CHAPTER XLIV.

THE INCARNATION OF HUMAN SOULS IN THE WORLD.

Argument. Discussion about incarnation of the spirit, and its extinction by death and liberation.

Râma asked:—I understand now how the particles of the Divine Spirit, take the forms of the living souls; but I cannot conceive how it assumes the corporeal body composed of bones and ribs.

2. Vâsishtha replied:—Why don’t you know it Râma, when I have explained it to you before? Where have you lost your deductive reasoning of arriving to the conclusion from those premises.

3. All these corporeal bodies in the world, and all these moving and unmoving persons and things, are but false representations, rising before us as the visions in our dreams.

4. The phenomenal world differs only in its being, but a longer and more delusive dream; it is as the sight of the double moon by optical deception, and of a mountain in the delusion of darkness.

5. The enlightened mind which is cleared of its drowsiness of ignorance, and is freed from the fetters of its desire, views the world to be no more than a dream.

6. The world is a creation of the imagination, by the nature of all living souls, and it remains therefore impressed in the soul, until it attains its final liberation.

7. The fleeting essence of the soul, is like the eddy of waters; or like the germ of the seed, or more like the leaflet of a sprout.

8. And as the flower is contained in the branch, and the fruit within its flowers; so this creation of the imagination, is contained in the receptacle of the mind.

9. As the ever-changing form of the chameleon, exhibits but a particular hue at a time; so the ever-varying mind
shows only the figure, which is prominent in its thought for the time being: (and this inward figure is reflected by the visual organs).

10. The same thought assumes a visible form, as the clay takes the form of a pot; and the good thoughts and actions of the prior state of life, serve to give the soul a goodly form in its next birth on earth.

11. We see the mighty lotus-born Brahmā situated in the cell of that flower, and find it to be the effect of the good thoughts he had in his mind.

12. This unlimited creation is the false fabrication of imagination; whereupon the living soul in conjunction with the mind, obtained the state of Virinchī the Brahmā, (vir incentious or incipiens the primary man, otherwise called ādīma-purusā—Adam or the first male).

13. Rāma said:—I require, Sir, to be fully informed, whether all other beings sprang from the same cause as Brahmā—the lotus-born.

14. Vasisththa answered:—Hear me tell you, O long-armed Rāma, the manner of Brahmā's having the body; and from his instance, you will learn about the existence of the world.

15. The Supreme soul, which is unlimited by time or space, takes of his own will, and by the power of his Omnipotence, the limited forms of time and space upon himself.

16. The same becomes the living soul, and is fraught with various desires in itself, of becoming many:—ādam bahu syam.

17. When this limited power which is Brahmā, thinks on the state of his having been the Hiranya-garbha, in his former state of existence in the prior Kalpa; he is immediately transformed to that state which is in his mind, and which is ever busy with its thoughts and imaginations.

18. It thinks first of the clear sky, the receptacle of sound, and which is perceptible by the auditory organs; and this thought being condensed in the mind, makes it vibrate as by the wind of the air.
19. It thinks then on the vibrations of air, which are the objects of feeling, through the porous skin and the mind; and is moved by the thoughts of air and wind to assume that form, which are invisible to the naked eye.

20. The condensation of the elements of air and wind together, produced the idea of light which is the cause of sight, and which has the colours and figures for its objects; and thus the mind being actuated by its triple thoughts of air, wind and light, produced the property of fire.

21. These joined immediately to produce the idea of coldness the property of water; and the mind then came to form the quadruple ideas of the four elements of air, wind, fire and water.

22. These united together produced the gross form of earth—the receptacle of scent; and then the mind being filled with these minute elementary particles in its thoughts of them, forsook its fine form of the spirit for its gross body of the quintuple elements, (called the quintessence of material bodies (panchabhautika).

23. It saw this body shining as a spark of fire in the sky, which joined with its egoism and understanding, formed its personality.

24. This is called the spiritual body (lingasarīra),—the embodying octuple, which is situated as the bee in the pericarp of the lotus like heart, and which gives growth to the outer body by its inner working, (as the inner seed grows the outer tree).

25. It is thickened by the action of the heart of its internal process of calefaction, like the bel fruit or woodapple. And the outer body receives the qualities of the inner mind, as the jewel shines with the lustre of the little particle of gold, which is infused in the melted state of the metal in the crucible.

26. The quality of the inner soul or mind, manifests itself in the outer body, as the quality of the seed appears in the form and taste of its fruit. The mind then dwells upon the thoughts of its actions, which have their display in the several organs, and members of the bodily actions, which are produced by the
motions of the inner thoughts and acts, as the leaves and branches of trees are projected by the inner process and operations of the seed.

27. Its thoughts of upside and below, lifts and lowers its head and feet upward and downward; and its thought of both sides, extends its two arms to the right and left.

28. Its thoughts of the backward and forward, places its back behind, and its breast and belly before it; and the hairs on the head and fingers of the hands, are as the filaments and twigs of trees.

29. In this manner did Brahmā, who is called a man: or mental being, from his having sprung the mind of Brahma, produced the several parts of his body, according to his thoughts of their usefulness to it.

30. He brought the body and its limbs to compactness, as the seasons bring their fruits and grains to perfection. Thus is everything perfected in time, and all beings have their beautiful bodies and figures.

31. He, the lord Brahmā was the progenitor of all beings, and fraught with the qualities of strength and understanding, activity, dignity and knowledge. (The Smriti attributes the Siddhi catuśhtiya or quadruple perfections to him).

32. Being begotten by the vacuous Brahma, he resides in the lap of vacuity; and is of the form of melted gold, like every other luminous body in the heavens.

33. Though situated in the Supreme, yet the mind of Brahmā is liable to the mistakes of its own making; and at times it quite forgets its having no beginning, middle nor end, like its source.

34. Sometimes the lord thinks himself, as identical with the waters which existed before creation in his mind; and at another as the mundane egg, which was as bright as the fire of universal destruction (see Manu I).

35. Sometimes the lord thought himself as the dark wood, which covered the earth before creation of living animals, and
then as the lotus bed (wherein he was born). Afterwards he become of many forms at each phase and epoch of creation. (These epochs are called kalpas or periods, in which the divine mind manifested itself according to its wish within the different stages of creation.)

36. Thus Brahmá became the preserver of many kinds of beings, which he created of his own will from his mind at each stage or kalpa-period; of which he was the first that issued from Brahmá himself. (He was the first begotten, and nothing was created but by him).

37. When Brahmá was first begotten, he remained in his happy state of insensibility and forgetfulness (of his former existence); but being delivered from his torpor in the womb, he came to see the light. (i.e. He saw the light of heaven, after his delivery from the darkness of the womb).

38. He took a corporeal body, with its breathings and respirations (pranapana); it was covered with pores of hair, and furnished with gums of two and thirty teeth. It had the three pots of the thighs, backbone, and bones, standing on the feet below; with the five air, five partitions, nine cavaties, and a smooth skin covering all the limbs. (The five airs are pranapana &c. The five partitions are, the head, the legs, the breast, belly and the hands).

40. It is accompanied by twice ten fingers and their nails on them; and with a couple of arms and palms and two or more hands and eyes: (in the cases of gods and giants).

41. The body is the nest of the bird of the mind, and it is hole of the snake of lust; it is the cave of the goblin of greediness, and the den of the lion of life.

42. It is a chain at the feet of the elephant of pride, and a lake of the lotuses of our desire; The lord Brahmá looked upon his handsome body, and saw it was good.

43. Then the lord thought in himself, from his view of the three times of the past, present and future, and from his sight of the vault of heaven, with a dark mist as a group of flying locusts.
44. "What is this boundless space, and what had it been before. How came I to being?" Thus pondering in himself, he was enlightened in his soul. (Thus did Adam inquire about his birth, and the production of the world in Miltons Paradise Lost).

45. He saw in his mind the different past creations, and recollected the various religious and their various sects, which had grown upon earth one after the other.

46. He produced the holy Vedas as the spring does its flowers; and formed with ease all varieties of creatures from their archetypes in his mind,

47. He set them in their various laws and customs, as he saw them in the city of his mind, for the purpose of their temporal and spiritual welfare.

48. He thought upon the innumerable varieties of Sástras which had existed before, and all of which came to exist on earth in their visible forms, from their prototypes in his eternal mind; like the flowers springing from the womb of the vernal season.

49. Thus O Ráma! did Brahmá take upon him the form of the lotus-born, and create by his activity, all the different creatures upon their models existent in his mind, which took their various forms in the visible world at his will. (So the Sufi and Platonic doctrine of the phenomenal, as a copy of the noumena, or the suvari sahari as but a shadow of the suvari manavi or satiñi. See Allami).
CHAPTER XLV.

DEPENDANCE OF ALL ON GOD.

Argument. The mind being a finite production, its product of the world, is as unreal as the thoughts of the mind.

VASISHTHA continued:—The world appearing as substantial, has nothing substantive in it; it is all a vacuity and mere representation of the imageries and vagaries of the mind.

2. Neither is time nor space filled by any world at all, but by the great spirit, who has no form except that of vacuum. (The spirit of God fills the infinite vacuity from all eternity).

3. This is all imaginary, and as visionary as a city seen in a dream; whatever is seen any where is fallacy, and existing in the infinite vacuity. (All is void amidst the great void of Brahma’s Mind).

4. It is a painting without its base, and a vision of unreal- ities; it is an uncreated creation, and a variegated picture in empty air (without its canvas).

5. It is the imagination of the mind, that has stretched the three worlds, and made the many bodies contained in them. Reminiscence is the cause of these creations, as the eyesight is the cause of vision.

6. The pageantry of the world is an erroneous representation, like the elevations and depressions in a painting; they are not distinct from the supreme spirit, in which they are situated as buildings stand on their foundation. (Or as statues in bas-relief).

7. The mind has made the body for its own abode, as some worms make their cortices or coatings, and the soul also has its sheaths or koshas: (namely the annamayya kosha &c).

8. There is nothing which the mind can not get or build in its empty imagination, however difficult or unattainable it may appear to be.

9. What impossibility is there of the same powers residing in
Omnipotence, which are possessed by the mind in its secluded cell? (The spiritual powers must be greater than the mental).

10. It is not impossible, O Ráma! for any thing to be or not to be at any time or always, when there is the omnipotent Lord, who can create or annihilate all things at his will. (The positive and the negative are co-eternal with the eternal Mind, though it is an impossibility in the order of nature, as; “It is impossible for the same thing to be, and not to be at the same time.” Locke).

11. Mind that, when the mind is empowered to make its own body, and to form others in its imagination, how much more is the power of the almighty to make and unmake all things at his will.

12. It is divine will that has brought the gods, the demigods and all mankind into existence; and it is by the cessation of the (creative) will, that they cease to exist as the lamp is extinguished for want of its oil.

13. Behold the sky and all things under it: to be displayed by the divine will, and understand the universe as the visionary scene of thy dream laid open to thy sight.

14. There is nothing that is born or dies here at any time, because every thing is a nullity in its true sense.

15. There is also nothing, that becomes more or less in any wise when there is nothing in existence; for how can that (soul) have a body when it is bodyless, and can it be parted, when it is an undivided whole?

16. Ráma! seeing by thy keen sightedness, that all these bodies are bodiless (i.e. only imaginary beings), why shouldst thou fall into the error (of taking them for realities?).

17. As the mirage is made to appear by the heat of the sun, so do these false appearances seem as true to thee from the certainty of thy mind. So also are Brahmá and others but creatures of thy fancy.

18. They are as false as the sight of two moons in the sky by thy false imagination, it is the great fallacy of thy mind, that represents these false forms of the world before thee.
19. As the passenger in a boat sees the fixed objects on earth to be moving about him, so these varieties of visible objects offer themselves to thy view.

20. Know the world as an enchanted scene, presented by the magic of thy error (mâyâ); it is a fabrication of the working of thy mind, and is a nullity though appearing as a reality.

21. All this world is Brahma, what else is there beside him? What other adjunct can be have, what is that? Whence did it come, and where is it situated?

22. That this is a mountain and that is a tree, are appendages affixed by our error and mistake, it is the prejudgment of the mind, that makes the unreality appear as a reality.

23. The world is the creation of error and idol of fools; shun your fond desire and thoughts of it, Râma, and think of thy unworliday soul.

24. It is as false as the visionary scene of a prolonged dream, and an aerial building of the fancies of the mind.

25. Shun this grand display of the world, which is so substantial to sight, and so inane when felt; It is the den of the dragons of desire, foaming with the poison of their passions.

26. Knowing the world as unreal, try to regard it as nothing; because the wise will never go after a mirage knowing it such.

27. The foolish man that runs after some imaginary object of his heart's desire, is surely exposed to trouble and disappointment for his folly.

28. Whoever desires to have anything in this world, after knowing it as an unreality, surely perishes with his soul for his forsaking the reality.

29. It is only that error of the mind, which makes it mistake a rope for a snake; and it is the variety of the thoughts and pursuits of men, that makes them roll about in the world.

30. When some vain thought labors in the mind, like the moon appearing to move under the water; it beguiles little children only, and not the wise as youself.

31. He who pursues the virtues for his future happiness,
surely kindles the fire of his intelligence to destroy the frost of his ignorance.

32. All the gross bodies that are seen here in this world, are all the creatures of the working of the mind, as the building of aerial castles in our thought.

33. It is the heart’s desire that produces these things, as it is want of desire that destroys them all. The unrealities appear as true as the fairylands appearing to view. (Fairy cities like the sight of castles in the icebergs).

34. Know Ráma, that nothing that is existent is lost on the dissolution of the world, nor what is inexistent of its nature, can ever come into existence.

35. Say Ráma, what things you call as entire or broken, or to be growing or decaying, when these ideas are but the formations of your sound or unsound mind or the working of your fancy.

36. As children make and break their toy-dolls of clay at will, so the mind raises and erases its thoughts of all things in the world, (by its repeated recollections and oblivions of them).

37. As nothing is lost or drowned in the talismanic tank of a conjuror, so nothing is dead or dissolved in the magical sea of this world (sánsára ságara).

38. The unrealities being all untrue, it is true that nothing is lost by their loss. Hence there is no cause for our joy or sorrow in this unreal world. (Why sorrow, when a fragile is broken, or a mortal is no more).

39. If the world is altogether an unreality, I know not what may be lost in it; and if nothing whatever is really lost in it, what reason can there be for the wise to sorrow for it?

40. If the Diety is the only absolute existence, what else is there for us to lose in it? The whole universe being full with Brahma, there can be no cause of our joy or sorrow for any thing whatever.

41. If the unreality can never come to existence, it cannot
have its growth also. What cause is there of our sorrow for
their want of growth or existence?

42. Thus every thing is but unreal and mere cause of our
delusion, what is there that may be reckoned as the best boon
for us, that the wiseman can have to desire. (No real bliss is
to be found on earth).

43. But all this when taken in the sense of their being full
with the Divine Spirit, what thing is there so very trifling for
the wise man to despise or refuse to take?

44. But he who considers the world as an unreality, is never
subject to joy or sorrow at his gain or less of any thing. It is only
the ignorant that is elated or depressed at the one or the other.

45. That which was not before nor will remain afterwards,
is likewise the same nihilicity at present; therefore who so desires
the nullity, is said in the Sruti to be null himself. (The Sruti
says. Nothing there was, nothing there is, and nothing will
last in the end except the being of God).

46. What was before and what will be in the end, the same
is in being (in esse) even at present; therefore, what is always
in esse, it is that entity alone that is seen everywhere and at all
times.

47. There are the unreal sky and moon and stars, seen un-
derneath the water; it is only the deluded boys that like to
look at them, but never the wise: (who look at the reality and
not at its shadow).

48. Children take a liking for light, empty and gaudy
baubles; which are of no good or use to them nor any body
at all, and are rather led to sorrow at their loss, than derive any
good from their gain whatever.

49. Therefore act not as a child, O lotus-eyed Ráma! but
conduct yourself as the wise, and by looking at these fleeting
baubles as ever evanescent, rely in the Everlasting alone.

50. Ráma! be not sad or sorry to learn, that all these with
thyself and myself are nothing in reality; nor be glad or joyous
to know, that all these and ourselves are real entities. But reckon
alike whether these be or not be; because it is the One Being, that becomes and unbecomes anything, it is the only Being, and all things that becomes.

51. Valmiki said:—As the sage was saying in this manner, the day glided away to its dusk; the sun departed to his even tide and evening service, and with him the assembly parted to their evening ablutions and rest, after which they assembled again to the court with the rising sun.
CHAPTER XLVI.

DESCRIPTION OF LIVING-LIBERATION.

Argument. The emancipation of Living souls from the thraldom of the World.

VASISHTHA said:—No man knows sorrow as long as he is in possession of his pleasant home, family and wealth; but why should he be sorrowful upon their disappearance, knowing them as a short-lived enchantment and accompaniment.

2. What pleasure or pain can one derive, either from the grandeur or destruction of his aerial castle, and what cause of joy can he have in his ignorant children, or of sorrow upon their death? (An ignorant son is sorrow to his father. Solomon).

3. What joy is there in the increase of our wealth or family, seeing them as the increasing mirage of water which can never satisfy the thirsty. (The thirst of riches is never satisfied. Lat. Anri sacra fames. Very).

4. There is increase of care with the increase of wealth and family; and there is no happiness in the increase of worldly possessions and affections. (Care follows increasing wealth. Little wealth little care).

5. The abundance of carnal enjoyments, which are delightful to the ignorant voluptuary, is quite distasteful and disgusting to the abstemious, wise and learned. (Carnal pleasures are brutish, but mental delights are relished by the wise).

6. What joy is there in the possession of temporary wealth and family to the wise, that seek their lasting welfare, and are quite indifferent about these?

7. Therefore, O Rama! be truly wise in thy conduct in this world; shun the transient as they are transitory, and lay hold on whatever offers of itself unto thee. (Be content with what thou gettest).

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8. Inappetency of what is ungotten, and enjoyment of what is in present possession; are the true characteristic of the wise and learned. (Contentment is abundance; and a contented mind as a continued feast).

9. Take care of this bewildering world, where thy enemies are lurking in many a deceitful shape; and conduct thyself as the wise man, evading the dangers that wait upon the unwise. (The enemies are of seven shapes, viz: a swordsman, a poisoner, an incendiary, a curser, an exorcist, a backbiter and an adulterer).

10. They are great fools who do not look deeply into the things, and think the world to be without any fraud or guile. (The credulous are most imposed upon).

11. Fools are led by the deceitful speech of cheats, to fall into the temptations of the world; but men of right understanding place no reliance in them, nor plunge themselves into the pit of errors. (It is cunningness to keep from the cunning).

12. He who knowing the unrealities, place no reliance in anything; is said to have mastered all knowledge, and is never liable to error. (Discrimination of truth and untruth, and of right and wrong, constitute the highest wisdom of man).

13. Who so knowing himself as frail as any thing in this frail world, has his faith in neither, is never liable to fall into the error of taking either of them for real.

14. Placed between the unreality and reality of this and next life, you must have the good sense of sticking to the Truth, and neither wholly reject or stick to this or the next. (The text says, stock not to the outward or inward alone: i.e. either to the outer world or inner spirit entirely, but attend to your interests in both of them).

15. Though engaged in business, yet you must remain, O Rāma! quite indifferent to all things; because the apathetic and inappetent are truly happy in this world.

16. He who has nothing to desire or leave, but lives as he is obliged to live, has his intellect as unsullied as the lotus-leaf, to which the living waters never stick.
17. Let thy accessory organs manage thy outward affairs or not; but keep thy apathetic soul quite unconcerned with all. (i.e. The body and mind may attend to business; but the soul must remain aloof from all).

18. Let not thy mind be plunged in and deeply engaged with the objects of sense, by thinking them in vain to be thy properties and possessions; but manage them or not with utter indifference of thy mind. (i.e. Observe a stoical indifference in all thy worldly concerns).

19. When thou comest to feel, Rāma! that the sensible objects have ceased to give any relish to thy soul, then thou shalt know thyself to have reached the acme of thy spiritual edification, and got over the boisterous sea of the world.

20. The embodied or disembodied soul whether living or dead, that has ceased to have any taste for sensuous enjoyments, has attained its liberation without its wishing for it.

21. Try Rāma! by your superior intelligence, to separate your mind from its desires, as they extract the perfume from flowers.

22. They that have not been swept away by the waves of their desires, to the midst of the ocean of this world, are said to have got over it; but the others are no doubt drowned and lost in it. (This is the first time that I found the word budita to occur in Sanskrit in the sense of drowned. See the vernacular Bengali dubita also).

23. Sharpen your understanding to the edge of a razor, erase the weeds of doubt therewith, and after scanning the nature of the soul, enter into thy spiritual state of blessedness.

24. Move about as those who have attained to true knowledge, and elevated their minds with true wisdom; and do not act as the ignorant wordling: who is mindful of the present state, and unmindful of the future.

25. In conducting yourself in this world, you should imitate them that are liberated in their life time, who are great in their
souls and understandings, and who are ever satisfied with themselves, and not follow the examples of the greedy and wicked!

26. Those having the knowledge of both worlds, neither slight nor adhere to the customs of their country, but follow them like other people during their life time. (i.e. Act in harmony and conformity with approved custom and usage).

27. Great men knowing the truth, are never proud of their power or good qualities, nor of their honour or prosperity like the vulgar people.

28. Great men are not depressed by adversity, nor elated by prosperity; but remain fixed like the sun in the sky without anything to support it.

29. Great minds like warriors ride in the chariots of their bodies, clad in the armour of their knowledge; they have no desire of their own, but conduct themselves according to the course of the time.

30. You too Râma! have gained your extensive learning in philosophy, and it is by virtue of your prudence, that you can manage yourself with ease.

31. Suppress the sight of the visible, and avoid your pride and enmity; then roam wherever you will, and you will meet with success.

32. Be sedate in all circumstances, unattached to the present, and wishing to know all other things in future; have the calm composure of your mind, and go where you will.

33. Vâlmiki said:—Râma, being advised in this manner by the pure doctrines of the sage, brightened in his countenance; and being full within himself with the ambrosia of his knowledge; shone forth like the ambrosial moon with her cooling beams.
CHAPTER XLVII.

DESCRIPTION OF THE WORLDS AND THEIR DEMIURGS.

Argument. Relation of many past and Future Worlds, and of the gods and other beings contained in them.

RAMA said:—O venerable sir, that art acquainted with all religious doctrines and versed in all branches of the Vedas, I am set at perfect ease by thy holy preachings.

2. I am never satiate with hearing your speech, which is equally copious, clear and elegant.

3. You have said sir, of the birth of Brahmá in course of your lecture on the productions of the Satya and rajas qualities. I want you to tell me more on that subject.

4. Vasishtha answered:—There have been many millions of Brahmás, and many hundreds of Sivas and Indras, together with thousands of Náráyanas, that have gone by; (in the revolution of ages).

5. There have been various kinds of beings also in many other worlds, having their manners and customs widely differing from one another.

6. There will also be many other productions in the worlds, synchronous with others, and many to be born at times remotely distant from one another.

7. Among these, the births of Brahmá and the other gods in the different worlds, are as wonderful as the productions of many things in a magic show.

8. Some creations were made with Brahmá as the first born, others with Vishnu and some with Siva as the next created beings. There were some other (minor productions), having the munis for the patriarchs. (These are the different periods of the formation of the world under the different Demiurges).

9. One Brahmá was lotus-born, another was produced from the water; and a third was born of an egg, and the fourth was
-produced in the air. (These are named as the Pādāja, Nārāyana, Andaja and Māruta).

10. In one egg the sun was born with all his eyes, and in another Vāsava—the Indra; in some one was born the lotus-eyed Vishnu, and in another he with his three eyes as Siva.

11. In one age was born the solid earth, having no holes for the growth of vegetables, in another it was overgrown with verdure; it was again filled with mountains, and at last covered by living creatures.

12. The earth was full of gold in some place, and it was hard ground at others; it was mere mud in many places, and incrusted with copper and other metals in some.

13. There are some wondrous worlds in the universe, and others more wondrous still than they; some of them are luminous and bright, and others whose light have never reached unto us.

14. There are innumerable worlds scattered in the vacuum of Brahma’s essence, and they are all rolling up and down like waves in the ocean. (Here the infinite vacuity, is represented as the body of Brahma, and the sole substance of all other bodies).

15. The splendours of worlds, are seen in the SUPREME like waves in the sea, and as the mirage in the sandy desert; they abide in Him as flowers on the mango tree.

16. It may be possible to count the particles of the solar rays, but not the number of worlds abounding in the Supreme Spirit.

17. These multitudes of worlds rise and fall in the Universal Spirit, like gnats flying and following others in swarms in the rainy season.

18. It is not known since when they have been in existence, and what numbers of them have gone by, and are remaining at the present time.

19. They have been rolling without beginning like the billows of the sea; those that are past and gone had their previous ones, and they their prior ones also.

20. They rise over and over, to sink lower and lower again; just as the waves of the sea, rising aloft and falling low by turns,
21. There are series of mundane worlds like the egg of Brahman, which pass away by thousands like the hours in course of the year.

22. There are many such bodies revolving at present, in the spacious mind of Brahman; beside the mundane system of Brahman (Brahmarda).

23. There will grow many more mundane worlds in the infinity of the divine mind, and they will also vanish away in course of time, like the evanescent sounds in the air. (The sounds are never lost, but remain in the air. Sabdonityam).

24. Other worlds will come into existence in the course of other creations, as the pots come to be formed of clay, and the leaves grow from germs in endless succession. (Here Brahman is made the material cause of all).

25. So long doth the glory of the three worlds appear to the sight, as long as it is not seen in the intellect, in the manner as it exists in the divine mind.

26. The rising and falling of worlds are neither true nor wholly false; they are as the fanfaronade of fools, and as orchids of the air.

27. All things are of the manner of sea waves, which vanish no sooner than they appear to view, and they are all of the nature of painings, which are impressed in the mind.

28. The world is a prespective, and all things are but painings in it; they are not without the tableau of the mind, and are represented in it as the figures on a canvas.

29. The learned in divine knowledge, consider the creations proceeding from the Spirit of God, as showers of rain falling from the waters contained in the clouds.

30. The visible creation is no more distinct from God, than the sea water exuding from the earth and the earth itself, and the leaves and seeds of the Simul tree from the tree itself.

31. All created things that you see in their gross or subtle forms, have proceeded from the vacuity of the Divine Mind, and are strung together, like a rosary of large and small gems and beads.
32. Sometimes the subtile air is solidified in the form of the atmosphere, and therefrom is produced the great Brahmá, thence called the air-born lord of creatures.

33. Sometimes the atmospheric air is condensed into a solid form, and that gives birth to a Brahmá; under the title of the atmospheric lord of creation.

34. At another time it is light that is thickened to a luminous body, and thence is born another Brahmá, bearing the appellation of the luminous lord of all creatures.

35. Again the water being condensed at another time, produced another Brahmá designated the aqueous lord of creation.

36. Sometimes the particles of earth take a denser form, and produce a Brahmá known as the terrene Brahmá. (Such was Adam made out of the dust of the ground).

37. It is by extraction of the essences of these four Brahmás, that a fifth is formed under the name of the quintuple Brahmá, who is the creation of the present world.

38. It is sometimes by the condensation of water, air or heat, that a being is produced in the form of a male or female.

39. It is sometimes from the speaking mouth of this being, and from his feet and back and the eyes, that different men are produced under the appellations of Bráhmana, Kshetriya, Vaisya and Sudras. (These Kshetriyas are born from the arms and eyes according to Manu).

40. Sometimes the great Being causes a lotus to grow out of his navel; in which is born the great Brahmá known as the lotus-born.

41. All these theories of creation (in the different Sástras) are idle dreams, and as false as the dreams in our sleeping state; they are the reveries of fancy like the eddies of water.

42. Tell me what do you think of these theories in your own judgment; do they not appear as the tales told to boys?

43. Sometimes they imagine a being produced in the pure
vastuity of the Divine mind, this they call the golden and mundane egg, which gave birth to the egg-born Brahmá.

44. It is said also that the first and divine Male, casts his seed in the waters, which grows up to a lotus-flower which they call the great world.

45. This lotus is the great womb of the birth of Brahmá, and at another time of the sun also; sometimes the gods Varuna and Vayu also are born of it, and are thence called oviparous.

46. Thus Rámá, are the different accounts of the production of Brahmá—the creator, so various also is the description of this unsolid and unsubstantial creation.

47. I have related to you already about the creation of one of these Brahmás, and mentioned about the production of others without specifying their several works.

48. It is agreed by all, that the creation is but the development of divine mind; although I have related for your acquaintance, the various process of its production.

49. The Sátwikí and other productions, of which I told you before, have all come to existence, in the manner I have narrated to you.

50. Now know the endless succession of all things in the world; creation is followed by destruction as pleasure by pain; and as ignorance is followed by knowledge, and bondage by liberation.

51. Past creations and objects of affection being gone, others come to rise in future, as the lamps are lighted and extinguished by turns at home.

52. The production and destruction of all bodies, are as those of Brahmá and the lamps, they assume their forms in their time, but become an undistinguishable mass after death.

53. The four ages of the world, namely, the Satya, Treta, Dwapara and Kali Jugás, revolve in endless rotation, like the wheel of the potter or of any other engine.

54. The Manvantaras and Kalpa cycles succeed one another,
as the day and night, the morning and evening, and the times of work follow those of rest by turns.

55. All worlds and things are under the subjection of time. They are subject to repeated successions, and there is nothing without its rotation.

56. They all proceed of their nature from the vacuum of Divine Intellect, as the sparks of fire scintillate from the red-hot iron.

57. All things once manifest, are next concealed in the divine mind; just as the season fruits and flowers, disappear after their appearance in season.

58. All productions are but fluctuations of the mind of the Supreme spirit; their appearances to our view, are as the sight of two moons to infirm eyes.

59. It is the intellect alone, which exhibits these appearances to our view; they are always situated in the intellect, though they appear without it like the beams in the inner disk.

60. Know Ráma, the world to be never in existence; it is a motionless show of that power, which resides only in the Supreme spirit.

61. It is never as it appears to you, but quite a different thing from what it seems to be; it is a show depending on the power of the Omnipotent.

62. What the world exists since the maha kala or great will of God, and there is no more any other world to come into existence in future, is the conclusion of the learned holds good to the present time. (This belief is based on the holy text, "so aikshata—God willed—'Let there be,' and there was all").

63. All this is Brahma to the intelligent, and there is no such thing as the world, which is a mere theory (upapádyya) of the unintelligent.

64. The insapient consider the world as eternal, from the continued uniformity of its course; but it is the effect of the everlasting error, which raises the false supposition of the world.

65. It is their theory of repeated transmigrations, that they
cannot say anything otherwise; but must conclude the world as such, in order to keep pace with their doctrine. (The doctrine of perpetual metempsychosis of the Mīmāṃsaka materialists, naturally makes them suppose the eternity of the world).

66. But it is to be wondered why they do not consider the world to be destructible, seeing the incessant perishableness of all things all around. (They flash as momentary lightnings in their appearance, to be extinguished into nothingness soon after.

67. So others (the Sānkhyas) seeing the continuous course of the sun and moon, and the stability of mountains and seas all about, come to the conclusion of the indestructibility of the world from these false analogies.

68. There can be nothing whatever, which does not reside in the wide expanse of the Divine mind; but as these are but the conceptions of the mind, they can never have any visible or separate form or existence.

69. All these appear in repetition, and so repeated is the course of our births and deaths; as those of pain and pleasure succeeding one another, and our rest and actions, following each other for evermore.

70. This same vacuum and these quarters of the sky, with all these seas and mountains, appear in the recurrent course of creation with their various hues, like those of the solar rays seen through the chink of a wall.

71. The gods and demigods appear again and again, and all people come and depart by turns, bondage and liberation are ever recurrent, and Indras and Somas ever reappear to view.

72. The god Nārāyana and the demigods appear by turns, and the sky is always revolving with the regents of all its sides, the sun and moon, clouds and winds.

73. The heaven and earth appear again like the lotus-flower full open to view, and having the mount Meru for its pericarp, and the Sahya peak for its filament.

74. The sun resumes his course in the maze of the sky like a lion, and destroys the thick darkness with his rays, as the lion kills the huge elephant with his beaming nails.
75. See again the moving moon shining with her bright beams, resembling the white filaments of flowers; and anointing the countenances of the ethereal goddesses, with sweet ambrosial light, and borne by the air and breezes of heaven.

76. Again the holy arbour of heaven sheds its heap of flowers, on the deserts of meritorious men, as rewards of their virtuous acts.

77. Behold again the flight of time, riding as the eagle on its two wings of acts and actions, and passing with the noise of pat-pat over the vast maze of creation.

78. See another Indra appearing, after the by-gone lords of gods have passed away; and taking his seat on the lotus-like throne of heaven like a contemptible bee. (The passing lords of gods and men are as fleeting flies on flowers).

79. Again the wicked age of Kali appears to soil the holy satya yuga, as the black body of Nārāyana fills the clear waters of the deep, or as a blast of wind sweeps the dust of the earth on its pellucid surface.

80. Again doth time form the plate of the earth like a potter, and turn his wheel incessantly, to bring on the revolutions of his creations in successive kalpas.

81. Again doth the veteran time, who is skilled in the work of renovation, wither away the freshness of creation, as the autumnal winds blast the foliage of a forest, in order to produce them anew.

82. Again the dozen of zodiacal suns, rising at once and burning the creation, leaves the dead bodies all around, like the white bones lying scattered in a country.

83. Again the pushkara and āvartaka clouds, poured down their rain water, deluging the tops of the boundary mountains, and filling the face of the earth with foaming froth, swimming on the surface of one sheet of water.

84. And after the waters had subsided and the winds had ceased to blow; the world appeared as a vast vacuum void of all beings.
85. Again we see living beings filling the earth, and feeding for some years upon the moisture of its verdure, leaving their decayed bodies, and being mixed up with their souls in the universal spirit.

86. Again the Divine Mind stretches out other creations at other times, and these are drawn like picture of fairylands; (airy castles) in the canvas of vacuum.

87. Again the creation appears to view, and again it is submerged in the water of deluvion, both of which follow one another like the axles of a wheel.

88. Now consider, O Rāma! if there is any stability of any thing in this revolutionary world, beside its being a maze of continuous delusion.

89. The revolution of the world resembles the hallucination of Dāsura's mind; it is a phantasia without any solidity in it.

90. The world appearing so extensive and thickly peopled, is but a fancied unreality like the erroneous appearance of two moons in the sky. It is made of unreality though appearing as real, and is not worth reliance by our ignorance of its nature.
CHAPTER XLVIII.

STORY OF DASURA.

Argument. Description of the vanity of worldly enjoyments, illustrated in the tale of Dásūra.

VASISHTHA continued:—All worldly men that are engaged in a variety of business, and are perverted in their understandings with a desire of opulence and enjoyments; can never learn the truth, until they get rid of their worldliness.

2. He only who has cultivated his understanding, and subdued his sensual organs, can perceive the errors of the world, as one knows a bel fruit held in his hand: (i.e. as one knows the places on earth in a small globe).

3. Any rational being, who scans well the errors of the world, forsakes his delusion of egoism, as a snake casts off his slough.

4. Being thus paralysed (unconscious) of his selfishness, he has no more to be born; as a fried grain can never germinate, though it is sown in the field, and lies for ever in it.

5. How pitiable is it that ignorant men take so much pains for the preservation of their bodies, which are ever subject to diseases and dangers; and liable to perish to-day or to-morrow at the expense of their souls.

6. Do not therefore, O Ráma! take so much care for the dull body like the ignorant; but regard only for the welfare of thy soul.

7. Ráma said:—Tell me Sir, the story of Dásūra, which is illustrative of the visionary and air-drawn form of this rotatory universe, which is all hollow within.

8. Vasishtha replied:—Hear me rehearse to you, O Ráma! the narrative of Dásūra, in illustration of the delusive form of the world, which is no more than the air-built utopia of our brains.
9. There is on the surface of this land, the great and opulent province of Magadha, which is full of flower trees of all kinds.

10. There is a forest of wide extending kadamba groves, which was the pleasant resort of charming birds of various sorts and hues.

11. Here the wide fields were full of corns and grains, and the skirts of the land were beset by groves and arbours; and the banks of rivulets were fraught with the lotuses and water lilies in their bloom.

12. The groves and alcoves resounded with the melodious strains of rustic lasses, and the plains were filled with blades of blossoms, bedewed by the nightly frost, and appearing as arrows of the god of lover Káma.

13. Here at the foot of a mountain, decked with karunikara flowers, and beset by rows of plantain plants and kadamba trees, was a secluded spot over-grown with moss and shrubs.

14. It was sprinkled over with the reddish dust of crimson flowers borne by the winds, and was resonant to the warblings of water fowls, singing in unison with the melodious strains of aquatic cranes.

15. On the sacred hill overhanging that spot, there rose a kadamba arbor, crowded by birds of various kinds; and there dwelt on it a holy sage of great austerity.

16. He was known by the name of Dásúra, and was employed in his austere devotion; sitting on a branch of his kadamba tree with his exalted soul, and devoid of passions.

17. Ráma said:—I want to know Sir, whence and how that hermit came to dwell in that forest, and why he took his seat on that high kadamba tree.

18. Vasishtha replied:—He had for his father, the renowned sage Saraloman, residing in the same mountain, and resembling the great Brahmá in his abstract meditation.

19. He was the only son of that sire, like Kacha the only progeny of Vrihaspati, the preceptor of the gods, with whom he came to dwell in the forest from his boyhood.
20. Saraloma having passed many years of his life in this manner, left his mortal frame for his heavenly abode, as a bird quits its nest to fly into the air.

21. Dásúra being left alone in that lonely forest, wept bitterly and lamented over the loss of his father, with as loud wailings as the shrieks of a heron upon separation from its mate.

22. Being bereft of both his parents, he was full of sorrow and grief in his mind; and then he began to fade away as the lotus blossom in winter.

23. He was observed in this sad plight by the sylvan god of that wood, who taking compassion on the forlorn youth, and accosted him unseen in an audible voice and said:—

24. O sagely son of the sage! why weepest thou as the ignorant, and why art thou so disconsolate, knowing the instability of worldly things?

25. It is the state of this frail world, that everything is unstable here; and it is the course of nature that all things are born to live and perish afterwards into nothingness.

26. Whatever is seen here from the great Brahmá down to the meanest object, is all doomed to perish beyond a doubt.

27. Donot therefore wail at the demise of thy father; but know like the rising and falling sun, every thing is destined to its rise and fall. (Here sun—the lord of the day—ahak-pati, is spelt aharpati by a vartika of Kátyayna).

28. Hearing this oracular voice, the youth wiped his eyes red hot with weeping; and held his silence like the screaming peacock at the loud sound of the clouds. (The pea-cock is said to cry at the sight, but to be hushed at the sound of a rainy cloud).

29. He rose up and performed the funeral ceremonies of his sire, with devoutness of his heart; and then set his mind to the success of his steady devotion.

30. He was employed in the performance of his austerities according to the Bráhmanic law, and engaged himself in dis-
charging his ceremonial rites by the Srauta ritual, for the accomplishment of his sundry vows.

31. But not knowing the knowable (Brahma), his mind could not find its rest in his ceremonial acts, nor found its purity on the surface of the stainless earth. (The earth appears sullied to the tainted soul, but it is all unstained to the taintless soul, which views it full with the holy spirit of God).

32. Not knowing the fulness of the world with divine spirit, and the holiness of the earth in every place, he thought the ground polluted (by the original sin), and did not find his repose anywhere.

33. Therefore he made a vow of his own accord, to take his seat on the branch of a tree, which was untainted with the pollution of the earth. (Because the Lord said, “Cursed is the ground for thy sake”; but not so the trees growing upon it).

34. Henceforth said he, “I will perform my austerities on these branching arbours, and repose myself like birds and sylvan spirits, on the branches and leaves of trees.”

35. Thus sitting on high, he kindled a flaming fire beneath him, and was going to offer oblations of living flesh on it, by paring bits of his shoulder blade (mixed with blood).

36. When the god of fire thought in himself that, as fire is the mouth whereby the gods receive their food, the offering of a Brahman’s flesh to it, would wholly burn down their faces. (Fire is the mouth of gods, says Veda, because the gods or early Aryans were distinguished from the savages for their taking cooked food and meat, while the latter took them raw for want of their knowledge of kindling fire. Again all flesh was palatable to the gods, except that of their brotherhood—Brāhmans).

37. Thinking so, the god of fire appeared before him in his full blaze, as the luminous sun appeared before the lord of speech—Vrihaspati or Jupiter.

38. He uttered gently and said, “Accept young Brāhman your desired boon from me, as the owner of a store, takes out his treasure from the chest in which it is deposited.
39. Being thus accosted by the god, the Brāhmaṇ boy saluted him with a laudatory hymn; and after adoring him with suitable offerings of flowers, addressed him in the following manner.

40. "Lord! I find no holy place upon earth, which is full of inequity and sinful beings; and therefore pray of thee to make the tops of trees, the only places for my abode."

41. Being thus besought by the Brāhmaṇ boy, the god pronounced "Be it so" from his flaming mouth, and vanished from his sight.

42. As the god dissappeared from before him, like the day light from the face of the lotus-flower; the son of the sage being fully satisfied with his desired boon, shone forth in his face like the orb of the full moon.

43. Conscious of the success of his desire, his gladdened countenance brightened with his blooming smiles; just as the white lotus blushes with its smiling petals, no sooner it perceives the smiling moonbeams falling upon it.
CHAPTER XLIX.

DESCRIPTION OF DÂSÂRA'S KADAMBA FOREST.

Argument. Comparisons of the Kadamba tree, and its branches, leaves, fruits and flowers and birds.

VASISHTHA Continued:—Thus Dâsâra remained in the forest, reaching to the region of the clouds, and forming a stage for the halting of the tired horses of the meridian sun at midday. (i. e. as high as to reach the sphere of the sun at noon).

2. Its far stretching boughs spread a canopy under the vault of heaven on all sides, and it looked to the skies all around with its full blown blossoming eyes.

3. The gentle winds were shedding the fragrant dust from the tufts of its hanging hairs, which studded with swarms of of fluttering bees, and its waving leaves like palms of its hands, were brushing over the face of its fairy welkin.

4. The banks with their long shrubbery, and the crimson filaments of their milk—white blossoms, were smiling like the fair faces of beauties, with their teeth tinged with reddish hue of betel leaves.

5. The creeping plants were dancing with delight, and shedding the dust from the pistils of their flowers, which were clustered in bunches and beaming with the lustre of the full bright moon.

6. The earth with its thickening thickets, and the warbling chakoras as amongst them, appeared as the milky path of heaven studded with stars singing their heavenly strains.

7. Groups of peacocks sitting on the tops of branching trees, appeared with variegated trains, like rainbows amidst the ver- dant foliage, seeming as bluish clouds in the azure sky.

8. The white châauri deer with half of their bodies hidden under the coverts of the woods, and their fore parts appearing
without the thickets, appeared as so many moons with their
dark and bright sides in the sky.

9. The warbling of chataks, joined with the trill of cuckoos,
and the whistling of chakoras, filled the groves with a continuous
harmony.

10. Flocks of white herons sitting on their nestling boughs,
seemed as bodies of siddha sylphs, sitting quietly beside their
coverts in heaven.

11. Waving creepers with their ruddy leaflets shaking with
the breeze, and their blooming blossoms beset by bees, re-
sembled the Apsaras of heaven, flapping their rosy palms and
looking at the skies.

12. The clusters of Kumuda or blue lotuses, moving on the
sky-blue waters with their yellow filaments, and shedding their
golden dust around, appeared as the rainbow and lightings,
darting their radiance in the azure sky.

13. The forest with thousands of uplifted branches, seemed
as the god Visva-rupa lifting his thousand arms on high, and
dancing with the breeze, with the pendant orbs of the sun and
moon, suspended as the earrings to both his ears.

14. The groups of elephants lying underneath the branches,
and the clusters of stars shining above them, gave the woodlands
an appearance of the sky, with its dark clouds moving below,
the blazing stars above.

15. The forest was as the store house of all sorts of fruits
and flowers, as the god Brahmá was the reservoir of all sorts of
productions.

16. The ground glistened with the falling florets and the
farina of the flowers, as the firmament glittered with the lustre
of solar and stellar light.

17. The flights of birds flying on the boughs of trees, and
those fluttering about their nests, and the flocks of fowls feeding
on the ground, made the forest appear as a city with its people
above, below and all about it.

18. Its towers resembled the inner appartments of houses,
with the blossoms waving as flags over them, and strewn over
with the white farina of flowers, as they decorate the floors with
flowers and powders, and hung flowers over them, as upon the
windows of houses.

19. There was the joint harmony of the humming bees
and buzzing beetles; the twittering of chakoras and parrots,
and cooing of cokilas in the deep coverts of the woods; and
issuing out of their holes like the music of songstresses, com-
ing out in unison from the hollows of windows.

20. Birds of various kinds hovered about the coverts of the
sylvan goddesses; as they were the only guests of their lonely
retreats.

21. The bees were continually hummimg over the farinaceous
pistils of flowers, and sounding water-falls were incessantly
exuding from the high hills in its neighbourhood.

22. Here the gentle zephyrs were continually playing with
the waving flowers; and the hoary clouds overtopped the lofty
trees, as they do the tops of mountains.

23. The sturdy woods resembling high hills, were rubbed by
the scabby cheeks of elephants, and stood unmoved though they
were incessantly dashed by their huge legs and feet. (See Ku-
mara Sambhava).

24. Birds of variegated plumage that dwelt in the hollows
of the trees, were as the various races of beings dwelling in the
person of Vishnu. (Vishnu means the residence of beings like
Veraaja).

25. With the movements of their painted leaves, resembling
the fingers of their palms, the trees seemed to keep time with the
dancing creepers, and point out the modes of their oscillation.

26. They danced also with delight with their branching
arms and clasping armlets of the creepers, to think on the sub-
sistance, that every part of their body affords to all kinds of
living beings. (The produce of trees supplies the supportance
of all living creatures).

27. And thinking how they are the support of thousands of
creeping plants, which entwine round them as their consorts, they sing their joyous chime in the buzzing of the bees about them.

28. The flowers dropped down by the kind siddha (sylphe) from the trees, were hailed by the bees and cuckoos with their joyous notes and tunes.

29. The kadamba tree seemed by its blooming blossoms, to laugh to derision, the five woody arbors on the skirts which do not bear their flowers. (These are the banian, bata and ficus religiosus, the mango, the fig tree and frondos. (i.e. वटार्क, अत्र उद्र), and পলাদ called বনশত বর্ণ or lords of woods).

30. With its uplifted head reaching to the sky, and the flight of birds flying over it like the hairs on its head, it seemed to defy the pārijata tree of Indra's heaven.

31. The body of bees thronging all about its person, gave it the appearance of the thousand eyed Indra, with whom it vied in the greater number of its eyes.

32. It had a tuft of flowers on some part of its head, appearing as the hood of a snake decorated with gems, and seeming as the infernal serpent had mounted its top with his crowned head, inorder to survey the wonders of heaven.

33. Besmeared with the pollen of its flowers, it appeared as the god Siva anointed with his powdered ashes; while its shady bowers overhung with luscious fruits, refreshed the passing travellers with rest and repast.

34. The kadamba arbour appeared as the garden of paradise, having alcoves under its thickening boughs, and grottos formed by the flowery creepers below it; while the birds of heaven hovered about it as its perpetual inhabitants.
CHAPTER L.

DAŚŪRA'S SURVEY OF THE HEAVENS.

Argument. Daśūra surveys all the sky from his seat on the Kadamba tree.

VASISHTHA continued:—Daśūra remained in this flowery arbour, as if he dwelt on a hill of flowers; and he felt in his mind the delight, which the flowery spring and its fruitage could infuse in the heart.

2. He mounted and sat over the high and airy top of the tree, and looked on all sides like the god Vishnu surveying the worlds.

3. There sitting on a branch which reached to the sky, he was employed in his devotion, devoid of fear and desire.

4. From this his leafy and easy couch of repose, he cast his curious eyes to view the wonders of nature on all sides.

5. He beheld a river at a distance glittering as a necklace of gold, and the summits of distant hills rising as nipples on the breast of the earth. The fair face of the sky appeared as the face of a fairy, covered under the blue veil of a cloud.

6. The verdant leaves of trees were as the green garb of this fairy, and the clusters of flowers were as garlands on her head; the distant lakes appearing as water-pots, were decorated by their aquatic plants and flowers.

7. The fragrance of the blooming lotuses, seemed as the sweet breathing of the fairy; and the gurgling of the waterfalls, sounded as the trinkets fastened to her feet.

8. The trees touching the skies; were as the hairs on her body, the thick forests resembled her thighs, and the orbs of the sun and moon, were as earings pendent on her ears.

9. The fields of corn seemed as pots of her sandal paste, and the rising hills were as her breasts, covered by the cloudy mantle on their tops.
10. The seas with their lucent waters were as her mirrors, to reflect the rays of her jewels of the starry frame. (The stars are explained in the gloss as drops of sweat on her person).

11. The season fruits and flowers were as embroideries on her bodice, and the rays of the sun and moon were as powders over her body, or as the pasted sandal on her person.

12. The clouds covering the landscape were as her garment, and the trees and plants on the borders, were as the fringes or the srrits of her raiment. In this manner he beheld all the ten sides of heaven as full with the form of a fairy queen.
CHAPTER LI.

DÁSÚRA'S BEGETTING A SON.

Argument:—Mental sacrifices of Dásúra, and his production and Instruction of a son begotten by the sylvan goddess.

VASISHTHA continued:—Thence forward Dásúra remained as an ascetic in his hermitage, in that forest, and was known as the Kadamba Dásúra, and a giant of austere devotion.

2. There sitting on the leaves of the creepers growing on the branch of that tree, he looked up to heaven, and then placing himself in the posture of *padmásana*, he called back his mind to himself.

3. Unacquainted with spiritual adoration, and unpracticed to the ceremonial ritual, he commenced to perform his mental sacrifice, with a desire of gaining its reward.

4. Sitting on the leaves of the creepers in his aerial seat, he employed his inward spirit and mind, in discharging his sacrificial rites, of the sacred fire and horse sacrifice.

5. He continued there for the space of full ten years, in his acts of satisfying the gods with his mental sacrifices of the bull, horse and human immolations, and paying their honorariums in his mind.

6. In process of time, his mind was purified and expanded, and he gained the knowledge of the beatification of his soul. (It is believed that ceremonial acts, lead to the knowledge productive of spiritual bliss).

7. His ignorance being dispelled, his heart became purified of the dirt of worldly desires; and he came to behold a sylvan goddess, standing beside his leafy and mossy seat.

8. She was a body of light and dressed in a robe of flowers; her form and face were beautiful to behold, and her large bright eyes turned wistfully towards him.
9. Her body breathed the fragrance of the blue lotus, and her figure charmed his inmost soul. He then spoke to the goddess, standing before him with her downcast looks.

10. What art thou, O tender dame! That lookest like a creeper fraught with flowers, and destitute the god cupid with they beauteous form and eyes, resembling the petals of the lotus.

11. Why standest thou as Flora, the befriending goddess of flowering creepers? Thus accosted, the dame with deer-like eyes and protuberent bosom replied to him.

12. She said to the hermit with a sweet and charming voice in the following manner:—"Mayst thou prosper in obtaining the objects of thy wishes:—

13. "For any thing which is desirable and difficult of attainment in this world, is surely obtainable when sought after with proper exertion by the great":—

14. "I am, O Brâhman! a sylvan goddess of this forest, which is so full of creeping plants, and decorated by the beautiful kadamba trees.

15. "Here I strayed to witness the festive mirth of the sylvan goddesses, which always takes place on this thirteenth day of the lunar month of chaitra in this forest.

16. "I saw here my companions enjoying their festival of love, and felt myself sorry to think of my childlessness among them.

17. Finding thee accomplished in all qualifications, I have resorted hither with my suit of begetting a son by thee.

18. "Please Sir, to procreate a son in me, or else I will put my person in the flames, to get rid of my sorrow of childlessness.

Hearing the sylvan dame speaking in this manner, the hermit smiled at her, and spoke kindly to her with presenting her a flower with his own hand, and said:—

19. Depart O damsel! and betake thyself to the worship of Siva for a whole month, and then thou shalt like a tender creeper, beget a boy as beautiful as a bud by this time of the year."
21. But that son of thine, whom thou didst desire of me at the sacrifice of thy life, will betake himself to austerities like mine, and become a seer like myself: (because he will be born of my blessing to thee).

22. So saying the sage dismissed the suppliant dame now gladdened in her face, and promised to perform the necessary for her blessing’s sake.

23. The lotus-eyed dame then retired from him, and went to her abode; and the hermit passed his months, seasons and years in his holy meditation.

24. After a long time the lotus-eyed dame returned to the sage with her boy, now grown up to the twelfth year of his age.

25. She made her obeisance and sat before him with her boy of the moon bright face; and then uttered her words, sweet as the murmur of the humble bee, to the stately Amra tree.

26. This sir, is the would be son (bhavya) of both of us, who has been trained up by me in all the branches of learning. (The Veda and its branches. The future bhávya—would be, should be the preter bhávita—was to be).

27. He is only untaught in the best knowledge, which releases the soul from its return to this world of troubles. (By the best or subha knowledge, is meant the para-superior or spiritual learning).

28. Do you now my lord I deign to instruct him in that knowledge, for who is there that should like to keep his own boy in ignorance, (of his future and best welfare)?

29. Being thus besought by her, he bespoke to the tender mother, to leave the child there and depart her own way.

30. She being gone, the boy remained submissive to his father, and dwelt by his side as his pupil, like Aruna (Ouranus) waiting upon the sun.

30. Inured in austerity, the boy continued to receive his best knowledge from the various lectures of his father, and passed a long time with him in that place, under the name of the sage’s son.
The boy was taught in various narratives and tales, and with many examples and ocular instances; as also in historical accounts and evidences of the Veda and Vedanta: (for his best knowledge of spirituality).

33. The boy remained attendant on the lecture of his father, without feeling any anxiety; and formed his right notions of things by means of their antecedents. (The antecedent or preliminary causes of right judgements are, perceptions, Inferences, comparisons and testimony or authoritative statements of sāstras. (These are originally termed as pratyaksha, anumiti, Upamiti and Sabda or Sabda-bodha).

34. The magnanimous father thus instilled true knowledge into the mind of his boy, by means (of the quadruple process) of right reasoning and correct diction, rather than regarding the elegance of expression; as the cloud indicates the approaching rain to the peacock by its hoarse sounds. (The quadruple process as mentioned above.)
CHAPTER LII.

GRANDEUR OF THE AIR-BORN KING.

Argument. Description of Dominions of the Air-born King, and the Frailty of Worldly possessions.

VASISHTHA continued:—It was on one occasion that I passed by that (Dására's) way in my invisible body, to bathe in the heavenly stream of mandákini (milky way) in the ethereal regions.

2. After my departure from that region by the way of the Pleiades (saptarshi), I arrived to the spot where Dására dwelt on his high Kadamba tree.

3. I came to listen to a voice proceeding from the hollow of the tree in the forest, which was as charming as the buzzing of the bee, fluttering about the bud of a lotus.

4. Attend my intelligent son! said he, to a narrative that I will relate unto thee by way of a simile of worldly things, and it is pleasant to hear.

5. There is a very powerful King renowned in all the three worlds for his great prosperity. His name is Khottha or Air-produced, and able to grasp the whole world. (Like the air whereof he was born: Kha, Khao and Khavi yet un, is empty air in Sanskrit, Hebrew and Arabic, and Khali in Persian and Urdu).

6. All the lords of the earth bend their heads lowly under his rule, and bear the badge of their submission to him with as great an honour, as poor men are proud to carry about a bright gem on the head.

7. He exulted in his valour and the possession of all kinds of rarities, and there is no one in the three worlds, that is able to bring him under his subjection.

8. His unnumbered acts and exploits, are fraught with successive pain and pleasure; and they are as interminable as the continuous waves of the sea.
9. No one has been able to check the prowess of that mighty bravo by force of fire or sword, as none hath ever been able to press the air or wind in his hand.

10. Even the gods Indra, Upendra and Hara, have fallen short of following his steps in his ambitious pursuits, and the splendid inventions of his imagination.

11. With his triple form of the Sātwika, rajasika and tāmasika qualities, he encompasses the world, and is enabled to accomplish all sorts of actions. (These are the qualities of goodness, moderation and excess, or the three states of deficiency, mediocrity and excess of moral acts, according to the text of Aristotelian Ethics. But I would prefer to call them the positive comparative and superlative virtues, or rather the minimum, mean and maximum states of virtues).

12. He is born in the extensive vacuity (of the spirit of Brahma, with his triple body as that of a bird. (viz.; the flesh and bones and the feathers, and remains in vacuum as the air and the sound.

13. He has built a city in that unlimited space of the Universe, having fourteen provinces (chaturdasa Bhuvana) (the planetary spheres), in its triple divisions (tribhuvana) of the earth and regions above and below it.

14. It is beautified with forests and groves and pleasure-lawns and hills, and bounded by the seven lakes of pearly waters on all sides. (The city signifies the earth and the lakes the seven oceans in it).

15. It is lighted by two lamps of hot and cooling light (the sun and moon), which revolve above and below it in their diurnal and nocturnal courses, as those of righteous and nefarious people. (The original words, as the courses divā and nisacharas or the day and nightfarers).

16. The king has peopled this great city of his with many self-moving bodies (animals), which move in their spheres quite ignorant of themselves; (i.e. of their origin, their course and their fates).
17. Some of these are appointed in higher and some in lower spheres, and others move in their middle course; some destined to live a longer time, and others doomed to die in a day (as the ephemeredes).

18. These bodies are covered with black skins and hairs (as thatched huts), and furnished with nine holes (as their doors or windows); which are continually receiving in and carrying out the air to keep them alive.

19. They are supplied with five lights of sensation and perceptions and supported by three posts of the two legs and the back bone, and a frame work of white bones for the beams and bamboo rafters. It is plastered over with flesh as its moistened clay (or mud wall), and defended by the two arms as latches on door way.

20. The Great king has placed his sentinel of the Yaksha of egoism as a guard of this house; and this guard is as ferocious as a Bhairava in dark (ignorance), and as timorous as a Bhairava by the day (I. E. Egoism brags in ignorance, but flies before the day-light of reason).

21. The masters of these locomotive bodies, play many pranks in them, as a bird plays its frolics in its own nest.

22. This triformed prince (the mind) is always fickle, and never steady in any; he resides in many bodies and plays his gambles there with his guard of egoism, and leaves one body for another at will, as a bird alights from one branch upon another.

23. This fickle minded prince is ever changeful in his will; he resides in one city and builds another for his future habitation.

24. Like one under the influence of a ghost, he stirs up from one place and runs to another, as a man builds and breaks and rebuilds his aerial castle at his hobby.

25. The Mind sometimes wishes to destroy its former frame and remove to another, and effects its purpose at will.

26. It is produced again as the wave of the sea, after it had subsided to rest; and it pursues slowly and gradually a different course in its renewed course of life.
27. This prince sometimes repents of his own conduct and acts in his new life, and then laments for his ignorance and miseries and knows not what to do.

28. He is sometimes dejected by sorrow and at others elated by success, like the current of a river, now going down in the hot season, and again overflowing its banks in the rains.

29. This king is led by his hobbies like the waters of the sea by the winds; it puffs and swells, falls and rises, runs fast and ceases to flow at once as in a calm.
CHAPTER LIII.

DESCRIPTION OF THE MUNDANE CITY.

Argument. Interpretation of the Parable of the Air-born prince, and exposition of the Universe as the production of our Desires.

VASISHTHA continued:—The boy then asked his holy sire, who was sitting reclined on his sacred Kadamba tree, in the midst of the forest of the great Jambu-dwipa in the gloom of the night.

2. The son said:—Tell me Sir, who is this Air-born prince of Supernatural form, about whom you related to me just now; I do not fully comprehend its meaning, and want it to be explained to me clearly.

3. You said sir, that this prince constructs for himself a new abode, whilst residing in his present body; and removes to the same after he has left the old frame. This seems impossible to me, as the joining of one tense with another, the present with the future.

4. Dâsara replied:—Hear me tell you my son, the meaning of this parable, which will explain to you the nature of this revolutionary world in its true light.

5. I have told you at first that a non-entity sprang in the beginning from the entity of God, and this non-entity being stretched out afterwards (in the form of illusion), gave rise to this illusory world called the cosmos.

6. The vacant spirit of the Supreme Deity, gives rise to his formless will, which is thence called Air-born (or the mind). It is born of itself in its formless state from the formless Spirit, and dissolves itself into the same; as the wave rising from and falling in the bosom of the sea. (Thus in the beginning was the Will and not the Word, and the Will was in God, and the will was God; and it rises and sets in the Spirit of God).

7. It is the will which produces every thing, and there is nothing produced but by the Will. The Will is self-same with its
object, which constitutes and subsists in it; and it lives and dies also along with its object: (The will of the willful mind, dwells on some subject or other while it is living; but it perishes when it has no object to think upon, and melts into insensibility; or else it continues to transmigrate with its thoughts and wishes for ever).

8. Know the gods Brhamá, Vishnu, Indra, Siva and the Rudras, as offsprings of the willful Mind; as the branches are the offshoots of the main tree, and the summits are projections of the principal mountain.

9. This Mind builds the city of the triple world, in the vacuum of Brahma (like an air-drawn castle); by reason of its being endowed with intelligence from Omniscience, in its form of Virinchi (vir-incho-ativus).

10. This city is composed of fourteen worlds (planetary spheres) containing all their peoples; together with chains of their hills and forests and those of gardens and groves.

11. It is furnished with the two lights of the sun and moon, (to shine as two fires by day and night); and adorned with many mountains for human sports. (Hence the mountainous Gods of old, are said to be the sportive Devas; divi devah divayanti).

12. Here the pearly rivers are flowing in their winding courses, and bearing their swelling waves and rippling billows, shining as chains of pearls under the sunbeams and moonlight.

13. The seven oceans appear as so many lakes of limpid waters, and shining with their submarine fires, resembling the lotus-beds and mines of gems beneath the azure sky.

14. It is a distinguished place of gods, men and savages, who make their commerce here, with commodities (of virtue and vice), leading either to heaven above or to the hell below.

15. The self-willed King (the mind), has employed here many persons (as dramatis personae), to act their several parts before him for his pleasure.

16. Some are placed high above this stage to act as gods and
deities, and others are set in lower pits of this earth and infernal regions, to act their miserable parts—as men and Nāgas. (The Nāgas are snakes and snake worshippers, living in subterraneous cells like the serpentine race of Satan. The Bara and Chhotā Naghores, and the Naga hill people of Assam are remnants of this tribe.

17. Their bodies are made of clay, and their frame work is of white bones; and their plastering is the flesh under the skin as a pneumatic machine.

18. Some of these bodies have to act their parts for a long while, while others make their exits in a short time. They are covered with caps of black hairs, and others with those of white and grey on their heads.

19. All these bodies are furnished with nine crevices, consisting of the two earholes, two sockets of the eyes, and two nostrils with the opening of the mouth, which are continually employed in inhaling and exhaling cold and hot air by their breathings. (These airs are the oxygen and nitrogen gases).

20. The earholes, nostrils and the palate, serve as windows to the abode of the body; the hands and feet are the gate ways, and the five inner organs are as lights of these abodes.

21. The mind then creates of its own will the delusion of egoism, which like a yaksā demon takes possession of the whole body, but flies before the light of knowledge.

22. The mind accompanied by this delusive demon, takes great pleasure in diverting itself with unrealities; (until it comes to perceive their vanity by the light of reason).

23. Egoism resides in the body like a rat in the barn-house, and as a snake in the hollow ground. It falls down as a dew drop from the blade of a reed, upon advance of the sunlight of reason.

24. It rises and falls like the flame of a lamp in the abode of the body, and is as boisterous with all its desires, as the sea with its ceaseless waves.

25. The Mind constructs a new house for its future abode, by
virtue of its interminable desires in its present habitation; and which are expected to be realized and enjoyed in its future state.

26. But no sooner it ceases to foster its desires, than it ceases to exist, and loses itself in that state of Supreme bliss of which there can be no end. (Freedom from desire, is freedom from regeneration).

27. But it is born and reborn by its repeated desires, as the child sees the ghost by its constant fear of it. (Every desire rises as a spectre to bind).

28. It is egoism (or the belief of one's real entity, that spreads the view of this miserable world before him; but absence of the knowledge of self-entity, removes the sight of all objects from view, as the veil of thick darkness hides all things from sight. (Without the subjective there can be no knowledge of the objective).

29. It is by one's own attempt in this way, that he exposes himself to the miseries of the world; and then he wails at his fate like the foolish monkey, that brought on its own destruction, by pulling out the peg from the chink of the timber; (which smashed its testes. See Hitopadesa).

30. The mind remains in eager expectation of the enjoyment of its desired objects, as the stag stood with its lifted mouth, to have a drop of honey fall into it, from a honey-comb hanging on high.

31. The wistful mind now pursues its desired objects, and now it forsakes them in disgust; now it longs for joy, and then grows sulky at its failure like a fretful child.

32. Now try diligently, my boy, to extricate thy mind from all outward objects, and fix thy attention to the inward object of this meditation.

33. The willful mind takes at its will its good, bad and moderate or sober forms, known under the names of satya, rajas and tamas (as defined before).

34. The bad or vitiated form of the mind delights in worldliness, and by bemean its itself with all its greedy appetites, reduces itself to the state of worms and insects in its future births.
35. The good disposition of the mind is inclined towards virtuous deeds, and the acquisition of knowledge; and by these means advances both to its solenness and self enjoyment; (i.e. to its full liberation and the state of the highest Brahma).

36. In its form of moderation, it is observant of the rules and laws of society, and conducts itself in the world in the company of friends and members of the family.

37. After relinquishment of all these three forms, and abdication of egoism and desires, it reach to the state of the absolute Supreme Being.

38. Therefore shun the sight of the visible, and repress your fleeting mind by your sober intellect; and diminish your desires for all internal as well as external goods. (i.e. both mental qualifications and outward possessions).

39. For though you may practice your austerities for a thousand years, and crush your body by falling from a precipice upon stones:—

40. Or although you burn your body alive on a flaming pyre, or plunge yourself into the submarine fire; or if you fall in a deep and dark pit or well, or rush upon the edge of a drawn and sharp sword:—

41. Or if you have Brahma himself or even Siva for your preceptor, or get the very kind and tender hearted ascetic for your religious guide;—(The guru of this nature probably alludes to Buddha, or Jina according to some, or to Dattatreya or Durvasa according to others. Gloss).

42. Whether you are situated in heaven or on earth, or in the regions of pataša—the antipodes below; you have no way of liberation, save by keeping your desires under subjection.

43. Exert your manliness therefore, in domineering over your irresistible and violent desires and passions, which will secure to you the pure and transcendant joy of peace and holiness.

44. All things are linked together under the bandage of cupidity; and this band being broken asunder, makes the desired objects vanish into nothing.
45. The real is unreal and the unreal is real, as the mind may make it appear to be; all reality and unreality consists in our conception of them, and in nothing besides.

46. As the mind conceives a thing to be, so it perceives the same in actuality; therefore have no conception of anything, if you want to know the truth of it.

47. Do you act as the world goes, without your liking or disliking of any thing; and thus the desires being at an end, the intellect will rise to the inscrutable beyond the knowledge of the mind.

48. The mind which having sprung from the Supreme Soul in the form of goodness, is inclined afterwards towards the unrealities of the world; surely alienates itself from the Supreme, and exposes itself to all sorts of misery.

49. We are born to the doom of death, but let us not die to be reborn to the miseries of life and death again. It is for the wise and learned to betake themselves to that state, which is free from these pains.

50. First learn the truth, and attain to the true knowledge of your soul; and then abandon all your desire and dislike of the world. Being thus prepared with a dead-like insensibility of your internal feelings, you will be enabled to come to the knowledge of that transcendental state, which is full of perfect bliss and blessedness.
CHAPTER LIV.

CORRECTIVE OF DESIRES.

Argument. The rise, progress and decline of Human Wishes.

The Son asked:—What is this desire, father? how is it produced and grown, and how is it destroyed at last?

2. Dásíra replied:—The desire or will is situated in the mind or mental part of the one eternal, universal and spiritual substance of God.

3. It gets the form of a monad from a formless unit, and then by its gradual expansion extends over the whole mind, and fills it as a flimsy cloud soon covers the sky.

4. Remaining in the divine Intellect, the mind thinks of thinkables, as they are distinct from itself; and it’s longing after them is called its desire, which springs from it as a germ from its seed.

5. The desire is produced by the desiring of something, and it increases of itself both in its size and quantity, for our trouble only, and to no good or happiness at all.

6. It is the accretion of our desires which forms the world, as it is the accumulation of waters which makes the ocean; you have no trouble without your desire, and being free from it, you are freed from the miseries of the world, (wherein one has to buffet as in the waves and waters of the sea).

7. It is by mere chance, that we come to meet with the objects of our desire; as it is by an act of unavoidable chance also, that we are liable to lose them. They appear before us as secondary luminaries in the sky, and then fly away as the mirage vanishes from view.

8. As a man who has the jaundice by eating a certain fruit, sees every thing as yellow as gold with his jaundiced eye; so the desire in the heart of man, pictures the unreal as a reality before him.
9. Know this truth that you are an unreality yourself; and must become an unreality afterwards. (Because there is but one self-existent entity, and all besides is but suppositions not entities).

10. He who has learnt to disbelieve his own existence and that of all others, and knows the vanity of his joy and grief, is not troubled at the gain or loss of any thing (which is but vanity of vanities, the world is vanity).

11. Knowing yourself as nothing, why do you think of your birth and your pleasures here? you are deluded in vain by the vanity of your desires.

12. Do not entertain your desires, nor think of anything which is nothing; it is by your living in this manner, that you may be wise and happy.

13. Try to relinquish your desire, and you will evade all difficulties; and cease to think of anything, and your desire for it will disappear of itself.

14. Even the crushing of a flower is attended with some effort, but it requires no effort to destroy your desire, which vanishes of itself for want of its thought.

15. You have to expand the palm of your hand, in laying hold of a flower; but you have nothing to do in destroying your frail and false desire.

16. He that wants to destroy his desire, can do it in a trice, by forgetting the thought of his desired object.

17. The thoughts being repressed from other objects, and fixed in the Supreme Spirit, will enable one to do what is impossible for others to effect.

18. Kill your desire by desiring nothing, and turn your mind from all things, by fixing it in the Supreme, which you can easily do of yourself.

19. Our desires being quieted, all worldly cares come to a stand still, and all our troubles are put to a dead lock.

20. Our wishes constitute our minds, hearts, lives, understandings and all our desiderative faculties; all which are but
different names for the same thing without any difference in their signification.

21. There is no other business of our lives than to desire and to be doing, and when done to be desiring again; and as this restless craving is rooted out of the mind, it sets it free from all anxiety.

22. The world below is as empty, as the hollow sky above us; both of those are empty nothings, except that our minds make something or other of them, agreeably to its desire or fancy.

23. All things are unsubstantial and unsubstantiated by the unsubstantial mind; thus the world being but a creation of our fancy a desideratum, there is nothing substantial for you to think about.

24. Our reliance on unrealities proving to be unreal, leaves no room for our thinking about them; the suppression of their thoughts produces that perfection insouciance, than which there is nothing more desirable on earth. Forget therefore all that is unreal.

25. The nice discernment of things, will preserve you from the access of joy and grief, and the knowledge of the Vanity of things, will keep out your affection for or reliance on any person or thing.

26. The removal of reliance upon the world, removes our attachment to it; and consequently prevents our joy or sorrow at the gain or loss of any thing.

27. The mind which becomes the living principle, stretches out his city of the world by an act of its imagination; and then turns it about as the present, past, and future worlds. (i.e. The mind produces, destroys and reproduces the world, as it builds and breaks and rebuilds its aerial castles).

28. The mind being subject to the sensational, emotional and volitive feelings; loses the purity of its intellectual nature, and plays many parts by its sensuousness.

29. The living soul also forgets the nature of the universal soul from which it is derived, and is transformed to a puny
animalcule in the heart of man, where it plays its pranks like an ape in the woods.

30. Its desires are as irrepressible, as the waves of the ocean, and they rise and fall by turns like the waves, in expectation of having every object of the senses.

31. Our desire like fire, is kindled by every straw; and it burns and blows out in its invisible form within the mind.

32. Our desires are as fickle as flashes of lightning, and proceed from the minds of the ignorant, as the lightning darts itself from the watery clouds (वातावरण); they are equally fleeting and misleading, and must be speedily avoided by the wise.

33. Desire is undoubtedly a curable disease, as long as it is a transient malady of the mind; but it becomes incurable, when it takes a deep root in it.

34. The knowledge of the unreality of the world, quickly cures the disease of desire; but the certainty of worldly knowledge, makes it as incurable as the impossibility, of removing the blackness of a coal.

35. What fool will attempt to wash a coal white, or covert a materialist to a spiritualist? Or turn a raven or Negro to whiteness?

36. But the mind of a man, is as a grain of rice covered under its husk, which is soon unhusked upon the threshing-floor.

37. The worldliness of the wise, is as soon removed as the husk of rice, and the blackness of a cooking kettle.

38. The blemishes of a man, are blotted out by his own endeavours; wherefore you must try to exert yourself to action at all times.

39. He who has not been able to master over his vain desires, and hobby whims in this world, will find them vanish of themselves in course of time, as nothing false can last for ever.

40. The light of reason removeth the false conception of the world, as the light of the lamp dispels the darkness from the room at sight, and night vision removes the secondary moon (of optical deception).
41. The world is not yours, nor are you of this world; there is no body nor anything here akin to you, nor are you so to any; never think otherwise, nor take the false for true.

42. Never foster the false idea in your mind, that you are master of large possessions and pleasant things; for know yourself and all pleasant things, are for the delight of the Supreme Maker and Master of all.
CHAPTER LV.

MEETING OF VASISHTHA AND DâSURA.

Argument. Dâsura's reception of Vasishtha, their conversation and Parting.

VASISHTHA said:—Hear me, Râma, that art the delight of Raghu's race, and shinest as the moon in the firmament of Raghu's family; that after I heard the conversation that was going on between Dâsura and his son:—

2. I alighted from the sky on the top of the Kadamba tree, which was decorated with its verdant leaves, and beautiful fruits and flowers; and then with my spiritual body, I sat myself slowly and silently on the top of the tree, as a light cloud alights on the summit of a mountain.

3. I beheld Dâsura there, sitting as a giant by subduing the organs of his body, and shining with the lustre of his devotion, as the fire blazing with its flame.

4. The lustre issuing from his body, had strewn his seat with purple gold, and lighted that spot, as the sun-beams emblazon the world.

5 Seeing me presenting myself before him, Dâsura spread a leafy seat for me to sit down, and then honoured me according to the rules of ceremonial law.

6. Then I joined with the luminous Dâsura in continuation of his discourse, which was meant for the edification of his son, and salvation of mankind from the miseries of life.

7. I then with permission of Dâsura, looked into the hollow of the tree, and the herds of stags pasturing fearlessly about it, and grazing and gathering about it.

8. It was as delightful as a bower overhung with creepers, where the smiling flowers were shedding their light, and breathing their fragrance to the winds.

9. The choury deer flapped their long hairy and moon-bright
tails, against the herbaceous arbour, as the white flimsy clouds sweep over the sky.

10. The tree was adorned with fringes of pearly dewdrops, and, arrayed all over with the flowery garb of his blossoms.

11. Smearèd with the dust of its flowers, it appeared to be anointed with sandal paste; while its blowsy bark mantled it in roseate red.

12. Decorated with flowers, the tree seemed to stand in its bridal attire; and resembled the bridegroom in mutual embrace with the twining brides.

13. The bowers of shrubberies all around, resembled the leafy huts of hermits, which with their overtopping blossoms, seemed as a city, flaring with flying flags or (banners) in festivity.

14. Shaken by the stages in the act of rubbing their bodies, the trees darted their flowers in abundance upon the ground; and the border-lands were as shattered, as if they were broken by the horns of fighting bulls.

15. Peacocks daubèd with dust of flowers, and flying on the top of the adjacent hill, appeared as evening clouds gliding over it.

16. Here the goddess Flora seemed to be sporting in the lawns, with the roseate flowers in her hands, and smiling sweetly in the blooming blossoms; she revelled with the nectarine honey of flowers; and shed her beauty on all sides.

17. The closing buds resembling her eyelids, were lulled to sleep by the forest breeze, breathing incessantly with the fragrance of the flowers. The clusters of flowers forming her breasts, were hid under the bodice of leaves.

18. She sat at the window of her alcove, formed by the twining plants and creepers, and was dressed in the purple garb of the flying farina of flowers.

19. She swung in her swinging cradle of bluish blossoms, and was adorned with various floral ornaments from her head to foot.
20. She moved about the flowers in the garb of the sylvan goddess, and looking with her cerulean eyes of fluttering blue-bees on all sides; and sang to them in the sweet notes of the black kokila in the arbours.

21. The bees tired with their labour of love, refreshed themselves with sipping the dew-drops trickling on the tops of the flowers, and then making their repast on the farinatious meal, slept together with their mates, in the cells of the flower cups.

22. The couples of bees dwelling in the cells of flowers, and giddy with sipping the honey of the flower cups; were humming their love tunes to one another.

23. The sage remained attentive for a moment to the murmur, proceeding from the village beyond the forest; and now he listened with pricked up ears, to the busy buzz of blue-bees and flies at a distance.

24. The sages then beheld with their down cast looks on moon-beams, which were spread like a sheet of fine linen on the blades of grass upon the ground below.

25. They beheld the beautiful antelopes, which slept in their leafy beds on the ground, below the stretching boughs of shady trees, as if they were the progeny of their native forest.

26. They saw the fearless birds chirping upon the branches, and others sleeping confident in their nests; and they beheld the ground covered by living creatures, feasting on the ripe fruits fallen below.

27. They saw the long lines of black-bees, lying mute on the ground like strings of beads, and blackening it with their sable bodies.

28. The forest was redolent with fragrance, and the sky was overhung by a cloud of flowers; the dust of Kadamba blossoms tinged the ground with ambergreens, and the Kadamba fruits covered the face of the land.

29. What need is there of saying more, than that there was no part of the tree, which was not useful to living beings.

30. Here the deer were sleeping on the fallen leaves, and
there were others resting on the barren ground; the birds sat on the banks and beaches of the rivulets all about that lofty tree.

31. As they were viewing in this manner the beauties of the forest, the night passed away as soon as a night of festivity.

32. The son of the hermit kept conversing with me on many subjects, and derived many useful instructions from my teaching.

33. As we had been conversing with one another on different subjects, the night passed away as soon as that of a conjugal pair.

34. Now it began to dawn, and the blushing flowers commenced to ope their petals; while the host of the stars on high, disappeared from their arena of the sky.

35. I then took my departure, and was followed by the hermit and his son to some distance from their Kadamba tree, where I left them for my aerial course to the heavenly stream.

36. There having performed my holy ablution, I came down under the vault of heaven, and then entered the celestial region of the sages, which is situated in the midway sky.

37. Now I have related to you, Ráma, this story of Dásura, that you may learn from his instance the unreality of the apparent world, and as it is but a shadow of the ideal one (in the Divine mind).

38. It was for this reason, that I have given you the narrations of Dásura, by way of explanation of the phenomenal world, as a shadow of the noumenal.

39. Now therefore know the Spirit like Dásura, and imitate his example in the magnanimity of your soul. Forsake the unreal, and pursue the reality for your permanent delight.

40. Rub out the dirt of desire from your mind, and see the image of truth in it as in a mirror; you will thus attain to the highest state of knowledge, and be honoured in all worlds as a perfect being.
CHAPTER LVI.

ON THE SOUL AND ITS INERTNESS.


VASISHTHA continued:—Knowing the world as a nihility, you must cease to take any delight in it; for what reasonable being, is there in it that would delight in its unreality.

2. If you take the phenomenal world for a reality, you may continue to enslave yourself to the unreal material, and lose the spiritual nature of your soul.

3. Or if you know it to be a temporary existence, why then should you take any interest in what is so frail and unstable, rather than care for your immortal soul?

4. The world is no substantial existence, nor are you a being of its unsubstantiality; it is only a clear reflection of the divine mind, and extending over all infinity. (And which is refracted into all individual minds as in prismatic glasses).

5. The world is neither an agent itself, nor is it the act of any agent at all; it is simply the reflexion of the noumenal, without any agency of its own.

6. Whether the world is with or without an agent, or has a maker or not, yet you can not tell it as a real substance, except that it appears so to your mind.

7. The soul is devoid of all organs of action, and with all its activity, it remains motionless and without action, as anything that is inactive and immovable.

8. The world is the production of a fortuitous chance (Kākotāliya Sanyoga), and none but boys place any reliance in it. (The world here means our existence in it, which is an act of chance).

9. The world is neither stable nor fragile, but it is mutable
from one state to another, as it is known by its repeated reproductions and visibility to us.

10. It is neither everlasting, nor is it a momenting thing; its constant mutability contradicts its firmness; and its nilility, (as stated before) is opposed to its temporarity. (The dictum of the Veda of the eternity of asat-nullity, nullifies, its temporariousness).

11. If the soul is the active power without its organs of action, it must be unfailing and entire; because the continuance of its inorganic operations can not weaken its powers. (i.e. The performance of bodily actions debilitates the body; but the immaterial mind is not impaired by its activity).

12. Therefore there is an irresistible destiny, which is absolutely overruling; it is existence and inexistence itself, it is sedate and continuous, and all visible perturbations are but false appearances.

13. The limit of a hundred years of human life, is but a very small portion of unlimited duration; it is therefore very astonishing that, any one should be concerned with this small portion of his existence, here (in utter disregard of his eternal life).

14. Granting the durability of worldly affairs, yet they are not deserving of your reliance; for what faith can you rely on the union of two such opposites as the mind and matter? (The one being sensible and the other insensible, the one being infinite and imperishable, and the other a finite and frail substance).

15. But if the state of worldly things be unsteady and uncertain, it can not be deserving of your confidence. Say, can you be sorry at the dissolving of the foam and froth of the milk or water, then why should you lament at the loss of the perishable? (So said the Grecian philosopher, yesterday I saw a fragile breaking, and today I saw a mortal die).

16. Know, O strong armed Rama! that reliance on the world, is the fetter of the soul to it; it does not behave any body to join the perishable and imperishable together like the

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water and its froth. (The one being lasting and the other a transient thing).

17. Although the soul is the agent (or source) of all actions, yet it remains as no agent at all; it is unconnected with its actions, as the lamp with its light. (The mind being the doer of actions and not the soul).

18. Doing all it does nothing, but like the sun directs the business of the day without doing anything by itself. It moves like the sun without moving from its place, but retains its station in its own orbit. (The sun is the causal agent of diurnal duties, but men are the active agents of their actions).

19. There is some other hidden cause guiding the course of the world, beside the soul and body; as there is an unknown cause of the course of the Aruna river, notwithstanding its being blocked by stones.

20. When you have known this for certain, O Rāma by your own proficiency, and have well ascertained this truth by its clearest evidence:—

21. You ought no more to place any reliance on material things, which are as false as an ambient flame, or a vision in dream, or as any falsehood whatever.

22. As a stranger is not to be taken into your friendship, on his first appearance; so you must never trust or rely on anything of this world through your ignorance.

23. Never place your reliance on anything of this world, with that fond desire, as the heated man looks to the moon, the cold stricken to the sun, and the thirsty doth to the water in the mirage.

24. Do you look upon this ideal world (which is born of your brain), as you view a creature of your conception, a vision in your dream, or an apparition or the appearance of two moons in the sky, by your visual deception.

25. Shun your reliance on the fair creation of your imagination (the objects of sight &c.), and without minding what you are, conduct yourself cheerfully in your sphere.
26. Shun your desires and the thought of your agency, even when you are doing any thing at all. (The soul residing in the body, is yet aloof from all its acts, though its presence in the body, justifies its being accessory to if not the accomplice of them. (Gloss).

27. It is a general law (niyati or nature of things), that the propinquity of the cause, causes the act, even without the will of the actor; as the presence of the lamp, enlightens the room without the will of the lamp. (An involuntary action is no less the act of the actor than a voluntary one).

28. Look at the kurchi tree blooming and blossoming under the influence of heavy clouds, and not of its own accord. So it is destined for the three worlds to appear to sight, under the influence of the Supreme Being: (though he may not will or ordain it so. (So also the presence of matter, effects the work by material laws, without the special behest or employment of the matter to the performace of same. Gloss).

29. As the appearance of the sun in the sky, employs all beings to their diurnal duties without his will or injunction, so the omnipresence of God causes the actions of all beings of their own spontaniety, and without his will, act or fiat. (This is called the overruling and universal destiny).

30. And as a bright gem reflects its light, without any will on its part; so the mere existence of the Deity, causes the existence of all worlds; (as they are in attendance upon His presence).

31. Thus are causality and its want also both situated in your soul, which is thence called the cause of your actions, because of its presence in the body; and as no cause likewise owing to its want of will, (which is the property of the mind; and not of the soul).

32. The entity of the soul being beyond the perception of sense, it is neither the agent nor recipient of any action; but being confined in the sensible body, it is thought to be both an active and passive agent.
33. Thus, the properties both of causality and its want, reside in the soul; you may take it in any light, you may choose for your purpose, and rest content with your belief.

34. But by firmly believing yourself to be situated in the body, and your doing of actions without thinking yourself as their author, will save you from the culpability of all your acts.

35. The man that does not employ his mind to his actions, becomes indifferent (virāga) to the world; and he is freed from it, who is certain of his being no agent of his actions.

36. Whether a man is fond of his enjoyments, or forsakes them in disgust; it is all the same to him, if he but think himself to be no actor of them. (Set not your mind to act, if you want to be set free in fact).

37. But if you wish to remain Rāma, with your high ambition of doing every thing in the world, that is also good, and you may try to do the same.

38. But if I do not fall to so great an error, as to have this high aspiration of your’s, I am never liable to the passions of anger and enmity, and other violent emotions in this world.

39. The bodies that we bear, are nourished by some and immolated by others: such being the state of our own being; we have no cause for our joy or sorrow in it.

40. Knowing ourselves to be the authors of our own happiness and misery, and as causes of the rise and dissolution of the world from our view, we have no reason to be joyous or sorry in it.

41. Then there is an end of the joys and sorrows of our own making, when we have that sweet composure, which is a balm to all the diseases in our soul.

42. Fellow feeling to all living beings, makes the best state of the mind; and the soul that is so disposed, is not subject to transmigration.

43. Or make this the best lesson, Rāma! for your conduct in life, that with all your activities, you continue to think
you yourself as no actor at all. (Because the belief of one's agency, leads him to the fruition of this act in repeated births).

44. Remain quiet and steady as thou art, by resigning all things to themselves; and never think that it is thou that dost or undoest anything, (which is destined to be so or otherwise by the Divine will).

45. But if you look to the different modes of your doing one thing or the other, you can have no rest or quiet, but must run in the way leading to the trap of perpetual toil and misery.

46. The belief of a man's corporeality, that he is a destructible body, and no spiritual being, is to him but a bed of thorns; it must therefore be avoided by all means, in order to evade the danger of his imminent destruction.

47. Corporeality is to be shunned as a hell-hound feeding on canine meat; and after disappearance of the cloud of corporeity from view, the light of spirituality will appear before the sight.

48. The pure light of spirituality; presents the appearance of the bright moon-beams of holiness, after dispersion of clouds of corporeal desires; and it is by the help of this light, that the spiritualist is enabled to steer across the ocean of this world.

49. Do you, O Rama, remain in that best and blessed state, wherein the wisest, best and holiest of men have found their rest; and it is the constant habit of thinking yourself as nothing nor doing anything; or that you are all things and doing every thing; as the Supreme soul knows itself to be; and that you are some person, having a personality of your own, and yet no body (i.e. not the body in which thou dost abide); but a spiritual and transcendent being.
CHAPTER LVII.

NATURE OF VOLLEITY AND NOLLEITY.

Argument. The bondage of volition causing our perdition, and the freedom of Nolition as leading to salvation.

Ráma said:—Thy words, O Bráhman! are true and well spoken also. I find the soul to be the inactive agent of actions, and the impasive recipient of their effects, as also the spiritual cause of the corporeal.

2. I find the soul to be the sole lord of all, and ubiquitous in its course; it is of the nature of intelligence and of the form of transparency. It resides in all bodies, as the five elements compose the terraqueous bodies.

3. I now come to understand the nature of Bráhma, and I am as pacified by thy speech, as the heated mountain is cooled by rain waters.

4. From its secludedness and nolleity, it neither does nor receives any thing; but its universal pervasion, makes it both the actor and sufferer.

5. But sir, there is a doubt too vivid and rankling in my mind, which I pray you to remove by your enlightened speech, as the moon-beams dispel the darkness of the night.

6. Tell me Sir, whence proceed these dualities, as the reality of one and the unreality of the other, and that this is I and this not myself. And if the soul is one and indivisible, how is this one thing and that another.

7. There being but one self-existent and self-evident soul from the beginning, how comes it to be subjected to these oppositions, as the bright disk of sun comes to be obscured under the clouds.

8. Vasishtha answered:—Ráma! I will give the right answer to this question of yours, as I come to the conclusion; and then you will learn the cause of these bicipities.
9. You will not be able, \textit{Rāma!} to comprehend my answers to these queries of yours, until you come to be acquainted with my solution of the question of liberation.

10. As it is the adult youth only, who can appreciate the beauty of a love-song; so it is the holy man only, who can grasp the sense of my sayings on these abstruse subjects.

11. Sayings of such great importance, are as fruitless with ignorant people, as a work on erotic subjects is useless to children.

12. There is a time for the seasonableness of every subject to men, as it is the season of autumn which produces the harvest and not the vernal spring.

13. The preaching of a sermon isselectable to old men, as fine colourings are suitable to clean—canvas; and so a spiritual discourse of deep sense, suits one who has known the Spirit.

14. I have ere while mentioned something, which may serve to answer your question, although you have not fully comprehended its meaning, to remove your present doubts.

15. When you shall come to know the Spirit in your own spirit, you will doubtlessly come to find the solution of your query by yourself.

16. I will fully expound to you the subject matter of your inquiry, at the conclusion of my argument; when you shall have arrived to a better knowledge of these things.

17. The spiritualist knows the spirit in his own spirit; and it is the good grace of the Supreme spirit, to manifest itself to the spirit of the spiritualist.

18. I have already related to you \textit{Rāma!} the argument concerning the agency and inertness of the soul, yet it is your ignorance of this doctrine, that makes you foster your doubts.

19. The man bound to his desires is a bondsman, and one freed from them is said to be set free from his slavery; do you but cast away your desires, and you will have no cause to seek for your freedom: (as you are then perfectly free yourself).

20. Forsake first your foul (tāmasi) desires, and then be
freed from your desire of worldly possessions; foster your better wishes next, and at last incline to your pure and holy leanings.

21. After having conducted yourself with your pure desires, get rid of these even at the end; and then being freed from all desires, be inclined to and united with your intellect: (i. e. knowing all and longing for nothing).

22. Then renounce your intellectual propensity, together with your mental and sensible proclivities; and lastly having reached to the state of staid tranquility, get rid of your mind also in order to set yourself free from all other desires.

23. Be an intellectual being, and continue to breathe your vital breath (as long as you live; but keep your imagination under control, and take into no account the course of time, and the revolution of days and nights.

24. Forsake your desire for the objects of sense, and root out your sense of egoism, which is the root of desire. Let your understanding be calm and quite, and you will be honoured by all.

25. Drive away all feelings and thoughts from your heart and mind; for he that is free from anxieties, is superior to all, (who labour under anxious thoughts and cares).

26. Let a man practice his hibernation or other sorts of intense devotion or not, he is reckoned to have obtained his liberation, whose elevated mind has lost its reliance on worldly things.

27. The man devoid of desires, has no need of his observance or avoidance of pious acts; the freedom of his mind from its dependence on anything, is sufficient for his liberation.

28. A man may have well studied the Sāstras, and discussed about them in mutual conversation; yet he is far from his perfection, without his perfect inappetency and taciturnity.

29. There are men who have examined every thing and roved in all parts of the world; yet there are few among them that have known the truth.

30. Of all things that are observed in the world, there is nothing among them which may be truly desirable, and is to be sought after by the wise.
31. All this ado of the world, and all the pursuits of men, tend only towards the supportance of the animal body; and there is nothing in it, leading to the edification of the rational soul.

32. Search all over this earth, in heaven above and in the infernal regions below; and you will find but few persons, who have known what is worth knowing. (The true nature of the soul and that of God, is unknown to all finite beings everywhere).

33. It is hard to have a wise man, whose mind is devoid of its firm reliance on the vanities of the world; and freed from its desire or disgust of something or others, as agreeable or disagreeable to its state.

34. A man may be lord of the world, or he may pierce through the clouds and pry in heaven (by his Yoga); yet he cannot enjoy the solace of his soul without his knowledge of it.

35. I venerate those highminded men, who have bravely subdued their senses; it is from them that we can have the remedy to remove the curse of our repeated births. (It is by divine knowledge alone that we can avoid the doom of transmigration).

36. I see every place filled by the five elements, and a sixth is not to be seen any where in the world. Such being the case everywhere, what else can I expect to find in earth or heaven or in the regions below.

37. The wise man relying on his own reason and judgment, outsteps the abyss of this world, as easily as he leaps over a ditch; but he who has cast aside his reason, finds it as wide as the broad ocean. (The original word for the ditch is gospāda—the cove of a cow's hoof—a cul-de-sac).

38. The man of enlightened understanding, looks upon this globe of the earth, as the bulb of a Kadamba flower, round as an apple or a ball—teres atque rotundus; he neither gives nor receives nor wants of aught in this world.

39. Yet lie for the foolish that fight for this mite of the earth, and wage a warfare for destruction of millions of their fellow creatures.
40. What, if any one is to live and enjoy the blessings of this world for a whole Kalpa when, he can not escape the sorrow, consequent on the loss of all his friends during that period.

41. He who has known the self, has no craving for heavenly bliss within himself; because he knows his gain of all the three worlds, can never conduce to the strengthening of his soul.

42. But the avaricious are not content with all they have, and like the body of this earth, is not full with all its hills and mountains and surrounding seas. (The earth is never full with all its fullness).

43. There is nothing in this earth or in the upper and lower worlds, which is of any use to the sage acquainted with spiritual knowledge.

44. The mind of the self-knowing sage, is one vast expanse like the spacious firmament, it is tranquil and sedate and unconscious of itself.

45. It views the body as a net work of veins and arteries, pale and white as frost, and all cellular within.

46. It sees the mountains floating as froth, on the surface of the pellucid ocean of Brahma; it looks upon the intellect blazing as brightly as the sun, over the mirage of existence.

47. It finds the nature of the soul, to be as extensive as the vast ocean, containing the creations as its hillows; and it considers the all-pervasive soul as a big cloud, raining down in showers of Sastrás or knowledge.

48. The fire, moon and the sun, appear as the fuel in a furnace, requiring to be lighted by the blaze of the intellect, as every opaque atom in nature.

49. All embodied souls of men, gods and demigods, rove in the wilderness of the world, for feeding upon their fodder of food, as the deer graze in their pasturage.

50. The world is a prison house, where every one is a prisoner with his toilsome body. The bones are the latches of this dungeon, the head is its roof, and the skin its leather; and
the blood and flesh of the body, are as the drink and food of the imprisoned.

51. Men were as dolls covered with skin for the amusement of boys, and they are continually roving in quest of sustenance, like the cattle running towards their pasture grounds.

52. But the high minded man is not of this kind; he is not moved by worldly temptations, as the mountain is not to be shaken by the gentle breeze.

53. The truly great and wise man, rests in that highest state of eminence; where the stations of the sun and moon, are seen as the nether regions.

54. It is by the light of the Supreme Spirit, that all the worlds are lighted, and the minds of all are enlightened. But the ignorant are immersed in the ocean of ignorance, and nourish their bodies only in disregard of their souls.

55. No worldly good can allure the heart of the wise, who have tested the vanity of temporal things; and no earthly evil can obscure their souls, which are as bright as the clear sky which no cloud can darken.

56. No worldly pleasure can gladden the soul of the wise man, as the dance of monks can give no joy to the heart of Hara, that delights in the dancing of Gauri.

57. No earthly delight can have its seat in the heart of the wise, as the sun-light is never reflected in a gem hidden under a bushel.

58. The material world appears as a solid rock to the stolid ignorant; but it seems as the evanescent wave to the wise. The ignorant take a great pleasure in the transitory enjoyments of the world; but the wise take them to no account, as the swan disdains to look upon the moss of the lake.
CHAPTER LVIII.

THE SONG OF KACHA.

Argument. The Pantheistic views of the soul as the one in all, is shown in the song of Kacha.

VASISHTHA said:—On this subject I will tell you, Rama! the holy song which was sung of old by Kacha, the son of Vrihaspati—the preceptor of the gods.

2. As this son of the divine tutor, resided in a grove in some part of the mount Meru (the Altair chain—the homestead of the gods); he found the tranquility of his spirit in the Supreme soul, by means of his holy devotion.

3. His mind being filled with the ambrosial draughts of divine knowledge, he derived no satisfaction at the sight of the visible world, composed of the five elemental bodies.

4. Being rapt in his mind with the vision of the Holy Spirit, he saw nothing else beside him, and then fervently uttered to himself in the following strain.

5. What is there for me to do or refuse or to receive or reject, and what place is there for me to resort or refrain from going to, when this whole is filled by the Divine Spirit (to pan), as by the water of the great deluge.

6. I find pleasure and pain inherent in the soul, and the sky and all its sides contained in the magnitude of the soul. Thus knowing all things to be full of the holy spirit, I forget and sink all my pains in my spirit.

7. The spirit is inside and outside of all bodies, it is above and below and on all sides of all. Here, there and every where is the same spirit, and there is no place where it is not.

8. The spirit abides everywhere and all things abide in the spirit; all things are self-same with the spirit, and I am situated in the same spirit.

9. There is nothing intelligent or insensible which is not the
spirit, all is spirit and so am I also. The spirit fills the whole space and is situated in every place.

10. I am as full of that spirit and its ineffable bliss, as the all encompassing water of the great deluge. In this manner was Kacha musing in himself in the bower of the golden mountain. (The Altain chain is called the golden mountain for its abounding in gold mines).

11. He uttered the sound Om (on or amen), and it rang on all sides as the ringing of a bell; he first uttered a part of it the vocal part—o, and then the nasal—n, which tops it as a tuft of hair. He remained meditating on the spirit in his mind, not as situated in or without it, (but as the all pervasive soul).

12. Thus Rama! did Kacha continue to muse in himself and chant his holy hymn, being freed from the foulness of flesh, and rarified in his spirit like the breath of the wind. His soul was as clear as the atmosphere in autumn, after dispersion of the dark clouds of the rainy season.
CHAPTER LIX.

WORKS OF BRAHMA'S CREATION.


VASISHTHA continued:—There is nothing in this world except the gratification of the carnal appetites, and the pleasure of eating, drinking and concupiscence with the vulgar; but it is the lasting good of men, which is desired by the good and great.

2. The crooked and creeping beings and things, and beasts and wicked men and ignorant people only, are gratified with carnal pleasures; they are all fond of everything conducing to their bodily enjoyments.

3. They are human asses, who dote on the beauty of female bodies, which are no better than lumps of flesh, blood and bones.

4. This may be desirable to dogs and devouring animals, but not to man (who is a rational and spiritual being). All animals have their fleshy bodies, as the trees have their trunks of wood, and the minerals their forms of earth.

5. There is the earth below and the sky above, and nothing that is extraordinary before us; the senses pursue the sensible objects, but human reason finds no relish in them.

6. The consciousness (or intuition) of men leads them only to error; and true happiness, which is desired by all is situated beyond all sensible objects and gratifications.

7. The end of worldly pleasure is sorrow and misery, as the product of a flame is soot and blackness; and the functions of the mind and senses, are all fleeting: having their rise and fall by turns. 'All enjoyments are short lived, owing to the fugaciy of the objects, and the decay of the powers of our enjoying them.'
8. Prosperity fades away as plant encircled by a poisonous viper; and our consorts die away as soon as anything born of blood and flesh. (Fortune is fleeting and life a passing dream).

9. The delusion of love and lust, makes one body to embrace another, both of which are composed of impure flesh and blood. Such are the acts, O Rāma! that delight the ignorant.

10. Wise men take no delight in this unreal and unstable world, which is more poisonous than poison itself, by infecting them that have not even tasted the bitter gall.

11. Forsake therefore your desire of enjoyment, and seek to be united with your spiritual essence; because the thought of your materiality (or being a material body), has taken possession of your mind; (and separated you from yourself and the spirit of God).

12. Whenever the thought of making the unreal world, rises in the mind of Brahmā the creator, he takes an unreal body upon him of his own will.

13. It becomes as bright as gold by his own light, and then he is called Virinchi, (virincipiens) on account of his will; and Brahmā also for his being born of Brahmā. (He is represented as of red colour, as Adam is said to be made of red earth).

14. Rāma asked:—How does the world become a solid substance, from its having been of a visionary form in the spirit or mind of God?

15. Vasishtha replied:—When the lotus-born male (Brahmā), rose from his cradle of the Embryo of Brahmā, he uttered the name of Brahma whence he was called Brahmā. (The word Brahm answers the Hebrew Brahun—create them, and corresponds with the Laten ficel—bhuya भूषाৎ)

16. He then had the conception (Sankalpa) of the world in his own imagination, and the same assumed a visible and solid form by the power of his will, called the conceptual or conceived world. (Sankalpasri).

17. He conceived at first luminous idea of light, which having assumed a visible form spread on all sides, as a creeping
plant is outstretched all about in autumn. (Light was the first work of creation).

18. The rays of this light pierced all sides like threads of gold; they shone and spread themselves both above and below.

19. Concealed amidst this light, the lotus-born Hiranyagarbha, conceived in his mind a figure like his luminous form, and produced it as the four-faced Brahmā.

20. Then the sun sprung forth from that light, and shone as a globe of gold amidst his world encircling beams.

21. He held the locks of his flaming hair on his head, which flashed as fire all around him; and filled the sphere of heaven with heat and light.

22. The most intelligent Brahmā, produced afterwards some other luminous forms from portions of that light, which proceeded from it the like waves of the ocean; (and these are thence called the Marichis or rays, who were the first patriarchs of other created beings).

23. These most potent and competent beings, were also possessed of their concepts and will, and they produced in a moment the figures as they thought of and willed.

24. They conceived the forms of various other beings also, which they produced one after the other, as they desired and willed.

25. Then did Brahmā bring to his recollection the eternal Vedas and the many ceremonial rites, which he established as laws in his house of this world.

26. Having taken the gigantic body of Brahma, and the extensive form of the mind—manas, he produced the visible world as his own offspring—Santati. (Brahmā means brihat—great; and santale derived from the root tan Latin—lecreo means continuation of race).

27. He stretched the seas and mountains, and made the trees and upper worlds. He raised the Meru on the surface of the earth, and all the forests and groves upon it.
23. It was he who ordained happiness and misery, birth and death and disease and decay; and he created the passions and feelings of living beings, under their threefold divisions of Satya, rajas and tamas.

29. Whatever has been wrought by the hands (faculties) of the mind of Brahma before, the same continues to be still perceived by our deluded vision.

30. He gave the mind and laws to all beings, and makes the worlds anew as they are situated in his mind.

31. It is error, that has given rise to the erroneous conception of the eternity of the world, whereas it is the conception of the mind alone that creates the ideal forms. (The world is neither material nor substantial, but a conceptual and ideal creation of the mind).

32. The acts of all things in the world, are produced by their conception and wishes; and it is the concept or thought, that binds the gods also to their destiny.

33. The great Brahma that was the source of the creation of the world, sits in the meditative mood, contemplating on all that he has made.

34. It was by a motion of the mind, that the wonderful form of the living principle was formed; and it was this that gave rise to the whole world, with all its changeful phenomena.

35. It made the gods Indra, Upendra and Mohendra and others, and also the hills and seas in all the worlds above and below us, and in the ten sides of the heaven above:—

36. Brahma then thought in himself, “I have thus stretched out at large the net work of my desire, I will now cease from extending the objects of my desire any further”.

37. Being so determined, he ceased from the toil of his creation, and reflected on the eternal spirit in his own spirit. (According to the Sruti:—the spirit is to be reflected in the spirit).

38. By knowing the spirit, his mind was melted down by its effulgence, and reclined on it with that ease, as one finds in his soft sleep after long labour.

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39. Being freed from his selfishness and egoism, he felt that perfect tranquility which the soul receives by resting in itself, and which likens the calmness of the sea by its subsidence in itself.

40. The Lord sometimes leaves off his meditation, as the reservoirs of water sometimes overflow their banks and boundaries.

41. He beholds the world as a vale of misery, with very little of happiness in it; and where the soul is fast bound to its alternate passions, and led by the changes of its hopes and fears.

42. He takes pity on the miserable condition of man, and with a view of their welfare, promulgates the sacred sāstras and rites, which are full of meaning for their guidance.

43. He propounds the Vedas and their branches—the Vedangas, which are fraught with spiritual knowledge, and precepts of wisdom, and he revealed the Puranas and other sāstras for the salvation of mankind.

44. Again the spirit of Brahmá reclined on the supreme spirit, and was relieved from its toil; and then remained as tranquil as the becalmed ocean, after its churning by the Mandára.

45. Brahmá having observed the efforts of mankind on earth, and prescribed to them the rules of their conduct, returned to himself, where he sat reclined on his lotus seat.

46. He remains some times entirely devoid of all his desires; and at others he takes upon him his cares for mankind from his great kindness to them.

47. He is neither simple in his nature, nor does he assume or reject his form in the states of his creation and cessation. He is no other than intelligence, which is neither present in nor absent from any place.

48. He is conversant with all states and properties of things, and is as full as the ocean without intermixture of any crude matter in him.

49. Sometimes he is quite devoid of all attributes and desires,
and is only awakened from his inertness, by his own desire of doing good to his creatures.

50. I have thus expounded to you concerning the existence of Brahmā (Brāhmi Sthitī), and his real states of Sātwika, Vidhyanika and Suranikas creation. (The first is the creation of his intellectual nature, and the second that of his mind or will or mental form.

51. The intellectual creation is what rises of itself in the Spirit of Brahma, and the mental is the result of his mind and will. The first is the direct inspiration of Brahmā into the Spirit of Brahmā.

52. After creation of the material world by the rajasika nature of Brahma, there rises the visible creation in the air by the will of the creator. (This is called the madhyanika, because it is the intermediate creation, between the elemental and animal creations).

53. In the next step of animal creation, some were born as gods (angels) and others as Yakshas-demigods, and this is called the suranika, because the suras or gods were created in it.

54. Every creature is born in the shape of its inherent nature, and then it is either elevated or degraded, according to the nature of its associations. It lays also the foundation of its future state of bondage to birth or liberation, by its acts, commenced in the present life.

55. In this manner, O Rāma! has the world come to existence. Its creation is evidently a work of labour, as it is brought to being by various acts of motion and exertion of the body and mind; and all these products of the god’s will, are sustained also by continuous force and effort on his part.
CHAPTER LX.

PRODUCTION OF LIVING BEINGS.

Argument. Production of the bodies of Living Beings, according to the degrees of their Reason.

VASISHTHA continued:—O strong armed Ráma! after the great father of creation, he took himself to his activity, he formed and supported the worlds by his energy and might.

2. All living and departed souls, are tied like buckets by the rope of their desire, and made to rise and fall in this old well of the world, by the law of their predetermined destiny (or Fate that binds Siva or Jove himself).

3. All beings proceeding from Brahmá, and entering the prison house of the world, have to be concentrated into the body of the air-born Brahmá; as all the waters of the sea have to be whirled into the whirlpool in the midst of the sea. (All things were contained in and produced from Brahmá the Demiurg).

4. Others are continually springing from the mind of Brahmá, like sparks of fire struck out of a red-hot iron; while many are flying to it as their common centre.

5. Ráma! all lives are as the waves in the ocean of the everlasting spirit of Brahma; they rise and fall in him according to his will.

6. They enter into the atmospheric air, as the smoke rises and enters the clouds, and are at last mixed up together by the wind, in the spirit of Brahma.

7. They are then overtaken by the elementary particles, or atoms flying in the air, which lay hold on them in a few days; as the demons seize the host of gods with violence. (These become the living and embodied souls, joined with the many properties of the elements).

8. Then the air breathe the vital breath in these bodies; which infuses life and vigour in them.
9. Thus do living beings manifest themselves on earth, while there are other flyings in the form of smoke as living spirits. (So the spiritualists view the spirits in the ethereal clouds).

10. Some of them appear in their subtle elemental forms in their airy cells in the sky, and shine as bright as the beams of the luminous moon. (These are lingadchas or individual spiritual bodies).

11. Then they fall upon the earth like the pale moonbeams falling upon the milky ocean.

12. There they alight as birds in the groves and forests, and become stiffened by sipping the juice of fruits and flowers.

13. Then losing their aerial and bright forms of the moonbeams, they settle on those fruits and flowers; and suck their juice like infants hanging upon the breasts of their mothers. (These are the protozoa, the first and embryonic state of living beings).

14. The protozoas are strengthened by drinking the juice of the fruits, which are ripened by the light and heat of the sun, and then they remain in a state of insensibility; until they enter the animal body.

15. The animated animalcules, remain in the womb with their undeveloped desires; in the same manner as the unopening leaves, are contained in the seed of the bata or Indian fig tree.

16. All lives are situated in the Great God, as fire is inherent in the wood, and the pot resides in the earth; and it is after many processes that they have their full development.

17. One that has received no bodily form, and yet moves on without manifesting itself, is said to be a satya or spiritual being, and has a large scope of action (as the gods).

18. He is said to have a sātvika birth, who gets his liberation in or after his life time; but whoever is obliged to be reborn by his acts, is said to belong to the rājas—sātvika class.

19. Any one of this class who is born to rule over others, becomes giddy with pride (tamas), he is said to be of the nature
of ignorance tāmanika, and I will now speak of this class of beings.

20. Those who are born originally with their Sātwika nature, are pure in their conduct and have never to be born again.

21. Men of rāja—sātwika temperament have to be reborn on earth; but being elevated by their reasoning powers, they have no more to be born in this nether world.

22. Those who have directly proceeded from the Supreme Spirit (without any intermixture of these natures), are men fraught with every quality, and are very rare on earth.

23. The various classes of tāmasa creatures of ignorance, are both insensible and speechless; and are of the nature of immovable vegetables and minerals, that need no description.

24. How many among the gods and men, have been reborn to the cares of the world, owing to the demerit of their past action; and I myself though fraught with knowledge and reason, am obliged to lead a life of the rājasā-sātvika kind (owing to my interference in society).

25. It is by your ignorance of the Supreme, that you behold the vast extention of the world; but by considering it rightly, you will soon find all this to be but the One Unity.

NOTES ON THE SURANIKA, SATWIK A &C.

1. The Vidhyānīka; is the sphere of the eternal laws of God, presided over by Brahmā, who is thence styled the Vidhi or dispenser of the laws of the creation of the mundane system.

2. The Surānīka; is the sphere of the Supernatural powers or the divine agencies, governing and regulating the management of created nature. This is the angelic sphere of deities.

3. Nāranīka; is the sphere of human being, consisting also of the subordinate orders of beings, placed under the dominion of man. This is the sublunar sphere wherewith we are concerned.

4. The Sātvika, are righteous men, endued with the quality of goodness.

5. The Rājasānīka; is the body politic, guided by the laws of society.

6. The Tāmasānīka; is the ignorant rabble, and infatuated people.
CHAPTER LXI.

ON BIRTH, DEATH AND EXISTENCE.

Argument. The Liberation of the Rāja—satwika natures, and description of knowledge and Indifference.

VASISHTHA continued:—Those that are born with the nature of Rājas — satwika, remain highly pleased in the world, and are as gladsome in their faces, as the face of the sky with the serene light of the moon-beams.

2. Their faces are not darkened by melancholy, but are as bright as the face of heaven; they are never exposed to troubles, like the lotus flowers to the frost of night.

3. They never deviate from their even nature, but remain unmoved as the immovable bodies; and they persist in their course of beneficence, as the trees yield their fruits to all.

4. Rāma! the rāja and sātya natured man, gets his liberation in the same manner, as the disk of the moon receives its ambrosial beams.

5. He never forsakes his mildness, even when he is in trouble; but remains as cool as the moon even in her eclipse. He shines with the lovely virtue of fellow-feeling to all.

6. Blessed are the righteous, who are always even tempered, gentle and as handsome as the forest trees, beset by creepers with clusters of their blossoms.

7. They keep in their bounds, as the sea remains within its boundaries, and are meek like yourself in their even tempers. Hence they never desire nor wish for any thing in the world.

8. You must always walk in the way of the godly, and not run to the sea of dangers; thus you should go on without pain or sorrow in your life,

9. Your soul will be as elevated as the rajasa and satwika states, by your avoiding the ways of the ungodly, and considering well the teachings of the Sāstras.
10. Consider well in your mind the frail acts, which are attended with various evils; and do those acts which are good for the three worlds, both in their beginning and end, and forever to eternity.

11. The intelligent think that as dangerous to them, and not otherwise; by reason of their being freed from narrow views, and the false spectres—the offspring of ignorance.

12. You should always consider in yourself for the enlightenment of your understanding, and say; O Lord! what am I, and whence is this multiplicity of worlds?

13. By diligently considering these subjects in the society of the wise and righteous, you must neither be engaged in your ceremonial acts, nor continue in your unnecessary practices of the rituals.

14. You must look at the disjunction of all things in the world from you, (i.e. the temporaneousness of worldly things); and seek to associate with the righteous, as the peacock yarns for the rainy clouds.

15. Our inward egoism, outward body and the external world, are the three seas encompassing us one after the other. It is right reasoning only which affords the raft to cross over them, and bring us under the light of truth.

16. By refraining to think of the beauty and firmness of your exterior form, you will come to perceive the internal light of your intellect hid under your egoism; as the thin and connecting thread is concealed under a string of pearls. (The hidden thread underlying the links of souls, is termed Śātratmā.)

17. It is that eternally existent and infinitely extended blessed thread, which connects and stretches through all beings; and as the gems are strung to a string, so are all things linked together by the latent spirit of God.

18. The vacuous space of the Divine Intellect, contains the whole universe, as the vacuity of the air, contains the glorious sun; and as the hollow of the earth, contains an emmet.

19. As it is the same air which fills the cavity of every pot
on earth, so it is the one and the same intellect and spirit of
God, which fills, enlivens and sustains all bodies in every place.
(The text says, "The Intellect knows no difference of bodies, but
pervades alike in all").

20. As the ideas of sweet and sour are the same in all men,
so is the consciousness of the Intellect alike in all mankind. (i.e.
we are all equally conscious of our intellectuality, as we are of
the sweetness and sourness of things).

21. There being but one and only one real substance in exis-
tence, it is a palpable error of your ignorant folks to say, "this
one exists, and the other perishes or vanishes away". (Nothing
is born or extinct, but all exist in God. So is Malbranche's
opinion of seeing all things in God).

22. There is no such thing, Rama, which being once pro-
duced, is resolved into naught at at any time; all these are no
realities nor unrealities, but representations or reflexions of the
Real One.

23. Whatever is visible and of temporary existence, is with-
out any perceptible substantiality of its own; it is only an object
of our fallacy, beyond which it has no existence. (Hence they
are no more than unrealities).

24. Why, O Rama! should any body suffer himself to be
deluded by these unrealities? All these accompaniments here,
being no better than causes of our delusion.

25. The accompaniment of unrealities, tends only to our delu-
sion here; and if they are taken for realities, to what good do they
tend than to delude us the more. (It is better to let the unreal
pass as unreal, than to take them for real, and be utterly
deceived at last.
CHAPTER LXII.

SPEECH OF THE DIVINE MESSENGER.

Argument. Relation of the virtues of Rama as dictated in the Sāstras, and of the advancement of others, by means of good company and self-exertion.

The diligent and rationalistic inquirer after truth, has a natural aptitude to resort to the society of the sapient and good-natured Guru, and discusses on matters of the Sastras by the rules of the Sastras he has learnt before and not talk at random.

2. It is thus by holding his argumentation on the abstruse science of yoga, with the good and great and unavaricious learned, that he can attain to true wisdom.

3. The man that is thus acquainted with the true sense of the Sastra, and qualified by his habit of dispassionateness in the society of holy men, shines like yourself as the model of intelligence.

4. Your liberal mindedness and self-reliance, combined with your cool-headedness and all other virtues, have set you above the reach of misery and all mental affliction; and also freed you from future transmigration, by your attainment of liberation in this life.

5. Verily have you become as the autumnal sky, cleared of its gloomy clouds; you are freed from worldly cares, and fraught with the best and highest wisdom.

6. He is truly liberated, whose mind is freed from the fluctuations of its thoughts, and the flights and fumes of its thickening fancies, and ever crowding particulars. (The ultimate generalization of particulars into unity, is reckoned the highest consummation of man).

7. Henceforward will all men on earth, try to imitate the noble disposition of the equanimity of your mind, which is devoid of its passions of love and hatred, as also of affection and enmity.
8. Those who conform with their customs of the country, and conduct themselves in the ordinary course of men in their outward demeanour, and cherish their inward sentiments in the close recesses of their bosoms, are reckoned as truly wise, and are sure to get over the ocean of the world on the floating raft of their wisdom.

9. The meek man who has a spirit of universal toleration like thine, is worthy of receiving the light of knowledge; and of understanding the import of my sayings.

10. Live as long as you have to live in this frail body of yours, and keep your passions and feelings under the sway of your reason; act according to the rules of society, and keep your desires under subjection.

11. Enjoy the perfect peace and tranquillity of the righteous and wise, and avoid alike both the cunning of foxes and silly freaks of boys.

12. Men who imitate the purity of the manners and conduct of those, that are born with the property of goodness, acquire in process of time the purity of their lives also. (Men become virtuous by imitation of virtuous examples).

13. The man who is habituated in the practice of the manners, and the modes of life of another person, is soon changed to that mode of life, though it be of a different nature, or of another species of being. (Habit is second nature).

14. The practices of past lives accompany all mankind in their succeeding births, as their preordained destiny; and it is only by our vigorous efforts that we are enabled to avert our fates, in the manner of princes overcoming the hostile force, by greater might of their own.

15. It is by means of patience only, that one must redeem his good sense; and it is by patient industry alone, that one may be advanced to a higher birth from his low and mean condition.

16. It is by virtue of their good understanding, that the good have attained their better births in life; therefore employ yourself, O Ráma! to the polishing of your understanding.
17. The godfearing man is possessed of every good, and exerts his efforts for attainment of godliness; it is by means of manly efforts only, that men obtain the most precious blessings.

18. Those of the best kind on earth, long for their liberation in future, which also requires the exertion of devotion and meditation for its attainment.

19. There is nothing in this earth below, or in the heaven of the celestials above, which is unattainable to the man of parts, by means of his manly efforts.

20. It is impossible for you to obtain the object of your desire, without the exercise of your patience and dispassionateness, and the exertion of your prowess and austerities of Brahma-charya. Nor is it possible to succeed in any without the right use of reason.

21. Try to know yourself, and do good to all creatures by your manliness; employ your good understanding to drive all your cares and sorrows away; and you will thus be liberated from all pain and sorrow.

22. O Rama! that art fraught with all admirable qualities, and endowed with the high power of reason; keep thyself steady in the acts of goodness, and never may the erroneous cares of this world betake thee in thy future life.