lives, in their interminable revolutions through the world; and meity or the sense that "this is mine," is the cause that makes them expand in a thousand branches. (I am one, but claim many things as mine).

38. Swift as the flight of birds, do our desires and desirable objects disappear from us; and upon mature consideration, they
prove to be but bubbles, bursting on the evanescent waves of our lives.

39. It is for want of the knowledge of the one Ego, that we think ourselves as I, thou, this or the other; and it is by shutting out our view of the only soul, that we see the incessant revolutions of this world and that.

40. As long as the darkness of egoism reigns over the wilderness of human life, so long doth the goblin of selfishness infest it with its wanton revelry.

41. The vile man that is seized by the avaricious demon of selfishness, is at an utter loss of any moral precept; and any mantra of his religion to satisfy his wants.

42. Ráma said:—Tell me, O venerable Bráhman, how we may be enabled to suppress our egoism or selfishness, for evading the dangers and difficulties in our course through the world.

43. Vasishtha replied:—It is by seeking to settle mind in the resplendent soul, as it shines in the transparent mirror of the intellect, that it is possible for any body to suppress the consciousness, of his self or personal existence. (i.e. By losing one's self in the self-existence of the Supreme Soul).

44. A closer investigation into human life, proves it to be a maze full with the false shows of magic. It is not worth loving or hating, nor capable of causing our egoism or pride.

45. He whose soul is free from egoism, and devoid of the impression of the phenomenals; whose course of life runs in an even tenor, is the man who can have no sense of egoism in him. (Whose life doth in one even tenor run, and end its days as it has begun. Pope.)

46. He who knowing his internal self to be beyond the external world, and neither desires nor dislikes anything in it, but preserves the serenity of his temper at all times, is not susceptible of egoism.

47. Whoso thinks himself to be the inward noumena, and distinct from the outward phenomena, and keeps the calm equanimity of his mind, is not ruffled by the feeling of his egoism.
48. Ráma said:—Tell me, sir, what is the form of egoism, and whether it consists in the body or mind or of both of these, and whether it is got rid of with the riddance of the body.

49. Vasishtha replied:—There are three sorts of egoism, Ráma! in this triple world, two of which are of superior nature, but the third is of a vile kind and is to be abandoned by all.

50. The first is the supreme and undivided Ego, which is diffused throughout the world; it is the Supreme soul (Paramátmá), beside which there is nothing in nature.

51. The feeling of this kind of egoism, leads to the liberation of men, as in the state of the living-liberated; but the knowledge of the ego, as distinct and apart from all, and thought to be as minute as the hundredth part of a hair, is the next form of self-consciousness, which is good also.

52. This second form of egoism, leads also to the liberation of human souls, even in the present state of their existence, known as the state of living-liberation (Jivan—Mukta).

53. The other kind of egoism, which is composed of the knowledge of the body, with all its members as parts of the Ego, is the last and worst kind of it, which takes the body for the soul or self.

54. This third and last kind, forms the popular belief of mankind, who take their bodies as parts of themselves; it is the basest form of egoism, and must be forsaken in the same manner, as we shun our inveterate enemies.

55. The man that is debased by this kind of egoism, can never come to his right sense; but becomes subject to all the evils of life, under the thrall of the powerful enemy.

56. Possess with this wrong notion of himself, every man is incessantly troubled in his mind by various desires, which expose him to all the evils of life.

57. By means of the better egoisms, men transform themselves to gods; but the common form of it, debases a man to the state of a beast and its attendant evils.

58. That I am not the body, is the certainty arrived at by
the great and good, who believing themselves to be of the first two kinds, are superior to the vulgar.

59. Belief in the first two kinds, raises men above the common level; but that in the lower kind, brings every misery on mankind.

60. It was owing to their baser egoism, that the demons Dáma, Vyála and others, were reduced to that deplorable state, as it is related in their tale.

61.—Ráma said:—Tell me, sir, the state of that man, who by discarding the third or popular kind of egoism from his mind, attains the well being of his soul in both the present and future worlds.

62. Vasishtha replied:—Having cast off this noxious egoism, (which is to be got rid of by everybody), a man rests in the Supreme Spirit in the same manner, as the believers in the two other sorts of it. (i.e. Of the Supreme and superior sorts of spiritual egoisms, consisting in the belief of one’s self, as the impersonal or personal soul—the undivided or individual spirit).

63. The two former views of egoism, place the egotist in the all pervasive or all exclusive spirit; (in the Ego of the Divine Unity).

64. But all these egoisms which are in reality but different forms of dualism, being lost in the unity, all consciousness of distinct personality, is absorbed in the Supreme monoity.

65: The good understanding should always strive to its utmost, to get rid of its common and gross egotism, inorder to feel in itself the ineffable felicity of the unity.

66. Renunciation of the unholy belief of one’s self personality in his material body, is the greatest good that one can attain to for his highest state of felicity parama padam.

67. The man that forsakes the feeling of his egoism (or personality) from his mind, is not debased nor goes to perdition by either his indifference to or management of worldly affairs (i.e. The doing of refraining from bodily or worldly actions, is equally indifferent to the philosophic mind).
68. The man who has got rid of his egoism by the subsidence of his selfishness in himself, is indifferent to pain and pleasure, as the satiate are to the taste of sweet or sour,

69. The man detesting the pleasures of life, has his full bliss presented before himself; as the mind cleared of its doubts and darkness, has nothing hidden from its sight.

70. It is by investigation into the nature of egoism, and forsaking this gross selfishness, that a man crosses over the ocean of the world of his own accord.

71. The man who having nothing of his own, and knowing himself as nothing, yet has all and thinks himself as all in all, and who though possessed of wealth and properties, has the magnanimity of his soul to disown them to himself; he is verily situated in the Supreme soul, and finds his rest in the state of Supreme bliss. (i.e. The world is the Lord’s, and human soul as a particle of the Divine, has its share in all and every thing).
CHAPTER XXXIV.

END OF THE STORY OF DÁMA AND BYÁLA.

Argument. The Gods annoyed by Bhíma and others apply to Hari, who thereupon destroys them with Samvara also.

VASISHTHA continued:—Now, hear me relate to you, what Samvara did after the flight of Dáma and his train; and how he remained in his rocky stronghold in the infernal region (Pátála).

2. After the complete overthrow of the whole army of Samvara, and their downfall from heaven like innumerable rain-drops, falling from an over-spreading cloud, and afterwards dispersing itself and disappearing in autumn:—

3. Samvara remained motionless for many years in his strong citadel, at the loss of his forces defeated by the gods; and then thought within himself, about the best means of overcoming the celestials.

4. He said, "the demons Dáma and others, that I produced by my black-art of exorcism, are all overthrown in battle, by their foolishness and vanity of pride and egotism.

5. "I will now produce some other demons by the power of my charm, and endue them both with the power of reason and acquaintance with spiritual science, in order that they may know and judge for themselves.

6. "These then being acquainted with the true nature of things, and devoid of false views, will not be subject to pride or vanity, but be able to vanquish the deities in combat".

7. Thinking so in himself, the arch-fiend produced a host of good demons by his skill in sorcery; and these creatures of his spell filled the space of the sky, as bubbles foam and float on the surface of the sea.

8. They were all knowing and acquainted with the know-

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ables; they were all dispassionate and sinless, and solely intent on
their allotted duties, with composed minds and good dispositions.

9. They were known under the different names of Bhíma, Bhásha and Dridha; and they looked upon all earthly things as straws, by the holiness of their hearts.

10. These infernal spirits burst out of the ether and sprang up to the upper world, and then spread over the face of the sky as a flight of locusts. They cracked as guns, and roared and rolled about as the clouds of the rainy season.

11. They fought with the gods for many cycles of years, and yet they were not elated with pride, owing to their being under the guidance of reason and judgement.

12. For until they were to have the desire of having anything, and thinking it as “this is my own,” so long were they insensible of their personal existence, such as “this is I, and that one is another;” and consequently invincible by any. (Selfishness reduces to slavery and subjections).

13. They were fearless in fighting with the gods, from the knowledge of their being equally mortal as themselves; and from their want of the knowledge of any difference subsisting between one another. (i.e. They regarded themselves and their adversaries with an equal eye of indifference, as all were equally doomed to death, and therefore never feared to die.

14. They rushed out with a firm conviction that, the unsubstantial body is nothing, and the intellect is lodged in the pure soul; and that their is nothing which we call as I or another.

15. Then these demons who were devoid of the sense of themselves and their fears were necessarily dauntless of the fear of their decease or death; and were employed in their present duties, without the thoughts of past and future.

16. Their minds were attached to nothing; they slew their enemies without thinking themselves as their slayers; they did their duties and thought themselves as no doers of them; and they were utterly free from all their desires.
17. They waged the war under the sense of doing their duty to their master; while their own nature was entirely free from all passion and affection, and of even tenor at all times.

18. The infernal force under the command of Bhíma, Bhásha and Dridha, bruised and burned and slew and devoured the celestial phalanx, as men knead and fry and boil the rice and afterward eat up as their food.

19. The celestial army being harassed on all sides by Bhíma, Bhásha, and Dridha, fled precipitately from the height of heaven, as the Ganges runs down from Himalayan height.

20. The discomfited legion of the deities, then resorted to the god Hari, sleeping on the surface of the ocean of milk; as the bodies of the clouds of heaven, are driven by the winds to the tops of mountains; (beyond the region of storm).

21. The god lying folded in the coils of the serpent, as a consort in the arms of his mistress; gave the gods their hope of final success in future. (Hari or Krishna on the serpent, is typical of Christ's bruising the head of the satanic serpent).

22. The gods kept themselves hid in that ocean, until it pleased the lord Hari, to proceed out of it for the destruction of the demons.

23. Then there was a dreadful war between Vishnu and Samvara, which broke and bore away he mountains as in an un-timely great deluge of the earth.

24. The mighty demon being at last overthrown by the the might of Náráyana, was sent to and settled in the city of Vishnu after his death. (Because those that are either saved or slain by Vishnu, are equally entitled to his paradise).

25. The demons of Bhíma, Bhásha and Dridha, were also killed in their unequal struggle with Vishnu, and were extinguished like lamps by the wind.

26. They became extinct like flames of fire, and it was not known whither their vital flame had fled. Because it is the desire of a person that leads him to another state, but these having no wish in them, had no other place to go.
27. Hence the wishless soul is liberated, but not the wistful mind; therefore use your reason, O Ráma, to have a wistless mind and soul.

28. A full investigation into truth, will put down your desires at once; and the extinction of desires, will restore your mind to rest like an extinguished candle.

29. Consummate wisdom consists in the knowledge of there being nothing real in this world, and that our knowledge of reality is utterly false, and that nihilility of thing, is the true reality.

30. The whole world is full with the spirit of God, whatever otherwise one may think of it at any time; there can be no other thought of it except that it is a nihilility, and this forms our perfect knowledge of it.

31. The two significant words of the will and mind are mere insignificant fictions, as head and trunk of the ascending and descending nodes of a planet; which upon their right understanding, are lost in the Supreme Spirit. (i.e. It is only the divine will and spirit that is all in all).

32. The mind being accompanied by its desires, is kept confined in this world, but when that is released from these, it is said to have its liberation.

33. The mind has gained its existence in the belief of men, owing to the many ideas of pots and pictures (ghata-patalad); and other things which are imprinted in it; but these thoughts being repressed, the mind also vanishes of itself like the phantoms of goblins (yakshas—yakkas).*

34. The demons Dáma, Byála and Kata, were destroyed by reliance on their minds, (i.e. by thinking their bodies as their souls); but Bhíma, Bhásha and Dridha were saved by their belief in the Supreme soul, as pervading all things. Therefore, O Ráma! reject the examples of the former, imitate that of the latter.

*Ceylon is said to be first peopled by the Yakkas (yakshas) who followed the train of the Rákshas Ádvana to that island.
35. "Be not guided by the example of Dáma, Byála and Kata," is the lesson that was first delivered to me by Brahmá—the lotus-born and my progenitor himself.

36. This lesson I repeat to you, O Ráma, as my intelligent pupil, that you may never follow the example of the wicked demons Dáma and others; but imitate the conduct of the good spirits, Bhíma and others in your conduct.

37. It is incessant pain and pleasure that forms the fearful feature of this world, and there is no other way of evading all its pangs and pains, save by your apathetic behaviour, which must be your crowning glory in this life.
CHAPTER XXXV.

DESCRIPTION OF INSOUCIANCE.

Argument. On the Abandonment of worldly desires, as conducive to the composure of the Mind, and society of the good, accompanied with rationality and spiritual knowledge, constituting the Samadhi of the soul.

VASISHTHA Continued:—Blessed are the virtuous, who have cleansed their hearts from the dirt of ignorance; and victorious are those heroes, who have conquered their insatiable and ungovernable minds.

2. It is self-control or the government of one's own mind, that is the only means of wading through all the troubles and distresses, and amidst all the dangers and difficulties of this world.

3. Hear the summary of all knowledge, and retain and cultivate constantly it in your mind; that the desire of enjoyment (avarice) is our bondage in the world, and its abandonment is our release from it.

4. What need is there of many precepts, learn this one truth as the sum substance of all, that all pleasures are poisonous and pernicious, and you must fly from them as from venomous snakes and a raging fire.

5. Consider well and repeatedly in yourself, that all sensible objects are as hydras and dragons; and their enjoyment is gall and poison. Avoid them at a distance and persue after your lasting good.

6. The cupidinous mind is productive of pernicious evils, as the sterile ground is fertile only in thorns and brambles. (The vitiated mind brings forth but vice, as the vicious heart teems with guilt).

7. The mind devoid of desire, lacks its expansion, as the heart wanting its passions and affections, is curbed and contracted in itself.

8. The goodly disposed mind ever teems with virtues, that are
opposed to wrong acts and vice, as the ground of a good quality,
grows only the good and useful trees in spite of weeds and bushes.

9. When the mind gains, its serenity by culture of good
qualities, the mist of its errors and ignorance gradually fade and
fly away, like clouds before the rising sun.

10. The good qualities coming to shine in the sphere of the
mind, like stars in the moonlight sky, gives rise to the luminary
of reason to shine over it, like the bright sun of the day.

11. And as the practice of patience grows familiar in the
mind, like the medicinal vansa-lochana within the bamboo; it
gives rise to the quality of firmness in the man, as the moon
brightens the vernal sky.

12. The society of the good is an arbour, affording its cooling
shade of peace, and yielding the fruit of salvation. Its effect in
righteous men, is like that of the stately surala-tree, distilling
the juice of spiritual joy from the fruitage of samādhi (sang-
froid).

13. Thus prepared, the mind becomes devoid of its desires and
enmity, and is freed from all troubles and anxieties. It becomes
obtuse to the feelings of grief and joy, and of pain and pleasure
also, and all its restlessness dies in itself.

14. Its doubts in the truths of the scriptures die away, as
the ephemerides and all its curiosities for novelties, are put to a
stop. Its veil of myths and fictions is unveiled, and its
ointment of error is rubbed out of it.

15. Its attempts and efforts, malice and disdain, distress and
disease, are all removed from it; and the mist of its grief and
sorrow, and the chain of affections, are all blown and torn away.

16. It discards the progeny of its doubts, repudiates the
consorts of its avarice, and breaks loose from the prison-house
of its body. It then seeks the welfare of the soul, and attains
its godly state of holiness.

17. It abandons the causes of its stoutness (i.e. its nourish-
ments and enjoyments), and relinquishes its choice of this thing
and that; and then remembering the dignity of the soul, it casts off the covering of its body as a straw.

18. The elevation of the mind in worldly affairs, tends to its destruction, and its depression in these leads to its spiritual elevation. The wise always lower their minds (pride); but fools are for elevating them (to their ruin).

19. The mind makes the world its own, and ranges all about it; it raises the mountains and mounts over them; it is as the infinite vacuum, and comprehends all vacuity in itself; and it makes gods of friends and foes of others unto us.

20. The understanding being soiled by doubts, and forgetting the true nature of the intellect, takes upon it the name of the mind, when it is full of all its worldly desires.

21. And the intellect being perverted by its various desires, is called the living soul; the animal soul being distinct from the rational soul.

22. The understanding which forgets its intellectuality, and falls into the error of its own personality, is what we call the internal principle of the mind which is all hollow within.

23. The soul is not the man of the world (i.e. no worldly being), nor is it the body or its blood. All material bodies are but gross and dull matter; but the soul in the body is empty air and intangible.

24. The body being dissected into atoms, and analysed in all its particles, presents nothing but blood and entrails as the plan-tain tree, which when cut into pieces, presents naught but its folded rinds.

25. Know the mind and living soul as making a man, and assuming his mortal form; the mind takes its form by itself according to his own option.

26. Man stretches his own sphere of action by his own option only to entrap himself in it, as the silkworm weaves its cockoon for its own imprisonment.

27. The soul lays down its error of being the body, when it has to forsake the same at some time or other (i.e. sooner or
later), and assume another form as the germ sprouts forth into leaves. (i.e. The body is not the soul, nor is the soul the same with the body, as the materialist would have it; because the soul has its transmigration, which the body has not).

28. As is the desire or thought in the mind, so is it born in its next state of metempsychosis. Hence the new born babe is given to sleeping, because it thinks itself to be dead, and lying in the night-time of his death. It is also given to the dreaming of those things, which had been the objects of its desire or thought in its previous state or birth. (This establishes the doctrine of innate ideas in the dreaming state of new-born babies).

29. So sour becomes sweet by mixture with sugar, and the bitter seed produces sweet fruits by being sown with honey. So on the contrary, sweet becomes bitter by intermixture of gall and wormwood. (This is a fact in horticulture.—Ārām Sāṣtra, and applies to the goodness and badness of the human mind, according to its good and bad associations).

30. Aiming after goodness and greatness, makes a man good and great; as one wishing to be an Indra or a lord, dreams of his lordliness in his sleep. (The mind makes the man).

31. Inclination to meanness bemeans a man, and a tendency to viliness vilifies his conduct in life; as one deceived by his fancy of devils, comes to see their apparitions in his nightly visions.

32. But what is naturally foul or fair, can hardly turn otherwise at any time; as the limpid lake never becomes muddy, nor the dirty pool ever becomes glassy. (Nature of a thing is unchangeable).

33. The perverted mind produces the fruits of its pereversion in all its actions, while puremindedness is fraught with the effects of its purity everywhere.

34. Good and great men never forsake their goodness and greatness, even in their fall and decline; so the glorious sun fills the vault of heaven with his glory, even when he is sinking below (the horizon).

35. There is no restriction or freedom of the human soul, to
or from any action or thing herein; it is a mere passive and neutral consciousness, of all that passes before it as a magic scene.

36. The world is a magical city, and as a mirage appearing to sight; it is of the nature of the delusive panorama, showing many moons of the one, whose unity admits of no duality. So the one Brahma is represented as many by delusion. (The Hindus contrary to Europeans, have many suns but one moon. Escas—Chandra).

37. All this is verily the essence of Brahma, and this is the sober reality; the substantive world is an unsubstantiality, and peers out to view as a hollow phantom. (It is a phantasmagoria of phantasms).

38. That I am not the infinite but an infinitesimal, is the misjudgment of the ignorant; but the certitude of my infinity and supremacy, is the means of my absorption in the Infinite and Supreme.

39. The belief of one's individuality in his undivided, all pervasive and transparent soul, as "I am this," is the cause of his bondage to his personality, and is a web spun by his erroneous dualism. (Knowledge of a separate existence apart from soleity, amounts to a dualistic creed).

40. Want of the knowledge of one's bondage or freedom, and of his unity or duality, and his belief in the totality of Brahma, is the supreme truth of true philosophy.

41. Perfect transparancy of the soul, amounting to its nihilility, and its want of attachment to visible appearances, as also its unmindfulness of all that is, are the conditions for beholding Brahma in it. There is no other way to this.

42. The purity of the mind produced by acts of holiness, is the condition for receiving the sight of Brahma; as it is the whiteness of the cloth that can receive any colour upon it.

43. Think thy soul, O Ráma! as same with the souls of all other persons, and abstain from all other thoughts, of what is desirable or undesirable, what invigorates or enfeebles the body, and what brings liberation after bondage, or Salvation after sin-
fulness. (Since none of these states appertains to the universal soul, which is quite free from them).

44. The mirror of the mind being cleansed by the knowledge of the Sástras, and dispassionateness of the understanding, it receives the reflexion of Brahma, as the clear crystal reflects the images of things.

45. The sight which is conversant with visible objects and not with images and ideas in the mind, is called false vision of what is soon lost from view. (i.e. Mental sight is more lasting than that of the visual organs).

46. When the mind is fixed upon God, by abstracting its sight from all mental and ocular visions, it has then the view of the Supreme before it. (This is called spiritual vision).

47. The visible sights which are obvious to view, are all but unreal phantoms; it is the absorption of the mind in the Divine, that makes it identical with the same and no other.

48. The visibles now present before us being absent from our view, either before or after our sight of them, must be considered as absent in the interim also. Therefore one unacquainted with his mind, is as insensible as the man that knows not what he holds in his hand.

49. One having no knowledge that "the world is the same with the Supreme spirit," is always subject to misery; but the negation of the visibles as distinct from God, gives us both the pleasure of our enjoyments here, and our liberation in future.

50. It is ignorance to say the water is one thing and its wave is another; but it shows one intelligence, who says they are the one and the same thing.

51. The vanities of the world, are fraught with sorrow, therefore discard all its appendages from thee. The abandonment of superfluity, will conduce to thy attainment of wisdom at last.

52. The mind being composed of vain desires, is an unreality in itself; say therefore, O Ráma! why should you sorrow for something which in reality is nothing.

53. Do you, O Ráma! look upon all things as traps set to
ensnare the soul; and regard them with the eye of an unkind kinsman looking upon his relatives, with an eye of apathy and unconcern.

54. As the unkind relative is unconcerned with the joys and griefs of his relations; so shouldst thou remain aloof from all things, by knowing the falsehood of their natures.

55. Rely on that eternal Spirit, which is infinite knowledge and felicity, and which is between the viewer and the view, (i.e. betwist the noumenon and the phenomenon). The mind being fixed to that truth, will adhere to it as clay, after the swiftness of its flight is at an end.

56. The airy flight of the mind being restrained, the sluggish body must cease to run about; and the cloud of the dust of ignorance, will no more spread over the city of the world.

57. When the rains of our desires are over, and the calmness of the mind is restored; when the shuddering coldness of dulness has fled, and when the mud of worldliness is dried up:—

58. When the channel of our thirst is dried up, and the drinking pots are sucked up and emptied; when the forest of the heart is cleared, and its brambles are rooted out, and the frost of false knowledge has disappeared:—

59. It is then that the mist of error vanishes from view, like the shadow of night on the approach of dawn; and the frigidity of dullness is put to flight, like the poison of snake-bite by the potent charm of mantras.

60. Then the rivulets of our desires, do not run down the rock of the body; nor do the peacocks of our fleeting wishes, fly and sport on its top.

61. The sphere of our consciousness becomes as the clear sky; and the luminary of the living soul, shines as brightly over it as the midday sun.

62. The cloud of error is dispelled and succeeded by the light of reason; and the longings of the soul, being purified of their dross, make it shine brilliantly amidst its sphere.

63. Then raptures of serene delight, shoot forth in the soul
like blooming blossoms in the open air; and a cool light is shed upon it, like the cooling beams of the autumnal moon.

64. This ecstacy of the soul, unfolds all prosperity before it, and fructifies with abundance the well cultivated ground of the reasoning mind. (Truth is the fruit of holy joy in the reasonable mind).

65. It sheds its clear lusture all over the world, and shows the depths of the hills and forests, and everything on earth in their clearest light. (Heavenly joy unfolds all things to light).

66. It expands the mind and makes it translucent, and the heart as a clear lake, renders blooming with blossoms of the lotus of satya, and without the dust-raj as of egoism. It is never infested by the swarming passions of pride or tamas.

67. The mind then being purged of its selfishness, turns to universal benevolence and philanthropy; and being quite calm in itself without any desire of its own, it reigns as lord over the city of its body.

68. The man whose investigation has made him acquainted with all things, whose soul is enlightened with truth; whose mind is melted down from his highmindedness; who is calm and quiet in his understanding, and looks at the unpleasant course of the births and deaths of men with pity; he verily lives happily in the realm of his body, without his foverish anxieties about anything.
CHAPTER XXXVI.

DESCRIPTION OF THE INTELLECTUAL SPHERE.

Argument. The Intellect as pervading all things, and making us acquainted with them.

ṚĀMA said:—Tell me O Brāhmaṇ! how the mundane system subsists in the extra mundane immaterial soul, for the sake of my advancement in knowledge.

2. Vasishtha replied:—The worlds having no separate existence (before or after their formation) except in the Supreme mind, they are all situated in the Divine Intellect, like the unheaving and unseen would be waves of the sea.

3. As the all-pervading sky is not to be seen owing to its extreme tenuity; so the undivided nature of the all-pervasive intellect, is not to be perceived on account of its rarity.

4. As the gem has its brilliancy in it, whether it is moved or unmoved by any body, so the unreal world has its potential existence in the Divine Spirit, both in its states of action and inactivity. (Hence the eternity of the world in the Eternal Mind).

5. As the clouds abiding in the sky, do not touch the sky or have a tangible feeling of its vacuity; so the worlds subsisting in the receptacle of the Intellectual soul, have no contact with the extraneous (para) intellect, which is unconnected with its contents.

6. As the light residing in the waters of the sea or a pot of water, is not connected either with the water or pot, nor is it felt by us but by its reflexion; so the intangible soul abides unconnected in its receptacle of the body, and reflects itself to our knowledge only.

7. The intellect is devoid of every desire and designation; it is the indestructible soul, and is named by our intelligence of it as (Chetya) intelligible; or from some one of our intelligible ideas as the living soul &c.
8. It is clearer than the translucent air, and finer than it by a hundred times; it is known as an undivided whole by the learned; who view it as identic with the whole undivided world, which it comprehends within itself.

9. As the sea water shows itself in various forms in all its waves, so the intellect does not differ from it, in showing us its various representations of its own motion.

10. The diversities of our subjective and objective knowledge of myself and thyself and these (ego &c tu), are like the varieties of waves and billows in the ocean of the intellect, these are but erroneous notions, since they are representations of the same element, and the very same intellect.

11. The various states of the intellect (Chit), intellection (Chintā), intelligence (Chittam) and intellegibles (Chetyas), all appertain to the main principle of the soul. They are differently conceived by the learned and ignorant, but the difference is a mere conceit (Kalpanā).

12. The intellect presents its two different aspects to the wise and unwise people; to the ignorant, it shows its unreal nature in the realistic conception of the world, while to the learned it exhibits its luminous form in the identity of all things (with God).

13. The intellect enlightens the luminous bodies of the sun and stars, by its internal (intellectual) light; it gives a relish to things by its internal taste; and it gives birth to all beings from its inborn ideas of them.

14. It neither rises nor sets, nor gets up nor sits; it neither proceeds nor recedes to or fro, it is not here nor is it no where. (Omniscience is present everywhere and is ever the same).

15. The pure and transpicuous intellect which is situated in the soul, displays in itself the phantasmagoria which is called the world.

16. As a heap of fire emits its flame, and a luminous body blazes with its rays; and as the sea swells in surges and breaks in with its arms, so the intellect bursts out in its creations.
(Omniscience is the cause, and not percipience of the world—God makes all things, and does not perceive them like us).

17. Thus the intellect which is selfmanifest and omnipresent of its own nature, develops and envelopes the world by its own manifestation and occuertation, and by its acts of integration and segregation (śāṅkara and nirūkara); or the acts of accretion and secretion.

18. It is led by its own error and of its own accord, to forget and forsake its state of infinitude; and then by assuming its individual personality of egoism (that I am), it is converted to an ignoramus. (So men of contracted views turn to be dunces).

19. It falls from its knowledge of generals to that of particulars, by its act of specialization; and comes to the descrimination of the positive, and negative, and of inclusion and exclusion (or admission or rejection).

20. It strives and struggles within the confines of the sensuous body (owing to its degradation from spirituality); and it multiplies in these bodies like the weeds sprouting out of the bosom of the earth. (i.e. From its unity becomes a multiplicity in the many animal bodies).

21. It is the intellect that stretches the spacious vacuum, to make room for the subsistence and growth of every thing; and makes the all and ever moving air and the liquid water, for the vitality and nourishment of all.

22. It makes the firm earth (terra firma) and the light-some fire and the fixed worlds all around; and employs time by its injunctions and prohibitions, (to do or undo any thing).

23. It gives fragrance to flowers, and grows by degrees their filaments and pistils; and it makes the moisture of the porous ground, to grow vegetables on earth.

24. The rooted trees fructify with fruits, by their juicy saps from beneath; and they produce their fruitage, and disply their foliage with lineaments in them, as their veins and arteries.

25. It renovates the forest with its gifts of various hues, and dies them with the variety of colours in the rainbow of Indra.
26. It bids the foliums, fruits and flowers to wait on the flowery season of Spring; and then brings their fruitage to perfection, under the heat of the summer sun.

27. It makes the dark blue clouds of heaven, to wait on the approach of the rainy weather; and causes the harvest of fields, to follow in the train of autumn.

28. The cold season is decorated with its smiling frost, in its faces of the ten sides of the sky; and the dewy weather is made to waft its icicles of dew drops, on the pinions of the chilling winds of winter.

29. It makes the ever moving time, to revolve in its rotation of years and cycles and Yuga ages; and causes the tide of creation to roll on in its waves of worlds, on its bosom of the ocean of eternity.

30. Its decrees remain fixed with a wonderful stability, and the earth(terra or dhara), continues firm (dhira or sthira), with its quality of containing all things. (In this sloka there is both a homonym and paronym of similar sound and sense in the word dharā derived from the root dhri: namely, dhīrā, dharā, = sthīrā, terra and dharana and dharīni).

31. It made the universe, teem with fourteen kinds of beings in its as many worlds of the chaturdasa-bhuvanas; and these are as different in their modes of life as in their forms and figures. (The Atharvan or last Veda reckons tri-sapta or thrice seven worlds).

32. These are repeatedly produced from and reduced to nothing, and move in their wonted courses for ever, as bubbles in the waterless ocean of eternity.

33. Here the miserable multitudes, moving mad in vain struggles after their desired objects, and in their imbecility under the subjection of disease and death. They are incessantly coming to life and going away in their exists, remaing in their living states and acquiring their ends, and for ever running to and fro, in their repeated births and deaths in this world.
CHAPTER XXXVII.

UPASAMA. THE SAMENESS OR QUIETISM OF THE SOUL.

Argument:—The sameness of the Spirit from its want of perturbation by worldly matters; and equanimity of the mind in all circumstances.

VASISHTHA added:—In this manner are these series of worlds, revolving in their invariable course, and repeatedly appearing and disappearing in the substantiality of Brahma.

2. All this is derived from the one self-existence, and have become the reciprocal causes of one another, by their mutual transformations; and again they are destroyed of themselves by their mutual destructiveness of one another.

3. But as the motion of the waters on the surface, does not affect the waters in the depth of the sea; so the fluctuations of the changing scenes of nature, make no alteration in the ever tranquil spirit of Brahma.

4. As the desert in summer heat, presents the waters of mirage to the clear sky, so the false world, shows its delusive appearances to the mind.

5. As the calm soul seems to be giddy in the state of one's drunkenness, so the essence of the intellect which is always the same, appears as otherwise in its ignorance.

6. The world is neither a reality nor unreality; it is situated in the Intellect but appears to be placed without it. It is not separate from the soul, although it seems to be different from it, as the ornament appears to differ from its gold.

7. Rāma! that soul of your's, whereby you have the perception of form and figures and of sound and smell, is the Supreme Brahma pervading all things.

8. The pure soul being one in many, and inherent in all external objects, cannot be thought as distinct from those, that appear otherwise than itself.

9. Rāma! it is the difference of human thoughts, that judges
differently of the existence and non-existence of things, and of their good and bad natures also; It judges the existence of the world, either as situated in or without the Divine Spirit.

10. Whereas it is impossible for any thing to exist beside the Spirit of God, it was the Spirit that "willed to become many". And as there was nothing beside itself, which it could think of or find for itself, it was necessarily that it became so of itself, and without the aid of any extraneous matter. (Prose).

11. (Prose). Therefore the will to do this or that, or try for one thing or other, does not relate to the soul but to the mind. Thus the optionless soul, having no will of its own, does nothing except cogitating on what is in itself. It is no active agent, owing to the union of all agency, instrumentality and objectivity in itself. It abides no where, being both the recipient and content, or the container and the contained of everything in itself. Neither is the willless soul actionless likewise, when the acts of creation are palpable in itself (karmaprasidhi). Nor is it possible that there is any other cause of them. (Nanyakarttā dvātīryakam. Sruti).

12. Rāma! you must know the nature of Brahma to be no other (netara-nou aller) than this; and knowing him as no agent and without a second, be free from all anxiety.

13. I will tell you further that:—Though you may continue to do a great many acts here, yet tell me in a word, what dost thou do that is worth doing. Rely on the want of your own agency, and be quiet as the sapient sage. Remain as calm and still, as the clear ocean when unshaken by the breeze.

14. Again knowing well, that it is not possible for the swiftest runners to reach their goal of perfection, how far so ever they may go. You must desist in your mind from pursuing after worldly objects, and persist to meditate on the spirituality of your inward and intellectual soul.
CHAPTER XXXVIII.

THE SAME QUIETNESS OR QUIETUDΕ OF THE SPIRIT.

Argument. The unconnected Soul being connected with the Mind, is believed as the Active Spirit by the unwise. But the quiet spirit of the wise, which is unaffected by its actions, is ever free and emancipate from the acts.

VASISHTHA resumed:—(Prose). Such being the state of the wise, the actions they are seen to do, whether of goodness or otherwise or pleasurable or painful, in and whatsoever they are engaged, are nǐl and as nothing, and do not affect them as they do the other worldly mortals. (The unconcernedness of the wise, is opposed to the great concern of fools in their actions).

2. For what is it that is called an action, but the exertion of mental and voluntary energies, with a fixed determination and desire of performing some physical acts, which they call the actions of a person. (But the apathetic minds of the wise, being insensible both of the purposes and their ends, there is no imputation of agency which can ever attach to them. (Gloss).

3. The production of an act by appliance of the proper means, and the exertion and action of the body in conformity with one's ability, and the completion of the effect compatible with one's intention, together with the enjoyment of the result of such agency, are defined and determined as the action of the man. (It is the deliberate and voluntary doing of an act, and not the unintentional physical action, that constitutes human agency. Gloss).

4. (Verse). Moreover, whether a man is agent or no agent of an action, and whether he goes to heaven or dwells in hell, his mind is subject to the same feelings, as he has the desires in his heart. (The mind makes a heaven of hell, and a hell of heaven by its good or bad thoughts. Milton).

5. (Prose). Hence the agency of the ignorant, arises from their wishing to do a thing, whether they do it or not; but not
so of the wise, who having no will, are not culpable even for their involuntary actions. Untutored minds are full with the weeds of vice, but well cultivated souls are quite devoid of them. Gloss. (So; "If good we plant not, vice will fill the place: And rankest weeds the richest soils deface").

6. He who has the knowledge of truth (tatwajñāna), becomes relaxed in his earthly desires; and though he acts his part well, he does not long eagerly for its result as others. He acts with his body but with a quiet unconcerned mind. When successful, he attributes the gain to the will of God; but the worldly minded arrogate the result to themselves, though they could not bring it about.

7. Whatever the mind intends, comes verily to pass, and nothing is achieved without the application of the mind; whereupon the agency belongeth to the mind and not to the body. (An involuntary action is not a deed).

8. The world doth proceed from the Mind (Divine); it is the mind (by being a development of it), and is situated in the (infinite and eternal) mind; knowing all things as such manifestations of the powers of the intellect, the wise man remains in the coolness of his desire or luke warmthness.

9. The minds of spiritualists (or those knowing the soul), come to the state of that perfect insensibility of their desires, as when the false watery mirage is set down by the raining clouds, and the particles of morning dews, are dried up by the raging sun. It is then that the soul is said to rest in its perfect bliss (The turya-sanssouci or impassibility).

10. This is not the felicity of the gusto of pleasure, nor the dolour of sorrow or discontent; it consists not in the liveliness of living beings, nor in the tropidity of stones. It is not situated in the midst of these antithesis, (i.e., in the sandhisthāna or golden medium between these); but in the knowing mind which is Bhumānanda—all rapture and ravishment. (Neither is il allegrow nor il spinseroso, the true bliss of man).

11. But the ignorant mind (which is unacquainted with this state of transport; is transported by its thirst after the
moving waters of earthly pleasures; as an elephant is misled to
the foul pool, where he is plunged in its mud and mire,
without finding any thing that is really good.

12. Here is another instance of it based upon a Stanza in the
Sruti, which says that:—A man dreaming himself to be falling
into a pit, feels the fear of his fall in his imagination even when
he has been sleeping in his bed; but another who actually falls
in a pit when he is fast asleep, is quite insensible of his falls.
Thus it is the mind which paints its own pleasure and pains, and
not the bodily action or its inactivity.

13. Hence whether a man is the doer of an action or not, he
perceives nothing of it, when his mind is engrossed in some other
thought or action; but he views every thing within himself,
who beholds them on the abstract medition of his mind. The
thinking mind sees the outward objects, as reflexions of his pure
intellect cast without him. (The spiritualist regards the outward
as images of his inward ideas, in opposition to the materialist,
who considers the internal ideas to be but reflexions derived from
external impressions).

14. Thus the man knowing the knowable soul, knows himself
as inaccessible to the feelings of pleasure and pain. Knowing this
as certain, he finds the existence of no other thing, apart from
what is contained in the container of his soul, which is as
a thousandth part of a hair. This being ascertained, he views
every thing in himself. With this certainty of knowledge, he
comes to know himself as the reflector of all things, and present
in all of them. After these ascertainments, he comes to the
conclusion that he is not subject to pain or pleasure. Thus
freed from anxieties, the mind freely exercises its powers over
all customary duties, without being concerned with them.

15. He who knows the self, remains joyous even in his cala-
mity, and shines as the moonlight, which enlightens the world.
He knows that it is his mind and not himself, that is the agent
of his actions although he is the doer of them: and knowing the
agency of the mind in all his actions, he does not assume to
himself the merit of the exercise of his limbs, hands and feet,
nor expects to reap the rewards of all his assiduous labours and acts.

16. Mental actions (thoughts) being brought to practice, tend to involve their unguarded agents of unguided minds, into the endurance of its consequence. Thus the mind is the seed (root) of all efforts and exertions, of all acts and actions, of all their results and productions, and the source of suffering the consequences of actions. By doing away with your mind, you make a clean sweep of all your actions, and thereby avoid all your miseries resulting from your acts. All these are at an end with the anaesthesia of the mind. It is a practice in Yoga to allay (laisser aller), the excitement of the mind to its ever varying purposes.

17. Behold the boy is led by his mind (fancy) to build his toy or hobby-horse, which he dresses and daubs at his will-full play, without showing any concern or feeling of pleasure or pain, in its making or breaking of it at his pleasure. So doth man build his aerial castle, and level it without the sense of his gain or loss therein. It is by his acting in this manner in all worldly matters, that no man is spiritually entangled to them. (Do your duties and deal with all with a total unconcernedness and indifference).

18. What cause can there be for your sorrow, amidst the dangers and delights of this world, but that you have the one and not the other. But what thing is there that is delectable and delightful to be desired in this world, which is not evanescent and perishable at the same time, save yourself (soul), which is neither the active nor passive agent of your actions and enjoyments; though they attribute the actions and their fruits to it by their error.

19. The importance of actions and passions to living beings, is a mistake and not veritable truth. Because by the right consideration of things, we find no action nor passion bearing any relation to the soul. Its attachment or aversion to the senses and sensible actions and enjoyments, is felt only by the sensualist, and not by them that are unconscious of sensuous affections (as the apathetic ascetics).
20. There is no liberation in this world for the worldly minded, while it is fully felt by the liberal minded Yogi, whose mind is freed from its attachments to the world, in its state of living liberation. (Jīvan-mukta).

21. Though the Sage is rapt in the light of his self-consciousness, yet he does not disregard to distinguish the unity and duality, the true entity from the non-entities, and to view the omnipotence in all potencies or powers that are displayed in nature: (for these display His power and goodness beyond our thought).

22. (Verse). To him there is no bond or freedom, nor liberation nor bondage whatever, and the miseries of ignorance are all lost in the light of his enlightenment. (Bonds and freedom here refer to their causes or acts (कर्म) by the figure of metonymy; and that these bear no relation to the abstracted or spiritualistic Yogi).

23. It is in vain to wish for liberation, when the mind is tied down to the earth; and so it is redundant to talk of bondage, when the mind is already fastened to it. Shun them both by ignoring your egoism, and remain fixed to the true Ego, and continue thus to manage yourself with your unruffled mind on earth. (The whole of this is a lesson of the Stoical and Platonic philosophic and unimpassioned passivity).
CHAPTER XXXIX.

ON THE UNITY OF ALL THINGS.

Argument. Explanation of Divine Omnipotence, and inability of Vasishtha to give full exposition of it.

Rama rejoined:—(Prose) Tell me, O high-minded sage, how could the creation proceed from the Supreme Brahma, whom you represent to remain as a painting in the tableau of vacuity.

2 Vasistha replied:—O prince, such is the nature of Brahma, that all power incessantly flows from him, wherefore every power is said to reside in him. (It is unvedantiac to say, that Brahma is omnipotent or the reservoir of power, and not omnipotence or identic with all power himself).

3 In him resides entity and non-entity, in him there is unity, duality and plurality, and the beginning and end of all things. (Because omnipotence has the power to be all things, which limited powers cannot do).

4 This is one and no other else (i.e. it is all that is, and there is none else beside it (Id est non alter). It is as the sea, whose waters have endless varieties of shapes, and represent the images of myriads of stars in its bosom; rising spontaneously of themselves.

5 The density of the Intellect makes the mind, and the mind brings forth all the powers of thinking, willing or volition, and of acting or action. These it produces, accumulates, contains, shows and then absorbs in itself.

6 (Verse) Brahma is the source of all living beings, and of all things seen all around us. His power is the cause of exhibiting all things, in their incessant course or quiescence.

7 All things spring from the Supreme Spirit, and they reside in his all comprehensive mind. They are of the same
nature with that of their source, as the water of the sweet and
saltish lakes.

8 Rāma interrupted here and said:—Sir, your discourse is
very dark, and I cannot understand the meaning of the words
of your speech.

9 There is that nature of Brahma, which you said to be
beyond the perception of the mind and senses, and what are
these perishable things, which you say to have proceeded from
him. If your reasoning comes to this end, I cannot then rely
upon it.

10 Because it is the law of production, that anything that
is produced from something, is invariably of the same nature
with that of its producer.

11 As light is produced from light, corns come from corn,
and man is born of man, and all kinds come out of their own
kind.

12 And so the productions of the immutable Spirit, must
also be unchangeable and spiritual too in their nature.

13 Beside this the Intellectual Spirit of God, is pure and
immaculate; while this creation is all impure and gross matter.

14 The great Sage said upon hearing these words:—Brahma
is all purity and there is no impurity in him; the waves moving
on the surface of the sea may be foul, but they do not soil the
waters of the deep.

15 You cannot conceive Rāma, of there being a second person
or thing beside the One Brahma; as you can have no con-
ception of fire beside its heat. (Its light being adsititious).

16 Rāma rejoined:—Sir, Brahma is devoid of sorrow, while
the world is full of sorrows. I cannot therefore clearly under-
stand your words; when you say this to be the offspring
of that. (The maculate equal to the immaculates or the perish-
able to the imperishable is absurd).

17 Valmiki said to Bharadwāja:—The great Sage Vasish-
tha remained silent at these words of Rāma; and stopped
in his lecture with the thoughtfulness of his mind.
18 His mind lost its wonted clearness (in its confusion), and then recovering its perspicacity, he pondered within himself in the following manner.

19 The educated and intelligent mind, that has known the knowable One, has of itself got to the end of the subject of liberation, by its own reasoning and intuition as that of Rāma.

20 It is no fault of the educated to be doubtful of something, until it is explained to them to their full satisfaction, as in the case of Raghava. (Relating the identity of the cause and its effect).

21 But the half-educated are not fit to receive spiritual instruction, because their view of the visible, which dwells on obvious objects, proves the cause of their ruin: (by obstructing their sight of the spiritual).

22 But he who has come to the sight of transcendental light, and got a clear insight of spiritual truths, feels no desire for sensual enjoyments; but advances in course of time to the conclusion, that Brahma is All in all things (to pan).

(The transcendental philosophy of modern German schools, have arrived at the same conclusion of Pantheism, Ἡ Θεός το πάν).

23 The disciple is to be prepared and purified at first, with the precepts and practice of quietism and self-control (Sauna and damd); and is then to be initiated in the creed that "All this is Brahma, and that thyself art that pure Spirit."

24 But who so teaches the faith of "all is Brahma" to the half taught and the ignorant; verily entangles him in the strong snare of hell. (Because they take the visible for the invisible, which leads them to nature and idol worships which casts them to hell).

25 The well discerning Sage should tell them, that are enlightened in their understandings, whose desire of sensual gratifications has abated, and who are freed from their worldly desires, that they are purged of the dirt of their ignorance, and are prepared to receive religious and spiritual instruction.

26 The spiritual guide who instructs his pupil without
weighing well his habits and conduct, is a silly pedagogue and 
sinks into hell and has to dwell there until the last day of judg-
ment; (to answer for misleading his disciples).

27 The venerable Vasishtha, who was the chief of sages, and 
like the luminous sun on earth, having considered these things,
spoke to Rāma as follows. (The sages are said to be luminous 
both from the fairness of their Aryan complexions, as also on 
account of their enlightend understandings).

28 Vasishtha said:—I will tell thee Rāma at the conclusion, 
of this lecture, whether the attribution of the dross of gross 
bodies, is applicable to Brahma or not. (i. e. how a spiritual body 
may assume a material form &c).

29 Know now that Brahma is almighty, all pervading, 
ubiquitous and is all himself, because of his omnipotence, which 
can do and become all and every thing of itself.

30 As you see the various practices of magicians and the 
trickeries of jugglers, in producing, presenting, and abstracting 
many things in the sight of men, that are all but unreal shows; 
so doth Brahma produce, present and retract all things from and 
into himself.

31 The world is filled with gardens as those in fairy lands, 
and the sky is replenished with the airy castles of Gandharvas 
and the abodes of gods; and men are seen to descend from the 
cloudless sky, to the surface of the earth, and rise upwards to 
heaven: (in vimanas or balloon).

32 Fairy cities like the palaces of the Gandharvas of the 
etherial regions, are shown on earth, and filled with the fairies of 
the Fairy land. (i. e. the courts and palaces of princes, which 
vie with the abodes of gods).

33 Whatever there is or has been or is to be in this world 
in future, are like reflexions of the revolving sky and heavenly 
odies, or a brazen ball affixed to the top of a tower, and darting 
its golden light below.

34 All these are but exhibitions of the various forms of 
manifestations of the selfsame God. ("These as they change,
—these are but the varied God.” Thomson. So Wordsworth and the Persian Mystics).

35. Whatever takes place at any time or place and in any form, is but the variety of the One Self-existent reality. Why therefore, O Rama! should you give vent to your sorrow or joy, or wonder at any change of time or place or nature and form of things, which are full of the spirit of God, and exhibit the endless aspects of the Infinitive Mood.

36. Let the intelligent preserve the sameness (samata) of their minds and dispositions amidst all changes; knowing them as the varying conditions of the same unvarying Mind.

37. He who sees his God in all, and is fraught with equanimity, has no cause of his wonder or surprise, his grief or delight or any fluctuation of his mind, in any change in nature or vicissitude of his fortune: (because the one Omnipresence is present in all events, and its Omnipotence directs all potentialities).

38. The unaltered mind continues to view the varieties of the power of his Maker, in all the variations of time and place, and of all external circumstances.

39. The Lord proposes these plans in the formation of his creation, and exhibits as the sea does its waves in endless varieties and successions from the plenitude of his mind.

40. So the Lord manifests the powers situated in himself, as the sea does its waves in itself. Or as the milk forms the butter, the earth produces the pot (ghata), and the thread is woven into the cloth (pata). So the bata or fig-tree brings forth its fruit, and all other varied forms are contained in their sources. But these formal changes are phenomenal not real. They are mere appearances of the spectrum, as those of apparitions and spectres.∗

41. There is no other agent or object, nor an actor and its act, or any thing which is acted upon, nor is there any thing that becomes nothing except it by but a variety of the one unity. (In nililo riverti poss).

∗But these formal changes are phenomenal and not real. They are mere appearances. Gloss.
42. The mind that witnesses the spiritual truths, and remains with its unimpaired equanimity, and is undepressed by external accidents, comes to see the light of truth in itself. (Truth like the sun shineth in the inmost soul).

43. (Verse). There being the lamp, there is its light also; and the sun shining brings the day with him. Where there is the flower, there is its odour likewise; so where there is the living soul, there is the light or knowledge of the world in it.

44. The world appearing all around, is as the light of the soul; it appears as the motion of the wind, whereof we have no notion of its reality or unreality. (So says Herbert Spencer concerning our notion of motion. We see the wheel in motion and changing its place, but have no idea of its motion).

45. The immaculate Soul, is the prime mobile power of the appearance and disappearance of the myriads of gross bodies which like the revolving stars of the sky, and the season flowers of the spring, appear and reappear to us by turns, like the ups and downs of wheels in motion. We see their revolutions, but neither see their motion nor the soul the giver of motion).

46. All things die away when our souls are without us, but how can any thing be null when we are in possession of our souls? (Everything exists with ourselves, but we lose all, with loss of our souls).

47. All things appear before us in the presence of our souls, and they vanish from before us in their absence from the body. (Every thing is existent with us with the existence of our souls, and nothing is perceived by us without them, as when we are dead).

48. Everything is born with us with our souls, and is lost with loss of them. (The living have all, but the dead are lost to everything).

49. But how can the soul be born when it is self-existent with the Divine? It is the same that views all things in the one. All (to pan).

50. The omniscience of the Soul, presents all things to its
view. (And the human soul, when in conjunction with the Divine, has a clear view of everything).

51. The minds of men are endowed with their knowledge at their very birth. Then growing big by degrees in course of time, they expand themselves in the form of this spacious forest of the world.

52. The wood of the world is the fastening post of the soul, where our blooming desires are fraught with fruits of poignant griefs. It branches out with gratifications, blossoms with hoary age, and is breaking its goodly post, and wandering at large of its free will.
CHAPTER XXXX.

Brahma Identical with the World.

OR

Identity of the World with Brahma.


Rama said:—Tell me, sir, about the production of animal beings from Brahma, and let me know their different names and natures in full length.

2. Vasishtha replied:—The manner in which the different species of beings are produced from Brahma, and how they are destroyed afterwards, as also how they obtain their liberation at last:—

3. Also the manner of their growth and sustentation, and their fitness in the world, are all what you must hear me now tell you in brief.

4. The power of the intellect of Brahma exerts of its free will, and this omnipotence becomes whatever is thought of (chetya) in the Divine Intellect.

5. The intellection becomes condensed to a certain subtle form, which having the powers of conception (sankalpa), becomes the principle entitled the Mind.

6. The mind then by an effort of its conception (called the Will), expands itself to an unreal (ideal) scenery like that of the Fairyland, by falling off from the nature of Brahmic Incogitency.

7. The intellect when remaining in its original state, appears as a vacuum or vacancy; but upon manifesting itself in the form of the mind, it is seen as the visible sky by men.

8. Taking the conception of the lotus-born, it finds itself in its conceived form of the lotus (Brahma), and then it thinks of creation in the form of Prajapati or lord of creatures.
9. He then formed from his thought (chitta) this creation, containing the fourteen worlds with all the bustle of living beings in them.

10. The mind itself is a vacuity with a vacuous body; its conception is the field of its action, and its sphere is full with the false workings of the mind.

11. Here there are many kinds of beings, labouring under great ignorance as the beasts and brute creatures. There are some with enlightened minds as the sages; and others staggering in the intermediate class, as the majority of mankind.

12. Among all living beings that are confined in this earth, it is only the human race living in this part (India), that are capable of receiving instruction and civilization.

13. But as most of these are subject to diseases and distress, and are suffering under the thrall of their ignorance, enmity and fear; it is for them that I will deliver my lecture on social and saintly conduct—rājasatwākhi nīl (in the 42nd chapter of this book).

14. I will also treat there about the everlasting, imperishable and omnipresent Brahma, who is without beginning and end, whose mind is without error, and of the form of Intellectual light.

15. How endless beings are put to motion, by the momentum of a particle of his motionless body; and resembling the rolling of boisterous waves on the surface of the clear and tranquil ocean.

16. Rāma asked:—How sir, do you speak of a part of the infinite Spirit, and of the momentum of the motionless God; as also of a change and effort of it, that is altogether without them (vikārāvikrama).

17. Vasishtha replied:—It is the usual and current mode of expression, both in the śāstras and language of the people to say, “all this is made by or come from Him”, but it is not so in its real and spiritual sense.

18. No change or partition, and no relation of space or

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time, bear any reference to the Supreme, who is unchangeable, infinite and eternal; nor is there any appearance or disappearance of Him at any time or place, who is ever invisible every where.

19. There never was nor can there ever be any way, of representing the incomprehensible, except by symbolical expressions; it was therefore in accordance to common speech, that I have made use of those words.

20. Whatever words or sentences are used here as symbolical of some sense, whether they express as “produced from it tajja” or as a change of the same — tanmaya”, the same should be used, in that sense all along.

21. It is tajja, as when we say “fire proceeds from fire” (meaning, the “mundane Brahma comes out of the spiritual Brahma.” Here fire is symbolical of Brahma and the world). It is tanmaya in the expression “Brahma is the producer and produced”, (which means the identity—and transformation of the creator to the creation).

22. The first form is applied to the world as proceeding from Brahma: but the other form of the producer and produced, means also the creative power which made the world.

23. The expression “idam—anyat—idem alius or this is one thing and that another, is false, the difference is verbal and not real; because there is no proof of it in the nature of God, which is one and all.

24. The mind, by reason of its birth (tajja) from Brahma, is possessed both of the power and intelligence of his Intellect, and is enabled to accomplish its intended purpose, by means of its intense application.

25. To say that one flame of fire, is the producer of another, is mere logomachy, and there is no truth in this assertion. (Because it is no other thing produced by another, but the very thing).

26. That one is the producer of another is also a paralogy; because the one Brahma being infinite, could produce no other thing, beside reproducing himself. (For where and whence...
could he get another thing to create a thing anew beside in himself?).

27. It is the nature of disputation to contradict one another by replies and rejoinders; but it is not right to foil the adversary by false sophistry.

28. The learned know Brahma as the ocean rolling in its endless waves, and as significant words and their significations, which go together as Brahma and his creation.

29. Brahma is the Intellect—Chit, Brahma is the mind—manas, Brahma is intelligence—Vijñāna, and Brahma is substance—Vāstu; He is Sound—sādā, He is understanding—chit, and He is in the principles of things-Dhatu.

30. The whole universe is Brahma, and yet He is beyond all this. In reality the world is a nullity, for all is Brahma alone.

31. This is one thing and that is another, and this is a part of the great soul, are all contradictory assertions of ignorance (false knowledge), as no words can express the true nature of the unknown.

32. The spirit rises as the flame of fire, and this flame is significant of the mind. Its tremor signifies the fluctuation of the mind, which in reality is not the case, there being no rise or fall of the Divine Mind.

33. It is untruth that wavering and equivocates in double intention. It prevaricates the truth, as the defective eye views the double moon in the sky.

34. Brahma being all (to-pam) of himself, and all pervading and infinite of his own nature, there can be no other thing beside himself, and anything that is produced of him, is likewise himself.

35. Beside the truth of the existence of Brahma, there is nothing which can be proved as absolutely certain; and it is a scriptural truth which says, "verily all this is Brahma." .

36. This also must be the conclusion, which you will arrive at by your reasoning, and which I will propound with many instances and tenets in the Book of Nirvana or Extinction.
37. There are many things here in connection with this single question of which you are ignorant, and all which you will come to know fully in future, for dispelling your doubts on the subject.

38. The unreality having disappeared, the reality appears to view, as the darkness of night being dispelled, the visible world comes to sight.

39. The spacious world which appears to your false sight of it, will vanish, O Rāma! on your attaining to the state of calm quietism. The fallacious appearances must disappear from your vision, as soon as the light of truth comes to dawn upon your soul.
CHAPTER XLI.

DESCRIPTION OF IGNORANCE.

Argument. Delusion the cause of error.

RAMA said,—Sir, I feel your speech to be as cooling and shining as the water of the milky sea; it is as deep and copious as the vast ocean:—

2. I am sometimes darkened and enlightened at others, by the variety of your discourses, as a rainy day is now obscured by the cloud, and again shines forth brightly with sunshine.

3. I understand Brahma as infinite and inconceivable, and the life and light of all that exists. I know that light never sets; but tell me, how they attribute many qualities that are foreign to his nature.

4. Vasishtha replied:—The wording and meaning of my lectures to you, are all used in their right and ordinary sense, they are neither insignificant or meaningless, equivocal or ambiguous, or contradictory of one with another.

5. You will understand the proper import of my phraseology, when the eyesight of your understanding becomes clearer, and when the light of reason will rise in your mind.

6. Do not mistake the meanings of my words, or the phraseology I have used all along, inorder to explain the subject of my lectures, and purport of the sāstras, for your acquaintance with them.

7. When you will come to know the clear Truth of Brahma, you will know more regarding the distinctions of significant words, and their significations and significates.

8. The distinctive verbal signs are invented for the communication of our thoughts, in conveying our instructions to others, and for our knowledge of the purport of the sāstras.

9. Words and their meanings, phrases and their constructions, are used for the instruction of others; they are applied to
the use of the ignorant, and never apply to those who are ac-
quainted with truth (by their intention).

10. There is no attribute, nor imputation, that bears any
relation with the free and unsullied soul. It is the dispassionate
spirit of the supreme Brahma, and the same is the soul of the
existent world.

11. This subject will again be fully discussed and dilated
upon with various arguments, on the occasion of our arriving to
the conclusion of this subject (in the book of Nirvána).

12. I have said so far about verbiology at present, because
it is impossible to penetrate into the deep darkness of igno-
rance, without the means of verbiage (flux de mots).

13. As conscious ignorance offers herself a willing sacrifice to
the shrine of knowledge, she bids her adversary—the destroyer
of error, to take possession of her seat in the bosom of man.
(Here is a double entendre of the word-avidya, the former
meaning ignorance as well as a concubine, and the latter signi-
fying the wife and knowledge; hence it implies the advance of
knowledge upon disappearance of her rival ignorance).

14. As one weapon is foiled by another, and one dirt is re-
moved by the other (cow dung and ashes), and as one poison is
destroyed by another, and also as one foe is driven out by another
enemy (similes curantur).

15. So Ráma, the mutual destruction of errors, brings joy
to the soul. It is hard however to detect the error; but no
sooner it is found out than it is put to destruction. It means the
confutation of false doctrines by one another.

16. Ignorance obscures our perspicacity, and presents the
false and gross world before us. We all view this wonderful
universe, but know not what and how it is.

17. Unobserved it rushes to our view, but being examined
with attention, it flies upon keen observation. We know it is a
phantasm, and yet find it appearing with its dimensions and
figures before us.

18. O the wonderful enchantment, which has spread out
this world, and made the unreality to appear as a sober reality, to
the knowledge of every one of us.

19. This earth is a distinct wide extended superfices, restings
on the indistinct surface of an unknown substratum. He is the
best of beings that has stretched this enchantment.

20. When you are enlightened with the thought, that all
this is inexistant in reality; you will then become the knower of
the knowable (God), and understand the import of my lectures.

21. So long as you are not awokened to true knowledge, rely
upon my words, and know this immensity as the creature of the
incorrigible and immovable ignorance.

22. All this immensity, that appears to sight, is but the
picture of your mistaken thought; it is all unsubstantial, and a
mere manifestation of your deluded mind only.

23. He is entitled to liberation, whose mind is certain of the
reality of Brahma; and knows the moving and unmoving figures
without, as the thoughts of the mind presented to the sight.

24. The whole scale of the earth, is as a net of birds to catch
the fleeting mind; it is as false as a landscape in the dream;
which represents the unreal as real ones to the mind.

25. He who looks upon the world without his attachment
to it, is never subject to grief or sorrow on any account. And
he who thinks all these forms as formless, sees the formless spirit.

26. The forms of the formless spirit, is the formation of
ignorance, and when the blemishes of passions and mutations, do
not even belong to great souls, how can these attributes relate to
the greatest God.

27. The attributes given to the Supreme Spirit, are as dust
thrown upon the Surface of limpid water; it is our thoughts only
that attribute these qualities to the inconceivable One, as we
attribute certain meanings to words, (that bear no relation to
them).

It is usage that establishes the meanings of words, which
continue to be inseparably joined with them; and it is usage
that determines their use in the sāstras.
29. As the cloth cannot be thought of without its thread, so the soul is unintelligible without the medium of words giving its true definition.

30. It is possible to gain the knowledge of the soul from the sastras, without one's self-consciousness of it; as it is possible to get over the sea of ignorance, by means of spiritual knowledge.

31. Rāma; it is impossible to arrive at the state of what is called imperishable life and bliss, when the soul is any how polluted by the blemishes of ignorance.

32. The existence of the world verily depends on the existence of the Supreme; know this, and do not question how and whence it came to exist.

33. Let it be for thee to think only how thou shalt get rid of this unreality; for it is upon the disappearance of the unreality, that thou canst know the real truth.

34. Leave off thinking whence is all this, how it is and how it is destroyed at last; believe it to be really nothing, but only appearing without being actually seen.

35. How can one know, how the unreality appears as reality by his mistake of it, when the error of reality, in the unreal, has taken a firm footing in his mind?

36. Try your best to destroy this prejudice of yours, and then you will know the truth. And verily such men are the greatest heroes and most learned in the world, who are freed from prejudices.

37. Strive to destroy your baneful ignorance, or it is sure to overpower on thee as upon the rest of mankind.

38. Take care, lest it should enthrall thee to the pain of thy repeated transmigrations, and know ignorance to be the root of all evils and companion of every vice. It creates a man's interest in what proves his peril.

39. Avoid quickly this false view, the baneful cause of your fears and sorrows, and of your diseases and dangers; and the germ of errors in the mind; and thereby ford over this perilous ocean of the world.
CHAPTER XLII.

PRODUCTION OF JĪVA OR LIVING SOULS.


VASISHTHA continued:—Hear now Rāma! the antidote against the wide extended malady of Ignorance, and the raging endemic of unreality, which vanishes from view upon your close inspection of it.

2. That which was proposed to be said (in chapter XL), concerning the Sātwika and Rājasika qualities. I am now going to expound the same, on account of investigating into the powers of the mind.

3. The same Brahma who is all-pervading, undecaying and immortal; is known as intellectual light and without beginning and end, and free from error.

4. The Intellect, which is body of Brahma, and has its vibration in itself, becomes agitated and condensed at intervals, as the translucent water of the ocean has its motion of itself, and becomes turbid and thickened by its perturbation.

(i.e. The mind is posset of motion contrary to dull and motionless matter, and it is by its moving force, that it forms the gross bodies, as the huge surges of the sea).

5. As the water of the sea, is agitated in itself without any motion or excitation from without; so the Almighty power exerts its force in itself, throughout all its eternity and infinity. (The water composed of the gases, is always in motion).

6. As the air stirs in its own bosom of vacuity for ever, so the power of the Divine Spirit, exerts itself spontaneously and freely in its own sphere of the spirit.

7. And as the flame rises high of its own accord, so the power of the spirit, extends in itself in all directions. (It is the nature of the flame to rise upward only; but that of the
Spirit, is to move in every way and all round the great circle of creation).

8. As the sea seems to move with its sparkling waters, reflecting the sun and moonbeams upon its surface, so the almighty spirit appears to shake with the fleeting reflections of creation in its bosom.

9. As the sea sparkles with the golden beams of the starry frame; so the translucent vast soul of God, shines with the light of its own intellectual sphere.

10. As chains of pearly rays, glitter to our sight in the empty sky; so sundry forms of things fly about in the vast vacuity of the intellect. (These are as bubbles in the vast expanse of the Divine Mind).

11. These intellectual images, being pushed forward by the force of intellect, they begin to roll in its vacuous sphere like waves in the sea. (They are the same in substance, though different in appearance).

12. These images though inseparable from the intellect of the Divine spirit, yet they seem to be apart from it; like the light in the holes of needles and other cavities. (The glory of God, is the life and life of all).

13. The universal Omnipotence exhibits itself in those particular forms, as the moon shows her various horns in her different phases.

14. Thus the intellectual power of the Supreme spirit, coming to shine forth as light, refracts itself in various forms as the very many similes of that great light.

15. The Supreme spirit, though conscious of its nature of infinity and indivisibility, yet assumes to itself the state of its individuality, in every separate and limited form of created beings.

16. When the supreme Entity takes upon itself these several forms, it is immediately joined by a train of qualities and properties, with quantity, modality and the like as followers in its train.

17. The unsubstantial intellect, deeming itself as a substance by its being separated from the supreme soul; becomes divided
into infinity like the waves of the sea water: (which is one and many).

18. As there is no material difference of the armlet and bracelet, from their matter of the same gold; so it is the intellect and the soul the one and same thing. It is the thought that makes the difference in their different modes.

19. As there is no difference between one lamp and the others, that are lighted from the same light; so it is of all souls and intellects, which are alike in their nature, but differ only in their particular attributes-upādhis.

20. The Intellect, being put to action by the force of the soul on particular occasions, pursues its desires and the objects of its fancy.

21. The same intellect also, taking its volitive and active forms at different times and places; is styled the embodied soul or spirit, and known as Kshetrajna.

22. It is so named from its familiarity with the body or Kshetra, and its knowledge of the inward and outward actions of it; (or from its knowing its person and personality).

23. This being fraught with its desires, is designated as Egoism or selfishness; and this again being soiled by its fancies, takes the name of the understanding.

24. The understanding leaning to its wishes, is termed the mind; which when it is compacted for action, takes the name of the senses or sensation.

25. The senses are next furnished with their organs called the organs of sense, which being joined with the organs of action, the hands and feet are jointly denominated the body.

26. Thus the living soul being tied to its thoughts and desires, and being entrapped in the net of pain and sorrow, is termed Chitta or heart.

27. Thus the gradual development of the intellect, produces its successive results (or phases as said above); so these are the different states or conditions of the living soul, and not so many forms of it, but all these are the impurities of the soul.
28. The living soul becomes associated with egoism in its embodied state, and this being polluted by its egoistic understanding, it is entangled in the net of selfish desires, which becomes the mind.

29. The concupiscent mind becomes eager to engraft itself in its consorts and offsprings, and to secure the false possessions of the world to itself and without a rival.

30. The tendencies of the mind, pursue their desired objects, as the cow follows the lusty bull; and the mind runs after its objects only to be polluted by them, as the sweet stream of the river, meets the sea to become bitter and briny.

31. Thus the mind being polluted by its selfishness, loses the freedom of its will; and becomes bound to its desires, as the silkworm is enclosed in the cuckoon.

32. It is the mind that exposes the body to confinement, by its pursuit after its desires, until it comes to feel the gall of its own thraldom, and the bitter regret of the conscious soul.

33. Knowing itself to be enslaved, it bids farewell to the freedom of its thought and knowledge; and begets within itself the gross ignorance, which rages and ranges free in the forest of this world, with its horribly monstrous appearance.

34. The mind containing within it the flame of its own desires, is consumed to death like the fettered lion in a fire.

35. It assumes to itself the agency of all its various acts, under its subjection to a variety of desires; and thus exposes itself to the changes of its state, in this life and all its future births.

36. It labours continually under all its octuple state of understanding; namely that the knowledge, intelligence and activity or active agency, and its egoism or selfishness, all of which are causes of all its woe.

37. It is sometimes styled the prakriti or character, and at others the maya or seat of self delusion. The mind-manas is often converted to malas or foulness, and very often to karmas or activity.
38. It is sometimes designated as bondage, and is often synonymous with the heart; it is called also as avidyā or ignorance, and frequently identified with the will or volition likewise.

39. Know Rāma, the heart is tied to the earth by a chain of sorrow and misery; it is brimful of avarice and grief, and the abode of passions.

40. It is living dead with the cares of age and the fear of death, to which the world is subject; it is troubled with desire and disgust, and stained by its ignorance and passions.

41. It is infested by the prickly thorns of its wishes, and the brambles of its acts; it is quite forgetful of its origin, and is beset by the evils of its own making.

42. It is confined as the silkworm in its own cell, where it is doomed to dwell with its sorrow and pain; and though it is but a minim in its shape, it is the seat of endless hell-fire. (A hair as heart. Pope. The heart is hell &c. Milton).

43. It is as minute as the soul, and yet appears as huge as the highest hill; and this world is a forest of wild poisonous trees, branching out with their fruits of decay and death.

44. The snare of desire is stretched over the whole world; its fruits are as those of the Indian fig trees, which has no pith or flavour within.

45. The mind being burnt by the flame of its sorrow, and bitten by the dragon of its anger; and being drowned in the boisterous sea of its desires, has entirely forgotten its Great Father.

46. It is like a lost stag straying out of its herd, and like one demented by his sorrows; or more like a moth singed by the flame of world affairs.

47. It is torn away as a limb from its place in the Spirit, and thrown in an incongenial spot; it is withering away like a lotus plant pluck from its root.

48. Being cast amidst the bustle of business, and among men who are inimical or as dumb pictures to him, every man is groveling in this earth amidst dangers and difficulties.
49. Man is exposed to the difficulties of this dark and dismal world, like a bird fallen in the waters of the sea; he is entangled in the snare of the world, like one snatched to the fairy land in the sky.

50. The mind is carried away by the current of business, like a man borne by the waves of the sea. Lift it, O brave Ráma! from this pit, as they do an elephant sinking in the mud.

51. Lift up thy mind by force, O Ráma! like a bullock from this delusive puddle (patvāla) of the world, where it is shorn of its brightness and is weakend in its frame.

52. Ráma! the man whose mind is not troubled in this world, with successive joy and grief, and the vicissitudes of decrepitude, disease and death, is no human being: but resemble a monstrous Rakassa, although he may have the figure of a man on him. (It is not humanity to devoid of human feeling).
CHAPTER XLIII.

THE REPOSITORIES OF LIVING SOULS.

Argument. The Transmigrations of Souls by virtue of their Acts, and the way of their salvation.

VASISHTHA continued:—Thus the living soul being deriv-ed from Brahma, assumes to itself the form of the mind, and is tossed about with the thoughts and cares of the world. It is then changed into thousands and millions of forms, as it figures to itself in its imagination.

2. It has undergone many prior births, and is in the course of migrating into many more; it will transmigrate into many more also, which are as multitudinous as the flitting particles of a water-fall (splitting to many atoms).

3. These atomic souls of living beings, being subjected to their desires by the great variety of their wishes; are made to wander under many forms, to which they are bound by their desires.

4. They rove incessantly to different directions, in distant countries both by land and water; they live or die in those places, as the bubbles blow out but to float and burst, and then sink in the water below.

5. Some are produced for the first time in a new kalpa age, and others are born a hundred times in it; some have had only two or three births, while the births of others are unnumbered (in a kalpa).

6. Some are yet unborn and are to be born yet on earth, and many others have passed their births by attainment of their liberation at last. Some are alive at present, and others are no more to be born.

7. Some are born again and again, for myriads of kalpas, some remaining in one state all along, and many in various states repeatedly changing their forms and natures.
8. Some are subjected to the great misery of hell, and some are destined to a little joy on earth; some enjoying the great delights of the gods in heaven, and others raised to the glory of heavenly bodies above.

9. Some are born as Kinnaras and Gandharvas and others as Vidyadharas and huge serpents; some appear in the forms of Sol, Indra and Varuna (Ouranas), and others in those of the triocular Siva and the lotus—born Brahmá.

10. Some become the Kushmánda and Vetála goblins, and others as Yaksha and Ráksha cannibals; some again become the Brahmánas and the ruling class, and others become Vaisyas and Sudras. (The four tribes of Indo—Aryans).

11. Some become Swapacha and Chandala (eaters of dog and hog-flesh), and others as Kirátas and Pukkas (eaters of rotten bodies); some become the grass and greens on earth, and others as the seeds of fruits and roots of vegetables, and as moths and butterflies in the air.

12. Some are formed into varieties of herbs and creeping plants, and others into stones and rocks; some into Jáma and Kudamba trees, and others into Sála, Tála and Tamála forests.

13. There are some placed in prosperous circumstances, and become as ministers and generals and rulers of states; while others are clad in their rags and remain as religious recluses, munis and taciturn hermits in the woods.

14. Some are born as snakes and hydras, worms, insects and ants; whilst there are others in the forms of great lions, big buffaloes, stag and goats, the bosguavas and fleet antelopes in forests.

15. Some are begotten as storks and cranes, ruddy geese and cuckoos; and others are become their pastures in the shapes of lotuses and water lilies, the nilumbium and other aquatic shrubs and flowers.

16. Some are brought forth as elephants and their cubs, and as wild boars, bulls and asses; and others come into being as bees and beetles, flies and gadflies, gnats and musquitoes.
17. Many are born to difficulties and dangers, and many to prosperity and adversity; some are placed in hell pits and others in their heavenly abodes.

18. Some are situated in the stars, and some in the hollows of trees; some move upon the wings of the winds, and others rest in the still air above or fly freely in the sky.

19. Many dwell in the sunlight of the day, and many subsist under the moonbeams at night; while there be others subsisting upon the beverage, which they draw from the herbaceous plants.

20. Some are liberated in their life-time, and rove about freely in this earth; while others live in their blissful states, (in holy and lonely hermitage). Some are altogether emancipate in their reliance in the Supreme Spirit.

21. There are some that require long periods for their blessed and ultimate liberation; and others there are that disbelieve the intellectuality and spirituality of mankind, and dislike their being reduced to the solecity of the soul, or to be reduced to their oneness or unity with the Supreme soul—Kaivalya.

22. Some become regents of the skies above, and others roll down in the form of mighty streams; some become females of beautiful appearances, and others as ugly hermaphrodites and abnormities.

23. Some are of enlightened understandings, and some are darkened in their minds. Some are preachers and lecturers of knowledge, and others in their ecstatic trance of Samâdhi.

24. The living souls that are under the subjection of their desires, are so powerless of themselves, that they have forgotten their freedom, and are fast chained to the fetters of their wishes.

25. They rove about the world, now flying up and then falling down in their hopes and fears; and are incessantly tossed up and down, like playing balls flung on all sides, by the relentless hands of playful Death.

26. Entrapped in the hundred fold snare of desire, and converted to the various forms of their wishes, they pass from one
body to another, as the birds fly from one tree to alight on another.

27. The endless desires of the living soul, bred and led by the false imaginations of the mind, have spread this enchanted snare of magic or maya, which is known by the name of the great world.

28. So long are the stupified souls doomed to rove about in the world, like the waters in a whirlpool; as they do not come to understand the true nature of their selves, as selfsame with the Supreme-Self.

29. Having known and seen the true Self, by forsaking their false knowledge of it, they come to their consciousness of themselves, as identic with the divine Self; and having attained this in process of time, they are released from their doom of revisiting this world of pain and sorrow.

30. There are however some insensible beings, who notwithstanding their attainment of this knowledge, are so perverted in their natures, that they have to return again to this earth, after passing into a hundred lives in it in various shapes, (owing to their disbelief in the self).

31. Some there are who after having attained to higher states, fall down again by the lowness of their spirits, and appearing in the shapes of brute creatures, have to fall into hell at last.

32. There are some great minded souls, who having proceeded from the state of Brahma, have to pass here a single life, after which they are absorbed in the Supreme soul. (Such were the sage Janaka and the sagely Seneca).

33. There are multitudes of living beings in other worlds also, some of whom have become as the lotus-born Brahma, and others as Hara (the Horus of the Egyptian trinity).

34. There are others who have become as gods and brute creatures in them, and there are snakes and other reptiles also in them as well as in this earth. (Astronomers have descried kine in the moon, and Hindoos have found it to abound in deer, whence the moon is called mriganka by them. So are the constellations in the heavens).
35. There are other worlds as obvious to view as this earth (in the starry heavens), and there are many such worlds that have gone by, and are yet to appear (in the immensity of space).

36. There are various other creatures of different shapes, produced by various unknown causes in the other worlds also, which have their growths and deaths like those of this earth.

37. Some are produced as Gandharvas, and others as Yakshas (the Yakkas at Ceylon); and some are generated as Suras (Sorians); and some others as Asuras (Assyrians) and Daityas (demons).

38. The manners and modes of life of the peoples in other parts of the globe, are as those of the men living in this part of the earth.

39. All creatures move according to their own natures and mutual relations for ever more, as the waves and currents of a river move forward, following and followed by others in regular succession.

40. The whole creation moves onward in eternal progression, in its course of evolution and involution, and in its motions of ascension and descent like the waves of the ocean.

41. In this manner do the multitudes of living beings, proceed from the Supreme Spirit, who with the consciousness of their self-existence, rise from and fall at last into it. (The consciousness of the universal soul, is divided into the individual souls of beings, that are derived and detached from it).

42. All created beings are detached from their source, like the light from the lamp and the solar rays from the sun; they are like sparks of red hot iron, and the scintillation of fire.

43. They are as the particles (or minute moments) of time, and the flying odours of flowers; or as the cold icicles and the minutil of rain water, borne by breeze and cooling the air all around.

44. So the flitting particles of life, flying from one spot to another, and filling different bodies with animation, are at last absorbed in the main spring of vitality whence they had risen,
45. The particles of vital air, being thus spread out and scattered over the universe, come to assume the various forms of animated beings in all the worlds, but they are all mere creations of our ignorance, and are in reality like the rolling waves of water in the vast ocean of eternity.