YOGA VĀSISHTHA.

BOOK V.

THE UPASAMA KHANDA ON QUIETISM.

CHAPTER I.

THE ĀHNĪKA OR DAILY RITUAL.

Argument. The Book on calm quiet and rest, necessarily follows those of Creation and sustentation; as the sleeping time of night succeeds the working time of the Day, and as the rest of God followed his work of Creation and supportance.

VĀSISHTHA said:—Hear me, Rāma, now propose to you the subject of quietude or rest, which follows that of Existence and sustentation of the universe; and the knowledge of which will lead you to nirvāna or final extinction; (as the evening rest, leads to sound sleep at night, and quietude is followed by quietus.

2. Vālmiki says:—As Vasishtha was delivering his holy words, the assembly of the princes remained, as still as the starry train, in the clear sky of an autumnal night.

3. The listening princes looking in mute gaze, at the venerable sage amidst the assembly, resembled the unmoving lotuses looking at the luminous sun from their breathless beds.

4. The princesses in the harem forgot their jovialty, at hearing the sermon of the sage; and their minds became as cool and quiet as in the long absence of their consorts.

5. The fanning damsels with flappers in their hands, remained as still as a flock of flapping geese resting on a lotus-bed; and the jingling of the gems and jewels on their arms, ceased like the chirping of birds on the trees at night.

6. The princes that heard these doctrines, not reflecting on their hidden meanings, with their Indian fingers sticking to the
tip of their noses in thoughtfulness; and others pondered on
their deep sense, by laying the fingers on their lips.

7. The countenance of Rama flushed like the blushing
lotus in the morning, and it brightened by casting away its
melancholy, as the sun shines by dispelling the darkness of
night.

8. The king of kings—Dasaratha felt as delighted in hearing
the lectures of Vasishtha, as the peacock is gladdened at the roar-
ing of raining clouds.

9. Sarana the king's minister removed his apish fickle mind
from his state affairs, and applied it intensely to attend to the
teachings of the sage.

10. Laxmana who was well versed in all learning, shone
as a digit of the bright crescent moon, with the internal light of
Vasishtha's instructions, and the radiance of his Spiritual know-
ledge.

11. Satrughna the subduer of his enemies, was so full of de-
light in his heart at the teaching of the sage; that his face
glowed with joy, like the full moon replete with all her digits.

12. The other good ministers, whose minds were absorbed in
the cares of state affairs; were set at ease by the friendly admoni-
tion of the sage, and they glowed in their hearts like lotus-
buds expanded by the sunbeams.

13. All the other chiefs and sages, that were present in that
assembly, had the gems of their hearts purged of their dress by
the preachings of Vasishtha; and their minds glowed with fervour
from his impressive speech.

14. At this instant there rose the loud peal of conch shells,
resembling the full swell of the sounding main, and the deep
and deafening roar of summer clouds, filling the vault of the
sky, and announcing the time of midday service. (The trisandhya
services are performed at the rising, setting and vertical sun.

15. The loud uproar of the shells, drowned the feeble voice of
the muni under it, as the high sounding roar of rainy clouds, put
down the notes of the sweet cuckoo. (It is said, the cuckoo ceases to sing in the rains. यम ्वर्षार्थ हर्ष कौफः कोकिलः जलाधागमि।

16. The मुर्ल stopped his breath and ceased to give utterance to his speech; because it is in vain to speak where it is not heeded or listened to. (The wise should hold their tongue, when it has lost its power to hold people by their ears).

17. Hearing the midday shout, the sage stopped for a moment; and then addressed to राम, after the hubbub was over and said:—

18. राम! I have thus far delivered to you my daily lecture for this day; I will resume it the next morning, and tell you all that I have to say on the subject.

19. It is ordained for the twice born classes to attend to the duties of their religion at midday; and therefore it does not be-hove us to swerve from discharging our noonday services at this time.

20. Rise therefore, O fortunate राम! and perform your sacred ablutions and divine services, which you are well acquaint-ed with, and give your alms and charities also as they are ordain-ed by law.

21. Saying so, the sage rose from his seat with the king and his courtiers, and resembled the sun and moon, rising from the eastern mountain with their train of stars.

22. There rising made the whole assembly to rise after them, as a gentle breeze moves the bed of lotuses, with their nigrescent eyes of the black bees sitting upon them.

23. The assembled princes rose up with their crowned heads, and they marched with their long and massive arms like a body of big elephants of the Vindhyan hills with their lubberly legs.

24. The jewels on their persons rubbed against each other, by their pushing up and down in hurry, and displayed a blaze like that of the reddened clouds at the setting sun.

25. The jingling of the gems on the coronets, resembled the humming of bees; and the flashing rays of the crowns, spread the various colours of the rainbow around.
26. The beauties in the court hall resembling the tender creepers, and holding the chouri flappers like clusters of blossoms in their leaf-like plams, formed a forest of beauties about the elephantine forms of the brave princes. (It means the joint egress of a large number of damsels employed to fan the princes in the Court hall).

27. The hall was emblazoned with the rays of the blazing bracelts, and seemed as it was strewn over with the dust of māndara flowers, blown away by the winds.

28. There were crystal cisterns of pure water, mixed with ice and pulverized camphor; and the landscape around was whitened by the kusa grass and flowers of autumn.

29. The gems hanging down the head-dresses of the princes, cast a reddish colour over the hollow vault of the hall; and appeared as the evening twilight preceding the shade of night, which puts an end to the daily works of men.

30. The fair faces of the fairy damsels, were like lotuses floating on the watery lustre of the strings of pearls pendant upon them; and resembling the lines of bees fluttering about the lotuses; while the anklets at their feet, emitted a ringing sound as the humming of bees.

31. The large assemblage of the princes, rose up amidst the assembled crowds of men; and presented a scene never seen before by the admiring people.

32. The rulers of the earth bowed down lowly before their sovereign, and departed from his presence and the royal palace in large bodies; likening the waves of the sea, glistening as rainbows by the light of their gemming ornaments.

33. The chief minister Sumantra and others, that were best acquainted with royal etiquette, prostrated themselves before their king and the holy sage, and took their way towards the holy stream; for performance of their sacred ablutions.

34. The Rishis Vāmadeva, Visvāmitra and others, stood in the presence of Vasisthā; and waited for his leave to make their departure.
35. King Dasaratha honored the sages one by one, and then left them to attend to his own business.

36. The citizens returned to the city, and the foresters retired to their forests, the aerials flew in the air, and all went to their respective abodes for rejoining the assembly on the next morning.

37. The venerable Visáwmitra, being besought by the king and Vasishtha, stayed and passed the night at the abode of the latter.

38. Then Vasishtha being honoured by all the princes, sages and the great Bráhmanas, and adored by Ráma and the other princes of king Dasaratha's royal race:—

39. Proceeded to his hermitage, with the obeisance of the assembled crowd on all sides; and followed by a large train, as the god Brahma is accompanied by bodies of the celestials.

40. He then gave leave to Ráma and his brother-princes, and to all his companions and followers, to return to their abodes from his hermitage in the woods.

41. He bade adieu to the aerial, earthly and the subterraneous beings, that kept company with him with their encomiums on his merits; and then entering his house, he performed his Bráhmanical rites with a dutious disposition.
CHAPTER II.

Ráma's Recapitulation of Vasishthá's Lectures.

Argument. Performance of Daily Rites, and Ráma's Reflection of Vasishthá's Teaching at night.

VALMÍKI continued his relation to Bharadwája and said:—

After the moon-bright princes had got to their residence, they discharged their daily services according to the diurnal ritual.

2. Even Vasishtha and the other saints, sages, and Bráhmans not excepting the king and the princes, were all engaged in their holy services at their own houses.

3. They bathed in the sacred streams and fountains, filled with floating bushes of lotuses and other aquatic plants, and frequented by the ruddy geese, cranes and storks on their border.

4. After they had performed their ablutions, they made donations of lands and kine, of seats and beddings and of sesamum grains, with gold and gems, and food and raiments to the holy Bráhmans.

5. They then worshipped the gods Vishnu and Siva in their temples, and made oblations to the sun and regents of the skies in their own houses, with offerings of gold and gems; which are sacred to particular deities and the planets. (Particular gems and metals are sacred to their presiding divinities).

6. After their offerings were over, they joined with their sons and grandsons, friends, and relatives, and their guests also, in partaking of their lawful food. (Unlawful food is hateful to the faithful).

7. Shortly after this, the daylight faded away at the eighth watch (yamárdha) of the day; and the charming scene of the city began to disappear from sight.

8. The people then employed themselves to their proper
duties at the decline of the day, and betook to their evening service with the failing beams of the setting sun.

9. They recited their evening hymn (Sāndhyā), repeated their japamantras, and uttered their prayer for the forgiveness of sins (aṅga marṣhana); they read aloud their hymns and sang their evening song of praise.

10. Then rose the shade of night to allay the sorrow of lovelorn damsels, as the moon arose from the milky ocean of the east, to cool the heat of the setting sun.

11. The princes of Rāgu's race then reclined on their downy and flowery beds, sprinkled over with handfuls of camphor powder, and appearing as a sheet of spreading moon-light.

12. The eyes of all men were folded in sleep, and they passed the live-long night as a short interval; but Rāma kept waking in his bed, meditating on all things he had heard from the sage.

13. Rāma continued to reflect on the lectures of Vasishtha, which appeared as charming to him, as the cry of the parent elephant, is gladsome to its tender young (Karabha).

14. What means this wandering of ours, said he, in this world, and why is it that all these men and other animals, are bound to make their entrances and exits in this evanescent theatre?

16. What is the form of our mind and how is it to be governed? What is this illusion (Māyā) of the world, whence hath its rise and how is it to be avoided?

16. What is the good or evil of getting rid of this illusion, and how does it stretch over and overpower on the soul, or is made to leave it by any means in our power?

17. What does the muni say with regard to the means, and effect of curbing the appetites of the mind? What does he say regarding the restraining of our organs, and what about the tranquility of the soul?

18. Our hearts and minds, our living souls and their delusion, tend to stretch out the phenomenal world before us; and our very souls make a reality of the unreal existence.
19. All these things are linked together in our minds, and are weakened only by the weakening of our mental appetites. But how are these to be avoided in order to get rid of our misery.

20. The slender light of reason is over-shadowed, like a single crane in the air, by the dark cloud of passions and appetites; how am I then to distinguish the right from wrong, as the goose separates the milk from the water?

21. It is as hard to shun our appetites on the one hand, as it is impossible to avoid our troubles here, without the utter annihilation of our appetency. Here is the difficulty in both ways.

22. Again the mind is the leader to our spiritual knowledge on the one hand, and our seducer also to worldliness on the other. We know not which way to be led by it. The difficulty is as great as a man's mounting on a mountain, or a child’s escaping from the fear of a yaksha.

23. All worldly turmoil is at an end, upon one's attainment of true felicity; as the anxieties of a maiden are over, after she has obtained a husband.

24. When will my anxieties have their quietism, and when will my cares come to an end? When will my soul have its holiness, and my mind find its rest from acts of merit and demerit?

25. When shall I rest in that state of bliss, which is as cooling and complete in itself; as the full-moon with all her digits, and when shall I rove about the earth at large, free from worldly cares and ties?

26. When will my fancy stop from its flight, and concentrate into the inward soul? When will my mind be absorbed in the Supreme soul, like the turbulent wave subsiding in the breast of the quiet sea?

27. When shall I get over this wide ocean of the world, which is disturbed by the turbulent waves of our desires, and is full of the voracious crocodiles of our greedy avarice, and get rid of this feverish passion?

28. When shall I rest in that state of complete quiescence
and unfeelingness of my mind, which is aimed at by the seekers of liberation, and the all-tolerant and indifferent philosopher.

(It is the sullen apathy of stoicism, which constitutes the true wisdom and happiness of asceticism also).

29. Ah! when will this continuous fever of my worldliness abate, which has irritated my whole body by its inward heat, and deranged my humours out of their order!

30. When will this heart of mine cease to throb from its cares, like the light of the lamp ceasing to flutter without the wind; and when will my understanding gain its light, after dispersion of the gloom of my ignorance.

31. When will these organs and members of my body, have their respite from their incessant functions; and when will this parched frame of mine get over the sea (flame?) of avarice, like the phoenix rising from its ashes.

32. When will the light of reason like the clear atmosphere of the autumnal sky, dispel this dark cloud of my ignorance, that envelopes my heavenly essence under the veil of this sorry and miserable form.

33. Our minds are filled with the weeds of the mandara plants of the garden of paradise: (i.e. desiring the enjoyments of heaven). But my soul pants for its restitution in the Supreme spirit.

34. The dispassionate man is said to be set in the pure light of reason; it is therefore that passionless state of my mind which I long to attain.

35. But my restless mind has made me a prey to the dragon of despair, and I cry out in my sorrow, O my father and mother! help me to get out of this difficulty.

36. I exclaim also saying:—O my sister understanding! condescend to comply with the request of thy poor brother; and consider well the words of the wise sage for our deliverance from misery.

37. I call thee also, O my good sense to my aid, and beg of
thee, O progeny of thy virtuous mother! to remain firm by my side, in my struggle of breaking the bonds of the world.

38. Let me first of all reflect on the sayings of the sage on Resignation (Vairágya), and then on the conduct of one who longs for his liberation, and next about the creation of the world, (in the Srishti Prakarana).

39. Let me remember afterwards all that he has said on the Existence of the universe (Sthiti Prakarana), together with its beautiful illustrations; all of which are replete with sound wisdom and deep philosophy.

40. Although a lesson may be repeated a hundred times over, it proves to be of no effect, unless it is considered with good understanding and right sense of its purport. Otherwise it is as the empty sound of autumn clouds without a drop of rain.
CHAPTER III.

DESCRIPTION OF THE ROYAL ASSEMBLY.

Argument. The Meeting of the next morning, and the concourse of attendants.

VALMIKI continued:—Rāma passed in this manner the live-long night, in his lengthened chain of reflection; and in eager expectation of dawn, as the lotus longs for the rising sun at day break.

2. Gradually the stars faded away at the appearance of aurora in the east, and the face of the sky was dimly pale, before it was washed over with the white of twilight.

3. The beating of the morning and the alarm of trumpets, roused Rāma from his reverie; and he rose with his moonlike face, blooming as the full-blown lotus in its leafy bed.

4. He performed his morning ablution and devotion, and joined with his brothers and a few attendants, in order to repair to the hermitage of the sage Vasishtha.

5. Having arrived there, they found the sage entranced in his meditation in his lonely solitude; and lowly bent down their heads before him from a respectful distance.

6. After making their obeisance, they waited on him in the compound, until the twilight of morning, brought the day-light over the face of the sky.

7. The princes and chiefs, the saints, sages and Brāhmans, thronged in that hermitage, in the manner of the celestials meeting at the empyrean of Brahma.

8. Now the abode of Vasishtha was full of people, and the crowds of the cars, horses and elephants waiting at the outside, made it equal to a royal palace in its grandeur.

9. After a while the sage rose from his deep meditation, and gave suitable receptions to the assembled throng that bowed down before him.
10. Then Vasishtha accompanied with Visvamitra, and followed by a long train of munis and other men, came out of the hermitage, and ascended and sat in a carriage, in the manner of the lotus-born Brahma sitting on his lotus seat.

11. He arrived at the palace of Dasaratha, which was surrounded by a large army on all sides, and alighted there from his car, as when Brahma descends from his highest heaven to the city of Indra, beset by the whole host of the celestials.

12. He entered the grand court hall of the king, and was saluted by the courtiers lowly bending down before him; as when the stately gander enters a bed of lotuses, amidst a body of aquatic birds (all staring at him).

13. The king also got up, and descended from his high throne; and then advanced three paces on barefoot to receive the venerable sage.

14. Then there entered a large concourse of chiefs and princes, with bodies of saints and sages and Brahmans and horti priests.

15. The minister Sumantra and others came next with the learned pandits Saumya and others; and then Rama and his brothers followed them with the sons of royal ministers.

16. Next came the ministerial officers, the ministerial priests (hotripotris), and the principle citizens, with bodies of the Malava wrestlers and servants of all orders, and townsmen of different professions.

17. All these took their respective seats, and sat in the proper order of their ranks, and kept looking intently on the sage Vasishtha, with their uplifted heads and eyes.

18. The murmur of the assembly was hushed, and the recitation of the panegyrists was at a stop; the mutual greetings and conferences were at an end, and there ensued a still silence in the assembly.

19. The winds wafted the sweet fragrance from the cups of full blown lotuses; and scattered the dulciate dust of the filaments in the spacious hall.
20. The clusters of flowers hung about the hall, diffused their odours all around; and the whole court house seemed, as it were sprinkled over with perfumes of all sorts.

21. The queens and princesses sat at the windows, and upon their couches in the inner apartment, which was strewn over with flowers, and beheld the assemblage in the outer hall.

22. They saw everything by the light of the sun, which shed upon their open eyes through the net work on the windows; and also by the radiance of the gems, which sparkled on their delicate persons. The attendant women remained silent, and without waving their fans and chouries; (for fear of the sounding bracelets on their arms).

23. The earth was sown with orient pearls by the dawning sun-beams, and the ground was strewn over with flowers glistening at the sun-light. The lightsome locusts did not light upon them, thinking them to be sparks of fire, but kept hovering in the midway sky as a body of dark and moving cloud.

24. The respectable people sat in mute wonder, to hear the holy lectures of Vasishtha; because the agreeable advice, which is derived from the society of the good; is beyond all estimation.

25. The Siddhas, Vidyādhāras, saints, Brāhmans and respectable men, gathered from all sides of the sky and forests, and from all cities and towns round about Vasishtha, and saluted him in silence, because deep veneration is naturally mute and wanting in words.

26. The sky was strewn over with the golden dust, borne by the fluttering bees from the cups of farinacious lotuses; wherein they were enclosed at night; and the soft airs blew sonant with the tinkling sounds of ringing bells, hanging in strings on the door ways of houses. (The Gloss says; it is usual in Nepaul and at Deccan, to suspend strings of small bells over the gate ways).

27. The morning breeze was now blowing with the fragrance of various flowers, and mixing with the perfume of the sandal paste; and making the bees fly and flutter on all sides, with their sweet humming music.
CHAPTER IV.

INQUIRIES OF RĀMA.

Argument. Dasaratha's Praise of Vasishtha's speech, and Rāma's Queries by behest of the sage.

VALMIKI continued:—Then king Dasaratha made this speech to the chief of sages, and spoke in a voice sounding as a deep cloud, and in words equally graceful as they were worthy of confidence.

2. Venerable sir, said he, your speech of yesterday bespeaks of your intellectual light, and your getting over all afflictions by your extremely emaciating austerities.

3. Your words of yesterday, have delighted us by their perspicacity and gracefulness, as by a shower of enlivening ambrosia.

4. The pure words of the wise, are as cooling and edifying of the inward soul; as the clear and nectarious moon-beams, serve both to cool and dispel the gloom of the earth.

5. The good sayings of the great, afford the highest joy resulting from their imparting a knowledge of the Supreme, and by their dispelling the gloom of ignorance all at once.

6. The knowledge of the inestimable gem of our soul, is the best light that we can have in this world; and the learned man is as a tree beset by the creepers of reason and good sense.

7. The sayings of the wise serve to purge away our improper desires and doings, as the moon-beams dispel the thick gloom of night.

8. Your sayings, O sage, serve to lessen our desires and avarice which enchain us to this world, as the autumnal winds diminish the black clouds in the sky.

9. Your lectures have made us perceive the pure soul in its clear light, as the eye-salve of antimony (collyrium antigoni
10. The mist of wordly desires, which has overspread the atmosphere of our minds, is now beginning to disperse by the autumnal breeze of your sayings.

11. Your sayings of sound wisdom, O great sage! have poured a flood of pure delight into our souls, as the breezy waves of nectarious water, or the breath of mandara flowers infuse into the heart.

12. O my Ráma! those days are truly lightsome, that you spend in your attendance on the wise; otherwise the rest of the days of one’s life time, are indeed darksome and dismal.

13. O my lotus-eyed Ráma! propose now what more you have to know about the imperishable soul, as the sage is favourably disposed to communicate everything to you.

14. After the king had ended his speech, the venerable and high-minded sage Vasishtha, who was seated before Ráma, addressed him saying:

15. Vasishtha said:—O Ráma—the moon of your race, do you remember all that I have told you ere this, and have you reflected on the sense of my sayings from first to the last.

16. Do you recollect, O victor of your enemies? the subject of creation, and its division into the triple nature of goodness &c; and their subdivision into various kinds?

17. Do you remember what I said regarding the One in all, and not as the all, and the One Reality ever appearing as unreality; and do you retain in your mind the nature and form of the Supreme Spirit, that I have expounded to you?

18. Do you, O righteous Ráma, that art deserving of every praise, bear in your mind, how this world came to appear from the Lord God of all?

19. Do you fully retain in your memory the nature of illusion, and how it is destroyed by the efforts of the understanding; and how the Infinite and Eternal appears as finite and temporal as space and time? (These though infinite appear limited to us).
20. Do you, O blessed Rāma! keep in your mind, that man
is no other than his mind, as I have explained to you by its
proper definition and arguments?

21. Have you, Rāma! considered well the meanings of my:
words, and did you reflect at night the reasonings of yesterday
in your mind? (As it behoves us to reflect at night on the lessons
of the day).

22. It is by repeated reflection in the mind, and having by
heart what you have learnt; that you derive the benefit of your
learning, and not by your laying aside of the same in negligence.

23. You are then only the proper receptacle of a rational dis-
course and a holy sermon, when you retain them like brilliant
pearls in the chest of your capacious and reasoning breast.

24. Vālmīki said:—Rāma being thus addressed by the
sage—the valiant progeny of the lotus-seated Brahma, found
his time to answer him in the following manner. (Vasishta’s
valour is described in his services to king Sudāsa).

25. Rāma replied;—you Sir, who are acquainted with all
sāstras and creeds have expounded to me, the sacred truths,
and I have, O noble Sir, fully comprehended their purport.

26. I have deposited every thing verbatim that you said in
the casket of my heart, and have well considered the meaning of
your words during the stillness of my sleepless nights.

27. Your words like sun-beams dispel the darkness of the
world, and your radiant words of yesterday, delighted me like
the rays of the rising sun.

28. O great sir, I have carefully preserved the substance
of all your past lectures in my mind, as one preserves the most
valuable and brilliant gems in a casket.

29. What accomplished man is there, that will not bear on
his head the blessings of admonitions, which are so very pure
and holy, and so very charming and delightful at the same time?

30. We have shaken off the dark veil of the ignorance of
this world, and have become as enlightened by your favor, as
the days in autumn after dispersion of rainy clouds.
31. Your instructions are sweet and graceful in the first place (by the elegance of their style); they are edifying in the midst (by their good doctrines); and they are sacred by the holiness they confer at the end.

32. Your flowery speech is ever delightful to us, by the quality of its blooming and unfading beauty, and by virtue of its conferring our lasting good to us.

33. O sir, that are learned in all sāstras, that art the channel of the holy waters of divine knowledge, that art firm in thy protracted vows of purity, do thou expurgate us of the dross of our manifold sins by your purifying lectures.
CHAPTER V.

LECTURE ON TRANQUILITY OF THE SOUL AND MIND.

Argument. The existence of the world in ignorant minds, and tranquility of the spirit.

VASISHTHA said:—Now listen with attention the subject of quietism for your own good, wherein you will find the best solutions (of many questions adduced before).

2. Know Ráma, this world to be a continuous illusion, and to be upheld by men of rajasa and tamasa natures, consisting of the properties of action and passions or ignorance, that support this illusory fabric, as the pillars bear up a building.

3. Men born with the satyika nature of goodness like yourself, easily lay aside this inveterate illusion, as a snake casts off its time-worn skin (slough).

4. But wise men of good dispositions (or satwikas natures), and those of the mixed natures of goodness and action, (rajasa-satyika), always think about the structure of the world, and its prior and posterior states; (without being deluded by it).

5. The understandings of the sinless and which have been enlightened by the light of the Sástras, or improved in the society of men or by good conduct, become as far sighted as the glaring light of a torch.

6. It is by one’s own ratiocination, that he should try to know the soul in himself; and he is no way intelligent, who knows not the knowable soul in himself.

7. The intelligent polite, wise and noble men, are said to have the nature of rajasa-satwika (or the mixed nature of goodness and action) in them; and the best instance of such a nature is found, O. Ráma! in thy admirable disposition.

8. Let the intelligent look into the phenomena of the work themselves, and by observing what is true and untrue in it, attach themselves to the truth only.
9. That which was not before, nor will be in being at the end, is no reality at all but what continues in being both at first and last, is the true existence and naught besides.

10. He whose mind is attached to naught, which is unreal both at first and at last, is either an infatuated fool or a brute animal, that can never be brought to reason.

11. It is the mind that makes the world and stretches it as in its imagination; but upon a comprehensive view (or closer investigation) of it, the mind is in its nothingness.

Ráma said:—I am fully persuaded to believe, sir, that the mind is the active agent in this world, and is subject to decay and death, (like the other organs of sensation).

12. But tell me sir, what are the surest means of guarding the mind from illusion, because you only are the sun to remove the darkness of Raghu's race.

14. Vasishtha replied:—The best way to guard the mind from delusion, is first of all the knowledge of the Sástras, and next the exercise of dispassionateness, and then the society of the good, which lead the mind towards its purity.

15. The mind which is fraught with humility and holiness, should have recourse to preceptors who are learned in philosophy.

16. The instruction of such preceptors, makes a man to practice his rituals at first, and then it leads the mind gradually to the abstract devotion of the Most-Holy.

17. When the mind comes to perceive by its own cogitation, the presence of the supreme spirit in itself; it sees the universe spread before it as the cooling moonbeams.

18. A man is led floating as a straw on the wide ocean of the world, until it finds its rest in the still waters under the coast of reason.

19. Human understanding comes to know the truth by means of its reasoning, when it puts down all its difficulties, as the pure water gets over its sandy bed.

20. The reasonable man distinguishes the truth from untruth, as the goldsmith separates the gold from ashes; but the unrea-
sonable are as the ignorant, incapable to distinguish the one from the other.

21. The divine Spirit is imperishable after it is once known to the human soul; and there can be no access of error into it, as long as it is enlightened by the light of the holy spirit.

22. The mind which is ignorant of truth; is ever liable to error, but when it is acquainted with truth, it becomes freed from its doubts; and is set above the reach of error.

23. O ye men! That are unacquainted with the divine spirit, you bear your souls for misery alone; but knowing the spirit, you become entitled to external happiness and tranquility.

24. How are ye lost to your souls by blending with your bodies, expand the soul from under the earthly frame, and you will be quite at rest with yourselves.

25. Your immortal soul has no relation to your mortal bodies, as the pure gold bears no affinity to the earthen crucible in which it is contained.

26. The Divine Spirit is distinct from the living soul, as the lotus flower is separate from the water which upholds it; as a drop of water is unattached to the lotus-leaf whereon it rests. My living soul is crying to that Spirit with my uplifted arms, but it pays no heed to my cries.

27. The mind which is of a gross nature, resides in the cell of the body, like a tortoise dwelling in its hole; it is insensibly intent upon its sensual enjoyments, and is quite neglectful about the welfare of the soul.

28. It is so shrouded by the impervious darkness of the world, that neither the light of reason, nor the flame of fire, nor the beams of the moon, nor the gleams of a dozen of zodiacal suns, have the power to penetrate into it.

29. But the mind being awakened from its dormancy; begins to reflect on its own state; and then the mist of its ignorance flies off, like the darkness of the night at sun-rise.

30. As the mind reclines itself constantly on the downy bed
of its meditation, for the sake of its enlightenment; it comes to perceive this world to be but a vale of misery.

31. Know Rāma! the soul to be as unsullied by its outer covering of the body, as the sky is unsoiled by the clouds of dust which hide its face; and as the petals of the lotus are untainted by the dew-drops, falling upon them at night. (No liquid is attached to the oily surface of lotus-leaves).

32. As dirt or clay clinging to the outer side of a gold ornament, cannot pierce into the inside; so the gross material body is attached outside the soul, without touching its inside.

33. Men commonly attribute pleasure and pain to the soul; but they are as separate from it, as the rain drops and the flying dust, are afar and apart from the sky.

34. Neither the body nor the soul is subject to pain or pleasure, all which relate to the ignorance of the mind; and this ignorance being removed, it will be found that they appertain to neither. (The mind alone is subject to both through its ignorance; but the philosophic mind knows all partial evils sarvārti, to be universal good).

35. Take not to your mind O Rāma! the pain or pleasure of either; but view them in an equal light, as you view things in the tranquility of your soul.

36. All the outspreading phenomena of the world, which are beheld all about us, are as the waves of the boundless ocean of the Divine Spirit; or as the gaudy train of the peacock, displayed in the sphere of our own souls. (So the mind displays its thoughts in a train).

37. The bright substance of our soul, presents to us the picture of creation, as a bright gem casts its glare to no purpose; but by its own nature. (And so the mind deals with its dreams in vain).

38. The spirit and the material world, are not the same thing; the spirit is the true reality, and the duality of the world, is only a representation or counterpart of the Spirit.

39. But Brahma, is the whole totality of existence, and know
the universe as the expansion of the universal soul; therefore O Ráma! give up your error of the distinction of one thing from another: (lit; such as I am this one, and the other is another).

40. There can be no distinction, Ráma, in the everlasting and all extensive plenum of Brahma; as there is no difference in the whole body of water of the wide extended ocean.

41. All things being one and alike in the self-same substratum of the Supreme Soul, you cannot conceive of there being any other thing (a duality) in it, as you cannot imagine a particle of frost to abide in the fire.

42. By meditating on the Supreme Soul in yourself, and by contemplation of the intelligent Spirit in your own intellect, you will find the glory of the Supreme Spirit, shining brightly in your pure spirit.

43. Therefore ease your mind, O Ráma! and know that there is no mistake nor error in your believing the all as one; and that there is no new-birth or a new born being (in the world), but all that is or come to existence, is ever existent in the Supreme.

44. Ease yourself, O Ráma! by knowing that there is no duality (save the Unity of God); and that there is no contrariety of things (as that of heat and cold), except their oneness in the Divine moniety. Then knowing yourself as a spiritual being, and situated in the purity of Divine essence, you shall have no need of devotion or adoration (in order to appease or unite yourself with the Deity). And knowing also that you are not separated from God, forsake all your sorrow (to think of your helpless state).

45. Be tolerant, composed and even-minded; remain tranquil, taciturn and meek in your mind; and be as a rich jewel, shining with your internal light. Thus you will be freed from the feverish vexations of this worldly life.

46. Be rational and dispassionate and calm in your desire; remain sober minded and free from ardent expectations; and rest satisfied with what you get of your own lot, inorder to be freed from the feverish heat of worldliness.
47. Be unimpassioned and unperturbed with earthly cares; be pure and sinless, and neither be penurious nor prodigal, if you will be freed from the fever heat of this world.

48. Be free from all anxiety, O Rāma! by your obtaining of that good which the world cannot give, and which satisfies all our earthly wants. Have this supermundane bliss, O Rāma, and be as full as the ocean, and free from the feverish cares of this world.

49. Be loosened from the net of thy loose desires, and wipe off the urgent of delusive affections from thy eyes: let thy soul rest satisfied with thyself, and be freed from the feverish anxieties of the world.

बिकाशणाल भिजैं त मायाविब्या भिजिल्।
वायुविनासितान्विन्यासिविश्रेष्ठरोमराघव || 83 ||

50. With your spiritual body reaching beyond the unbounded space, and rising above the height of the highest mountain, be freed from the feverish and petty cares of life.

51. By enjoyment of what you get (as your lot), and by asking of naught of any body anywhere; by your charity rather than your want or asking of it, you must be free from the fever of life.

52. Enjoy the fulness of your soul in yourself like the sea, and contain the fulness of your joy in your own soul like the full moon. Be self-sufficient with the fulness of your knowledge and inward bliss.

53. Knowing this world as unreal as a pseudoscopic sight, no wise man is misled to rely in its untruthful scenes. So you Rāma, that are knowing and unvisionary, and are sane and sound headed, and of enlightened understanding, must be always charming with your perfect ease from sorrow and care.

54. Now Rāma! reign over this unrivalled sovereignty, by the direction of your sovran Sire, and manage well everything under your own inspection. This kingdom is fraught with every blessing, and the rulers are all loyal to their king. Therefore you must neither leave out to do what is your duty, nor be elated with your happy lot of royalty.
CHAPTER VI.

LECTURE ON THE DISCHARGE OF DUTY.


VASISHTHA continued: —In my opinion, a man is liberated who does his works from a sense of his duty, and without any desire of his own or sense of his own agency in it. (Here subjection to allotted duty, is said to be his freedom; but that to one's own desire or free choice, is called to be his bondage and slavery).

2. Who so having obtained a human form, is engaged in acts 'out of his own choice and with a sense of his own agency', he is subjected to his ascension and descent to heaven and hell by turns, (according to the merit or demerit of his acts, while there is no such thing in the doing of his duty).

3. Some persons who are inclined to unduteous (or illegal) acts, by neglecting the performance of their destined (or legal) duties, are doomed to descend to deeper hells, and to fall into greater fears and torments from their former states.

4. Some men who are fast bound to the chain of their desires, and have to feel the consequences of their acts, are made to descend to the state of vegetables from their brutal life, or to rise from it to animal life again.

5. Some who are blessed with the knowledge of the Spirit, from their investigation of abstruse philosophy, rise to the state of moniety (Kaivalya); by breaking through the fetters of desire. (Kaivalya is the supreme bliss of God in his soleity, to which the divine sage aspires to be united. Or it is the complete unity with oneself irrespective of all connections).

6. There are some men, who after ascending gradually in the scale of their creation in former births, have obtained their liberation in the present life of râja—Satwika or active goodness.
7. Such men being born again on earth, assume their bright qualities like the crescent moon, and are united with all prosperity, like the Kurchi plant which is covered with blossoms in its flowering time of the rainy season. (The good effects of former acts, follow a man in his next birth).

8. The merit of prior acts follows one in his next state, and the learning of past life meets a man in his next birth, as a pearl is born in a reed. (A particular reed is known to bear pearly seeds within them, well known by the name of Vansalochna).

9. The qualities of respectability and amiableness, of affability and friendliness, and of compassion and intelligence, attend upon these people like their attendants at home. (i.e. He becomes master of them).

10. Happy is the man who is steady in the discharge of his duties, and is neither overjoyed nor depressed at the fruition or failure of their results. (Duties must be done, whether they repay or not).

11. The defects of the dutiful and their pain and pleasure, in the performance of duties, are all lost under the sense of their duteousness; as the darkness of night, is dispelled by the light of the day, and the clouds of the rainy season, are dispersed in autumn.

12. The man of a submissive and sweet disposition, is liked by every body; as the sweet music of reeds in the forest, attracts the ears of wild antelopes. (The deer and snakes, are said to be captivated by music of pipe).

13. The qualities of the past life, accompany a man in his next birth; as the swallows of the rainy weather, attend on a dark cloud in the air. (This bird is called a hansa or harsaw by Shakespeare; as, when it is autumn, I can distinguish a swallow from a harnsaw).

14. Being thus qualified by his prior virtues, the goodman has recourse to an instructor for the development of his understanding, who thereupon puts him in the way to truth.

15. The man with the qualities of reason and resignation of
his mind, beholds the Lord as one, and of the same form as the
imperishable soul within himself.

16. It is the spiritual guide, who awakens the dull and sleeping mind by his right reasoning; and then instils into it the
words of truth, with a placid countenance and mind.

17. They are the best qualified in their subsequent births, who learn first to awaken their worthless and dormant minds, as they rouse the sleeping stags in the forest.

18. It is first by diligent attendance on good and meritorious guides (or gurus), and then by cleansing the gem of their minds by the help of reasoning, that the pure hearted men come to the light of truth, and perceive the divine light shining in their souls.
CHAPTER VII.

ON ATTAINMENT OF DIVINE KNOWLEDGE.

Argument. Attainment of knowledge by Intuition, compared to the falling of a fruit from heaven.

VASISHTHA continued:—I have told you Ráma, the usual way to knowledge for mankind in general; I will now tell you of another method distinct from the other.

2. Now Ráma! we have two ways which are best calculated for the salvation of souls, born in human bodies on earth: the one is by their attainment of heavenly bliss, and the other by that of their final beatitude (apavarga).

3. And there are two methods of gaining these objects; the one being the observance of the instructions of the preceptor, which gradually leads one to his perfection in the course of one or reiterated births.

4. The second is the attainment of knowledge by intuition, or by self culture of a partly intelligent being; and this is as the obtaining of a fruit falling from heaven.

5. Hear now of the attainment of intuitive knowledge, as that of getting a fruit fallen from the sky, from the old tale which I will now recite to you.

6. Hear the happy and holy story, which removes the fetters of our good and evil deeds, and which the last born men (now living), must taste with a zest for their enlightenment, as others relish a fruit fallen from heaven for their entertainment.
CHAPTER VIII.

SONG OF THE SIDDHAS OR HOLY ADEPTS.

Argument. Wandering of Janaka in a Vernal garden, and hearing the Song of Siddhas.

VASISHTHA continued:—There lives the mighty king of the Videhas (Tirhutians) Janaka by name, who is blessed with all prosperity and unbounded understanding.

2. He is as the ever fruitful kalpa tree to the host of his suitors, and as the vivifying sun to his lotus-like friends; he is as the genial spring to the florets of his relatives, and as the god Cupid to females.

3. Like the dvija—rája or changeful moon, he gives delight to the dvija—or twice born Bráhmanas, as that luminary gives the lilies to bloom; and like the luminous sun he destroys the darkness of his gloomy enemies. He is an ocean of the gems of goodness to all, and the support of his realm, like Vishnu the supporter of the world.

4. He chanced on a vernal eve to wander about a forest, abounding in young creepers with bunches of crimson blossoms on them, and resonant with the melody of mellifluous kokilas, warbling in their tuneful choirs.

5. He walked amidst the flowery arbours, resembling the graceful beauties with ornaments upon them, and sported in their bowers as the god Vásava disports in his garden of Nandana. (Eden or Paradise).

6. Leaving his attendants behind him, he stepped to a grove standing on the steppe of a hill, in the midst of that romantic forest, which was redolent with the fragrance of flowers borne all about by the playful winds.

7. He heard in one spot and within a bower of támalá trees, a mingled voice as that of some invisible aerial spirits (siddhá), proceeding from it.
8. I will now recite to you, O lotus-eyed Rāma! the songs of the sidhās, residing in the retired solitudes of mountainous regions, and dwelling in the caverns of hills, and which relate principally to their spiritual meditations.

9. The sidhās sang:—We adore that Being which is neither the subjective nor objective, (not the viewer nor the view); and which in our beliefs is the positive felicity, that rises in our souls, and has no fluctuation in it.

10. Others chanted:—We adore that Being which is beyond the triple states of the subject, its attribute and its object; (who is neither the sight, seeing and the seer). It is the light of that soul, or spiritual light which exists from before the light of vision, which is derived from the light of the sun. (Srūti. The light of the Spirit shone before the physical lights of the sun, moon, stars, lightning and fire).

11. Others chanted:—We adore that Being, which is in the midst of all what is and what is not, (i.e. between existence and non-existence); and that spiritual light, which enlightens all lightsome objects.

12. Some sang:—We adore that real existence which is all, whose are all things, and by whom are all made, from whom have all sprung, for whom they exist, in whom they subsist, unto whom do all return, and into which they are all absorbed.

13. Some caroled:—We adore that Spirit, which begins with the letter a and ends in k with the dot m; (i.e. aham or ego); and which we continually inspire and respire in our breathings. (aham) hansah.

14. Others said:—Those who forsake the God-Isha, that is situated within the cavity of their hearts (hrid), and resort to others, that are without them, are verily in search of trifles by disregarding the gem kaustabhā (philosopher's stone); which is placed in their hands.

15. Others again declared:—It is by forsaking all other desires, that one obtains this object of his wish; and this being had, the poisonons plants of all other desires, are entirely uprooted from the heart.

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16. Some of them pronounced saying:—The foolish man who knowing the insipidity of all worldly things, attaches his mind to earthly object, is an ass and no human being.

17. Others said:—The sensual appetites, which incessantly rise as snakes from the cavities of the body, are to be killed by the cudgel of reason, as Indra broke the hills by his thunderbolts.

18. At last they said:—Let men try to secure the pure happiness of quietism, which serves to give tranquility to the minds of the righteous. The sober-minded that are situated in their real and natural temperament, have their best repose in the lap of undisturbed and everlasting tranquility.
CHAPTER IX.

REFLECTIONS OF JANAKA.

Argument. Abstraction of Janaka’s mind, from the Vanities of the World.

VASISHTHA continued:—Upon hearing these Sonata of the Siddhas (holy spirits), Janaka was dejected in his mind, like a coward at the noise of a conflict.

2. He returned homeward, and conducted himself in silence to his domicile, as a stream glides in its silent course under the beaching trees, to the bed of the distant main.

3. He left behind all his domestics in their respective dwellings below, and ascended alone to the highest balcony, as the sun mounts on the top of a mountain.

4. Hence he saw the flights of birds, flying at random in different directions; and reflected on the hurrying of men in the same manner, and thus bewailed in himself on their deplorable conditions.

5. Ah me miserable! that have to move about in the pitiable state of the restless mob, that roll about like a rolling stone (or ball), pushed backward and forward by another.

6. I have a short span of endless duration, allotted to my share of lifetime; and yet I am a senseless fool to rely my trust in the hope of its durability.

7. Short is the duration of my royalty also, which is limited to the period of my lifetime only; how is it then that I am secure of its continuance as a thoughtless man.

8. I have an immortal soul lasting from before, and to continue even after my present existence, the present life is a destructible One, and yet I am a fool to rely in it, like a boy believing the painted moon as real.

9. Alas! what sorcerer is it that hath thus bewitched me by his magic wand, as to make me believe I am not spell-bound at all.
10. What faith can I rely in this world which has nothing substantial nor pleasant, nor grand nor real in it; and yet I know not why my mind is deluded by it.

11. What is far from me (i.e. the object of sense, appears to be near me by my sensation of the same); and that which is nearest to me (i.e. my inmost soul), appears to be farthest from me, by my want of it perception. Knowing this I must abandon the outward (sensible objects), inorder to see the inward soul.

12. This hurry of men in their pursuits, is as impetuous and transient as the torrent of a whirlpool. It precipitates them to the depth of their dangers, and is not worth the pain it gives to the spirit.

13. The years, months, days and minutes, are revolving with succession of our pains and pleasures; but these are swallowed up, by the repeated trains of our misery: (rather than that of happiness).

14. I have well considered everything, and found them all perishable and nothing durable or lasting; there is nothing to be found here worthy of the reliance of the wise.

15. Those standing at the head of great men to-day, are reduced low in the course of a few days; what worth is there in giddy and thoughtless greatness, which is deserving of our estimation.

16. I am bound to the earth without a rope, and am soiled therein without any dirt (in my person); I am fallen though sitting in this edifice. O my soul! how art thou destroyed while thou art living.

17. Whence has this causeless ignorance over-powered my intelligent soul, and whence has this shadow overspread its lustre, as a dark cloud overshades the disk of the sun?

18. Of what avail are these large possessions and numerous relations to me, when my soul is desponding in despair, like children under the fear of ghosts and evil spirits.

19. How shall I rest any reliance in my sensual enjoyments which are the harbingers of death and disease, and what depend-
ence is there on my possessions, which are fraught only with anxieties and cares?

20. It matters not whether these friends, the feeders on my fortune, may last or leave me at once; my prosperity is but a bubble and a false appearance before me.

21. Men of greatest opulence and many good and great men and our best friends and kindest relatives, that have gone by, now live in our remembrance only.

22. Where are the riches of the monarchs of the earth, and where the former creations of Brahma. The past have given way to the present, and these are to be followed by future ones; hence there is no reliance in anything.

23. Many Indras have been swallowed up like bubbles in the ocean of eternity; hence the like expectation of my longevity, is ridiculous to the wise.

24. Millions of Brahmans have passed away, and their productions have disappeared under endless successions; the kings of earth have fled like their ashes and are reduced to dust; what is the confidence then in my life and stability?

25. The world is but a dream by night, and the sensuous body is but a misconception of the mind. If I rely any credence on them I am really to be blamed.

26. My conception of myself and preception of other things, are false imaginations of my mind. It is my egoism that has laid hold of me, as a demon seizes an idiot.

27. Fool that I am, that seeing I do not see, how the span of my life is measured every moment by the imperceptible instants of time, and their leaving but a small portion behind.

28. I see the juggler of time seizing on Brahmans, Vishnus and Rudras, and making playthings of them on his play ground of the world, and flinging them as balls all about.

29. I see the days and nights are incessantly passing away, without presenting me an opportunity which I can behold the true imperishable one.
30. The objects of sensual enjoyment, are larking in the minds of men, like cranes gabbling in the lakes, and their is no prospect of the true and best object in the mind of any body.

31. We meet with one hardship after another, and buffet in the waves of endless miseries in this earth; and yet are we so shameless, as not to feel ourselves disgusted with them.

32. We see all the desirable objects to which we attach our thoughts, to be frail and perishing; and yet we do not seek the imperishable on, and our everlasting good in the equanimity of the Soul.

33. Whatever we see to be pleasant in the beginning (as pleasures), or in the middle (as youth), or in the end (as virtuous deeds), and at all times (as earthly goods), are all unholy and subject to decay.

34. Whatever objects are dear to the hearts of men, they are all found to be subject to the changes of their rise and fall: (i.e. their growth and decay).

35. Ignorant people are everywhere inclined to evil acts, and they grow day by day more hardened in their wicked practices. They repent every day for their sins, but never reprove themselves for the better.

36. Senseless men are never the better for anything, being devoid of sense in their boyhood, and heated by their passions in youth. In their latter days, they are oppressed with the care of their families, and in the end they are overcome by sorrow and remorse.

37. Here the entrance and exit (i.e. the birth and death), are both accompanied with pain and sorrow; (for men come to and go away from the world with crying). Here every state of life is contaminated by its reverse, (as health by disease, youth by age, and affluence by poverty). Everything is unsubstantial in this seeming substantial world, and yet the ignorant rely in its unreal substantiality.

38. The real good that is derived here by means of painful austerities, are the arduous sacrifices of *rdjasya avamedha*, and others, or the attainment of heaven; which has no reality in it,
by reason of its short duration of the small portion of a *kalpa*,
compared with eternity. (The Hindu heaven is no lasting bliss).

39. What is this heaven and where is it situated, whether
below or above us or in this nether world; and where its resi-
dents are not overtaken by multitudes of locust-like evils? (The
Srūti says; “Evil spirits infest the heavens and they drove the
gods from it. So we read of the Titan’s and Satan’s band
invading heaven).

40. We have serpents creeping in the cells of our hearts,
and have our bodies filled with the brambles of diseases and
dangers, and know not how to destroy them.

41. I see good is intermixed with evil, and pain abiding
with pleasure; there is sorrow seated on the top (excess) of joy,
So I know not whereto I shall resort.

42. I see the earth full of common people, who are incessan-
tly born and dying in it in multitudes; but I find few honest
and righteous men in it.

43. These beautiful forms of women, with their eyes like
lotuses, and the gracefulness of their blandishments, and their
charming smiles, are made so soon to fade and die away.

44. Of what note am I among these mighty beings (as Bra-
hma and Vishnu), who at the twinkling of their eyes, have crea-
ted and destroyed the world; and yet have succumbed to death
at last. (This last passage shows that the Hindu gods were
mortal heroes of antiquity).

45. You are constantly in search of what is more pleasant
and lasting than others, but never seek after that highest pros-
perity, which is beyond all your earthly cares.

46. What is this great prosperity in which you take so much
delight, but mere vexation of your spirit, which proves this
vanity to be your calamity only.

47. Again what are these adversities which you fear so much,
they may turn to your true prosperity, by setting you free from
earthly broils and leading you to your future felicity.
48. The mind is broken to pieces by its fears, like the fragments of the moon, floating on the waves of this ocean of the world. Its selfishness has tossed it to and fro, and this world being got rid of, it is set at perfect ease (from all vicissitudes of fortune).

49. There is an unavoidable chance (necessity), actuating our worldly affairs and accidents; it is impudence therefore to welcome some as good, and to avoid others as evil.

50. We are prone to things that are pleasant to the sight, but bear a mortal flame in them, and consume us like poor moths in the flames, which it is bright to see but fatal to feel.

51. It is better to roll in the continual flame of hell-fire to which one is habituated, than rise and fall repeatedly in the furnace of this world, as from the frying pan into the fire.

52. This world is said by the wise, to be a boundless ocean of woes (vale of tears); how then can any body who has fallen amidst it, expect any happiness herein?

53. Those who have not fallen in the midst and been altogether drowned in woe, think the lesser woes as light and delight, as one condemned to be beheaded, is glad to escape with a light punishment.

54. I am grown as the vilest of the vile, and resemble a block of wood or stone; there is no difference in me from the ignorant clown, who has never had the thought of his eternal concerns in his head.

55. The great abode of the world, with its very many branches and twigs and fruits, hath sprung from the mind and is rooted in it. (The outer world has its existence in the sensitive mind only; because the insensible bodies of the dead and inanimate things, have no consciousness of it.

56. It is the conception (sankalpa) of the world, in my mind, that causes its existence and presents its appearance before me, I will now try to efface this conception from my mind, and forget this world altogether. (This doctrine of idealism was derived, by Janaka from his own Intuition (Svema-Jnátena).
57. I will no longer allow myself to be deluded like monkeys with the forms of things, which I know are not real; mere ideal, but changeful and evanescent. (Here also Janaka learns by intuition not to rely on concrete forms, but to have their general and abstract ideas).

58. I have woven and stretched out the web of my desires, and collected only my woes and sorrows; I fell into and fled from the snare of my own making, and am now resolved to take my rest in the soul.

59. I have much wailed and bitterly wept, to think of the depravity and loss of my soul, and will henceforth cease to lament, thinking that I am not utterly lost.

60. I am now awakened, and am glad to find out the robber of my soul; it is my own mind, and this I am determined to kill, as it had so long deprived me of the inestimable treasure of my soul.

61. So long was my mind at large as a loose and unstrung pearl, now will I pierce it with the needle of reason, and string it with the virtues of self control and subjection to wisdom.

62. The cold icicle of my mind, will now be melted down by the sun-heat of reason; and will now be confined in the immovable meditation of its Eternal Maker; (from where it cannot return. Sruti).

63. I am now awakened to my spiritual knowledge, like these holy Siddhas, saints and sages; and will now pursue my spiritual inquiries, to the contentment of my soul.

64. Having now found my long-lost soul, I will continue to look upon its pure light with joy in my lonely retirement; and will remain as quiet and still in contemplation of it, as a motionless cloud in autumn.

65. And having cast away the false belief of my corporeality (i.e. of being an embodied being), and that these possessions and properties are mine, and having subdued my force by mighty enemy of the Mind, I will attain the tranquility of my soul by the help of my reason.
CHAPTER X.

SILENT AND SOLITARY REFLECTIONS OF JANAKA.

Argument. Janaka, though employed in Ritual service, continues firm in his meditation, and comes to the conclusion of his immortality.

VASISHTHA related:—While Janaka was thus musing in his mind, there entered the chamberlain before him, in the manner of Aruna standing before the chariot of the sun.

2. The Chamberlain said:—O sire! thy realm is safe under thy protecting arms; now rise to attend to the daily rites, as it becomes your majesty.

3. There the maidservants are waiting with their water pots, filled with water perfumed with flowers, camphor and saffron for your bathing, as the nymphs of the rivers, have presented themselves in person before you.

4. The temples are decorated with lotuses and other flowers, with the bees fluttering upon them; and hung over with fine muslin, as white as the fibers of lotus stalks.

6. The altars are filled with heaps of flowers, aromatic drugs and rice; and adorned with every decoration in the princely style.

7. The Brāhmans are waiting there for your majesty’s presence, after making their sacred ablution and purifications, and offering their prayers for the remission of sins; and are expecting to get their worthy gifts from thee.

8. The hand-maids are attending to their duties; graced with flappers (chāmarās) in their hands; and the feasting ground is cleansed with sandal paste and water.

9. Rise therefore from thy seat, and be it well with thee to perform the prescribed duties; because it does not become the best of men, to be belated in the discharge of their duties.

10. Though thus besought by the head chamberlain, yet the
king remained in his meditative mood, thinking on the wonderful phenomena of nature.

11. This royalty and these duties of mine, said he, are for a very short time; I do not require these things that are so transitory in their nature.

12. I must leave these things, that are at best but waters of the mirage; and remain close to myself in my lonesome seclusion, like a calm and solitary lake or sea.

13. These pleasures of the world, that are displayed around us, are entirely useless to me; I will leave them with promptness on my part, and remain in my happy retirement.

14. Abandon, O my heart! thy shrewdness in pursuing after the objects of thy desire; in order to avoid the snares of disease and death (which have been set on thy way).

15. In whatever state or condition of life, the heart is set to banker for its delight; it is sure to meet with some difficulty, distress or disappointment coming out of the same.

16. Whether your heart is engaged in, or disengaged from the objects of sense, you will never find any one of them, either in act or thought, conducing to the true happiness of your soul.

17. Forsake therefore the thoughts of the vile pleasure of your senses, and betake yourself to those thoughts, which are fraught with the true happiness of the soul.

18. Thinking in this manner, Janaka remained in mute silence, and his restless mind became as still, as it made him sit down like a picture in painting or as a statue.

19. The chamberlain uttered not a word any more, but stood silent in mute respect through fear of his master, from his knowledge of the dispositions of kings.

20. Janaka in his state of silent meditation, reflected again on the vanity of human life, with cool calmness of his mind, and said:—

21. Now must I be diligent to find out the best and most precious treasure in the world, and know what is that imperishable thing, to which I shall bind my soul as its surest anchor.
22. What is the good of my acts or my cessation from them, since nothing is produced of anything, which is not perishable in its nature. (Thence the product of acts is perishable, and its want is a lasting good).

23. It matters not whether the body is active or inactive, since all its actions end in utter inaction at last as all force is reduced to rest. It is the pure intellect within me that is always the same (i.e. ever active and undecaying), and which loses nothing from the loss of the body or by want of bodily actions. (The body is a dead mass without the active principle of the mind).

24. I do not wish to have what I have not, nor dare leave what I have already got; I am content with myself; so let me have what is mine and what I have. (The Yogis like Stoics, were fatalists and content with their lot).

25. I get no real good by my acts here, nor lose anything by refraining from them. What I get by my acts or want of action, is all Nil and Null of Vanity or Vanities, and nothing to my purpose or liking.

26. Whether I am doing or not doing, and whether my acts are proper or improper; I have nothing to desire here, nor anything desirable that I have to expect from them. Hence no exertion will bring on the desired object, unless it is given by our lot.

27. I have got what was due to my past actions, and this body is the result of my former acts. It may be in its motion and action, or it may be still and fade away, which is the same thing to me.

28. The mind being set at ease by want of its action or passion, the actions of the body and its members, are alike in their effects to those of not doing them. (Involuntary actions done without the will are of no account).

29. The acts of men are reckoned as no acts of their's, which happen to take place as the results of their destiny or previous actions. (The action or passion relates to the mind only, but
the doing of destiny being involuntary, such action of men is accounted as no action of theirs.

30. The impression which the inward soul bears of its past actions and passions, the same gives it's colour to the nature and character of the actions of men afterwards. Now that my soul has obtained its imperishable state of spirituality, I am freed from the mutabilities of the transmigrations of my body and mind.

Commentary:—Janaka arrives after all his previous reasonings and deductions, to the conclusion of the certainty of his being an intellectual and spiritual being, endowed with an immortal soul, and entitled to everlasting life, after the destruction of the frail body and the changeful mind with it.
CHAPTER XI

SUBJECTION OF THE MIND.

Argument. Janaka's Discharge of his Dilay Rites, and Admonition to his Mind.

VASISHTHA related:—Having thought so, Janaka rose up for performance of his daily rites as usual, and without the sense of his agency in them. He did his duty in the same manner as the sunrises every day to give the morn, without his consciousness of it.

2. He discharged his duties as they presented themselves to him, without any concern or expectation of their rewards. He did them awaking as if it were in his sleep. Gloss:—He did his acts by rote, but wot not what he did in his insensibility of them; and such acts of insensibility are free from culpability or retribution.

3. Having discharged his duties of the day and honoured the gods and the priests, he passed the night absorbed in his meditations.

4. His mind being set at ease, and his roving thoughts repressed from their objects, he thus communed with his mind at the dead of night, and said:—

5. O my mind that art roving all about with the revolving world, know that such restlessness of thine, is not agreeable to peace of the soul; therefore rest thou in quiet from thy wanderings abroad.

6. It is thy business to imagine many things at thy pleasure, and as thou thinkest thou hast a world of thoughts present before thee every moment. (For all things are but creations of the imaginative mind).

7. Thou shootest forth in innumerable woes by the desire of endless enjoyments, as a tree shoots out into a hundred branches, by its being watered at the roots.
8. Now in our births and lives and worldly affairs, are all productions of our wistful thoughts, I pray thee therefore, O my mind! to rest in quiet by abandonment of thy earthly desires.

9. O my friendly mind! weigh well this transient world in thy thoughts, and depend upon it, shouldst thou find aught of substantiality in it.

10. Forsake thy fond reliance on these visible-phenomena; leave these things, and rove about at thy free will without caring for any thing.

11. Whether this unreal scene, may appear to or disappear from thy sight, thou shouldst not suffer thyself to be affected by it in either case.

12. Thou canst have no concern with the visible objects (phenomenal world); for what concern can one have with any earthly thing which is inexist lent of itself as an unsubstantial shadow?

13. The world is an unreality like thyself, hence there can be no true relation between two unrealities. It is but a logos-machy to maintain the relation of two negatives to one another.

14. Granting, thou art a reality and the world is unreal, still there can be no agreement between you, as there is none between the living and the dead, and between the positive and negative ideas.

15. Should the mind and the world be both of them realities and co-existent for ever, then there can be no reason for the joy or sorrow of the one at the gain or loss of the other.

16. Now therefore avoid the great malady of worldliness, and enjoy the silent joy in thyself, like one sitting in the undisturbed depth of the Ocean, with the rolling tide and waves above his head.

17. Do not consume like a puppet in pyrotechnics with the fiery remorse of worldliness, nor be burnt down to the darkness of despair in this gloomy scene of the world.
18. O wicked mind! there is nothing here so good and great, whereby thou mayest attain thy highest perfection, except by the forsaking of all frivolities and dependance on thy entire resignation to the unchangeable One.
CHAPTER XII.

ON THE GREATNESS OF INTELLIGENCE.

Argument. The Living Liberation of Janaka, and the preeminence of reason and intelligence.

VASISHTHA continued:—Janaka having expostulated in his manner with his mind, attended to the affairs of the state without shrinking from them by his mental abstraction.

2. He was however not gladdened by the gladsome tasks and tidings, but was indifferent to them as in his slumber of fixed mindedness in his maker.

3. Hence forward he was not intently employed in his duties, nor forsook them altogether; but attended unconcernedly to the business which presented itself to him.

4. His constant habit of reasoning, enabled him to understand the eternal verity; and preserved his intellect from blunders, as the sky is untouched by the flying dust.

5. By his cultivation of reasoning, his mind was enlightened and fraught with all knowledge.

6. Unaccustomed to duality, his mind had learnt to know the sole unity only; and his intelligent soul shone within him, as the full bright sun in the sky. (He felt a flood of light in himself, as the believer finds in his inmost soul. Gloss).

7. He became acquainted with the Soul, that is inherent in all bodies, and beheld all things abiding in the omnipotence of the Intellect, and identic with the infinite.

8. He was never too joyous nor exceedingly sorrowful, but preserved his equanimity amidst the conflicts of his soul and sensible objects; (between spirituality and materiality).

9. The venerable Janaka, became liberated in his living state since that time; and is since renowned as a veteran theosophist among mankind.

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10. He continues thence forward to reign over the land of the Videha people, without being subject to the feelings of joy or sorrow for a moment.

11. Knowing the causes of good and evil, he is neither elated nor dejected at any favourable or unfavourable circumstances of his life, nor does he feel glad or sad at the good or bad accident relating the state.

12. He did his duties without setting his mind to them, which was wholly employed in his intellectual speculations.

13. Remaining thus in his hypnotic state of sound sleep (abstraction), his thoughts are quite abstracted from all objects about him.

14. He is unmindful of the past, and heedless about the future; and enjoys the present moment only, with a gladsome heart and cheerful mind.

15. He obtained the obtainable what is worthy to be obtained, by his own ratiocination (or self-reflection), and not O lotus-eyed Ráma! by any other desire: (i.e. by abandoning all his worldly desires).

16. Therefore we should reason (or reflect) in our minds, so long as we succeed to arrive at the conclusion of the subject.

17. The presence of the Holy Light, is not to be had either by the lectures of a preceptor, or the teaching of the sástras; it is not the result of meritorious acts, nor of the company of the holy men; but the result of your own intellection.

18. A good understanding assisted by the power of its accompanying percipience (prajáná), leads to the knowledge of that highest state, which the acts of your piety cannot do.

19. He who has set before his sight the keen light of the lamp of his percipience, is enabled to see both the past and future in his presence; and no shadow of ignorance intercepts his vision.

20. It is by means of his percipience, that one is enabled to cross over the sea of dangers; as a passenger goes across a river in a boat or raft.

21. The man that is devoid of his prescience, is overtaken
even by small mishaps; as a light straw is blown away by the slightest breeze.

22. One who is endowed with foresight, passes over the eventful ocean of the world, without the assistance of friends and guidance of the Sastras.

23. The man with foreknowledge, sees the result of his actions beforehand; but one without his prevision, is at a loss to judge of the imminent events.

24. Good company and learning, strengthen the understanding; as the watering of a plant, tends towards its growth and fructification.

25. The infant understanding like a tender shoot, takes a deep root in time; and having grown up like a tree, bears the sweet fruit in its season; like the cooling moonbeams at night.

26. Whatever exertions are made by men for the acquisition of external properties, the same should be more properly devoted for the improvement of their understandings at first. (i.e. intellectual improvement should precede that of outward circumstances).

27. Dullness of the understanding, which is the source of all evils, and the storehouse of misery, and the root of the armour of worldliness, must be destroyed first of all.

28. Great minded men get in their understandings, whatever good they may expect to find in this earth, in heaven above and in the nether world. (The mind is the seat of all treasures).

29. It is by means of one's good understanding only, that he can get over the ocean of the world; and not by his charities, pilgrimages or religious austerities.

30. The divine blessing attending on mortal men on earth, is the sweet fruit of the tree of knowledge. (Here is a contrast with the mortal taste of the forbidden fruit of knowledge).

31. Wisdom nips with its sharp nails, the heads of the elephantine (gigantic) bonds of giddiness, with as much ease as the lion kills the deer, or as if it were destroying a strong lion by a weak shakal. (Weak wisdom having the power of destroying the wild worldliness).
32. An ordinary man is often seen to become the ruler of men, by means of his greater knowledge than others; and the wise and discreet are entitled to glory in both worlds.

33. Reason overcomes all its adversaries, dealing in diverse forms of sophistry; as a disciplined warrior, overpowers on a host of untrained savage people.

34. Reasoning is as the philosophers stone, which converts the base metals to gold; and is hidden in the casket of rational souls as the best treasure. It yields the desired fruits of men like the kalpa plant of Paradise at a thought.

35. The right reasoner gets across the wide ocean of the world, by means of his reasoning, while the unreasonable rabble are born away by it’s waves; as the skillful boat-man cuts across the current, while the unskilled waterman is tossed about by the waves.

36. A well directed understanding leads to the success of an undertaking, but the misguided intellect goes to the rack and ruin; the one sails to the shore before the wind; but the other is tossed in his wrecked vessel over the wide gulph of the world.

37. The keen sighted and unbiassed wise man, is never over-come by the evils arising from his desires: as the arrows of the adversary, do not pierce the body of a soldier in armour.

38. The sapience of a man, gives him an insight into every thing in the world and, the all knowing man, is neither subjected to dangers nor reverses of his fortune.

39. The dark and wide-stretching cloud of blind egoism, which overshadows the sun-light of the Supreme Spirit within us, is driven away by the breath of intelligence.

40. The improvement of the understanding, is the first requisite towards the knowledge of the Supreme soul; as the cultivation of the ground, is of primary importance to the farmer, desirous of reaping a rich harvest.
CHAPTER XIII.

GOVERNMENT OF THE MIND.

Argument Reasons and Rules of Restraining the Mind form the instance of Janaka's insoucience.

VASISHTHA continued:—Now Ráma! Reflect on the Supreme spirit, in thy own spirit like Janaka; and know the object of the meditation of the wise, without any difficulty or failing.

2. The wise men of the latter genus råjasa-sátvika or active goodness, obtain their desired objects by themselves (of their own intitution), like Janaka and other holy sages.

3. As long as you continue to restrain your organs of sense from their objects, so long will the divine soul grace your own inward soul with its presence.

4. The Lord God and Supreme soul, being thus gracious to thee; thou shalt see a halo of light cast over all things, and dispersing all thy woes from thy sight.

5. The sight of the Supreme spirit, will remove the plentiful seeds of bias from thy mind; and it will drive away the woeful sights of misery, pouring upon thy view in copious showers.

6. Continue like Janaka in the wilful discharge of thy duties, and prosper by placing thy intellectual sight, on the divine light shining in thy inward spirit.

7. It was by his inward cogitations, that Janaka found the transitoriness of the world; and by placing his faith in the unchangeable Spirit, he found its grace in time.

8. Hence neither the pious acts of men, nor their riches nor friends, are of any use to them for their salvation from the miseries of life, unless it be by their own endeavor for the enlightenment of their soul.

9. They who rely their faith in the gods, and depend upon them for fulfilment of their desires and future rewards, are
perverted in their understandings, and cannot be heirs of immortality.

10. It is by reliance in one's reasoning and resignation, and by his spiritual vision of the Supreme spirit, that he is saved from his misery in this ocean of the world.

11. The attainment of this blessed knowledge of intuition, which removeth our ignorance, is as what they call thy getting of fruit fallen from heaven. (i.e. a heavenly and accidental fruit).

12. The intelligence which looks into itself as Janaka's, finds the soul developing of itself in it, as the lotus-bud opens of itself in the morning.

13. The firm conviction of the material world, melts into nothing under the light of persipience; as the thick and tangible ice, dissolves into fluidity under the heat of the sun.

14. The consciousness that this is I (i.e. One's self-consciousness), is as the shade of night, and is dispelled at the rise of the sun of intellect, when the Omnipresent light appears vividly to sight.

15. No sooner one loses his self-consciousness that 'this is himself,' than the All-pervading Soul opens fully to his view.

16. As Janaka has abandoned the consciousness of his personality, together with his desires also; so do you, O intelligent Rama, forsake them by your acute understanding and of the mind discernment.

17. After the cloud of egoism is dispersed, and the sphere is cleared all around; the divine light appears to shine in it, as brightly as another sun.

18. It is the greatest ignorance to think of one's egoism (or self-personality); this thought being relaxed by the sense of our nothingness, gives room to the manifestation of holy light in the soul.

19. Neither think of the entity nor non-entity of thyself or others; but preserve the tranquility of thy mind from both the thoughts of positive and negative existences; in order to get rid of thy sense of distinction between the producer and the
produced; (i. e. of the cause and effect, the both of which are
identic in Vedanta) or spiritual philosophy.

20. Again your fostering a fondness for something as good,
and a hated to others as bad; is but a disease of your mind for
your unenessness only. (Since all things are good in their own
kinds, and nothing bad in its nature, and in the sight of God,
who pronounced all things good).

21. Be not fond of what you think to be beautiful, nor
disgusted at what appears hateful to you, get rid of these anta-
gonist feelings, and be even minded by fixing it on One,
before whom all things are alike and equally good: (all partial
evil is universal good Pope).

22. They that view the desirable and the detestable in the
same light, are neither fond of the one nor averse to the other.

23. Until the fancy of the desirableness of one thing and
dislike of the other, is effaced from the mind, it is as hard to have
the good grace of equanimity, as it is difficult for the moon-
light to pierce through the cloudy sky.

24. The mind which considers one thing as some thing a
propos, and another as nothing to the purpose, (the one as desirable
and the other worthless); is deprived of the blessing of indiffer-
ence, as the brier utkota is despised, not standing with all its
fruits and flowers.

25. Where there is a craving for the desirable, and an aver-
sion to what is unseemly, and when there is a cry for gain and
an outcry at one’s loss; it is impossible for even mindedness,
dispasqueteness and tranquility of the mind, to abide then
and there in that state.

26. There being only the essence of one pure—Brahma
diffused throughout the universe, how very improper is it to take
the one as many, and among them something as good or bad;
(when the Maker of all has made all things good).

27. Our desires and dislike, are the two-apes abiding on the
tree of our hearts; and while they continue to shake and swing
it with their jogging and jolting, there can be no rest in it.
28. Freedom from fear and desire, from exertions and action, together with sapience and equanimity, are the inseparable accompaniments of ease and rest.

29. The qualities of forbearance and fellow feeling, accompanied with contentment and good understanding, and joined with a mild disposition and gentle speech, are the indispensable companions of the wise man, who has got rid of his desires and the feelings of his liking or dislike.

30. The mind running to meanness, is to be repressed by restraining the passions and appetites; as the current of water running below, is stopped by its lock gate.

31. Shun the sight of external things, which are the roots of error and fallacy; and consider always their internal properties both when you are awake and asleep, and also when you are walking about or sitting down.

32. Avaricious men are caught like greedy fishes, in the hidden net of their insatiable desires, and which is woven with the threads of worldly cares, and is under the waters of worldly affairs.

33. Now Ráma! cut the meshes of this net, with the knife of thy good understanding; and disperse it in the water, as a tempest rends the thick cloud and scatters it about the air.

34. Try O gentle Ráma! to uproot the root of worldliness, which sprouts forth in the weeds of vice, with the hatchet of your perseverance and the eliminating shovel of your penetration.

35. Employ your mind to hew down the cravings your mind, as they use the axe to cut down a tree, and you will then rest in quiet as you arrive at the state of holiness.

36. Having destroyed the former state of your mind by its present state, try to forget them both by your heedless mind in future, and manage yourself unmindful of the world. (There is a play of the word mind in the original).

37. Your utter oblivion of the world, will prevent the revival of your mind; and stop the reappearance of ignorance which is concommitant with the mind.
38. Whether you are waking or sleeping or in any other state of your life; you must remember the nihility of the world, and resign your reliance in it.

39. Leave off your selfishness (mamata-or-meitatem), O Rāma! and rely in the disinterstedness of your soul; lay hold on what ever offers of itself to you and without seeking for it all about.

40. As the Lord God doth every thing, and is yet aloof from all; so must thou do all thy acts outwardly, and without thyself mixing in any.

41. Knowing the knowable, one finds himself as the in-create soul and Great Lord of all; but being apart from that soul, he views only the material world spread before him.

42. He who has the sight of the inner spirit, is freed from the thoughts of the external world, and is not subjected to the joy or grief or sorrow and other evils of his life.

43. He is called a Yogi who is free from passions and enmi-ty, and looks on gold and rubbish in the same light; he is joined with his Joy in his Yoga, and disjoined from all worldly desires.

44. He enjoys the fruit of his own acts, and minds not what he wastes or gives away; he has the evenness of his mind in every condition, and is unaltered by pain or pleasure. (The sanskrit sukh-dukkha means also prosperity and adversity, and good and evil of every kind).

45. He who receives what he gets, and is employed with whatever offers of itself to him, without considering the good or evil that he is to gain by it, is not plunged into any difficulty.

46. He who is certain of the truth of the spiritual essence of the world, pants not for its physical enjoyments, but he is even-minded at all times.

47. The dull mind follows the active intellect in accomplishing its objects, as the carnivorous cat or fox follows the lion in quest of meat.

48. As the servile band of the lion feeds on the flesh acquired by his prowess, so the mind dwells upon the visible and sensible object, which it perceives by power of the intellect.
49. Thus the unsubstantial mind, lives upon the outer world by the help of the intellect; but as it comes to remember its origination from the intellect, it recoils back to its original state.

50. The mind which is moved and lighted, by the heat and light of the lamp of the intellect; becomes extinct without its physical force, and grows as motionless as a dead body.

51. The nature of the intellect is known to exclude the idea of motion or pulsation from it; and the power which has vibration in it, is called intellection or the mind in the Sāstras.

52. The breathing (or vibration) of the mind, like the hissing of a snake, is called its imagination (kalpana); but by knowing the intellect as the Ego, it comes to the true knowledge of the inward soul.

53. The intellect which is free from thoughts (chetyas), is the ever lasting Brahma; but being joined with thought, it is styled the imaginative principle or Mind.

54. This power of imagination having assumed a definite form, is termed the mind; which with its volition and options, is situated in the heart of living beings.

55. With its two distinct powers of imagination and volition, it is employed in the acts of discriminating and choosing the agreeable from what is disagreeable to it. (i.e. The imagination and volitive faculties of the mind, supply it with the power of discrimination and option, between what is fit or unfit for or suitable to it).

56. The intellect being seated in the heart with its thoughts and volitions, forgets its spiritual nature, and remains as a dull material substance: (i.e. the passivity of the heart as opposed to the activity of the mind).

57. The intellect being thus confined in the hearts of all animals in this world, continues in utter oblivion of its nature; until it is awakened of itself, either by its intuition or instruction of preceptors &c.

58. So it is to be wakened by means of instruction, derived from the Sāstras and preceptors; as also by the practice of
dispassionateness, and subjection of the organs of sense and action.

59. When the minds of living beings, are roused by learning and self-control; they tend towards the knowledge of the Great Brahma, or else they rove at random about the wide world.

60. We must therefore awaken our minds, which are rolling in the pit of worldliness, through the inebriety of the wine of error, and which are dormant to divine knowledge.

61. As long as the mind is unawakened, it is insensible of every thing (in its true light); and though it perceives the visibles, yet this perception of them is as false as the sight of a city in our fancy.

62. But when the mind is awakened by divine knowledge; to the sight of the supreme Being; it presents every thing in itself, as the inward fragrance of flowers pervades the outer-petals also. (i. e. The inward sight of God, comprehends the view of every thing in it).

63. Though the intellect has the quality of knowing every thing, contained in all the three worlds; yet it has but a little knowledge of them from the paucity of its desire of knowing them. (i. e. Though the capacity of the intellect is unlimited, yet its knowledge is proportionate to its desire of gaining it).

64. The mind without the intellect is a dull block of stone; but it is opened by divine light, like the lotus-bud expanding under the light of the sun.

65. The imaginative mind is as devoid of understanding, as a statue made of marble, is unable to move about by itself.

66. How can the regiments drawn in painting, wage a war in a mutual conflict, and how can the moon-beams, make the medicinal plants emit their light? (i. e. As it is life that makes the armies fight, so it is the intellect that actuates the mind to its operations. And as the plants shine by night by the sun-beams, which are deposited in them during day, so shines the mind by means of its intellectual light).

67. Who has seen dead bodies besmeared with blood to run
about on the ground, or witnessed the fragments of stones in the woods to sing in musical strains?

68. Where does the stone idol of the sun, dispel the darkness of the night; and where does the imaginary forest of the sky spread its shade on the ground?

69. Of what good are the efforts of men, who are as ignorant as blocks of stones, and are led by their error in many ways; except it be to endanger themselves by the mirage of their minds? (The exertions of the ignorant are as vain as the labour of a Sisyphus).

70. It is the imagination that displays the non-existent as existent in the soul, as it is the sun-beams, which exhibit the limpid main in the mazy sands.

71. It is the moving principle in the body, which the sophists designate as the mind; but know it as a mere force of the winds, like the vital breath of living beings.

72. Those whose self-consciousness is not disturbed, by the currents of their passions and desires; have their spiritual souls like an unperturbed stream (of psychic fluid).

73. But when this pure consciousness is befouled by the false fancies of this and that, and that this is I and that is mine; then the soul and the vital principle, are both taken together to form a living being.

74. The mind, the living soul and understanding, are all but fictitious names of an unreality, according to the conceptions of false thinkers, and not of them that know the true spirit.

75. There is no mind nor understanding, no thinking principle, nor the body in reality; there is the only reality of the One universal spirit, which is ever existent everywhere. (So says the Sruti:—All else are but transitory creations of imagination, and so pass into nothing).

76. It is the soul, which is all this world, it is time and all its fluctuations, it is more transparent than the atmosphere, and it is clear as it is nothing at all.

77. It is not always apparent, owing to its transparency;
yet it is ever existent, owing to our consciousness of it. The
spirit is beyond all things, and is perceived by our inward per-
ception of it.

78. The mind vanishes into nothing, before our consciousness
of the Supreme Soul; just as darkness is dispelled from that
place, where the sunshine is present.

79. When the transparent and self-conscious soul, raises
other figures of its own will; then the presence of the soul is
forgotten, and hid under the grosser creations of the mind.

80. The Volitive faculty of the Supreme Spirit, is denomina-
ted the mind; but it is unmindedness and want of volition
on our part, which produces our liberation. (i. e. our submis-
sion to the Divine Will, sets us free from all liability, as it is said
in the Common prayer: “Let thy will (and not mine) be done”).

81. Such is the origin of the mind which is the root of
creation; it is the faculty of the volition of the principle of
our consciousness, otherwise called the soul. (The mind is the
volitive faculty of the Spirit, see 80).

82. The intellectual essence being defiled by its desires,
after falling from its state of indifference; becomes the principle
of production or producing the desired objects. (This is called
the mind or the creative power, and is represented as the first
male or the agent of procreation).

83. The mind becomes extinct, by loss of the vital power; as
the shadow of a thing disappears, by removal of the substance.
(This passage establishes the extinction of the mind, with all
its passions, feelings and thoughts upon the death of a man).

84. The living body perceives in its heart, the notion of a
distant place which exists in the mind, and this proves the identity
of the vital breath and the thinking mind. (Again the communi-
cation of the passions and feelings between the heart and mind,
proves them to be the same thing). (Hence the word autâh-kâ-
râna or inward sense, is applied both to the heart as well as mind).

85. It is therefore by repressing the mind, that the vital
breath also repressed, to produce longevity and healthiness. (It is
done by the following methods, viz.; by dispassionateness, suppression of breathing, by yoga meditation, and by cessation from bodily labour in the pursuit of worldly objects).

86. The stone has the capability of mobility, and the fuel of inflammability; but the vital breath and mind, have not their powers of vibration or thinking; (without the force of the intellect and the spirit).

87. The breath of life is inert by itself, and its pulsation is the effect and composed of the surrounding air; so the action of the mind, is owing to the force of the intellect; whose pellucidity pervades all nature.

88. It is the union of the intellectual and vibrating powers, which is thought to constitute the mind. Its production is as false, as the falsity of its knowledge. (All mental phenomena are erroneous).

89. The mental power is called error and illusion also, and these in ignorance of the Supreme Brahma, produce the knowledge of this poisonous world: (which springs from illusion of the mind).

90. The powers of the intellect and vibration, combined with those of imagination and volition which constitute the mind, are productive of all worldly evils, unless they are weakened and kept under restraint.

91. When the intellect thinks on or has the perception by the pulsation caused by the air. The wind of breath gives pulsation to the intellect, and causes its power of intellection; and this intellectual power gives rise to all the thoughts and desires of the mind.

92. The percussive intellect which extends over the undivided sphere of the universe, is verily the thinking power, the mind is a false imagination like the ghost of infants.

93. The intellect is the power of intellection, which cannot be intercepted by any thing else, like the mind any where; as there is no power to rise in contest against the almighty Indra. (The Intellect or chit being the Divine mind).
94. Thus their being no relation between intellection and the mind, it is wrong to attribute the mind with the power of thinking, which is not related with it.

95. How can this union of the intellect with its vibration only, be styled the mind with its multifarious functions. The commander alone cannot be called an army without its component parts of horse, elephants and others.

96. Hence there is no such thing as a good or bad mind in any of the three worlds, (when there is no mind at all). The bias of its existence will be utterly removed by full knowledge of spirituality (tatwajñana). (That there is but one Spirit only).

97. It is in vain and to no purpose, that they imagine the being of the mind. It is proved to be an unreality and having no substantiality of its own.

98. Therefore, O magnanimous Ráma! never give rise to false imaginations of anykind, and particularly that of the mind which never exists any where.

99. False phantasies rise as the mirage, from want of a full knowledge of things; they spring in the heart which is as barren as a desert, for want of the rain of full knowledge.

100. The mind is a dead thing owing to its want of a form or activity, and yet it is a wonder as it is idolized in the circles of common people.

101. It is a wonder that the mind, having no soul nor essence, nor a body nor size or support of its own, should spread its net over all ignorant minds.

102. One who falls a victim to his unarmed and impotent mind, likens a man who says, he is hurt in his body by the falling of a lotus-flower upon it.

103. The man that is undone by his inert, dumb and blinded mind, (that neither sees nor seizes nor talks to him); is as one who complains of his being burnt by the cool full-moon-beams.

104. People are verily killed by an antagonist, who is present before them; but it is a wonder that the ignorant are foiled by the inexistant mind of their own making.
105. What is the power of that thing, which is a creation of mere fancy, and an unreal presentation of ignorance; and which being sought after, is nowhere to be found.

106. It is a great wonder, that men should be overcome by their impotent minds, dealing in their delusions only.

107. It is ignorance that is ever exposed to dangers, and the ignorant are always the victims of error. Know the unreal world to be the creation of ignorance and of the ignorant only.

108. Oh! the misery of miseries, that the ignorant make of this creation of their ignorance to themselves, and that they fabricate a living soul for their sufferings only. (A separate living soul jīvatma, is denied in Vedanta).

109. I weet this frail world to be a creation of the false imagination of the ignorant, and this earth to be as fragile as to be broken and borne away by the waves of the ocean.

110. It is like the dark collyrium, which is broken down by the surrounding waters or seas, serving as its grinding mill; and yet men are maddened with it, as those struck by moon-beams. (Moonstruck lunatics).

111. The visible world disappears at the sight of reason, as a man flies from the sight of his foe; and the train of imaginary creations fly before it, like hosts of demons vanquished by the gods.

112. Thus is this world, which is a false creation of fancy, and exists nowhere except in the idle brains of the ignorant, lost into nothing at the sight of reason.

113. He who is not able to govern his mind, and efface the thoughts of this false world, arising in the minds of the ignorant only; is not worthy of being advised in the abstruse doctrines of spirituality.

114. Those who are confirmed in their belief of the visibles, and are self-sufficient in their knowledge of these; are unable to grasp the subtle science of abstract philosophy, and are therefore unfit to receive spiritual instruction.

115. These men are insensible of the soft tunes of the lute,
who are accustomed to the loud beatings of drum, and they are startled at seeing the face of a sleeping friend (i.e. their hidden soul).

116. They who fly with fear from the loud songs (preachings of false preachers, cannot have the patience to listen to the silent lesson of their inward monitor; and they who are deluded by their own minds, can hardly be reclaimed by any other.

117. Those who are tempted to taste the gall of worldly pleasures for sweet, are so subdued by its effects on their understandings, that they lose the power of discerning the truth altogether; and it is therefore useless to remonstrate with them.
CHAPTER XIV.

ASCERTAINMENT OF THE THINKING PRINCIPLE.

Argument. People unworthy of persuasion, their transmigrations, and purification of the mind.

VASISHTHA said: These multitudes of men, that are carried away by the waves of the torrents of the sea of worldly pursuits; are deaf and dumb to the admonitions of their spiritual instructors.

2. They are not fit to derive the benefit of the spiritual knowledge, which I have propounded in this yogasāstra by my rational discourses.

3. They who are born blind and can see nothing, are not to be presented with the picture of a garden, portrayed with blooming blossoms and beautiful flowers by the intelligent artist.

4. There is no such fool that would present fragrant odours to one, whose nostrils are snorting under some nasal disease (pinasa. Polypus), nor so great a dolt, that would consult an ignorant man on spiritual matters.

5. What lack-wit is there, that would refer a question on law or religious subjects, to one of ungoverned passions and organs of sense, or whose eyeballs are rolling with the intoxication of wine.

6. Who asks of the dead the way he should go, or one in the grave about the concourse in the city; and what witless man is there that resorts to an idiot to clear his doubts.

7. Of what good is it to advise a witling, whose serpentine mind is coiling and creeping in the cave of his heart; and though it lies there in silence and sightless, is yet ungovernably wild?

8. Know there is no such a thing as a well governed mind, for though you may fling it at a distance from you, yet it is never lost or annihilated. (The unsubdued mind recurs to us in repeated births).
9. The simpleton who does not bear his sway over his false and delusive mind, is tormented to death by its venomous smart, as if stung by a deadly reptile.

10. The learned know the vital powers, and the operations of the organs of action, to depend on the action and force of the soul; say then, O Ráma, what is that thing which they call the mind. (The three functions of motion, thought and organic action, being conducted by force of the vital breath, it is in vain to suppose the existence of the mind).

11. The vital breath gives the force for bodily actions, and the soul produces the power of knowledge; the organs act by their own force, and the supreme spirit is the main source of all.

12. All forces are but parts of the omnipotence of the supreme Spirit; their different appellations are but inventions of men.

13. What is it that they call the living soul, and which has blindfolded the world; and what they term as the mind, is really an unreality and without any power of its own.

14. Ráma! I have seen the continued misery arising from their false conception of the unreal mind; and my pity for them has caused my incessant sorrow.

15. But why should I sorrow for the ignorant rabble, who bring their woe by their own error? The common herd is born to their misery like beasts and brutes.

16. The ignorant rabble are born in their dull material bodies, for their destruction only. They are born to die away incessantly, like the waves of the ocean.

17. What pity shall I take for them, that are seen every day to perish under the jaws of death, like numbers of animals immolated in the shambles.

18. For whom shall I sorrow, when I see billions and trillions of gnats and moths, are destroyed day by day, by gusts of wind (which is their element and support).

19. Whom shall I sorrow for, when I observe on every side the millions of deer and beasts of chase, that are killed every day in the hills and forests, by their hunters and sportsmen.
20. Whom shall I feel for, when I find innumerable shoals of small fishes, that are devoured every day in the waters, by the bigger ones!

21. I see an infinite number of animalcules, to be eaten up by flies and fleas; which in their turn, are devoured by the voracious spiders and scorpions.

22. The frog feeds on flies, and is on its turn devoured by snakes. The birds of prey swallow the snake, and the weasel preys upon them.

23. The weasel is killed by the cat, which is killed again by the dog; the bear destroys the dog, and is at last destroyed by the tiger. (जीवनजीवनतार—One animal is food to another.)

24. The lion overcomes the tiger, and is overcome on its turn by the Sarabha, (a fabulous beast with eight feet). The sarabha is overthrown by it fall on rocky steeps, in its attempt to jump over the gathering clouds.

25. The clouds are worsted by tempests, and these again are obstructed by the rising rocks and mountains. The mountains are split by thunder claps, and the thunderbolts of heaven are broken by the thundering Sakra. (Jove).

26. This Sakra or Indra is vanquished by Upendra or Vishnu (his younger brother), and Vishnu is made to undergo his incarnations in the shapes of men and beasts. He is subjected to the vicissitudes of pain and pleasure, and to the conditions of disease, decay and death. (Change is the order of nature.)

27. Big-bodied beasts are fed upon by the leaches and fleas that stick to their bodies to suck their blood; and men fraught with knowledge and armed with weapons; are infested by their bloodsucking bugs and gnats.

28. Thus the whole host of living bodies, are continually exposed to feed upon and to be fed by one another, with remorseless voracity.

29. There is an incessant growth of leaches, fleas and ants, and other small insects and worms on the one hand; and a con-
tinued dissolution of both the big and puny bodies in every place on earth.

30. The womb of the waters, bears the breed of fishes, whales, hippopotamus and other aquatic animals; and the bowels of the earth, produce the multitudes of worms and reptiles to infinity.

31. The air teems with the brood of birds of various kinds, and the woods abound with wild beasts, and lions and tigers, the fleet deer and other brutes.

32. There are inborn worms growing in the intestines, and upon the skin of animal bodies; and parasitical insects and animalcules, feeding upon the bark and leaves of trees.

33. Insects are seen to be born in the cruts of stones, as frogs, vajrakītas and others; and many kinds of worms and insects, are found to grow in and subsist upon the foeces and and excrements of animals.

34. In this manner an endless number of living beings, are being born and perishing for ever and ever; and it is of no avail to them, whether kind hearted men are joyous or sorrowful at their births and deaths.

35. The wise can have no cause for their joy or grief, in this continued course of incessant births and deaths of the living world.

36. Such is the nature of all the different series of animal beings, that they incessantly grow to fall off like the leaves of trees. (These are known as the ephemeres and the heirs and poor pensioners of a day).

37. The kind hearted-man, who wishes to remove the sorrows of the ignorant by his advice, attempts an impossibility, as that of shrouding the allpervasive sunshine, by means of his umbrella.

38. It is useless to give advice to the ignorant, who are no better than beasts in their understandings; as it is fruitless to talk to a rock or block of wood or stone in the wilderness.

39. The dull-headed ignorant, who are no better than beasts, are dragged by their wilful minds, like the cattle by their halters.
40. It would make even the stones to melt into tears, to see the ignorant plunged in the slough of their perverted minds, and employed in acts and rites for their own ruin. (The ruin of their souls caused by ritualistic observances.)

41. Men of ungoverned minds, are always exposed to dangers and difficulties; but the expurgated minds of the wise, are free from the evils and mishaps of life.

42. Now Ráma, consider well the miseries of ungoverned minds; and betake yourself to the knowledge of the knowable One. (*i.e.* the One alone that is worthy of being known).

43. Never entertain in your imagination; the vain bugbear of a mind, which has no real existence of its own; and beware of this false belief, which may betray you like the ideal ghost of children.

44. As long as you are forgetful of the soul, you must remain in utter ignorance; and so long will you continue to be tortured by the dragon, residing in the recess of your heart.

45. Now you have known the whole truth, as I have expounded to you; that it is your imagination only, that presents you with the idea of your mind, of which you must get rid for ever.

46. If you rely in the visibles, you are subject to the delusion of your mind; but no sooner, you shun your reliance in them, than you are liberated from your illusion of it.

47. The visible world is a combination, of the three qualities of *sátva, rajas* and *tamas*; and it is exposed before you, by your *máya* or illusion only, as a snare is spread for entanglement of beasts.

48. Think of the inexistence both of the subjective-self and the objective world; and remain as firm as a fixed rock on earth, and behold the Lord only, in the form of infinite space in thy heart. (This is Vasishtha's *Vacuism*.)

49. Shun Ráma, the false thoughts of thy self-existence, and that of the visible world also; and forsake thy belief in the duality, in order to settle thyself in the infinite unity.
50. Continue to meditate on the soul, as it is situated between the subjective viewer, and the objective view of this world; and as it is existent in thy vision, which lies between the two. (i. e. between yourself and the visible object, which is empty space).

51. Forsake the ideas of the subject and object of your taste, (i. e. of the taster and tastable); and thinking on their intermediate state of gustation or tasting, be one with the soul.

52. Rāma, place yourself in the position of your thought or power of thinking, which lieth betwixt the thinker and thinkables; support your soul on the supportless soul of all, and remain steady in your meditation.

53. Forsake the cares of the world, and be exempt from the thoughts of existence and non-existence; meditate on the universal soul and be settled with thy soul in that soul.

54. When you have learnt to think on the thinkable one, by relinquishing the thought of your own existence; you shall then arrive to that state of the unconsciousness, which is free from misery (or the state of supreme bliss).

55. Know your thoughts to be your fetters, and your self-consciousness as your binding chain; therefore O Rāma! loosen the lion of your soul, from the prison house of your mind.

56. By departing from the state of the Supreme Soul, and falling to the thoughts of the mind, you will be crowded by your imaginations, and see only the objects of your thought all about you.

57. The Knowledge, that intellection or thinking power is distinct from the soul, introduces the existence of the unhappy mind, which must be got rid of for the sake of true happiness. (by knowing them as the one and samething).

58. When you become conscious of the Supreme soul in you, and as permeated throughout all nature, you will then find the thinker and his thinking, the thinkables and their thoughts, vanish into nothing.

59. The thought that "I have a soul and a living soul also," brings on us all the miseries to which we are exposed to all
eternity. (i.e. consciousness of a personal entity, causes the woes which personality is ever liable to).

60. The consciousness that “I am the one soul, and not a living being or distinct existences;” (because all things distinct from the universal soul are nothing at all); is called the tranquility of the spirit and its true felicity.

61. When you are certain, O Rāma! that the world is the universal soul itself, you will find the false distinctions of your mind and living soul, to be nothing in reality.

62. When you come to perceive that all this is your very self, your mind will then melt away into the soul, as the darkness dissolved in the sunlight, and the shadow disappears in the air.

63. As long as you cherish the snake of your mind within yourself, you are in danger of catching its poison; but this being removed by your yoga meditation, you escape the danger at once.

64. Be bold, O Rāma! to destroy the mighty demon of the deep rooted error of your mind, by the power of incantation (mantras) of your perfect knowledge.

65. Upon disappearance of the demon of the mind from the dwelling of your body, as when a Yaksha disappears in the air, you will be free from every disease, danger, care and fear.

66. Dispassionateness, and disinterestedness, joined with the knowledge of unity, melt down the substance of the mind, and confer the best and highest state of felicity and rest in the Supreme spirit; and bring on that state of tranquility which is the main aim of every body. May all these blessings attend upon you.
CHAPTER. XV.

On Avarice.

Argument. Description of avarice as the Root of all Evils.

VASISHTHA continued:—The soul by following the unholy essence of the mind, which is the source of the world, is led to fall into the snare, which is laid by it for all living beings.

2. The soul then loses the brightness of its spiritual form, and takes the gross shape of the senses: it waits upon the guidance of the mind, and indulges in its impure imaginations.

3. It falls into avarice, which like a poisonous plant makes it senseless, and spreads a fearful anæsthesia over it.

4. Avarice like a dark night, hides the soul under the gloom of oblivion, and produces endless pangs to the soul.

5. The god Siva withstood the flame of the kalpa conflagration, but no body can withstand the fierce fire of avarice.

6. It bears a form as formidable as that of a long, sharp and sable dagger; which is cold in appearance, but very injurious in her effects.

7. Avarice is an evergreen plant, bearing bunches of plenteous fruits on high; which when they are obtained and tasted, prove to be bitter and gall.

8. Avarice is a voracious wolf, prowling in the recess of the heart; and feeding unseen on the flesh and blood and bones of its sheltering body.

9. Avarice is as a rainy stream, full of foul and muddy water; now overflowing and breaking down its banks, and then leaving empty its dirty bed.

10. The man striken with avarice, remains niggardly and broken hearted at all times; his spirits are damped, and his sordid soul is debased before mankind. He is now dejected, and now he weeps and lays himself down in despair.
11. He who has not this black adder of greediness, burrowing in the recess of his heart, has the free play of his vital breath, which is otherwise poisoned by the breath of the viper rankling in his breast.

12. The heart which is not darkened by the gloomy night of greediness, feels the rays of humanity sparkling in it, like the glancing of the bright moon-beams.

13. The heart that is not eaten up by the corroding cares of avarice, is as an uncankered tree, blooming with its blossoms of piety.

14. The current of avarice, is ever running amidst the wilderness of human desires, with ceaseless torrents and billows, and hideous whirlpools and vortices around.

15. The thread of avarice, like the longline of a flying kite or tossing top, whirls and furls and pulls mankind, as its toys and playthings.

16. The rude, rough and hard-hearted avarice, breaks and cuts down the tender roots of virtues, with the remorseless axe of its hardihood.

17. Foolishmen led by avarice, fall into the hell pit, like the ignorant deer into the blackhole; by being enticed by the blades of grass, scattered upon its covering top.

18. Men are not so much blinded by their aged and decayed eyesight, as they are blinded by the invisible avarice seated in their hearts.

19. The heart which is nestled by the ominous owl of avarice, is as blemished as the god Vishnu, who become a dwarf in begging a bit of ground from Bāli.

20. There is a divine power, which hath implanted this insatiable avarice in the heart of man; which whirls him about, as if tied by a rope, like the sun revolving round its centre in the sky.

21. Fly from this avarice, which is as heinous as the venomous snake. It is the source of all evils, and even of death in this mortal world,

22. Avarice blows on men as the wind, and it is avarice that
makes them sit still as stones; avarice makes some as sedate as the earth, and avarice ransacks the three worlds in its rapid course.

23. All this concourse of men, is impelled to and fro by avarice, as if they are pulled by ropes; it is easy to break the band of ropes, but not the bond of avarice. (There is a play of words here, as that of band, bond and bondage).

24. Then Rāma, get rid of avarice by forsaking your desires; because it is ascertained by the wise, that the mind dies away by want of its desires (to dwell upon).

25. Never observe the distinctions of my, thy and his in all thy wishes, but wish for the good of all alike; and never foster any bad desire, (which is foul in its nature).

26. The thought of self in what is not the self, is the parent of all our woe; when you cease to think the notself as the self you are then reckoned among the wise.

27. Cut off your egoism, O gentle Rāma! and dwell in thy unearthly self by forgetting yourself, and by dispelling your fear from all created being. (Here is an alliteration of the letter bh in the last line, as ḍh, ḍh, ḍh.)
CHAPTER XVI

HEALING OF AVARICE.

Argument. The way to forsake the desires, and become liberated in this life and the next.

Ráma said:—It is too deep for me sir, to understand what you say to me, for the abandonment of my egoism and avarice.

2. For how is it possible, sir, to forsake my egoism, without forsaking this body and every thing that bears relation to it?

3. It is egoism which is the chief support of the body, as a post or prop is the support of a thatched house.

4. The body will surely perish without its egoism, and will be cut short of its durability, as a tree is felled by application of the saw to its root.

5. Now tell me, O most eloquent sir, how I may live by forsaking my egoism (which is myself); give me your answer, according to your right judgment.

6. Vasishtha replied:—O lotus-eyed and respectful Ráma! abandonment of desires, he said to be of two kinds by the wise, who are well acquainted with the subject; the one is called the jneya or knowable and the other is what they style the thinkable (or dheya).

7. The knowledge that I am the life of my body and its powers, and these are the supports of my life, and that I am something.

8. But this internal conviction being weighed well by the light of reason, will prove that neither am I related with the external body, nor does it bear any relation with my internal soul.

9. Therefore the performance of one's duties, with calmness and coolness of his understanding, and without any desire of fruition, is called the abandonment of desire in thought.

10. But the understanding which views things in an equal
light, and by forsaking its desires, relinquishes the body without taking any concern for it, and is called the knowing abandonment of desires. (i. e. of which the Yogi has full knowledge).

11. He who foregoes with ease the desires arising from his egoism, is styled the thinking. abjurer of his desires, and is liberated in his life time.

12. He who is calm and even-minded, by his abandonment of vain and imaginary desires; is a knowing deserter of his desires, and is liberated also in this world.

13. Those who abandon the desires in their thought, and remain with listless indifference to everything, are like those who are liberated in their life time.

14. They are also called the liberated, who have had their composure (insouciance) after abandonment of their desires, and who rest in the Supreme Spirit, with their souls disentangled from their bodies. (This is called the disembodied liberation.

15. Both these sorts of renunciation are alike entitled to liberation, both of them are extricated from pain; and both lead the liberated souls to the state of Brahma.

16. The mind whether engaged in acts or disengaged from them, rests in the pure spirit of God, by forsaking its desires. (There is this difference only between them, that the one has an active body, while the other is without its activity).

17. The former kind of yogi is liberated in his embodied state, and freed from pain throughout his life time; but the latter that has obtained his liberation in his bodiless state after his demise, remains quite unconscious of his desires. (The liberated soul is freed from desire after death. Their desires being dead with themselves, they have nothing to desire).

18. He who feels no joy nor sorrow at the good or evil, which befalls to him in his life time, as it is the course of nature, is called the living liberated man.

19. He who neither desires nor dreads the casualties of good
or evil, which are incidental to human life; but remains quite regardless of them as in his dead sleep, is known as the truly liberated man.

20. He whose mind is freed from the thoughts, of what is desirable or undesirable to him, and from his differentiation of mine, thine and his (i.e. of himself from others), is called the truly liberated.

21. He whose mind is not subject to the access of joy and grief, of hope and fear, of anger, boast and niggardliness, is said to have his liberation.

22. He whose feelings are all obtund within himself as in his sleep, and whose mind enjoys its felicity like the beams of the fullmoon, is said to be the liberated man in this world.

23. Vālmīki says:—After the sage had said so far; the day departed to its evening service with the setting sun. The assembled audience retired to their evening ablutions, and repaired again to the assembly with the rising sun on the next day.
CHAPTER XVII.
ON THE EXTERPATION OF AVARICE.

Argument. Liberation of Embodied or living beings.

VASISHTHA said:—It is difficult O Ráma! to describe in words the inexplicable nature of the liberation of disembodied souls; hear me therefore relate to you further about the liberation of living beings.

2. The desire of doing one’s duties without expectation of their reward, is also called the living liberation, and the doers of their respective duties, are said to be the living liberated.

3. The dependance of beings on their desires, and their strong attachment to external objects, are called to be their bondage and fetters in this world, by the doctors in divinity.

4. But the desire of conducting one’sself according to the course of events, and without any expectation of fruition, constitutes also the liberation of the living; and is concommittant with the body only, (without vitiating the inner soul).

5. The desire of enjoying the external objects, is verily the bondage of the soul; but its indifference to worldly enjoyments, is what constitutes one’s freedom in his living state.

6. Want of greediness and anxiety prior to and on account of some gain, and absence of mirth and change in one’s disposition afterwards, (i.e. after the gain); is the true freedom of men.

7. Know, O high-minded Ráma! that desire to be the greatest bondage of men, which is in eager expectation of the possession of anything. (Lit: that such things may be mine).

8. He who is devoid of desire of everything, whether existent or inexisten in the world; is the truly great men, with the greatest magnanimity of his soul.

9. Therefore, Ráma! forsake the thoughts both of thy bondage and liberation, and also of thy happiness and misery; and by getting rid of thy desire of the real and unreal, remain as calm as the undisturbed ocean,
10 Think thyself, O most intelligent Rāma! to be devoid of death and decay, and do not stain thy mind with the fears of thy disease or death: (because thy soul is free from them).

11. These substances are nothing, nor are you any of these things that you see; there is something beyond these, and know that you are that very thing, (which is the soul or a spiritual being).

12. The phenomenon of the world is an unreality, and every thing here is unreal, that appears real in thy sight; knowing then thyself to be beyond all these, what earthly thing is there that thou cans't crave for?

13. All reasoning men, O Rāma! consider themselves in some one of these four different lights in their minds, which I shall now explain to you in brief.

14. He who considers his whole body (from his head to foot), as the progeny of his parents (i.e. devoid of his spiritual part), is surely born to the bondage of the world. (This is the first kind).

15. But they who are certain of their immaterial soul, which is finer than the point of a hair, are another class of men; who are called the wise and are born for their liberation. (This is the second).

16. There is a third class of men, who consider themselves as same with the universal soul of the world; such men O support of Raghū's race, are also entitled to their liberation. (These belong to the third kind.)

17. There is again a fourth class, who consider themselves and the whole world to be as inane as the empty air (or vacum); these are surely the partakers of liberation.

18. Of these four kinds of beliefs, the first is the leader to bondage; while the three others growing from purity of thought, lead to the path of liberation.

19. Among these, the first is subject to the bondage of avarice; but the other three proceeding from pure desire, are crowned with liberation.

20. Those of the third kind, who consider themselves same
with the universal soul, are in my opinion never subject to
sorrow or pain.

21. The magnitude of the Supreme spirit, extends over and
below and about all existence; hence the belief of "all in One,
or One in all" never holds a man in bondage.

22. The fourth kind—vacuists (or sunyavadis), who believe
in the vacuum, and maintain the principles of nature or illusion,
are in ignorance of divine knowledge, which represents God as
Siva, Isha, male, and eternal soul.

23. He is all and everlasting, without a second or another
like him; and he is pervaded by his omniscience, and not by the
ignorance called mayā or illusion.

24. The spirit of God fills the universe, as the water of the
ocean fills the deep (pātāla); and stretches from the highest
heaven (empyrian), to the lowest abyss of the infernal regions.

25. Hence it is his reality only which is ever existent, and no
unreal world exists at any time. It is the liquid water which
fills the sea, and not the swelling wave which rises in it.

26. As the bracelets and armlets are no other than gold, so
the varieties of trees and herbs, are not distinct from the Universal
Spirit.

27. It is the one and same omnipotence of the Supreme spirit,
that displays the different forms in its works of the creation.

28. Never be joyous nor sorry for anything belonging to thee
or another, nor feel thyself delighted or dejected at any gain or
loss, that thou mayest happen to incur. (For know everything
to be the Lord's and nothing as thine own. Or. "The Lord
gave, and the Lord hath taken away". Job).

29. Be of an even disposition, and rely on thy essence as one
with the Supreme soul. Attend to thy multifarious duties, and
thus be observant of unity in thy spiritual concerns, and dualities
in thy temporal affairs.

30. Take care of falling into the hidden holes of this world,
in your pursuit after the varieties of objects; and be not like
an elephant falling into a hidden pit in the forest.

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31. O Ráma of great soul! There cannot be a duality, as it is thought in the mind; nor O Ráma of enlightened soul; can there be any unity or duality of the soul. The true essence is ever existent without its unity or duality, and is styled the all and nothing particular, and as itself-Svarupa or suiform. (The soul is not unity, because one is the prime number of all others by addition with itself; not is it a duality, having no second or another like it. It is the indefinite all or whole: and no definite that this or so says the Sruti: तज्ञातात् चतुर्भुज्यबुधेऽपि नानास्मिते विषयाति।

32. There is no ego or thy subjective-self, nor the objective worlds that thou seest. All this is the manifestation of the eternal and imperishable omniscience, and know this world as neither an entity nor non-entity by itself.

33. Know the Supreme being to be without beginning and end, the enlightener of all lights, the undecaying, unborn and incomprehensible one. He is without part, and any change in him. He is beyond imagination and all the imaginary objects all about us.

34. Know for certain in thy mind, that the Lord is always present in the full light of thy intellect. He is the root of thy consciousness, and is of the nature of thy inward soul. He is conceivable in the intellect, and is the Brahma-the all and everlasting, and the all-pervading, the subjective I, and the objective thou and this world.
CHAPTER. XVIII.

LIVING LIBERATION OR TRUE FELICITY OF MAN IN THIS LIFE.

Argument. The True Enfranchisement of the Soul, in the Living state of man in this world.

VASISTHA continued:—I will now relate to you, O Ráma! the nature of those great men, who conduct themselves in this world, with their desires under their subjection, and whose minds are not blemished by evil inclinations.

2. The sage whose mind is freed in his life-time, conducts himself unconcerned in this world; he smiles secure at its occurrences, and is regardless of the first, last and middle stages of his life: (namely; the pains of his birth and death, and the whole course of his life).

3. He is attentive to his present business, and unmindful of every other object about him; he is devoid of cares and desires, and his thought is of his internal cogitations only.

4. He is free from anxiety in all places, who tolerates whatever he happens to meet with; he sees the light of reason in his soul, and walks in the romantic groves of his musings.

5. He rests in that transcendental bliss, with prospects as bright as the cooling beams of the full-moon, who is neither elated nor depressed in any state of his life, nor droops down under any circumstance.

6. Whose generosity and manliness do not forsake him, even when he is beset by his bitterest enemies; and who is observant of his duties to his superiors, such a man is not crest-fallen in this world.

7. Who neither rejoices nor laments at his lot, nor envies nor bankers after the fortune of another; but pursues his own business in quiet silence, is the man that is never down-cast in this world.

8. Who, when asked, says what he is doing; but unasked re-
mains as a dead block; and is freed from desire and disgust; he is never depressed in his heart and mind. (The Urdu poet expresses this sort of unconcern, more beautifully, when he says:—Should one ask you of aught, look to his face and reply him not. *Koi kuchh' puchhe to munk dekh kar chup rakhana &c. And who so understands the hearts of men, is never sick at his heart*).

9. He speaks agreeably to every one, and utters gently what he is required to say; he is never put out of countenance, who understands the intentions of others. (Speaking agreeably or his questioners means what pleases everybody, be it good or bad for him as it is said in Chanakya’s excerpts: बब्र बुधात् वियमनुबुधाया, न बुधात् बब्रमापिन्. Because says Bharavi. ‘It is rare to have a useful saying, which is delectable also at the same time.’

10. He sees the right and wrong dealings of men, and the acts of the depraved desires of their minds; but knowing all human affairs as clearly as in a mirror in his hand, he holds his peace with every one.

11. Standing on his firm footing (of non-challance), and knowing the frailty of worldly things, he smiles at the vicissitudes of nature with the cold frigidity (sang froid) of his heart: (like the laughing philosopher).

12. Such is the nature Rāma; of the great souls, who have subdued their minds, and know the course of nature, as I have described to you.

13. I am unable to describe to you, the fond beliefs of the minds of the ignorant populace, who are plunged in the mud of their sensual enjoyments (like earthly worms). (Who are of ungoverned minds).

14. Women, devoid of understanding, and graced with their personal charms, are the idols of these people; who are fond of their golden forms, without knowing them to be the flames of hell fire.

15. Wealth, the fond object of the foolish people, is fraught with every ill and evil desire; its pleasure is poison and productive of misery, and its prosperity is replete with dangers.
16. Its use in the doing of meritorious deeds, and various acts of piety, is also fraught with a great many evils, which I have not the power to recount. (The works of merit being productive of pride and passions, and those of piety being the source of transmigration).

17. Therefore Ráma! keep your sight on the full view (clairvoyance) of your spirit, by retracting it from the external visibles and internal thoughts; and conduct yourself in this world as one liberated in his life-time.

18. Being free from all your inward passions and feelings of affection, and having given up all your desires and expectations; continue in the performance of your outward duties in this world.

19. Follow all your duties in life with a noble pliability of your disposition; but preserve the philosophic renunciation of everything in your mind, and conduct yourself accordingly in this world.

20. Think well on the fleeting states of all earthly things, and fix your mind in the lasting nature of your soul; and thus conduct yourself in this transitory stage, with the thoughts of eternity in your mind.

21. Conduct yourself, Ráma, with your inward indifference and want of all desire: but show your outward desire for whatever is good and great. Be cold blooded within yourself but full of ardour in your external demeanour.

22. Conduct yourself among men, O Ráma! with a feigned activity in your outward appearance, but with real inaction in your mind; show yourself as the doer of your deeds, but know in your mind to be no actor at all.

23. Conduct yourself such, O Ráma! with your full knowledge of this world, as if you are acquainted with the natures of all beings herein; and go wherether you please with your intimate acquaintance of everything there.

24. Demean yourself with mankind, with a feigned appearance of joy and grief, and of condolence and congratulation with
others, and an assumed shape of activity and action among mankind.

25. Manage yourself, O Rama! with full possession of your mind, and untinged by pride and vanity, as if it were as clear as the spotless sky.

26. Go on through your life unshackled by the bonds of desire, and join in all the outward acts of life, with an unaltered evenness of your mind under every circumstance.

27. Do not give room to the thoughts of your bondage or liberation in this world, nor of the embodiment or release of your soul here; but think the revolving worlds to be a magic scene, and preserve perfect tranquility of your mind.

28. Know all this as an illusion, and it is ignorance only, that presents the false appearance of the world to sight; and yet we take them for true, as you view the water in the burning beams of the sun in a desert.

29. The unobstructed, uniform and all pervading soul, can have no restriction or bondage; and what is unrestricted in itself, cannot have its release also.

30. It is want of true knowledge, that presents the false view of the world before us; but the knowledge of truth disperses the view; as the knowledge of the rope, dispels the fallacy of the snake in it.

31. You have known the true essence of your being by your right discernment, (that it is He—the Sat); you are thereby freed from the sense of your personality, and are set free as the subtile air.

32. You have known the truth, and must give up your knowledge of untruth, together with the thoughts of your friends and relatives, all which are unreal in their natures.

33. Such being the case, you must consider yourself (your soul), as something other than these; and that you have received the same, from the Supreme source of all.

34. This soul bears no relation to your friends or possession, to your good or evil actions, or to anything whatever in this world; why then should you think of or be sorry for anything at all?
35. When you are convinced that this very soul constitutes your essence; you have nothing to fear from the erroneous conception of the world, which is no more than a misconception.

36. You can have no concern, with the weal or woe of a friend or foe, who is not born so to you; for every one being born for himself, you have no cause of joy or grief for any body; (whether he is friendly or not to you).

37. If thou knowest that thou hadst been before (creation), and shalt be so for everafterwards (to eternity); you are truly wise.

38. Shouldest thou feel so much for the friends, by whom thou art beset in this life; why dost thou then not mourn for them, that are dead and gone in thy present and past lives?

39. If thou wert something otherwise than what thou art at present, and shalt have to be something different from what now thou art, why then shouldest thou sorrow for what has not its self-identity? (i.e. the body which is changed in all its transmigrations).

40. If thou art to be born no more, after thy past and present births, (i.e. if there be no further transmigration of thy soul), then thou hast no cause for sorrow, being extinct thyself in the Supreme Spirit.

41. Therefore there is no cause of sorrow, in aught that occurs according to the course of nature; but rather be joyous in pursuing the duties of thy present life; (for want of thy knowledge of thy past and future states).

42. But do not indulge the excess of thy joy or grief, but preserve thy equanimity everywhere; by knowing the Supreme Spirit to pervade in all places.

43. Know thyself to be the form of the infinite spirit, and stretching wide like the extended vacuum; and that thou art the pure eternal light, and the focus of full effulgence.

44. Know thy eternal and invisible soul, to be distinct from all worldly substances; and to be a particle of that universal soul, which dwells in and stretches through the hearts of all bodies; and
is like the unseen thread, running through the holes and connecting the links of a necklace; (or like the string in the beads of a rosary. (This connecting soul is denominated the Sutrátma, which fills, bounds, connects and equals all).

45. That the continuation of the world, is caused by the reproduction of what has been before, is what you learn from the unlearned; and not so from the learned, (who know the world to be nothing). Know this and not that, and be happy in this life.

46. The course of the world and this life, is ever tending to decay and decrease. It is ignorance that represents them to be progressing to perfection. But you who are intelligent, knowest their real natures (of frailty and unreality).

47. What else can be the nature of error but falsehood, and what may the state of sleep be, but dream and drowsiness? (So is this world a mistaken existence, and this life a mere dream of unreal appearance, which so vividly shines before you).

48. Whom do you call your good friend, and whom do you say your great enemy? They all belong to be Sole One, and proceed alike from the Divine will.

50. Everything is frail and fickle, and has its rise and fall from and into the Supreme Spirit; it likens the wave of the sea, rising and falling from and into the same water.

50. The worlds are rolling upward and going down again, like the axis and spokes of a wheel. (The rotations of the planets in their circuits above and below the sun).

51. The celestials sometimes fall into hell, and the infernals are sometimes raised to heaven; animals of one kind are regenerated in another form, and the people of one continent and island are reborn in another; (as men are led from one country and climate to another, and settle there).

52. The opulent are reduced to indigence, and the indigent are raised to affluence; and all beings are seen to be rising and falling in a hundred ways.

53. Who has seen the wheel of fortune, to move on slowly in one straight forward course for ever, and not tumbling in its
ups and downs, nor turning to this side and that in its winding and uneven route. Fixedness of fortune is a fiction, as that of finding the frost in fire.

54. Those that are called great fortunes, and their components and appendages as also many good friends and relations; are all seen to fly away in a few days of his transient life.

55. The thought of something as one's own and another's, and of this and that as mine, thine, his or others', are as false as the appearance of double suns and moons in the sky.

56. That this is a friend and this other a foe, and that this is myself and that one is another, are all but false conceptions of your mind, and must be wiped off from it; (since the whole is but the one Ego).

57. Make it thy pleasure however to mix with the blinded populace, and those that are lost to reason; and deal with them in thy usual unaltered way. (Mix with the thoughtless mob, but think with the thoughtful wise. So says Sadi. I learnt morals from the immoral, _adabaz bedabananamoklam_).

58. Conduct thyself in such a manner in thy journey through this world, that thou mayst not sink under the burden of thy cares of it.

59. When thou comest to thy reason, to lay down thy earthly cares and desires; then shalt thou have that composure of thy mind, which will exonerate thee from all thy duties and dealings in life.

60. It is the part of lowminded men, to reckon one as a friend and another as no friend; but noble minded men do not observe such distinctions between man and man. (Lit. Their minds are not clouded by the mist of distinction).

61. There is nothing wherein I am not, (or where there is not the Ego); and nothing which is not mine (i.e. beyond the Ego): the learned who have considered it well, make no difference of persons in their minds).

62. The intellects of the wise, are as clear as the spacious firmament, and their is no rising nor setting of their intellectual light, which views everything as serenely as in the serenity.
of the atmosphere and as plainly as the plain surface of the earth.

63. Know Ráma! all created beings, are friendly and useful to you, and there is no body nor any in the world, wherewith you are not related in some way on your part. (No body is a unit himself, but forms a part of the universal whole).

64. It is erroneous to look any one as a friend or foe, among the various orders of created beings in the universe; which in reality may be serviceable to you, however unfriendly they may appear at first.
CHAPTER XIX.
ON HOLY KNOWLEDGE.

Argument. Story of Punya and Pávana, and the instruction of the former to the latter.

VASISHTHA continued:—I will now set before you an example on the subject (of the distinction of friend and foe), in the instance of two brothers, who were born of a sage on the banks of Ganges, going in three directions of tripatha or trisrot as trivita.

2. Hear then this holy and wonderful tale of antiquity, which now occurs to my mind on the subject of friends and enemies, which I have been relating to you.

3. There is in this continent of Jambudwipa (Asia), a mountainous region beset by groves and forests, with the high mount of Mahendra rising above the rest.

4. It touched the sky with its lofty peaks, and the arbour of its kalpa trees; spread its shadow over the hermits and kinnaras that resorted under its bower.

5. It resounded with the carol of the sages, who chaunted the Samaveda hymns on it, in their passage from its caverns and peaks to the region of Indra: (the god of the vault of heaven).

6. The fleecy clouds which incessantly drizzled with rain water from its thousand peaks; and washed the plants and flowers below, appeared as tufts of hair hanging down from heaven to earth.

7. The mountain re-echoed to the loud roars of the impetuous octopedes Sarabhas, with the thunder claps of kalpa clouds from the hollow mouths of its dark and deep clouds. (So Hima-saya is said to warble to the tunes of Kinnaras from its cavern mounts). *

* So it is represented in Kumara Sambhava.
8. The thundering noise of its cascades falling into its caverns from precipice to precipice, has put to blush the loud roar of the Surges of the sea.

9. There on tableland upon the craggy top of the mountain, flowed the sacred stream of the heavenly Ganges, for the ablution and beverage of the hermits.

10. There on the banks of the trivious river-tripatha-Ganga, was a gemming mountain, sprakling as bright gold, and decorated with blossoming trees.

11. There lived a sage by name of Dirghatapas, who was a personification of devotion, and a man of enlightened understanding; he had a noble mind, and was inured in austerities of devotion.

12. This sage was blessed with two boys as beautiful as the full moon, and named Punya and Pavana (the miritorious and holy), who were as intelligent as the sons of Vrihaspati, known by the names of the two Kachas.

13. He lived there on the bank of the river, and amidst a grove of fruit trees; with his wife and the two sons born of them.

14. In course of time the two boys arrived to their age of discretion, and the elder of them named Punya or meritorious, was superior to the other in all his merits.

15. The younger boy named Pavana or the holy, was half awakened in his intellect, like the half blown lotus at the dawn of the day; and his want of intelligence kept him from the knowledge of truth, and in the uncertainty of his faith.

16. Then in the course of the all destroying time, the sage came to complete a century of years, and his tall body and long life, were reduced in their strength by his age and infirmity.

17. Being thus reduced by decrepitude in his vitality, he bade adieu to his desires in this world, which was so frail and full of a hundred fearful accidents to human life; (namely; the pains attending upon birth, old age and death, and the fears of future transmigration and falling into hell fire).

18. The old devotee Dirghatapas, quitted at last his mortal
frame in the grotto of the mount; as a bird quits its old nest for ever, or as a water-bearer lays down the log of his burthen from his shoulders.

19. His spirit then fled like the fragrance of a flower to that vacuous space, which is ever tranquil, free from attributes and thought, and is of the nature of the pure intellect.

20. The wife of the sage finding his body lying lifeless on the ground, fell down upon it, and remained motionless like a lotus flower nipt from its stalk.

21. Having been long accustomed to the practice of yoga, according to the instruction of her husband; she quitted her undecayed body, as a bee slits from an unfaded flower to the empty air.

22. Her soul followed her husband's unseen by men, as the light of the stars disappears in the air at the dawn of the day.

23. *Seeing the demise of both parents, the elder son Punya was busily employed in performing their funeral services; but the younger Pāvana was deeply absorbed in grief at their loss.*

24. Being overwhelmed by sorrow in his mind, he wandered about in the woods; and not having the firmness of his elder brother, he continued to wail in his mourning.

25. The magnanimous Punya performed the funeral ceremonies of his parents, and then went in search of his brother mourning in the woods.

26. Punya said:—Why my boy, is thy soul overcast by the cloud of thy grief; and why dost thou shed the tears from thy lotus-eyes, as profusely as the showers of the rain, only to render thee blind.

27. Know my intelligent boy, that both thy father and mother, have gone to their ultimate blissful state in the Supreme Spirit, called the state of salvation or liberation.

28. That is the last resort of all living beings, and that is the blessed state of all self subdued souls; why then mourn for them, that have returned to and are reunited with their own proper nature.
29. Thou dost in vain indulge thyself in thy false and fruitless grief, and mournest for what is not to be mourned for at all; (rather rejoice at it owing to their ultimate liberation).

30. Neither is she thy mother nor he thy father; nor art thou the only son of them, that have had numerous offspring in their repeated births.

31. Thou hast also thousands of fathers and mothers in thy by-gone births, in as much as there are the streams of running waters in every forest.

32. Thou art not the only son of them, that had innumerable sons before thee; for the generations of men, have passed away like the currents of a running stream.

33. Our parents also had numberless offspring in their past lives, and the branches of human generation are as numerous, as the innumerable fruits and flowers on trees.

34. The numbers of our friends and relatives in our repeated lives in this world, have been as great, as the innumerable fruits and flowers of a large tree, in all its passed seasons.

35. If we are to lament over the loss of our parents and children, that are dead and gone; then why not lament also for those, that we have lost and left behind in all our past lives?

36. It is all but a delusion, O my fortunate boy, that is presented before us in this illusive world; while in truth, O my sensible child, we have nobody, whom we may call to be our real friends or positive enemies in this world.

37. There is no loss of any body or thing in their true sense in the world; but they appear to exist and disappear, like the appearance of water in the dry desert.

38. The royal dignity that thou seest here, adorned with the stately umbrella and flapping fans; is but a dream lasting for a few days.

39. Consider these phenomena in their true light, and thou wilt find, my boy, that none of these nor ourselves nor any one of us, are to last for ever: shun therefore thy error of the passing world from thy mind for ever.
40. That these are dead and gone, and these are existent before us, are but errors of our minds, and creatures of our false notions and fond desires, and without any reality in them.

41. Our notions and desires, paint and present these various changes before our sight; as the solar rays represent the water in the mirage. So our fancies working in the field of our ignorance, produce the erroneous conceptions, which roll on like currents in the eventful ocean of the world, with the waves of favorable and unfavorable events to us.
CHAPTER XX.

Remonstration of Pavana.

Argument. Punya's relation of his various transmigrations and their woes to Pavana.

Punya said:—Who is our father and who our mother, and who are our friends and relatives, except our notion of them as such; and these again are as the dust raised by the gusts of our airy fancy?

2. The conceptions of friends and foes, of our sons and relations are the products of our affection and hated to them; and these being the effects of our ignorance, are soon made to disappear into airy nothing, upon enlightenment of the understanding.

3. The thought of one as a friend, makes him a friend, and thinking one as an enemy makes him an enemy; the knowledge of a thing as honey and of another as poison, is owing to our opinion of it.

4. There being but one universal soul equally pervading the whole, there can be no reason of the conception of one as a friend and of another as an enemy.

5. Think my boy in thy mind what thou art, and what is that thing which makes thy identity, when thy body is but a composition of bones, ribs, flesh and blood, and not thyself.

6. Being viewed in its true light, there is nothing as myself or thyself; it is a fallacy of our understanding, that makes me think myself as Punya and thee as Pavana.

7. Who is thy father and who thy son, who thy mother and who thy friend? One Supreme-self pervades all infinity, whom callest thou the self, and whom the not self; (i.e. thine and not thine).

8. If thou art a spiritual substance (linga sarifa), and hast
undergone many births, then thou hadst many friends and properties in thy past lives, why dost not think of them also?

9. Thou hadst many friends in the flowery plains, where thou hadst thy pasture in thy former form of a stag; why thinkest not of those deer, who were once thy dear companions?

10. Why dost thou not lament for thy lost companions of swans, in the pleasant pool of lotuses, where thou didst dive and swim about in the form of a gander?

11. Why not lament for thy fellow arbors in the woodlands, where thou once stoodest as a stately tree among them?

12. Thou hadst thy comrades of lions on the rugged cairgs of mountains, why dost not lament for them also?

13. Thou hadst many of thy mates among the fishes, in the limpid lakes decked with lotuses; why not lament for thy separation from them?

14. Thou hadst been in the country of Dasárna (confluence of the ten rivers), as a monkey in the grey and green woods; a prince hadst thou been in land of frost; and a raven in the woods of Pundra.

15. Thou hadst been an elephant in the land of Haihayas, and an ass in that of Trigarta; thou hadst become a dog in the country of Salya, and a bird in the wood of sarala or sál trees.

16. Thou hadst been a pipal tree on the Vindhyan mountains, and a wood insect in a large oak (bata) tree; thou hadst been a cock on the Mandara mountain, and then born as a Bráhman in one of its caverns; (the abode of Rishis).

17. Thou wast a Bráhman in Kosala, and a partridge in Bengal; a horse hadst thou been in the snowy land, and a beast in the sacred ground of Brahmá at Pushkara (Pokhra).

18. Thou hadst been an insect in the trunk of a palm tree, a gnat in a big tree, and a crane in the woods of Vindhya, that art now my younger brother.

19. Thou hadst been an ant for six months, and lain within
the thin bark of a *bhangpetera* tree in a glen of the Himalayan hills, that art now born as my younger brother.

20. Thou hadst been a millepedes in a dunghill at a distant village; where thou didst dwell for a year and half, that art now become my younger brother.

21. Thou wast once the youngling of a Pulinda (a hill tribe woman), and didst dwell on her dugs like the honey sucking bee on the pericarp of a lotus. The same art thou now my younger brother.

22. In this manner my boy, wast thou born in many other shapes, and hadst to wander all about the Jambu-dwips, for myriads of years: And now art thou my younger brother.

23. Thus I see the post states of thy existence, caused by the antecedent desires of thy soul; I see all this by my nice discernment, and my clear and all-viewing sight.

24. I also remember the several births that I had to undergo in my state of (spiritual) ignorance, and then as I see clearly before my enlightened sight.

25. I also was a parrot in the land of Trigarta, and a frog at the beach of a river; I became a small bird in a forest, and was then born in these woods.

26. Having been a Pulinda huntsman in Vindhya, and then as a tree in Bengal, and afterwards a camel in the Vindhya range, I am at last born in this forest.

27. I who had been a chaṭtaka bird in the Himalayas, and a prince in the Paundra province; and then as a mighty tiger in the forests of the sahya hill, am now become your elder brother.

28. He that had been a vulture for ten years, and a shark for five months and a lion for a full century; is now thy elder brother in this place.

29. I was a chakora wood in the village of Andhara, and a ruler in the snowy regions; and then as the proud son of a priest named sañjāchārya in a hilly tract.

30. I remember the various customs and pursuits of different
peoples on earth, that I had to observe and follow in my repeated transmigrations among them.

31. In these several migrations, I had many fathers and mothers, and many more of my brothers and sisters, as also friends and relatives to hundreds and thousands.

32. For whom shall I lament and whom forget among this number; shall I wait for them only that I lose in this life? But these also are to be buried in oblivion like the rest, and such is the course of the world.

33. Numberless fathers have gone by, and unnumbered mothers also have passed and died away; so unumerable generations of men have perished and disappeared, like the falling off of withered leaves.

34. There are no bounds, my boy, of our pleasures and pains in this sublunary world; lay them all aside, and let us remain unmindful of all existence; (whether past, present or future)!

35. Forsake thy thoughts of false appearances, and relinquish thy firm conviction of thy own egoism, and look to that ultimate course which has led the learned to their final beatitude.

36. What is this commotion of the people for, but a struggling for rising or falling (to heaven or hell); strive therefore for neither, but live regardless of both like in different philosopher; (and permit thyself to heaven).

37. Live free from thy cares of existence and inexistence, and then thou shalt be freed from thy fears of decay and death. Remember unruffled thy self alone, and be not moved by any from thyself possession by the accidents to life like the ignorant.

38. Know thou hast no birth nor death, nor weal or woe of any kind, nor a father or mother, nor friend nor foe anywhere. Thou art only thy pure spirit, and nothing of an unspiritual nature.

39. The world is a stage presenting many acts and scenes; and they only play their parts well, who are excited neither by its passions and feelings.
40. Those that are indifferent in their views, have their quietude amidst all the occurrences of life; and those that have known the True One, remain only to witness the course of nature.

41. The knowers of God do their acts, without thinking themselves their actors; just as the lamps of night witness the objects around, without their consciousness of the same.

42. The wise witness the objects as they are reflected in the mirror of their minds, just as the looking glass and gems receive the images of things.

43. Now my boy, rub out all thy wishes and the vestiges of thy remembrance from thy mind, and view the image of the serene spirit of God in thy inmost soul. Learn to live like the great sages with the sight of thy spiritual light, and by effacing all false impressions from thy mind.
CHAPTER XXI.

REPRESSION OF DESIRES BY MEANS OF YOGA-MEDITATION.

Argument. Desires are the shackles of the soul, and release from them leading to its liberation.

VASISHTHA continued:—Pāvana being admonished by Punya in the said manner, became as enlightened in his intellect, as the landscape at the dawn of day.

2. They continued henceforward to abide in that forest, with the perfection of their spiritual knowledge, and they wandered about in the woods to their hearts content.

3. After a long time they had both their extinction, and rested in their disembodied state of nirvana; as the oilless lamp wastes away of itself.

4. Thus is the end of the great boast of men, of having large trains and numberless friends in their embodied states of lifetime, of which alas! they carry nothing with them to their afterlife, nor leave anything behind, which they can properly call as theirs.

5. The best means of our release from the multifarious objects of our desire, is the utter suppression of our appetites, rather than the fostering of them.

6. It is the hankering after objects, that augment our appetite, as our thinking on something increases our thoughts about it. Just so as the fire is emblazoned by supply of the fuel, and extinguished by its want.

7. Now rise O Rāma! and remain aloft as in thy aerial ear, by getting loose of your worldly desires; and looking pitifully on the miseries of grovelling mortals from above.

8. This is the divine state known as the position of Brahma, which looks from above with unconcerned serenity upon all. By gaining this state, the ignorant also are freed from misery.
9. One walking with reason as his companion, and having his good understanding for his consort, is not liable to fall into the dangerous trap-doors, which lie hid in his way through life.

10. Being bereft of all properties, and destitute of friends, one has no other help to lift him up in his adversity, beside his own patience and reliance in God.

11. Let men elevate their minds with learning and dispas-sonateness, and with the virtues of self-dignity and valour, in order to rise over the difficulties of the world.

12. There is no greater good to be derived by any other means, than by the greatness of mind. It gives a security which no wealth nor earthly treasure can confer on men.

13. It is only men of weak and crazy minds, that are often made to swing to and fro, and to rise and sink up and below, in the tempestuous ocean of the world.

14. The mind that is fraught with knowledge, and is full with the light of truth in it, finds the world filled with ambrosial water, and moves over it as easily, as a man walking on his dry shoes, or on a ground spread over with leather.

15. It is the want of desire, that fills the mind more than the fulfilment of its desires; dry up the channel of desire, as the autumnal heat parches a pool.

16. Else it empties the heart (by sucking up the heart blood), and lays open its gaps to be filled by air. The hearts of the avaricious are as dry as the bed of the dead sea, which was sucked up (drained), by Agasti (son of the sage Agastya).

17. The spacious garden of human heart, doth so long flourish with the fruits of humanity and greatness, as the restless ape of avarice does not infest its fair trees. (The mental powers are the trees, and the virtues are the fruits and flowers thereof).

18. The mind that is devoid of avarice, views the triple world with the twinkling of an eye. The comprehensive mind views all space and time as a minim, in comparison to its conception of the infinite Brahma with itself.
19. There is that coolness (sangfroid) in the mind of the unavaricious man, as is not to be found in the watery luminary of the moon; nor in the icy caverns of the snow-capt Himalayas. And neither the coldness of the plantain juice nor sandal paste, is comparable with the cool-headedness of inappetency.

20. The undesirous mind shines more brightly, than the disk of the full moon, and the bright countenance of the goddess of prosperity (Lakshmi).

21. The urchin of appetence darkens the mind in the same manner, as a cloud covers the disk of the moon, and as ink-black obliterates a fair picture.

22. The arbour of desire stretches its branches, far and wide on every side, and darkens the space of the mind with their gloomy shadow.

23. The branching tree of desire being cut down by its root, the plant of patience which was stinted under it, shoots forth in a hundred branches.

24. When the unfading arbour of patience, takes the place of the uprooted desires; it produces the tree of paradise, yeilding the fruits of immortality. (Patience reigns over the untransmuted ill).

25. O well-intentioned Rāma! if you donot allow the sprouts of your mental desires, to germinate in your bosom, you have then nothing to fear in this world.

26. When you become sober-minded after moderating your hearts desires, you will then have the plant of liberation growing in its full luxuriance in your heart.

27. When the rapacious owl of your desire, nestles in your mind, it is sure you will be invaded by every evil, which the foreboding bird brings on its abode.

28. Thinking is the power of the mind, and the thoughts dwell upon the objects of desire; abandon therefore thy thoughts and their objects, and be happy with thy thoughtlessness of everything.
29. Anything that depends on any faculty, is lost also upon inaction of that faculty; therefore it is by suppression of your thinking (or thoughts), that you can put down your desires, and thereby have rest and peace of your mind.

30. Be free minded, O Rāma! by tearing off all its worldly ties, and become a great soul by suppressing your mean desires of earthly frailties: for who is there that is not set free, by being loosened from the fetters of desire, that bind his mind to this earth.
CHAPTER XXII.

NARRATIVE OF VIROCHANA.

Argument. Account of king Bali and his kingdom, and the Infernal Regions; His Resignation of the World, and Rambles over the Sumeru mountains.

VASISHTHA said:—O Ráma! that art the bright moon of Raghu’s race, you should also follow the example of Bali, in acquiring wisdom by self-discernment. (Bali the Dáitya king and founder of Maha Bali pura, called Mavalipura in Deccan, and in Southey’s poem on its Ruins).

2. Ráma said:—Venerable Sir, that art acquainted with all natures, it is by thy favour that I have gained in my heart all that is worth gaining; and that is our final rest in the purest state of infinite bliss.

3. O sir, it is by your favor, that my mind is freed from the great delusion of my multifarious desires; as the sky is cleared of the massy clouds of the rainy weather in autumn.

4. My soul is at rest and as cold as a stone; it is filled with the ambrosial draught of Divine knowledge and its holy light; I find myself to rest in perfect bliss, and as illumined as the queen of the stars, rising in her full light in the evening.

5. O thou dispeller of my doubts, and resemblest the clear autumnal sky, that clears the clouds of the rainy season! I am never full and satiate with all thy holy teachings to me.

6. Relate to me Sir! for the advancement of my knowledge, how Bali came to know the transcendental truth. Explain it fully unto me, as holy saints reserve nothing from their suppliant pupils.

7. Vasishtha replied:—Attend Ráma! to the interesting narrative of Bali, and your attentive hearing of it, will give you the knowledge of the endless and everlasting truth and immutable verities.

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8. There is in the womb of this earth, and in some particular part of it, a place called the infernal region, which is situated below this earth. (The *Nīrā or Pātala means the antipodes, and is full of water). 

9. It is peopled by the milk white Naiades or marine goddessess, born in the milky ocean-sweet water, and of the race of demons, who filled every gap and chasm of it with their progeny. (The subterranean cells, were peopled by the earth-born Titans).

10. In some places it was peopled by huge serpents, with a hundred and thousand heads; which hissed loudly with their parted and forky tongues, and their long projected fangs.

11. In other places there were the mountainous bodies of demons, walking in their lofty strides, and seeming to fling above the balls of the worlds as their bonbons, in order to devour them.

12. In another place there were big elephants, upholding the earth on their elevated proboscises, and supporting the islands upon their strong and projected tusks. (These elephants were of the antedeluvian world, whose fossil remains are found under the ground).

13. There were ghosts and devils in other places, making hideous shrieks and noise; and there were groups of hellish bodies, and putrid carcasses of ghostly shapes.

14. The depth of the nether world concealed in its darksome womb, rich mines of gems and metals, lying under the surface of the earth, and reaching to the seventh layer of *pātala or infernal regions.

15. Another part of this place, was sanctified by the dust of the lotus-like feet of the divine Kapila (Siva or Pluto); who was adored by the gods and demigods, by prostration of their exalted heads at his holy feet.

16. Another part of it was presided by the god Siva, in his form of a golden phallus (linga); which was worshipped by the ladies of the demons, with abundant offerings and merry revelries. (Siva or Pluto—the infernal god was fond of Bacchanals and revels).
17. Bali the son of Virochana, reigned in this place as the king of demons, who supported the burden of his kingdom, on the pillars of their mighty arms.

18. He forced the gods, Vidyādharas, serpents, and the king of the gods, to serve at his feet like his vassal train, and they were glad to serve him as their lord.

19. He was protected by Hari, who contains the gemming worlds in the treasure of his bowels (brahmānda—bhāndodara), and is the preserver of all embodied beings, and the support of the sovereigns of the earth.

20. His name struck terror in the heart of Airāvata, and made his cheeks fade with fear; as the sound of a peacock petrifies the entrails of serpents; (because the peacock is a serpivorous bird).*

21. The intense heat of his valour, dried up the waters of the septuple oceans of the earth; and turned them to seven dry beds, as under the fire of the universal Conflagration.

22. But the smoke of his sacrificial fire, was an amulet to the people for supply of water; and it caused the rains to fall as profusely from above as the seas fallen below from the waters above. (This alludes to the dynamite which was ignorantly believed to be a talisman).

23. His frowning look, made the high heads of mountains stoop low to the ground; and caused the lofty skies to lower with water, like the high branches of trees when overloaded with fruits. (It means, that the mountains and skies were obedient to his bidding).

24. This mighty monarch reigned over the demons for myriads of years; after he had made an easy conquest of all the treasures and luxuries of the world.

25. Thus he lived for many ages, which glided on like the course of a river rolling about like the waters of whirlpool; and witnessed the incessant flux and reflux of the generations of gods, demons and men, of the three worlds.

* Airavata signifies both Indra, the god of cloud and the celestials, as also his vehicle, the elephantine clouds.
26. The king of the demons felt at last, a distaste to all the enjoyments of life, which he had tasted to surfeit; and he felt also an uneasiness amidst the variety of his pleasures.

27. He retired to the farthest polar mount of Meru, and there sitting at the balcony of one of its gemming pinnacles, he reflected on the state of this world and the vanity of mortal life.

28. How long yet, thought he in himself, shall I have to rule over this world with my indefatiguable labour; and how much more must I remain to roam about the triple world, in my successive transmigrations?

29. Of what use is it to me to have this unrivaled sovereignty, which is a wonder in the three worlds; and of what good is it to me, to enjoy this plenteous luxury, which is so charming to the senses?

30. Of what permanent delight are all these pleasures to me, which are pleasant only for the present short time, and are sure to lose all their taste with my zest in them in the next moment?

31. There is the same rotation of days and nights in unvarying succession, and the repetition of the same acts day after day. It is rather shameful and no way pleasant to any one, to continue in the same unvaried course of life for a great length of time.

32. The same embraces of our beloved ones, and partaking of the same food day by day, are amusements fit for playful boys only, but are disgraceful and disgusting to great minds.

33. What man of taste is there, that will not be disgusted to taste the same sweets over and over again, which he has tasted all along, and which have become vapid and tasteless to-day; and what sensible man can continue in the same course, without the feelings of shame and remorse?

34. The revolving days and nights bring the same revolution of duties, and I ween this repetition of the same acts-kritasya karanam, is as ridiculous to the wise, as the mastication of his grinded meat-charbīta charbana. (Kritasya karanam nāsti, mritasya maranam yatha. There is no doing of an act, which has been done? Nor the dying of a man, that’s already dead).

35. The actions of men are as those of the waves, which rise
to fall and then rise again to subside in the waters. (This rising
and falling over and anon again, is to no purpose whatever).

36. The repetition of the same act, is the employment of mad
men; and the wise man is laughed at, who reiterates the same
chime, as the conjugation of a verb by boys, in all its moods,
tenses and inflexions.

37. What action is that which being once completed, does
not recur to us any more, but crowns its actor with his full suc-
cess all at once? (It is cessation from repetition of the same action:
i. e. inaction).

38. Or if this bustle of the world, were for a short duration
only, yet what is the good that we can derive from our engaging
in this commotion?

39. The course of actions is as interminable, as the ceaseless
repetends of boyish sports; it is hollow harping on the same
string, which the more it is played upon, the more it reverberates
to its hollow sound. (The acts of men make a renown and vain
blustering sound only, and no real good to the actor).

40. I see no such gain from any of our actions, which being
once gained, may prevent our further exertions. (Action leads
to action, but non-action is a leader to quiescence or naiskarma).

41. What can our actions bring forth, beside the objects of
sensible gratification? They cannot bring about anything that is
imperishable. Saying so, Bali fell in a trance of his profound
meditation.

42. Coming then to himself; he said:—“Ah! I now come to
remember, what I had heard from my father”: so saying he struc-
tched his eye-brows, and gave vent to what he thought tin his mind.

43. “I had formerly asked my father Virochana, who was
versed in spiritual knowledge, and acquainted with the manners
of the people of former and later ages.

44. Saying: what is that ultimate state of being, where all
our pains and pleasures cease to exist; and after the attainment of
which, we have no more to wander about the world, or pass
through repeated transmigrations.
45. What is that final state towards which all our endeavours are directed, and where our minds are freed from their error; and where we obtain our full rest, after all our wanderings and transmigrations?

46. What is that best of gains, which gives full satisfaction to the cravings of the soul; and what is that glorious object, whose sight transcends all other objects of vision?

47. All these various luxuries and superfluities of the world, are no way conducive to our real happiness; in as much as they mislead the mind to error, and corrupt the souls of even the wisest of men.

48. Therefore, O father, show me that state of imperishable felicity, whereby I may attain to my everlasting repose and tranquility.

49. My father having heard these words of mine, as he was then sitting under the shade of the kalpa tree of paradise, whose flowers were fairer far than the bright beams of the nocturnal luminary, and overspread the ground all around; spoke to me in his sweet mellowfluous accents the following speech, for the purpose of removing my error.
CHAPTER XXIII.

SPEECH OF VIROCHANA ON SUBJECTION OF THE MIND.

Argument. The soul and mind personified as a monarch and his minister.

VIROCHANA said:—There is an extensive country, my son, somewhere in this universe, with a spacious concavity therein, whose ample space is able to hold thousands of worlds and many more spheres in it.

2. It is devoid of the wide oceans and seas and high mountains, as there are in this earth; and there are not such forests, rivers and lakes, nor holy places of pilgrimage, as you see here below.

3. There is neither land nor sky, nor the heavenly orbs as on high; nor are there these suns and moons, nor the regents of the spheres, nor their inhabitants of gods and demons.

4. There are no races of Yakshas and Rakshas, nor those tribes of plants and trees, woods or grass; nor the moving and immovable beings, as you see upon the earth.

5. There is no water no land, no fire nor air; nor are there the sides of the compass, nor the regions you call above and below. There is no light nor shadow, nor the peoples, nor the gods Hari, Indra and Siva, nor any of the inferior deities or demigods there.

6. There is a great sovereign of that place, who is full of ineffable light. He is the creator and pervader of all, and is all in all, but quite quiescent in all places and things.

7. He had elected a minister, who was clever in administration and brought about what was impossible to be done, and prevented all mishaps from coming to pass.

8. He neither ate nor drank, nor did nor knew anything, beside minding and doing his master's behests. In all other respects he was as inactive as a block of stone.

9. He conducted every business for his master, who remained
quite retired from all his business, with enjoyment of his rest and
case in his seclusion, leaving all his concerns to be managed by
his minister.

10. Bali said:—Tell me sir, what place is that which is devoid
of all population, and free from all disease and difficulty; who
knows that place, and how can it be reached at by any
body.

11. Who is that sovereign of sovran power, and who that
minister of so great might; and who being quite apart from the
world, are inseparably connected with it, and are invincible by
our almighty demoniac power. (This monarch and master is the
soul and his minister is the mind).

12. Relate to me, O thou dread of the gods! this marvelous
story of the great might of that minister, inorder to remove
the cloud of doubt from my mind, and also why he is unconquer-
able by us.

13. Virochana replied:—Know my son, this mighty mi-
ner to be irresistible by the gigantic force of the Asura giants,
even though they were aided by millions of demons fighting on
their side.

14. He is invincible, my son, by the god of a thousand eyes
(Indra), and also by the gods of riches and death (Kuvera and
Yama, who conquer all, and neither the immortals nor giants, can
ever overpoper him by their might.

15. All weapons are defeated in their attempt to hurt him,
and the swords and mallets, spears and bolts, disks and cudgels,
that are hurled against him, are broken to pieces as upon their
striking against a solid rock.

16. He is unapproachable by missiles, and invulnerable by
arms and weapons, and unseizable by the dexterity of warriors;
and it is by his resistless might, that he has brought the gods
and demigods under his subjection.

17. It was he (the proud mind) that defeated our forefathers,
the mighty Hiranyak (Hiranyaksha and Hiranya Kasipu), before
they were destroyed by the great Vishnu; who felled the
big Asuras, as a storm breaks down the sturdy and rocklike oaks. *

18. The gods Náráyana and others (who had been the instructors of men), were all foiled by him and confined in their cells of the wombs of their mothers; (by an imprecation of the sage Bhrigu, who denounced them to become incarnate in human forms).

19. It is by his favour that Káma (cupid), the god with his flower bow and five arrows, has been enabled to subdue and overcome the three worlds, and boasts of being their sole emperor. (Káma called also Manoja, is the child of mana or mind, and Kandarpa for his boast of his triumph).

20. The gods and demigods, the intelligent and the foolish, the deformed and the irascible, are all actuated by his influence. (Love is the leader to action according to Plato).

21. The repeated wars between the gods and Asuras, are the sports of this minister; (who deliberates in secret the destinies of all beings. The restless mind is continually at warfare).

22. This minister is only manageable by its lord—the silent soul, or else it is as dull as an immovable rock or restless as the wind.

23. It is in the long run of its advancement in spiritual knowledge, that the soul feels a desire in itself to subdue its minister; who is otherwise ungovernable of its nature by lenient measures. (Govern your mind or it will govern you. The mind is best taught by whip).

24. You are then said to be valiant, if you can conquer this greatest of the gaints in the three worlds, who has been worrying all people out for their breath. (The mind longs for occupation).

25. After the rising of the intellect, the world appears as a

* It is recorded, that the forefathers of Bali to the fourth ascent, were all destroyed by Vishnu, who took upon him the first four shapes of his ten incarnations, namely; those of the fish, tortoise, the boar and the biform man and lion, to destroy them one after another; till he took his fifth form of the dwarf, to kill Bali also. Hence it was one family of the Asuras at Mavalipura in Deccan, that called down Vishnu five times from his heaven for their destruction.

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flower-garden, and like the lake of blooming lotuses at sunrise; and its setting covers the world in darkness as at sunset. (i.e. in unconsciousness).

26. It is only by the aid of this intellect of yours, and by removal of your ignorance, that you can subdue this minister, and be famed for your wisdom. (Good government of the mind, is more renowned than that of a realm).

27. By subduing this minister, you become the subduer of the world, though you are no victor of it; and by your subjection of this, you can have no subjection over the world, though may be the master of it.

28. Therefore be diligent to overcome this minister, by your best and most ardent exertions, on account of effecting your perfect consummation, and securing your everlasting happiness.

29. It is easy for him to overcome the triple world, and keep all its beings of gods and demons, and the bodies of Nágas and men, together with the races of Yakshas and Rakshas, and the tribes of serpents and Kinnaras, who has been able to subdue this minister by his superior might. (Governing yourself, and you govern all besides).
CHAPTER XXIV.

ON THE HEALING AND IMPROVEMENT OF THE MIND.

Argument. Quelling of the misleading mind, and waiting upon the sovereign soul, with the perfection of Platonic Quietism.

Bāli said:—Tell me sir, plainly who is this minister of so great might, and by what expedients can so mighty a being be vanquished and brought under subjection.

2. Virochana replied:—Though that minister, is invincible and stands above all in his great might; yet I will tell you the expedients, whereby he may be overcome by you or any one else.

3. Son! It is by employment of proper means that he may be easily brought under subjection, and by neglect of which he will have the upper hand of you like the snake poison, if it is not repelled in time by means of efficacious mantras and incantations.

4. The ministeral mind being brought up like a boy in the right way he should go; leads the man to the presence of the sovran soul, as the rāja yoga or royal service advances the servant before his king.

5. The appearance of the master makes the minister disappear from sight; as the disappearance of the minister, brings one to the full view of his king.

6. As long as one does not approach to the presence of his king, he cannot fail to serve the minister; and so long as he is employed in service of the minister, he cannot come to the sight of his king.

7. The king being kept out of sight, the minister is seen to exercise his might; but the minister being kept out of view, the king alone appears in full view.

8. Therefore must we begin with the practice of both these exercises at once; namely; approaching by degrees to the sight of the king, and slighting gradually the authority of the minister.
9. It must be by the exercise of your continued manly exertions and diligent application, that you employ yourself in both these practices, inorder to arrive to the state of your well being.

10. When you are successful in your practice, you are sure to reach to that blissful country; and though you are a prince of the demons, you can have nothing to abstract your entrance into it.

11. That is a place for the abode of the blessed, whose desires are at rest and whose doubts are dissipated, and whose hearts are filled with perpetual joy and calmness.

12. Now hear me, explain to you, my son, what that place is which I called a country. It is the seat of liberation (moksha), and where there is an end of all our pains.

13. The king of that place is the soul of divine essence, which transcends all other substances; and it is the mind which is appointed by that soul as its wise minister.

14. The mind which contains the ideal world in its bosom; exhibits its sensible form to the senses afterwards; as the clod of clay containing the mould of the pot, shows itself as the model of a pot to view; and the smoke having the pattern of the cloud in its essence, represents its shadowy forms in the sky. (The pattern of everything is engraven in the mind).

15. Hence the mind being conquered, everything is subdued and brought under subjection; but the mind is invincible without adoption of proper means for its subjugation.

16. Bali interrogated:—What are these means, sir, which we are to adopt for quelling the mind; tell it plainly to me, that I may resort to the same, for this conquering invincible barrier of bliss.

17. Virochana answered. The means for subduing the mind, are the want of reliance and confidence on all external and sensible things, and absence of all desire for temporal possessions.

18. This is the best expedient for removal of the great de-
lusion of this world, and subduing the big elephant of the mind at once.

19. This expedient is both very easy and practicable on one hand, as it is arduous and impracticable on the other. It is the constant habit of thinking so that makes it facile, but the want of such habitude renders it difficult.

20. It is the gradual habit of renouncing our fondness for temporal objects, that shows itself in time in our resignation of the world; as continuous watering at the roots of plants, makes them grow to large trees afterwards.

21. It is as hard to master anything even by the most cunning, without its proper cultivation for some time; as it is impossible to reap the harvest from an unsown and uncultivated field.

22. So long are all embodied souls destined to rove about the wilderness of the world, as their is the want of resignation in their heart of all the sensible objects in nature.

23. It is impossible without the habit of apathy, to have a distaste for sensible objects, as it is no way possible for an ablebodied man, to travel abroad by sitting motionless at home.

24. The firm determination of abandoning the stays of life, and a habitual aversion to pleasures and enjoyments, make a man to advance to purity, as a plant grows in open air to its full height.

25. There is no good to be derived on earth, without the exertion of one's manliness, and man must give up his pleasure and the vexation of his spirit, inorder to reap the fruit of his actions.

26. People speak of a power as destiny here, which has neither any shape nor form of itself. It means whatever comes to pass, and is also called our lot or fatality.

27. The word destiny is used also by mankind, to mean an accident over which they have no control, and to which they submit with passive obedience.

28. They use the word destiny for repression of our joy and grief (at what is unavoidable); but destiny however fixed as fate,
is overcome and set aside by means of mainly exertions (in many instances).

29. As the delusion of the mirage, is dispelled by the light of its true nature; so it is the exertion of manliness, which upsets destiny by effecting whatever it wishes to bring about.

30. If we should seek to know the cause for the good or bad results of our actions, we must learn that they turn as well as the mind wishes to mould them to being.

31. Whatever the mind desires and decrees, the same become the destiny; there is nothing destined (or distinctly to be known), as what we may call to be distined or undestined.

32. It is the mind that does all this, and is the employer of destiny; it destines the destined acts of destiny.

33. Life or the living soul is spread out in the hollow sphere of the world, like air in vacumm. The psychic fluid circulates through all space. (The psychic fluid extending throughout the universe, according to the theory of Stahl).

34. Destiny is no reality, but a term invented to express the property of fixity, as the word rock is used to denote stability. Hence there is no fixed fate or destiny, as long as the mind retains its free will and activity.

35. After the mind is set at rest, there remains the principle of the living soul (Jiva- zot). This is called the purusha or embodied spirit, which is the source of the energies of the body and mind.

36. Whatever the living soul intends to do by means of its spiritual force, the same comes to take place and no other. (There being nor even the influence of the mind to retard its action. So my son, there is no other power in the world except that of spirit or spiritual force).

37. Reliance on this spiritual power will uproot your dependance on bodily nutriments; and there is no hope of spiritual happiness, until there is a distaste towards temporal enjoyments.

38. It is hard to attain to the dignity of the all conquering
self-sufficiency; as long as one has the dastardly spirit of his earthly cravings.

39. As long as one is swinging in the cradle of worldly affairs, it is hard for him to find his rest in the bower of peaceful tranquility.

40. It is hard for you to get rid of your serpentine (crooked) desires, without your continued practice of indifference to and unconcernedness with worldly affairs.

41. Bali rejoined:—Tell me, O lord of demons! in what manner, indifference to worldly enjoyments, takes a deep root in the human heart; and produces the fruit of longevity of the embodied spirit on earth. (By longevity is meant the spiritual life of man, and his resting in the divine Spirit, by being freed from the accidents of mortal life).

42. Virochana replied:—It is the sight of the inward spirit, which is productive of indifference to worldly things; as the growth of vines is productive of the grapes in autumn.

43. It is the sight of the inward Spirit, which produces our internal unconcernedness with the world; as it is the glance of the rising sun, which infuses its lustre in the cup of the lotus.

44. Therefore sharpen your intellect, by the whetstone of right reasoning; and see the Supreme Spirit, by withdrawing your mind from worldly enjoyments.

45. There are two modes of intellectual enjoyment, of which one consists of book learning, and the other is derived from attendance on the lectures of the preceptor, by those that are imperfect in their knowledge. (i.e. the one is theoretical for adepts and the other is practical for novices).

46. Those who are a little advanced in learning, have the double advantage of their mental enjoyment, namely; their reflection of book, learning and consultation with wise preceptors on practical points. (Hence the practice of Yoga requires a Yogi guide also).

47. Those who are accomplished in learning, have also two parts of their duties to perform; namely, the profession of the saststras teaching them to others, and the practice of indifference
for themselves. (But the last and lowest kind, only have to wait
on the guru and reflect on what they hear from him).

48. The soul being purified, the man is fitted for Spiritual
learning; as it is the clean linen only which is fit to receive every
good tincture upon it.*

49. The mind is to be trained by degrees, like a boy in the
path of learning; namely by means of persuasion and good lec-
tures, and then by teaching of the sāstras, and lastly by discus-
sion of their doctrines.

50. After its perfection in learning and dispersion of all diffi-
culties and doubts, the mind shines as a piece of pure crystal,
and emits its lustre like the cooling moonbeams.

51. It then sees by its consummate knowledge and clear
understanding, in both the form of its God the Spirit, and the
body which is the seat of its enjoyments on earth.

52. It constantly sees the spirit before it, by means of its
understanding and reason; which help it also to relinquish its
desire for worldly objects and enjoyments.

53. The sight of the Spirit produces the want of desires,
and the absence of these shows the light of the spirit to its sight;
therefore they are related to each other like the wick and oil of
the lamp, in producing the light, and dispelling the darkness of
the night.

54. After the loss of relish in worldly enjoyments, and the
sight of the Supreme Spirit, the soul finds its perpetual rest in
the essence of the Supreme Brahma.

55. The living souls that place their happiness in worldly
objects, can never have the taste of true felicity, unless they rely
themselves wholly in the Supreme Spirit.

56. It may be possible to derive some delight from acts of
charity, sacrifices and holy pilgrimage; but none of these can
give the everlasting rest of the Spirit.

57. No one feels a distaste for pleasure, unless he examines

* Instruction of abstruse knowledge from yoga to the impure, is pearls
before swine; as it is said; पशुंको यथा समस्तवेदना स न दृष्टाऽः बदायम् हे
its nature and effects in himself; and nothing can teach the way of seeing the soul, unless the soul reflects on itself.

58. Those things are of no good whatever, my boy, that may be had without one's own exertion in gaining it; nor is there any true happiness, without the resignation of earthly enjoyments.

59. The Supreme felicity of rest in the state of Brahma, is to be had nowhere in this wide world, either in this mundane sphere, or anywhere else beyond these spheres.

60. Therefore expect always how your soul may find its rest in the divine Spirit, by relying on the exertion of your manliness, and leaving aside your dependance on the eventualities of destiny.

61. The wise man detests all worldly enjoyments as if they are the strong bolts or barriers at the door of bliss; and it is the settled aversion to earthly pleasures, that brings a man to his right reason.

62. As the increasing gloominess of rainy clouds, is followed by the serenity of autumnal skies, so clear reasoning comes after detestation of enjoyments, which fly at the advance of reason.

63. As the seas and the clouds of heaven, help one another by lending their waters in turn; so apathy to pleasures and right reasoning, tend to produce each other by turns.

64. So disbelief in destiny, and engagement in manly exertion, are sequences of one another, as reciprocities of service are consequences of mutual friendship.

65. It must be by the gnashing of your teeth (i.e. by your firm resolve), that you should create a distaste even of those things, which you have acquired by legal means and conformably to the custom of your country.

66. You must first acquire your wealth by means of your manly exertions, and then get good and clever men in your company by means of your wealth: (i.e. patronise the learned therewith, and improve your mind by their instructions).

67. Association with the wise produces an aversion to the
sensual. enjoyment of life, by exciting the reasoning power, which gains for its reward an increase of knowledge and learning.

68. These lead gradually to the acquirement of that state of consummation, which is concomitant with the utter renunciation of worldly objects.

69. It is then by means of your reasoning that you attain to that Supreme State of perfection, in which you obtain your perfect rest and the holiness of your soul.

70. You will then fall no more in the mud of your misconceptions; but as a pure essence, you will have no dependance on anything, but become as the venerable Siva yourself.

71. Thus the steps of attaining consummation, are first of all the acquisition of wealth, according to the custom of the castes and country; and then its employment in the service of wise and learned men. Next follows your abandonment of the world, which is succeeded by your attainment of Spiritual knowledge, by the cultivation of your reasoning powers.

* Reason is a divine attribute and given to man for his discernment of truth from untruth, and of true felicity of the soul, from its fetters of the frailties of this world.*
CHAPTER XXV.

REFLECTIONS OF BALI.

Argument. Rise of intellectual light in Bali's mind, and his Reference to Sukra for Advice.

BALI said:—In this manner did my sapient father advise me before on this subject, which I fortunately remember at the present moment for the enlightenment of my understanding.

2. It is now that I feel my aversion to the enjoyments of life, and come to perceive by my good luck the bliss of tranquility, to liken the clear and cooling ambrosial drink of heavenly bliss.

3. I am tired of all my possessions, and am weary of my continued accumulation of wealth, for the satisfaction of my endless desires. The live-long care of the family also has grown tiresome to me.

4. But how charming is this peace and tranquility of my soul, which is quite even and all cool within itself. Here are all our pleasures and pains brought to meet upon the same level of equality and indifference.

5. I am quite unconcerned with any thing and am highly delighted with my indifference to all things; I am gladdened within myself as by the beams of the full-moon, and feel the orb of the full moon rising within myself.

6. O! the trouble of acquiring riches, which is attended by the loud bustle of the world and agitation in the mind, and the heart burn and fatigue of the body; and is accompanied with incessant anxiety and affliction of the heart.

7. The limbs and flesh of the body, are smashed by labour; and all bodily exercises that pleased me once, now appear to be the long and lost labours of my former ignorance.

8. I have seen the sights of whatever was worth seeing, and enjoyed the enjoyments which knew no bounds; I have
overcome all beings; but what is the good, (that I have derived from all this).

9. There is only a reiteration of the very same things, that I had there, here and elsewhere; and I found nowhere now any thing new, that I had not seen or known before.

10. I am now sitting here in full possession of myself, by resigning every thing and its thought from my mind; and thereby I find that nothing whatever nor even its thought forms any componen-part of myself:

11. The best things in the heaven above, earth and in this infernal regions, are reckoned to be their damsels, gems and jewels; but all these are destroyed and wasted sooner or later by the cruel hand of time.

12. I have acted foolishly all this time, by waging a contineous struggle with the gods, for the sake of the trifle of worldly possessions. (The wars of the earth-born demons and the foreign deities are well known in the early history of the world):

13. What is this phantom of the world, but a creation of the brain; what then is the harm of forsaking it forever in which great souls take no delight whatever?

14. Alas! that I have spent such a large portion of my life time, in pursuing after trifles in the ignorant giddiness of my mind.

15. My fickle and fluctuating desires, have led me to do many acts of foolishness, in this world of odds and trifles, which now fill me with remorse and regret. (Remembrance of the past, is fraught with regret).

16. But it is in vain to be overwhelmed with the sad thoughts of the past, while I should use my manly exertions to improve the present. (The present time is in our hand, but who the past can recall, or the future command.

17. It is by reflecting on the eternal cause of the endless infinity of souls in the soul, that one can attain his perfect felicity; as the gods got the ambrosia from the Milky ocean. (True bliss is to be derived from the blissful Deity.
18. I must consult my preceptor Sukra, concerning the Ego and the soul and spiritual vision, of the soul of souls in order to expel my ignorance in these matters.

19. I must refer these questions to the most venerable Sukra, who is always complacent to his favorites; and then it is possible that by his advice I shall be settled in the highest perfection of seeing the supreme spirit, in my spirit, because the words of the wise, are ever fraught with full meaning and are fruitful of the desired object.
CHAPTER XXVI.

ADMONITION OF SUKRA TO BALI.

Argument. Sukrás appearance at the call of Bali; and his advice to him on the attainment of divine knowledge.

VASISTHA said:—So saying the mighty Bali closed his eyes, and thought upon the lotus-eyed Sukra, abiding in his heavenly abode. (Sukra the planet Venus represented as the preceptor of demons, as Vrihaspati the planet Jupiter is said to be the Spiritual guide of the deities),

2. Sukra, who sat intently meditating on the all-pervading spirit of God, came to know in his mind, that he was remembered by his disciple Bali in his city.

3. Then Sukra the son of Bhrigu, whose soul was united with the all-pervading infinite and omniscient spirit, descended with his heavenly body at the gemming window of Bali. (decorated with glass doors).

4. Bali knew the body of his guide by its lustre, as the lotus flower perceives the rising sun by his dawning beams.

5. He then honoured his guru or guide, by adoring his feet on a seat decked with gems, and with offering of mandara flowers upon him.

6. As Sukra took his rest on the gemming seat from the labour of his journey, he was strewn over with offerings of gems on his body, and heaps of mandara flowers upon his head; after which Bali addressed him thus:—

7. Venerable sir, this illustrious presence of thy grace before me, emboldens me to address to thee, as the morning sun-beams send all mankind to their daily work.

8. I have come to feel an aversion, Sir, to all kinds of worldly enjoyments, which are productive of the delusion of our souls; and want to know the truth relating to it, in order to dispel my ignorance of myself.
9. Tell me, sir, in short, what are these enjoyments good for, and how far they extend; and what am I, thou or these people in reality. (Extent of enjoyments-bhoga, means their limitation and duration).

10. Sukra answered:—I can not tell you in length about it, as I have soon to repair to my place in the sky. Hear me O monarch of demons tell this much briefly to you at present.

11. There is verily but the intellect in reality, and all this existence beside is verily the intellect and full of intellect: The mind is the intellect, and I, thou and these people are collectively the very intellect. (Gloss. These sayings are based on the srutis, namely; All these are but different aspects of the one intellect. Again; All things depend on the chit. Also;—This chit am I, thou and this Brahma and Indra and all others. There is no other looker or the subjective; or the hearer or objective beside the chit : and so forth).

12. If you are wise, know you derive every thing from this Chit—the universal Intellect; or else all gifts of fortune are as useless to you as the offering of butter on ashes: (which cannot consume it, or make a burnt offering of it to the gods).

13. Taking the intellect as something thinkable or object of thought, is the snare of the mind; but the belief of its freeness or incomprehensibility, is what confers liberation to the soul. The incomprehensible intellect is verily the universal soul, which is the sum of all doctrines. (All faiths and doctrines tend to the belief of ono unknowable God).

14. Knowing this for certain, look on everything as such; and behold the spirit in thy spirit, inorder to arrive to the state of the Infinite spirit. (Or else the adoration of a finite object, must lead to a finite state).

15. I have instantly to repair to the sky, where the seven munis are assembled; (the seven planets or the seven stars of the pleades-saptarshi ?), where I have to continue in the performance of my divine service.

16. I tell you, O king! that you must not of yourself get
rid of your duties, as long as you are in this body of your's, bring though your mind may be freed from everything. (The embodied being must continue in the discharge of his bodily duty).

17. So saying, Sukra flew as a bee besmeared with the farinacious gold-dust of the lotus, to the aurocute vault of heaven; and passed through the watery path of the waving clouds, to where the revolving planets were ready to receive him.
CHAPTER XXVII.

HEBETUDE OF BALI.

Argument. Bali attains to his state of Ecstasy, by his observance of Sukra's precepts.

VASISHTHA said:—After Sukra, the son of Bhrigu and senior in the assembly of gods and demigods, had made his departure, Bali the best among the intelligent, reflected thus in himself.

2. Truly has the seer said, that the Intellect composes the three worlds, and that I am this Intellect, and the Intellect fills all the quarters, and shows itself in all our actions.

3. It is the Intellect which pervades the inside and outside of everything, and there is nothing anywhere which is without the Intellect.

4. It is the Intellect that perceives the sunbeams and moonlight, or else there would be no distinction between them and darkness, had not there been this intellectual perception.

5. If there were no such intellectual perception as this earth is land, then there would be no distinction of earth and water, nor the word earth apply to land.

6. If the Intellect would not understand the vast space as the quarters of the sky, and the mountains as vast protuberances on earth; then who would call the sides and the mountains by those names?

7. If the world were not known as the world and the vacuum as vacuity, then who would distinguish them by the names that are in common use?

8. If this big body was not perceived by the intellect, how proper could the bodies of embodied beings be called by their names?

9. The Intellect resides in every organ of sense, it dwells in the body, mind and all its desires; the intellect is in the internal

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and external parts of the body, and the intellect is all that is
in existent and non-existent. (Because the intellect has the
notions of all these things, which would not come to exist,
if they were not in the intellect).

10. The Intellect forms my whole self, by its feeling and
knowing of everything that I feel and know; or else I can
neither perceive or conceive nor do anything with my body alone,
and without guidance of the intellect.

11. What avails this body of mine, which is inert and im-
sensible as a block of wood or stone; it is the intellect that
makes my self, and it is the intelligent spirit which is the uni-
versal Soul.

12. I am the intellect which resides in the sun and in the
sky, and I am the intellect which dwells in the bodies of all
beings; I am the same intellect which guides the gods and
demigods, and dwells alike in the movables and immovable
bodies.

13. The intellect being the sole existence, it is in vain to
suppose aught besides; and their being naught otherwise, there
can be no difference of a friend or foe to us.

14. What is it if I Bali, strike off the head of a person from
his body, I can not injure the soul which is everywhere and
fills all space.

15. The feelings of love and enmity are properties of the
intellect (Soul), and are not separated from it by its separation
from the body. Hence the passions and feelings are insepara-
able from the Intellect or soul.

16. There is nothing to be thought of beside the Intellect,
and nothing to be obtained anywhere, except from the spacious
womb of the Intellect, which comprehends all the three worlds.

17. But the passions and feelings, the mind and its powers,
are mere attributes and not properties of the Intellect; which
being altogether a simple and pure essence, is free from every
attribute.

18. The Intellect chit is the Ego, the omnipresent, all perva-
sive and ever felicitous soul; it is beyond all other attributes, and without a duality or parts.

19. The term Intellect *chit*, which is applied to the nameless power of intellection—*chiti*, is but a verbal symbol signifying the omniscient Intelligence, which is manifest in all places. (i.e. The Divine Intellect is both omniscient as well as omnipresent, while human understanding is narrow and circumscribed).

20. The Ego is the Supreme Lord, that is ever awake and sees all things without manifesting any appearance of himself. He is purely transparent and beyond all visible appearances.

21. All its attributes are lame, partial and imperfect. Even time which has its phases and parts, is not a proper attribute for it. It is but a glimpse of its light that rises before us, but the eternal and infinite light, is beyond our comprehension.

22. I must think of it only in the form of light in my own self, and know it apart from all other thinkables and thoughts, and quite aloof from all shades and colours.

23. I salute his self-same form of Intelligence, and the power of Intellection, unaccompanied by the intelligible, and employed in its proper sphere.

24. I salute that light of his in me, which represents everything to me; which is beyond all thought, and is of the form of Intellect, going everywhere and filling all space.

25. It is the quiet consciousness of all beings, the real Intellect (sach-chit), the Ego and the Great; the Ego which is as infinite as space, and yet minuter than an atom, and spreading in all alike.

26. I am not subject to the states of pleasure and pain, I am conscious of myself and of no other existence besides myself; and I am Intelligence without the intelligibles spread out before me.

27. No worldly entity nor non-entity (i.e. neither the gain of any object nor its want), can work any change in me; for the possession of worldly objects would destroy me at once, by their separating my soul from God).
28. In my opinion there is nothing that is distinct from me, when we know all things as the produce of the same source?

29. What one gets or loses is no gain or loss to any (i.e. to the gainer or loser); because the same Ego always abides in all, and is the Maker of all and pervading everywhere.

30. Whether I am any of the thinkable objects or not, it matters me little to know; since the Intellect is always a single thing, though its intelligibles (i.e. its productions or thoughts), are endless.

31. I am so long in sorrow, as my soul is not united with the Holy spirit. So saying, the most discerning Bali fell to a deep meditation.

32. He reflected on the half mantra of Om (i.e. the dot only); an emblem of the Infinite God; and sat quietly with all his desires and fancies lying dormant in him.

33. He sat undaunted, by suppressing his thoughts and his thinking powers within him; and remained with his subdued desires, after having lost the consciousness of his meditation, and of his being the meditator and also of meditated object. (i.e. without knowing himself as the subject or object of his thoughts and acts).

34. While Bali was entranced in this manner at the window which was decked with gems, he became illumined in his mind as a lighted lamp flaming unshaken by the wind. And he remained long in his steady posture as a statue carved of a stone.

35. He sat with his mind as clear as the autumnal sky, after having cast off all his desires and mental anxieties, and being filled within himself with his spiritual light.
CHAPTER XXVIII.

DESCRIPTION OF BALI'S ANAESTHESIA.

Argument. Anxiety of the demons at the supineness of Bali, and the appearance of Sukra with them before him.

VASISHTHA continued:—The servile demons of Bali, (being impatient at this numbness of their king), ascended hastily to his high crystal palace, and stood at the door of his chamber.

2. There were his ministers Dimbha and others among them, and his generals Kumuda and others also. There were likewise the princes Sura and others in the number, and his champions Vritta and the rest.

3. There were Hayagriva and the other captains of his armies, with his friends Akraja and others. His associates Laduka and some more joined the train, with his servants Valluka and many more.

4. There were also the gods Kuvera, Yama and Indra that paid him their tribute; and the Yakshas, Vidyadhars and Nagas that rendered him their services. (Were the Vidyadhars the Vedias or gipsies of modern India?).

5. There were the heavenly nymphs Rambhá and Tilottamí in the number, with the fanning and flapping damsels of his court; and the deputies of different provinces and of hilly and maritime districts, were also in attendance.

6. These accompanied by the Siddhas inhabiting different parts of the three worlds, all waited at that place to tender their services to Bali.

7. They beheld Bali with reverence, with his head hanging down with the crown upon it, and his arms hanging loosely with the pendant bracelets on them.

8. Seeing him thus, the great Asuras made their obeisance to him in due form, and were stupified with sorrow and fear, and struck with wonder and joy by-turns at this sad plight of his.
9. The ministers kept pondering about what was the case with him, and the demons besought their all-knowing preceptor Sukra, for his explaining the case to them.

10. Quick as thought they beheld the shining figure of Sukra, standing confest to their sight, as if they saw the phantom of their imagination appearing palpable to view.

11. Sukra being honoured by the demons, took his seat on a sofa; and saw in his silent meditation, the state of the mind of the king of demons.

12. He remained for a while to behold with delight, how the mind of Bali was freed from errors, by the exercise of its reasoning powers.

13. The illustrious preceptor, the lustre of whose person put to shame the brightness of the milky ocean, then said smiling to the listening throng of the demons.

14. Know ye demons, this Bali to have become an adept in his spiritual knowledge, and to have fixed his seat in holy light, by the working of his intellect: (i.e. by his intuition only).

15. Let him alone, ye good demons, remain in this position, resting in himself and beholding the imperishable one within himself in his reverie.

16. Lo! here the weary pilgrim to have got his rest, and his mind is freed from the errors of this false world. Disturb him not with your speech, who is now as cold as ice.

17. He has now received that light of knowledge amidst the gloom of ignorance, as the waking man beholds the full blaze of the sun, after dispersion of the darkness of his sleep at dawn.

18. He will in time wake from his trance, and rise like the germ of a seed, sprouting from the seed vessel in its proper season.

19. Go ye leaders of the demons from here, and perform your respective duties assigned to you by your master; for it will take a thousand years, for Bali to wake from his trance: (as a moment’s sleep makes a myriad of years in a dream).

20. After Sukra, the Guru and guide of the demons, had
spoken in this manner, they were filled with alternate joy and grief in their hearts, and cast aside their anxiety about him, as a tree casts its withered leaves away.

21. The Asura's then left their king Bali to rest in his palace in the aforesaid manner, and returned to their respective offices, as they had been employed heretofore.

22. It now became night, and all men retired to their earthly abodes, the serpents entered into their holes, the stars appeared in the skies, and the gods reposed in their celestial domes. The regents of all sides and mountainous tracts, went to their own quarters, and the beasts of the forest and birds of the air, fled and flew to their own coverts and nests.
CHAPTER XXIX:

BALI'S RESUSCITATION TO SENSIBILITY.


VASISHTHA related:—After the thousand years of the celestials, had rolled on in Bali's unconsciousness; he was roused to his sensibility, at the beating of heavenly drums by the gods above: (the loud peal of clouds).

2. Bali being awake, his city (Mavalipuram) was renovated with fresh beauty, as the lotus-bed is revivified by the rising sun in the eastern horizon: (Vairincha or Brahma-loca, placed at the sunrising points).

3. Bali not finding the demons before him after he was awaked, fell to the reflecting of the reveries during his state of entrancement (Samadhi).

4. O how charming! said he, was that cooling rapture of spiritual delight, in which my soul had been enrapt for a short time.

5. O how I long to resume that state of felicity! because these outward enjoyments which I have relished to my fill, have ceased to please me any more.

6. I do not find the waves of those delights even in the orb of the moon, as I felt in the raptures which undulated in my soul, during the entranced state of my insensitivity.

7. Bali was again attempting to resume his state of inextinguishability, when he was interrupted by the attendant demons, as the moon is intercepted by the surrounding clouds.

8. He cast a glancing look upon them, and was going to close his eyes in meditation; after making his prostration on the ground; but was instantly obtruded upon by their gigantic statures standing all around him.

9. He then reflected in himself and said. The intellect
being devoid of its option, there is nothing for me to desire; but the mind being fond of pleasures vainly pursues after them: (which it cannot fully gain, enjoy or long retain).

10. Why should I desire my emancipation, when I am not confined by or attached to anything here: it is but a childish freak to seek for liberation, when I am not bound or bound to anything below. (The soul is perfectly free of itself, but it is the mind that enchains it to earth).

11. I have no desire of enfranchisement nor fear for incarceration, since the disappearance of my ignorance; what need have I then of meditation, and of what good is meditation to me?

12. Meditation and want of meditation are both mistakes of the mind; (there being no efficacy or inefficacy of either). We must depend on our manliness, and hail all that comes to pass on us without rejoicing or shrinking: (Since all good and evil proceed from God).

13. I require neither thoughtfulness nor thoughtlessness, nor enjoyments nor their privation, but must remain unmoved and firm as one sane and sound.

14. I have no longing for the spiritual, nor craving for temporal things; I have neither to remain in the meditative mood, nor in the state of giddy worldliness.

15. I am not dead, (because my soul is immortal); nor can I be living, (because the soul is not connected with life). I am not a reality (as the body), nor an unreality, (composed of spiritual essence only); nor am I a material or aerial body (being neither this body nor Vital air). Neither am I of this world or any other, but self-same ego—the Great.

16. When I am in this world, I will remain here in quiet; when I am not here, I abide calmly in the solace of my soul.

17. What shall I do with my meditation, and what with all my royalty; let any thing come to pass as it may; I am nothing for this or that, nor is anything mine.

18. Though I have nothing to do, (because I am not a free agent, nor master of my actions); yet I must do the duties.
appertaining to my station in society. (Done the duties of one's station in life, is reckoned by some as the only obligation of man here below. So says the poet: "Act well thy part, there are the honor lies.").

19. After ascertaining so in his mind, Bali the wisest of the wise, looked upon the demons with complacence, as the sun looketh upon the lotuses.

20. With the nods and glancings of his eyes, he received their homages; as the passing winds bear the odours of the flowers along with them: (meaning to say; His cursory glances bore their regards, as the fleet winds bear the fragrance of flowers the rose).

21. Then Bali ceasing to think on the object of his meditation; accosted them concerning their respective offices under him.

22. He honoured the devas and his gurus with due respect, and saluted his friends and officers with his best regards.

23. He honoured with his largesses, all his servants and suitors; and he pleased the attendant maidens with various persons.

24. So he continued to prosper in every department of his government, until he made up his mind to perform a great sacrifice (yajna) at one time.

25. He satisfied all beings with his great gifts, and gratified the great gods and sages with due honour and veneration. He then commenced the ceremony of the sacrifice under the guidance of Sukra and the chief gurus and priests.

26. Then Vishnu the lord of Lakshmi, came to know that Bali had no desire of earthly fruition; and appeared at his sacrifice to crown him with the success of his undertaking, and confer upon him his desired blessing.

27. He cunningly persuaded him, to make a gift of the world to Indra his elder brother, who was insatiably fond of all kinds of enjoyment. (Indra was elder to Vishnu, who was thence called Upendra or the junior Indra).

28. Having deceived Bali by his artifices of dispossessing him of the three worlds, he shut him in the nether world, as
they confine a monkey in a cave under the ground. (This was by Vishnu’s incarnation in the form of a dwarf or puny man, who considered to be the most cunning among men. (mullum in parvo; or a man in miniatue).

29. Thus Bali continues to remain in his confinement to this day, with his mind fixed in meditation, for the purpose of his attainment of Indrashhip again in a future state of life.

30. The living liberated Bali, being thus restrained in the infernal cave, looks upon his former prosperity and presents adversity in the same light.

31. There is no rising or setting of his intelligence, in the states of his pleasure or pain; but it remained one and the same in its full brightness, like the disk of the sun in a painting.

32. He saw the repeated flux and reflux of worldly enjoyments, and thence settled his mind in an utter indifference about them.

33. He overcame multitudes of the vicissitudes of life for myriads of years, in all his transmigrations, in the three worlds, and found at last, his rest in his utter disregard of all mortal things.

34. He felt thousands of comforts and disquiets, and hundreds of pleasures and privations of life, and after his long experience of these, he found his repose in his perfect quiescence.

35. Bali having forsaken his desire of enjoyments, enjoyed the fulness of his mind in the privation of his wants; and rejoiced in self-sufficiency of his soul, in the loneliness of his subterranean cave.

36. After a course of many years, Bali regained his sovereignty of the world, and governed it for a long time to his heart’s content.

37. But he was neither elated by his elevation to the dignity of Indra—the lord of gods; nor was he depressed at this prostration from prosperity.

38. He was one and the same person in every state of his life, and enjoyed the equanimity of his soul, resembling the serenity of the ethereal sphere.
39. I have related to you the whole story of Bali's attainment of true wisdom, and advise you now, O Ráma! to imitate his example for your elevation, to the same state of perfection.

40. Learn as Bali did by his own discernment, to think yourself as the immortal and everlasting soul; and try to reach to the state of your oneness or soleity with the Supreme Unity, by your manliness: (of self-control and self-resignation).

41. Bali the lord of the demons, exercised full authority over the three worlds, for more than a millennium; but at last he came to feel an utter distaste, to all the enjoyments of life.

42. Therefore, O Victorious Ráma, forego the enjoyments of life, which are sure to be attended with a distaste and nausea at the end, and betake yourself to that state of true felicity, which never grows insipid at any time.

43. These visible sights, O Rámá! are as multifarious as they are temptations to the soul; they appear as even and charming as a distant mountain appears to view; but it proves to be rough and rugged as you approach to it. (The pleasant paths of life, cannot entice the wise; they are smooth without, but rugged within).

44. Restrain your mind in the cavity of your heart, from its flight in pursuit of the perishable objects of enjoyment, either in this life, or in the next, which are so alluring to all men of common sense.

45. Know yourself, as the self-same intellect, which shines as the sun throughout the universe; and illuminates every object in nature, without any distinction of or partiality to one or the other.

46. Know yourself O mighty Ráma! to be the infinite spirit, and the transcendent soul of all bodies; which has manifested itself in manifold forms, that are as the bodies of the internal intellect.

47. Know your soul as a thread, passing through and interwoven with every thing in existence; and like a string connecting all the links of creation, as so many gems of a necklace or the beads of a rosary. (This hypostasis of the supreme spirit, is
known as the *sutrâtmâ* or the all-connecting soul of the universe: as the poet expresses it. Breaths in our soul, informs our mortal part, as full as perfect in a hair as heart. Pope.

48. Know yourself as the unborn and embodied soul of *vîraj*, which is never born nor ever dies; and never fall into the mistake of thinking the pure intellect, to be subject to birth or death. (The embodied soul of *vîraj*, is the universal soul as what the poet says. “Whose body nature is, and god the soul.”)

49. Know your desires to be the causes of your birth, life, death and diseases; therefore shun your cupidity of enjoymens, and enjoy all things in the manner of the all witnessing intellect. (i.e. Indulge yourself in your intellectual and not corporeal enjoymens).

50. If you remain in the everlasting light of the sun of your intellect, you will come to find the phenomenal world to be but a phantom of your dream.

51. Never regret nor sorrow for any thing, nor think of your pleasures and pains, which do not affect your soul; you are the pure intellect and the all pervading soul, which manifests itself in every thing.

52. Know the desirables (or worldly enjoymens) to be your evils, and the undesirable (self-mortification) to be for your good. Therefore shun the former by your continued practice of the latter.

53. By forsaking your views of the desirables and undesirables, you will contract a habit of hebitude; which when it takes a deep root in your heart, you have no more to be reborn in the world.

54. Retract your mind for every thing, to which it runs like a boy after vain baubles; and settle it in yourself for your own good.

55. Thus by restraining the mind by your best exertions, as also by your habit of self-control, you will subdue the rampant elephant of your mind, and reach to your highest bliss afterwards.

56. Do not become as one of those ignorant fools, who believe
their bodies as their real good; and who are infatuated by sophistry and infidelity, and deluded by impostors to the gratification of their sensual appetites.

57. What man is more ignorant in this world and more subject to its evils, than one who derived his spiritual knowledge from one who is a smatterer in theology, and relies on the dogmas of pretenders and false doctors in divinity.

58. Do you dispel the cloud of false reasoning from the atmosphere of your mind, by the hurricane of our right reasoning, which drives all darkness before it.

59. You can not be said to have your right reasoning, so long as you do not come to the light and sight of the soul, both by your own exertion and grace of the Supreme Spirit.

60. Neither the Veda nor Vedanta, nor the science of logic or any other Sāstras, can give you any light of the soul, unless it appears of itself within you.

61. It is by means of your self-culture, aided by my instruction and divine grace, that you have gained your perfect knowledge, and appear to rest yourself in the Supreme Spirit.

62. There are three causes of your coming to spiritual light. Firstly your want of the knowledge of a duality, and then the effulgence of your intellectual luminary, (there soul) by the grace of God and lastly the wide extent of your knowledge derived from my instructions.

63. You are now freed from your mental maladies, and have become same and sound by abandonment of your desires, by removal of your doubts and errors, and by forsaking the mist of your fondness for external objects.

64. O Rāma! as you get rid of the faults (errors) of your understanding, so you advance by degrees in gaining your knowledge, in cherishing your resignation, in destroying your defects, in imbibing the bliss of ecstasy, in wandering with exultation, and in elevating your soul to the sixth sphere. But all this is not enough unless you attend to Brahmahood itself. (These are called the Supta háumika or seven stages of the practice of Yoga).
CHAPTER XXX.

FALL OF HIRANYA KASIPU AND RISE OF PRAHLADA.

Argument. Slaughter of Demons by Hari.

VASISHTHA continued:—Attend Rāma, to the instructive narrative of Prahlāda—the lord of demons; who became an adept by his own intuition.

2. There was a mighty demon in the infernal regions, Hiranyakasipu by name; who was as valiant as Narāyana himself, and had expelled the gods and demigods from their abodes.

3. He mastered all the treasures of the world, and wrested its possession from the hands of Hari; as the swan encroaches upon the right of the bee, on the large folia of the lotus.

4. He vanquished the Gods and Asuras, and reigned over the whole earth, as the elephant masters the lotus-bed, by expulsion of the drove of swans from it.

5. Thus the lord of the Asuras, having usurped the monarchy of the three worlds, begot many sons in course of time, as the spring brings forth the shoots of trees.

6. These boys grew up to manhood in time, with the display of their manly prowess; and like so many brilliant suns, stretched their thousand rays on all sides of the earth and skies.

7. Among them Prahlāda the eldest prince became the regent, as the Kaustubha diamond has the pre-eminence among all other precious Jems. (The Kaustubha gem was set in the breast-plate of Vishnu).

8. The father Hiranyakasipu delighted exceedingly in his fortunate son Prahlāda, as the year rejoices in its flowering time of the spring: (i.e. The father delights in his promising lad, as the year in its vernal season).

9. Supported by his son on one hand, and possessed of his force and treasures on the other; he became puffed up with his pride, as the swollen elephant emitting his froth from his
triangular mouth. (composed of the two sides of the tusks, and the lower part).

10. Shining with his lustre and elated by his pride, he dried and drew up the moisture of the earth, by his unbearable taxation; as the all-destroying suns of universal dissolution, parch up the world by their rays. (Here is a play of the word *kara*, in its triple sense of the hand, tax and solar rays).

11. His conduct annoyed the gods and the sun and moon, as the behaviour of a haughty boy, becomes unbearable to his fellow comrades.

12. They all applied to Brahmā, for destruction of the arch demon; because the repeated misdemeanours of the wicked, are unbearable to the good and great.

13. It was then that the leonine Hari-Narasingha, clattered his nails resembling the tusks of an elephant; and thundered aloud like the rumbling noise of the *Dig-kaster* (the regent elephants of all the quarters of heaven), that filled the concave world as on its last doomsday.

14. The tusk-like nails and teeth of Vishnu, glittered like flashing lightnings in the sky; and the radiance of his earrings filled the hollow sphere of heaven, with curling flames of living fire. (The word dwija or twice born is applied to the nails and teeth, as to the moon and a twiceborn Brahman).

15. The sides and caverns of mountains presented a fearful aspect, and the huge trees were shaken by a tremendous tempest; that rent the skies and tore the vault of heaven. (This is the only place where the word *dodruma* occurs for the Greek *dendron* in sanskrit, shortened to *dru* a tree, the root of Druid a woodman).

16. He emitted gusts of wind from his mouth and entrails, which drove the mountains before them; and his eyeballs flashed with the living fire of his rage, which was about to consume the world.

17. His shining mane shook with the glare of sun-beams, and the pores of the hairs on his body, emitted the sparks of fire like the craters of a volcano.
18. The mountains on all sides, shook with a tremendous shaking, and the whole body of Hari, shot forth a variety of arms in every direction.

19. Hari in his leonanthropic form of half a man and half a lion, killed the gigantic demon by goring him with his tusks, as when an elephant bores the body of a horse with a grating sound.

20. The population of the Pandemonium, was burnt down by the gushing fire of his eye balls; which flamed as the all devouring conflagration of the last doomsday.

21. The breath of his nostrils like a hurricane; drove everything before it; and the clapping of his arms (bahwasphota), beat as loud surges on the hollow shores.

22. The demons fled from before him as moths from the burning fire, and they became extinct as extinguished lamps, at the blazing light of the day.

23. After the burning of the Pandemonium, and expulsion of the demons, the infernal regions presented a void waste, as at the last devastation of the world.

24. After the Lord had extirpated the demoniac race, at the end of the Titanic age, he disappeared from view with the grateful greetings of the synod of gods.

25. The surviving sons of the demons, who had fled from the burning of their city, were afterwards led back to it by Prahláda; as the migrating fowls are made to return to the dry bed of a lake by a shower of rains.

26. There they mourned over the dead bodies of the demons, and lamented at the loss of their possessions, and performed at last the funeral ceremonies of their departed friends and relatives.

27. After burning the dead bodies of their friends, they invited the relics of the demons; that had found their safety by flight, to return to their deserted habitations again.

28. The Asuras and their leaders, now continued to mourn.
with their disconsolate minds and disfigured bodies, like lotuses beaten down by the frost. They remained without any effort or attempt as the figures in a painting; and without any hope of resuscitation, like a withered tree or an arbour stricken by lightning.
CHAPTER XXXI.

PRAHLADA'S FAITH IN VISHNU.

Argument. Prahlada's Lamentations at the slaughter of the demons, and his conversion to Vishnuism.

VASISHTHA continued:—Prahlada remained disconsolate in his subterranean region, brooding over the melancholy thoughts of the destruction of the Danavas and their habitations.

2. Ah! what is to become of us, said he, when this Hari is bent to destroy the best amongst us, like a monkey nipping the growing shoots and sprouts of trees.

3. I do not see the Daityas anywhere in earth or in the infernal regions, that are left in the enjoyment of their properties; but are stunted in their growth like the lotuses growing on mountain tops.

4. They rise only to fall like the loud beating of a drum, and their rising is simultaneous with their falling as of the waves in the sea. (i.e. no sooner they rise, than they are destined to fall).

5. Woe unto us! that are so miserable in both our inward and outward circumstances; and happy are our enemies of light (Devas), that have their ascendancy over us. O the terrors of darkness!

6. But our friends of the dark infernal regions, are all darkened in their souls with dismay: also their fortune is as transitory as the expansion of the lotus-leaf by day, and its contraction at night.

7. We see the gods, who were mean servants at the feet of our father, to have usurped his kingdom; in the manner of the timid deer, usurping the sovereignty of the lion in the forest. (So said the sons of Tippo Sultan, when they saw the English polluting his library with their hands).
8. We find our friends on the other hand, to be all disfigured and effortless; and sitting melancholy and dejected in their hopelessness, like lotuses with their withered leaves and petals.

9. We see the houses of our gigantic demons, filled with clouds of dusts and frost, wafted by gusts of wind by day and night; and resembling the fumes of fire which burnt them down.

10. The inner apartments are laid open without their doors and enclosures, and are overgrown with the sprouts of barley, shooting out as blades of sapphires from underneath the ground.

11. Ah! what is impossible to irresistible fate, that has so reduced the mighty demons; who are while used to pluck the flowers from the mountain tops of Meru like big elephants, and are now come to the sad plight of the wandering Devas of yore.

12. Our ladies are lurking like the timorous deer, at the rustling of the breeze amidst the leaves of trees, for fear of the darts of the enemy whistling and hurling in the open air.

13. O! the gemming blossoms of the guluncha arborets, with which our ladies used to decorate their ears, are now shorn and torn and left forlorn (desolate) by the hands of Hari, like the lorn and lonesome heaths of the desert.

14. They have robbed us of the all-producing kalpa-trees, and planted them in their nandana pleasure gardens, now teeming with their shooting gems and verdant leaflets in the ethereal sphere.

15. The eyes of haughty demons, that formerly looked with pity on the faces of their captured gods; are now indignantly looked upon by the victorious gods, who have made captives of them.

16. It is known, that the water (liquid iocr) which is poured from the mouths of the spouting elephants of heaven on the tops of the mountains, falls down in the form of cascades, and gives rise to rivers on earth. (It means the water spouts resembling the trunks of elephants, which lifted the sea water to the sky, and let them fall on mountain tops to run as rivers below).
17. But the froth exuding from the faces of our elephantic giants, is dried up to dust at the sights of the Devas, as a channel is sucked up in the dry and dreary desert of sand.

18. Ah! where have those Daityas fled, whose bodies were as big as the peaks of mount Meru once, and were fanned by the fragrant breeze, breathing with the odorous dust of Māндara flowers. (Mandara is the name of a flower of the garden of Paradise).

19. The beauteous ladies of the gods and Gandharvas, that were once detained as captives in the inner apartments of demons, are now snatched from us, and placed on Meru (the seat of the gods), as if they are transplanted there to grow as heavenly plants.

20. O how painful is it to think! that the fading graces of our captured girls, are now mocked by the heavenly nymphs, in their disdainful dance over their defeat and disgrace.

21. O it is painful to think! that the attending damsels, that fanned my father with their chōuri flappers, are now waiting upon the thousand-eyed Indra in their servile toil.

22. O! the greatest of our grief is, this sad and calamitous fall of ours at the hands of a single Hari, who has reduced us to this state of helpless impotency.

23. The gods now reposing under the thick and cooling shades of trees, are as cool as the rocks of the icy mountain (Himalaya); and do not burn with rage nor repine in grief like ourselves.

24. The gods protected by the power of Sauri (Hari), are raised to the pinnacle of prosperity, have been mocking and restraining us in these caves, as the apes on trees do the dogs below. (The enmity of dogs and apes is proverbial, as obstructing one another from alighting on or rising above the ground).

25. The faces of our fairies though decked with ornaments, are now bedewed with drops of their tears; like the leaves of lotuses with the cold dews of night.
26. The old stage of this aged world, which was worsted and going to be pulled down by our might, is now supported upon the azure arms of Hari, like the vault of heaven standing upon the blue arches of the cerulean sky.

27. That Hari has become the support of the celestial host, when it was about to be hurled into the depth of perdition; in the same manner as the great tortoise supported the mount Mandara, as it was sinking in the Milky ocean in the act of churning it. (Samudra manthana). This was the act of the post-deluvians reclaiming from the sea all that had been swept into it at the great deluge.

28. This our great father, and these mighty demons under him, have been laid down to dust like the lofty hills, that were levelled with the ground by the blasts of heaven at the end of the Kalpa.

29. It is that leader of the celestial forces, the peerless destroyer of Madhu (Satan), that is able to destroy all and every thing by the fire in his hands, (the flaming lightnings preceding the thunder-bolts of Indra. (The twin gods, the thundering (vajrapani) Indra and the flaiming (analapani) Upendra, bear great affinity to Jupiter tonitrous or the thundering Jove, and his younger brother the trident-bearer Neptune).

30. His elder brother Indra baffles the battle axes in the hands of the mighty demons, by the force of the thunder-bolts held by his mightier arms, as the big male monkeys kill their male offspring. (These passages prove the early invention of fire arms by the Aryans, to have been the cause of their victory over Daityas or the demigods).

31. Though the missive weapons (lightnings), which are let fly by the lotus-eyed Vishnu be invincible; yet there is no weapon or instrument which can foil the force of the thunder: (lit. break the strong thunderbolt). (Vishnu the leader of Vishas or the first foreign settlers of the land, overpowered the earth-born Daityas by his fire and fire arms, and dispossessed them of their soil, and reduced them to slavery. The descendants of the
Vishas are the Vaishyas, who settled in India long before the Aryans.

32. This Hari is inured in warfare, in the previous battles fought between him and our forefathers; in which they uprooted and flung great rocks at him, and waged many dreadful campaigns.

33. It cannot be expected that he will be afraid of us, who stood victorious in those continuous and most dreadful and destructive warfares of yore.

34. I have thought of one expedient only to oppose the rage of Hari, beside which I find no other way for our safety. (lit—remedy).

35. Let us therefore with all possible speed, have recourse to him, with full contriteness of our souls and understanding; because that god is the true refuge of the pious and the only resort of every body.

36. There is no one greater than him in all the three worlds; for I come to know, that it is Hari only, who is the sole cause of the creation, sustentation and destruction or reproduction of the world.

37. From this moment therefore, I will think only of that unborn (incate) Náráyana for ever more; and I must rely on that Náráyana, who is present in all places, and is full in myself and filling all space.

38. Obeisance to Náráyana forms my faith and profession, for my success in all undertakings; and may this faith of mine ever abide in my heart, as the wind has its place in the midst of empty air.

39. Hari is to be known as filling all sides of space and vacuum, and every part of this earth and all these worlds; my ego is the immeasurable Spirit of Hari, and my inborn soul is full of Vishnu.

40. He that is not full with Vishnu in himself, does not benefit by his adoration of Vishnu; but he who worships Vishnu by thinking himself as such, finds himself assimilated to his god,
and becomes one with him. (Or rather he loses himself in his God and perceives nought besides).

41. He who knows Hari to be the same with Prahláda, and not different from him, finds Hari to fill his inward soul with his spirit: (So says the Sruti:—Práhlada was the incarnate Hari himself).

42. The eagle of Hari (son of Vinatá) flies through the infinite space of the sky as the presence of Hari fills all infinity, and his golden body-light, is the seat of my Hari also. (Here the bird of heaven means the sun, which is said to be the seat of Hari).

43. The claws, of this bird,—Kara (or rays) serve for the weapons of Vishnu; and the flash of his nails, is the flash of the Vishnu's weapons. (Here Garuda bird of heaven, serves for a personification of the sun, and his claws and nails represent the rays of solar light).

44. These are the four arms of Vishnu and their armlets, which are represented by the four gemming pinnacle of mount Mandara which were grappled by the hands of Hari, at his churning of the milky ocean with it.

45. This moonlike figure with the chouri flapper in her hand and rising from the depth of the milky ocean, is the goddess of prosperity (Laksmi) and associating consort of Vishnu.

46. She is the brilliant glory of Hari, which was easily acquired by him, and is ever attendant on his person with undiminished lustre, and illuminates the three worlds as a radiant medicinal tree—mahàushadhi.

47. There is the other companion of Vishnu called Mâyá or illusion, which is ever busy in the creation of worlds upon worlds, and in stretching a magical enchantment all-about them.

48. Here is the goddess Victory (Jàyá), an easy earned attendant on Vishnu, and shines as a shoot of the kalpa tree, extending to the three worlds as an all-pervading plant.

49. These two warming and cooling luminaries of the sun
and moon, which serve to manifest all the worlds to view, are the two eyes situated on the forehead of my Vishnu.

50. This azure sky is the cerulean hue of the body of my Vishnu, which is as dark as a mass of watery cloud; and darkens the sphere of heaven with its sky blue radiance. The meaning of the word Vishnu was afterward changed to the residing divinity in all things from the root vish.

51. Here is the whitish conch in the hand of my Hari, which is sonant with its fivefold notes (panchajanya), and is as bright as the vacuum—the receptacle of sound, and as white as the milky ocean of heavens (the milky path).

52. Here I see the lotus in the hand of Vishnu, representing the lotus of his navel the seat of Brahma, who rose from and sat upon it, as a bee to form his hive of the world.

53. I see the cudgel of my Vishnu's hand (the goda) studded with gems about it, in the lofty peak of the mountain of Sumeru, beset by its gemming stones, and hurling down the demons from its precipice.

54. I see here the discus (chaukra) of my Hari, in the rising luminary of the sun, which fills all sides of the infinite Space, with the radiant beams emanating from it.

55. I see there in the flaming fire, the flashing sword-nandaka of Vishnu, which like an axe hath cut down the gigantic bodies of Daityas like trees, while it gave great joy to the gods.

56. I see also the great bow of Vishnu (Saranga), in the variegated rainbow of Indra; and also the quiver of his arrows in the Pushkara and Avarta clouds, pouring down their rains like piercing arrows from above.

57. The big belly (Jathara) of Vishnu, is seen in the vast vacuity of the firmament, which contains all the worlds and all the past, present, and future creations in its spacious womb.

58. I see the earth as the footstool of Viraj, and the high sky as the canopy on his head; his body is the stupendous fabric of the universe, and his sides are the sides of the compass.
59. I see the great Vishnu visibly manifest to my view, as shining under the cerulean vault of heaven, mounted on his eagle of mountain, and holding his conchshell, discus, cudgel and the lotus in his hands (in the manner described above).

60. I see the wicked and evil minded demons, flying from me in the manner of the fleeting straws, which are blown and borne away after by the breath of the winds. (Lit:—as the heaps of straw or hay tarna).

61. This sable deity with his hue of the blue sapphire and mantle yellow, holding the club and mounted on the eagle and accompanied by Lakshmi; is no other than the selfsame Imperishable One. Vishnu latterly called (Krishna) is the queller of demons, like christ in the battle of the gods and Titan, and is believed to be the only begotten Son of God).

62. What adverse Spirit can dare approach this all-devouring flame, without being burnt to death, like a flight of moths falling on a vivid fire?

63. None of these hosts of gods or demigods that I see before me, is able to withstand the irresistible course of the destination of Vishnu. And all attempts to oppose it, will be as vain as for our weak-sighted eyes to shut out the light of the sun.

64. I know the gods Brahma, Indra, Siva and Agni (ignis—the god of fire), praise in endless verses and many tongues, the Vishnu as their Lord.

65. This Lord is ever resplendent with his dignity, and is invincible in his might; He is the Lord beyond all doubt, dispute and duality, and is joined with transcendent majesty.

66. I bow down to that person, which stands as a firm rock amidst the forest of the world, and is a defence from all fears and dangers. It is a stupendous body having all the worlds situated in its womb, and forming the essence and substance of every distinct object of vision. (Here Vishnu is shown in his microcosmic form of Viraj (Virat murti).
CHAPTER XXXII.

THE SPIRITUAL AND FORMAL WORSHIP OF VISHNU.

Argument. Prahláda's Worship of Vishnu both in spirit and his Image. Witnessed by the gods, as the Beginning of Hero and Idol Worship.

VASISHTHA continued:—After Prahláda had meditated on Vishnu in the aforesaid manner, he made an image of him as Nárayana himself, and thought upon worshipping that enemy of the Asura race. (Here Vishnu—the chief of Vishas and destroyer of Asuras, is represented as the spirit of Nárayana, and worshipped in that form).

2. And that this figure might not be otherwise than the form of Vishnu himself, he invoked the Spirit of Vishnu to be settled in this his out-ward figure also. (This was done by incantation of Pranpratishtá, or the charm of enlivening an idol in thought).

3. It was seated on the back of the heavenly bird Garuda, arrayed with the quadruple attributes (of will, intelligence, action and mercy), and armed with the fourfold arms holding the conchshell, discus, club and a lotus. (This passage shows the fictitious representation of the person of Vishnu, with his fourfold arms of these, the two original arms with the cudgel and discus were in active use, while the two fictitious and immovable ones, with the conchshell and lotus, were clapped on for mere show).

4. His two eye-balls flashed, like the orbs of the sun and moon in their outstretched sockets; his palms were as red as lotuses, and his bow saranga and the sword nandaka hang on his two shoulders and sides.

5. I will worship this image, said he, with all my adherents and dependants, with an abundance of grateful offerings agreeable
to my taste. Gloss. Things delectable to one’s taste, are most acceptable to the gods. *

6. I will worship this great god always, with all kinds of offering of precious gems and jewels, and all sorts of articles for bodily use and enjoyment.

7. Having thus made up his mind, Prahláda collected an abundance of various things, and made offerings of them in his mind, in his worship of Mādhava—the lord of Lakshmi. (Má and Ráma are titles of Lakshmi).

8. He offered rich gems and jewels in plates of many kinds, and presented sandal pastes in several pots; he burnt incense and lighted lamps in rows, and placed many valuables and ornaments in sacred vessels.

9. He presented wreaths of Mandara flowers, and chains of lotuses made of gold, together with garlands of leaves and flowers of kalpa plants, and bouquets and nosegays studded with gems and pearls.

10. He hung hangings of leaves and leaflets of heavenly arbors, and chaplets and trimmings of various kinds of flowers, as vakas and kundas, kinkiratas and white, blue and red lotuses.

11. There were wreaths of kahāra, Kunda, Kása and Kin-

sūka flowers; and clusters of Asoka, Madana, Bela and kánikāra blossoms likewise.

12. There were florets of the Kadamba, Vakala, nimba, Sindhuvára and Vyálikas also; and likewise heaps of párībhadra, gugguli and Venduka flowers.

13. There were strings of priyangu, pata, pata and pátala flowers; and also the blossoms of ámra, ámrataká and gavyás; and the bulbs of haritaki and vībhakati myrabolans.

* The former figure of meditation was that of Viráj, the god who with his thousand heads, hands and legs and feet “सत्वार्थमीपि उदायं महाद रुपम् पादु,” shows the Daitya Titan Briareus with his hundred heads and hands; but the figure of worship in this chapter is that of Vishnu, with his four arms, one ad and two legs only, as a more compendious form for common and practical worship.
14. The flowers of Śaila and tamāla trees, were strung together with their leaves; and the tender buds of Sahakáras, were fastened together with their farinaceous pistils.

15. There were the ketakas and centipetalous flowers, and the shoots of ela cardamums; together with everything beautiful to sight and the tender of one's soul likewise.

16. Thus did Práhláda worship his lord Hari in the inner aparment of his house, with offerings of all the richest things in the world, joined with true faith and earnestness of his mind and spirit. *

17. Thus did the monarch of Dánava, worship his lord Hari externally in his holy temple, furnished with all kind of valuable things on earth. (The external worship followed that of his internal worship in faith and spirit. These two are distinctly called the mánasa and bájhya pujas and observed one after the other by every orthodox Hindu, except the Brahmós and ascetics who reject the latter formality.

18. The Dánava sovereign became the more and more gratified in his spirit, in proportion as he adored his god with more and more of his valuable outer offerings.

19. Henceforward did Práhláda continue, to worship his lord god day after day, with earnestness of his soul, and the same sort of rich offerings every day.

20. It came to pass that the Daityas one and all turned Vaishnavas; after the example of their king; and worshipped Hari in their city and temples without intermission.

21. This intelligence reached to heaven and to the abode of the gods, that the Daityas having renounced their enmity to

* The flowers and offerings mentioned in this place, are all of a white hue, and specially sacred to Vishnu, as there are others peculiar to other deities, whose priests and votaries must carefully distinguish from one another. The adoration of Vishnu consists, in the offering of the following articles, and observance of the rites as mentioned below; viz. Fumigation of incense and lighting of lamps, presentation of offerings, of food, raiment, and jewels suited to the adorer's taste and best means, and presents of betel leaves, umbrellas, mirrors and chowri flappers. Lastly, scattering of handfuls of flowers, turning round the idol and making obeisance &c.
Vishnu, have turned his faithful believers and worshippers is toto. *

22. The Devas were all astonished to learn, that the Daityas had accepted the Vaishnava faith; and even Indra marvelled with the body of Rudras about him, how the Daityas came to be so at once.

23. The astonished Devas then left their celestial abode, and repaired to the warlike Vishnu, reposing on his serpent couch in the milky ocean.

24. They related to him the whole account of the Daityas, and they asked him as he sat down, the cause of their conversion, wherewith they were so much astonished.

25. The gods said:—How is it Lord! that the demons who had always been averse to thee, have now come to embrace thy faith, which appears to us as an act of magic or their hypocrisy.

26. How different is their present transformation to the Vaishnava faith, which is acquired only after many transmigrations of the soul, from their former spirit of insurrection, in which they broke down the rocks and mountains.

27. The rumour that a clown has become a learned man, is as gladsome as it is doubtful also, as the news of the budding of blossoms out of season.

28. Nothing is graceful without its proper place, as a rich jewel loses its value, when it is set with worthless pebbles. (The show of goodness of the vile, is a matter of suspicion).

29. All animals have their dispositions conforming with

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* Brahmé was the god of Brahmanas, and Vishnu was worshipped by the early Vaisya colonists of India; while siva or Mahadeva was the city of the aboriginal Daityas. These peoples after long contention came to be amalgamated into one great body of the Hindus, by their adoption of the mixed creed of the said triality or trinity, under the designation of the Triune duty. Still there are many people that have never been united under this triad, and maintain their several creeds with tenacity. See Wilson’s Hindu Religion.
their own natures; how then can the pure faith of Vishnu, agree with the doggish natures of the Daityas?

30. It does not grieve us so much to be pierced with thorns and needles in our bodies, as to see things of opposite natures, to be set in conjunction with one another.

31. Whatever is naturally adapted to its time and place, the same seems to suit it then and there; hence the lotus has its grace in water and not upon the land.

32. Where are the vile Daityas, prone to their misdeeds at all times; and how far is the Vaishnava faith from them that can never appreciate its merit.

33. O lord! as we are never glad to learn a lotus-bed to be left to parch in the desert soil; so we can never rejoice at the thought, that the race of demons will place their faith in Vishnu—the lord of gods.
CHAPTER XXXIII.

PRAHLÁDA’S SUPPLICATION TO HARI.

Argument. Hari's Visit to Prahláda, and his Adoration of him.

VASISHTHA said:—The lord of Lakshmi, seeing the gods so clamorous in their accusation of the demons, gave his words to them in sounds as sonorous as those of the rainy clouds, in response to the loud noise of screaming and thirst-striken peacocks.

2. The Lord Hari said:—Don't you marvel ye gods! at Prahláda's faith in me; as it is by virtue of the virtuous acts of his past lives, that pious prince is entitled to his final liberation in this his present life.

3. He shall not have to be born again in the womb of a woman, nor to be reproduced in any form on earth; but must remain aloof from regeneration, like a fried pea which does not germinate any more.

4. A virtuous man turning impious, becomes of course the source of evil; but an unworthy man becoming meritorious, is doubtless a step towards his better being and blessedness.

5. You good gods that are quite happy in your blessed seats in heaven, must not let the good deserts of Prahláda be any cause of your uneasiness.

6. Vasishtha resumed:—The Lord having thus spoken to the gods, became invisible to them, like a feather floating on the surface of waves.

7. The assemblage of the immortals then repaired to their heavenly abodes after taking their leave of the god; as the particles of sea water are borne to the sky by the zephyrs, or by the agitation of the Mandara mountain.

8. The gods were henceforth pacified towards Prahláda; because the mind is never suspicious of one who has the credit of his superiors.
9. Prahláda also continued in the daily adoration of his god, with the contriteness of his heart, and in the formulas of his spiritual, oral and bodily services.

10. It was in the course of his divine service in this manner, that he attained the felicity proceeding from his right discrimination, self-resignation and other virtues with which he was crowned.

11. He took no delight in any object of enjoyment, nor felt any pleasure in the society of his consorts, all which he shunned as a stag shuns a withered tree, and the company of human beings.

12. He did not walk in the ways of the ungodly, nor spent his time in aught but religious discourses. His mind did not dwell on visible objects, as the lotus never grows on dry land.

13. His mind did not delight in pleasures, which were all linked with pain; but longed for its liberation, which is as entire of itself and unconnected with anything, as a single grain of unperforated pearl.

14. But his mind being abstracted from his enjoyments, and not yet settled in its trance of ultimate rest; had been only waving between the two states, like a cradle swinging in both ways.

15. The god Vishnu, who knew all things by his all-knowing intelligence; beheld the unsettled state of Prahláda's mind, from his seat in the milky ocean.

16. Pleased at Prahláda's firm belief, he proceeded by the subterranean route to the place of his worship, and stood confess before him at the holy altar.

17. Seeing his god manifest to his view, the lord of the demons worshipped him with two fold veneration, and made many respectful offerings to his lotus-eyed deity, more than his usual practice.

18. He then gladly glorified his god with many swelling orisons; for his deigning to appear before him in his house of worship.

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19. Prahláda said:—I adore thee, O my lord Hari! that art unborn and undecaying; that art the blessed receptacle of three worlds; that dispellest all darkness by the light of thy body; and art the refuge of the helpless and friendless.

20. I adore my Hari in his complexion of blue-lotus leaves, and of the colour of the autumnal sky; I worship him whose body is of the hue of the dark bhramara bee; and who holds in his arms the lotus, discus, club and the conch-shell.

21. I worship the god that dwells in the lotus-like hearts of his votaries, with his appearance of a swarm of sable bees; and holding a conch-shell as white as the bud of a lotus or lily, with the earrings ringing in his ears with the music of humming bees.

22. I resort to Hari's sky-blue shade, shining with the starry light of his long stretching nails; his face shining as the full-moon with his smiling beams, and his breast waving as the surface of Ganges, with the sparkling gems hanging upon it.

23. I rely on that godling that slept on the leaf of the fig tree, (when his spirit floated on the surface of the waters); and that contains the universe in himself in his stupendous form of Viráj; that is neither born nor grown, but is always the whole by himself; and is possesst of endless attributes of his own nature.

24. I take my refuge in Hari, whose bosom is daubed with the red dust of the new-blown lotus, and whose left side is adorned by the blushing beauty of Lakshmi; whose body is mantled by a coloured red coverlet; and besmeared with red sandal paste like liquid gold.

25. I take my asylum under that Hari who is the destructive frost to the lotus-bed of demons; and the rising sun to the opening buds of the lotus-bed of the deities; who is the soucre of the lotus-born Brahmá, and receptacle of the lotiform seat (cranium) of our understanding.

26. My hope is in Hari—the blooming lotus of the bed of the triple world, and the only light amidst the darkness of the
universe; who is the principle of the intellect—chit, amidest-the gross material world the gross and who is the only remedy of all the evils and troubles of this transient life.

27. Vasishtha continued:—Hari the destroyer of demons, who is graced on his side by the goddess of prosperity; being lauded with many such graceful speeches of the demoniac lord, answered him as lovingly in his blue lotuslike form, as when the deep clouds respond to the peacocks' screams.
CHAPTER XXXIV.

PRAHLADA'S SELF KNOWLEDGE OF SPIRITUALISM.

Argument. Prahlada's Meditations and attainment of spiritual knowledge by the blessing of Vishnu.

THE Lord said:—O thou rich jewel on the crown of the Daitya race! Receive thy desired boon of me for alleviation of thy worldly afflictions.

2. Prahláda replied:—What better blessing can I ask of thee, my Lord! than to instruct me in what thou thinkest thy best gift, above all other treasures of the world, and which is able to requite all our wants in this miserable life.

3. The Lord answered:—Mayst thou have a sinless boy! and may thy right discrimination of things, lead thee to thy rest in God, and the attainment of thy Supreme felicity, after dispersion of thy earthly cares, and the errors of this world.

4. Vasishtha rejoined:—Being thus bid by his god, the lord of demons fell into a profound meditation, with his nostrils snoring loudly like the gurgling waters of the deep.

5. As the lord Vishnu departed from his sight, the chief of the demons made his oblations after him; consisting of handfuls of flowers and rich gems and jewels of various kinds.

6. Then seated in his posture of padmásana, with his legs folded over one another, upon his elevated and elegant seat; and then chaunted his holy hymn and reflected within himself.

7. My deliverer from this sinful world, has bade me to have my discrimination, therefore must I betake myself to discriminate between what is true and falsehood.

8. I must know that I am in this darksome world, and must seek the light of my soul as also what is that principle (Ego), that makes me speak, walk and take the pains to earn myself.

9. I perceive it is nothing of this external world, like any of
its verdant trees or hills; the external bodies are all of a gross nature, but my ego is quite a simple and pure essence.

10. I am not this insensible body, which is both dull and dumb, and is made to move for a moment by means of the vital airs. It is an unreal appearance of a transitory existence.

11. I am not the insensible sound, which is a vacuous substance and produced in vacuity. It is perceptible by the ear-hole, and is as evanescent and inane as empty air.

12. I am neither the insensible organ of touch, or the momentary feeling of taction; but find myself to be an inward principle with the faculty of intellection, and the capacity of knowing the nature of the soul.

13. I am not even my taste, which is confind to the relishing of certain objects, and to the organ of the tongue; which is a trifling and ever restless thing, sticking to and moving in the cavity of the mouth.

14. I am not my sight, that is employed in seeing the visibles only; it is weak and decaying and never lasting in its power, nor capable of viewing the invisible Spirit.

15. I am not the power of my smelling, which appertains to my nasal organ only, and is conversant with odorous substances for a short moment only. (Fragrance is a fleeting thing).

16. I am pure intelligence, and none of the sensations of my five external organs of sense; I am neither my mental faculty, which is ever frail and fruit; nor is there any thing belonging to me or participating of my true essence. I am the soul and an indivisible whole.

17. I am the ego or my intellect, without the objects of intellection; (i.e. the thinking principle freed from its thoughts). My ego pervades internally and externally over all things, and manifests them to the view. I am the whole without its parts, pure without foulness and everlasting.

18. It is my intellection that manifests to me this pot and that painting, and brings all other objects to my knowledge by its pure light; as the sun and a lamp show everything to the sight.
19. Ah! I come to remember the whole truth at present, that I am the immutable and all pervading Spirit, shining in the form of the intellect (Gloss. The internal and intellectual Soul, is the Spirit of God).

20. This essence evolves itself into the various faculties of sense; as the inward fire unfolds itself into the forms of its flash and flame, and its parks and visible light.

21. It is this principle which unfolds itself, into the forms of the different organs of sense also; as the all-diffusive heat of the hot season, shows itself in the shape of mirage in sandy deserts.

22. It is this element likewise which constitutes the substance of all objects; as it is the light of the lamp which is the cause of the various colours of things; as the whiteness or other of a piece of cloth or any other thing. (The intrinsic perception of the soul, causes the extrinsic senses and their separate organs).

23. It is the source of the perception of all living and waking beings, and of everything else in existence; and as a mirror is the reflector of all outward appearances, so is the Soul the reflective organ of all its internal and external phenomena.

24. It is by means of this immutable intellectual light alone, that we perceive the heat of the sun, the coldness of the moon, solidity of the rock and the fluidity of water.

25. This one is the prime cause of every object of our continuous perceptions in this world; this is the first cause of all things, without having any prior cause of its own. (The soul produces the body, and not the body brings forth the soul).

26. It is this that produces our notions of the continuity of objects that are spread all around us, and take the name of objects from their objectivity of the soul; as a thing is called not from the heat which makes it such.

27. It is this formless cause, that is the prime cause of all plastic and secondary causes; (such as Brahma the creative agent and others). It is from this that the world has its production, as coldness is the produce of cold and the like.
28. The gods Brahmá, Vishnu, Rudra and Indra, who are causes of the existence of the world, all owe their origin to this prime cause, who has no cause of himself.

29. I hail that Supreme soul which is imprest in me, and is apart from every object of thought of the intellect, and which is self manifest in all things and at all times.

30. All beings besides, stand in the relation of modes and modalities to this Supreme Being; and they immerge as properties in that intellectual Spirit.

31. Whatever this internal and intelligent Soul wills to do, the same is done everywhere; and nothing besides that self-same soul exists in reality any where.

32. Whatever is intended to be done by this intellectual power, the same receives a form of its own; and whatever is thought to be undone by the intellect, the same is dissolved into nought from its substantiality.

33. These numberless series of worldly objects, (as this pot, this paintings and the like), are as shades cast on the immense mirror of vacuum, (or as air-drawn pictures represented on the canvas of empty Space).

34. All these objects increase and decrease in their figures under the light of the soul, like the shadows of things enlarging and diminishing themselves in the sun shine.

35. This internal Soul is invisible to all beings, except to those whose minds are melted down in piety. It is seen by the righteous in the form of the clear firmament.

36. This great cause like a large tree, gives rise to all these visible phenomena like its germ and sprouts; and the movements of livings, being, are as the flitterings of bees about this tree.

37. It is this that gives rise to the whole creation both in its ideal and real and mobile or quiescent forms; as a huge rock gives growth to a large forest with its various kinds of big trees and dwarf shrubberies. (To Him no high, no low, no great, no small, He fills, He bounds, connects, and equals all. Pope).
38. It is not apart from anything, existing in the womb of this triple world; but is residing alike in the highest gods, as in the lowest grass below; and manifests them all full to our view.

39. This is one with the ego, and the all-pervading soul; and is situated as the moving spirit, and unmoving dullness of the whole.

40. The universal soul is beyond the distinction, of my, thy or his individual spirit; and is above the limits of time, and place, of number and manner, of form or figure or shape or size.

41. It is one intelligent soul, which by its own intelligence, is the eye and witness of all visible things; and is represented as having a thousand eyes and hands and as many feet. (Wherewith he sees and grasps everything, and stands and moves in every place).

42. This is that ego of my-self, that wanders about the firmament, in the body of the shining sun; and wanders in other forms also, as those of air in the current winds. (The first person I is used for supreme Ego).

43. The sky is the azure body of my Vishnu with its accompaniments of the conchshell, discus, club and the lotus, in the clouds, all which are tokens of prosperity in this world by their blissful rains. (Vishnu is the lord of Lakshmi or prosperity, which is another name for a plenteous harvest. Her other name Sris the same with cere— the goddess of corn and mother of Prosperine in Grecian mythology). *

44. I find myself as identic with this god, while I am sitting in my posture of padmasana and in this state of Samādhi—hypnotism, and when I have attained my perfection in quietism. (which is the form of Vishnu in the serene sky).

45. I am the same with Siva—the god with his three eyes, and with his eye-balls rolling like bees, on the lotus face of Gauri; and it is I that in the form of the god, Brahmā, contain

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* The history of Sankrit words derives the name Lakshmi from the appellation of king Dilipa's queen, who was so called from her loveliness. Thus the words lucky and lucky (valga), are synonymous and same in sound and sense).
the whole creation in me, as a tortoise contracts its limbs in itself. (The soul in rapture, seems to contain the macrocosm in itself).

46. I rule over the world in the form of Indra, and as a monk I command the monastery which has come down to me. *i.e.* I am an Indra, when I reign over my domain; and a poor monk, when I dwell in my humble cell.

47. I (the Ego) am both the male and female, and I am both the boy and girl; I am old as regards my soul, and I am young with regard to my body, which is born and ever renewed.

48. The ego is the grass and all kinds of vegetables on earth; as also the moisture wherewith it grows them, like its thoughts in the ground of the intellect; in the same manner as herbs are grown in holes and wells by their moisture. *i.e.* The ego or soul is the pith and marrow of all substance.

49. It is for pleasure that, this ego has stretched out the world; like a clever boy who makes his dolls of clay in play. (God forms the world for his own amusement).

50. This ego is myself that give existence to all being, and it is I in whom they live and move about; and being at last forsaken by me, the whole existence dwindles into nothing. (The ego is the individual as well the universal soul).

51. Whatever image is impressed in the clear mirror or mould of my intellect, the same and no other is in real existence, because there is nothing that exists beside or apart from myself.

52. I am the fragrance of flowers, and the hue of their leaves; I am the figure of all forms, and the perception of perceptibles.

53. Whatever movable or immovable thing is visible in this world; I am the inmost heart of it, without having any of its desires in my heart.

54. As the prime element of moisture, is diffused in nature
in the form of water; so is my spirit overspread in vegetables and all things at large in the form of vacuum. (Which is in the inside and outside of every thing).

55. I enter in the form of consciousness, into the interior of everything; and extend in the manner of various sensation at my own will.

56. As butter is contained in milk and moisture is inherent in water; so is the power of the intellect spread in all beings, and so the ego is situated in the interior of all things.

57. The world exists in the intellect, at all times of the present, past and future ages; and the objects of intelligence, are all inert and devoid of motion; like the mineral and vegetable productions of earth.

58. I am the all-grasping and all-powerful form of Viraj, which fills the infinite space, and is free from any diminution or decrease of its shape and size. I am this all-pervading and all-productive power, known as Virat mūrti or macrocosm (in distinction from the sukhsma-deha or microcosm).

59. I have gained my boundless empire over all worlds, without my seeking or asking for it; and without subduing it like Indra of old or crushing the gods with my arms. (Man is the lord of the world of his own nature, or as the poet says:— "I am the Monarch of all I survey, and my right there is none to dispute").

60. O the extensive spirit of God! I bow down to that spirit in my spirit; and find myself lost in it, as in the vast ocean of the universal deluge.

61. I find no limit of this spirit; as long as I am seated in the enjoyment of my spiritual bliss; but appear to move about as a minute mollusk, in the fathomless expanse of the milky ocean.

62. This temple of Brahmanda or mundane world, is too small and straitened for the huge body of my soul; and it is impossible for me to be contained in it, as it is for an elephant to enter into the hole of a needle.
65. My body stretches beyond the region of Brahmá, and my attributes extend beyond the categories of the schools, and there is no definite limitation given of them to this day.

64. The attribute of a name and body to the unsupported soul is a falsehood, and so is it to compress the unlimited soul within the narrow bounds of the body.

65. To say this is I, and this another, is altogether wrong; and what is this body or my want of it, or the state of living or death to me? (Since the soul is an immortal and ethereal substance and my true-self and essence).

66. How foolish and short-witted were my forefathers, who having forsaken this spiritual domain, have wandered as mortal beings in this frail and miserable world.

67. How great is this grand sight of the immensity of Brahma; and how mean are these creeping mortals, with their high aims and ambition, and all their splendours of royalty. (The glory of God, transcends the glory of glorious sun).

68. This pure intellectual sight of mine, which is fraught with endless joy, accompanied by ineffable tranquility, surpasses all other sights in the whole world. (The rapture of heavenly peace and bliss, has no bounds).

69. I bow down to the Ego, which is situated in all beings; which is the intelligent and intellectual soul, and quite apart from whatever is the object of intellection or thought: (i.e. the unthinkable spirit).

70. I who am the unborn and increate soul, reign triumphant over this perishing world; by my attainment to the state of the great universal spirit, which is the chief object of gain—the summum bonum of mortal beings, and which I live to enjoy. (This sublimation of the human soul to the state of the supreme spirit, and enjoyment of spiritual beatification or heavenly rapture, is the main aim and end of Yoga meditation).

71. I take no delight in my unpleasant earthly dominion, which is full of painful greatness; nor like to lose my everlasting realm of good understanding, which is free from trouble and full of perpetual delight.
72. Cursed be the wicked demons that are so sadly ignorant of their souls; and resort for the safety of their bodies, to their strongholds of woods and hills and ditches, like the insects of those places.

73. Ignorance of the soul leads to the serving of the dull ignorant body, with articles of food and raiment; and it was thus that our ignorant elders pampered their bodies for no lasting good.

74. What good did my father Hiranyakasipu reap, from his prosperity of a few years in this world; and what did he acquire worthy of his descent; in the line of the great sage Kasyapa?

75. He who has not tasted the blissfulness of his soul, has enjoyed no true blessing, during his long reign of a hundred years in this world.

76. He who has gained the ambrosial delight of his spiritual bliss, and nothing of the temporary blessings of life; has gained something which is ever full in itself, and of which there is no end to the end of the world.

77. It is the fool and not the wise, who forsakes this infinite joy for the temporary delights of this world; and resembles the foolish camel which foregoes his fodder of soft leaves, for browning the prickly thorns of the desert.

78. What man of sense would turn his eyes from so romantic a sight, and like to roam in a city burnt down to the ground: and what wise man is there that would forsake the sweet juice of sugarcane, in order to taste the bitterness of Nimba?

79. I reckon all my forefathers as very great fools, for their leaving this happy prospect, in order to wander in the dangerous paths of their earthly dominion.

80. Ah! how delightful is the view of flowering gardens, and how unpleasant is the sight of the burning deserts of sand; how very quiet are these intellectual reveries, and how very boisterous are the cravings of our hearts!

81. There is no happiness to be had in this earth, that would
make us wish for our sovereignty in it; all happiness consists in the peace of the mind, which it concerns us always to seek.

82. It is the calm, quiet and unaltered state of the mind, that gives us true happiness in all conditions of life; and the true realm of things in all places and at all times, and under every circumstance in life.

83. It is the virtue of sunlight to enlighten all objects, and that of moonlight to fill us with its ambrosial draughts; but the light of Brahma transcends them both, by filling the three worlds with its spiritual glory; which is brighter than sunbeams, and cooler than moon-light.

84. The power of Siva stretches over the fulness of knowledge, and that of Vishnu over victory and prosperity (Jayas-Lakshmi). Fleetness is the character of the mental powers, and force is the property of the wind.

85. Inflammation is the property of fire, and moisture is that of water; taciturnity is the quality of devotees for success of devotion, and loquacity is the qualification of learning.

86. It is the nature of the aeros to move about in the air, and of rocks to remain fixed on the ground; the nature of water is to set deep and run downwards; and that of mountains to stand and rise upwards.

87. Equanimity is the nature of Saugatas or Buddhists, and carousing is the penchant of wine-bibers; the spring delights in its flowering, and the rainy season exults in the roaring of its clouds.

88. The Yakshas are full of their delusiveness, and the celestials are familiar with cold and frost, and those of the torrid zone are inured in its heat. (This passage clearly shows the heaven of the Hindus, to have been in the northern regions of cold and frost).

89. Thus are many other beings suited to their respective climes and seasons, and are habituated to the very many modes of life and varieties of habits; to which they have been accustom-ed in the past and present times.
90. It is the one Uniform and Unchanging Intellect, that
ordains these multiform and changing modifications of powers
and things, according to its changeable will and velocity.

91. The same unchanging Intellect presents these hundreds
of changing scenes to us, as the same and invariable light of
the sun, shows a thousand varying forms and colour to the sight.

92. The same Intellect sees at a glance, these great multi-
tudes of objects, that fill the infinite space on all sides, in all the
three times of the present, past and future.

93. The selfsame pure Intellect knows at once, the various
states of all things presented in this vast phenomenal world, in
all the three times that are existent, gone by and are to come
hereafter.

94. This pure Intellect reflects at one and the sametime, all
things existent in the present, past and future times; and is full
with the forms of all things existing in the infinite space of the
universe.

95. Knowing the events of the three times, and seeing the
endless phenomena of all worlds present before it, the divine
intellect continues full and perfect in itself and at all times.

96. The understanding ever continues the same and unal-
tered, notwithstanding the great variety of its perceptions of in-
numerables of sense and thought: such as the different tastes of
sweet and sour in honey and nimba fruit at the sametime. (i. e.
The varieties of mental perception and conception, make no
change in the mind), as the reflexion of various figures, makes
no change in the reflecting glass.

97. The intellect being in its state of arguteness, by abandon-
ment of mental desires, and knowing the natures of all things
by reducing their dualities into unity:

98. It views them alike with an equal eye and at the same-
time; notwithstanding the varieties of objects and their great
difference from one another. (i. e. All the varieties blend into
unity).

99. By viewing all existence as non-existence, you get rid of
your existing pains and troubles, and by seeing all existence in the light of nothingness, you avoid the suffering of existing evils.

100. The intellect being withdrawn from its view of the events of the three tenses (i.e. the occurrences of the past, present and future times), and being freed from the fetters of its fleeting thoughts, there remains only a calm tranquility.

101. The soul being inexpressible in words, proves to be a negative idea only; and there ensues a state of one’s perpetual unconsciousness of his soul or selfexistence. (This is the state of anesthesia, which is forgetting oneself to a stock and stone).

102. In this state of the soul it is equal to Brahma, which is either nothing at all or the All of itself; and its absorption in perfect tranquillity is called its liberation (moksha) or emancipation from all feelings (bodhas).

103. The intellect being vitiated by its volleity, does not see the soul in a clear light, as the hoodwinked eye has not but a dim and hazy sight of the world.

104. The intellect which is vitiated by the dirt of its desire and dislike, is impeded in its heavenly flight, like a bird caught in a snare. (Nor love nor hate of aught, is the best state of thought).

105. They who have fallen into the snare of delusion by their ignorant choice of this or that, are as blind birds falling into the net in search of their prey.

106. Entangled in the meshes of desire, and confined in the pit of worldliness, our fathers were debarred from this unbarred sight of spiritual light and endless delight.

107. In vain did our forefathers flourish for a few days on the surface of this earth; only to be swept away like the fluttering flies and gnats, by a gust of wind into the ditch.

108. If these foolish pursuers after the painful pleasures of the world, had known the path of truth they would never fall into the dark pit of unsubstantial pursuits.

109. Foolish folks being subjected to repeated pains and pleasures by their various choice of things; follow at last the
fate of ephemeral worms, that are born to move and die in their native ditches and bogs: (i.e. As they are born of earth and dust so do they return to dust and earth again).

110. He is said to be really alive who lives true to nature, and the mirage of whose desires and aversion, is suppressed like the fumes of his fancy, by the rising cloud of his knowledge of truth.

111. The hot and foul fumes of fancy, fly afar from the pure light of reason, as the hazy mist of night, is dispersed by the bright beams of moon-light.

112. I hail that soul which dwells as the inseparable intellect in me; and I come at last to know my God, that resides as a rich gem enlightening all the worlds in myself.

113. I have long thought upon and sought after thee, and I have at last found thee rising in myself; I have chosen thee from all others; and whatever thou art, I hail thee, my Lord! as thou appearest in me.

114. I hail thee in me, O lord of gods, in thy form of infinity within myself, and in the shape of bliss within my enraptured soul; I hail thee, O Supreme Spirit! that art superior to and supermost of all.

115. I bow down to that cloudless light, shining as the disk of the full moon in me; and to that self-same form, which is free from all predicates and attributes. It is the self risen light in myself, and that felicitous selfsame soul, which I find in myself alter ego.
CHAPTER XXXV.

MEDITATION ON BRAHMA IN ONE'S SELF.

Argument. Pantheistic Adoration of the universal soul.

PRAHLADA continued:—Om is the proper form of the One, and devoid of all defacement; that Om is this all, that is contained in this world. (The Sruti says: - Om is Brahma, and Om is this all, it is the first and last &c.).

2. It is the intelligence, and devoid of flesh, fat, blood and bones; it abides in all things, and is the enlightener of the sun, and all other luminous bodies.

3. It warms the fire and moistens the water; (i.e. gives heat and moisture to the fire and water). It gives sensation to the senses, and enjoys all things in the manner of a prince. (Warms in the sun, refreshes in the breeze &c. Pope).

4. It rests without sitting, it goes without walking; it is active in its inactivity, it acts all without coming, in fact with anything.

5. It is the past and gone, and also the present and even now; it is both the next moment, and remote future also; it is all that is fit and proper, and whatever is unfit and improper likewise. (Changed through all, and yet in all the same. All Discord, harmony not understood, tends to universal good. (Pope).

6. Undaunted, it produces all productions, and spreads the worlds over one another; it continues to turn about the worlds, from the Sphere of Brahma to the lower grounds of grass. (So Pope.—Spreads through all extent, spreads undivided, operates unspent).

7. Though unmoving and immutable, yet it is as fleeting and changeable as the flying winds; it is inert as the solid rock, and more transparent than the subtile ether. "These as they change, are but the varied God." Thomson.

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8. It moves the minds of men, as the winds shake the leaves of trees; and it directs the organs of sense, as a charioteer manages his horses.

9. The Intellect sits as the lord of this bodily mansion, which is carried about as a chariot by the equestrians of the senses; and sitting at its own ease as sole monarch, it enjoys the fruitions of the bodily actions.

10. It is to be diligently sought after, and meditated upon and lauded at all times; because it is by means of this only, that one may have his salvation from the pains of his age and death, and the evils of ignorance:

11. It is easily to be found, and as easy to be familiarised as a friend; it dwells as the humble bee, in the recess of the lotus-like heart of every body.

12. Uncalled and uninvoked, it appears of itself from within the body; and at a slight call it appears manifest to view. (So the Sruti:—The soul becomes palpable to view).

13. Constant service of and attendance on this all-opulent Lord, never make him proud or haughty, as they do any other rich master to his humble attendants.

14. This Lord is as closely situated in every body, as fragrance and fluidity, are inherent in flowers and sesame seeds; and as flavour is inseparably connected with liquid substances.

15. It is by reason of our unreasonableness, that we are ignorant of the Intellect, that is situated in ourselves; while our reasoning power serves to manifest it, as a most intimate friend to our sight.

16. As we come to know this Supreme Lord, that is situated in us by our reasoning; we come to feel an ineffable delight in us, as at the sight of a beloved and loving friend.

17. As this dearest friend appears to view, with his benign influence of shedding full bliss about us; we come to the sight of such glorious prospects, as to forget at once all our earthly enjoyments before them.
18. All his fetters are broken loose and, fall off from him, and all his enemies are put to an end; whose mind is not perforated by his cravings, like houses dug by the injurious mice.

19. This one in all (to pan) being seen in us, the whole world is seen in Him; and He being heard, every thing is heard in Him: He being felt, all things are felt in Him; and He being present, the whole world is present before us.

20. He wakes over the sleeping world, and destroys the darkness of the ignorant; He removes the dangers of the distressed, and bestows His blessings upon the holy. So the sruti septesujāgārti God never sleeps Jones. The ever wakeful eyes of Jove. To wakes over the sleeping worlds. Iliad).

21. He moves about as the living soul of all, and rejoices as the animal soul in all objects of enjoyment; it is He that glows in all visible objects in their various hues. (Shines in the sun, and twinkles in the stars; blazes in the fire, and blushes in flowers. Pope).

22. He sees himself in himself, and is quietly situated in all things; as pungency resides in peppers, and sweetness in sugar &c.

23. He is situated as intelligence and sensations, in the inward and outward parts of living beings; and forms the essence and existence of all objects, in general, in the whole universe.

24. He forms the vacuity of the sky, and the velocity of the winds; He is the light of igneous bodies, and the moisture of aqueous substance.

25. He is the firmness of the earth, and the warmth of the fire; He is the coldness of the moon, and the entity of every thing in the world.

26. He is blackness in inky substances, and coldness in the particles of snow; and as fragrance resides in flowers, so is he resident in all bodies.

27. It is his essence which fills all space, as the essence of time fills all duration; and it is his omnipotence that is the fountain of all forces, as it is his omnipresence that is the support of every
things in every place. (This is the pervasion, of omnipresence wrongly called as pantheism).*

28. As the Lord unfolds everything to light, by the external organ of sight and the internal organ of thinking; so the Great God enlightens the gods (sun, moon, Indra and others by his own light. (The Natural Theism which represented the visible heavens and heavenly bodies as gods, maintained also the doctrine of the One Invisible God, as shining and supporting them all by his presence. Gloss). 

29. I am that I am, without the attributes (of form or figure or any property) in me; and I am as the clear air, unsullied by the particles of flying dust; and as the leaves of lotuses, untouched by their supporting and surrounding waters. 

30. As a rolling stone gathers no moss, so there is nothing that touches or bears any relation to my airy mind; and the pain and pleasure which betake the body, cannot affect my form of the inner soul.

31. The soul like a gourd fruit, is not injured by the shower of rain falling on the outer body resembling its hard crust; and the intellect like the flame of a lamp, is not to be held fast (or fastened) by a rope.

32. So this ego of mine which transcends every thing, is not to be tied down by any thing to the earth; nor does it bear any relation with the objects of sense or my mental desires, or any thing existent or not in existence in this world.

33. Who has the power to grasp the empty vacuum; or confine the mind? You may cut the body to a thousand pieces, but you cannot divide the invisible and the indivisible vacuum Spirit rising in me.

34. As the pot being broken or bored, or removed from its place, there is no loss sustained by its containing or contained air; so the body being destroyed, there is no damage done to the

* (This is the doctrine of the indwelling spirit pervading all nature): or as the poet says:—A motion or spirit that impels All thinking things, all objects of thought, And rolls through all things” Wordsworth).
unconnected soul; and the mind is as false a name, as that of a
demon or Pisācha.

35. The destruction of the gross body, does not injure the
immortal soul; and what is the mind, but the perceptive
power of my desires and gross pleasures and pains. (The organ
of the mind is destroyed with the body).

36. I had such a percipient mind before, but now I have
found my rest in quiescence. I find it is another thing beside
myself, because it perceives and partakes of the enjoyments of
life, and is exposed to the dangers that betake the body.

37. There is another one in me (i.e. the soul or intellect),
which beholds the actions of the other (i.e. of the mind) as a
theatricact; and witnesses the exposure of the body to peril, as its
last sad and catastrophe.

38. It is the wicked spirit, that is caught in ignorance; but
the pure spirit has nothing to suffer: and I feel in myself neither
the wish of my continuing in worldly enjoyments, nor a desire
of forsaking them altogether. (I enjoy my life while it lasts).*

39. Let what may come to pass on me, and whatever
may happen to pass away from me; I have neither the expecta-
tion of pleasures for me, nor an aversion to the suffering of pain.
in my gain or loss of any thing, in my resignation of myself
to God.

40. Let pleasure or pain betake or forsake me as it may,
without my being concerned with or taking heed of either; be-
cause I knew the fluctuating desires, to be incessantly rising and
setting in the sphere of my mind.

41. Let these desires depart from me, for I have nothing
to do with them; nor have they any concern with me. Alas!
how have I been all this time, misled to these by ignorance,
which is my greatest enemy.

42. It is by favour of Vishnu, and by virtue of my pure
Vaishnava faith, rising in me of itself, that my ignorance is now

* Nor love thy life nor hate, but live while thou livest; How long or short,
permit to heaven. Dum vivimus, vivamus.
wholly dispelled from me, and the knowledge of the True One is revealed unto me.

43. My knowledge of truth has now driven away my egoism (or knowledge of myself) from my mind; as they drive a spirit from its hiding-place in the hollow of a tree.

44. I am now purified by admonition (mantra) of divine knowledge to me, and the armour of my body is now set free from egoism, which act as a demon (Yaksha) in it.

45. It is now become as a sacred armour, blooming with heavenly flowers; and freed from the evils of ignorance, penury, and vain wishes, which infested it erewhile.

46. Loaded with the treasure of sacred knowledge, I find myself sitting here as one supremely rich; and knowing all that is to be known, I see the sights that are invisible to others.

47. I have now got that in which nothing can be wanting, and wherein there is no want besides; it is by my good fortune that I am freed from all evils, and the venomous serpents of worldly cares.

48. My chill and frigid ignorance is melted down, by the light of knowledge; and the hot mirage of my desires, is now quenched and cooled by my quietude; I see the clear sky on all sides without any mist or dust, and I rest under the cooling umbrage of the tranquility of my soul.

49. It is by my glorification of God, and my thanksgivings to Vishnu, my holy rites and also by my divine knowledge and quietism; that I have obtained by grace of my God, a spacious room and elevated position in spirituality.

50. I have got that god in my spirit, and have seen and known him also in his spiritual form. He is beyond my own ego, and I remember him always in this manner.

51. I remember Vishnu as the great Spirit, and eternal Brahma in his nature; while my egoism or selfishness is confined as a snake, in the holes of my organic frame, which is wholly the land of death. (The animal soul is born to die with the mortal body).
52. It is entangled in the bushes of its pricking desires, resembling the prickly karanjia ferns; and amidst the tumults of raging passions, and a thousand other broils of this world.

53. It is placed amidst the conflagration of calamities, and is encircled by the flames of smart pain at all times; it is subjected to continual ups and downs of fortune, and repeated risings and fallings in its journey in this world.

54. It has its repeated births and deaths, owing to its indeterminable desires; and thus I am always deceived by this great enemy—my own egoism.

55. The animal soul is powerless at night, as if it were caught in the clutches of a demon in the forest; so I feel it now to be deprived of its power and action, while I am in this state of my meditation. (The animal spirit is dormant in its states of physical and spiritual trance).

56. It is by grace of Vishnu, that the light of my understanding is roused; and as I see my God by means of this light, I lose the sight of my demoniac egoism: (i.e. I become unconscious of my existence at the sight of my Lord).

57. The sight of the demoniac egoism dwelling in the cavity of my mind, disappears from my view in the like manner; as the shadow of darkness flies from the light of a lamp, and as the shade of night is dispersed by day light.

58. As you know not where the flame of the lighted lamp is fled, after it is extinguished; so we know not where our lordly egoism is hid, at the sight of our God before us.

59. My rich egoism flies at the approach of reason, as a heavy loaded robber, flies before the advance of day light; and our false egoism vanishes as a demon, at the rising of the true Ego of God.

60. My egoism being gone, I am set at ease like a tree, freed from a poisonous snake rankling in its hollow cavity I am at rest and in my insensibleness in this world, when I am awakened to my spiritual light.
61. I have escaped from the hand of my captor, and gained my permanent ascendency over others; I have got my internal coldness *sang froid*, and have allayed the mirage of my thirst after vain glory.

62. I have bathed in the cold bath of rain water, and am pacified as a rock after the cooling of its conflagration; I am cleansed of my egoism, by my knowledge of the true meaning of the term.

63. What is ignorance and what are our pains and affliction? what are our evil desires, and what are our diseases and dangers? All these with the ideas of heaven and liberation, together with the hope of heaven and the fear of hell, are but false conceptions proceeding from our egoism or selfishness (or the cravings and loathings of our hearts).

64. As a picture is drawn on a canvas and not in empty air, so our thoughts depend on our selfish principle and upon its want. And as it is the clear linen, that receives the yellow colour of saffron; so it is the pure soul that receives the image of God. It is egoism which vitiates the soul with the bilious passions of the heart, as a dirty cloth vitiates a goodly paint, with its inborn taint.

65. Purity of the inward soul, is like the clearness of the autumnal sky; it is devoid of the cloudiness of egoism, and the drizzling drops of desires. (*i.e.* A pure soul is as clear as the unclouded sky).

66. I bow down to thee, O my soul inmost! that art a stream of bliss to me, with pure limpid waters amidst, and without the dirt of egoism about thee.

67. I hail thee, O thou my soul! that art an ocean of joy to me, uninfested by the sharks of sensual appetites, and undisturbed by the submarine fire of the latent mind.

68. I prostrate myself before thee, O thou quick soul of mine! that art a mountain of delight to me, without the hovering clouds of egoistic passions, and the wild fires of gross appetites and desires.
69. I bow to thee, O thou soul in me! that art the heavenly lake of Mānasa to me, with the blooming lotuses of delight, and without the billows of cares and anxieties.

70. I greet thee my internal spirit! that floatest in the shape of a swan (hansa) in the lake of the mind (mānasa) of every individual, and residest in the cavity of the lotiform cranium (Brahmarandhra), with thy outstretched wings of consciousness and standing.

71. All hail to thee, O thou full and perfect spirit! that art the undivided and immortal soul, and appearest in thy several parts of the mind and senses; like the full-moon containing all its digits in its entire self.

72. Obeisance to the sun of my intellect, I which is always in its ascendancy; and dispels the darkness of my heart; which pervades everywhere, and is yet invisible or dimly seen by us.

73. I bow to my intellectual light, which is an oilless lamp of benign effulgence, and burns in full blaze within me and without its wick. It is the enlightener of nature, and quite still in its nature.

74. Whenever my mind is heated by cupid's fire, I cool it by the coolness of my cold and callous intellect coolness; as they temper the red hot-iron with a cold and hard hammer.

75. I am gaining my victory over all things, by killing my egoism by the Great Ego; and by making my senses and mind to destroy themselves.

76. I bow to thee, O thou all subduing faith, that dost crush our ignorant doubt by thy wisdom; dispellest the unrealities by thy knowledge of the reality, and removest our cravings by thy contentedness.

77. I subsist solely as the transparent spirit; by killing my mind by the great Mind, and removing my egoism by the sole Ego, and by driving the unrealities by the true Reality.

78. I rely my body (i. e. I depend for my bodily existence), on the moving principle of my soul only; without the conscious-

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ness of my self-existence, my egoism, my mind and all its efforts and actions.

79. I have obtained at last of its own accord, and by the infinite grace of the Lord of all, the highest blessing of cold-heartedness and insouciance in myself.

80. I am now freed from the heat of my feverish passions, by subsidence of the demon of my ignorance; from disappearance of the goblin of my egoism.

81. I know not where the falcon of my false egoism has fled, from the cage of my body, by breaking its string of desires to which it was fast bound in its feet.

82. I do not know whither the eagle of my egotism is flown, from its nest in the arbor of my body, after blowing away its thick ignorance as dust.

83. Ah! where is my egoism fled, with its body besmeared with the dust and dirt of worldliness, and battered by the rocks of its insatiable desires? It is bitten by the deadly dragons of fears and dangers, and pierced in its hearts by repeated disappointments and despair.

84. O! I wonder to think what I had been all this time, when I was bound fast by my egoism in the strong chain of my personality.

85. I think myself a new born being to day, and to have become highminded also, by being removed from the thick cloud of egoism, which had shrouded me all this time.

86. I have seen and known, and obtained this treasure of my soul, as it is presented to my understanding, by the verbal testimonies of the sástras, and by the light of inspiration in my hour of meditation (samádhi).

87. My mind is set at rest as extinguished fire, by its being released from the cares of the world; as also from all other thoughts and desires and the error of egoism. I am now set free from my affections and passions, and all delights of the world, as also my craving after them.
38. I have passed over the impassable ocean of dangers and difficulties, and the intolerable evils of transmigration; by the disappearance of my internal darkness, and sight of the One Great God in my intellect.