CHAPTER XXXVI.

HYMN TO THE SOUL.

Argument. Prahláda getting the light of his internal soul, delights himself as one in the company of his sweet-heart.

PRAHLÁDA continued:—I thank thee, O lord and great spirit! that art beyond all things, and art found in myself by my good fortune.

2. I have no other friend, O my Lord, in the three worlds except thee; that dost vouchsafe to embrace and look upon me, when I pray unto thee.

3. It is thou that preservest and destroyest all, and givest all things to every body; and it is thou, that makest us move and work, and praise thy holy name. Now art thou found and seen by me, and now thou goest away from me.

4. Thou fillest all being in the world with thy essence; thou art present in all places, but where art thou now fled and gone from me.

5. Great is the distance between us, even as the distance of the places of our birth, it is my good fortune of friend! that has brought thee near me today, and presented thee to my sight (so fleeting is spiritual vision).

6. I hail thee, thou felicitous one! that art my maker and preserver also; I think thee that art the stalk of this fruit of this world, and that art the eternal and pure soul of all.

7. I thank the holder of the lotus and discus, and thee also that bearest the crescent half moon on thy horehead-great Siva. I thank the lord of gods-Indra, and Brahmá also, that is born of the lotus.

8. It is a verbal usage that makes a distinction betwixt thee and ourselves, (i. e. between the Divine and animal souls); but this is a false impression as that of the difference between waves and their elemental water.
9. Thou showest thyself in the shapes of the endless varieties of beings, and existence and extinction are the two states of thyself from all eternity.

10. I thank thee that art the creator and beholder of all, and the manifesters of innumerable forms. I thank thee that art the whole nature thyself.

11. I have undergone many tribulations in the long course of past lives, and it was by thy will that I became bereft of my strength, and was burnt away at last.

12. I have beheld the luminous worlds, and observed many visible and invisible things; but thou art not to be found in them. So I have gained nothing (from my observations).

13. All things composed of earth, stone and wood, are formations of water (the form of Vishnu); there is nothing here, that is permanent, O god, beside thyself. Thou being obtained, there is nothing else to desire.

14. I thank thee lord! that art obtained, seen and known by me this day; and that shalt be so preserved by me, as never to be obliterated (from my mind).

15. Thy bright form which is interwoven by the rays of light, is visible to us by inversion of the sight of the pupils of our eyes, into the inmost recesses of our heart.

16. As the feeling of heat and cold is perceived by touch, and as the fragrance of the flower is felt in the oil with which it is mixed; so I feel thy presence by thy coming in contact with my heart.

17. As the sound of music enters into the heart through the ears, and makes the heart strings to thrill, and the hairs of the body to stand at an end; so is thy presence perceived in our hearts also.

18. As the objects of taste are felt by the tip of the tongue, which conveys their relish to the mind; so is thy presence felt by my heart, when thou touchest it with thy love.

19. How can one slight to look and lay hold on his inner soul, which shoots through every sense of his body; when he
takes up a sweet scenting flower, perceptible by the sense of smelling only, and finally decorating his outer person with it:

20. How can the supreme spirit, which is well known to us by means of the teachings of the Vedas, Vedanta, Siddhantas and the Puranas, as also by the Logic of schools and the hymns of the Vedas, be any way forgotten by us?

21. These things which are pleasant to the bodily senses, do not gladden my heart, when it is filled by thy translucent presence.

22. It is by thy effulgent light, that the sun shines so bright; as it is by thy benign lustre also, that the moon dispenses her cooling beams.

23. Thou hast made these bulky rocks, and upheld the heavenly bodies; thou hast supported the stable earth, and lifted the spacious firmament.

24. Fortunately thou hast become myself, and I have become one with thyself, I am identical with thee and thou with me, and there is no difference between us.

25. I thank the great spirit, that is expressed by turns by the words myself and thyself; and mine and thine.

26. I thank the infinite God, that dwells in my unegoistic mind; and I thank the formless Lord, that dwells in my tranquil soul.

27. Thou dwellest, O Lord! in my formless, tranquil, transparent and conscious soul, as thou residest in thy own spirit, which is unbounded by the limitations of time and space.

28. It is by thee that the mind has its action, and the senses have their sensations; the body has all its powers, and the vital and respirative breaths have their inflations and afflictions.

29. The organs of the body are led by the rope of desire to their several actions, and being united with flesh, blood and bones, are driven like the wheels of a car by the charioteer of the mind.

30. I am the consciousness of my body, and am neither the
body itself nor my egoism of it; let it therefore rise or fall, it is of no advantage or disadvantage to me.

31. I was born in the same time with my ego, (as a personal, corporeal and sensible being); and it was long afterwards that I had the knowledge of my soul; I had my insensitivity last of all, in the manner of the world approaching to its dissolution at the end.

32. Long have I travelled in the long-some journey of the world; I am weary with fatigue and now rest in quiet, like the cooling fire of the last conflagration. (i.e. of the doomsday).

33. I thank the Lord who is all (to pan), and yet without all and everything; and thee my soul! that art myself likewise. I thank thee above those Sástras and preceptors, that teach the ego and tu (i.e. the subjective and objective).

34. I hail the all witnessing power of that providential spirit, that has made these ample and endless provisions for others, without touching or enjoining them itself.

35. Thou art the spirit that dwellest in all bodies in the form of the fragrance of flowers, and in the manner of breath in bellows; and as the oil resides in the sesamum seeds.

36. How wonderful is this magic scene of thine, that thou appearest in everything, and preservest and destroyest it at last, without having any personality of thy own.

37. Thou makest my soul rejoice at one time as a lighted lamp, by manifesting all things before it; and thou makest it joyous also, when it is extinguished as a lamp, after its enjoyment of the visibles.

38. This universal frame is situated in an atom of thyself, as the big banian tree is contained in the embryo of a grain of its fig.

39. Thou art seen, O lord, in a thousand forms that glide under our sight; in the same manner as the various forms of elephants and horses, cars and other things are seen in the passing clouds on the sky.
40. Thou art both the existence and absence of all things, that are either present or lost to our view; yet thou art quite apart from all worldly existences, and art aloof from all entities and non-entities in the world.

41. Forsake, O my soul! the pride and anger of thy mind, and all the founlessness and wiliness of thy heart; because the high-minded never fall into the faults and errors of the common people.

42. Think over and over on the actions of thy past life, and the long series of thy wicked acts; and then with a sigh blush to think upon what thou hadst been before, and cease to do such acts anymore.

43. The bustle of thy life is past, and thy bad days have gone away; when thou wast wrapt in the net of thy tangled thoughts on all sides.

44. Now thou art a monarch in the city of thy body, and hast the desire of thy mind presented before thee; thou art set beyond the reach of pleasure and pain, and art as free as the air which nobody can grasp.

45. As thou hast now subdued the untractable horses of thy bodily organs, and the indomitable elephant of thy mind; and as thou hast crushed thy enemy of worldly enjoyment, so dost thou now reign as the sole sovereign, over the empire of thy body and mind.

46. Thou art now become as the glorious sun, to shine within and without us day by day; and dost traverse the unlimited fields of air, by thy continued rising and setting at every place in our meditation of thee.

47. Thou Lord! art ever asleep, and risest also by thy own power; and then thou lookest on the luxuriant world, as a lover looks on his beloved.

48. These luxuries like honey, are brought from great distances by the bees of the bodily organs; and the spirit tastes the sweets, by looking upon them through the windows of its eyes. (The spirit enjoys the sweets of offerings, by means of its internal senses).

49. The seat of the intellectual world in the cranium is
always dark, and a path is made in it by the breathings of inspiration and respiration (pránapána), which lead the soul to the sight of Brahma: (lit.: to the city of Brahmá. This is done by the practice of pránáyáma).

50. Thou Lord! art the odor of this flower-like body of thine, and thou art the nectarious juice of thy moonlike frame, the moisture of this bodily tree, and thou art the coolness of its cold humours: ('phlegm and cough).

51. Thou art the juice, milk and butter, that support the body, and thou being gone (O soul!). The body is dried up and become as full to feed the fire.

52. Thou art the flavour of fruits, and the light of all luminous bodies; it is thou that perceivest and knowest all things, and givest light to the visual organ of sight.

53. Thou art the vibration of the wind, and the force of our elephantine minds; and so art thou the acuteness of the flame of our intelligence.

54. It is thou that givest us the gift of speech, and dost stop our breath, and makest it break forth again on occasions. (Speech —Vách-vox in the feminine gender, is made Váchā by affix á according to Bhaguri).

55. All these various series of worldly productions, bear the same relation to thee, as the varieties of jewelleries (such as the bracelets and wristlets); are related to the gold (of which they are made).

56. Thou art called by the words I, thou, he &c., and it is thyself that callest thyself such as it pleaseth thee. (The impersonal God is represented in different persons).

57. Thou art seen in the appearances of all the productions of nature, as we see the forms of men, horses and elephants in the clouds, when they glide softly on the wings of the gentle winds. (But as all these forms are unreal, so God has no form in reality).

58. Thou dost invariably show thyself in all thy creatures on earth, as the blazing fire presents the figures of horses and elephants in its lambent flames. (Neither has God nor fire any form at all).

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59. Thou art the unbroken thread, by which the orbs of worlds are strung together as a rosary of pearls; and thou art the field that growest the harvest of creation, by the moisture of thy intellect. (The divine spirit stretches through all, and contains the pith of creation).

60. Things that were inexistent and unproduced before creation, have come to light from their hidden state of reality by thy agency, as the flavour of meat-food, becomes evident by the process of cooking. *

61. The beauties of existences are imperceptible without the soul; as the graces of a beauty are not apparent to one devoid of his eyesight.

62. All substances are nothing whatever without thy inherence in them; as the reflection of the face in the mirror (or a picture in painting), is to no purpose without the real face or figure of the person.

63. Without thee the body is a lifeless mass, like a block of wood or stone; and it is imperceptible without the soul, as the shadow of a tree in absence of the sun.

64. The succession of pain and pleasure, ceases to be felt by one who feels thee within himself; as the shades of darkness, the twinkling of stars, and the coldness of frost, cease to exist in the bright sunlight.

65. It is by a glance of thy eye, that the feelings of pain and pleasure rise in the mind; as it is by the beams of the rising sun, that the sky is tinged with its variegated hues.

66. Living beings perish in a moment, at the privation of thy presence; as the burning lamp is extinguished to darkness, at the extinction of its light. (Light and life are synonymous terms, as death and darkness are homonyms).

67. As the gloom of darkness is conspicuous at the want of light; but coming in contact with light, it vanishes from view. †

* (I. E. As the work is known after it is worked out by the workman).  
† So there is but dead matter without the enlivening soul, and every thing is full of life with the soul inherent in it).
68. So the appearances of pain and pleasure, present themselves before the mind, during thy absence from it; but they vanish into nothing at the advance of thy light into it.

69. The temporary feelings of pleasure and pain, can find no room in the fulness of heavenly felicity (in the entranced mind); just as a minute moment of time, is of no account in the abyss of eternity.

70. The thoughts of pleasure and pain, are as the short-lived fancies of the fairy land or castles in air; they appear by turns at thy pleasure, but they disappear altogether no sooner thy form is seen in the mind.

71. It is by thy light in our visual organs, that things appear to sight at the moment of our waking, as they are reproduced into being; and it is by thy light also poured into our minds, that they are seen in our dream, as if they are all asleep in death.

72. What good can we derive from these false and transient appearances in nature? No one can string together the seeming lotuses that are formed by the foaming froth of the waves.

73. No substantial good can accrue to us from transitory mortal things; as no body can string together the transient flashes of lightning into a necklace. (This is in refutation of the usefulness of temporary objects maintained by the Saungatas).

74. Should the rationalist take the false ideas of pain and pleasure for sober realities; what distinction then can there be between them and the irrational realists (Buddhists).

75. Should you like the Nominalist, take everything which bears a name for a real entity; I will tell you no more than that, you are too fond to give to imaginary things a fictitious name at your own will. (Gloss:—according to the ideas and desires of one's own mind, or giving a name to airy nothing).

76. But the soul is indivisible and without its desire and egoism, and whether it is a real substance or not we know nothing of, yet its agency is acknowledged on all hands in our bodily actions.

77. All joy be thine! that art boundless in thy spiritual
body, and ever disposed to tranquility; that art beyond the knowledge of the Vedas, and art yet the theme of all the sastras.

78. All joy to thee! that art both born and unborn with the body, and art decaying undecayed in thy nature; that art the unsubstantial substance of all qualities, and art known and unknown to every body.

79. I exult now and am calm again, I move and am still afterwards; I am victorious and live to win my liberation by thy grace; therefore I hail thee that art myself.

80. When thou art situated in me, my soul is freed from all troubles and feelings and passions; and is placed in perfect rest. There is no more any fear of danger or difficulty or of life and death, nor any craving for prosperity, when I am absorbed in everlasting bliss with thee.
CHAPTER XXXVII.

DISORDER AND DISQUIET OF THE ASURA REALM.

Argument. As Prahlāda was absorbed in Meditation, his dominions were infested by robbers for want of a Ruler, and the reign of terror.

VASISHTHA said:—Prahlāda the defeater of inimical hosts, was sitting in the said manner in divine meditation, and was absorbed in his entranced rapture, and undisturbed anaesthesia or insensibility for a long time.

2. The soul reposing in its original state of unalterable ecstasis, made his body as immovable as a rock in painting or a figure carved on a stone (in bas relief).

3. In this manner a long time passed upon his hibernation, when he was sitting in his house in aposture as unshaken as the firm Mṛṇa is fixed upon the earth.

4. He was tried to be roused in vain, by the great Asuras of his palace; because his deadened mind remained deaf to their calls like a sold rock, and was as impassive as a perched grain to the showers of rain.

5. Thus he remained intent upon his God, with his fixed and firm gaze for thousands of years; and continued as unmoved, as the carved sun upon a stone (or sundial).

6. Having thus attained to the state of supreme bliss, the sight of infelicity disappeared from his view, as it is unknown to the supremely felicitous being. (So the Sruti. In Him there is all joy and no woe can appear before Him).

7. During this time the whole circuit of his realm, was overspread by anarchy and oppression; as it reigns over the poor fishes.*

8. For after Heranya-kasipu was killed and his son had be- taken himself to asceticism, there was no body left to rule over the realms of the Asura race.

* (The analogy of matsya nyaya or piscene oppression, means the havoc which is committed on the race of fishes by their own kind, as also by all other piscivorous animals of earth and air, and tyranny of the strong over the weak).
9. And as Prahláda was not to be roused from his slumber, by the solicitations of the Daitya chiefs, or the cries of his oppressed people:—

10. They—the enemies of the gods, were as sorry not to have their graceful lord among them; as the bees are aggrieved for want of the blooming lotus at night, (when it is hid under its leafy branches).

11. They found him as absorbed in his meditation, as when the world is drowned in deep sleep, after departure of the sun below the horizon.

12. The sorrowful Daityas departed from his presence, and went away wherever they liked; they roved about at random, as they do in an ungoverned state.

13. The infernal regions became in time the seat of anarchy and oppression; and the good and honest dealings bade adieu to it all at once.

14. The houses of the weak were robbed by the strong, and the restraints of laws were set at naught; the people oppressed one another and robbed the woman of their robes.

15. There were crying and wailing of the people on all sides, and the houses were pulled down in the city; the houses and gardens were robbed and spoiled, and outlawry and rapacity spread all over the land.

16. The Asuras were in deep sorrow, and their families were starving without food or fruits; there were disturbance and riot rising every where, and the face of the sky was darkened on all sides.

17. They were derided by the younglings of the gods, and invaded by vile robbers and envious animals; the houses were robbed of their properties, and were laid waste and void.

18. The Asura realm became a scene of horror, by lawless fighting for the wives and properties of others; and the wailings of those that were robbed of their wealth and wives, it made the scene seem as the reign of the dark Kali age, when the atrocious marauders are let loose to spread devastation all over the earth.
CHAPTER XXXVIII.

SCRUTINY INTO THE NATURE OF GOD.

Argument. Hari’s care for preservation of the order of the world, and his advice to Prahláda.

VASISHTHA continued:—Now Hari who slept on his couch of the snake, in his watery mansion of the Milky ocean, and whose delight it was to preserve the order of all the groups of worlds;—

2. Looked into the course of world in his own mind, after he rose from his sleep at the end of the rainy season for achieving the objects of the gods. (Vishnu rises after the rains on the eleventh day of moon चतुर्थी ।

3. He surveyed at a glance of his thought the state of the triple world, composed of the heaven, the earth and the regions below; and then directed his attention to the affairs of the infernal regions of the demons.

4. He beheld Prahláda sitting there in his intense hypnotic meditation, and then looked into the increasing prosperity of Indra’s palace.

5. Sitting as he was on his serpentine couch in the Milky Ocean, with his arms holding the conch-shell, the discus, and the club and lotus in his four hands;—

6. He thought in his brilliant mind and in his posture of padmasana, about the states of the three worlds, as the fluttering bee inspects into the state of the lotus.

7. He saw Prahláda immersed in his hypnotism, and the infernal regions left without a leader; and beheld the world was about to be devoid of the Daitya race.

8. This want of the demons, thought he, was likely to cool the military ardour of the Devas; as the want of clouds serves to dry up the waters on earth.

9. Liberation which is obtained by privation of dualism and
egoism, brings a man to that state of asceticism; as the want of moisture tends to dry up and deaden the promising plant.

10. The Gods being at rest and contented in themselves, there will be no need of sacrifices and offerings to please and appease them; and this will eventually lead to the extinction of the gods; (for want of their being fed with the butter and fat of the sacrifices).

11. The religious and sacrificial rites, being at an end among mankind, will bring on (owing to their impiety), the destruction of human race, which will cause the desolation of the earth (by wild beasts).

13. What is the good of my providence, if were I to allow this plenteous earth to go to ruin by my neglect? (It would amount to Vishnu's violation of duty to preserve the world).

14. What can I have to do in this empty void of the world, after the extinction of these created beings into nothing, than to charge my active nature to a state of cold inactivity, and lose myself into the anaesthesia of final liberation or insensibility.

15. I see no good in the untimely dissolution of the order of the world, and would therefore have the Daityas live to its end.

16. It is owing to the struggles of the demons, that the deities are worshipped with sacrifices and other religious rites for their preservation of the earth; therefore they are necessary for the continuation of these practices in it.

17. I shall have therefore to visit the nether world, and restore it to its right order; and appoint the lord of the demons to the observance of his proper duties; in the manner of the season of spring returning to fructify the trees.

18. If I raise any other Daitya to the chieftainship of the demons, and leave Pralhada in the act of his meditation; it is sure that he will disturb the Devas, instead of bearing obedience to them. Because no demon can get rid of his demoniac nature like Praláda.
19. Pralháda is to live to old age in his sacred person, and to reside therein to the end of the kalpa age, with this very body of his; (without undergoing the casualties of death and transmigration).

20. So it is determined by Destiny, the divine and overruling goddess; that Pralháda will continue to reign to the end of the kalpa, in this very body of his.

21. I must therefore go, and awaken the Daitya chief from his trance, as the rouring cloud rouses the sleepy peacocks, on the tops of hills and banks of rivers.

22. Let that self ridden (swayam-mukta) and somnolent (samádhikstha) prince, reign unconcerned (amanaskátra) over the Daitya race; as the unconscious pearl reflects the colours of its adjacent objects.

23. By this means both the gods and demigods, will be preserved on the face of the earth; and their mutual contention for superiority, will furnish occasion for the display of my prowess.

24. Though the creation and destruction of the world, be indifferent to me; yet its continuation in the primordeal order, is of much concern to others, if not to my insusceptible self.

25. Whatever is alike in its existence and inexistence, is the same also in both its gain and loss, (to the indifferent soul). Any effort for having any thing is mere foolishness; since addition and subtraction presuppose one another. (Gain is the supplying of want, and want is the privation of gain).

26. I shall therefore hasten to the infernal region, and awaken the Daitya prince to the sense of his duty; and then will I resume my calmness, and not play about on the stage of the world like the ignorant. (The sapient God is silent; but foolish souls are turbulent).

27. I will proceed to the city of the Asuras amidst their tumultuous violence, and rouse the Daitya prince as the sunshine raises the drooping lotus; and I shall bring the people to order and union, as the rainy season collects the fleeting clouds on the summits of mountains.
CHAPTER XXXIX.

ADMONITIONS OF HARI TO PRAHLĀDA.

Argument. Hari enters into the Daitya city, blows his conch-shell, and directs Prahlāda to reign and rule over his realm.

VASISHTHA continued:—Thinking thus within himself, Hari started from his abode in the Milky Ocean with his companions, and moved like the immovable Mandāra mountain with all its accompaniments.

2. He entered the city of Prahlāda resembling the metropolis of Indra, by a subterranean passage lying under the waters of the deep. (This passage, says the gloss, leads to the sveta dwipa or white island of Albion—Britain; but literally it means the underground passage of waters).

3. He found here the prince of the Asuras, sitting under a golden dome in his hypnotic trance, like Brahmā sitting in his meditative mood in a cavern of the Sumeru mountain. (This shows Brahmā the progenitor of mankind or of the Aryan Brahmanic race, to have been a mountaineer of the Altai or N. polor ranges, called Sumeru contra Kumeru-the S. pole).

4. There the Daityas being tinged in their bodies, by the bright rays of Vishnu's person, fled far away from him, like a flock of owls from the bright beams of the rising sun. (The Daityas are night rovers or nisa charas, and cannot maintain their ground at sun rise).

5. Hari then being accompanied by two or three Daitya chiefs entered the apartment of Prahlāda, as the bright moon enters the pavilion of the sky at eve, in company with two or three stars beside her. (Moon in Sanskrit is the male consort of the stars, and called Turā-pati).

6. There seated on his eagle and fanned with the flapper of Lakshmi, and armed with his weapons, and beset by the saints hymning his praise:—
7. He said, O great soul! rise from thy trance; and then blew his pāncha janya shell, which resounded to the vault of heaven.

8. The loud peal of the Conch, blown by the breath of Vishnu, roared at once like the clouds of the sky, and the waves of the great deluge with redoubled force.

9. Terrified at the sound, the Daityas fell flat and fainting on the ground; as when the flocks of swans and geese, are stunned at the thundering noise of clouds.

10. But the party of Vaishnavas, rejoiced at the sound without the least fear; and they flushed with joy like the Kurki flowers, blooming at the sound of the clouds. (Kurki buds are said to blossom in the rains).

11. The lord of the Danavas, was slowly roused from his sleep; in the manner of the kadamba flowers, opening their florets by degrees at the intervals of rain.

12. It was by an act of the excretion of his breathing, that he brought down his vital breath, which was confined in the vertical membrane of the cranium; in the manner that the stream of Ganges gushes out from the high-hill, and mixes and flows with the whole body of waters into the ocean. (So it is with our inspiration and respiration, which carry up and down our vital breath, to and from the sensory of the brain).

13. In a moment the vital breath circulated through the whole body of Prahláda; as the solar beams spread over the whole world soon after they eminate from the soler disk at sun rise.

14. The vital breath, having then entered into the cells of the nine organs of sense; his mind became susceptible of sensations, received through the organs of the body like reflexions in a mirror.

15. The intellect desiring to know the objects, and relying in the reflexions of the senses, takes the name of the mind; as the reflexion of the face in the mirror, refracts itself again to the visual organ.

16. The mind having thus opened or developed itself, his eyelids were about to open of themselves; like the petals of the blue lotus, opening by degrees in the morning.
17. The breathings then, by conveying the sensations to the body, through the veins and arteries, give it the power of motion; as the current breeze moves the lotuses.

18. The same vital breath, strengthened the powers of his mind in a short time; as the billows of a river, become more powerful when it is full of water.

19. At last his eyes being opened, his body shone forth with vivacity, by its mental and vital powers; as the lake blushes with blooming lotuses at the sun's rising above the horizon.

20. At this instant, the lord bade him awake instantly at his word; and he rose as the peacock is awakened, at the roar of a cloud.

21. Finding his eyes shining with lustre, and his mind strong with its past remembrance; the lord of the three worlds, spoke to him in the manner, as he had formerly addressed the lotus-born Brahmā himself.

22. O holy youth! remember your large (dominions), and bring to your mind your youthful form and figure; then think and ponder, why you causelessly transform yourself to this torpid state.

23. You who have no good to desire nor any evil to shun, and look on want and plenty in the same light; you must know that what is destined by God, is all for your good.

25. You shall have to live here, in the living liberated state of your mind, and in full possession of your dominions, for a kalpa period; and shall have to pass your time with this body of yours, and without any anxiety or earthly trouble whatever.

26. The body being decayed by this time, you shall have still to abide with your greatness of soul to the end; till the body being broken down like an earthen vessel, the vital life like the contained air of the pot, come to mix with the common air of vacuum.

27. Your body which is liberal in its purity to the end of the kalpa, and will witness generations passing before it without any diminution of itself.
29. The end of the kalpa or dooms day, is yet too far when the
twelve suns will shine together; the rocks will melt away, and
the world will be burnt down to ashes. Why then do you waste
away your body even now?

30. Now the winds are not raging with fury, nor is the
world grey with age and covered with ashes over it. The marks
on the foreheads of the immortals are still uneffaced, why then
waste your body before its time?

31. The lightnings of the deluging clouds, do not now flash
nor fall down like asoka flowers, why then do you vainly waste
your precious body so prematurely?

32. The skies do not pour out their showers of rain-water on
earth, so as to overflood the mountain tops, nor do they burst
out in fire and burn them down to ashes; why then do you waste
away your body in vain?

33. The old world is not yet dissolved into vapour, nor fused
to fumes and smoke; neither are the deities all extinct, after
leaving Brahma, Vishnu and Siva to survive them; why then
do you waste yourself in vain? (If they are all alive, you should
learn to live also).

34. The earth on all sides is yet so submerged under the
water, as to present the sight of the high mountains only
on it, why then waste you away your body in vain, (before the
last doom and deluge of the earth?).

35. The sun yet does not dart his fiery rays, with such fury
in the sky, as to split the mountains with hedioius cracks; nor
do the diluvian clouds rattle and crackle in the midway sky;
(to presage the last day, why then in vain waste you your body,
that is not foreboded to die?).

36. I wander everywhere on my vehicle of the eagle, and
take care of all animal beings lest they die before their time, and
do not therefore like your negligence of yourself.

37. Here are we and there the hills, these are other beings
and that is yourself; this is the earth and that the sky, all these
are separate entities and must last of themselves; why then
should you neglect your body, and do not live like the living?
37. The man whose mind is deluded by gross ignorance, and one who is the mark of afflictions, is verily led to hail his death. (So the Smriti says:—Very sick and corpulent men have their release in death).

38. Death is welcome to him, who is too weak and too poor and grossly ignorant; and who is always troubled by such and similar thoughts in his mind. (The disturbed mind is death and hell in itself).

39. Death is welcomed by him, whose mind is enchained in the trap of greedy desires and thrills between its hopes and fears; and who is hurried and carried about inquest of greed, and is always restless within himself.

40. He whose heart is parched by the thirst of greed, and whose better thoughts are choked by it, as the sprouts of corn are destroyed by worms; is the person that welcomes his death at all times.

41. He who lets the creeping passions of his heart grow as big as palm trees, to overshadow the forest of his mind, and bear the fruits of continued pain and pleasure, is the man who hails his death at all times.

42. He whose mind is festered by the weeds of cares, growing as rank as his hair on the body; and who is subject to the incessant evils of life, is the man that welcomes death for his relief.

43. He whose body is burning under the fire of deseases, and whose limbs are slackened by age and weakness, is the man to whom death is a remedy, and who resorts to its aid for relief.

44. He who is tormented by his ardent desires and raging anger, as by the poison of snake biting, is as a withered tree, and invites instant death for his release.

45. It is the soul's quitting the body that is called death; and this is unknown to the spiritualist, who is quite indifferent about the entity and nonentity of the body.

46. Life is a blessing to him, whose thoughts do not rove beyond the confines of himself; and to the wise man also who knows and investigates into the true nature of things.
47. Life is a blessing to him also, who is not given to his egotism, and whose understanding is not darkened by untruth, and who preserves his evenness in all conditions of life.

48. His life is a blessing to him, who has the inward satisfaction and coolness of his understanding, and is free from passions and enmity; and looks on the world as a mere witness, and having his concern with nothing.

49. He is blest in his life, who has the knowledge of whatever is desirable or detestable to him, and lives aloof from both; with all his thoughts and feelings confined within himself; (literally, within his own heart and mind).

50. His life is blest, who views all gross things in the light of nothing, and whose heart and mind are absorbed in his silent and conscious soul. (i.e. Who witnesses and watches the emotions and motions of his heart and mind.

51. Blessed is his life, who having his sight represses it from viewing the affairs of the world, as if they are entirely unworthy of him.

52. His life is blessed, who neither rejoices nor grieves at what is desirable or disadvantageous to him; but has his contentment in every state of his life whether favourable or not.

53. He who is pure in his life, and keeps company with pure minded men; who spreads the purity of his conduct all about, and shuns the society of the impure; is as graceful to behold, as the hoary swan with its snow white wings, in the company of the fair fowls of the silvery lake.

54. Blessed is his life, whose sight and remembrance, and the mention of whose name, give delight to all persons.

55. Know the life of that man, O lord of demons to be truly happy, whose lotus like—appearance is as delightful to the beelike eyes of men, as the sight of the full moon is delightful to the world.
CHAPTER LX.

Resuscitation of Prahlada.

Argument. On the necessity of the observance of duty, both in the secular as well as Religious Life.

The Lord continued:—It is the soundness of the body, which men call life; and it is the quitting of the present body for a future one, which they call death. (Activity is the life of the body).

2. You are released from both these states, O high minded youth! and have nothing to do with your life or death anymore. (Because the living liberated are freed from the cares of life, and future transmigrations also).

3. It is for your acquaintance, that I relate to you the components of life and death; by knowledge of which you will not have to live nor die, like other living beings on earth: (in pain and misery).

4. Though situated in the body, yet you are as unembodied as the disembodied spirit; and though embosomed in vacuity, yet are you as free and fleet as the wind, on account of your being unattached to vacuum. (Unattachment of the soul to the body and vital spirit, constitutes its freedom).

5. Your perception of the objects of the touch, proves you to be an embodied being; and your soul is said to be the cause of that perception; as the open air is said to be the cause of the growth of trees, for its putting no hindrance to their height. But neither the soul is cause of perception, nor the air of the growth of trees. It is the mind which is the cause of the one, as moisture of the other).

6. But the perception of outward things, is no test of their materiality to the monoistic immaterialist; as the sight of things in a dream, is no proof of their substantiality, nor of the corporeality of the percipient soul. (All external perceptions, are as those in a dream).
7. All things are comprehended, in yourself, by the light of your intellect; and your knowledge of the only One in all, comprehends every thing in it. How then can you have a body either to take to yourself or reject it from you?

8. Whether the season of the spring appears or not, or a hurricane happens to blow or subside; it is nothing to the pure soul, which is clear of all connection whatever. (The soul is unconnected with all occurrences).

9. Whether the hills fall headlong to the ground, or the flames of destruction devour all things; or the rapid gales rend the skies, it is no matter to the soul which rests secure in itself.

10. Whether the creation exists or not, and whether all things perish or grow; it is nothing to the soul which subsists of itself. (The increate soul is self existent and ever lasting).

11. The Lord of this body, does not waste by waste of its frame, nor he is strengthened by strength of the body; neither does it move by any bodily movement, nor sleep when the body and its senses are absorbed in sleep.

12. Whence does this false thought rise in your mind, that you belong to the body, and are an embodied being, and that you come to take, retain and quit this mortal frame at different, times?

13. Forsake the thought, that you will do so and so after doing this and that; for they that know the truth, have given up such desires and vain expectations. (Since God is the disposer of all events).

14. All waking and living persons, have something or other to do in this world, and have thereby to reap the results of their actions; but he that does nothing, does not take the name of an active agent, nor has anything to expect; (but lives resigned to the will of Providence).

15. He who is no agent of an action, has nothing to do with its consequence; for he who does not sow the grains, does not reap the harvest. (For as you sow, so you reap).
16. Desinence of action and its fruition, brings on a quiescence, which when it has become habitual and firm, receives the name of liberation: (which is nothing to have or crave, save what God gave of his own will, agreeably to the prayer, “Let not mine, but thy will be done.”)

17. All intellectual beings and enlightened men, and those that lead pure and holy lives, have all things under their comprehension, wherefore—there is nothing for them left to learn a new or reject what they have learnt. (The gods and sages are all knowing, and have nothing to know or unknow any more).

18. It is for limited understandings and limited powers of the body and mind, to grasp or leave out some thing; but to men of unbounded capacities, there is nothing to be received or left out. (Fulness can neither be more ful, nor wanting in any thing).

19. When a man is set at ease after cessation of his relation of the possessor or possession of any external object, and when this sense of his irrelation becomes a permanent feeling in him, he is then said to be liberated in his life time. (Total unconnection is perfect freedom).

20. Great men like yourself, being placed in this state of perpetual unconcern and rest; conduct themselves in the discharge of their duties, with as much ease as in their sleep. (Here is the main precept of the combination of internal turpitude with bodily action in the discharge of duties).

21. When one’s desires are drowned in his reliance on God, he views the existing world—shining in his spiritual light.

22. He takes no delight in the pleasing objects about him, nor does he regret at the afflictions of others; all his pleasure consisting in his own soul: (at its total indifference).

23. With his wakeful mind, he meets all the affairs of his concern with his spiritual unconcern; as the mirror receives the reflexions of objects, without being tainted by them.

24. In his waking he reposes in himself, and in his sleep he reclines amidst the drowsy world; in his actions he turns
about as frolicsome boys, and his desires lie dormant in his soul.

25. O thou, great soul, thus continue to enjoy thy supreme bliss, for the period of a Kalpa (a day of Brahma), by relying your mind in the victorious Vishnu, and with enjoying the prosperity of thy dominions by exercise of your virtues and good qualities. (The ultimate lesson is, to be observant of the duties which are paramount on every body, with relinquishment of all personal desire for one'self).
CHAPTER XLI.

INSTALLATION OF PRAHLÁDA IN HIS REALM.

Argument. Hari's Inauguration of Prahláda with blessings, and appointment of him to the Government.

VASISHTIITAA said:—After Hari the receptacle of the three worlds, and observer of everything that passes in them; had spoken in the aforesaid manner in his lucid speech, shedding the coolness of moon beams:

2. Prahláda became full blown in his body, and his eyes shone forth as blooming lotuses; he then spoke out with full possession of his mental powers.

3. Prahláda said:—Lord! I was much tired with very many state affairs, and in thinking about the weal and woe of my people. I have now found a little rest from my labour.

4. It is by thy grace, my lord! that I am settled in myself; and whether I am in my trance or waking state, I enjoy the tranquility of my mind at all times.

5. I always see thee seated in my heart, with the clear sightedness of my mind; and it is by my good luck, that I have thee now in my presence and outside of it.

6. I had been all this time, sitting without any thought in me; and was mixed up as air in air, in my mind's internal vision of thee.

7. I was not affected by grief or dulness, nor infatuated by my zeal of asceticism or a wish of relinquishing my body; (that I remained in my torpid trance).

8. The One All being present in the mind, there is no room for any grief in it, at the loss of anything besides; nor can any care for the world, or caution of the body or life, or any fear of any kind, abide in his presence.

9. It is simply by pure desire of holiness, rising spon-
taneously of itself in me; that I had been situated in my saintlike and holy state.

10. Yes my Lord, I am disgusted with this world, and long to resign its cares; together with all the mutations of joy and grief, which rise alternate in the minds of the unenlightened.

11. I do not think that our embodied state is subject to misery, and that our being freed from the bonds of the body; is the cause of our release: it is wordliness that is a venomous viper in the bosom, and torments the ignorant only and not the sage. (Because it is mind and not the body, that is addicted to pleasure, and feels the stings of pain).

12. It is the ignorant and not the learned, whose minds fluctuate with the thoughts, that this is pleasure and the other is pain, and that I have this and am in want of another. (The more they have, the more they crave).

13. The ignorant man thinks himself, to be a person distinct from another; and so all living beings devoid of the knowledge of truth, entertain and exult in their egoistic thoughts.

14. The erroneous idea that, such things are acceptable to me, and others are not so; serves only to delude the ignorant, and not the wise (who acquiesce to whatever occurs to them).

15. All things being contained by and situated in my all-pervading spirit, how can we accept one and reject another thing, as distinct from and undesirable to the selfsame One? (Shall we desire only good from God, and not the evil also? Job).

16. The whole universe whether real or unreal, (or composed of its substantiality and vacuity), is a manifestation of Omniscience; we know not what is desirable or detestable in it to be accepted or rejected by us. (But must submit to the wise ordinance of providence).

17. It is only by discrimination of the natures, of the viewer and the view, (i.e. of the subjective soul, and the objective 'world'); and by reflecting the Supreme Soul in one's self, that the mind receives its rest and tranquility.
18. I was freed during my trance, of the consciousness of my being or not being, and of whatever is desirable or detestable to any one; and I continue also, in the same state of my mind even after I am awakened.

19. This state being familiar to me, I see every thing in the spirit within myself; and I act according as it pleaseth thee. (i.e. Not by mine but thy will).

20. O lotus-eyed Hari! thou art adored in all the three worlds; wherefore it behoveth thee to receive my adoration also, offered in the proper form.

21. Saying so, the lord of Dánavas, presented his platter of presents (arghya) before the god, as the lord of hills pays his offerings to the full-moon. (This hill is the mount of moon rising, which is hailed and welcomed by it).

22. He worshipped Hari first of all, together with his weapons and his Vehicle Garuda; and then he adored the bands of the gods and Apsaras that accompanied him and the three worlds contained in him.

23. After he had done worshipping the lord of the worlds, with the worlds situated within and without him; the Lord of Laxmi spoke to him saying:—

24. Rise, O lord of Dánavas! and sit upon your throne, until I perform your inauguration this very moment.

25. Hari then blew his panchajanya shell summoning the five races, of the gods, siddhas, sádhyas and men and Daityas, to attend at the ceremony.

26. After this the lotus-eyed god placed him on the throne which he deserved, and whereon he caused him to sit as cloud rests on the summit of a mountain.

27. Hari then caused him to make his sacred ablution, with the waters of the milky and other oceans; and those of the Ganges and other holy rivers, which were presented before him.

28. All bodies of Bráhmans and Rishis, and all groups of Siddhas and Vidyádhara; with the Loka-pálas or regents of the quarters, attended and assisted at the ceremony.
29. Then Hari the immeasurable Spirit, annointed the great Asura in the kingdom of the Daityas; and the Maruta winds lauded his praise, as they do the hymns of Hari in heaven.

30. Then blessed by the gods and applauded by Asuras, Prabháda greeted them all in his turn; and was thus addressed at last by the slayer of Madhu—the demoniac Satan.

31. The Lord said:—Do thou reign here as sole monarch, as long as the mount Meru stands on the earth, and the sun and moon shine in the sky; and be fraught with all praiseworthy virtues of thine own.

32. Govern thy realm without any interested motive of thy own, and without showing any symptom of anger or fear on your part; but preserve your moderation and a tolerant spirit in all your affairs.

33. May you never have any disquiet, in this realm of excellent soil and plenteous provisions; nor do you create any disturbance to the gods in heaven, or to men on earth below.

34. Conduct yourself in your proper course at all events, which may occur to you at any time or place; and never allow yourself to be led astray, by the caprice of your mind or the freaks of fancy.

35. Keep in mind your spiritual being, and abandon your egosim and selfish views altogether; and then by managing your affairs in one even tenor, both in your want and prosperity, you will evade all the vicissitudes of fortune.

36. You have seen both the ways and dealings of this world, and measured also the immeasurable depth of spiritual knowledge. You know the state of every thing in every place, and require no advice of any body.

37. As you are now perfectly devoid of your anger, passions and fears, there is no more any chance of further broils between the gods and Asuras, under your rule over them in future.

38. No more will the tears of Asura females, wash the decorations on their faces; nor will the currents of rivers rise as high as lofty trees, with floods of tears from their weeping eyes.
39. The cessation of hostilities between the gods and demons, will render the earth as quiet from this day, as the unruffled ocean after its churning by the Mandara mountain.

40. The wives of the gods and demigods, will no more be led away in captivity by one another; but will rest fearless under the marital roofs of their husbands in future.

41. Let thy expectations now rise from their dormancy, of many long nights of dismal darkness, and be crowned with success and prosperity; and do thou, O progeny of Danu! enjoy thy unconquerable royal fortune, as in the company of thy charming consort.
CHAPTER XLII.
SPIRITUALITY OF PRADHLADA.

Argument. The merit of hearing the narrative of Vishnu, and the cause of Prahlada's awaking from his trance.

VASISHTHA continued:—The lotus-eyed Hari, having said thus much to Prahlada, departed with the whole concourse of the assembled gods, Kinnaras and men, from the abode of the Asura.

2. Then did Prahlada and his associates throw handfuls of flowers on the departing god, as he was mounted on the back of the king of birds (Garuda—the eagle or bird of heaven).

3. The god crossed the heavenly Ganges and reached at the milky ocean, where he took his serpent couch as the black bee sits on the lotus-leaf.

4. The God Vishnu sat on his serpent seat with as much ease, as Indra sits in heaven in the assembly of the gods; and as the lord of the demons, was made to sit in the infernal region wholly devoid of all his cares.

5. I have now related to you, Rama! the whole narrative of Prahlada's coming to his sense, from the state of his insensibility; and this account is as charming to the holy hearer, as the cooling moon-beams are refreshing to the tired traveller.

6. The man that ponders in his mind, the manner of Prahlada's resuscitation to life; is regenerated in that felicitous state, from the sinfulness of his former condition.

7. A cursory rehearsal of his narration, wipes off the sins of men; while the deep consideration of its spiritual sense, leads one to his eternal salvation.

8. The ignorant are released from their ignorance, and the deep thinker is released from his sins; therefore do not neglect to ponder well on it, for the remission of all your sins.

9. The man who considers well the manner of Prahlada's
gaining his proficiency, gets a remission of all the sins committed by him in his repeated previous states of life.

10. Ráma said:—Tell me sir, how the sound of the pánchajánya conch shell, roused the mind of the devout Prahláda from its immersion in holy meditation.

11. Vasistha replied:—Know Ráma, that there are two states of liberation attending on sinless persons, the one is the emancipation of one in his embodied state in this life, and the other is after his departure from here.

12. The embodied liberation means one's continuance in his living body, but with a state of mind freed from its attachment to worldly things, and liberated from the desire of fruition and reward of all his meritorious acts.

13. The disembodied liberation is obtained after the soul is released from the body, and is settled in the Supreme Spirit. It is an enfranchisment from the recurrence of future life and birth in this mortal world.

14. The living liberated man is like a fried grain, whose regerminating power is parched within itself, and the desire of whose heart is purified from every expectation of future reward or regeneration.

15. He remains in the pure, holy and magnanimous state of his mind, who resigns himself solely to the meditation of the Great soul, and continues as if he were asleep in his living and waking states.

16. Being thus entranced in his inward meditation, he continues in a torpid state for a thousand years, and wakes again to his senses, if he is allowed to live long ever after that period.

17. Prahláda remained thus with his holy thoughts suppressed within himself, until he was roused from his trance by the shrill sound of the conch-shell.

18. Hari is the soul of all beings, and he who assimilates himself to that god in his thought, becomes identified with the supreme soul, which is the cause of all.

19. No sooner the god thought that Prahláda should come
to his sense, than his sensation came immediately to him at the divine will.

20. The world has no other cause, but the divine spirit; which with the assistance of the causal elements, takes different forms on itself at the time of creation; and therefore it is the spirit of Hari that constitutes the world.

21. The worship of God in spirit, presents Hari to the spiritual sight; and the worship of Hari in his outward form, represents the figure to the soul and the inner mind.

22. Do you, O Rāma! put out the visible sights from your view, and look at the inmost soul within yourself; being thus accustomed to spiritual meditation, you will soon have the sight of your God.

23. The world presents a scene of the gloomy rainy weather, with showers of woes falling on all sides; it is likely to freeze us in ignorance, unless we look to the sun of our reason (or, unless we abide under the sunshine of 'reason).

24. It is by grace of God that we can avoid the delusions of the world, as we may escape from a goblin by means of a spell.

25. It is at the will of the spirit, that the thick darkness of the mind, is dispersed and cleared off in time; the world is a network of delusion, which is scattered like a smoke by the breeze of reason.
CHAPTER XLIII.

REST AND REPOSE OF PRAHLADA.

Argument. All knowledge is derived by one's own attention and personal exertion, joined with his reliance on the grace of God.

Ráma said:—Sir, your knowledge of all truths, and the light of your holy discourses, have gratified me as much, as the cooling moon-beams gratify the medicinal plants: (whence the moon is called oshadhíva or lord of medicinal drugs).

2. Your gentle and purifying words are as gratifying to my ears, as the beautiful and sweet flowers delight the external senses (by their colours and odours). (Sweet words are often compared with flowers by Persian and Urdu poets: as, gul-e-azrouzei va yad. Elahíkar sakhur meriko up phol.)

3. Sir, if the exertions of men, as you said, be the causes of their success, how was it that Prahláda came to be enlightened without his effort or attempt? (in obtaining his divine knowledge without his learning or help of a precepter).

4. Vasishtha replied:—Yes Ráma, it was by his manly exertion, that the highminded Prahláda had acquired his divine knowledge; and there was no other cause (of his knowing and having whatever he knew and possessed).

5. The soul of man is the same as the spirit of Nárâyana, (which means abiding in man); and there is no difference between them, as there is none between the oil and the sesame seed; and as the cloth and its whiteness, and the flower and its fragrance are not distinct things. (Because the spirit of God was breathed into the nostrils of man. Nárâyana and Purusha both mean the spirit dwelling in man).

6. And Vishnu is the same with his spirit or the soul of man, and the human soul is the same with Vishnu; (which means the inherent spirit); Vishnu and the soul are synonymous terms as the plant and the vegetable.
7. Prahláda came at first to know the soul by himself, (of his own intuition), it was afterwards by means of his intellectual power, that he was led to the pursuasion and made many prosy-lites after his own example.

8. It was by his own desert, that Prahláda obtained his boon from Vishnu; and it was by the exercise of his own reasoning, that he came to the knowledge of the eternal Mind.

9. Sometimes the soul is awakened of itself by one's own intuition, and at others it is roused by the grace of the personal god Vishnu, owing to one's faith in his person. (As it is said: "Thy faith will save thee").

10. And though this god may be pleased with his prolonged service and devout worship, yet he is unable to confer spiritual knowledge to one devoid of his reasoning faculty. (Or to one who has no understanding. Hence gross idolators can have no salvation, which is to be had by spiritual knowledge only. Blind faith is of no good, without the light of reason).

11. Hence the primary cause of spiritual light is the intelligence of a man, and which is gained by exertion of his mental powers only; the secondary causes may be the blessing and grace of a deity, but I wish you to prefer the former one for your salvation. (So it is knowledge and intrinsic merit which exalt a man, and not the mere favour of a patron, is ever able to raise the unworthy).

12. Exert therefore your manliness at first, to keep the quintuple organs of sense under proper control; and habituate yourself with all diligence to cultivate your understanding, and the power of reasoning.

13. For know whatever gain any one makes at any time, it is owing to his own endeavours only that he gains the same, and not by any other means whatever.

14. It is only by dependence on your manly powers, that you can surmount the insuperable barriers of your sensual appetites; and then by crossing over the ocean of this world, reach to the other shore of supreme felicity.
15. It requires no exertion or merely effort to see the figure of Vishnu; but the mere sight of the image is not sufficient to save you, or else the birds and beasts would all be saved by looking at it.

16. If it were in the power of the spiritual guide also to save his foolish followers by his preachings; it would be possible also to the leaders of camels and kine, to save their herds in their future lives. (This figure is set in many temples, and in stones also).

17. It is in the power of the mind only to acquire anything good for one's self, and not the favour of Hari or that of Hara, or the influence of money, that is able to effect anything.

18. It is by means of constant practice, accompanied by self-resignation and self-control, that one is enabled to effect anything; and whatever he is unable to do by these means, is impossible for him to do by any other in the three worlds.

19. Look to the spirit in the spirit, and adore the spirit in your own soul; behold the supreme soul in yourself, and have the universal soul in your own soul, and thus remain with it.

20. Fools flying from attending to the sāstras, or practising their self-devotion and exercise of reason, have adopted to themselves the Vaishnava faith as a path leading to their better-being; (or a means towards the great object of final beatitude).

21. Practice and diligence are said to be steps to self-edification, and rites and ceremonies are represented as secondary courses resorted to for want of the former.

22. The senses being refractory what is the good of ceremonial observances, and these being under control, it is useless to observe the ritual. (In both ways the rituals are useless to men of virtuous and vicious habits; the former being in no need, of them and the latter not benefitting by them).

23. Without rationality and dispassionateness of his spirit, it is hard to have Hari (or spiritual felicity); and when there is the cool and calm reasoning of the mind, it is as useless to have the idol of Hari, as to place a lotus in the hand of the dead and liberated.
24. When you have the qualities of abstraction and composure in your mind, think you have every thing in yourself; for these being in your possession, you become an adept, or else you are an ass of the forest. (that is good for nothing).

25. Men are eager to find favour in the sight of the gods (and great men); but they do not seek the favour of their hearts and minds: (which can give them whatever blessing is derived from any other).

26. Vishnu the indwelling spirit of the body, is situated in the inmost soul of every individual; it is the ignorant fool only that forsake the innermost Vishnu, and seek the outer form for its leading to the other; (which is more closely allied to us than the latter).

27. The consciousness dwelling in the cavity of the heart, is the true body of the everlasting spirit; and the outward form of Vishnu, holding the conchshell, cudgel, lotus and the discus, is but a false representation of it. (A fabrication of the ignorant for the immaterial spirit, in a material form).

28. He who forsakes the real form, and follows the fictitious one, lets off the ambrosia pass from his hand, in pursuit of some promised confectionary.

29. He who is not settled amidst the charming scenery of his spiritual meditation, lets his frantic mind to rove at large, after every object that presents itself before him.

30. He who has not the abstract knowledge of the soul in himself, is under the subjection of his infatuated mind; and worships the image bearing the conch, discus, club and lotus in its hands, as the supreme Lord and God.

31. It is by practice of continued austerity, and a prolonged worship of this deity, that the mind of the devotee becomes purified in process of time, and gets rid of its turbulent passions at last.

32. But the daily practice of self-control and abstract meditation, gives the mind the same purity, and like the amra or mango fruit, it gets its accompanying virtues one by one. (The virtues of the mango are its flavour, colour &c).
33. So the soul is said to get in itself the virtues of peace, contentment and the rest, by means of the external adoration of Hari; and it is for this reason that the practice of idol worship is prescribed in the Sastras. (As a preparatory step to holiness and spiritual worship).

34. He who obtains his boon from the all powerful god, gets it in reward of his merit; as a fruit of the tree of his long practice.

35. It is mental labour (lit.:—painstaking), which is the foundation of every improvement, and of all lasting good in life; just as the cultivated soil is the cause of the good condition of the harvest.

36. Even the digging of the ground, and the pulling of the hill (by bodily labour), is productive of no good without application of the mind. (Gloss. The digging of the ground alludes to the mining of the earth by the sons of Sagara; and the pulling of the hill refers to the churning of the sea with Mandara by the gods and demons. Both these hardy works were for the sake of obtaining the gems hid under them which required knowledge (of geology).

37. Men may undergo a thousand transmigrations, and wander about the earth in various birth and shapes, and yet find no rest composure of their minds.

38. They may worship Brahma, Vishnu and the Rudras for ever, and gain their favour also, and yet can have no salvation owing to the perturbed state of their minds.

39. Leave off worshipping the visible form or image of Vishnu (or any other god), either internally or externally in your mind or before your sight; and put an end to your transmigration, by meditating on your consciousness alone.

40. Behold the unsullied form of One infinite God in your conscious self, and by forsaking all whatever it is conscious of. Relish the sweet essence of the one real entity, and go over the ocean of repeated births in the mortal world.
CHAPTER XLIV.

NARRATIVE OF GÁDHI AND HIS DESTRUCTION.

Argument. Narrative of Gadhi in illustration of the Adoration of Vishnu.

VASISHTHA said:—Ráma; it is the government of the restless mind alone, that is able to destroy the delusion, which causes the interminable transmigrations in this mortal world. There is no other means to this end.

2. Hear attentively, O sinless Ráma! this story which I am going to relate to you, in order to show you the intricacy of understanding the nature of worldly delusions.

3. There is the large district of Kosala on the surface of this land, which is full of forests and fruitful trees, forming as groves of Kalpa arbors; and abounding with minerals like the Sumeru mountain.

4. There lived a learned Bráhman, known by the name of Gádhi; who was intelligent and versed in the Vedas, and remained as an image of virtue.

5. From his youth he continued with the calmness of his mind, and abstracted from and indifferent to worldly affairs; and was of as pure and unsullied a soul as the clear sky above.

6. Then intent on some fixed purpose of his mind, he left the company of his friends, and went out to a forest to perform his austre devotion.

7. He found there a lake filled with full blown lotuses, and the moon shining in the sky with the scattered stars about her; and all shedding their lustre like showers of rain.

8. He went down into the lake, and stood in the midst of the waters upto his neck; his body was below water, and his head floated over it as a lotus; and he stood upon his devotion, intent with a view to have the sight of Vishnu present before him.

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9. He thus passed full eight months, continuing with his body immersed in the water of the lake; and his face was shrivelled and wan, like the lotuses of his lake for want of sun shine.

10. When he was emaciated by his austerities, his god Hari appeared before him, in the manner of a dark cloud of the rainy weather, appearing over the parched earth of the hot season.

11. The Lord said:—Rise O Brāhman! from amidst the water, and receive thy desired blessing of me; because the tree of thy vow, is now pregnant with its expected fruit.

12. The Brāhman replied:—I bow to thee, O my lord Vishnu! thou art the receptacle of the three worlds, and the reservoir of innumerable starry worlds, which rise as lotuses in the lake of thy heart, and whereon thou sittest like the black bee (to behold their beauty).

13. I want to behold my lord, the spiritual delusion which thou hast ordained to blind fold this world, and known as Vishnu Māyā.

14. Vasishtha said:—To this the god replied;—you shall verily behold this delusion, and get rid of it afterwards, by virtue of thy devotion. Saying so, the god disappeared from his sight as an earial castle.

15. Vishnu being gone, the good Brāhman got up from his watery bed, in the manner of the fair and humid moon, rising from amidst the cool and white milky ocean.

16. He was glad in his soul at the sight of the lord of world, and his heart was as full blown with joy; as the Kumuda (selene) lotuses unfold at the sight of the moon.

17. He then passed some days in that forest, overjoyed in his mind by the sight of Hari, and employed himself in discharge of his Brāhmanical duties.

18. Once on a time as he had been bathing in the lake, overspread with full-blown lotuses, he thought upon the words of Vishnu, as the great sages reflect in their minds the sense of texts of Vedas.
19. Then in the act of his discharging his sacerdotal functions in the midst of sacred water, he made his mental prayer for the expurgation of his sins. (This is the ceremony agha-marshna).

20. As he was proforming this act in the midst of the water, he chanced to forget his sacred mantras (texts), and was drowned in deep water in the confusion of his mind.

21. He thought that his body had fallen down like a mountain tree, in the dale below by a blast of wind; and that his dead corpse was taken up and mourned over by his friends.

22. He thought that his vital breath had fled away from his beings, and the members of his body were as motionless as the shrubs of sugar cane; laid down on the ground by a hurricane.

23. He thought his countenance to have faded away, and grown as pale as the withered leaf of a tree; and that his body now turned to a carcass, was lying on the ground like a lotus-bud torn from its stalk.

24. His eye balls were as dull and dim, as the stars of the morning are shorn of their beams; and the ground seemed to be as dry to him as in a draught of rain water; and filled with flying dust on all sides.

25. He believed his dead body was beset all about by his kind friends, weeping upon it with their sad and sorrowful countenances, and loudly lamenting and crying over it like birds upon trees.

26. He thought his faithful wife sitting at his feet as handsome lotus flower, and weeping as profusely with a shower of tears from her—lotus like eyes, as the rushing of waters at the breaking of an embankment.

27. His sorrowing mother with her loud wailing and mournful ditties, was buzzing like the humming bee; and holding the chin newly over grown with whiskers in her tender hand.

28. His friends were sitting by his side with their dejected looks, and with strickling tears dropping down their faces and cheeks; and these washed his dead body, as the molting dews on withered leaves, bedew the parent tree.
29. The members of his body now ceased to befriend him, like strangers who decline to become friends for fear of future separation, or turning unfriendly ever afterwards in life.

30. The open lips leaving the teeth bare, seemed to deride at the vanity of human life; as the white and bony toothed ascetics and cynics do on fickleness of worldly events.

31. His mouth was as speechless, as that of a devotee in his meditation; and the body was as motionless, as it was made of mud and clay; it slept to wake no more, like a sage absorbed in his hypnotism.

32. It remained quiet with its lifted ears, as if to listen to the cries and wailings of the mourning friends; in order to judge the degrees of their affection and grief for him.

33. Then the relatives raised their loud lamentations, with the sobbing and bitting of their breasts, swooning and rising, and shedding floods of tears from their leeky eyes.

34. Afterwards the sorrowful relations, removed the disgusting corpse with their bitter cries for its funeral, seeing it no more in future in this passing world.

35. Then they bore the body to the funeral ground with its rotten flesh and entrails, and daubed all over with mud and dust, and placed it on the ground, strewn over with unnumbered bones and skeletons, and dried and rotten carcasses.

36. Fights of flying vultures shaded the sunbeams on high, and the burning piles drove the darkness below; the fearful glare of open mouthed jackals flashed on all sides, as they were flames of living fire.

37. There the ravens were bathed in floods of blood, and the crows dipping their wings in it; ravenous birds were tearing the entrails, and the old vultures were entrapped in those strings.

38. The friends of the dead burnt the corpse in the funeral flame and reduced to ashes; and the moisture of the body flew in fumes, as the waters of the ocean are evaporated by the marine fire.

39. The burning wood of the funeral pile, consumed the dead
body with loud cracking noise; and the dry fuel of the pile, flamed in ambient flames with curling smoke over them.

40. The devouring fire gnawed down the bones with crackling noise, and filled the atmosphere with the filthy stink and stench. It gorged up all that was soft or hard, as the elephant devours the reeds with the moisture contained in their cellular vessels.
CHAPTER XLV.

GÁDHI REBORN AS A CHANDALA, AND MADE KING
OVER THE KIR TRIBE.

Argument. Gádhi reborn in a Chandali, His Life and Election as King of Kir.

VASISHTHA said:—Then Gádhi, standing as he was amidst the water with his sorrowful heart, saw many other occurrences in the clearness of his mind.

2. He saw a village in the vicinity of Bhuta mandala (Butan) full of its inhabitants, and that he was reborn there in the womb of a Chandala woman, in which he remained with great pain.

3. Confined in the cavity of the womb, he felt his body pressed by the pressure of the intestines, while his senses were sorely annoyed by being constrained to abide the stink of the ordure and filth in the intestinal parts of Chandala woman.

4. After the foetus was matured, he was born in proper time, with its black complexion like a dark cloud of the rainy season, and soiled with filth all over its body.

5. It grew up to childhood and then to boyhood in the Chadala’s house, and moved about here and there like a pebble thrown up by the current of the Yamuna stream.

6. It reached its twelfth and then its sixteenth year of age, and had its body fully developed like a rainy cloud increasing in its size.

7. Then accompanied by a pack of hounds, the lad roved from one forest to another, and continued to hunt after and kill the wild deer, in his occupation of a huntsman.

8. He was then joined with a Chandáli spouse, as black as the leaf of a tamála plant, and who with her budding breasts; and swarthy hands and palms, resembled the newly sprouting stalks and leaves of trees.
9. She was black and swarthy in her whole complexion, except her two rows of milk white teeth, and had all her limbs as brisk and supple as the tender creepers of the forest.

10. They sported together in the skirts of the forest in their youthful dalliance, and wandered about the flowery meadows, like a couple of nigrescent bees.

11. When tired they took their seats on beds of leaves and creepers, which we spread over the plains, like those strewn over the skirts of the Vindhya hills, by the driving winds.

12. They reposed in woodland groves, and slept in the caverns of mountains; they sat on heaps of leaflets, and had their abode under shrubberies and bowers of creeping plants.

13. They decorated their heads with kinkirata flowers, and their necks and bosoms with blossoms of various kinds. They hung ketaka flowers in their earholes, and made necklaces of amra florets.

14. They rolled on beds of flowers and roved about the foot of the mountain; they knew all the arbours where to resort, and were skilled in archery and hunting the deer.

15. They begot many children as the offshoots of their race in the hilly region; and they were as rude and rough as the prickly thorns of the khadira plant.

16. After passing their youth in family life, they came gradually to their decay and decline; till at last they were overtaken by decrepit old age, which was as dry of pleasure as the parched ground of the desert.

17. Then returning to their native village in the Bhuta or Bhota district, they built for themselves a poor hut of leaves and straws, and there lived as recluse hermits; (passing their lives in holy devotion).

18. Gâdhi found his body worn out with age, and grown as thin and lean as a dry leaf, and as a withered tamala tree growing in a mountain cave; which for want of moisture soon dwindles into decrepitude.

19. He saw his Chandala family increasing in its members,
and himself becoming cramped in his means and crabbed in his speech in his extreme old age.

20. As Gādhi found himself to be the oldest man alive among the Chandalas, and had his comfort in the members of his family in his dotage:—

21. He came to see at last all his family to be swept away by the cruel hand of death, as the rain water carries away the fallen leaves of the forest.

22. He continued to lament over their loss, with his heart rent with sorrow; and his eyes were suffused in tears, like those of a stag deer separated from its companions.

23. Thus passing some days in that forest with his heart overflown with grief, he left at last his natal land, as the aquatic fowls quit their native lake, when its waters and the lotus plants are dried up.

24. He travelled through many countries with his sad and sickly heart, without finding a spot of rest and repose; and was driven to and fro, as a cloud is carried by contrary winds.

25. On one time he entered the opulent city of the Kirs, and observed the birds flying over it, like so many balloons hanging in the air.

26. There he saw rows of trees on both sides of the road, waving their variegated leaves and clusters of flowers like enamelled cloths and gems; and the path strewn over with beautiful flowers of various kinds up to the heels.

27. He then came to the royal road, resembling the milky path of heaven; and found it filled by soldiers and citizens, and their women without number.

28. He saw there the auspicious royal elephant decorated with its gemming and embroidered trappings; and appearing as the golden mountain of the gods moving on the earth.

29. He learnt it to be rambling about in search of a new king, to be elected in lieu of the last king who was lately dead. The royal elephant was employed as a jeweller to select the best gem to be placed on the royal throne.
30. The Chandála remained to look steadfastly on the elephant with his curious eye, and found it to be no other than a hill in motion.

31. As he was looking on it with amazement, the elephant came to him and lifted him with his trunk; then setting him on his head with respect, bore him as the mount Meru bears the sun on its top.

32. Seeing him to sitting on the animal's head, the people sounded their trumpets; the noise whereof was as loud as that of the resounding ocean, to the roaring of the deluvial clouds in the sky.

33. Then the acclamation of 'Victory to the king,' rose from the assembled throng and filled the air around; and seemed as it were the united cry of matutinal birds over the waking (or rising) world.

34. Next rose the loud voices of the panegyrist, which moved in the air like the dashing waves of the sea.

35. Then the matrons joined to anoint him as their king, and moved about him like the waves of the sea; surrounding the Mandara mountain after its labour of churning.

36. The respectable ladies adorned him afterwards with many ornaments of various gems, as the sea laves the rock on its shore; with the many coloured waves under the beams of the rising sun.

37. Youthful maidens poured cooling ointments on him, as the raining clouds pour down their waters, on the tops of mountains.

38. Other women decorated his person with wreaths of fragrant flowers, with their tender hands; as the season of spring adorns the forest with variety of flowers, with her hands of the tender stalks and branches.

39. They put a great many paints and pastes upon his person, which decorated it, as the rays of the sun, paint the mountain with the many colours of its minerals.

40. His body being decorated with ornaments made of gems.
and gold, attracted all hearts unto him; as the mount Meru is attractive of all hearts, by the variegated clouds of evening shining upon it.

41. He was adorned by beauteous maids, with shoots of creeping plants; which gave him the appearance of the kalpa tree, entwined by its creepers.

42. Being thus anointed and decorated, he was attended to by all the royal family and subjects; as a shady and flowering tree, is resorted to by the travellers.

43. They all assembled and installed him on the throne, as the gods join together, to place Indra on the throne, after he is borne on the back of the Airávata elephant.

44. In this manner, was the Chandála made a king in the city of the Kirs; and he was as much overjoyed at his unexpected good fortune, as a raven is delighted to find a stout dead deer in the forest.

45. His feet were rubbed by the lotus like hands of the Kiri queen, and his body daubed with odorous powder of frankinsense, which gave it the brightening appearance of the evening with the crimson clouds.

46. He flaunted in the Kir city and in the midst of their women, as a lion struts in the company of lionesses in the flowery forest.

47. He now forgot his former pains and sorrows; and his person was as much cooled, as by wearing a necklace of pearls, dropped from the heads of elephants killed by lions. And he was as much delighted at the enjoyment of the luxuries in company with these good people, as a sun-burnt elephant is refreshed, in a lake full of water and forage.

48. He reigned here for sometime in his self-gotten kingdom, having extended his power and mandates on all sides; he ruled the state through the medium of the ministers, and was himself known by the name of Gávala throughout his dominions.
CHAPTER XLVI.

GADHI’S LOSS OF HIS VISIONARY KINGDOM.

Argument. Continuation of Gadhi’s Vision:—

VASISHTHA continued:—Thus was Gadhi surrounded by his courtiers, and attended by his ministers; the chiefs paid their homage to him, and the royal umbrella was raised above his head and the chouri flapped about him.

2. He attained great dignity on seeing his mandates were carried out on every side. He was delighted to learn the state affairs, and to be informed that his subjects were happy and lived fearless within his dominion.

3. The peans of the panegyrists, made him forget himself and his former state; and the excess of his delight, made him as giddy as if by intoxication.

4. He reigned for full eight years over the Kiri kingdom, and managed himself in an honourable manner all along that time.

5. He was once sitting at his pleasure and without his regal attire in the open air; and was looking at the clear firmament, which was devoid of clouds and darkness, and without the light of the sun, moon and stars.

6. His heart was full with the enjoyment of royal dignity, and did not think much of the trinkets and ornaments, which were loaded upon him.

7. He went abroad at one time in this naked state of his body, and beheld the setting sun bending his course below the horizon from his wonted path of glory. (The setting sun refers to his present state and his impending fall).

8. He saw there a band of chandalas of black complexions and big bodies, singing like melodious cuckoos the approach of the vernal season.

9. They were striking the strings of their wired instruments—
lyre, with the strokes of their trembling fingers; as the swarm of sweet sounding bees, shake the tremulous leaves of trees with their fluttering and buzzing.

10. There stood an old man among them, who seemed to be the leader of the band; and appeared with his grey head and ruby eyes, like the mount Meru with his snow covered top and gemming caverns.

11. He accosted the king saying:—How is it, O Kálanjaka! that you came to be here, has the king of this place taken you for his associate on account of your skill in music?

12. Does he take a liking for sweet songsters, as they do for the musical kokilas, and does he load upon them his favours, with presents of household cloths and seats?

13. I am as much glad to see you here today (in this happy condition of yours), as men are pleased to see the mango tree, fraught with its fruits and flowers in spring.

14. I am as glad in my heart as the budding lotus at the sight of the rising sun, and the seline or medicinal plants at moon rise; and as great men are pleased with all their best gains, so am I pleased at seeing thee here, because the highest limit of joys is the sight of a friend.

15. As the Chandála was addressing the king in the said manner, he acquainted him of the manner in which the wheel of time turned to his favour. (Here is a misprint of avadhífrana for avadhárána, which would alter the meaning and express, that he felt ashamed at the speech).

16. At this instant his consorts and servants that were standing at the window, overheard their conversation, and were in deep sorrow to learn that he was a Chandála by birth.

17. They were as sick at heart as the lotus-flowers under a shower of frost, and as a tract of land under a draught; and the citizens were as cheerless upon learning this, as upon seeing the conflagration of a mountain wood.

18. He hurled his defiance at these words of the old Chandála,
as the lion lying on the ground, shows his teeth at the sneering
of a cat on the top of a tree.

19. He fled in haste into the inner apartment, and among its
sorrowful inmates, with as much palpitation of his heart, as the
reluctant swan enters a lake of withering lotuses, in the dry
season.

20. His limbs grew stiff, and his countenance became pale
with fear; and his knees tottered with inward rage, as the trunks
of trees shake with the burning fire in their hollows: (The sami
or sādhu tree is an instance of it. Gloss).

21. He beheld all persons there sitting in a melancholy
mood, with their downcast looks and drooping heads; like the
bending tops of plants, eaten up at the root by mice and rats.

22. The ministers, the ladies of the harem and all people of
the city, refrained from touching his person, as they avoid the
touch of a dead body lying in the house.

23. The servants ceased to minister unto him, and the ladies
with all their love and sorrowed for him, loathed his company.

24. They looked upon his cheerless face and dark complexion
with its departed lustre, as the funeral ground which every one
loathes to look upon.

25. Though the people sorrowed for his darksome body, now
smoking with fumes of his grief; yet they durst not approach his
person, which appeared to burn as a volcano amidst its smoke.

26. The courtiers left him with the heavings of their hearts,
nor were his orders obeyed any more, than those of quenching
the cool ashes with water.

27. The people fled from him as from a heinous Rākshasa,
who is the cause of evil and danger only.

28. Thus was he shunned by all, and left lonesome amidst
the populous city; and became as an unbefriended traveller
passing through a foreign country, without money or skill to
support him.

29. Though he called and accosted everybody, yet he got
no answer from any one; as the hollow sounding reed, is never
returned with a reply by any of the passers by.
30. They all said to one another, that the guilt of their long association with the Chandála, cannot be expiated by any other penance, than by the act of burning themselves alive on the funeral pile in the form of self-immolation.

31. Being so resolved, the ministers and citizens all joined together, and raised for themselves piles with heaps of dry wood.

32. These being lighted, blazed all about the ground like stars in the sky, and the city was filled with loud wailings of the people all around.

33. The wailing wives were shedding showers of tears with their loud and piteous cries; and the weeping people were heaving their heavy groans with their choked voices, all about the burning furnaces.

34. The plaintive cries of the dependants of the self-cremating ministers, rose as the swell of whistlings winds amidst the forest trees.

35. The bodies of great Bráhmans, that were burnt on the piles, sent forth their fatted fumes in the air; which were scattered about by the winds, and overcast the landscape as with a portentous mist.

36. The winds bore aloft and spread far and wide in the open sky, the stench of the burning fat and flesh of men; which invited flocks of the flying fowls of the air to the feast, and the disk of the sun was hid under the wide extending shadow of the winged tribe.

37. The flame of the burning pile, borne by the winds to the sky, burned as a conflagration on high; and the flying sparks of fire scattered in the air, appeared as falling meteors blazing in the horizon.

38. Here the helpless boys were crying for their ornaments being robbed by atrocious robbers, owing to their want of guardians; and there the citizens were threatened with the loss both of their lives and properties by the dacoits.

39. On one side the people were seen to lament the loss of their relatives (in the destructive fire); on the other were the
bands of thieves, lurking and prying unobserved about the houses for plunder and booty.

-40. As adverse fate brought on this direful change on the devoted city; its horrified inhabitants remained in mute amazement; as on the last doom of nature.

41. Gavala, the Chandāla prince, whose mind was purified and whose manners were refined in the society of the great men of the palace; witnessed the sad catastrophe of the state, and mourned in himself with a pensive heart.

42. It is all owing to me, said he, that all this woe has befallen on this state; and that time has brought on the untimely dissolution of the doomsday; both on this realm and the royal family and its ministerial officers.

43. What is the good of this miserable life of mine? My death is a blessing to me than living in this wretched state. It is better for the mean and base to die away, than live to be reviled by others.

44. Thus resolved, Gavala prepared a pile for himself, and made an offering of his body in the burning furnace, like the poor moth dropping on fire, without betraying a sigh.

45. As Gavala cast his body (nick named as Gavala) amidst the flame, and was pulling his limbs singed by the fire; their violent motion and his painful emotion, roused the dreaming Gādhi from his reverie amidst the water.

46. Vālmikī said:—As the sage was saying these things, the day departed with the setting sun to its evening devotion; the congregation broke with mutual salutations, for the performance of their evening ablutions, and assembled again with the rising sun after dispersion of the gloom of night.
CHAPTER XLVII.

VERIFICATION OF GADHI'S VISION.

Argument. Gadhi learns from a guest the report of the Keri people, and goes out to inquire into the fact on the spot.

V ASISHTHA resumed:—Gadhi was soon afterwards relieved from the perturbation of his mind at the delusions of the world; and he was set at rest from his perturbed state, like the disturbed sea after subsidence of its waves.

2. His mind being freed from its painful thoughts, regained its repose after the troublesome dream, had passed away, and he resumed his calmness, as the god Brahma had his rest, after the labour of his creation was over at the end of the kalpa: (the time of his creative will or the duration of creation).

3. He regained his senses slowly, as a man upon waking from his sleep; and as one gains his sobriety after the passing off of his ebbriety.

4. He then said to himself, I am the same Gadhi and in the same function (of my sacred ablution in the water). All this is nothing that I had been seeing so long, and this I see as clearly as men see things after dispersion of the shade of night.

5. Remembering himself what he was (i.e. coming to himself), he lifted his feet from amidst the water (i.e. got out of it); as the lotus-bud lifts its head above the water, after the frost is over in spring.

6. He said again, this is the same water, sky and earth (where I stood before); but what I was just seeing, is quite astonishing to me.

7. What am I and what do I see now, and what was I and had been doing all this time? With these thoughts he remained a long time with his knitted brows and staring eyes.

8. It was my weakness, said he, that showed me this delu-
sion; and knowing it for certain, he came out of the water, as
the rising sun appears above the horizon.

9. Then rising on the bank, he said;—Ah! where is that
mother and wife of mine, who attended on me at the moment
of my death.

10. Or were my parents dead in the ignorant state of my
boyhood, like the parent plant of a young shoot, cut off by the
sword of death?

11. I am unmarried and know not the form of a wife, and
am as ignorant of conjugal love, as a Brâhman is stranger to
the pernicious taste of forbidden liquors.

12. I am too far from my country and know none of my
friends and relatives; unto whom I shall return and therto
to die.

13. Therefore all these scenes that I have come to see, are
no more than the forms of the fairy land pictured in my fancy.

14. Be it as it may, all this is but delusion and dream, and
we are living dead among our friends; it is all magic and
delusion, and nothing is true or real herein.

15. Our minds are as wild beasts, roaming furiously in the
forest of error; which presents endless scenes of delusion to living
beings at large.

16. Reflecting on these delusions in his mind, Gâdhi passed
some days at his own house amidst the woods.

17. Once on a time he happened to entertain a Brâhman at
his house as his guest, who resorted there to take his rest from
his travels.

18. He was highly gratified with feasting upon fruits and
syrup of flowers, and was as refreshed supplied with sap as the
tree which is supplied by the bounteous spring, and shoots forth
in its foliage and fruitage in time.

19. They then performed their evening service, and turned
their beads, and afterwards took to their beds made of tender
leaves and grass.

20. There they began to talk on divine subjects, with which
they were conversant; and the words fell from the lips, like
the sweets of the vernal season.

21. Then Gádhi asked his guest in the course of their
conversation, saying; why is it sir, that you are so thin and lean,
and appear to lie so very weary.

22. The guest replied:—Hear me sir, relate to you the cause
both of my leanness and weariness, and I will tell you the true
facts, and not as a travelling teller of tales deals and lies.

23. There is on the surface of this land, and in the woody
tracts of the north, the great district of the Kir (Kirgis?),
which is far renowned for its richness. (Kir the land of the
Gees in Afganistan).

24. I lived in the city there, and was honoured by its
inhabitants, and the gust of my soul and mind were mightily
pleased with the variety of dainty food that I used to get there.

25. There it was once related to me by some one in the way
of gossip, that a chandála had once been the king of that
country for the space of eight years.

26. I inquired of the village people about the truth of this
report, and they all told me with one voice, that a chandála, had
really reigned there for full eight years.

27. But being discovered at last as such, he immolated
himself on the burning pile; which was followed by the self-
immolation of hundreds of Bráhmans on the funeral pyre.

28. Hearing this news from their mouths, I departed from
that district, intending, O Bráhman, to do my penance, by
making a pilgrimage to Prayága (Allahabad, on the Doab or
confluence of the two sacred streams of Gunga and Jamuna).

29. I made my chandrayana fast for three days and nights,
and had to break my fast only this day. It is for this reason,
that have become so very thick and lean, as you find me
at present.

30. Vasishtha said:—Gádhi on hearing this, made a hundred
inquiries of his guest about the matter, to which he answered
everything in verification of the fact.
31. Gádhi was quite surprised at this narration, and passed the night till sunrise in great palpitation of his heart.

32. Waking in the morning, he made his ablution and discharged his matins; then took leave of his guest, and began to reflect in himself with his bewildered understanding.

33. He said to himself, what I saw in my delusion, is ratified as a fact by my Bráhman guest. I am puzzled to think, whether this be a magic, or a fascination of the conjurer Sambara.

34. What I saw about my death amidst my relatives, was undoubtedly a delusion of my mind; but the latter part of my vision (of becoming a Chandála), is verified by the Bráhman’s observance of the penance Chándráyana for his having entered the Chandála city.

35. I must therefore learn fully the particulars of the Chandála, and proceed immediately to the Bhuta country (Butan?) with an undaunted mind.

36. Thus determined, Gádhi rose to visit the distant district, as the sun rises over the horizon to visit all the sides of Sumeru: (the Altair chain, at the bottom of which the country of the Kirgis is situated).

37. He travelled onward, and obtained at last the sight of the country he had seen in his dream; as intelligent and way faring men, reach to their desired destinations in distant regions.

38. Finding everything, however unattainable it may appear at first, to be attained by perseverance, Gádhi was resolved to make a test of the truth of his delusive dream.

39. He had proceeded from his home, with the swiftness of a current rivulet in the rainy weather; and traversed through many unknown countries, as a cloud passes over distant realms on the back of its airy steed.

40. At last he came to the country of the Bhatas (Bhoeteas), a people following their own debased customs; and thought himself to be got amongst a savage people, as a camel is confounded to find itself, fallen in a karanja forest, in quest of
thorny thistles. (The camels or cramelas are called kantaka bhojes, from their browsing the brambles).

41. There he saw in its vicinity a city, as what he had seen in his delusion; and resembling in every respect the habitation of the Gandharva race.

42. Proceeding onward, he saw at the further end, the locality of the chandálas, resembling the hell-pit of the infernal region. (The out-castes are always located at the filthy outskirts of towns).

43. It was as spacious a place as what he had seen in his vision, and beheld his own likeness in the dream appearing in the figures of the chandálas, as one sees the shape of a Gandharva or ghost, in his dream or delirium.

44. He saw in that place the habitation of chandálas, as what he had seen before in his delusion; and observed with grief and coldness of his mind, (the deserted abodes of his fellow Chandálas).

45. He saw his own residence flooded over by rain water grown with sprouts of barley and brambles; his house was left roofless, and his bedstead was almost indiscernible.

46. His hut presented the picture of poverty and wretchedness, and its compound was a scene of ruin and desolation; (as if it was laid waste by the hand of oppression and pillage).

47. Gádhi stood long gazing upon the dry white bones of bulls and cows, buffaloes and horses, which lay strewn over the plains round about his hut; and which he remembered to be the remains of the beasts of his prey and slaughter. (lit:—the bones broken under the teeth and jaws of men and wild beasts).

48. He saw the dry hollow skulls lying on the ground, which had served for his eating and drinking vessels before; and which still lay unmoved on the spot, and were filled with rain water: (as if to supply him with drink).

49. He saw strings of the dried entrails of the beasts of his victim, lying like parched plants on the plain, and pining with thirst for the rain-water.
50. Gádhi who was conscious of himself (as Gádhi), the Brahman looked long at his former house and its environs, resembling the dry and delapidated skeleton of a human body, lying unburied on the naked land.

51. He stood amazed at what he saw, and then withdrew himself to the adjacent village; as when a traveller repairs to the habitation of the Aryas, from his sojourning in the land of barbarians (Mlech'chas).

52. There he asked some one saying, sir, do you remember anything concerning the former state of yonder village, and the lives of its chandála inhabitants?

53. I have heard all good people say, that knowing men are conversant with the annals of all places, as they know every spot on a globe in their hand.

54. If you recollect aught of the good old chandála that, lived retired at yonder spot, and if you remember his adventures, as every one does the past accidents of his own life:—

55. If you are acquainted with the particulars thereabouts, then please to relate them unto me; for it is said there is great spirit in directing a stranger, and in dispelling the doubts of one hanging in suspense.

56. The village people being one by one importuned in this manner by the strange Bráhman; they were as much surprised at his odd request, as physicians are concerned at the abnormal complaint of a patient.

57. The villagers said:—It is an undeniable truth, O Bráhman! as you say, that there lived a chandála of hedious shape by name of Katanjala at that place.

58. He was beset by a large family, consisting of his sons, grandsons, friends and servants; and had other relatives and kinsmen besides. His children were as many as the fruits of a mango tree.

59. But cruel fate snatched all his family in course of time as a conflagration burns down a mountain forest with all its fruits and flowers at once.
60. He then deserted his native land and went over to the city of the Kirs, of which he became the king; and reigned there for the space of twice four years.

61. The citizens coming to know his mean birth afterwards, drove him from there at last; as they remove a noxious and poisonous tree from the garden.

62. Gádhi seeing the people immolating themselves on funeral piles entered into a burning pyre, which he had prepared for himself; and was thus purified with others by the sacred fire pavaka.

63. But tell us, O Bráhman, why you are so curiously inquisitive about the chandála, and as to whether he was any friend of yours, or you had contracted any friendship with him.

64. Being accosted in this manner, Gádhi made many more inquiries of them concerning the chandála, and passed a whole month in their serveral houses on his inquiry.

65. He also told the village people, all that he knew of the chandála in his dream; and they heard him attentively relating the whole story from first to last.

66. Gádhi being informed of all the particulars regarding the chandála, both from the hearsay of the people as well as from his personal observations; returned equally ashamed and astonished to his abode, with the disgraceful reflection of his past vileness, which was stamped like the black spot of the moon upon the tablet of his mind.
CHAPTER XLVIII.

ON THE WONDROUS POWER OF ILLUSION.

Argument. Devotion of Gádhi after his return, and Vishnu's exhibition of the extraordinary power of delusion to him.

VASISHTHA continued:—Gádhi was bewildered in his mind, at all that he heard and observed about the Chandála and his residence, and felt uneasy to learn more about them.

2. He went back to the place, and observed the abodes that lay scattered upon the plain; as when the lotus-born Brahmá looks over the ruins, made by the great deluge at the end of a kalpa age.

3. He said to himself, these bones lying scattered about the ruined huts in this forest, look like little impa (pisáchas), gathered round the trees standing on the burial ground.

4. These posts and pegs of elephant's tusks, that are fastened to and upon the walls of the ruined houses; look like the crags of mount Meru, drowned under the waters of the kalpa deluge.

5. Here the Chandála feasted on his meat food of monkey's flesh, and dressed with the sprouts of young bamboos; and there he caroused on his country grog, in company with his drunken friends.

6. Here he slept in the embrace of his murky spouse, on his bed of the lion's skin; being drunk with the better liquor mixed with the ichor, exuding from the frontal proboscis of the elephant.

7. There was a pack of hounds, tied to the trunk of the withered Bhracada tree, and fed with the rotten flesh of the putrid carcasses.

8. Here I see three earthen vessels covered with the hides of buffalos, resembling fragments of dark clouds; and which had once contained the precious pearls falling from the sculls of
slain elephants. (The low and poor people, use earthen pots and boiling kettles for boxes and chests).

9. I see the site of the place which I had seen in my dream, and where the Chandála boys played on the dust, with as much glee and gaiety, as the cuckoos have in sitting on the tufts of mango leaves.

10. I see the place I had seen in my vision, where the boys sang responsive to the tune of their bamboo pipes; and drank the milk of bitches, and adorned themselves with flowers from the funeral grounds.

11. Here the families of the wedding parties, met together to celebrate their marriage festivity; and danced and sang as loudly, as the noise of the dashing waves of the sea.

12. There I find the bamboo cages, still suspended on high; which were laid before, for catching the flying birds of the air; inorder to be killed for the food (of their slayers).

13. Vasishtha resumed:—Thus Gádhí remained for a long time on the spot, observing all what he remembered to have seen in his dream; and was lost in wonder, to think on the miraculous disclosure of these things in his dream. (Lit:—heart-strings palpitated with surprise &c.).

14. He then departed from that place, and travelled through many countries beyond the boundaries of Butan, for a long time.

15. He passed over many rivers and rocks, and through many deserts and forests; until he reached to the snowy mountain, and the habitation of humankind beyond its borders.

16. He then arrived at the city of a great monarch, the towers of which rose as hills upon the earth; and there stopped after his long journey, as when Nárada rests in his heavenly dome, after the fatigue of travelling through the numerous worlds.

17. He beheld in that city all the places answering to the romantic thoughts in his mind, and those as he had seen and enjoyed in his dream, and then asked the citizens in a respectful man.

R. Good Sirs, said he, do you remember any thing regard-
19. The citizens replied:—Yes, O Brâhman, there reigned here a Chandála king for full eight years, and he was elected to its government, by the auspicious elephant of the realm.

20. Being at last discovered to be of so vile a race, he committed his self-immolation on the funeral pyre; and it is now a dozen of years, since the direful event has taken place.

21. In this manner the inquisitive Gádhi continued in his inquiry of every man he met with, and was satisfied to learn the same information from the mouth of every body there.

22. He then beheld the king of that city coming with his body guards and vehicles, and whom he recognized to be no other than the god Vishnu and his attendents as he had seen in his devotion, and were now going out of the city.

23. He saw the sky shadowed by the cloud of dust raised by the feet of the passing procession; and remembered with grief the like state of his pomp under his past kingship.

24. He said to himself, here are the same Kiri damsels with their rosy skins, resembling the petals of lotuses; and those with their bodies blazing as liquid gold, and their cerulean eyes trembling like blue lotuses.

25. The waving of the chouri flappers, flashes with the light of bright moonbeams; and resembles the falling waters of a cascade, and clusters of kása flowers.

26. Beautiful maidens, waving the snow white fans in their beauteous hands, resembled the forest plants with pearly flower on their branches.

27. The rows of furious elephants, standing on both sides of the land, are like thick lines of kalpa trees, growing on ridges of the Sumeru mountains.

28. These chieftains resembling the gods Yama, Kuvera and Varana—the lord of waters, are like the regents of the different quarters of the sky, accompanying Indra—the lord of heaven.

29. These long extending lines of goodly edifices, which are
full of a great variety of things, and abounding in all sorts of comforts, resemble a grove of kalpa trees, conferring all the objects of desire.

30. In this royal city of the Kirs, and in the manners of its assembled people, I see exactly the same customs and usages, as those of the kingdom of my past life.

31. Truly this is but a vision in my dream, and appearing as a reality in my waking state; I cannot understand why this delusive magic show is spread out before me.

32. O yes, I am as fast bound by my ignorance, and captivated by my reminiscence, as a captive bird in a net, that has lost all power over itself.

33. O fie! that my silly mind is so deluded by its desires, that it is always wont to mistake the shadow for the substance, of people dwell on their aerial castles.

34. This extraordinary magic, I ween is shown to me by Vishnu—the holder of the discus, of whom I recollect to have asked the favour of showing Mayā or delusion to me.

35. I will now betake myself to austere devotion in the cavern of a hill, in order to learn the origin and subsistence of delusion. (i.e. How the deceitful delusion sprang from the truthful God, and where in it consists).

36. Having long thought in this manner, Gadhi went out of the city, and came to the cavern of mountain; where he rested after all his travels and travail of thought, like a lion tired with his roaming for forage.

37. He remained there for a whole year, living only on the water of the cataract collected in the hollow of his palm; and devoted himself to the worship of Vishnu, the holder of the Sāringi bow.

38. Then the lotus eyed god appeared to him in his watery form, which was as clear and graceful to sight, as the limpid lake of autumn with the blue lotuses full blown upon it.

39. With this form, the god approached to the hermit's cell in
the mountain, and stood over it in the likeness of a transparent watery cloud, resting on the humid atmosphere.

40. The lord spoke to him saying:—Gádhi thou hast fully seen the great spell of my magic (máya); and known the network of delusion, which is spread by destiny over all the affairs of this world. (i. e. man is destined, and to be deluded to think the false scenes of the world as real ones).

41. Thou hast now well understood the nature of delusion, which thou didst desire in thy heart to know, what is it again that thou wantest to know, by these austerities of thine in this mountain cave?

42. Vasiṣṭha said:—Gádhi the best of Bráhmans, seeing Hari addressing him in this manner, honoured him duly with strewing plentiful of flowers at his divine feet.

43. After Gádhi had made his offering of flowers, with due obeisance and turning round the deity; he addressed him with his words, sounding as sweet as notes of the chátaka to the blooming lotus.

44. Gádhi said:—Lord! I have seen the dark delusion, that thou hast shewn me in her form of gloominess; I pray thee now to show her unto me in her fair form, as the sun appears after the gloom of night.

45. The mind which is vitiated by the dirt of its desires, views a great many errors, rising before it like false phantoms and visions in a dream; but how is it my lord! that the same visions continue to be seen in the waking state also (or as waking dreams likewise)?

46. It was for a moment only that I thought to have seen some thing as false as a dream, when I stood amidst the waters but how was it, O thou enlightener of the mind, that it became manifest to my outward sense and sight?

47. Why was not the delusion of my birth and death as a Chandála, which took place long ago, and lately verified by many visible vestiges, confined in my memory only, as well as other idle creations of the brain, but became palpable to my naked eyes?
48. The lord replied:—Gāḍhi! it is the nature of delirium as of one's desires, to present many false appearances to view; and to make one believe what he has never seen before, to be present to his external sight, which in reality is a vision of his mind only.

49. There is nothing on the outside of any body as the earth, sea, hills and the sky; they are all contained in the mind as the fruits, flowers and leaves of trees, are born in the seed and grow from its germ.

50. Like fruits and flowers growing out of the seed and its sprout, this earth and all other things are the productions of the mind alone, and not distinct from it in their essences (i.e. all sensible perceptions are not reflexions of the inborn ideas of the mind).

51. Know it for certain that this earth and all other things, are situated in the mind and not outside of it; as the fruits, flowers and leaves are all contained in the inside of the seed and not without it.

52. The sight of things present, and the thoughts of the absent past and unseen future, are all but acts of the mind, as the making and unmaking of pots, are both of them the doings of the pot maker.

53. Whatever notions there are in the minds of men from their youth to age are alike to the phantoms of their dream or the deliriums of their ebriety or some (mental) disease.

54. The settled desires of the mind present a thousand appearances before its sight, as the rooted plants on earth, abound with fruits and flowers of various kinds, on the surface of the ground.

55. But the plants being rooted out of the ground, there remains no vestige of a fruit or flower or leaf upon earth: so the desires being driven out of the mind, there is no more any trace of anything left behind them; nor is there any probability of future transmigrations, when the reminiscence of the past is utterly obliterated from the soul.
56. It is no wonder for the shifting stage of the mind, to present you the single scene of the Chandāla, when it has in store, and can with equal ease show you an infinity of appearances at its pleasure. (The drama of life exhibits but a partial scene at a time).

57. It was the impression (eidolon) in thy mind, that made thee think thyself as the Chandāla, in the manner of the many phantoms, that rise before the mind in the delirium of a sickly person.

58. It was the same phrenzy that made thee see the advent of thy Brāhman guest, and entertain him with board and bed; and all thy conversation with him, was no other than the phantasies of thy mind.

59. Then the thoughts of thy departure from home, and arrival at the district of the Bhootas, thy sight of the Bhotias and their villages and habitations, were but aberrations of thy mind.

60. Next thy sight of the ruins of the former abode of Katanjala, and the account that thou didst get of him from the mouths of the people, were all the fumes of thy fancy.

61. Afterwards thy visit to the city of the Kirs, and the tale told thee of the Chandāla’s reign by the people, were the excommunications of thy own mind.

62. Thus all that thou didst hear and see, was the net-work of thy imagination, and what thou dost believe as true is as false as a phantom of thy brain.

63. The mind infatuated by its hopes and desires sees everything before it, how far soever it may be removed from it; as one dreams of objects as present before him, which would take a whole year for him to reach at.

64. There was neither the guest nor the city, nor were there the Bhoteas or the Kirs that thou didst see in reality. It was all a day dream, that thou didst see with thy mind’s eye.

65. The truth is, that on thy way to the country of the Bhoteas at one time, thou didst halt in the cave of this
mountain, as a stag rests himself in a forest, after his long wandering.

66. There being tired with the fatigue of thy travel, thou didst fall into a sound sleep; and dreamt of the Bhotia city and the Chandála, in thy reverie without seeing anything in reality.

67. It was there and in the same state of thy mind that thou sawest the city of the Kirs; and it was the delusion of thy mind that showed thee those things at the time of thy devotion in the water.

68. In this manner thou dost see many other things, wherever thou goest at any time; as a high flier sees his vagaries on all sides about him. (All worldly sights, are but vagaries of imagination).

69. Rise therefore and remain unshaken in the discharge of thy duties, without being misled by the vagaries of thy mind; because it is practice of one’s profession that leads him to success, and not the ideals or his mind. (i.e. mind thyself what thou art, and not what thou dost fancy to be).

70. Vasishtha said:—So saying the lotus naveled Hari, who is worshipped by the saints and sages in all places, went to his abode in the sea, where he was received by the hands of the gods and holy sages, who led him to his residence. (Vishnu is called lotus-naveled वसूलत: on account of Brahma’s birth from it, who is thence named the lotus-born भवानी).
CHAPTER XLIX.

GÁDHÍ'S GAINING OF TRUE KNOWLEDGE.

Argument. Gádhi gains his knowledge and Liberation from Hari in his Life time.

VASISHTHA continued:—Vishnu being gone, Gádhi began to wander again about the Bhot country, as a cloud continues to move about in the air.

2. Having collected many informations about himself in the life of the chandála, he betook himself again to the worship of Vishnu in the cave of a mountain.

3. In course of a short time, Hari appeared to him again; as it is his nature to be pleased with a little devotion, made with sincerity of heart.

4. The god spoke to Gádhi with as much complaisance, as the watery cloud addresses the peacock; and asked him what he wanted again by his repeated devotion.

5. Gádhi replied:—Lord! I have again wandered about the countries of the Bhotahs and Kiras for these past six months, and found no discrepancy in the accounts, they gave of me lately from the former ones.

6. Thou hast told me, Lord! all this to be mere delusion, (which prove to be positive facts by the testimony of everybody). I know the words of the great, serve to dissipate and not increase the delusion; (as it is done by thy words).

7. The Lord said:—It often happens that many things are of simultaneous occurrence at the one and same time; as the káka-táliya sanyoga or the synchronous flying of the crow and the falling of the fruit upon him. Thus it was that the idea of the Chandála was of cotemporaneous growth in the minds of all the Bhotas and Kiras as of thyself: as there are many men that are prepossessed with the same opinion with others, however wrong it may be.
8. It was by cause of this, that they corresponded with thy thoughts, and related thy story as thou didst reflect it thyself: because a cogitation or reflection of something cannot be otherwise at the same time; (but it must appear to every body alike).

9. It is true that a Chandála had erected a house at the border of the village, which thou didst see to be now reduced to ruins; but it was an erroneous conception of thine, to think thyself the very man, and to have built the very house. (It was the mistake of thy personality for another, as it often overtakes the minds of many men).

10. Sometimes the same mistake lays hold on many minds, as the multitude is seen to be led astray, by the simultaneous current of the same opinions in many ways.

11. In this manner many men see at once the same dream, as the giddy heads of drunken men, fall equally into the same kind of dizziness at the same time, of seeing the earth and skies turning and rolling round them.

12. Many boys are seen at once to join in the same sport, and a whole herd of stags is observed to meet together in the same verdant field.

13. Many men are seen simultaneously to pursue the same employment, for the purpose of gaining the like object of their pursuit; (as it is seen in the flight and fighting of an army for their safety or victory).

14. It is commonly said, that time is the giver (or producer) and obstructor of the objects of human pursuits as of all other events; but time is as quiescent as the supreme spirit, and it is the desire and exertion of people, that are the causes of their desired effects.

15. Time is a formless void, and is identic with the nature and form of the increate great Lord God himself. It is neither the giver nor taker of anything to or from any one at any time.

16. Time according to its common reckoning by years, kalpas and yuga ages, is classed among the categories of substance; but time far from being a substance, is the source of all substances.
17. Men of deluded understanding are subject to the errors, arising from the like cause of their fallacy; and it was owing to this false conception, that the Bhota and Kiri people, fell into the very same error. (Like cause means, the same kind of bias or prejudice &c).

18. Therefore employ thyself to do thy duty, and try to know thy true-self; get rid of the error of thy personality (as so and so), and move about as freely as I do by myself: (as a free aerial spirit).

19. Saying this, the lord Vishnu disappeared from his sight; and Gádhi remained in his cave, with great perplexity of his mind.

20. He passed some months on the same hill, and then resumed his devotion to Vishnu with redoubled fervency.

21. He saw his god appearing again to his view, when he bowed down before him, and addressed him as follows:—

22. Gádhi said:—O Lord! I am quite bewildered with the thought of my Chandálship, and my reflection on the delusions of this world.

23. Do thou deign to extricate me from my errors, and employ me to the only act of adoring the Holy one.

24. The lord said:—This world, O Bráhman! is a delusion, like the enchantment of the conjurer Sambara; all things here, are the wondrous productions of imagination, and proceed from forgetfulness of the self.

25. It was your error that made you see many things, in your sleeping and waking dreams.

26. The Kirs were led also to see the same things like thyself, and to mistake those falsities as true, owing to the same error laying hold of all of you at the same time. (As the tricks of a juggler are thought to be true by the observers).

27. Now hear me tell you the truth as it was for your own good; and whereby your error will fade away, like a creeping plant in the chilling month of November.

28. The Chandála Kátanjaké, whom thou thinkest to be thyself, was a man really existent in the same locality before.
29. Who being bereaved of his family there, went out from that place to wander about in foreign parts; when he became king of the Kiris, and afterwards immolated himself in the fire.

30. This state of Katanjaka entered into thy mind, when thou hadst been standing amidst the water in thy devotion; and the thoughts of the whole career of the Chandala, had altogether engrossed thy mind.

31. Things which are seen or thought of once, can hardly escape from the memory; and it sometimes happens that the mind comes to see many things in its imagination, which it has never seen before its eyes.

32. In the manner of a man's vision of a kingdom in his dream, and like the delirium caused by the vitiated humours, of the body; the mind sees many day dreams and deleriums, in its waking and healthy states also.

33. The past conduct of Katanja presented itself to your mind, as the past and future events of the world, are present before the mental vision of an oracle; (lit:—a seer of the three times).

34. That this is I, and these things and those friends are mine; is the mistake of those that are devoid of their self-knowledge; (as thou didst think that Katanja to be thyself, and his house, goods and relatives to be thine also).

35. But that 'I am all in all' is the belief of the truly wise, which prevents them from falling into such mistakes; and keeps them from the wrong notions of individualities and particularities, from their belief in the generality of all persons and things.

36. This general and œcumenical view of all things, preserves people from the mistaken notions of pleasure and pain; and makes the drowning wretch as buoyant, as the floating gourd or bottle tied to a sinking net.

37. But thou art entangled in the snare of thy desires, and art lost to thy good sense; nor canst thou be at thy perfect
case, as long as thou dost suffer under the symptoms of thy sickness.

39. It is because of thy imperfect knowledge, that thou art incapable to ward off the errors of thy mind; just as it is impossible for a man to protect himself from the rain, without his endeavours to raise a shed or shelter for himself.

39. Thou art easily susceptible of every impression of thy untutored mind, as a small tree is easily over-reached by a tall person.

40. The heart is the nave or axis of the wheel of delusion; if thou canst stop the motion of this central power, there is nothing to disturb thee any more. (self-regret, says the gloss, serves to stop the motion of the heart).

41. Now rise and repair to the sacred bower on this mountain, and there perform your austerities for full ten years with a steady mind; so that thou mayst attain to thy perfect knowledge at the end of this period.

42. So saying, the lotus-eyed god disappeared from that place, as a flimsy cloud or candle-light or the billow of Jamuna, is put out by a slight gust of the wind.

34. Gádhi then gradually gained his dispassionateness, by means of his discrimination; as the trees fade away for want of moisture, at the end of autumn.

44. Now getting rid of the vagaries of his mind, Gádhi remained to reflect upon and blamed himself, for his fostering the false thoughts of the Chandála and the like.

45. He then with his heart melting in pity and sorrow for himself, repaired to the Rishyá-mukha mount, for the purpose of making his penitence; and he sat there in the manner of a rainy cloud, stopping on the top of a mountain.

46. He relinquished all his desires, and performed his austere devotion (as it was his duty); and at last he attained the knowledge of his self, after the expiration of the tenth year of his penitence.
47. Having obtained his knowledge of himself like the great-souled Brahma, and getting rid of his fears and sorrows in this world of retribution; he wandered about with the joy of a living liberated being, and with perfect tranquility of his mind, resembling the serene lustre of the full-moon, revolving in the sphere of the sky.
CHAPTER L.

INTENTIONS OF RAMA.

Argument. On subjection of the mind and greatness of knowledge; and stoutness of the heart as the cause of all evil.

VASISHTHA continued:—Know Ráma, this delusion to be as extensive in its form, as it is inexplicable in its nature; it is fraught with ignorance; it is a spiritual illusion and no sensible deception.

2. Look on the one hand at the erroneous dream of the Bráhman for a couple of hours, and his transformation into the state of Chandala which lasted for many years.

3. Observe how the false conception of the Bráhman, appeared as present to his sensible perception; and see how the false thought appeared as true to him, and his true knowledge of him-self vanishing at last into untruth.

4. I say therefore this illusion, to be utterly inexplicable in its nature; and how it leads the unguarded mind, to a great many errors and difficulties and dangers at last.

5. Ráma asked:—How Sir, can we put a stop to the wheel of delusion, which by its rapid rotation, is constantly grinding every part of our body? (Figuratively used for every good quality of the mind. Gloss).

6. Vasishtha said:—Know Ráma, this revolving world is the wheel of delusion, and the human heart is the nave or axis of this great wheel; which by its continual rotation produces all this delusion within its circle.

7. If you can by means of your manly exertion, put a stop to the motion of your heart, as it were by fixing a peg to the loop-hole of the wheel, you stop the rotation of the circle of delusion at once.

8. Again the mind is the nave of the wheel of ignorance; and if you can stop its motion, by binding it fast by the rope of your
good sense; you escape the danger of falling into the vortegenous rotation of errors.

9. Rāma, you are well skilled in the art of fighting by hurling the discus, and cannot be ignorant of preventing its motion by stopping it at the central hole.

10. Therefore, O Rāma! be diligent to stop the nave of your mind, and you will be enabled thereby to preserve yourself, both from the revolution of the world and vicissitudes of time.

11. The soul that rejects this counsel, is exposed to enterminable misery; while by keeping it always before the sight of the mind, it avoids all difficulties in this world.

12. There is no other medicine for any body, to heal the desease of his worldliness, save by restraining the mind to its own pivot.

13. Forsake therefore, O Rāma! your acts of holy pilgrimage, and observance of austerity and charity; (which are of no avail to the peace of the soul); but keep the mind under your control, for attainment of your supreme felicity.

14. The world is situated in the mind, as the air is confined in a pot; but the mind being restricted to itself, the world is lost to it; as the pot just broken, lets out the air to mix in endless vacuity.

15. You who are for ever confined in the imaginary world of your mind, like a gnat confined in the hollow of a pot; will get your release only by breaking out of this confinement, like the gnat flying into the open air.

16. The way to get rid of the delusions of the mind, is to fix your attention only to the present moment; and not to employ your thoughts about the past and future events. (This will keep your attention close to yourself).

17. You will then arrive to the state of that holy unmindfulness called non-chalance, when you cease to pursue at once any of the objects of your desire or imagination.

18. The mind is obscured so long, as it has the mist of its
desires and fancies flying over it; as the sky is overcast as long as the watery clouds overspread upon it.

19. As long as the intelligent soul is joined with the faculty of the mind, so long it is subject to its gross desires and thickening train of its fancies; as the sky is filled with bright moon-beams as long as the moon shines in it. (i.e. As there is no moon-light without the moon, so there is no fancy without the mind, nor is there any mind which is devoid of its fancies).

20. When the intelligent soul is known without the medium of the mind, (i.e. when the soul is seen face to face; then the existence of the world, is rooted out from the mind, like trees burnt down to their roots.

21. Intelligence unappertaining to the mind, is called perspicacity (pratyak chetana); which is of a nature unconnected with intellectuality, and freed from the foulness of the fumes of fancy. (i.e. quite clear of all mental thought).

22. That is verily the state of truth and of true felicity. It is the true state of spirituality, and a manner of omniscience; having all-sightedness of its own, and seeing all things in itself. It is quite unconnected with any mental operation, and is enlightened by the light of the spirit.

23. Whenever there is the action of the mind, it is invariably accompanied with the train of desires and the sense of pleasure and pain; and the feelings and passions are its concomitants, as the ravens are accompaniments of the burning ground. (The mind is the sensorium of feelings).

24. The minds of the intelligent are not, without their action, but they are aloof of those feelings, by their knowledge of the vanity of earthly things. And though these feelings are contained like plants in the seed vessel of their mind; yet they are not allowed to germinate in its sterile soil.

25. They (the wise), have come to know the unsubstantiality and uncertainty of all worldly things and events, both by their knowledge of the natures of things; and by means of their acquaintance with the Sāstras; as also by their association with holy men, and their habitual observance of the practices of a pious and saintly life.
26. They have forcibly withdrawn their minds from ignorance, by their determined exertions to gain the true knowledge of things; and have strenuously applied them to the study of sástras, and the good conduct of righteous people.

27. But it is the purity of the soul only, that has the sight of the Supreme spirit; as it is the brilliancy of the gem itself, that makes it discernable amidst the waters of the deep, and enables it to be redeemed from darkness. (i.e. Human soul being a reflection of the Supreme, lends its light to the vision of the other).

28. As the soul naturally desires to get rid of things, which it has come to know to be attended with pain to it; so the soul is the sole cause of knowing the Supreme; (by its discarding the knowledge of the gross objects, which interposes between it and the Divine, and obstructs the view of the latter).

29. Be therefore freed from your thoughts of all other things, both in your waking and sleeping states, and when you talk to or think of any body, give or receive anything to or from another. Rely and reflect on your consciousness alone, and watch constantly its secret admonitions and intuitions.

30. Whether when you are born or going to die, or do anything or live in this world, be steadily attentive to your conscious self, and you will perceive the clear light of the soul; (and have your clair voyance).

31. Leave off thinking that this is I and that is another, because all are alike before the Lord of all; and give up wishing this for thyself and that for others, for all things belong to God. Rely solely on the one, and that is thy internal consciousness alone.

32. Be of one mind in your present and future states of life, and continue to investigate into its various phases in your own consciousness. (i.e. Know yourself in all the varying circumstances of your life).

33. In all the changes of your life from boyhood to youth and old age, and amidst all its changing scenes of prosperity and adversity, as also in the states of your waking, dreaming and sound sleep, remain faithful to your consciousness. (i.e.
Never lose the knowledge of your self-identity; (as the one and unchanging soul).

34. Melt down your mind as a metal, and purify it of its dress of the knowledge or impression of external things; break off the snare of your desires, and depend on your consciousness of yourself.

35. Get rid of the disease of your desire, of whatever is marked as good or bad for you; and turn your sight from all, which may appear as favourable or unfavourable to you; and rely on your conscious ness of pure intelligence. (This is having perfect mastery of yourself).

36. Leave untouched whatever is tangible to the touch, and obtainable to you by your agency or instrumentality; remain unchanged and unsupported by any thing in the world, and depend only on your own consciousness; (as the intangible spirit).

37. Think yourself as sleeping when you are awake, and remain as calm and quite as you are insensible of any thing; think yourself as all and alone, and as instinct with the Supreme Spirit.

38. Think yourself free from the changing and unchanging states of life, (i. e. from the states of life and death and of waking and sleep); and though engaged in business, think yourself as disengaged from all concerns.

39. Forsake the feelings of your egoism and nonegoism (as this is mine and that is others); and be undivided from the rest of the world, by thinking yourself as the macrocosm of the cosmos, and support yourself on the adamantine rock of your consciousness, by remaining unshaken at all events.

40. Continue to cut off the meshes of the net of your internal desires, by the agency of your intellect and its helpmate of patience; and be of the profession of belonging to no profession; (of any particular faith or creed or calling).

41. The sweet taste of trusting in the true faith of consciousness, converts even the poison of false faiths to ambrosia: (i. e. Belief in soul is the soul of all creeds).
42. It is then only, that the great error of taking the false world for true, prevails over the mind; when it forgets to remember the pure and undivided self-consciousness; (and takes the outward forms for true).

43. Again the progress of the great error, of the substantiality of the world, is then put an end; when the mind relies its trust, in the immaculate and undivided consciousness or intelligence.

44. One who has passed over the great gulf of his desires, and known the true nature of his soul; has his consciousness shining within himself, with the full blaze of the luminous sun.

45. One who knows the nature of his soul, and is settled in the transcendental bliss of knowing the peerless One; finds the most nectarous food as a poison to him. (i.e. The taste of spiritual bliss, is sweeter far than that of the daintiest food).

46. We revere those men, who have known the nature of the soul, and have reached to their spiritual state; and know the rest bearing the name of men, as no better than asses in human shape.

47. Behold the devotees going from hill to hill, and roving like big-bodied elephants, for the performance of their devotions; but they are far below the spiritualist, who sits as high above them as on the top of the mountain.

48. The heavenward sight of consciousness, reaching beyond the limits of all regions to the unseen and invisible God; derives no help from the light of the sun and moon, which can never reach so far, as the highest empyreal.

49. The lights of the luminaries fade away like candle lights, before the sight of consciousness; which sees the great lights of the sun and moon and all, within the compass of its knowledge.

50. He who has known the truth of God, stands highest above the rest of men, by reason of his self-sacrifice, and the greatness of his soul, by means of his practice of yoga; and is distinguished from others by the brightness of his person. (The external light shines in the body also).

51. Like Him whose effulgence shines forth unto us, in the lustre of the sun, moon, stars, gems and fire, the pre-eminent
among men shine among mankind, in their knowledge of what is knowable, and worthy to be known. (The sapient shine with their knowledge, as luminous bodies before us).

52. Those that are ignorant of truth (or the true natures of things), are known to be viler than the asses, and other brute creatures that live upon the land; and are meaner than the mean insects that dwell in the holes beneath the earth. (Knowledge of truth ennobles man-kind, above their fellow-creatures).

53. So long is an embodied being said to be a devil of darkness, as he is ignorant of spiritual knowledge; but no sooner is he acquainted with his soul, and united with his self in his intellect, than he is recognized as a spiritual being.

54. The unspiritual man is tossed about on earth as a carcass, and is consumed with the fuel of his cares, as a dead body is burnt away by the flames of its funeral fire; but the spiritualist knowing the nature of his soul, is only sensible of his immortality.

55. Spiritualism flies afar from the man, whose heart is hardened in this world; just as the glory of sunshine, is lost under the shadow of the thickening clouds in the sky.

56. Therefore the mind is to be gradually curbed and contracted in itself, by a dislike of all earthy enjoyments; and the knower of his self should try by long practice of abstinence, to desiccate his spirit of its moisture, to the dryness of a faded leaf.

57. The mind is thickened and fattened by consolidating itself with those of others; and staining it with the affections, of wife and those of offsprings, relations and friends.

58. The passions and feelings also are often the causes, of the solidity and stolidity of the mind; and these are its egotism and selfishness, gaiety and impurity of thoughts, and its changing tempers and affections. But most of all it is the sense of meity that this is mine, that nourishes it to gross density. (The mind is puffed up with the increase of possessious).

59. The mind is swollen on coming to prosperity, even under the deadly pains of old age and infirmity; as also under the poisonous pangs of penury and miserliness. (Stinginess is a painful pleasure).
60. The mind grows lusty in its expectation of some good in prospect, even under the afflictions of disease and danger. It grows stout with enduring what is intolerable, and doing what ought not to be done.

61. The heart too becomes stout with its affection for others, and also with its desire and gain of riches and jewels; it becomes lusty with its craving after women, and in having whatever is pleasant to it for the moment.

62. The heart like a snake, is big swollen with feeding on false hopes as air; and by breathing the empty air of passing delights and pleasures. It is pampered by drinking the liquor of fleeting hope, and moves about in the course of its endless expectations.

63. The heart is stanch in its enjoyment of pleasures, however injurious they are in their nature; and though situated inside the body, yet it is subject to pine in disease and uncasings, under a variety of pains and changes.

64. There grows in the heart of the body, as in the hollow of a tree, a multitude of thoughts like a clump of orchids; and these bearing the budding blossoms of hope and desire, hung down with the fruits and flowers of death and disease.

65. Delay not to lop off the huge trunk of the poisonous tree of avarice, which has risen as high as a hill in the cavity of thy heart, with the sharp saw of thy reason; nor defer to put off the big branch of thy hope, and prune its leaves of desires, without the least delay.

66. The elephantine heart sits with its infuriate eyes, in the solitary recess of the body; and is equally fond of its ease as of its carnal gratification; it longs to look at the lotus bed of the learned, as also to meet a field of sugarcanes composed of fools and dunces.

67. Ráma! you should, like a lion, the monarch of the forest, destroy your elephantine heart which is seated amidst the wilderness of your body, by the sharp saws of your understanding; and break the protruding tusks of its passions, in the same manner as they break down all bigbodies.
68. Drive away the crowlike ravenous heart, from within the nest of your bosom. It is fond of frequenting filthy places, as the ravens hover over funeral grounds, and crows squat in dirty spots, and fatten their bodies by feeding on the flesh of all rotten carcasses. It is cunning in its craft and too cruel in its acts. It uses the lips like the bills of the crow only to hurt others, and is one eyed as the crow, look only to its own selfish interest; it is black all over its body for its black purposes and deeds.

69. Drive afar your ravenlike heart, sitting heavy on the tree of your soul, intent on its wicked purposes, and grating the ear with its jarring sound. It flutters on all sides at the scent of putrid bodies, to pollute its nest with foul putrescence of evil intents.

70. Again there is the pernicious hedious demon-avarice, roving at large like a goblin, or lurking in ambush in the dark cavity of the heart, as in a dreary desert. It assumes a hundred forms, and appears in a hundred shapes (in repeated births), pursuing their wonted courses in darkness (without any knowledge of themselves and their right course).

71. Unless and until you drive away this wicked goblin of your heart, from the abode of your intelligent soul (i.e. the body) by means of your discrimination and dispassionateness, and your power of mantras and tantras, you cannot expect to be successful (siddha) in your endeavours. (For perfection फा फा Siddhi).

72. Moreover there is the serpentine mind, hid under the slough of the body; which with its poisonous thoughts, frothing at the mouth as the destructive venom of mankind, is continually breathing in and out as a pair of bellows, and inhaling and exhaling the air as a snake, for the destruction of all other persons.

73. You must subdue, O Rāma, this great serpent of the mind, lying hid in a cell of the cellular simal tree of your body, by some mantraformula, pronounced by the Garuda of your intelligence; and thus be free from all fear and danger for ever.
74. Repress, O Rāma! thy vulture-like heart, that bears an ominous figure by its insatiable greediness for dead bodies; it flies about on all sides and being annoyed by the hungry crows and kites, it rests in desolate cemeteries. (The greedy mind dwells on the ruin of others).

75. It ransacks all quarters in quest of its meat of living and dead bodies, and lifts its neck to watch for its prey, when it is sitting silently with patience. The vulgurous heart flies afar from its resting tree of the body, and requires to be restrained with diligence from its flight.

76. Again the apish mind is wandering through the woods on all sides, and passing hastily beyond the limits of its natal horizon in search of fruits; it outruns the bounds of its native land and country, and thus being bound to nowhere, he derides at the multitude, that are bound to their homely toil, and confined in their native clime and soil.

77. The big monkey of the mind that sports on the tree of the body, with its eyes and nose as the flowers of the tree, and having the arms for its boughs, and the fingers for its leaves, ought to be checked for one's success in any thing.

78. The illusion of the mind rises like a cloud with the mists of error, for laying waste the good harvest of spiritual knowledge. It flashes forth lightnings from its mouth, to burn down everything and not to give light on the way; its showers are injurious to ripened crops, and it opens the door of desire (to plunge the boat of the body in the whirlpool of the world).

79. Forsake to seek the objects of your desire, which are situated in the airy region of your mind; and exert your energy to drive off the cloud of your mind, in order to obtain the great object of your aim.

80. The mind is as a long rope, that binds mankind to their incessant acts. It is impossible to break or burn its knots in any other way except by means of one's self knowledge. Its bond of transmigration is painful to all, until they obtain their final emancipation.

81. Break boldly, O. Rāma! by the instrumentality of your
inappetency the bondage of your mind, that binds fast an
infinite number of bodies to the chain of their transmigration;
and enjoy your freedom without any fear for evermore.

82. Know avarice as a venomous snake, which destroys its
votaries by the poison of its breath, and never yields to the good
counsel of any body. It is this serpent that has ruined mankind,
by its deceit and by laying in wait for its prey, it emaciates
the body to a stick.

83. Avarice which is hid in the body, and lurks unseen in its
cells, is as a dark cobra or hydra in its form; it is to be burnt to
death by the fire of lukewarmness, for your safety and security
from all evil.

84. Now put your heart to rest by the intelligence of your
mind, and gird yourself with the armour of purity for your
defence; forsake your fickle-mindedness for ever, and remain as
a tree uninfested by the apes of passion.

85. Purify both your body and mind with the sanctity of
your soul, and be dauntless and quiet by the aid of your
intelligence and clam composure of your intellect. Think
yourself as lighter and meaner than a straw, and thus enjoy
the sweets of this world by going across it to the state of
beatitude in this life.
CHAPTER LI.

Desire of Uddálaka.

Argument. Uddálaka’s struggle for Liberation, amidst all his worldly attachments.

VASISHTHA said:—Rely no confidence, O Ráma! in the course of the mind, which is sometimes continuous and sometimes momentary, now even and flat and then sharp and acute, and often as treacherous as the edge of a razor.

2. As it occurs in the course of a long time, that the germ of intelligence comes to sprout forth in the field of the mind; so do you, O Ráma! who are a moralist, grow it by sprinkling the cold water of reason over its tender blades.

3. As long as the body of the plant does not fade away in course of time, nor roll upon the ground as the decayed and dead body of man; so long should you hold it up upon the prop of reason (i.e. cultivate your knowledge in your youth).

4. Knowing the truth of my sayings, and pondering on the deep sense of these sayings of mine, you will get a delight in your inmost soul, as the serpent killing peacock, is ravished at the deep roaring of raining clouds.

5. Do you like the sage Uddálaka, shake off your knowledge of quintuple materiality as the cause of all creation, and accustom yourself to think deeper, and on the prime cause of causes by your patient inquiry and reasoning.

6. Ráma requested:—Tell me sir, in what way the sagely Uddálaka got rid of his thoughts of the quintessential creation, and penetrated deeper into the original cause of all, by the force and process of his reasoning.

7. Vasishtha replied:—Learn Ráma, how the sage Uddálaka of old, rose higher from his investigation of quintuple matter to his inquiry into their cause, and the manner in which that transcendant light dawned upon his mind.
8. It was in some spacious corner of the old mansion of this world, and on the northwest side of this land, a spot of rugged hills and overtopping it as a shed.

9. Among these stood the high hill of Gandhamadana with a table land on it, which was full of camphor arbours, that shed the odours of their flowers and pistils continually on the ground.

10. This spot was frequented by birds of variegated hues, and filled with plants of various kinds. Its banks were beset by wild beasts, and fraught with flowers shining smilingly over the woodland scene.

11. There were the bright swelling gems in some part of it, and the blooming and full blown lotuses on another; some parts of it were veiled by tufts of snow, and crystal streams gliding as glassy mirrors on others.

12. Here on the elevated top a big cliff of this hill, which was studded with sarala trees, and strewn over with flowers up to the heels, and shaded by the cooling umbrage of lofty trees:—

13. There lived the silent sage by name of Uddalaka, a youth of a great mind, and with high sense of his honour. He had not yet attained his maturity, ere he betook himself to the course of his rigorous austerity.

14. On the first development of his intellect, he had the light of reason dawning upon his mind; and he was awakened to noble aims and expectations, instead of arriving at the state of rest and quietude.

15. As he went on in this manner in his course of austerities, religious studies and observance of his holy rites and duties; the genius of right reason appeared before him, as the new year presents itself before the face of the world.

16. He then began to cogitate in himself in the following manner, sitting aside as he was in his solitude, weary with thoughts and terrified at the ever changing state of the world.

17. What is that best of gains, said he, which being once obtained, there is nothing more to be expected to lead us to our rest, and which being once had, we have no more to do with our transmigrations in this world?
18. When shall I find my permanent rest in that state of holy and transcendant thoughtlessness, and remain above all the rest, as a cloud rests over the top of the Sumeru mountain, or as the polar star stands above the pole without changing its pace.

19. When will my tumultuous desires of worldly aggrandizement, merge in peaceful tranquillity; as the loose, loud and boisterous waves and billows subside in the sea?

20. When will the placid and unstirred composure of my mind, smile in secret within myself, to reflect on the wishes of mankind, that they will do this thing after they have done the other, which leads them interminably in the circuit of their misery.

21. When will my mind be loosened from its noose of desire, and when shall I remain unattached to all, as a dew drop on the lotus-leaf? (It is called anasanga sango or intangible connection).

22. When shall I get over the boisterous sea of my fickle desires, by means of the raft of my good understanding?

23. When shall I laugh to scorn, the foolish actions of worldly people, as the silly play of children?

24. When will my mind get rid of its desire and dislike, and cease to swing to and fro in the cradle of its option and caprice; and return to its steadiness, as a madman is calmed after the fit of his delirium has passed away.

25. When shall I receive my spiritual and luminous body, and deride the course of the world; and have my internal satisfaction within myself, like the all knowing and all sufficient spirit of Virat.

26. With internal equanimity and serenity of the soul, and indifference to external objects, when shall I obtain my calm quietness, like the sea after its release from churning.

27. When shall I behold the fixed scene of the world before me, as it is visible in my dream, and keep myself aloof from the same? (as no part of it).

28. When shall I view the inner and outer worlds, in the light of a fixed picture in the sight of my imagination; and
when shall I meditate on the whole in the light of an intellectual system?

29. Ah! when shall I have the calmness of my mind and soul, and become a perfectly intellectual being myself; when shall I have that supernatural light in me, which enlightens the internal eye of those that are born blind?

30. When will the sunshine of my meditation, show unto me the pure light of my intellect, whereby I may see the objects at a distance, as I perceive the parts of time in myself.

31. When shall I be freed from my exertion and inertness, towards the objects of my desire and dislike; and when shall I get my self-satisfaction in my state of self-illumination.

32. When will this long and dark night of my ignorance come to its end? It is infested by my faults fluttering as the boding birds of night, and infected with frost withering the lotus of my heart (hrid-padma).

33. When shall I become like a cold clod of stone, in the cavern of a mountain, and have the calm coolness of my mind by an invariable samadhi-comatosity.

34. When will the elephant of my pride, which is ever giddy with its greatness, become a prey to the lion of right understanding.

35. When will the little birds of the forest, build their nest of grass in the braids of hair upon my head; when I remain fixed in my unalterable meditation, in my state of silence and torpidity.

36. And when will the birds of the air rest fearlessly on my bosom, as they do on the tops of fixed rocks, upon finding me sitting transfixed in my meditation, and as immovable as a rock.

37. Ah! when shall I pass over this lake of the world, wherein my desires and passions, are as the weeds and thorny brambles, and obstructing my passage to its borders of felicity.

38. Immerged in these and the like reflections, the twice-born Uddālaka sat in his meditation amidst the forest.

39. But as his spish ficklemindedness turned towards sensible
objects in different ways, he did not obtain the state of habitation which could render him happy.

40. Sometimes his apish mind turned away from leaning to external objects; and pursued with eagerness the realities of the internal world or intellectual verities (known as sātwikas).

41. At others his fickle mind, departed from the intangible things of the inner or intellectual world; and returned with fondness to outer objects, which are mixed with poison.

42. He often beheld the sunlight of spirituality rising within himself; and as often turned away his mind from that golden prospect, to the sight of gross objects.

43. Leaving the soul in the gloom of internal darkness, the licentious mind flies as fast as a bird, to the objects of sense abroad.

44. Thus turning by turns from the inner to the outer world, and then from this to that again; his mind found its rest in the intermediate space, lying between the light of the one and darkness of the other. (i.e. in the twilight of indifference to both).

45. Being thus perplexed in his mind, the meditative Brāhman remained in his exalted cavern, like a lofty tree shaken to and fro by the beating tempest.

46. He continued in his meditation as a man of fixed attention, at the time of an impending danger; and his body shook to and fro, as it was moved forward and backward by the tiny waves splashing on the bank.

47. Thus unsettled in his mind, the sage sauntered about the hill; as the god of day makes his daily round, about the polar mountain in his lonely course.

48. Wandering in this manner, he once observed a cavern, which was beyond the reach of all living beings; and was as quiet and still, as the liberated state of an anchorite.

49. It was not disturbed by the winds, nor frequented by birds and beasts; it was unseen by the gods and Gandharvas, and was as lightsome as the bright concave of heaven.
50. It was covered with heaps of flowers, and was spread over with a coverlet of green and tender grass; and being overlaid by a layer of moonstones, it seemed to have its floor of emerald.

51. It afforded a cool and congenial shade, emblazoned by the mild light of the bright gems in its bosom; and appeared to be the secret haunt of woodland goddesses, that chanced to sport therein.

52. The light of the gems that spread over the ground, was neither too hot nor too cold; but resembled the golden rays of the rising sun in autumn.

53. This cave appeared as a new bride decked with flowers, and holding a wreathed garland in her hand; with her countenance fading under the light of the gemming lamps, and fanned by the soft whistling of winds.

54. It was as the abode of tranquility, and the resting place of the lord of création; it was charming by the variety of its blooming blossoms, and was as soft and mild as the cell of the lotus (which is the abode of the lotus-born Brahma).
CHAPTER LII.

RATIOCINATION OF UDDALAKA:—

Argument. Uddalaka’s Remonstrations with himself, amidst the reveries of his meditation.

VASISTHA resumed:—The saintly Uddalaka then entered in that grotto of Gandha-mādana mountain, as the sauntering bee enters into the lotus-cell, in the course of its romantic peregrination.

2. It was for the purpose of his intense meditation, that he entered the cave and sat therein; as when the lotus-born creator, had retired to and rested in his seclusion, after termination of his work of creation.

3. There he made a seat for himself, by spreading the unfaded leaves of trees on the floor; as when the god Indra spreads his carpet of the manifold layers of clouds.

4. He then spread over it his carpet of deerskin, as the bedding of stars, is laid over the strata of the blue clouds of heaven.

5. He sat upon it in his meditative mood, with the watchfulness of his mind; as when an empty and light cloud alights on the top of the Rishya-sringa mountain. (i.e. His mind was as fleet, as a fleeting cloud).

6. He sat firmly in the posture of padmāsana like Buddha, with his face turned upwards; his two legs and feet coverd his private parts, and his palms and fingers counted the beads of Brahmā.

7. He restrained the fleet deer of his mind, from the desires to which it ran by fits and starts; and then he reflected in the following manner, for having the unaltered steadiness of his mind.

8. O my senseless mind! said he, why is it, that thou art occupied in thy worldly acts to no purpose; when the sensible never engage themselves, to what proves to be their bane afterwards.
9. He who pursues after pleasure, by forsaking his peaceful tranquility; is as one who quits his grove of mandara flowers, and enters a forest of poisonous plants. (Thoughts of pleasure poisons the mind).

10. Thou mayst hide thyself in some cave of the earth, and find a place in the highest abode of Brahma, then yet thou canst not have thy quiet there, without the quietestm of thy spirit.

11. Cease to seek thy objects of thy desire, which are beset by difficulties, and are productive of thy woe and anxiety; fly from these to lay hold on thy chief good, which thou shalt find in thy solitary retirement only.

12. These sundry objects of thy fancy or liking, which are so temporary in their nature; are all for thy misery, and of no real good at any time: (either when they are sought for, or enjoyed or lost to thee).

13. Why followest thou like a fool, the hollow sound of some fancied good, which has no substantial in it? It is as the great glee of frogs, at the high sounding of clouds that promise them nothing. (Hence the phrase "megha mandukika, that is, the frogs croaking in vain at the roaring of clouds; answering the English phrases "fishing in the air and milking the ram, or pursuing a shadow &c.").

14. Thou hast been roving all this time with thy froggish heart, in the blind pursuit after thy profit and pleasure; but tell me what great boon has booted thee; in all thy ramblings about the earth.

15. Why dost thou not fix thy mind to that quietism, which promises to give thee something as thy self-sufficiency; and wherein thou mayst find thy rest as the state of thy liberation in thy life time.

16. O my foolish heart! why art thou roused at the sound of some good which reaches unto thy ears, and being led by thy deluded mind, in the direction of that sound; thou fallkest a victim to it, as the deer is entrapped in the snare, by being beguiled by the hunter's horn.
17. Beware, O foolishman! to allow the carnal appetite to
take possessio of thy breast, and lead thee to thy destruction, as
the male elephant is caught in the pit, by being beguiled by the
artful koomki to fall into it. (The female elephant is called
koomki in elephant-catching).

18. Do not be misled by thy appetite of taste, to cram the
bitter gall for sweet; or bite the fatal bait that is laid, to hook
the foolish fish to its destruction.

19. Nor let thy fondness for bright and beautiful objects,
betwitch thee to thy ruin; as the appearance of a bright light or
burning fire, invites the silly moth to its consumption.

20. Let not thy ardour for sweet odor, tempt thee to thy
ruin, nor entice thee like the poor bees to the flavour of the
liquor, exuding from the frontal proboscis of the elephant, only
to be crushed by its trunk.

21. See how the deer, the bee, the moth, the elephant and
the fish, are each of them destroyed by their addiction to the
gratification of a single sense; and consider the great danger to
which the foolish man, is exposed by his desire of satisfying all
his refractory senses and organs.

22. O my heart! it is thou thyself, that dost stretch the
snare of thy desires for thy own entanglement; as the silk worm
weaves its own cell (cuckoon) by its saliva, for its own imprison-
ment.

23. Be cleansed of all thy impure desires, and become as pure
and clear as the autumnal cloud, (after it has poured out its
water in the rains); and when thou art fully purged and are
buoyed up as a cloud, you are then free from all bondage.

24. Knowing the course of the world, to be pregnant with
the rise and fall of mankind, and to be productive of the pangs
of disease and death at the end; you are still addicted to it for
your destruction only.

25. But why do I thus upbraid or admonish my heart in
vain; it is only by reasoning with the mind that men are en-
abled to govern their hearts: (i.e. to repress all their feelings and passions).

28. But as long as gross ignorance continues to reign over the mind, so long is the heart kept in its state of dulness; as the nether earth is covered with mist and frost, as long as the upper skies are shrouded by the raining clouds.

27. But no sooner is the mind cleared of its ignorance, than the heart also becomes lighter (and cleared of its feeling); as the disappearance of the rainy clouds disperses the frost covering the nether earth.

28. As the heart becomes lighter and purer by means of the mind’s act of reasoning; so I ween its desires to grow weaker and thinner, like the light and fleeting clouds of autumn.

29. Admonition to the unrighteous proves as fruitless, as the blowing of winds against the falling rain. (i.e. counsel to the wicked is as vain, as a blast of wind to drive the pouring rain).

30. I shall therefore try to rid myself of this false and vacant ignorance; as it is the admonition of the sāstras, to get rid of ignorance by all means.

31. I find myself to be the inextinguishable lamp of intellect, and without my egoism or any desire in myself; and have no relation with the false ignorance, which is the root of egoism.

32. That this is I and that is another, is the false suggestion of our delusive ignorance; which, like an epidemic disease, presents us with such fallacies for our destruction.

33. It is impossible for the slender and finite mind to comprehend the nature of the infinite soul; as it is not possible for an elephant to be contained in a nut shell. (Lit: in the crust of a bilva or bel fruit).

34. I cannot follow the dictate of my heart, which is a wide and deep cave, containing the desires causing all our misery.

35. What is this delusive ignorance, which, like the error of injudicious lads, creates the blunder of viewing the self-existent one, in the different lights of I, thou, he and other personalities.
36. I analysed my body at each atom from the head to foot, but failed to find what we call the “I” in any part of it, and what makes my personality. (It is the body, mind and soul taken together, that makes a person).

37. That which is the “I am” fills the whole universe, and is the only one in all the three worlds; it is the unknowable consciousness, omnipresent and yet apart from all.

38. Its magnitude is not to be known, nor has it any appellation of its own; it is neither the one nor the other, nor an immensity nor minuteness: (but is greater than the greatest, and minuter than the minutest). †

39. It is unknowable by the light of the Vedas, and its ignorance which is the cause of misery is to be destroyed by the light of reason.

40. This is the flesh of my body and this its blood! these are the bones and this the whole body; these are my breaths, but where is that I or ego situated?

41. Its pulsation is the effect of the vital breath or wind, and its sensation is the action of the heart; there are also decay and death concomitant of the body; but where is its “I” situated in it.

42. The flesh is one thing and the blood another, and the bones are different from them; but tell me, my heart, where is the “I” said to exist.

43. These are the organs of smelling and this the tongue; this is skin and these my ears; these are the eyes and this the touch—twac; but what is that called the soul and where is it situated.

44. I am none of the elements of the body, nor the mind nor its desire; but the pure intellectual soul, and a manifestation of the divine intellect.

45. That I am everywhere, and yet nothing whatever that is anywhere, is the only knowledge of the true reality that we

† श्रुति—एवं श्रुति। सत्त्विन् यज्ञवान्।
can have, and there is no other way to it: (i. e., of coming to know the same.) *

46. I have been long deceived by my deceitful ignorance, and am misled from the right path; as the young of a beast is carried away by a fierce tiger to the woods.

47. It is now by my good fortune that I have come to detect this thievish ignorance; nor shall I trust any more this robber of truth.

48. I am above the reach of affliction, and have no concern with misery, nor has it anything to do with me. This union of mine with these is as temporary, as that of a cloud with a mountain.

49. Being subject to my egoism, I say I speak, I know, I stay, I go, &c.; but on looking at the soul, I lose my egoism in the universal soul.

50. I verily believe my eyes, and other parts of my body, to belong to myself; but if they be as something beside myself, then let them remain or perish with the body, with which I have no concern.

51. Fie for shame! What is this word I, and who was its first inventor? This is no other than a slip slop and a namby pamby of some demoniac child of earth. (i. e., It is an earth-born word and unknown in heaven).

52. Oh! for this great length of time, that I have been groveling in this dusty den; and roving at large like a stray deer, on a sterile rock without any grass or verdure.

53. If we let our eyes to dry into the true nature of things, we are at a loss to find the true meaning of the word I, which is the cause of all our woe on earth. (i. e., ignorance of ourselves is the cause of our woe, and the obliteration of our personalities obviates all our miseries).

54. If you want to feel your in being by the sense of touch,

* जामयक द्वितीयक, Sruti.
then tell me how you find what you call I, beside its being a
ghost of your own imagination.

55. You set your I on your tongue, and utter it as an object
of that organ, while you really relish no taste whatever of that
empty word, which you so often give utterance to.

56. You often hear that word ringing in your ears, though
you feel it to be an empty sound as air, and cannot account
whence this rootless word had its rise.

57. Our sense of smelling, which brings the fragrance of
objects to the inner soul, conveys no scent of this word into our
brain.

58. It is as the mirage, and a false idea of something we
know not what; and what can it be otherwise than an error, of
which we have no idea or sense whatever.

59. I see my will also is not always the cause of my actions,
because I find my eyes and the other organs of sense are
employed in their respective functions, without the direction of
my volition.

60. But the difference between our bodily and wilful acts is
this, that the actions of the body done without the will of
the mind are unattended with feeling of pain or pleasure unto us.
(Therefore let all thy actions be spontaneous and indifferent in
their nature, if thou shalt be free from pain or pleasure).

61. Hence let thy organs of sense perform their several
actions, without your will of the same; and you will by this
means evade all the pleasure and pain (of your success and dis-
appointment).

62. It is in vain that you blend your will with your actions,
(which are done of themselves by means of the body and mind);
while the act of your will is attended with a grief similar to that
of children, upon the breaking of the dolls of their handy work
in play. \(i. e.,\) Boys make toys in play, but cry at last to
see them broken.

63. Your desires and their productions are the \textit{fac similes}
of your minds, and not different from them; just as the waves are
composed of the same water from which they rise. Such is the case with the acts of will.

64. It is your own will that guides your hand to construct a prison for your confinement; as the silly silkworm is confined in the pod of its own making.

65. It is owing to your desires that you are exposed to the perils of death and disease, as it is the dim sightedness of the traveller over the mountainous spots that hurls him headlong into the deep cavern below.

66. It is your desire only, that is the chief cause of your being attached to one another in one place; as the thread passing through the holes of pearls, ties them together in a long string round the neck. (Every desire is a connecting link between man and man).

67. What is this desire, but the creation of your false imagination, for whatever you think to be good for yourself; though it may not be so in reality); and no sooner you cease to take a fancy for anything, than your desire for it is cut off as by a knife.

68. This desire—the creature of your imagination—is the cause of all your errors and your ruin also; as the breath of air is the cause both of the burning and extinction of lamps and lightening the fiery furnaces.

69. Now therefore, O my heart! that are the source and spring of thy senses, do thou join with all thy sensibility, to look into the nature of thy unreality, and feel in thyself the state of thy utter annihilation—nirvāṇa at the end.

70. Give up after all thy sense of egoism with thy desire of worldliness, which are interminable endemics to thee in this life. Put on the amulet of the abandonment of thy desires and earthliness, and resign thyself to thy God to be free from all fears on earth.
CHAPTER LIII.

THE RATIONAL RAPTURE OF UDDĀLAKA:

Argument. Description of the soul unsullied by its desires and egoism, and the difference subsisting between the body and mind.

UDDĀLAKA continued:—The intellect is an unthinkable substance: it extends to the limits of endless space, and is minuter than the minutest atom. It is quite aloof of all things, and inaccessible to the reach of desires, &c.

2. It is inaccessible by the mind, understanding, egoism and the gross senses; but our empty desires are as wide extended, as the shadowy forms of big and formidable demons.

3. From all my reasonings and repeated cogitations, I perceive an intelligence within myself, and I feel to be the stainless Intellect.

4. This body of mine which is of this world, and is the depository of my false and evil thoughts, may last or be lost without any gain or loss to me, since I am the untainted intellect.

5. The Intellect is free from birth and death, because there is nothing perishable in the nature of the all pervasive intellect: what then means the death of a living being, and how and by whom can it be put to death?

6. What means the life and death of the intellect, which is the soul and life of all existence: what else can we expect of the intellect, when it is extended through and gives life to all.

7. Life and death belong to the optative and imaginative powers of the mind, and do not appertain to the pure soul; (which is never perturbed by volition or imagination).

8. That which has the sense of its egoism has also the knowledge of its existence and inexistence; (and that is the mind); but the soul which is devoid of its egoism can have no sense of its birth or death: (since it is always existent of itself).

9. Egoism is a fallacy and production of ignorance, and the
mind is no other than a appearance as the water in a mirage; the visible objects are all gross bodies; what then is that thing to which the term ego is applied.

10. The body is composed of flesh and blood, and the mind is considered as a nullity of itself; the heart and the members are all dull objects, what then is it that contains the ego?

11. The organs of sense are all employed in their respective functions for supporting the body; and all external bodies remain as mere bodies; what then is it to which you apply the term ego?

12. The properties of things continue as properties, and the substances always remain as substances; the entity of Brahma is quite calm and quiet, what then is the ego among them?

13. There is only one Being which is all pervading and subsisting in all bodies; it exists at all times and is immensity in itself. It is only the Supreme Spirit that is the intelligent soul of all.

14. Now tell me which of these is the ego, what is it and what its form; what is its genus and what are its attributes; what is its appearance and of what ingredients it is composed. What am I and what shall I take it to be, and what reject as not itself?

15. Hence there is nothing here, which may be called the ego either as an entity or nonentity; and there is nothing anywhere, to which the ego may bear any relation or any resemblance whatever.

16. Therefore egoism being a perfect non-entity, it has no relation to anything at all; and this irrelation of it with all things being proved, its fiction as a duality (beside the unity of God), goes to nothing whatever.

17. Thus every thing in the world being full of the spirit of God, I am no other than that reality, and it is in vain that I think myself as otherwise, and sorrow for it.

18. All things being situated in one pure and omnipresent spirit; whence is it that the meaningless word ego could take its rise?
19. So there is no reality of any object whatever, except that of the supreme and all-pervading spirit of God; it is therefore useless for us to inquire about our relation with anything which has no reality in itself.

20. The senses are connected with the organs of sense, and the mind is conversant with the mental operations; but the intellect is unconnected with the body, and bears no relation with any body in any manner.

21. As there is no relation between stones and iron nails, so the body, the senses, the mind and the intellect bear no relation with one another, though they are found to reside together in the same person.

22. The great error of the unreal ego having once obtained its footing among mankind, it has put the world to an uproar with the expressions of mine and thine, as that this is mine and that is thine, and that other is another's and the like.

23. It is want of the light of reason that has given rise to the meaningless and marvellous expression of egoism; which is made to vanish under the light of reason, as ice is dissolved under heat of solar light.

24. That there is nothing in existence, except the spirit of God is my firm belief, and this makes me believe the whole universe, as a manifestation of the great Brahma himself.

25. The error of egoism presents itself before us in as vivid and variety of colours as the various hues which tinge the face of the sky; it is better to obliterare it at once from the mind, than retain any trace of it behind: (as I am this child, youth, old man, &c).

26. I have altogether got rid of the error of my egoism, and now recline with my tranquil soul in the universal spirit of God, as the autumnal cloud rests in the infinite vacuum of the sky.

27. Our accompaniment with the idea of egoism is productive only of our misconduct and misery, by producing the great variety of our acts of selfishness.

28. Egoism hath taken a deep root in the moist soil of our
hearts, and sprouts forth in the field of our bodies with the germs of innumerable evils.

29. Here is death closely following the course of life, and there is a new life hereafter awaiting upon our death; now there is a state of being distinct from its privation or not being, and again there is reverse of it in our transmigration, to our great annoyance only.

30. This I have gained, and this I will gain, are the thoughts that constantly employ the minds of men; and the desire of a new gain is incessantly kindled in the minds of the senseless, as the ceaseless flame of the sun-stone is increased in summer heat.

31. That this I want and this must have are thoughts ever attendant on egoism; and the dull-headed pursue dull material objects with as much ardour, as the heavy clouds hasten to halt on high-headed hills.

32. Decay of egoism withers away the tree of worldliness, which then ceases to germinate in the manner of a plant on sterile rocks. (Or as seeds cast on sandy sounds).

33. Your desires are as black serpents creeping in the hole of your heart; but skulking their heads, at the sight of the snake-eater Garuda of reason.

34. The unreal world gives rise to the error of appearing as real; as the unreal I and thou (or ego and nonego) seem to be realities, though they are caused by mere pulsations of the unreal mind.

35. This world rises at first without a cause and to no cause, how then call it a reality which is sprung from and to no cause at all. (The visible world is produced by, and continues with our error which, is no cause in reality).

36. As a pot made of earth long before, continues in the same state at all times, so the body which has long ago come to existence, still continues and will continue the same. (The body being made of earth, remains in and returns to the earth again).

37. The beginning and end of billows is mere water and
moisture, and the intermediate part only presents a figure to view; so the beginning and end of bodies is mere earth and water, and the intermediate state is one of bustle and commotion.

38. It is the ignorant only that trust in this temporary and fluctuating state of the body; which, like the billow, is hastening to subside, in its original liquid and quiet state.

39. What reliance is there in any body, which makes a figure in the middle, and is an unreality both in its prior and latter states.

40. So the heart also is as quiet as the intellect, both at first and in the end; and remains immersed in itself, both when it exists in the body or not. What then if it heaves for a little while in the midst? (i.e., the palpitation of the heart between its prior and latter states of inaction).

41. As it comes to pass in our dreams, and in our deluded sights, of marvellous things; and as it happens in the giddiness of ebriety, and in our journeying in boats:—

42. And as it turns out in cases of our vitiated humours, and delusion of senses, and also in cases of extreme joy and grief, and under some defect of the mind or body:—

43. That some objects come to sight, and others disappear from it; and that some appear to be smaller or larger than they are and others to be moving; so do all these objects of our vision, appear and disappear from our sight in the course of time.

44. O my heart! all thy conduct is of the same nature, at the different times of thy joy and grief; that it makes the long of short and the short of long; as the short space of a single night, becomes as tedious to separated lovers as an age; and an age of joyous affluence as short as a moment.

45. Or it is my long habit of thinking that makes the untruth appear as truth to me; and like the mirage of the desert, our mirage of life, presents its falsehoods as realities unto us.

46. All things that we see in the phenomenal world are unrealities in their nature; and as the mind comes to know the nothingness of things, it feels in itself its nothingness also.
47. As the mind becomes impressed with certainty, of the unsubstantiality of external objects; its desire of worldly enjoyments fade away, like the fading verdure of autumn.

48. When the mind comes to see the pure soul by means of its intellectual light, it gets itself ridden of its temporal exertions; and being thereby freed from its passions and affections, it rests with its calm composure in itself.

49. And the heart attains its perfect purity, when, by compressing its members of sensational organs, it casts itself into the flame of the supreme soul, where all its dross is burnt away.

50. As the hero boldly faces his death, with the thought of his ascending to heaven, by fighting bravely in battle, so the mind conquers all impediments by casting off all its worldly desires and attachments.

51. The mind is the enemy of the body, and so is the latter an enemy of the former; (because the growth of the one puts down the vigour of the other); but they both die away without the half of each other, and for want of desire which supports them both.

52. Owing to their mutual hostilities, and their passions and affections towards each other, it is better to irradicate and destroy both of them, for our attainment of supreme bliss. (As the control of the body and mind leads to temporal happiness, so the utter extinction of both, is the means to spiritual bliss).

53. The existence of either of these (i.e. of the body or mind) after death is as incapable of heavenly felicity, as it is for an aerial fairy to fare on earth. (i.e., neither the body nor mind survives one's death, as it is believed by many; and even if it does, its gross nature would not permit it to enjoy the pure spiritual felicity of heaven).

54. When these things (the body and mind), that are naturally repugnant and opposed to one another, meet together in any place or person, there is a continued clashing of their mutual mischiefs, like the crashing of conflicting arms.
55. The base man that has a liking for this world of conflicts is like one left to burn in a conflagration of showering flames.

56. The mind stout with its avaricious desires loads the body with labour, and feeds upon its precious life, as a ghost-yaksha preys upon the body of a boy.

57. The body being harassed and oppressed with toil, attempts to stop and stay the mind; as an impious son intends to kill his father, when he finds him to stand an open foe to his life. (It is lawful to kill an enemy of one's life for self-defence).

58. There is no one who of his nature is a foe or friend to another; but becomes a friend to one that is friendly to him, and a foe to him that deals inimically unto him.

59. The body being put to pain attempts to kill the mind; and the mind is ever intent to make the body the receptacle of its afflictions. (The intimate connection of the body and mind causes them to participate in one another's pains).

60. What good then can possibly accrue to us from the union of the body and mind, which are repugnant to one another, and which of their own nature can never be reconciled together.

61. The mind being weakened, the body has no pain to undergo; wherefore the body is always striving to weaken the mind.

62. The body, whether it is alive or dead, is subjected to all sorts of evils by its hostile mind, unless it is brought under the subjection of reason. (i.e. the unreasonable mind is an enemy of the body).

63. When both the body and mind become stout and strong, they join together to break all bonds, as the lake and rainwater join together to overflow on the banks.

64. Though both of them are troublesome to us in their different natures, yet their union to one end is beneficial to us, as the co-operation of fire and water is for the purpose of cooking.

65. When the weak mind is wasted and worn out, the body
also becomes weakened and languid; but the mind being full, the body is flushed like a flourishing arbor, shooting forth with verdure.

66. The body pines away with its weakened desires, and at the weakness of the mind; but the mind never grows weak at the weakness of the body; therefore the mind requires to be curbed and weakened by all means.

67. I must therefore cut down the weed wood of my mind, with the trees of my desires and the plants of my thirstiness; and, having reclaimed thereby a large tract of land, rove about at my pleasure.

68. After my egoism is lost, and the net of my desires is removed, my mind will regain its calm and clearness, like the sky after dispersion of the clouds at the end of the rainy weather.

69. It is of no matter to me whether this body of mine, which is a congeries of my humours, and an great enemy of mine, should waste away or last, after the dissolution of my mind.

70. That for which this body of mine craves its enjoyments is not mine, nor do I belong to it; what is the good therefore of bodily pleasure to me. (when I have to leave this body and that pleasure also for ever).

71. It is certain that I am not myself the body, nor is the body mine in any way; just as a corpse with all its parts entire, is no body at all. (The personality of man, belongs to his mind and not to his person).

72. Therefore I am something beside this body of mine, and that is everlasting and never setting in its glory; it is by means of this that I have that light in me, whereby I perceive the luminous sun in the sky.

73. I am neither ignorant of myself, nor subject to misery, nor am I the dull unintelligent body, which is subject to misery. My body may last or not, I am beyond all bodily accidents.

74. Where there is the soul or self, there is neither the mind, nor senses nor desire of any kind; as the vile Pamaras
never reside in the contiguity of princes. (*Mahidhretas* mean mountains also).

75. I have attained to that state in which I have surpassed all things; and it is the state of my soliety, my extinction, my indivisibility, and my want of desires.

76. I am now loosened from the bonds of my mind, body and the senses, as the oil which is extracted from the seeds of sesamum, and separated from the sediments.

77. I walk about freely in this state of my transcendent-alism, and my mind which is disjoined from the bonds of the body considers its members as its dependent instruments and accompaniments.

78. I find myself to be now situated in a state of transparency and buoyancy, of self-contentment and intelligence, and of true reality; I feel my full joy and calmness, and preserve my reservedness in speech.

79. I find my fulness and magnanimity, my comeliness and evenness of temper; I see the unity of all things, and feel my fearlessness and want of duality, choice and option.

80. I find these qualities to be ever attendant on me. They are constant and faithful, easy and graceful and always propitious to me; and my unshaken attachment to them has made them as heartily beloved consorts to me.

81. I find myself as all and in all, at all times and in every manner; and yet I am devoid of all desire for or dislike to any one, and am equally unconcerned with whatever is pleasant or unpleasant, agreeable or disagreeable to me.

82. Removed from the cloud of error and melancholy, and released from dubitation and duplicity in my thoughts, I peregrinate myself as a flimsy cloud, in the cooling atmosphere of the autumnal sky.

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**END OF THE SECOND VOLUME.**