



THE YOGA-VASISHTHA-MAHÁRÁMÁYANA OF VALMIKI.

TRANSLATED FROM THE ORIGINAL SANSKRIT BY VIHARA-LALA
MITRA

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YOGA VASISHTHA

BOOK I. VAIRAGYA KHANDA:

ON MORAL APATHY

CHAPTER I: INTRODUCTION.

SECTION I: DIVINE ADORATION.

Hail The Eternal.

1. Om, salutation to the self-same Reality, from whom all beings proceed, by whom they are manifest, upon whom they depend, and in whom they become extinct (in the end).
2. He is the knower, the knowledge and all that is to be known. He is the seer, the (act of) seeing, and all that is to be seen. He is the actor, the cause and the effect: therefore salutation to Him (who is all) knowledge himself.
3. Salutation to Him (who is) supreme bliss itself, from whom flow the dews of delight (as water springs from a fountain) both in heaven and earth, and who is the life of all.

SECTION II: NARRATIVE OF SUTÍKSHNA.

4. One Sutíkshna, a Bráhmana, whose mind was full of doubts, went to the hermitage of Agasti and asked the sage respectfully:—
5. Oh great sage! that art informed in all the ways and truths of virtue, and knowest with certainty all the Sástras, I am in a great doubt (about something) which I pray you will kindly remove.

6. Tell me whether a man's acts or his knowledge or both of these, is in your opinion, the cause of his emancipation.
7. Agasti replied:—As the flight of birds in the air is effected by means of both their wings, so the highest state of emancipation is attained through the instrumentality of both knowledge and acts.
8. It is neither our acts nor knowledge alone that produces emancipation, but both together are known as the means of it.

SECTION III: ANECDOTE OF KÁRUNYA.

9. I will recite to you an instance on this subject from the old traditions, relating a Bráhmaṇ named Kárunya, who was learned in the Vedas in days of yore.
10. He was the son of Agnivesya and accomplished in the Vedas and all their branches, and after finishing his studies at the preceptor's, returned to his own abode.
11. He remained a sceptic at home, holding his taciturnity and inertness to acts: when his father Agnivesya saw his son so slack in his duties, he upbraided him thus for his good.
- 12–13. Agnivesya said:—Why my son do you not discharge your duties, tell me how can you succeed (in anything) if you remain inactive, and tell me also the reason of your cessation from acts.
14. Kárunya replied:—The offering of daily oblations, and performance of morning and evening devotions during life, are inculcated in the Veda and law as the *active* duties (of men).
15. But it is neither by acts or riches, nor by means of progeny, that one obtains his liberation, it is solely by self-denial that Stoics taste the ambrosia (of emancipation).
16. Tell me my father! which of these two ordinances is to be observed by me? Doubtful of this I have become indifferent to acts.

17. Agasti said:—Hear me my son, that Kárunya after saying so held his silence; when his father seeing him thus, rejoined his speech.
18. Agnivesya said:—Hear me relate a narrative (to you) my son, and you having fully considered its purport in your mind, may do as you may choose (best for you).

SECTION IV: STORY OF SURUCHI.

19. There was a damsel named Suruchi, the best of the *Apsará* nymphs, who was seated on the mountain peak of Himálaya, beset by peacocks around.
20. Here Kinnaras inflamed by love sported with their mates, and the fall of heavenly streams (Gangá and Yamuná), served to expurgate the gravest sins (of men).
21. She beheld a messenger of Indra making his way through the sky; and then this most fortunate and best of *Apsarás*, addressed him thus:
22. Suruchi said:—O thou herald of gods, tell me kindly whence thou comest and whither art thou destined at present.

SECTION V: ACCOUNT OF ARISHTANEMI.

23. The divine Ariel replied:—Well hast thou asked Oh pretty browed maid, and I will tell thee all as it is. Know, Aristanemi the royal sage, who has made over his realm to his son.
24. He has (now) with religious indifference (to the world), set out to the forest for (practice of) asceticism, and is performing his austerities on the *Gandha Mádana* mountains.
25. I am now returning from there after discharge of my errand, and repairing to Sakra's (palace) to report the matter.
26. Suruchi said:—Tell me, my Lord, what matter has taken place there. I am with submission (much) inquisitive after it, nor shouldest thou cause me (the pain of) anxiety.

27. The messenger replied:—Hear me gentle maid, relate to thee in length (everything) as it has occurred.
28. On hearing that the king was practising the utmost rigors of asceticism in that forest, Indra, the lord of Gods, desired me to take this heavenly car and repair at once to the spot.
29. "Take this car," said he, "bearing the (dancing) *Apsarás* equipped with all their musical instruments, and furnished with a band of Gandharvas, Siddhas, Yakshas and Kinnaras."
30. "Convey them," said he, "with all their wired instruments, flutes and drums to the auspices of the Sylvan mount of *Gandha Mádana*.
31. "There having placed the Prince Aristanemi in the vehicle, bring him to the enjoyment of heavenly delight in this city of *Amarávati* (the seat of immortals)."
32. The messenger added:—Receiving this injunction of Indra and taking the car with all its equipments, I proceeded to that mountain.
33. Having arrived at the mountain and advancing to the hermitage of the king, I delivered to him the orders of the great Indra.
34. Hearing my words, Oh happy damsel! the king spoke to me with reluctance and said: "I wish to ask thee something O messenger, which (I hope) thou wilt deign to answer.
35. "Tell me what good and what evils there are in heaven, that knowing them (beforehand), I may think of settling there as I may choose."
36. I answered, saying:—In heaven there is ample reward for merit, conferring perfect bliss (to all); but it is the degree of meritoriousness that leads one to higher heavens.
37. By moderate virtue, one is certainly entitled to a middle station, and virtue of an inferior order, leads a person to a lower position (in the heavens).

38. But one's virtue is destroyed by his impatience at the excellence of his betters, by his haughtiness to his equals, and by his joy at the inferiority of others.
39. "When one's virtue is thus destroyed, he must enter the abode of mortals. These and the like are the effects of merit and demerit (with us) in heaven.
40. Hearing this, Oh good maiden, the king answered and said: "I do not, Oh divine messenger! like the heaven that is of such like conditions.
41. "I will henceforth practise the most austere form of devotion, and abandon this my unhallowed human frame in the same way, as the snake abandons his time-worn-skin (slough).
42. "Be thou pleased, Oh delegate of the Gods! to return with thy heavenly car to the presence of the great Indra whence thou comest, and fare thee well."
43. The celestial emissary resumed:—Thus being bid, I went Oh goodly dame to the presence of Sakra to report the matter. Who upon my rehearsal of the matter, was struck with great wonder.
44. Then the great Indra again spoke to me with a sweet voice and said: "Go you my herald again to that king, and take him to the hermitage of Válmíki.
45. "He is well acquainted with every truth, tell him my errand for the instruction of the dispassionate prince, saying:—
46. "Oh thou great sage! remonstrate with this prince who is humble and dispassionate, and dislikes the enjoyments of heaven.
47. "So that this prince who is aggrieved at the miseries of the world, may gradually come to attain his emancipation."
48. I then went and explained my mission to the royal hermit, took him to the sage Válmíki (who had grown amidst the ant-hills), and to whom I delivered great Indra's charge for the king's practice (of the means) for his final liberation.

49. Then the sage (named after the ant-hill in which he had grown), welcomed the King with gentle inquiries regarding his welfare.
50. The prince replied:—"Oh great seer, that art informed in all the truths of religion, and art the greatest of them that know the knowable, thy very sight has given me all that I desired, and therein is all my welfare.
51. "Great sire, I wish to learn from thee how I may escape the miseries which arise from one's connection with this world, and which (I hope) thou wilt reveal to me without reserve."
52. Válmíki said:—Hear me Oh king! I will relate to you the entire Rámáyana, by the hearing and understanding of which you will be saved even while in this life.

SECTION VI: HISTORY OF RÁMA.

53. Hear me Oh great and intelligent king, repeat to you the sacred conversation which took place between Ráma and Vasishtha relating the way to liberation, and which I well know from my knowledge (of human nature).
54. The prince said:—"O thou best of sages, tell me precisely who and what this Ráma was, what was his bondage and how he got freed from it."
55. Válmíki said:—Hari was proscribed under an imprecation to take upon himself the form of a prince, with an assumed ignorance as that of a man of little understanding.
56. The prince said: "Tell me who was the author of that imprecation, and how it could befall on Ráma, who was the personification of consciousness and felicity, and the very image of wisdom."
57. Válmíki replied: Sanat-kumára, who was devoid of desires, had been residing at the abode of Brahmá, to which Vishnu, the Lord of the three worlds, was a visitor from Vaikuntha.
58. The Lord God was welcomed by all the inhabitants of the *Brahmaloka* as well as by Brahmá himself, except by

Sanat-kumára who was thus beheld and addressed to by the god.

59. "Sanat-kumár, it is ignorance that makes thee forsake thy desires for fear of regeneration (on earth), therefore must thou be born under the name of *Sara-janmá* to be troubled with desires."
60. Sanat-kumára in return denounced Vishnu by saying:—"Even all discerning as thou art, thou shalt have to sacrifice thine omniscience for some time, and pass as an ignorant mortal (on earth)."
61. There was another anathema pronounced upon Vishnu by the sage Bhrigu, who seeing his wife killed (by him), became incensed with anger and said: "Vishnu thou shalt have also to be bereft of thy wife."
62. He was again cursed by *Vrindá* to be deprived of his wife, on account of his beguiling her (in the form of her husband).
63. Again when the pregnant wife of Deva-datta was killed (with fear) on seeing the man-lion figure of Vishnu;
64. The leonine Hari was denounced by the husband, who was sorely afflicted at the loss of his consort, to be thus separated from his wife also.
65. Thus denounced by Bhrigu, by Sanat-kumára, Deva-datta and *Vrindá*, he was obliged (to be born in this earth) in the figure of a human being.
66. I have thus explained to you the causes of all the imprecations (which were passed on Vishnu), and will now relate to you all other things which you shall have carefully to attend to.

CHAPTER II: REASON OF WRITING THE RÁMÁYANA.

SECTION I: PERSONS ENTITLED TO ITS PERUSAL.

1. Salutation to the Lord, the universal soul, shining manifest in heaven, earth and the sky, and both within and without myself.
2. One convinced of his constraint (in this mortal world), and desiring his liberation from it, and, who is neither wholly ignorant of, nor quite conversant with divine knowledge, is entitled to (the perusal of) this work.
3. The wise man, who having well considered the narrative (of Ráma) as the first step, comes afterwards to think on the means of liberation (as are expounded herein), he shall verily be exempt from transmigration (of his soul).
4. Know, O destroyer of thy enemies! that I have first embodied the history of Ráma in this Rámáyana (as the preparatory step to salvation).
5. And I have given the same to my attentive pupil the obedient and intelligent Bharadwája, as the sea yields his gems to their seeker.

6. These historical preparatories were rehearsed by the learned Bharadwája in the presence of Brahmá, seated in a certain forest of the Sumeru Mountain.
7. Then the lord Brahmá, the great grandfather of the inhabitants (of the three worlds), was so highly pleased with him that he addressed him saying: "Oh my son! ask the best boon that thou wishest for."
8. Bharadwája said:—"Oh thou lord, that art master of the past and future times, grant me the desired boon of communicating to me the means whereby people are liberated from their miseries."

SECTION II: BRAHMÁ'S BEHEST.

9. Brahmá said:—"Go ask diligently of thy preceptor Válmíki, to complete the faultless Rámáyana that he has undertaken (to write).
10. "By the hearing of which men will get over their manifold errors, in the same manner as they pass over the sea by the bridge built over it by the great Ráma, who was fraught with all good qualities."
11. Válmíki said:—Saying this to Bharadwája, the supreme maker of all beings (Brahmá) accompanied him to my hermitage.
12. In right earnest was the god welcomed by me with the *argha* and offerings of water and the like, when the lord of truth spoke to me for the good of all creatures.
13. Brahmá spake to me saying:—"Do not Oh sage! give up your undertaking until its final completion. No pains ought to be spared to make the history of Ráma as faultless as it ought to be.
14. "By this work of yours men will forthwith pass over this hazardous world, in the same manner as one crosses the sea in a vessel."

15. Again said the increate Brahmá to me:—"I come to tell this very thing to you, that you complete the work for the benefit of mankind."
16. Then Oh king, the God disappeared from my sacred hermitage in a moment, just as the wave subsides in the water no sooner it has heaved itself.
17. I was struck with wonder at the disappearance of that (deity), and then being composed in my mind, I inquired of Bharadwája, saying:—
18. Tell me, Bharadwája, what Brahmá spoke (to me) in the hermitage; to which he answered saying:—
19. "The God commanded you to complete the Rámáyana for the good of men, and as a means of their crossing over the gulf of the world."

SECTION III: INQUIRY OF BHARADWÁJA.

20. "Now Sir" said Bharadwája, "explain to me how the great minded Ráma and Bharata conducted themselves amidst the troubles of this world.
21. "Tell me also how did Satrughna, Lakshmana, and the renowned Sítá, and all those who followed Ráma, as also the ministers and their highly intelligent sons, conduct themselves (on earth).
22. "Tell me clearly how they escaped all its miseries, that I may do the same with the rest of mankind: (for our salvation)."
23. Being thus respectfully addressed by Bharadwája, I was led, Oh great King! to carry out the behest of my lord (Brahmá), and to narrate the Rámáyana to him; saying:—
24. Hear my son Bharadwája, I will tell you all that you have asked, and by the hearing of which you shall be enabled to cast away the dross of errors (under which you labour).

25. You are wise and have to manage yourself in the manner of the felicitous and lotus-eyed Ráma, with a mind free from (worldly) attachments,
26. (Know that) Lakshmana, Bharata, the great minded Satrugna, Kausalyá, Sítá, Sumitrá as well as Dasaratha;—
27. With Kritástra and the two friends of Ráma, and Vasishtha and Vámadeva, and the eight ministers of state as well as many others, had reached the summit of knowledge (by this means).
28. Their names are Dhrishta, Jayanta, Bhása, Satya, Vijaya, Vibíshanah, Sushena and Hanumána. And also Indrajíta (who had attained his highest knowledge).
29. These were the eight ministers of Ráma, who are said to have been equally dispassionate in their minds, and content with what was their lot. They were great souls, and free in their lives.
30. Well my son, if you follow the manner in which these men observed sacrificial rites, gave and received their offerings, and how they lived and thought, you are at once freed from the turmoils (of life).
31. One fallen in this boundless ocean of the world, may enjoy (the bliss of) liberation by the magnanimity of his soul. He shall not come across grief or destitution, but remain ever satisfied by being freed from the fever of anxiety.

CHAPTER III: VÁLMÍKI'S ADMONITION.

SECTION I: ON TRUE KNOWLEDGE.

1. Bharadwája said, O Bráhmaṇ! relate to me first about Ráma, and then enlighten me by degrees with the conditions of attaining liberation in this life, that I may be happy for ever.
2. Válmíki replied:—"Know, holy Saint! all worldly conceptions to be as erroneous as the various hues that taint the clear firmament. It is better therefore to efface them in oblivion, rather than revive their reminiscence (in repeated states of existence).
3. All visible objects are absolute negation; we have no idea of them save from sensation. Inquire into these apprehensions, and you will never find them as real.
4. It is possible here (on earth) to attain to this knowledge (of worldly vanities) which is fully expounded herein: if you will listen to it attentively, you shall get at the truth and not otherwise.
5. The conception of this world is a mistake, and though we actually see it, it is never in existence. It appears in the same light, O sinless saint, as the variegated colours in the sky.

6. The conviction of the non-existence of the objects of vision, leads to efface their impressions from the mind. Thus perfected, there springs in it the supreme and eternal bliss of self-extinction.
7. Otherwise there is no quietism to be had herein by men like you, rolling in the depths of science for thousands of years and unacquainted with the true knowledge.
8. Complete abandonment of desires, styled as the best state of liberation, is the only pure step towards beatitude.
9. The absence of desires leads to the extinction of mental actions, in the same manner as the absence of cold conduces to the dissolution of small particles of ice.
10. Our desires which uphold our living bodies (and minds), bind us fast as by strings to our bodily prison. These being loosened, the inward soul is liberated (as a bird from its cage).
11. Desires are of two kinds, pure and impure. The impure ones are the cause of transmigration, while the pure ones serve to destroy it.
12. An impure desire is of the form of a mist of ignorance, consisting in the feeling of an obdurate egoism. This is said by the wise to be the cause of birth (transmigration).
13. A pure desire is like a parched seed incapable to bring forth the germ of transmigration, and only supports the present body (in its dry rigidity).
14. The pure desires which are unattended with transmigration, reside in the bodies of living-liberated men, like unmoving wheels (unable to move them to action).
15. Those that have the pure desires are not liable to transmigration, and are said to be knowing in all things that ought to be known. These are called the living-liberated and are of superior intelligence.

16. I will explain to you how the high minded Ráma attained the state of liberation in life, hear you this that old age and death may not come upon you.

SECTION II: EARLY HISTORY OF RÁMA.

17. Hear Oh highly intelligent Bharadawája, the auspicious course and conduct of Ráma's life: whereby you shall be enabled to understand everything at all times.
18. The lotus-eyed Ráma after coming out of his school, remained for many days at home in his diversions, and without anything to fear.
19. In the course of time as he took the reins of the Government, (in his hand), his people enjoyed all the bliss that absence of grief and diseases could impart (to them).
20. At one time Ráma's mind virtuous as he was, became anxious to see the different places of pilgrimage, the cities and hermitages (that lay about).
21. So Rághava with this view, approached his father's feet, he touched the nails (of his toes) as a swan lays hold on the buds of lotus.
22. "Oh my father" he said, "my mind is desirous to see the different places of pilgrimage, temples of gods, forests and abodes (of men).
23. "Grant me my lord this my petition, as there is no petitioner of thine on earth whom didst thou ever dishonor."
24. Thus solicited (by Ráma), the king consulted with Vasishtha, and after much reflection granted him the first request he ever made.
25. On a day of lucky stars Ráma set out (on his journey) with his two brothers (Lakshmana and Satrughna), having his body adorned with auspicious marks, and (receiving the) benedictions which were pronounced on him by the priests.

26. Accompanied also by a body of learned Bráhmans whom Vasishtha had chosen on the occasion, and a select party of his associate princes;
27. He started from home towards his pilgrimage after he received the benedictions and embraces of his mothers.
28. As he went out of his city, the citizens welcomed him with the sounds of trumpets, while the bee-like fickle eyes of the city ladies were fixed upon his lotus like face.
29. He was bestrewn with handfuls of fried paddy thrown over his body by the beautiful hands of village-women, that made him appear like the Himálaya covered over with snow.
30. He dismissed the Bráhmans with honor, and went on hearing the benedictions of the people, and taking a full view of the landscape around him until he proceeded towards the forest.
31. He went on distributing alms after making his holy ablutions and performing his devotion and meditation, as he gradually passed the limits of Kosala after starting from his palace.

SECTION III: RÁMA'S PILGRIMAGE.

32. He went about seeing the many rivers and their banks, visiting the shrines of gods, sacred forests and deserts far and remote from the resorts of men, as also the hills, seas and their shores.
33. He saw the *Mandákiní* bright as the moon, the *Kálindi*, clear as the lotus, and also the following rivers, *Sarasvati*, *Satadru*, *Chandrabhágá* and *Iravatí*.
34. Also *Vení*, *Krishnavení*, *Nirvindhya*, *Saraju*, *Charmanvatí*, *Vitastá*, *Vipásá* and *Báhúdaká*.
35. He saw also the (holy places of) *Prayága*, the *Naimisha*, the *Dharmaranya*, *Gyá*, *Varánasí*, *Srígiri*, *Kedára* and *Pushkara*.
36. He saw the *Mánasa* and the northern *Mánsaravara* lakes, and many fiery lakes and springs, the *Báda*, the *Vindhya* range and the sea.

37. He saw the fiery pool of Jwálámukhí, the great shrine of Jagannátha, the fountain of *Indradumna* and many other reservoirs, rivers and lakes.
38. He visited the shrine of *Kartikeya* and the Gandak river of *Sálagrámas*, and also the sixty four shrines sacred to Hari and Hara.
39. He saw various wonders, the coasts of the four seas, the *Vindhyá* range, the groves of Hara, and the boundary hills and level lands.
40. He visited the places of the great *Rájarshis* and the *Brahmarshis*, and went wherever there was any auspicious sanctuary of the gods and Bráhmans.
41. Thus they all honouring Ráma, travelled far and wide in company with his two brothers, and traversed all the four quarters on the surface of the earth.
42. Honoured by the gods, *Kinnaras* and by men, and having seen all the places on earth, the descendant of Raghu returned home, like Siva when he returns to the *Sivaloka*.

CHAPTER IV: RÁMA'S RETURN FROM PILGRIMAGE.

1. Ráma strewn over with handfull of flowers by the citizens (surrounding him) entered the palace, as when the beauteous Jayanta (son of Indra) enters his celestial abode.
2. On his first arrival he bent himself in reverence before his father, before Vasishtha, before his brothers, his friends, the Bráhmanas and the elderly members of the family.
3. Repeatedly embraced as he was by friends, by his father, mothers and by the Bráhmanas, the son of Raghu bowed down his head to them with joy.
4. The assembled people after their familiar conversation with Ráma in the palace, strolled about on all sides highly delighted with his speech, resembling the music of a flute.
5. Thus eight days were passed in festive mirth consequent to the arrival of Ráma, and shouts of joy were sent forth by the elated multitude.
6. Thenceforth Rághava continued to dwell happily at home, with relating to his friends, the different customs and manners of the countries (he visited) on all sides.

7. He rose early in the morning and performed his morning service according to law. He then visited his father seated as Indra in his Council.
8. He next passed a fourth part of the day in company with Vasishtha and other sages, and was greatly edified by their conversations which were full of instruction.
9. He used also to go out for sport under orders of his father; and surrounded by a large number of troops, to forests full of (wild) boars and buffaloes.
10. Then after returning home and performing his bath and other rites with his friends, he took his meal with them, and passed the night in company with his beloved companions.
11. In these and similar practices did he pass his days with his brothers at his father's house, after his return from the pilgrimage.
12. Oh sinless (Bharadwája), with his conduct becoming a prince, Ráma passed his days with giving delight to the good men that surrounded him, in the manner of the moon that gladdens mankind with his soothing ambrosial beams.

CHAPTER V: OF RÁMA'S SELF-DEJECTION AND ITS CAUSE.

1. Válmíki said:—Afterwards Ráma attained the fifteenth year of his age, and so also Satrughna and Lakshmana who followed Ráma (in birth), attained also the same age.
2. Bharata continued to dwell with joy at the house of his maternal grandfather, and the king (Dasaratha) ruled the whole earth as usual.
3. The most wise king Dasaratha (now) consulted his ministers day after day about the marriage of his sons.
4. But as Ráma remained at home since his return from pilgrimage, he began to decay day by day as the translucent lake in autumn.
5. His blooming face with its out-stretched eyes, assumed by degrees a paleness like that of the withering petals of the white lotus beset by a swarm of bees.
6. He sat silent and motionless in the posture of his folded legs (*Padmāsana*), and remained absorbed in thought with his palm placed under his cheek and neck.
7. Being emaciated in person, and growing thoughtful, sad and distracted in his mind, he remained speechless as a mute picture in painting.

8. On being repeatedly requested by the anxious inmates of the family to perform his daily rites, he discharged them with a melancholy countenance, (literally—with his faded lotus-like face).
9. Seeing the accomplished Ráma—the mine of merits in such a plight, all his brothers likewise were reduced to the same condition with him.
10. The king of the earth observing all his three sons thus dejected and lean, gave way to anxiety together with all his queens.
11. Dasaratha asked Ráma repeatedly and in a gentle voice (to tell him) what his anxiety was, and what was the cause of his thoughtfulness; but he returned no answer to it.
12. Then being taken up in his father's lap, the lotus-eyed Ráma replied, that he had no anxiety whatever, and held his silence.
13. Afterwards the king Dasaratha asked Vasishtha, the best of speakers and well informed in all matters, as to the cause why Ráma was so sorrowful.
14. The sage Vasishtha thought over the matter (for a while), and then said, "there is Oh king! a cause of Ráma's sadness, but you need not be anxious about it.
15. "Wise men Oh king! never entertain the fluctuations of anger or grief, or a lengthened delight from frivolous causes, just as the great elements of the world do not change their states (of inertness) unless it were for the sake of (some new) production."

CHAPTER VI: ADVENT OF VISWÁMITRA TO THE ROYAL COURT.

1. The king was thrown into sorrow and suspense at these words of the prince of sages (Vasishtha); but kept his silence for sometime, and waited (that time might work a change).
2. (Meanwhile) the queens of the palace, kept themselves watchful of the movements of Ráma with anxious carefulness.
3. At this very time the famous Viswámitra, the great sage came to visit the king of men at Ayodhyá.
4. The intelligent and wise seer had his sacrificial rites disturbed by the *Rákshasas*, who were deceitfully powerful and giddy with their strength.
5. It was for the security of his sacrifice that the sage waited on the king, because he was unable to accomplish it in peace (by himself).
6. It was also for the purpose of their destruction, that the illustrious Viswámitra, who was the gem of austere devotion had come to the city of Ayodhyá.
7. Desirous of seeing the king, he spoke to the guards at the gate, to report the arrival of Kausika the son of Gádhi to the king with despatch.

8. On hearing these words, the guards were struck with fear in their minds, and ran as they were bid to the palace of the king.
9. Coming to the Royal abode, the door-keepers informed the chief-warder of the arrival of Viswámitra the royal sage.
10. The staff-bearer immediately proceeded to the presence of the king, seated among the princes and chiefs (under him) in the Court house, and gave his report saying:—
11. "Please your majestic, there is waiting at the door a mighty personage of majestic appearance, bright as the morning sun, with his pendant locks of hair (red and ruddy) as sunbeams.
12. The brilliancy of his person has brightened the place from the top-most flag down to the ground, and made the horses, men and armory shine as with a golden hue.
13. No sooner had the warder appeared (before the king), and with hurried words announced the arrival of the sage Viswámitra:
14. Than the best of kings as he heard the herald say so, rose at once from his throne of gold with all the ministers and chiefs that surrounded him.
15. He walked immediately on foot with the staff of princes and chiefs by whom he was held in honour and regard, and in company with Vasishtha and Vámadeva.
16. He went to the spot where the great sage was waiting, and saw Viswámitra the chief of sages standing at the gateway.
17. His priestly prowess joined with his military valour, made him appear as the sun descended on earth on some account.
18. He was hoary with old age, rough-skinned by the practice of austerities, and covered down to his shoulders by red-bright braids of hair, resembling the evening clouds over topping a mountain brow.
19. He was mild looking and engaging in his appearance, but at the same time as brilliant as the orb of the sun. He was neither

assuming nor repulsive, but possessed of an ineffable gravity and majesty in his person.

20. He was attractive yet formidable (in his look), clear yet vast (in his mind), deep and full (in knowledge), and shining (with his inward light).
21. His life time had no limit, nor his mind any bound to it, nor had age impaired his understanding. He held the ascetics pot in one hand, that went (through life) as his only faithful companion.
22. The compassionateness of his mind, added to the sweet complacency of his speech and looks, pleased the people as if they were actually served with nectar drops, or sprinkled over with ambrosial dews.
23. His body decorated by the sacred thread, and his white prominent eyebrows, made him appear as a wonder to the eyes of his beholders.
24. On seeing the sage, the lord of earth lowly bent himself at a distance, and then bowed down to him (so low), that the ground was decorated by the gems pendant upon his crown.
25. The sage also in his turn greeted the Lord of the earth on the spot with sweet and kind words, like the sun greeting the lord of the gods.
26. Afterwards the assembled Bráhmans (of the court) headed by Vasishtha, honoured him with their welcomes.
27. The king said:—"we are as highly favoured, Oh holy sage! by thine unexpected appearance and thy glorious sight, as a bed of lotuses at the sight of the luminous sun.
28. Oh sage, I have felt at thine appearance the happiness which knows no bounds, and which has no diminution in it.
29. This day we must be placed at the front rank of the fortunate, as we have become the object of thine advent.

30. With these and similar conversations that went on among the princes and the sages, they proceeded to the court-hall where they took their respective seats.
31. The king finding the best of sages (Viswámitra) so very prosperous in his devotion, felt some hesitation to offer him the *arghya* (honorarium) himself with his cheerful countenance.
32. He (the sage) accepted the *arghya* offered him by the king, and hailed him during his act of turning round (the sage), according to the rules of Sástra.
33. Thus honoured by the king, he with a cheerful countenance asked the Lord of men about the good health (of himself and family), and the fulness of his finance.
34. Then coming in contact with Vasishtha, the great sage saluted him as he deserved with a smile, and asked him about his health (and of those in his hermitage).
35. After their interview and exchange of due courtesies had lasted for a while to the satisfaction of all in the royal assembly;
36. They both took their respective seats; when every one (in the court) respectfully greeted the sage of exalted prowess.
37. After the sapient sage (Viswámitra) was seated, they made various offerings of *pádyā*, *arghya* and kine to him.
38. Having honoured Viswámitra in due form, the lord of men condescended to address him with a gladdest mind and in submissive terms, with his palms folded over each other.

SECTION II: ADDRESS OF KING DASARATHA.

39. He said, "Sir, your coming here is as grateful to me as the obtaining of nectar by one, as a rainfall after a drought, and as the gaining of sight by the blind.
40. Again it is as delightful to me as the getting of a son by a childless man in his beloved wife, and coming in possession of a treasure in a dream.

41. Your advent is no less pleasing to me than one's meeting with the object of his wishes, the arrival of a friend, and the recovery of thing that was given for lost.
42. It gives me the joy that is derived from the sight of a deceased friend suddenly returning by the way of the sky. It is thus Oh Bráhmaṇ, I welcome your visit to me.
43. Who is there that is not glad to live in the heaven (Brahmaloka)? I feel myself as happy Oh sage! at your advent, and this I tell you truly.
44. (Now tell me) what is your best pleasure, and what I may do for you; O Vipra, that are the best of the virtuous, and most properly deserving of my services.
45. Formerly had you been famed under the title of Rájarshi (or royal sage); but since, made glorious by dint of your asceticism, you have been promoted to the rank of a Brahmarshi (or Brahman sage). Wherefore you are truly the object of my worship.
46. I am so glad at your sight that it soothes my inmost soul, in the same manner as an ablution in Gangá's stream cheers the mind.
47. Free as you are from fears and desires, from wrath and passions and the feelings of pleasure, pain and disease, it is very wonderful, Oh Bráhmaṇ, that you should have recourse to me (for anything).
48. I consider myself as situated at a holy sanctuary, and absolved from all my sins, or as merged in the lunar sphere (by your presence), Oh! best of the learned in the truths of the Vedas.
49. I understand your appearance as that of Brahmá himself before me, and I confess myself, O sage! to be purified and favoured by your advent.
50. I am indeed so gratified at your arrival, that I deem myself fortunate in this birth, and that I have not lived in vain but led a truly good life.

51. My heart cannot contain within itself, but overflows (with joy) like the sea at the sight of the moon, since I beheld your person here and made my respectful obeisance to you.
52. Whatever is your commission, and whatsoever may be the object, O greatest of sages! which has brought you hither, know it as already granted (by me); for your commands are always to be obeyed by me.
53. You need not hesitate to communicate to me your best, O progeny of Kusika, there is nothing, with me which is to be kept from you, if you should ask for it.
54. You need not dubitate about my performance of the act. I tell it solemnly that I will execute your behest to the last item, as I take you in the light of a superior divinity.
55. Upon hearing these sweet words (of the king), which were pleasing to the ears, and delivered with a humility worthy of one knowing himself, the far famed and meritorious chief of the sages felt highly gratified in himself.

CHAPTER VII: VISWÁMITRA'S REQUEST FOR RÁMA.

1. After the illustrious Viswámitra had heard the aforesaid unusually lengthy speech of the lion among kings, his hairs stood erect with joy, and he said (in reply).
2. This speech is worthy of thee, O best of kings on earth, and one descended from a royal race, and guided by the sage Vasishtha himself.
3. Consider well O king about the performance of the act which I have in mind, and support (the cause of) virtue.
4. I am employed, O chief of men, in religious acts for attainment of my consummation, whereto the horrible Rákshasas have become my great obstructions.
5. Whenever I betake myself to offer sacrifices (to the gods) at any place, instantly do these nocturnal demons appear to destroy my sacrificial rites.
6. The chiefs of the Rákshasas fling heaps of flesh and blood on the sacrificial ground (before me), on very many occasions that I commence my ceremonies.
7. Being thus obstructed in my sacrificial duties, I now come to thee from that spot and with a broken spirit, after having laboured in vain (for completion of the rites).

8. I have no mind O king, to give vent to my anger by imprecations, which have no room in my conduct (of religious life).
9. Such being the sacrificial law, I expect to gain its great object in peace by thy favor.
10. Being thus oppressed I have recourse to thy protection, and thou shouldst protect me (from wrongs); otherwise it is an insult to solicitors to be put to disappointment by the best of men (as thyself).
11. Thou hast a son, the beauteous Ráma, powerful as the fierce tiger, and strong as the great Indra himself. He it is who is able to destroy the Rákshasas.
12. Now mayst thou deliver to me that Ráma thy eldest son, having his youthful locks of hair like the sable plumage of a crow, but possessing the true valour of a hero.
13. Protected under my sacred authority, he will be able by his personal prowess, to sever the heads of the malicious Rákshasas.
14. I will do him an infinity of good services, whereby he will in the end become adored by the inhabitants of the three worlds.
15. The night-wandering Rákshasas cannot abide in the field before Ráma, but must fly like stags in the wilderness before the furious lion.
16. No other man than Ráma can make bold to fight with the Rákshasas; as no animal other than the furious lion can stand to fight with the wild elephants.
17. Elated with their strength these vicious beings have become (as deadly) as poisoned shafts in fighting, and being delegates of Khara and Dushana, they are as furious as death itself.
18. They cannot, Oh thou tiger among kings! be able to sustain the arrows of Ráma, but must set down like the flying dust under the ceaseless showers of his arrows.

19. Let not paternal affection prevail over thee O king, (to withhold thy son), as there is nothing in this world, which the high-minded will refuse to part with (to their suitor).
20. I know it for certain, and so shouldst thou know also, that the Rákshasas must be destroyed by him; and (believe me) that wise men like ourselves will never undertake to engage in an uncertainty.
21. I well know the great soul of the lotus-eyed Ráma, and so does the illustrious Vasishtha, and all other far-seeing (sages and seers).
22. Should the sense of greatness, duty and renown, have a seat in thy soul, thou shouldst deliver my desired object—thy son to me.
23. It will take me ten nights to perform the rites of my sacrifice, at which Ráma shall have to stay with me and kill the Rákshasas, who are obnoxious to my rites and enemies of the sacrifice.
24. Let the ministers, Oh Kákutstha! headed by Vasishtha join to give their assent (to it), and deliver thy Ráma to me.
25. Thou O son of Raghu, that knowest the times (of religious observances) must not allow my time to slip, so do as I may have Ráma. Be blest and give not way to sorrow.
26. Even the smallest service appears to be much if done in good time, and the best service is of no avail if done out of season.
27. The illustrious and holy chief of the sages Viswámitra, paused after saying these words fraught with a virtuous and useful intention.
28. Hearing these words of the great sage, the magnanimous king held his silence for some time, with a view to prepare a fitting answer; because no man of sense is ever satisfied with talking unreasonably either before others or to himself.

CHAPTER VIII: DASARATHA'S REPLY TO VISWAMITRA.

1. Válmíki added:—On hearing these words of Viswámitra, the tiger among kings remained speechless for a moment, and then besought him in the lowliness of his spirit.
2. Ráma my lotus-eyed boy is only of fifteen years of age. I do not see he is a match for the Rákshasas.
3. Here is a full *akshauhini* legion of my soldiers; of whom, Oh my Lord! I am the sole commander; surrounded by them I will offer battle to the Rákshasas cannibals.
4. Here are my brave generals who are well disciplined in warfare; I will be their leader in the height of war with my bow in hand.
5. Accompanied with these, I can offer fight to the enemies of the gods, and to the great Indra himself, in the same manner as the lion withstands the wild elephants.
6. Ráma is but a boy who has no knowledge of the strength of our forces, and whose experience has scarcely stretched to the battle field beyond the inner apartments (of the house).
7. He is not well trained in arms, nor is he skilled in warfare. He does not know to fight with a foe, arrayed in the order of battle.
8. He only knows how to walk about in the gardens of this city and amidst the arbours and pleasant groves.

9. He only knows how to play with his brother princes, in the flowery parks set apart for his play within the precincts of the palace.
10. Now a days, Oh Bráhman! he has become by a sad reverse of my fortune, as lean and pale as the withering lotus under the dews.
11. He has no taste for his food, nor can he walk from one room to another, but remains ever silent and slow brooding over his inward grief and melancholy.
12. In my great anxiety about him, O chief of sages, I have been, with my family and dependants, deprived of the gist of our bodies, and become as empty clouds of autumn.
13. Can my boy, so young as he is, and thus subjected to distemper, be fit to fight at all, and again with those marauders who rove about at nights.
14. Oh thou high-minded sage! it is one's affection for his son that affords him far greater pleasure than his possession of a kingdom, or his connection with beauteous females, or even his relish for the juice of nectar.
15. It is from paternal affection that good people (engage to) perform the hardest duties and austerities of religion, and any thing which is painful in the three worlds.
16. Men are even prepared under certain circumstances to sacrifice their own lives, riches and wives; but they can never sacrifice their children: this is the nature with all living beings.
17. The Rákshasas are very cruel in their actions and fight deceitful warfares: so that Ráma should fight them, is an idea which is very painful to me.
18. I that have a desire to live, cannot dare to live for a moment in separation from Ráma; therefore thou shouldst not take him away (from me).

19. I have O Kausika! passed nine thousand rains in my lifetime, ere these four boys were born to me after much austerity.
20. The lotus-eyed Ráma is the eldest of these without whom the three others can hardly bear to live.
21. This Ráma is going to be conveyed by thee against the Rákshasas; but when I am deprived of that son, know me certainly for dead.
22. Of my four sons he is the one in whom rests my greatest love. Therefore do not take away Ráma—my eldest and most virtuous son from me.
23. If thy intention Oh sage, is to destroy the force of night wanderers, take me there accompanied by the four kinds (elephants, horse, chariots and foot soldiers) of mine army.
24. Describe to me clearly what these Rákshasas are, how strong they are, whose sons they be and what their size and figure.
25. Tell me the way in which the Rákshasas are to be destroyed by Ráma or my boys or by myself, when they are known to be treacherous in warfare.
26. Tell me all these, Oh great sage! that I can calculate the possibility of our making a stand against the fiercely disposed Rákshasas in the open field, when they are certainly so very powerful.
27. The Rákshasa named Rávana is heard as being very powerful, he is brother of Kuvera himself, and is the son of the sage Visravas.
28. If it is he, the evil minded Rávana, that stands in the way of thy rites, we are unable to contend with that pest.
29. Power and prosperity in all their flourish come within the reach of the living at times, but they disappear at others.
30. Now a days we are no match for such foes as Rávana and some others. Such is the decree of destiny.

31. Therefore, O thou, that art acquainted with law, do this favour to my son, (as not to take him away); unlucky as I am, it is thou that art the arbiter of my fate.
32. The gods, and Asuras, the Gandharvas and Yakshas, the huge beasts, birds and serpents are unable to fight with Ravana: what are we human beings in arms to him.
33. That Rákshasa holds the prowess of the most powerful, we cannot afford to fight with him, nor even with his children.
34. This is a peculiar age in which good people are made powerless; I am moreover disabled by old age and want that spirit (that I was expected to possess) derived as I am from (the most powerful) race of the Raghus.
35. Tell me O Bráhmaṇa! if it is Lavan the son of Madhu (the notorious Asúra) that disturbs the sacrificial rites; in that case also I will not part with my son.
36. If it be the two sons of Sunda and Upasunda terrible as they are like the sons of the sun, that disturb your sacrifice, in that case also I will not give my son to thee.
37. But after all, O Bráhmaṇ, shouldest thou snatch him from me (by dint of the supernatural power that thou possessest), then I am also dead and gone with him. I do not see any other chance of a lasting success of thy devotion (except by my death).
38. Saying these gentle words, the descendant of Raghu was drowned in the sea of suspense with regard to the demand of the sage, but being unable to arrive at a conclusion, the great king was carried away by the current of his thoughts as one by the high waves of the sea.

CHAPTER IX: VISWÁMITRA'S WRATH. AND HIS ENRAGED SPEECH.

1. Válmíki said:—On hearing this speech of the king with his piteous look and eyes full of tears, the son of Kusika became highly incensed and replied.
2. Thou art about to break thy promise after pledging thyself to its performance, and thus wishest to behave as a deer after having been a lion (before).
3. This is unbecoming of the race of Raghu, it is acting contrary (to the rules) of this great family. Hot rays must not proceed from the cool beamed moon.
4. If thou art so impotent Oh king! let me return as I came. Thou promise-breaking Kákustha live happily with thy friends.
5. As the high spirited Viswámitra now moved with ire, the earth trembled under him, and the gods were filled with fear.
6. Vasishtha the meek and wise and observant of his vows, perceiving the great sage and friend of the world thus influenced by ire, gave vent to his speech (as follows).
7. Oh king that art born of the race of the Ikshákus, and art a form of virtue itself, and called Dasaratha the fortunate, and art adorned with all the good qualities known in the three worlds.

8. Being famed for thy meekness and strictness to thy vows, and renowned in all three worlds for thy virtues and fame, thou canst not break thy plighted faith.
9. Preserve thy virtue and think not to break thy faith, comply with the request of the sage who is honoured in all the three worlds.
10. Saying, thou wilt do it, if thou retract thy promise, thou lovest the object of thy yet unfulfilled desires. Therefore part with Ráma from thee.
11. Descended from the race of Ikshaku, and being Dasaratha thyself, if thou failest to perform thy promise, who else on earth will ever keep his word?
12. It is in pursuance of the conduct of great men like thee, that low people even do not dare to transgress the bounds of their duty, how then dost thou wish to violate it thyself?
13. Guarded by this lion-like man (Viswámitra) in the manner of ambrosia by fire, no Rákshasa will have power to prevail over Ráma, whether he be accoutered and armed or not.
14. Behold him here as the personification of virtue, the mightiest of the mighty, and superior to all in the world in his intelligence, and devotedness to asceticism.
15. He is skilled in all warlike arms that are known in the three worlds, no other man knows them so well nor shall ever be able to master them like him.
16. Among the Gods, the Sages, the Asúras, the Rákshasas, the Nágas, the Yakshas and Gandharvas, there is none equal to him (in might).
17. In bygone days when this son of Kushika used to rule over his realm, he was furnished with all the arms by Krisáswa, and which no enemy can baffle.

18. These arms were the progeny of Krisáswa, and were equally radiant and powerful as the progeny of the Prajapati, and followed him (in his train).
19. Now Daksha (the patriarch) had two beauteous daughters Jayá and Suprajá (alias Vijayá), who had a hundred offspring (as personifications of the implements, that are invincible in war.
20. Of these the favoured Jayá has given birth to fifty sons of old, who are implacable agents of the destruction of Asúra forces.
21. In like manner, Suprajá gave birth to fifty sons of very superior qualities, who are very powerful and terrible in their appearance, and indomitably aggressive.
22. Thus Viswámitra is strengthened and grown powerful (by means of these). He is acknowledged as a sage in the three worlds, Thou therefore must not think otherwise than deliver Ráma to him.
23. This mighty and virtuous man and prince of sages being nigh, any one even at the point of death in his presence, is sure to attain his immortality (on earth): therefore be not disheartened like an insensible man.

CHAPTER X: MELANCHOLY OF RÁMA.

1. Valmiki related:—After Vasishtha had done saying in this manner, king Dasaratha was glad to send for Ráma with Lakshmana, and said:
2. Go you chamberlain, and bring here quickly the truly mighty and long armed Ráma with Lakshmana, for the meritorious purpose of removing the impediments (in the way of religious acts).
3. Thus sent by the king he went to the inner apartment, and coming back in a moment informed the king.
4. Oh sire! Ráma, whose arms have crushed all his foes, remains rapt in thoughts in his room like the bee closed in the lotus at night.
5. He said, he is coming in a moment, but is so abstracted in his lonely meditation that he likes no body to be near him.
6. Thus acquainted by the chamberlain, the king called one of the attendants of Ráma to him, and having given him every assurance, asked him to relate the particulars.
7. On being asked by the king how Ráma had come to that state, the attendant thus replied to him in a sorrowful mood.

8. Sir, we have also become as lean as sticks in our persons, in sorrow for the fading away of your son Ráma in his body.
9. The lotus-eyed Ráma appears dejected ever since he has come back from his pilgrimage in company with the Bráhmaṇas.
10. When besought by us with importunity to perform his daily rites, he sometimes discharges them with a placid countenance, and wholly dispenses with them at others.
11. He is averse, Oh Lord! to bathing, to worshipping the gods, to the distribution of alms, and to his meals also; and even when importuned by us he does not take his food with a good relish.
12. He no longer suffers himself to be rocked in the swinging cradles by the playful girls of the harem, nor does he divert himself under the showering fountains like the *chátaka* (in rain water).
13. No ornaments beset with the bud-shaped rubies, no bracelets nor necklace, Oh king, can please him now, in the same manner as nothing in heaven can please its inhabitants who expect their fall from it (after the expiration of their terms).
14. He is sorrowful even while sitting in the arbours of creepers, regaled by flowery breezes, and amidst the looks of damsels playing around him.
15. Whatever thing Oh king! is good and sweet, elegant and pleasing, to the soul, he looks at them with sorrowful eyes, like one whose eyes are already satiate with viewing them heaped up in piles (before him).
16. He would speak ill of the girls that would dance merrily before him, and exclaim out saying, "why should these ladies of the harem flutter about in this way causing grief in me."
17. His doings are like those of a madman, who takes no delight at his food or rest, his vehicles or seats, his baths and other pleasures, however excellent they be.

18. As regards prosperity or adversity, his habitation or any other desirable things, he says of them to be all unreal, and then holds his silence.
19. He cannot be excited to pleasantry nor tempted to taste of pleasures; he attends to no business, but remains in silence.
20. No woman with her loosened locks and tresses, and the negligent glances of her eyes, can please him any more than the playful fawn can please the trees in the forest.
21. Like a man sold among savages, he takes delight in lonely places, in remotest skirts, in the banks (of rivers) and wild deserts.
22. His aversion to clothing and conveyance, food and presents, bespeaks O king! that he is following the line of life led by wandering ascetics.
23. He lives alone, Oh lord of men! in a lonely place, and neither laughs nor sings nor cries aloud from a sense of their indifference to him.
24. Seated in the posture of folded legs (Padmāsana), he stays with a distracted mind, reclining his cheek on his left palm.
25. He assumes no pride to himself nor wishes for the dignity of sovereignty; he is neither elated with joy nor depressed by grief or pain.
26. We do not know where he goes, what he does, what he desires, what he meditates upon, whence and when he comes and what he follows.
27. He is getting lean every day, growing pale day by day, and like a tree at the end of autumn, he is becoming discoloured day after day.
28. Satrugna and Lakshmana are, Oh king! the followers of all his habits, and resemble his very shadows.
29. Being repeatedly asked by his servants, his brother-princes and his mothers, (as to the cause of his dementedness), he says he has none, and then resumes his taciturnity and indifference.

30. He would lecture his companions and friends saying, "do not set your mind to sensual enjoyments which are only pleasing for the time being."
31. He has no affection for the richly adorned women of the harem, but rather looks upon them as the cause of destruction presented before him.
32. He often chants in plaintive notes, how his life is being spent in vain cares, estranged from those of the easily attainable state of (heavenly bliss).
33. Should some dependant courtier speak of his being an emperor (one day), he smiles at him as upon a raving madman, and then remains silent as one distracted in his mind.
34. He does not pay heed to what is said to him, nor does he look at any thing presented before him. He hates to look upon things even the most charming (to sight).
35. As it is chimerical to suppose the existence of an ethereal lake, and lotus growing in the same, so it is false to believe the reality of the mind and its conceptions. Saying so Ráma marvels at nothing.
36. Even when sitting amidst beauteous maids, the darts of cupid fail to pierce his impenetrable heart, as showers of rain the (unimpregnable) rock.
37. That "no sensible man should ever wish for riches which are but the seats of dangers"; making this his motto, Ráma gives away all that he has to beggars.
38. He sings some verses to this effect that "it is an error to call one thing as prosperity and the other adversity, when they are both but imaginations of the mind".
39. He repeats some words to this purport that, "though it is the general cry, "O I am gone, I am helpless grown," yet it is a wonder, that no body should betake himself to utter indifference."

40. That Ráma, the destroyer of enemies, the great *Sála* (oak) that is grown in the garden of Raghu, should get into such a state of mind is what causes grief in us.
41. We do not know, Oh great armed and lotus-eyed king! what to do with him in this state of his mind. We hope only in thee.
42. He laughs to scorn the counsels of the princes and Bráhmans before him, and spurns them as if they were fools.
43. He remains inactive with the conviction, that the world which appears to our view is a vanity, and the idea of self is also a vanity.
44. He has no respect for foes or friends, for himself or his kingdom, mother or riches, nor does he pay any regard to prosperity or adversity.
45. He is altogether quiescent, without any desire or effort, and devoid of a mainstay; he is neither captivated by any thing nor freed from worldly thoughts. These are the reasons which afflict us most.
46. He says, "what have we to do with riches, with our mothers, with this kingdom and all our activities." Under these impressions, he is about to give up his life.
47. As the *chátaka* (swallow) grows restless at the obstruction of rains (by hurricanes), so has Ráma become impatient (under the restraint) of his father and mother, his friends and kingdom, his enjoyments and even his own life.
48. Now in compassion on thy son, incline to root out this chagrin which like a noxious creeper has been spreading its branches (in his mind).
49. For notwithstanding his possession of all affluence, he looks upon the enjoyments of the world as his poison under such a disposition of his mind.
50. Where is that potent person in this earth, who can restore him to proper conduct (as by a potent medicine?).

51. Who is there, that like the sun removing the darkness of the world by his rays, will remove the errors that have been the cause of grief in Ráma's mind, and thereby make his generosity effectual in his case.

CHAPTER XI: CONSOLATION OF RÁMA.

1. Viswámitra said:—If such is the case, you who are intelligent, may go at once, and persuade that progeny of Raghu to come hither; as they do one deer by others (of the train).
2. This stupor of Ráma is not caused by any (external) accident or (inward) affection; it is I think the development of that superior intellect which rises from the right reasoning of dispassionate men.
3. Let Ráma come here for a while, and here shall we in a moment dispel the delusion (of his mind), as the wind drives away the clouds from the mountain-tops.
4. After his hebetude is removed by my reasoning, he shall be enabled to repose in that happy state of mind, to which we have arrived.
5. He shall not only attain to pure truth and a clear understanding of uninterrupted tranquility, but secure to himself a plumpness and beauteousness of his figure and complexion, as one derives from a potion of ambrosia.
6. He will then attend with all his heart to the full discharge of the proper course of his duties without remission, which will redound to his honour.

7. He will become strong with a knowledge of both worlds, and his exemption from the states of pleasure and pain, and then he will look upon gold and stones with an indifferent eye.
8. After the chief of the sages had spoken in this manner, the king resumed the firmness of his mind, and sent heralds after heralds to bring Ráma to him.
9. By this very time Ráma was preparing to rise from his seat in the palace to come over to his father, in the manner that the sun rises from the mountain in the east.
10. Surrounded by a few of his servants, he came with his two brothers to the hallowed hall of his father, resembling the heaven of the king of gods.
11. He saw at a distance his kingly sire seated amidst the assemblage of princes, as Indra surrounded by the gods.
12. He was accompanied on either side by the sages Vasishtha and Viswámitra, and respectfully attended by his staff of ministers, all well versed in the interpretation of all Sástras.
13. He was fanned by charming damsels, waving the fine *chauri* flappers in their hands, and equalling in beauty the goddesses presiding over the quarters of heaven.
14. Vasishtha, Viswámitra and the other sages, with Dasaratha and his chiefs, saw Ráma coming at a distance as beautiful as Skanda himself.
15. He appeared by his qualities of mildness and gravity to resemble the mount Himálaya (with his cooling frost and firmness), and was esteemed by all for the depth and clearness (of his understanding).
16. He was handsome and well proportioned (in his features), auspicious in his look, but humble and magnanimous in his mind. With loveliness and mildness of his person, he was possessed of all manly prowess.

17. He was just developed to youth, yet he was as majestic as an elderly man. He was neither morose nor merry, but seemed to be fully satisfied with himself, as if he had obtained all the objects of his desire.
18. He was a good judge of the world, and possessed of all holy virtues. The purity of his mind was the attraction for all the virtues which met in him.
19. The receptacle of his mind was filled by his magnanimity and honourable virtues, and the candour of his conduct showed him in the light of perfection (to every body).
20. Endowed with these various virtues and decorated by his necklace and fine apparel, Ráma the support of Raghu's race, approached (his father) with a smiling countenance.
21. He bowed his head to his father with the sparkling gems trembling in his locks, and imparting to his head the graceful appearance of the mountain *Sumeru* shaken by an earth-quake.
22. The lotus-eyed Ráma came up to salute the feet of his father, when the lord of the sages (Viswámitra) was speaking with him.
23. First of all Ráma saluted his father, and then the two honorable sages, he next saluted the Bráhmanas, and then his relations, and lastly his elders and well wishing friends.
24. He then received and returned the salutations of the chiefs and princes, bowing to him with graceful motion of their heads and respectful addresses.
25. Ráma of god-like beauty and equanimity of mind, approached the sacred presence of his father, with the blessings of the two sages.
26. During the act of his saluting the feet of his father, the lord of the earth repeatedly kissed his head and face, and embraced him with fondness.

27. At the same time, he the destroyer of his enemies, embraced Lakshmana and Satrugna, with as intense an affection as the swan embracing the lotus flowers.
28. "Be you seated my son upon my lap", said the king to Ráma, who however, took his seat on a fine piece of cloth spread on the floor by his servants.
29. The king said "O my son and receptacle of blessings, you have attained the age of discretion, so put not yourself to that state of self-mortification, as the dull-headed do from their crazy understandings.
30. Know that it is by following the course of his elders, guides and Bráhmanas, that one attains to meritoriousness, and not by his persistence in error.
31. So long will the train of our misfortunes lie at a distance, as we do not allow the seeds of error to have access to us."
32. Vasishtha said, "Oh strong armed prince! you are truly heroic to have conquered your worldly appetites, which are at once as difficult to be eradicated as they are fierce in their action.
33. Why do you allow yourself like the unlearned, to be drowned in this rolling sea of errors, causing such dull inactivity in you?
34. Viswámitra said "why are your eyes so unsteady (with doubts) as the tremulous clusters of blue lotuses. You ought to do away with this unsteadiness, and tell us what is that grief (which rankles) in your mind.
35. "What are these thoughts, and what are their names and natures, their number and causes, that infest your mind like its maladies (in the same manner) as the mice undermine a fabric."
36. I am disposed to think, that you are not the person to be troubled with those evils and distempers, to which the base and vile alone are subject.
37. Tell me the craving of your heart, O sinless Ráma! and they will be requited in a manner, as will prevent their recurrence to you.

38. Ráma—the standard of Raghu's race having listened to the reasonable and graceful speech of the good-intentioned sage, shook off his sorrowing, like the peacock at the roaring of a cloud, in the hope of gaining his object.

CHAPTER XII: RÁMA'S REPLY.

1. Válmíki related:—Being thus asked with soothing words by the chief of the sages, Ráma made his answer in a soft and graceful speech replete with good sense.
2. Ráma said, Oh venerable sage! I will tell thee in truth, untutored though I am, all the particulars as asked by thee; for who would disobey the bidding of the wise?
3. Since I was born in this mansion of my father I have all along remained, grown up and received my education (in this very place).
4. Then O leader of sages! being desirous to learn good usages (of mankind), I set out to travel to holy places all over this sea-girt earth.
5. It was by this time that there arose a train of reflections in my mind of the following nature which shook my confidence in worldly objects.
6. My mind was employed in the discrimination of the nature of things which led me gradually to discard all thoughts of sensual enjoyments.

7. What are these worldly pleasures good for, (thought I), and what means the multiplication (of our species) on earth? Men are born to die, and they die to be born again.
8. There is no stability in the tendencies of beings whether movable or immovable. They all tend to vice, decay and danger; and all our possessions are the grounds of our penury.
9. All objects (of sense) are detached from each other as iron rods or needles from one another; it is imagination alone which attaches them to our minds.
10. It is the mind that pictures the existence of the world as a reality, but the deceptiveness of the mind (being known) we are safe from such deception.
11. If the world is an unreality, it is a pity that ignorant men should be allured by it, like the deer tempted by a distant mirage (appearing) as water.
12. We are sold by none (to any one) and yet we remain as if enslaved to the world; and knowing this well, we are spellbound to riches, as it were by the magic wand of Sambara.
13. What are the enjoyments in this quintessence (of the world) but misery; and yet we are foolishly caught in its thoughts, as if clogged in honey (like bees).
14. Ah! I perceive after long that we have insensibly fallen into errors, like senseless stags falling into caverns in the wilderness.
15. Of what use is royalty and these enjoyments to me? What am I and whence are all these things? They are but vanities, and let them continue as such without any good or loss to any body.
16. Reasoning in this manner Oh Bráhmaṇ, I came to be disgusted with the world, like a traveller in (his journey through) a desert.
17. Now tell me, O venerable sir! whether this world is advancing to its dissolution, or continued reproduction, or is it in course of its endless progression?

18. If there is any progress here, it is that of the appearance and disappearance of old age and decease, of prosperity and adversity by turns.
19. Behold how the variety of our trifling enjoyments hastens our decay, they are like hurricanes shattering the mountain trees.
20. Men continue in vain to breathe their vital breath as hollow-bamboo wind-pipes having no sense.
21. How is (human) misery to be alleviated, is the (only) thought that consumes me like wild fire in the hollow of a withered tree.
22. The weight of worldly miseries sits heavy on my heart as a rock, and obstructs my lungs to breathe out. I have a mind to weep, but am prevented from shedding my tears for fear of my people.
23. My tearless weeping and speechless mouth, give no indication of my inward sorrow to any body, except my consciousness the silent witness in my solitude.
24. I wait to think on the positive and negative states (of worldly bliss), as a ruined man bewails to reflect on his former state of affluence (and present indigence).
25. I take prosperity to be a seducing cheat, for its deluding the mind, impairing the good qualities (of men), and spreading the net of our miseries.
26. To me, like one fallen into great difficulties, no riches, offspring, consorts or home afford any delight, but they seem to be (so many sources of) misery.
27. I, like a wild elephant in chains, find no rest in my mind, by reflecting on the various evils of the world, and by thinking on the causes of our frailties.
28. There are wicked passions prying at all times, under the dark mist of the night of our ignorance; and there are hundreds of objects, which like so many cunning rogues, are about all men in broad day-light, and lurking on all sides to rob us of our reason.

What mighty champions can we delegate (now) to fight with these than our knowledge of truth?

CHAPTER XIII: VITUPERATION OF RICHES.

1. Ráma said:—It is opulence, Oh sage! that is reckoned a blessing here; it is even she that is the cause of our troubles and errors.
2. She bears away as a river in the rainy season, all high-spirited simpletons overpowered by its current.
3. Her daughters are anxieties fostered by many a malpractice, like the waves of a stream raised by the winds.
4. She can never stand steady on her legs any where, but like a wretched woman who has burnt her feet, she limps from one place to another.
5. Fortune like a lamp both burns and blackens its possessor, until it is extinguished by its own inflammation.
6. She is unapproachable as princes and fools, and likewise as favourable as they to her adherents, without scanning their merits or faults.
7. She begets only evils in them by their various acts (of profligacy), as good milk given to serpents, serves but to increase the poignancy of their poison.
8. Men (by nature) are gentle and kind hearted to friends and strangers, until they are hardheartened by their riches, which like blasts of wind, serve to stiffen (the liquid) frost.

9. As brilliant gems are soiled by dust, so are the learned, the brave, the grateful, the mild and gentle, corrupted by riches.
10. Riches do not conduce to one's happiness, but redound to his woe and destruction, as the plant aconite when fostered, hides in itself the fatal poison.
11. A rich man without blemish, a brave man devoid of vanity, and a master wanting partiality, are the three rarities on earth.
12. The rich are as inaccessible as the dark cavern of a dragon, and as unapproachable as the deep wilderness of the *Vindhyá* mountain inhabited by fierce elephants.
13. Riches like the shadow of night, overcast the good qualities of men, and like moon-beams brings to bloom the buds of their misery. They blow away the brightness of a fair prospect as a hurricane, and resemble a sea with huge surges (of disquiet).
14. They bring upon us a cloud of fear and error, increase the poison of despondence and regret, and are like the dreadful snakes in the field of our choice.
15. Fortune is (as a killing) frost to the bondsmen of asceticism, and as the night to the owls of libertinism; she is an eclipse to the moonlight of reason, and as moonbeams to the bloom of the lilies of folly.
16. She is as transitory as the Iris, and alike pleasant to view by the play of her colours; she is as fickle as the lightening, which vanishes no sooner it appears to sight. Hence none but the ignorant have reliance in her.
17. She is as unsteady as a well born damsel following a base-born man to the words; and like a (deceptive) mirage that tempts the run-aways to fall to it as the doe.
18. Unsteady as the wave, she is never steady in any place; (but is ever wavering to all sides) like the flickering flame of a lamp. So her leaning is known to nobody.

19. She like the lioness is ever prompt in fighting, and like the leader of elephants favourable to her partizans. She is as sharp as the blade of a sword (to cut off all obstacles), and is the patroness of sharp-witted sharpers.
20. I see no felicity in uncivil prosperity, which is full of treachery, and replete with every kind of danger and trouble.
21. It is pity that prosperity, like a shameless wench will again lay hold on a man, after being abandoned by him in his association with (her rival) Poverty.
22. What is she with all her loveliness and attraction of human hearts, but momentary thing obtained by all manner of evil means, and resembling at best a flower shrub, growing out of a cave inhabited by a snake, and beset by reptiles all about its stem.

CHAPTER XIV: DEPRECIATION OF HUMAN LIFE.

1. Human life is as frail as a pendant drop of water rippling on the tip of a leaflet; and as irrepressible as a raving madman, that breaks loose from its bodily imprisonment out of its proper season.
2. Again the lives of those whose minds are infected by the poison of worldly affairs, and who are incapable of judging for themselves, are (varily) but causes of their torment.
3. Those knowing the knowable, and resting in the all-pervading spirit, and acquiescing alike to their wants and gains, enjoy lives of perfect tranquility.
4. We that have certain belief of our being but limited beings, can have no enjoyment in our transient lives, which are but flashes of lightnings amidst the cloudy sky of the world.
5. It is as impossible to keep the winds in confinement, to tear asunder the sky to pieces, and wreath the waves to a chaplet, as to place any reliance in our lives.
6. Fast as the fleeting clouds in autumn, and short as the light of an oilless lamp, our lives appear to pass away as evanescent as the rolling waves in the sea.

7. Rather attempt to lay hold on the shadow of the moon in the waves, the fleeting lightnings in the sky, and the ideal lotus blossoms in the ether, than ever place any reliance upon this unsteady life.
8. Men of restless minds, desiring to prolong their useless and toilsome lives, resemble the she-mule conceiving by a horse (which causes her destruction abortion or unfructification).
9. This world (Sansára) is as a whirlpool amidst the ocean of creation, and every individual body is as (evanescent) as a foam or froth or bubble, which can give me no relish in this life.
10. That is called true living, which gains what is worth gaining, which has no cause of sorrow or remorse, and which is a state of transcendental tranquility.
11. There is a vegetable life in plants, and an animal life in beasts, and birds: man leads a thinking life, but true life is above (the succession of) thoughts.
12. All those living beings are said to have lived well in this earth, who being once born herein have no more to return to it. The rest are no better than old asses (of burthen).
13. Knowledge is an encumbrance to the unthinking, and wisdom is cumbersome to the passionate; intellect—is a heavy load to the restless, and the body is a ponderous burden to one ignorant of his soul.
14. A goodly person possessed of life, mind, intellect and self-consciousness and its occupations, is of no avail to the unwise, but seem to be his over-loadings as those upon a porter.
15. The discontented mind is the great arena of all evils, and the nestling place of diseases which alight upon it like birds of the air: such a life is the abode of toil and misery.

16. As a house is slowly dilapidated by the mice continually burrowing under it, so is the body of the living gradually corroded by the (pernicious) teeth of time boring within it.
17. Deadly diseases bred within the body, feed upon our vital breath, as poisonous snakes born in caves of the woods consume the meadow air.
18. As the withered tree is perforated by minutest worms residing in them, so are our bodies continually wasted by many inborn diseases and noxious secretions.
19. Death is incessantly staring and growling at our face, as a cat looks and purrs at the mouse in order to devour it.
20. Old age wastes us as soon as a glutton digests his food; and it reduces one to weakness as an old harlot, by no other charm than her paint and perfumes.
21. Youth forsakes us as soon, as a good man abandons his wicked friend in disgust, after his foibles come to be known to him in a few days.
22. Death the lover of destruction, and friend of old age and ruin, likes the sensual man, as a lecher likes a beauty.
23. Thus there is nothing so worthless in the world as this life, which is devoid of every good quality and ever subject to death, unless it is attended by the permanent felicity of emancipation.

CHAPTER XV: OBLOQUY ON EGOISM.

1. Ráma continued:—Egoism springs from false conceit, and it is vanity (or vain glory) which fosters it; I am much afraid of this baneful egotism which is an enemy (to human kind).
2. It is under the influence of egotism that all men in this diversified world, and even the very poorest of them, fall into the dungeon of evils, and misdeeds.
3. All accidents, anxieties, troubles and wicked exertions proceed from egoism or self-confidence; hence I deem egoism as a disease.
4. Being subject to that everlasting arch-enemy—the cynic egoism, I have refrained from my food and drink. What other enjoyment is there for me to partake of?
5. This world resembles a long continuous night, in which our egoism like a hunter, spreads the snare of affections (to entrap us in it).
6. All our great and intolerable miseries, growing as rank as the thorny plants of the catechu, are but results of our egoism.
7. It overcasts the equanimity of mind as an eclipse overshadows the moon; it destroys our virtues as a frost destroys the lotus

flowers; it dispels the peace of men as the autumn drives away the clouds. I must therefore get rid of this egoistic feeling.

8. I am not Ráma the prince, I have no desire nor should I wish for affluence; but I wish to have the peace of my mind and remain as the self-satisfied old sage Jina.
9. All that I have eaten, done or offered in sacrifice under the influence of egoism, have gone for nothing; it is the absence of egoism which (I call) to be real good.
10. So long, O Bráhmaṇ! as there is (the feeling of) egoism in one, he is subject to sorrow at his difficulties; but being devoid of it, he becomes happy; hence it is better to be without it.
11. I am free from anxiety, O sage! ever since I have got the tranquility of my mind after giving up my (sense of) egoism; and known the transitoriness of all enjoyments.
12. As long, O Bráhmaṇ! as the cloud of egoism overspreads (the region of our minds), so long our desires expand themselves like the buds of *kurchi* plants (in the rains).
13. But when the cloud of egoism is dispersed, the lightning of avarice vanishes away, just as the lamp being extinguished, its light immediately disappears.
14. The mind vaunts with egoism, like a furious elephant in the Vindhian hills, when it hears the thunder-claps in the clouds.
15. Again egoism residing like a lion in the vast forest of all human bodies, ranges about at large throughout the whole extent of this earth.
16. The self-conceited are decorated with a string of pearls about their necks, of which avarice forms the thread, and repeated births—the pearls.
17. Our inveterate enemy of egoism, has (like a magician) spread about us the enchantments of our wives, friends and children, whose spells it is hard to break.

18. As soon as the (impression of the) word (*ego*) is effaced from the mind, all our anxieties and troubles are wiped out of it.
19. The cloud of egoism being dispelled from the sky of our minds, the mist of error which it spreads to destroy our peace, will be dispersed also.
20. I have given up my (sense of) egoism, yet is my mind stupified with sorrow by my ignorance. Tell me, O Bráhmaṇ! what thou thinkest right for me under these circumstances.
21. I have with much ado given up this egoism, and like no more to resort to this source of all evils and perturbation. It retains its seat in the breast for our annoyance only, and without benefiting us by any good quality of its own. Direct me now, you men of great understandings! (to what is right).

CHAPTER XVI: THE UNGOVERNABLENESS OF THE MIND.

1. Our minds are infested by evil passions and faults, and fluctuate in their observance of duty and service to superiors, as the plumes of a peacock fluttering at the breeze.
2. They rove about at random with ardour and without rest from one place to another, like the poor village dog running afar and wide in quest of food.
3. It seldom finds any thing any where, and happening even to get a good store some where, it is as little content with it as a wicker vessel filled with water.
4. The vacant mind, Oh sage, is ever entrapped in its evil desires, and is never at rest with itself; but roves at large as a stray deer separated from its herd.
5. Human mind is of the nature of the unsteady wave, and as light as the minutest particle. It can therefore have no rest in spite of (the fickleness and levity of) its nature.
6. Disturbed by its thoughts, the mind is tossed in all directions, like the waters of the milk-white ocean when churned by the *Mandára* mountain.

7. I can not curb my mind, resembling the vast ocean (in its course), and running with its huge surges (of the passions), with whirlpools (of error), and beset by the whales of delusion.
8. Our minds run afar, O Bráhman! after sensual enjoyments, like the deer running towards the tender blades of grass, and unmindful of falling into the pits (hid under them).
9. The mind can never get rid of its wavering state owing to the habitual fickleness of its nature, resembling the restlessness of the sea.
10. The mind with its natural fickleness and restless thoughts, finds no repose at any place, as a lion (has no rest) in his prison-house.
11. The mind seated in the car of delusion, absorbs the sweet, peaceful and undisturbed rest of the body, like the gander sucking up pure milk from amidst the water.
12. O chief of sages! I grieve much to find the faculties of the mind lying dormant upon the bed of imaginary delights, from which it is hard to waken them.
13. I am caught, O Bráhman! like a bird in the net by the knots (of my egoism), and held fast in it by the thread of my avarice.
14. I burn in my mind, O sage, like the dried hay on fire, by the flame of my anxieties and under the spreading fumes of my impatience.
15. I am devoured, O Bráhman! like a clod of cold meat, by the cruelty and greediness of my heart, as a carcase is swallowed by a hungry dog and its greedy mate.
16. I am borne away, O sage! by the current of my heart, as a tree on the bank is carried away by the waters and waves beating upon it.
17. I am led afar by my (greedy) mind, like a straw carried off by the hurricane, either to flutter in the air or fall upon the ground.

18. My earthly mindedness has put a stop to my desire of crossing over the ocean of the world, as an embankment stops the course of the waters (of a stream).
19. I am lifted up and let down again by the baseness of my heart, like a log of wood tied to a rope dragging it in and out of a well.
20. As a child is seized by the false apparition of a demon, so I find myself in the grasp of my wicked mind, representing falsities as true.
21. It is hard to repress the mind, which is hotter than fire, more inaccessible than a hill, and stronger than a thunder bolt.
22. The mind is attracted to its objects as a bird to its prey, and has no respite for a moment as a boy from his play.
23. My mind resembling the sea both in its dullness as well as restlessness, in its extent and fulness with whirlpools and dragons, keeps me far from advancing towards it.
24. It is more difficult to subdue the mind than to drink off the ocean, or to upset the Sumeru mountain. It is ever harder than the hardest thing.
25. The mind is the cause of all exertions, and the sensorium of the three worlds. Its weakness weakens all worldliness, and requires to be cured with care.
26. It is the mind from which arise our pains and pleasures by hundreds, as the woods growing in groups upon a hill; but no sooner is the scythe of reason applied to them, than they fall off one by one.
27. I am ready to subdue my mind which is my greatest enemy in this world, for the purpose of mastering all the virtues, which the learned say depend upon it. My want of desires has made me averse to wealth and the gross pleasures it yields, which are as tints of clouds tainting the (clear disk of the) moon (of our mind).

CHAPTER XVII: ON CUPIDITY.

1. I see our vices like a flock of owls flying about in the region of our minds, under the darkness of our affections, and in the longsome night of our avarice.
2. I am parched by my anxieties like the wet clay under solar rays, infusing an inward heat in it by extraction of its soft moisture.
3. My mind is like a vast and lonesome wilderness, covered under the mist of errors, and infested by the terrible fiend of desire is continually floundering about it.
4. My wailings and tears serve only to expand and mature my anxiety, as the dews of night open and ripen the blossoms of beans and give them a bright golden hue.
5. Avarice by raising expectations in men, serves only to whirl them about, as the vortex of the sea wallows the marine animals in it.
6. The stream of worldly avarice flows like a rapid current within the rock of my body, with precipitate force (in my actions), and loud resounding waves (of my speech).
7. Our minds are driven by foul avarice from one place to another, as the dusty dry hays are borne away by the winds, and as the *Chátakas* are impelled by thirst to fly about (for drink).

8. It is avarice which destroys all the good qualities and grace which we adopted to ourselves in good faith, just as the mischievous mouse severs the wires (of a musical instrument).
9. We turn about upon the wheel of our cares, like withered leaves (floating) upon the water, and like dry grass uplifted by the wind, and as autumnal clouds (moving) in the sky.
10. Being over powered by avarice, we are disable to reach the goal (of perfection), as a bird entangled in the snare, is kept from its flight.
11. I am so greatly burnt by the flame of avarice, that I doubt whether this inflammation may be assuaged even by administration of nectar itself.
12. Avarice like a heated-mare takes me far and farther still from my place, and brings me back to it again and again. Thus it hurries me up and down and to and fro in all directions for ever.
13. We are pulled up and cast down again like a bucket in the well, by the string of avarice (tied about our necks).
14. Man is led about like a bullock of burthen by his avarice, which bends his heart as fast as the string does the beast, and which it is hard for him to break.
15. As the huntress spreads her net to catch birds in it, so does our affection for our friends, wives and children stretch these snares to entrap us every day.
16. Avarice like a dark night terrifies even the wise, blindfolds the keen-sighted, and depresses the spirit of the happiest of men.
17. Our appetite is as heinous as a serpent, soft to feel, but full of deadly poison, and bites us as soon as it is felt.
18. It is also like a black sorceress that deludes men by her magic, but pierces him in his heart, and exposes him to danger afterwards.
19. This body of ours shattered by our avarice is like a worn out lute, fastened by arteries resembling the wires, but emitting no pleasing sound.

20. Our avarice is like the long fibered, dark and juicy poisonous creeper called Kaduka, that grows in the caverns of mountains, and maddens men by its flavour.
21. Avarice is as vain and inane, fruitless and aspiring, unpleasant and perilous, as the dry twig of a tree, which (bears no fruit or flower) but is hurtful with its prickly point.
22. Venality is like a churlish old woman, who from the incontinence of her heart, courts the company of every man, without gaining the object of her desire.
23. Greediness as an old actress plays her various parts in the vast theatre of world, in order to please the different tastes of her audience.
24. Parsimony is as a poisonous plant growing in the wide wilderness of the world, bearing old age and infirmity as its flowers, and producing our troubles as its fruits.
25. Our churlishness resembles an aged actress, attempting a manly feat she has not the strength to perform, yet keeping up the dance without pleasing (herself or any body).
26. Our fleeting thoughts are as fickle as pea-hens, soaring over inaccessible heights under the clouds (of ignorance); but ceasing to fly in the day light (of reason).
27. Avarice is like a river in the rains, rising for a time with its rolling waves, and afterwards lying low in its empty bed. (Such are the avaricious by the flux and reflux of their fortunes).
28. Avarice is as inconstant as a female bird, which changes her mates at times, and quits the arbor that no longer bears any fruit.
29. The greedy are as unsteady as the flouncing monkey, which is never restive at any place, but moves to places impassable by others, and craving for fruits even when satiate.

30. The acts of avarice are as inconstant as those of chance, both of which are ever on the alert, but never attended with their sequence.
31. Our venality is like a black-bee sitting upon the lotus of our hearts, and thence making its rambles above, below and all about us in a moment.
32. Of all worldly evils, avarice is the source of the longest woe. She exposes to peril even the most secluded man.
33. Avarice like a group of clouds, is fraught with a thick mist of error, obstructing the light of heaven, and causing a dull insensibility (in its possessor).
34. Penury which seems to gird the breasts of worldly people with chains of gems and jewels, binds them as beasts with halters about the necks.
35. Covetousness stretches itself long and wide and presents to us a variety of hues as the rainbow. It is equally unsubstantial and without any property as the iris, resting in vapour and vacuum and being but a shadow itself.
36. It burns away our good qualities as electric fire does the hay; it numbs our good sense as the frost freezes the lotus; it grows our evils as autumn does the grass; and it increases our ignorance as the winter prolongs the night.
37. Greediness is as an actress in the stage of the world; she is as a bird flying out of the nest of our houses; as a deer running about in the desert of our hearts; and as a lute making us sing and dance at its tune.
38. Our desires like billows toss us about in the ocean of our earthly cares; they bind us fast to delusion as fetters do the elephant. Like the *ficus indicus* they produce the roots of our regeneration, and like moon beams they put our budding woes to bloom.

39. Avarice like (Pandora's) box is filled with miseries, decrepitude and death, and is full of disorder and disasters like a mad bacchanal.
40. Our wishes are sometimes as pure as light and at others as foul as darkness; now they are as clear as the milky way, and again as obscure as thickest mists.
41. All our bodily troubles are avoided by our abstaining from avarice, as we are freed from fear of night goblins at the dispersion of darkness.
42. So long do men remain in their state of (dead like) dumbness and mental delirium, as they are subject to the poisonous cholic of avarice.
43. Men may get rid of their misery by their being freed from anxieties. It is the abandonment of cares which is said to be the best remedy of avarice.
44. As the fishes in a pond fondly grasp the bait in expectation of a sop, so do the avaricious lay hold on any thing, be it wood or stone or even a straw.
45. Avarice like an acute pain excites even the gravest of men to motion, just as the rays of the sun raise the lotus blossoms (above the water).
46. It is compared with the bamboo in its length, hollowness, hard knots, and thorny prickles, and yet it is entertained in expectation of its yielding the manna and a pearly substance.
47. Yet it is a wonder that high-minded men, have been able to cut off this almost unseverable knot of avarice, by the glittering sword of reason:
48. As neither the edge of the sword, nor the fire of lightening, nor the sparks of the red-hot iron, are sharp enough to sever the keen avarice seated in our hearts.

49. It is like the flame of a lamp which is bright but blackening and acutely burning at its end. It is fed by the oily wicks (of years), is vivid in all, but never handled by any body.
50. Penury has the power of bemeaning the best of men to (the baseness of) straws in a moment, notwithstanding their wisdom, heroism and gravity in other respects.
51. Avarice is like the great valley of the Vindhya hills, that is beset with deserts and impenetrable forests, is terrible and full of snares laid by the hunters, and filled with the dust and mist (of delusion).
52. One single avarice has every thing in the world for its object, and though seated in the breast, it is imperceptible to all. It is as the undulating Milky ocean in this fluctuating world, sweeping all things yet regaling mankind with its odorous waves.

CHAPTER XVIII: OBLOQUY OF THE BODY.

1. This body of ours that struts about on earth, is but a mass of humid entrails and tendons, tending to decay and disease, and to our torment alone.
2. It is neither quiescent nor wholly sentient, neither ignorant nor quite intelligent. Its inherent soul is a wonder, and it is reason (and its absence) that makes it graceful or otherwise.
3. The sceptic is doubtful of its inertness and intellection: and the unreasonable and ignorant people are ever subject to error and illusion.
4. The body is as easily gratified with a little, as it is exhausted in an instant, hence there is nothing so pitiable, abject and worthless as our bodies.
5. The face is as frail as a fading flower: now it shoots forth its teeth like filaments, and now it dresses itself with blooming and blushing smiles as blossoms.
6. The body is as a tree, having its arms resembling the branches, the shoulder-blades like stems, the teeth as rows of birds, the eye-holes like its hollows, and the head as a big fruit.
7. The ears are as two wood-peckers, the fingers of both hands and feet as so many leaves of the branches, the diseases as

- (parasite) plants, and the acts of the body are as axes felling this tree, which is the seat of the two birds the soul and intelligence.
8. This shady arbor of the body, is but the temporary resort of the passing soul, what then whether it be akin to or apart from anybody, or whether one would rely in it or not.
 9. What man is there, O venerable fathers! that would stoop to reflect within himself, that this body is repeatedly assumed only to serve him as a boat to pass over the sea of the world.
 10. Who can rely any confidence in his body, which is as a forest full of holes, and abounds in hairs resembling its trees?
 11. The body composed of flesh, nerves and bones, resembles a drum without any musical sound, and yet I sit watching it as a cat (for the squeaking of mice).
 12. Our bodies are as trees growing in the forest of the world, bearing the flowers of anxiety, and perforated by the worms of woe and misery, and mounted upon by the apish mind.
 13. The body with its smiling face appears a goodly plant, bearing the fruits both of good and evil; but it has become the abode of the dragon of avarice, and a rookery of the ravens of anger.
 14. Our arms are as the boughs of trees, and our open palms like beautiful clusters of flowers, the other limbs are as twigs and leaves, and are continually shaken by the breath of life.
 15. The two legs are the erect stems (of the arbor of the body), and the organs are the seats of the birds of sense. Its youthful bloom is a shade for the passing traveller of love.
 16. The hanging hairs of the head resemble the long grass growing on the tree (of the body); and egoism like a vulture (in hollow), cracks the ear with its hideous shrieks.
 17. Our various desires like the pendant roots and fibres of the fig tree, seem to support its trunk of the body, though it is worn out by labour to unpleasantness.

18. The body is the big abode of its owner's egoism, and therefore it is of no interest to me whether it lasts or falls (for egoism is the bane of happiness).
19. This body which is linked with its limbs like beasts of burthen labour, and is the abode of its mistress Avarice—painted over by her taints of passions, affords me no delight whatever.
20. This abode of the body which is built by the frame-work of the back-bone and ribs, and composed of cellular vessels, tied together by ropes of the entrails, is no way desirable to me.
21. This mansion of the body, which is tied with strings of the tendons, and built with the clay of blood and moisture, and plastered white with old age, is no way suited to my liking.
22. The mind is the architect and master of this bodily dwelling, and our activities are its supports and servants; it is filled with errors and delusions which I do not like.
23. I do not like this dwelling of the body with its bed of pleasure on one side, and the cries of pain as those of its children on the other, and where our evil desires are at work like its bawling hand-maids.
24. I cannot like this body, which like a pot of filth, is full of the foulness of worldly affairs, and mouldering under the rust of our ignorance.
25. It is a hovel standing on the two props of our heels, and supported by the two posts of our legs.
26. It is no lovely house where the external organs are playing their parts, while its mistress the understanding sits inside with her brood of anxieties.
27. It is a hut which is thatched over with the hairs on the head, decorated with the turrets of the ears, and adorned with jewels on the crest, which I do not like.
28. This house of the body is walled about by all its members, and beset by hairs growing like ears of corn on it. It has an empty

space of the belly within (which is never full), and which I do not like.

29. This body with its nails as those of spiders, and its entrails growling within like barking dogs, and the internal winds emitting fearful sounds, is never delightful to me.
30. What is this body but a passage for the ceaseless inhaling and breathing out of the vital air? Its eyes are as two windows which are continually opened and closed by the eyelids. I do not like such a mansion as this.
31. This mansion of the body with its formidable (wide-open) door of the mouth, and (ever-moving) bolt of the tongue and bars of the teeth, is not pleasant to me.
32. This house of the body, having the white-wash of ointments on the outer skin, and the machinery of the limbs in continued motion, and the restless mind burrowing its base like the mischievous mouse, is not liked by me.
33. Sweet smiles like shining lamps, serve to lighten this house of the body for a moment, but it is soon darkened by a cloud of melancholy, wherefore I cannot be pleased with it.
34. This body which is the abode of diseases, and subject to wrinkles and decay, and all kinds of pain, is a mansion wherewith I am not pleased.
35. I do not like this wilderness of the body, which is infested by the bears of the senses. It is empty and hollow within, with dark groves (of entrails) in the inside.
36. I am unable, O chief of sages! to drag my domicile of the body, just as a weak elephant is incapable to draw out another immersed in a muddy pit.
37. Of what good is affluence or royalty, this body and all its efforts to one, when the hand of time must destroy them all in a few days.

38. Tell me, O sage! what is charming in this body, that is only a composition of flesh and blood both within and without it and frail in its nature.
39. The body does not follow the soul upon death; tell me Sir, what regard should the learned have for such an ungrateful thing as this.
40. It is as unsteady as the ears of an infuriate elephant, and as fickle as drops of water that trickle on their tips. I should like therefore to abandon it, before it comes to abandon me.
41. It is as tremulous as the leaves of a tree shaken by the breeze, and oppressed by diseases and fluctuations of pleasure and pain. I have no relish in its pungency and bitterness.
42. With all its food and drink for evermore, it is as tender as a leaflet and is reduced to leanness in spite of all ours cares, and runs fast towards its dissolution.
43. It is repeatedly subjected to pleasure and pain, and to the succession of affluence and destitution, without being ashamed of itself as the shameless vulgar herd (at their ups and downs).
44. Why nourish this body any longer, when it acquires no excellence nor durability of its state, after its enjoyment of prosperity and exercise of authority for a length of time.
45. The bodies of the rich as well as those of the poor, are alike subject to decay and death at their appointed times.
46. The body lies as a tortoise in the cave of avarice amidst the ocean of the world. It remains there in the mud in a mute and torpid state, without an effort for its liberation.
47. Our bodies floating as heaps of wood on the waves of the world, serve at last for the fuel of funeral fire (on the pile); except a few of these which pass for human bodies in the sight of the wise.

48. The wise have little to do with this tree of the body, which is beset by evils like noxious orchids about it, and produces the fruit of perdition.
49. The body like a frog, lies merged in the mire of mortality, where it perishes no sooner it is known to have lived and gone.
50. Our bodies are as empty and fleeting as gusts of wind, passing over a dusty ground, where nobody knows whence they come, and whither they go.
51. We know not the course of our bodies (their transmigrations), as we do not know those of the winds, light and our thoughts; they all come and go, but from where and whither, we know nothing of.
52. Fie and shame to them, that are so giddy with the ebriety of their error, as to rely on any state or durability of their bodies.
53. They are the best of men, O sage! whose minds are at rest with the thought, that their ego does not subsist in their bodies, nor are the bodies theirs at the end (of their lives).
54. Those mistaken men that have a high sense of honor and fear dishonor, and take a pleasure in the excess of their gains, are verily the killers both of their bodies and souls.
55. We are deceived by the delusion of egoism, which like a female fiend (sorceress) lies hid within the cavity of the body with all her sorcery.
56. Our reason unaided (by religion) is kept in bondage like a female slave within the prison of our bodies, by the malicious fiend of false knowledge (or sophistry).
57. It is certain that whatever we see here is unreal, and yet it is a wonder, that the mass of men are led to deception by the vile body, which has injured the cause of the soul.
58. Our bodies are as fleeting as the drops of a water-fall, and they fall off in a few days like the withered leaves of trees.

59. They are as quickly dissolved as bubbles in the ocean; it is in vain therefore that it should hurl about in the whirlpool of business.
60. I have not a moment's reliance in this body, which is ever hastening to decay; and I regard its changeful delusions as a state of dreaming.
61. Let those who have any faith in the stability of the lightning, of the autumn clouds, and in glacial castles, place their reliance in this body.
62. It has outdone all other things that are doomed to destruction in its instability and perishableness. It is moreover subject to very many evils; wherefore I have set it at naught as a straw, and thereby obtained my repose.

CHAPTER XIX: BLEMISHES OF BOYHOOD.

1. One receiving his birth in the unstable ocean of the world, which is disturbed by the billows of the bustle of business, has to pass his boyhood in sufferings only.
2. Want of strength and sense, and subjection to diseases and dangers, muteness and appetite, joined with longings and helplessness, are the concomitants of infancy.
3. Childhood is chained to fretting and crying, to fits of anger, craving and every kind of incapacity, as an elephant when tied to the post by its shackles.
4. The vexations which tease the infant breast, are far greater than those which trouble us in youth and old age, or disturb one in disease, danger or at the approach of death.
5. The acts of a boy are as those of young animals, that are always restless and snubbed by every body. Hence boyhood is more intolerable than death itself.
6. How can boyhood be pleasing to any body, when it is but a semblance of gross ignorance, and full of whims and hobbies, and ever subject to miscarriages.

7. It is this silly boyhood which is in constant dread of dangers arising at every step from fire, water and air, and which rarely betide us in other states of life.
8. Boys are liable to very many errors in their plays and wicked frolics, and in all their wishes and attempts beyond their capacities: hence boyhood is the most perilous state (of life).
9. Boys are engaged in false pursuits and wicked sports, and are subject to all foolish puerilities. Hence boyhood is fit for the rod and not for rest.
10. All faults, misconduct, transgressions and heart-aches, lie hidden in boyhood like owls in hollow caves.
11. Fie to those ignorant and foolish people, who are falsely led to imagine boyhood as the most pleasant period of life.
12. How can boyhood appear pleasing to any one, when the mind swings like a cradle towards every object of desire, however wrong it is deemed to be in both worlds.
13. The minds of all living beings are ever restless, but those of young people are ten times more at unrest.
14. The mind is naturally unsteady, and so is boyhood also. Say what can save us from that state of life, when both these vagrant things combine to our destruction.
15. The glances of women, the flashes of lightning, the flame of fire, and the ever-rolling waves, have all imitated the fickleness of boyhood.
16. Minority seems to be a twin brother to the mind, and resembles it in the unsteadiness and frailty of all its purposes.
17. All kinds of miseries, misdeeds and miscarriages await on boyhood, as all sorts of men hang upon the rich (for their supportance).
18. Boys are fond of fresh things at all times, and on their failing to get the same, they fall to a fainting fit, as if from the effect of poison.

19. A boy like a dog, is as easily tamed as he is irritated at a little, and he is as glad to lie in the dust, as to play with dirt.
20. A foolish fretful boy with his body daubed in mire with the tears in his eyes, appears as a heap of dry clay soiled by a shower of rain.
21. Boys are subject to fear and voracity; they are helpless but fond of every thing they have seen or heard, and equally fickle in their bodies and mind. Hence boyhood is a source of troubles only.
22. The foolish and helpless child, becomes as sad and sour when he fails to get the object of his fancy, as when he is thwarted from the thing desired.
23. Children have much difficulty to get at the things they want, and which they can ask only by indistinct words. Hence no one suffers so much as boys.
24. A boy is as much irritated by the eagerness of his whimsical desires, as a patch of ground in the desert is parched by the summer heat.
25. A boy on entering his school, is subjected to corrections, which are as painful to him as the goading and fetters to the elephant.
26. A great many whims and hobbies, and a variety of false fancies, tend continually to afflict boyhood, which is ever fond of toys and trifles.
27. How can senseless childhood be said to be a happy state of life, when the child is led by its ignorance to swallow everything in the world, and to wish to lay hold on the moon in the sky.
28. Say great sage! what difference is there between a child and a tree, both of which have sensitiveness, but unable to defend themselves from heat and cold.
29. Boys are of the nature of birds, being both subject to fear and hunger, and ready to fly about when impelled by them.

30. Again boyhood is the abode of fear from all sides; such as from the tutor, father, mother, elder brother and elderly boys, and from every body besides.
31. Hence the hopeless state of childhood, which is full of faults and errors, and addicted to sports and thoughtlessness, cannot be satisfactory to any body.

CHAPTER XX: VITUPERATION OF YOUTH.

1. Ráma continued:—The boy having passed his state of blemishes, gladly steps to his youth with hopes of gaining his objects that tend only to his ruin.
2. The insensible youth feels at this time the wanton inclinations of his loose mind, and goes on falling from one tribulation to another.
3. He is overcome as one subdued by the power of delusive cupid, lying hidden in the cavity of the heart (hence called *Monoja*).
4. His ungoverned mind gives rise to loose thoughts like those of voluptuous women, and these serve to beguile him like the magic collyrium (in the hand) of boys (called *Siddányana*).
5. Vices of the most heinous kind betake persons of such (perverse) minds in their youth, and lead them to their ruin.
6. The paths of youth lead them to the gate of hell through a maze of errors. Those that have been left uncorrupt by their youth, are not to be corrupted by anything else.
7. Whoso has passed the dreadfully enchanted coast of youth, fraught with various flavours and wonders, are said to be truly wise.

8. I take no delight in our unwelcome youth, which appears to us in the form of a momentary flash of lightning, and soon succeeded by the loud roaring of the clouds (of manhood).
9. Youth like rich wine is sweet and delicious (at first), but becomes bitter, insipid and noxious in a short time. Hence it is not delectable to me.
10. Youth appearing (at first) as a reality, is found to be a false, transient thing, as deceptive as a fairy dream by night. Hence I like it not.
11. It is the most charming of all things to men, but its charm is soon lost and fled. Therefore the phantasmagoria of youth is not pleasing to me.
12. Youth as an arrow shot is pleasant to see, but painful to feel its smart. Hence I do not like youth that produces blood-heat (in the veins).
13. Youth as a harlot is charming at first sight, but turning heartless soon after. Hence it is not to my liking.
14. As the efforts of a dying man are all for his torment, so the exertions of the young are portentous of his destruction.
15. Puberty advances as a dark night spreading the shadow of destruction. It darkens the heart and mind by its hideous appearance, and intimidates even the god (Siva himself).
16. Errors growing in youth, cause copious mistakes in life, by upsetting good sense and setting at naught the approved good manners (of society).
17. The raging fire in the hearts of the young, caused by separation of their mates, burns them down like trees by a wild fire.
18. As a clear, sacred and wide stream, becomes muddy in the rains, so doth the mind of man however clear, pure and expanded it may be, gets polluted in his youth.

19. It is possible for one to cross over a river made terrible by its waves, but no way possible to him to get over the boisterous expanse of his youthful desires.
20. O how (lamentably) is one's youth worn out with the thoughts of his mistress, her swollen breasts, her beautiful face and her sweet caresses.
21. The young man afflicted with the pain of soft desire, is regarded by the wise in no better light than a fragment of (useless) straw.
22. Youth is the stake of haughty self-esteem, as the rack is for the immolation of the elephant giddy with its frontal pearl.
23. Youth is a lamentable forest, where the mind as the root of all, gives growth to jungles of (love sick) groans and sighs, and tears of sorrow. The vices of this time, are as venomous snakes of the forest.
24. Know youthful bloom of the person to resemble the blooming lotus of the lake:—the one is full of affections, bad desires and evil intents, as the other is fraught with bees, filaments, petals and leaves.
25. The new bloom of youth is the resort of anxiety and disease, which like two birds with their (black and white) plumage of vice and virtue, frequent the fountain of the young man's heart.
26. Early youth resembles a deep sea, disturbed by the waves of numberless amusements, transgressing all bounds, and regardless of death and disease.
27. Youth is like a furious gust of wind, over-loaded with the dust of pride and vanity, and sweeps away every trace of the good qualities (early acquired by one).
28. The rude dust of the passions of youths, disfigures their face, and the hurricane of their sensualities cover their good qualities (as flying leaves overspread the ground).
29. Youthful vigour awakens a series of faults, and destroys a group of good qualities, by increasing the vice of pleasures.

30. Youthful bloom confines the fickle mind to some beauteous person, as the bright moon-beams serve to shut the flitting bee in the dust of the closing lotus.
31. Youth like a delightful cluster of flowers, growing in the arbour of human body, attracts the mind as the bee to it, and makes it giddy (with its sweets).
32. The human mind anxious to derive pleasure from the youthfulness of the body, falls into the cave of sensuality, as a deer running after the mirage of desert heat, falls down into a pit.
33. I take no delight in moony youth, which guilds the dark body with its beams, and resembles the stern mane of the leonine mind. It is a surge in the ocean of our lives (that tosses us all about).
34. There is no reliance in youth, which fades away as soon as summer flowers in this desert of the body.
35. Youth is as a bird, and as soon flies away from our bodily cage as the philosopher's stone, which quickly disappears from the hands of the unfortunate.
36. As youth advances to its highest pitch, so the feverish passions wax stronger for our destruction only.
37. As long as the night (delusion) of youth does not come to its end, so long the fiends of our passion do not cease to rage in the desert of the body.
38. Pity me, O sage! in this state of youth, which is so full of perturbations, as to have deprived me of the sight (light) of reason. O pity me as thou wouldst for thy dying son.
39. The foolish man who ignorantly rejoices at his transient youth, is considered as a human beast.
40. The foolish fellow who is fond of his youth which is flushed with pride and fraught with errors, comes to repent (of his folly) in a short time.

41. Those great minded men are honoured on earth, who have safely passed over the perils of youth.
42. One crosses over with ease the wide ocean which is the horrible habitation of huge whales; but it is hard to pass over our youth, that is so full of vices and the billows (of our passions).
43. It is very rare to have that happy youth which is fraught with humility, and spent in the company of respectable men; which is distinguished by feelings of sympathy, and is joined with good qualities and virtues.

CHAPTER XXI: VITUPERATION OF WOMEN.

1. Ráma added:—What beauty is there in the person of a woman, composed of nerves, bones and joints? She is a mere statue of flesh, and a frame of moving machinery with her ribs and limbs.
2. Can you find any thing beautiful in the female form, separated from its (component parts of the) flesh, skin, blood and water, that is worth beholding? Why then dote upon it?
3. This fairy frame consisting of hairs in one part and blood in the other, cannot engage the attention of a high-minded man to its blemishes.
4. The bodies of females, that are so covered with clothing and repeatedly besmeared with paints and perfumes, are (at last) devoured by carnivorous (beasts and worms).
5. The breasts of women decorated with strings of pearl, appear as charming as the pinnacles of Sumeru, washed by the waters of Ganges falling upon them.
6. Look at these very breasts of the woman becoming at last a lump of food, to be devoured by dogs in cemeteries and on the naked ground.

7. There is no difference between a woman and a young elephant that lives in the jungle, both of them being made of blood, flesh and bones. Then why hunt after her.
8. A woman is charming only for a short time, and does not long last to be so. I look upon her merely as a cause of delusion.
9. There is no difference between wine and a woman, both of them tending equally to produce high-flown mirth and jollity, and creating revelry and lust.
10. Uxorious men are like chained elephants among mankind, that will never come to sense however goaded by the hooks of reason.
11. Women are the flames of vice, their black-dyed eye and hairs are as their smoke and soot. They are as intangible as fire, though pleasing to the sight. They burn the man as fire consumes the straw.
12. They burn from afar (more than fire), and are as dry as bones (in their hearts), though appearing as soft and juicy to sight. They serve as fuel to the fire of hell, and are dangerous with their charmingness.
13. The woman resembles a moon-light night, veiled over by her loosened locks, and looking through her starry eyes. She shows her moon-like face amidst her flowery smiles.
14. Her soft dalliance destroys all manly energy, and her caresses overpower the good sense of men, as the shade of night does the sleeping (world).
15. The woman is as lovely as a creeper in its flowering time. Her palm are the leaves and her eyes as the black-bees (on the flower). Her breasts are as the uplifted tops of the plant.
16. The lovely damsel is like a poisonous creeper, fair as the filament of a flower but destructive of life, by causing inebriation and insensibility.

17. As the snake-catcher entices the snake by his breath and brings it out of its hole, so does the woman allure the man by her officious civilities, and gets him under her control.
18. Concupiscence as a huntsman, has spread his nets in the forms of women, for the purpose of ensnaring the persons of deluded men like silly birds.
19. The mind of man though fierce as that of a furious elephant, is tied fast by the chain of love to the fulcrum of women, just as an elephant is fastened (by his leg) to the post, where he remains dull and dumb for ever.
20. Human life is as a pool in which the mind moves about in its mud and mire (as a fish). Here it is caught by the bait of woman, and dragged along by the thread of its impure desires.
21. The beauteous-eyed damsel is a bondage to man, as the stable is to the horse, the fastening post to the elephant, and as spells are to the snakes.
22. This wondrous world, with all its delights and enjoyments, began with woman and depends on women for its continuance.
23. A woman is the casket of all gems of vice (Pandora's box), she is the cause of the chain of our everlasting misery, and is of no use to me.
24. What shall I do with her breast, her eyes, her loins, her eyebrows, the substance of which is but flesh, and which therefore is altogether unsubstantial.
25. Here and there, O Bráhmaṇ, her flesh and blood and bones undergo a change for the worse in course of a few days.
26. You see sir, those dearly beloved mistresses, who are so much fondled by foolish men, lying at last in the cemetery, and the members of their bodies all mangled and falling off from their places.

27. O Bráhmaṇ! those dear objects of love—the faces of damsels, so fondly decorated by their lovers with paints and pastes, are at last to be singed on the piles (by those very hands).
28. Their braided hairs now hang as flappers of *chouri* on the arbors of the cemetery, and their whitened bones are strewn about as shining stars after a few days.
29. Behold their blood sucked in by the dust of the earth, voracious beasts and worms feeding upon their flesh, jackals tearing their skin, and their vital air wafted in the vacuum.
30. This is the state to which the members of the female body must shortly come to pass, you say all existence to be delusion, tell me therefore why do you allow yourselves to fall into error?
31. A woman is no other than a form composed of the five elements, then why should intelligent men be fondly attached to her (at the risk of their ruin)?
32. Men's longing for women is likened to the creeper called Suta, which stretches its sprigs to a great length, but bears plenty of bitter and sour fruits.
33. A man blinded by avarice (for the supportance of his mate) is as a stray deer from its herd; and not knowing which way to go, is lost in the maze of illusion.
34. A young man under the control of a young woman, is as much lamentable as an elephant fallen into a pit of the Vindhya mountain in pursuit of his mate.
35. He that has a wife, has an appetite for enjoyment on earth; but one without her has no object of desire. Abandonment of the wife amounts to the abandoning of the world, and forsaking the world is the path to true happiness.
36. I am not content, O Bráhmaṇ! with these unmanageable enjoyments which are as flickering as the wings of bees, and are as soon at an end as they are born (like the ephemerids of

a day). I long only for the state of supreme bliss, from my fear of repeated-births (transmigration), decay and death.

CHAPTER XXII: OBLOQUY OF OLD AGE.

1. Boyhood has scarcely lost its boyishness when it is overtaken by youth, which is soon followed by a ruthless old age, devouring the other two.
2. Old age withers the body like a frost freezing the lake of lilies. It drives away the beauty of the person as a storm does the autumnal clouds; and it pulls down the body, as a current carries away a tree on the bank.
3. The old man with his limbs slackened and worn out by age, and his body weakened by infirmity, is treated by women as a useless beast.
4. Old age drives a man's good sense, as a good wife is driven away by her step dame.
5. A man in his state of tottering old age, is scoffed at as a dotard by his own sons and servants, and even by his wife, and all his friends and relations.
6. Insatiable avarice like a greedy vulture alights on the heads of the aged, when their appearance grows uncouth, and their bodies become helpless, and devoid of all manly qualities and powers.

7. Appetite the constant companion of my youth, is thriving along with my age, accompanied with her evils of indigence, and heart-burning cares and restlessness.
8. Ah me! what must I do to remove my present and future pains? It is this fear which increases with old age, and finds no remedy.
9. What am I that am brought to this extremity of senselessness, what can I do in this state. I must remain dumb and silent. Under these reflections there is an increased sense of helplessness in old age.
10. How and when and what shall I eat, and what is sweet to taste? These are the thoughts which trouble the mind of one when old age comes upon him.
11. There is an insatiable desire for enjoyments, but the powers to enjoy them are lacking. It is the want of strength which afflicts the heart in old age.
12. Hoary old age sits and shrieks as a heron on the top of the tree of this body, which is infested within it by the serpents of sickness.
13. As the grave owl—the bird of night, appears unexpectedly to our sight soon as the evening shades cover the landscape, so does the solemn appearance of death overtake us in the eve of our life.
14. As darkness prevails over the world at the eve of the day, so doth death overtake the body at the eve of the life.
15. Death overtakes a man in his hoary old age, just as an ape alights on a tree covered with pearly flowers.
16. Even a deserted city, a leafless tree and parched up land may present a fair aspect, but never does the body look well that is pulled down by hoary age.
17. Old age with its hooping cough lays hold on a man, just as a vulture seizes its prey with loud shrieks in order to devour it.

18. As a girl eagerly lays hold on a lotus flower whenever she meets with one, and then plucks it from its stalk and tears it to pieces, so does old age overtake the body of a person and break it down at last.
19. As the chill blast of winter shakes a tree and covers its leaves with dust, so does old age seize the body with a tremor and fill all its limbs with the rust of diseases.
20. The body overtaken by old age becomes as pale and battered, as a lotus flower beaten by frost becomes withered and shattered.
21. As moon-beams contribute to the growth of *Kumuda* flowers on the top of mountains, so does old age produce grey hairs resembling *casla* flowers on the heads of men (with inward phlegm and gout).
22. Death the lord of all beings, views the grey head of a man as a ripe pumpkin seasoned with the salt of old age, and devours it with zest.
23. As the Ganges upsets a neighbouring tree by its rapid course, so does old age destroy the body, as the current of our life runs fast to decay.
24. Old age which preys on the flesh of the human body, takes as much delight in devouring its youthful bloom as a cat does in feeding upon a mouse.
25. Decrepitude raises its ominous hoarse sound of hiccough in the body, as the jackal sends forth her hideous cry amidst the forest.
26. Dotage as an inward flame consumes the living body as a wet log of wood, which thereupon emits its hissing sounds of hiccough and hard breathing, and sends up the gloomy fumes of woe and sighs.
27. The body like a flowering creeper, bends down under the pressure of age, turns to grey like the fading leaves of a plant,

and becomes as lean and thin as a plant after its flowering time is over.

28. As the infuriate elephant upsets the white plantain tree in a moment, so does old age destroy the body that becomes as white as camphor all over.
29. Senility, O sage! is as the standard bearer of the king of death, flapping his *chouri* of grey hairs before him, and bringing in his train an army of diseases and troubles.
30. The monster of old age, will even overcome those that were never defeated in wars by their enemies, and those that hide themselves in the inaccessible caverns of mountains.
31. As infants cannot play in a room that has become cold with snow, so the senses can have no play in the body that is stricken with age.
32. Old age like a juggling girl, struts on three legs at the sound of coughing and whiffing, beating as a tymbal on both sides.
33. The tuft of grey hairs on the head of the aged body, represents a white flapper (*chouri*) fastened to the top of a handle of white sandal wood, to welcome the despot of death.
34. As hoary age makes his advance like moon-light on the site of the body, he calls forth the hidden death to come out of it, as the moon-light makes the *nilumbium* to unfold its buds.
35. Again as the white wash of old age whitens the outer body, so debility, diseases and dangers become its inmates in the inner apartment.
36. It is the extinction of being that is preceded by old age; therefore I as a man of little understanding, can have no reliance in old age (though extolled by some).¹
37. What then is the good of this miserable life, which lives under the subjection of old age? Senility is irresistible in this world, and defies all efforts to avoid or overcome it.

¹ Cicero "De senectute."

CHAPTER XXIII: VICISSITUDES OF TIMES.

1. Men of little understandings are found to fall into grave errors in this pit of the world, by their much idle talk, ever doubting scepticism, and schisms (in religion).
2. Good people can have no more confidence in the net work of their ribs, than little children may have a liking for fruits reflected in a mirror.
3. Time is a rat that cuts off the threads of all thoughts (prospects), which men may entertain here about the contemptible pleasures of this world.
4. There is nothing in this world which the all-devouring time will spare. He devours all things as the submarine fire consumes the over-flowing sea.
5. Time is the sovereign lord of all, and equally terrible to all things. He is ever ready to devour all visible beings.
6. Time as master of all, spares not even the greatest of us for a moment. He swallows the universe within himself, whence he is known as the universal soul.
7. Time pervades all things, but has no perceptible feature of his own, except that he is imperfectly known by the names of years, ages and *kalpas* (millenniums).

8. All that was fair and good, and as great as the mount of Meru, have gone down in the womb of eternity, as the snakes are gorged by the greedy Garuda.
9. There was no one ever so unkind, hard-hearted, cruel, harsh or miserly, whom time has not devoured.
10. Time is ever greedy although he should devour the mountains. This great gourmand is not satiated with gorging every thing in all the worlds.
11. Time like an actor plays many parts on the stage of the world. He abstracts and kills, produces and devours and at last destroys every thing.
12. Time is incessantly picking up the seeds of all the four kinds of living beings from this unreal world, as a parrot picks up the seeds from under the cracked shell of a pomegranate. (Viz. the oviparous, viviparous, vegetables and the ephemerids).
13. Time like a wild elephant uproots all proud living beings in this world, as the other pulls up the trees of the forest with their tusks.
14. This creation of God is like a forest, having Brahmá for its foundation and its trees full of the great fruits of gods. Time commands it throughout its length and breadth.
15. Time glides along incessantly as a creeping plant, composed of years and ages as its parts, and the sable nights as black bees chasing after them.
16. Time, O sage, is the subtlest of all things. It is divided though indivisible, it is consumed though incombustible, it is perceived though imperceptible in its nature.
17. Time like the mind is strong enough to create and demolish any thing in a trice, and its province is equally extensive with it.
18. Time is a whirlpool to men; and being accompanied with desire his insatiable and ungovernable mistress and delighting in illicit

- enjoyments, he makes them do and undo the same thing over and over again.
19. Time is prompted by his rapacity to appropriate every thing to himself, from the meanest straw, dust, leaves and worms, to the greatest Indra and the mount Meru itself.
 20. Time is the source of all malice and greediness, and the spring of all misfortunes, and intolerable fluctuations of our states.
 21. As boys with their balls play about their play-ground, so does time in his arena of the sky, play with his two balls of the sun and moon.
 22. Time at the expiration of the *kalpa* age, will dance about with a long chain of the bones of the dead hanging from his neck to the feet.
 23. The gale of desolation rising from the body of this desolator of the world at the end of a *kalpa* age, causes the fragments of mount Meru to fly about in the air like the rinds of the *bhojapetera* tree.
 24. Time then assumes his terrific form of fire (प्रलयाग्नि)², to dissolve the world in empty space, when the gods Brahmá and Indra and all others cease to exist.
 25. As the sea shows himself in a continued series of waves rising and falling one after another, so it is time that creates and dissolves the world, and appears to rise and fall in the rotation of days and nights.
 26. Time plucks the gods and demigods as ripe fruits, from their great arbor of existence, at the end of the world, (to make them his food).
 27. Time resembles a large fig tree (*Ficus religiosa*), studded with all the worlds as its fruits, and resonant with the noise of living beings like the hissing of gnats about them.

28. Time accompanied by Action as his mate, regales himself in the garden of the world, blossoming with the moon-beams of the Divine Spirit.
29. As the high and huge rock supports its body upon the basis of the earth, so does time rest itself in endless and interminable eternity.
30. Time assumes to himself various hues of black, white and red (at night, day and midday) which serve for his vestures.
31. As the earth is the great support of hills which are fixed upon it, so is time the support of all the innumerable ponderous worlds that constitute the universe.
32. Hundreds of great *kalpa* ages (of the creation and dissolution of the world) may pass away, yet there is nothing that can move eternity to pity or concern, or stop or expedite his course. It neither sets nor rises (as time).
33. Time is never proud to think, that it is he who without the least sense of pain and labor, brings this world into play and makes it to exist.
34. Time is like a reservoir in which the nights are as mud, the days as lotuses, and the clouds as bees.
35. As a covetous man, with worn out broom sticks in hand, sweeps over a mountain to gather the particles of gold strewn over it, so does time with his sweeping course of days and nights, collect in one mass of the dead all living beings in the world.
36. As a miserly man trims and lights a lamp with his own fingers, to look into his stores at each corner of the room; so does time light the lamps of the sun and moon to look into the living beings in every nook and corner of the world.
37. As one ripens the raw fruits in sun and fire in order to devour them, so does time ripen men by their sun and fire worship, to bring them under his jaws at last.

38. The world is a ddilapidated cottage and men of parts are rare gems in it. Time hides them in the casket of his belly, as a miser keeps his treasure in a coffer.
39. Good men are like a chaplet of gems, which time puts on his head for a time with fondness, and then tears and tramples it down (under his feet).
40. Strings of days, nights and stars, resembling beads and bracelets of white and black lotuses, are continually turning round the arm of time.
41. Time (as a vulture) looks upon the world as (the carcase of) a ram, with its mountains, seas, sky and earth as its four horns, and the stars as its drops of blood which it drinks day by day.
42. Time destroys youth as the moon shuts the petals of the lotus. It destroys life as the lion kills the elephant: there is nothing however insignificant that time steals not away.
43. Time after sporting for a *Kalpa* period in the act of killing and crushing of all living beings, comes to lose its own existence and becomes extinct in the eternity of the Spirit of spirits.
44. Time after a short rest and respite reappears as the creator, preserver, destroyer and remembrancer of all. He shows the shapes of all things whether good or bad, keeping his own nature beyond the knowledge of all. Thus doth time expand and preserve and finally dissolve all things by way of sport.

CHAPTER XXIV: RAVAGES OF TIME.

1. Ráma rejoined:—Time is a self-willed sportsman as a prince, who is inaccessible to dangers and whose powers are unlimited.
2. This world is as it were a forest and sporting ground of time, wherein the poor deluded worldlings are caught in his snare like a body of wounded stags.
3. The ocean of universal deluge is a pleasure-pond of time, and the submarine fires bursting therein as lotus flowers (serve to beautify that dismal scene).
4. Time makes his breakfast of this vapid and stale earth, flavoured with the milk and curd of the seas of those names.
5. His wife *Chandi* (Hecate) with her train of *Mátris* (furies), ranges all about this wide world as a ferocious tigress (with horrid devastation).
6. The earth with her waters is like a bowl of wine in the hand of time, dressed and flavoured with all sorts of lilies and lotuses.
7. The lion with his huge body and startling mane, his loud roaring and tremendous groans, seems as a caged bird of sport in the hand of time.

8. The Mahákála like a playful young *Kokila* (cuckoo), appears in the figure of the blue autumnal sky, and warbling as sweet as the notes of a lute of gourd (in the music of the spheres).
9. The restless bow of death is found flinging its woeful arrows (darts of death) with ceaseless thunder claps on all sides.
10. This world is like a forest, wherein sorrows are ranging about as playful apes, and time like a sportive prince in this forest, is now roving, now walking, now playing and now killing his game.

CHAPTER XXV: SPORTS OF DEATH.

1. Time stands the foremost of all deceitful players in this world. He acts the double parts of creation and destruction, and of action and fate (utility and fatality).
2. Time has no other character but those of action and motion by which his existence is known to us, and which bind all beings (in the succession of thoughts and acts).
3. Fate is that which frustrates (the necessary consequences of) the acts of all created beings, as the solar heat serves to dissolve the conglomeration of snows.
4. This wide world is the stage wherein the giddy mob dance about (in their appointed times).
5. Time has a third name of a terrifying nature known as *Kritántah* (Fate), who in the form of a Kápálíka (one holding human skulls in his hand), dances about in the world.
6. This dancing and loving *Kritántah* (Fate), is accompanied by his consort called Destiny to whom he is greatly attached (as his colleague).
7. Time (as Siva), wears on his bosom of the world, the triplicate white and holy thread composed of the serpent named Ananta and the stream of Ganges, and the digit of the moon on his

forehead (to measure his course). (Viz:—the Zodiacal belt; the milky way, and the lunar mansions).

8. The sun and the moon are the golden armlets of time, who holds in his palm the mundane world as the paltry plaything of a nosegay.
9. The firmament with its stars appears like a garment with coloured spots in it; the clouds called *Pushkara* and *Avarta* are as the skirts of that garment, which are washed by Time in the waters of the universal deluge.
10. Before him, dances his beloved Destiny with all her arts for ever, to beguile the living that are fond of worldly enjoyments.
11. People hurry up and down to witness the dance of Destiny, whose unrestrained motion keeps them at work, and causes their repeated births and deaths.
12. The people of all the worlds are studded about her person as her ornaments, and the sky stretching from the heaven of gods to the infernal regions, serves for the veil on her head.
13. Her feet are planted in the infernal regions, and the hell-pits ring at her feet like trinkets, tied by the string of evil deeds or sins (of men).
14. She is painted all over from head to foot by the god *Chitra Gupta* with ornamental marks prepared by her attendants (the deeds of men), and perfumed with the essence of those deeds.
15. She dances and reels at the nod of her husband at the end of the *Kalpas*, and makes the mountains crack and crash at her foot-falls.
16. Behind her dance the peacocks of the god Kumára; and Kála the god of death staring with his three wide open eyes, utters his hideous cries (of destruction).
17. Death dances about in the form of the five headed Hara, with the loosened braids of hair upon him; while Destiny in the form

of Gaurí, and her locks adorned with *Mandára* flowers keeps her pace with him.

18. This Destiny in her war-dance, bears a capacious gourd representing her big belly, and her body is adorned with hundreds of hollow human skulls jingling like the alms-pots of the Kapáli mendicants.
19. She has filled (reached) the sky with the emaciated skeleton of her body, and gets terrified at her all destructive figure.
20. The skulls of the dead of various shapes adorn her body like a beautiful garland of lotuses, which keep hanging to and fro during her dance at the end of a *Kalpa* age.
21. The horrible roaring of the giddy clouds Pushkara and Avarta at the end of the Kalpa, serves to represent the beating of her *Damaru* drum, and put to flight the heavenly choir of *Tumburu*.
22. As death dances along, the moon appears like his ear-ring, and the moon-beams and stars appear like his crest made of peacocks' feathers.
23. The snow-capt Himálaya, appears like a circlet of bones in the upper loop of his right ear, and the mount *Meru* as a golden areola in that of the left.
24. Under their lobes are suspended the moon and the sun, as pendant ear-rings glittering over his cheeks. The mountain ranges called the *lokáloka* are fastened like chains around his waist.
25. The lightnings are the bracelets and armlets of Destiny, which move to and fro as she dances along. The clouds are her wrappers that fly about her in the air.
26. Death is furnished with many weapons, as clubs, axes, missiles, spears, shovels, mallets and sharp swords, all of which are sure weapons of destruction.
27. Mundane enjoyments are no other than long ropes dropped down by the hand of death, and keeping all mankind fast

bound to the world; while the great thread of infinity (*ananta*) is worn by him as his wreath of flowers.

28. The belts of the seven oceans are worn about the arms of Death as his bracelets resplendent with the living sea-animals, and the bright gems contained in their depths.
29. The great vortices of customs, the successions of joy and grief, the excess of pride and the darkness of passions, form the streaks of hair on his body.
30. After the end of the world, he ceases to dance, and creates anew all things from the lowest animal that lives in the earth, to the highest Brahmá and Siva (when he resumes his dance).
31. Destiny as an actress, acts by turns her parts of creation and destruction, diversified by scenes of old age, sorrow and misery.
32. Time repeatedly creates the worlds and their woods, with the different abodes and localities teeming with population. He forms the moveable and immovable substances, establishes customs and again dissolves them, as boys make their dolls of clay and break them soon afterwards.

CHAPTER XXVI: THE ACTS OF DESTINY.

1. Ráma said:—Such being the all destructive conduct of time and others (as already described), what confidence, O great sage, can men like me, have upon them?
2. We all remain here, O sage! as slaves sold to Fate and Destiny, and are deceived by their allurements as beasts of the forest.
3. This Fate whose conduct is so very inhuman, is always up to devour all beings, and is incessantly throwing men into the sea of troubles.
4. He is led by his malicious attempts to inflame the mind with inordinary desires, as the fire raises its flames to burn down a habitation.
5. Destiny the faithful and obedient wife of Fate, is naturally fickle on account of her being a female, and is always bent on mischief and disturbing the patience (even of the wisest of men).
6. As the heinous serpent feeds upon the air, so does cruel Death ever swallow the living. He ripens the body with old age to create his zest, and then devours all animals warm with life.
7. Death is called a relentless tyrant, having no pity even for the sick and weak; nor any regard for any one in any state of life.

8. Every one in this world is fond of affluence and pleasures, not knowing that these are only calculated to lead him to his ruin.
9. Life is very unsteady. Death is very cruel. Youth is very frail and fickle, and boyhood is full of dullness and insensibility.
10. Man is defiled by his worldliness, his friends are ties to the world, his enjoyments are the greatest of his diseases in life, and his avarice and ambition are the mirage that always allures him (to ruin).
11. Our very senses are our enemies, before which even truth appears as falsehood; the mind is the enemy of the mind and self is the enemy of self. (*i. e. they are all deceptive*).
12. Self-esteem is stained (with the name of selfishness), intelligence is blamed for its fallaciousness, our actions are attended with bad results, and our pleasures tend only to effeminacy.
13. All our desires are directed to enjoyments; our love of truth is lost; our women are the ensigns of vice, and all that were once so sweet, have become tasteless and vapid.
14. Things that are not real, are believed as real, and have become the cause of our pride, by hardening us in untruth, and keeping us from the light of truth.
15. My mind is at a loss to think what to do; it regrets at its increased appetite for pleasure, and for want of that self-denial (which I require).
16. My sight is dimmed by the dust of sensuality: the darkness of self-esteem prevails upon me: the purity of mind is never reached to, and truth is far off from me.
17. Life is become uncertain and death is always advancing nigh; my patience is disturbed, and there is an increased appetite for whatever is false.
18. The mind is soiled by dullness, and the body is cloyed with surfeit and ready to fall; old age exults over the body, and sins are conspicuous at every step.

19. Youth flies fast away with all our care to preserve it; the company of the good is at a distance; the light of truth shines from no where; and I can have recourse to nothing in this world.
20. The mind is stupified within itself, and its contentment has fled from it: there is no rise of enlightened sentiments in it, and meanness makes its advance to it from a distance.
21. Patience is converted into impatience; man is liable to the states of birth and death; good company is rare, but bad company is ever within the reach of every body.
22. All individual existences are liable to appear and disappear; all desires are chains to the world, and all worldly beings are ever seen to be led away per force where no body can tell.
23. What reliance can there be on human life, when the points of the compass become indistinct and undiscernible; when the countries and places change their positions and names, and when mountains even are liable to be dilapidated?
24. What reliance can there be on man, when the heavens are swallowed in infinity, when this world is absorbed in nothingness, and the very earth loses her stability?
25. What reliance can there be on men like ourselves, when the very seas are liable to be dried up, when the stars are doomed to fade away and disappear, and when the most perfect of beings are liable to dissolution?
26. What reliance can there be on men like us, when even the demigods are liable to destruction, when the polar star is known to change its place, and when the immortal gods are doomed to mortality?
27. What reliance can there be on men like us, when Indra is doomed to be defeated by demons; when even death is hindered from his aim, and when the current air ceases to breathe?

28. What reliance can there be on men like us, when the very moon is to vanish with the sky, when the very sun is to be split into pieces, and when fire itself is to become frigid and cold?
29. What reliance can there be on men like us, when the very Hari and Brahmá are to be absorbed into the Great One, and when Siva himself is to be no more.
30. What reliance can there be on men like us, when the duration of time comes to be counted, when Destiny is destined to her final destiny, and when all vacuity loses itself in infinity?
31. That which is inaudible, unspeakable, invisible, and unknowable in his real form, displays to us these wondrous worlds by some fallacy (in our conceptions).
32. No one conscious of himself (his egoism), can disown his subjection to that Being, that dwells in the hearts of every one.
33. This sun—the lord of worlds, is impelled (by that power) to run over hills, rocks and fields, like an inert piece of stone, hurled down from a mountain and borne away by a current stream.
34. This globe of earth, the seat of all the Suras and Asuras, and surrounded by the luminous sphere in the manner of a walnut covered by its hard crust, subsists under His command.
35. The Gods in the heavens, the men on earth and the serpents in the nether world, are brought into existence and led to decay by His will only.
36. Káma (Cupid) that is arbitrarily powerful, and has forcibly overpowered on all the living world, has derived his unconquerable might from the Lord of worlds.
37. As the heated elephant regales the air with his spirituous exudation, so does the spring perfume the air with his profusion of flowers, unsettling the minds of men (at the will of the Almighty).

38. So are the loose glances of loving damsels directed to inflict deep wounds in the heart of man, which his best reason is unable to heal.
39. One whose best endeavour is always to do good to others, and who feels for others' woes, is really intelligent and happy under the influence of his cool judgment.
40. Who can count the number of beings resembling the waves of the ocean, and on whom death has been darting the submarine fire of destruction.
41. All mankind are deluded to entrap themselves in the snare of avarice, and to be afflicted with all evils in life, as the deer entangled in the thickets of a jungle.
42. The term of human life in this world, is decreased in each generation in proportion to (the increase of their wicked acts). The desire of fruition is as vain as the expectation of reaping fruits from a creeper growing in the sky: yet I know not why men of reason would not understand this truth.
43. This is a day of festivity, a season of joy and a time of procession. Here are our friends, here the pleasures and here the variety of our entertainments. Thus do men of vacant minds amuse themselves with weaving the web of their desires, until they become extinct.

CHAPTER XXVII: VANITY OF THE WORLD.

1. Ráma said:—O sage! this seemingly pleasing but actually unpleasant world, has nothing in it that is productive of such a thing as can afford tranquility to the soul.
2. After the playful boyhood is over, the mind wastes itself in the society of women like the deer fallen in a cavern, then the body bends down under old age, and the man has only to grieve (for his folly).
3. As the body is stricken with the frost of old age, its beauty flies afar from it like the bloom of the fading lotus, and then the fountain of man's worldliness is at once dried up.
4. As the body gets towards its decline, so much doth death rejoice in it. The body grows lean with grey hairs upon the head, just as a creeper fades away with the flowers upon it.
5. All living creatures are borne away by the stream of avarice, which upsets the tree of contentment growing on the bank and flows on for ever in this world.
6. Human body is like a vessel covered with skin; and glides over the ocean of the world (without its helmsman of reason). It is tossed about by sensual pleasures, and goes down under the water by the pressure of its whale-like passions.

7. The world is a wilderness abounding in creepers of avarice and trees of sensuality, with hundreds of desires as their branches. Our minds like monkeys pass their time in roving about this forest without getting the fruits (they seek).
8. Those that do not yield to grief in troubles, that are not elated with prosperity, nor smitten at heart by women, are rare in this world.
9. Those who fight boldly in the battle fields and withstand the war-elephants, are not so very brave in my opinion, as those who withstand the surges of the mind amidst the streams of carnal appetites.
10. I see no such deeds in the world which endure to the last (or final emancipation) of men. Actions proceeding from a desire of fruition in fools, serve only for their restlessness on earth.
11. Such men are rare in the world, that have filled the corners of the world with their fame and valour, who have filled their houses with true riches acquired by honest means and an unwavering patience.
12. Good and bad fortune always overtake a man, even if he were living in an aperture of the rock or within the walls of mountains, or even if he were enclosed within an iron built closet.
13. Our sons and riches are mere objects of delight to us. It is as erroneous to suppose them to be of any good to us at the end, as to expect any benefit from the decoction of poison.
14. Old people being reduced to calamitous circumstances at the pitiable state of the decay of their bodies and decline of life, have greatly to be tormented at the thoughts of the impious deeds (of their past lives).
15. Men having passed their early days in the gratification of their desires and other worldly pursuits at the expense of the acts of virtue and piety, are as much troubled with anxieties at the end, that their minds are seized with a tremor like that of the

plumage of a peacock shaken by the breeze. How then can a man attain to tranquility at any time?

16. Wealth whether forthcoming or unattainable, whether got by labour or given by fortune, is all as deceitful to the worldly minded, as the high waters of rivers (swelling only to subside).
17. That such and such desirable acts are to be done, are the constant thoughts of men, who desire to please their sons and wives, until they are worn out with age and become crazy in their minds.
18. Like leaves on trees that grow to fall, and falling make room for others to shoot forth, are those men who devoid of reason, die away daily to be born again.
19. Men having travelled here and there and far and near, return to their homes at the end of the day; but none of them can have rest by day or night, except the virtuous few that live by honest dealings.
20. After quelling his enemies and getting enough of riches in his clutches, the rich man just sits down to enjoy his gains; when death comes upon him, and interrupts his joy.
21. Seeing the vile trash of worldly gains earned and accumulated by the basest means to be but transitory, the infatuated mob do not perceive their approaching dissolution.
22. Men loving their own lives, and making mouths at the demise of others, are like a herd of sheep bound to the stake, and staring at the slaughter of their fellows, yet feeding themselves to fall as fattened victims to death.
23. The multitude of people on earth, is ever seen to appear in and disappear from it as fast as the passing waves of the sea, but who can tell whence they come and whither they return.
24. Women are as delicate as poisonous creepers, that with their red petaled lips and garments, and their eyes as busy

as fluttering bees, are killers of mankind and stealers of their ravished hearts.

25. Men are as passengers in a procession, repairing from this side and that to join at the place of their meeting. Such is the delusive union of our wives and friends here (for our meeting in the next world).
26. As the burning and extinguishing of the lamp depend on the wick and its moistening oil; so does our course in this transitory world (depend on our acts and affections only). Nobody knows the true cause of this mysterious existence.
27. The revolution of the world is comparable with that of the potter's wheel and the floating bubbles of rain water; that appear to be lasting to the ignorant observer only.
28. The blooming beauty and graces (of youth), are destined to be snatched away at the approach of old age. The youthful hopes also of men fly at a distance like the bloom of lotus buds in winter.
29. The tree which is ordained to be useful to mankind by the loads of fruits and flowers that it bears upon its body, is fated also to be hewn down by the cruel axe at last. How then can beneficent men expect to avoid the cruel hand of death.
30. Society with relatives is (of all others) as perilous as that of a poisonous plant; it is pleasant for its domestic affections, which are in reality but delusions of the soul.
31. What is that thing in the world, which has no fault in it; and what is that which does not afflict or grieve us; what being is born that is not subjected to death, and what are those acts that are free from deceit?
32. Those living a *Kalpa* age are reckoned as short-lived, compared with those living for many *Kalpas*, and they again are so in respect to Brahmá. Hence the parts of time being all finite, the ideas of their length or shortness are altogether false.

33. Things that are called mountains are made of rocks, those that are called trees are made of wood, and those that are made of flesh are called animals, and man is the best of them. But they are all made of matter, and doomed to death and decay.
34. Many things appear to be endued with intelligence, and the heavenly bodies seem to be full of water; but physicists have found out by analysis that, there is no other thing any where except (*minutiæ of*) matter.
35. It is no wonder that this (unreal world) should appear a miraculous (reality) to the wise, and seem marvelously striking in the minds of mankind; since the visions in our dreams also appear so very fascinating to every one in their state of dreaming.
36. Those that are corrupted in their greediness (after worldly enjoyments), will not even in their old age, receive the sermons on their eternal concerns, which they think to be false chimeras as those of a flower or a creeper growing in the sky.
37. People are still deluded in their minds in wishing to attain the state of their superiors; but they fall down still lower like beasts (goats) from the top of a hill, in wishing to lay hold on the fruits of a verdant creeper out of their reach.
38. Young men spending their wealth in personal gratifications, are as useless as plants growing in the bowels of a deep and inaccessible cavern, which spread their fruits and flowers, leaves and branches and their shades to the use of nobody.
39. Men are found to resemble the black antelopes (in their wanderings): some of them roving about the sweet, soft and beautiful sceneries of the country, and others roaming in sterile tracts and parts of boundless forests. (*i. e.* Some living in the society of men, and others as recluses from it).
40. The daily and diversified acts of nature are all pernicious in their nature; they appear pleasant and ravishing to the heart

for a time, but are attended with pain in the end, and fill the mind of the wise with dismay.

41. Man is addicted to greediness, and is prone to a variety of wicked shifts and plots; a good man is not now to be seen even in a dream, and there is no act which is free from difficulty. I know not how to pass this state of human life.

CHAPTER XXVIII: MUTABILITY OF THE WORLD.

1. Ráma said:—Whatever we see of all moveable or immovable things in this world, they are all as evanescent as things viewed in a dream.
2. The hollow desert that appears as the dried bed of a sea to-day, will be found to-morrow to be a running flood by the accumulation of rain-water in it.
3. What is to-day a mountain reaching the sky and with extensive forests on it, is in course of time levelled to the ground, and is afterwards dug into pit.
4. The body that is clothed to-day with garments of silk, and decorated with garlands and fragrance, is to be cast away naked into a ditch to-morrow.
5. What is seen to be a city to-day, and busy with the bustle of various occupations, passes in course of a few days into the condition of an uninhabited wilderness.
6. The man who is very powerful to-day and presides over principalities, is reduced in a few days to a heap of ashes.
7. The very forest which is so formidable to-day and appears as blue as the azure skies, turns to be a city in the course of time, with its banners hoisted in the air.

8. What is (to-day) a formidable jungle of thick forests, turns in time to be a table-land as on the mount Meru.
9. Water becomes land and land becomes water. Thus the world composed of wood, grass and water becomes otherwise with all its contents in course of time.
10. Our boyhood and youth, bodies and possessions are all but transient things, and they change from one state to another, as the ever fluctuating waves of the ocean.
11. Our lives in this (mortal) world, are as unsteady as the flame of a lamp placed at the window, and the splendour of all the objects in the three worlds, is as flickering as the flashing of the lightning.
12. As a granary stored with heaps of grains is exhausted by its continued waste, so is the stock of life spent away by its repeated respirations.
13. The mind of man is as fluctuating as a flag waving in the air and filled with the dust of sin, to indicate its wavering between the paths of heaven and hell.
14. The existence of this delusive world, is as the appearance of an actress on the stage, shuffling her vests as she trudges along in her dancing.
15. It's scenes are as changeful and fascinating as those of a magic city; and its dealings as bewitching and momentary as the glances of a juggling girl.
16. The stage of the world presents us a scene of continued dancing (of the sorceress of deception), and the deceptive glances of her eyes resembling the fleeting flashes of lightning.
17. The days, the great men, their hey-days and deeds (that are past and gone), are now retained in our memory only, and such must be our cases also in a short time.

18. Many things are going to decay and many coming anew day by day; and there is yet no end of this accursed course of events in this ever-changeable world.
19. Men degenerate into lower animals, and those again rise to humanity (by metempsychosis), gods become no-gods, and there is nothing that remains the same.
20. The sun displays every thing to light by his rays, and watches over the rotations of days and nights, to witness like time the dissolution of all things.
21. The gods Brahmá, Vishnu and Siva and all material productions, are reduced to nothingness, like the submarine fire subsiding under the waters of the deep.
22. The heaven, the earth, the air, the sky, the mountains, the rivers, and all the quarters of the globe, are subject to destruction like the dry fuel by the all-destroying fire of the last day.
23. Riches and relatives, friends, servants and affluence, are of no pleasure to him who is in constant dread of death.
24. All these are so long delightful to a sensible man, as the monster of death does not appear before the eye of his mind.
25. We have prosperity at one moment, succeeded by adversity at another; so we have health at one time, followed by sickness soon after.
26. What intelligent being is there, that is not misled by these delusions of the world, which represent things otherwise than what they are, and serve to bewilder the mind?
27. (The world is as varying) as the face of the skies; it is now as black as dark clay, and in the next moment bright with the golden hues of fair light.
28. It is now over-cast by azure clouds resembling the blue lotuses of the lake, and roaring loudly for a time and then being dumb and silent on a sudden:

29. Now studded with stars, and now glowing with the glory of the sun; then graced by the pleasant moonbeams, and at last without any light at all.
30. Who is there so sedate and firm, that is not terrified at these sudden appearances and their disappearance, and the momentary durations and final dissolution of worldly things?
31. What is the nature of this world, where we are overtaken by adversity at one moment, and elated by prosperity at another, where one is born at a time, and dies away at another?
32. One that was something else before, is born as a man in this life, and is changed to another state in course of a few days; thus there is no being that remains steadily in the same state.
33. A pot is made of clay, and cloth is made of cotton, and they are still the same dull materials of which they are composed: thus there is nothing new in this world that was not seen or known before, and that changes not its form. (*i.e.* all is but a formal and no material change).
34. The acts of creation and destruction, of diffusion, production, and sustentation follow one another, as the revolution of day and night to man.
35. It happens sometimes, that an impotent man slays a hero, and that hundreds are killed by one individual; so also a commoner becomes a noble man, and thus every thing is changeful in this varying world.
36. These bodies of men that are always changing their states, are as bodies of waters rising and falling in waves by motion of the winds.
37. Boyhood lasts but a few days, and then it is succeeded by youth which is as quickly followed by old age: thus there being no identity of the same person, how can one rely on the uniformity of external objects?

38. The mind that gets delighted in a moment and becomes dejected in the next, and assumes likewise its equanimity at another, is indeed as changeful as an actor.
39. The creator who is ever turning one thing into another in his work of creation, is like a child who makes and breaks his doll without concern.
40. The actions of producing and collecting (of grains), of feeding (one's self) and destroying (others), come by turns to mankind like the rotation of day and night.
41. Neither adversity nor prosperity is of long continuance in the case of worldly people, but they are ever subject to appearance and disappearance by turns.
42. Time is a skilful player and plays many parts with ease; but he is chiefly skilled in tragedy, and often plays his tragic part in the affairs of men.
43. All beings are produced as fruits in the great forest of the universe, by virtue of their good and bad acts (of past lives): and *time* like a gust of wind blasts them day by day before their maturity.

CHAPTER XXIX: UNRELIABLENESS OF WORLDLY THINGS.

1. Thus is my heart consumed by the wild-fire of those great worldly evils, and there rises in me no desire of enjoying them, as there rises no mirage from a lake.
2. My existence upon earth gets bitter day by day, and though I have got some experience in it, yet its associations have made me as sour as the Nimba plant by its immersion in water.
3. I see wickedness on the increase, and righteousness on the decline in the mind of man, which like the sour *Karanja* (crab) fruit, becomes sourer every day.
4. I see honour is eaten up every day by mutual altercations of men, using harsh words to each other as they crack the nuts under their teeth.
5. Too much eagerness for royalty and worldly enjoyments, is equally prejudicial to our welfare; as we loose our future prospects by the former, and our present happiness by the latter.
6. I take no delight in my gardens nor have any pleasure in women; I feel no joy at the prospect of riches, but enjoy my solace in my own heart and mind.

7. Frail are the pleasures of the world, and avarice is altogether intolerable; the bustle of business has broken down my heart, and (I know not) where to have my tranquility.
8. Neither do I hail death nor am I in love with my life; but remain as I do, devoid of all anxiety and care.
9. What have I to do with a kingdom and with all its enjoyments? Of what avail are riches to me, and what is the end of all our exertions? All these are but requirements of self-love, from which I am entirely free.
10. The chain of (repeated) births is a bond that binds fast all men by its strong knots of the senses; those striving to break loose from this bondage for their liberation, are (said to be) the best of men.
11. These haughty damsels whom the god of love employs to ravage the hearts of men, resemble a group of elephants subverting a lotus bed under their feet.
12. The treatment of the mind with pure reason being neglected now (in youth), it is hard to heal it afterwards (in age), when it admits of no cure.
13. It is the worldliness of man that is his true poison, while real poison is no poison to him. It is the poison of worldliness which destroys his future life, while real poison is only locally injurious to him (in his present state).
14. Neither pleasure nor pain, nor friends nor relatives, nor even life and death, can enchain (affect) the mind that has received the light of truth.
15. Teach me, Oh Bráhmaṇ! that art the best of the learned in the mysteries of the past and future, teach me so that I may soon become like one devoid of grief and fear and worldly troubles, and may have the light of truth beaming upon me.

16. The forest of ignorance is laid over with the snare of desire, it is full of the thorns of misery, and is the dreadful seat of destruction and the danger (of repeated births and deaths).
17. I can rather suffer myself to be put under the jaws of death with his rows of teeth like saws, but cannot bear the dreadly pains of worldly cares and anxieties.
18. It is a gloomy error in this world to think that I have this and have not the other; it serves to toss about our minds as a gust of wind disperses the dust of the earth.
19. It is the thread of avarice that links together all living beings like a chaplet of pearls; the mind serves to twirl about this chain, but pure consciousness sits quiet to observe its rotation.
20. I who am devoid of desires, would like to break this ornamental chain of worldliness, hanging about me as a deadly serpent, in the same manner, as a lion breaks asunder the net (which is laid to ensnare him).
21. Do you now, O most learned sage, scatter the mist which has overspread the forest of my heart, and the darkness which has overcast my mind, by the light of true knowledge.
22. There are no anxieties, O sage! which cannot be put to an end by the society of good minded men; the darkness of night can be well removed by moon-beams.
23. Life is as fickle as a drop of water pending on a mass of clouds blown away by the winds. Our enjoyments are as unsteady as the lightning that flickers in the midst of clouds. The pleasures of youth are as slippery as water. With these reflections in my mind, I have subdued them all under the province of peace and tranquility.

CHAPTER XXX: SELF-DISPARAGEMENT.

1. Seeing the world thus ingulphed amidst the abyss of hundreds of rising dangers and difficulties, my mind is immersed in the mire of anxieties.
2. My mind is wandering everywhere and I am struck with fear at every thing; my limbs are shaking with fear like the leaves of a withered tree.
3. My mind is bewildered by impatience for its want of true contentment, just as a young woman is afraid in a desert for want of the company of her strong handed husband.
4. The thoughts of my mind are entangled in my desire for worldly enjoyments, as stags are caught in the pit strewn with grass over it.
5. The senses of an unreasonable man, ever run astray to the wrong and never turn to the right way; so the eyes of a blind man lead him but to fall into the pit.
6. Human thoughts are linked to the animal soul as consorts to their lords. They can neither sit idle nor ramble at liberty, but must remain as wives under the control of their husbands.

7. My patience is almost worn out, like that of a creeper under the winter frost. It is decayed, and neither lives nor perishes at once.
8. Our minds are partly settled in worldly things, and partly fixed in their giver (the Supreme soul). This divided state of the mind is termed its half waking condition.
9. My mind is in a state of suspense, being unable to ascertain the real nature of my soul. I am like one in the dark, who is deceived by the stump of a fallen tree at a distance, to think it a human figure.
10. Our minds are naturally fickle and wandering all about the earth. They cannot forsake their restlessness, as the vital airs cannot subsist without their motion.
11. Tell me Oh sage, what is that state of life which is dignified above others, which is unassociated with the troubles (incident to birth and death), unqualified by the conditions of humanity, and apart from errors, and wherein griefs are unknown.
12. (Tell me also) how Janaka and the other good men, who are conspicuous for their ceremonious acts, and distinguished for their good conduct, have acquired their excellence (in holy knowledge).
13. (Tell me likewise) Oh source of my honor, how a man, who is besmeared all over his body with the dirt of worldliness, may yet be cleansed and get rid of it.
14. Tell me what is that knowledge, by resorting to which, the serpents of worldliness, may be freed from their worldly crookedness, and become straight in their conduct.
15. Tell me how the foulness of my heart may regain its clearness, after it is so much soiled by errors and tainted with evils, like a lake disturbed by elephants and polluted with dirt.

16. How is it possible for one engaged in the affairs of the world, to be untainted with its blemishes, and remain as pure and intact as a drop of water on the lotus leaf.
17. How may one attain his excellence by dealing with others as with himself, and minding the goods of others as straws, and by remaining aloof from love.
18. Who is that great man that has got over the great ocean of the world, whose exemplary conduct (if followed) exempts one from misery.
19. What is the best of things that ought to be pursued after, and what is that fruit which is worth obtaining? Which is the best course of life in this inconsistent world.
20. Tell me the manner by which I may have a knowledge of the past and future events of the world, and the nature of the unsteady works of its creator.
21. Do so, that my mind which is as the moon in the sky of my heart, may be cleared of its impurities.
22. Tell me what thing is most delectable to the mind, and what most abominable to it; as also how this fickle and inconstant mind may get its fixedness like that of a rock.
23. Tell me what is that holy charm, which can remove this cholic pain of worldliness, that is attended with numberless troubles.
24. Tell me how can I entertain within my heart, the blossoms of the arbor of heavenly happiness, that sheds about it the coolness of the full-moon beams.
25. Oh ye good men! that are present and learned in divine knowledge, teach me so that I may obtain the fullness of my heart, and may not come to grief and sorrow any more.
26. My mind is devoid of that tranquility which results chiefly from holy happiness, and is perplexed with endless doubts, that disturb my peace as the dogs molest smaller animals in the desert.

CHAPTER XXXI: QUERIES OF RÁMA.

1. Ráma said:—I have no reliance on the durability of life, which is as transient as a drop of water that sticks to the point of a shaking leaf on a lofty tree; and as short as the cusp of the moon on Siva's forehead.
2. I have no credit in the durability of life, which is transient as the swelling that take place in the pouch of a frog while it croaks in the meadow. Nor have I any trust in the company of friends, which are as dangerous as the treacherous snare of hunters.
3. What can we do under the misty cloud of error (overhanging our minds), and raising our tempestuous desires which flash forth in lightnings of ambition, and burst out in the thunder claps of selfishness?
4. How shall we save ourselves from the temptations of our desires dancing like peacocks (and displaying their gaudy train) around us; and from the bustle of the world breaking in upon us as thickly as the blossoms of the *Kurchi* plant.
5. How can we fly from the clutches of cruel Fate, who like a cat kills the living as poor mice, and falls unwearied and unexpectedly upon his prey in the twinkling of an eye.

6. What expedient, what course, what reflections, and what refuge must we have recourse to, in order to avoid the unknown tracks of future lives?
7. There is nothing so trifling in this earth below, or in the heavens above, which ye gifted men cannot raise to consequence.
8. How can this accursed, troublesome and vapid world, be relished by one unless he is infatuated by ignorance?
9. It is the fusion of desires, which produces the milky beverage of contentment, and fills the earth with delights as the spring adorns it with flowers.
10. Tell me O sage, how the mist of our desires, which darkens the moon of our intellects, is to be dispelled from our minds, so as to make it shine forth in its full brightness.
11. How are we to deal in this wilderness of the world, knowing well that it is destructive both of our present and future interest?
12. What man is there that moves about in this ocean of the earth, who has not to buffet in the waves of his passions and diseases, and the currents of his enjoyments and prosperity.
13. Tell me, O thou best of sages, how one may escape unburnt like mercury (in its chemical process), when fallen upon the furnace of the earth.
14. (How can one get rid of the world) when it is impossible for him to avoid dealing in it, in the same manner as it is not possible for aquatic animals to live without their native element.
15. Our good deeds even are not devoid (of their motives) of affection and hatred, pleasure and pain, similarly as no flame of fire is unaccompanied by its power of burning.
16. As it is not possible to restrain the mind from thinking on worldly matters, without the process of right reasoning, deign to communicate to me therefore, the dictates of sound reason for my guidance,.

17. Give me the best instruction for warding off the miseries (of the world), either by my dealing with or renouncing (the affairs of life).
18. Tell me of that man of enlightened understanding who had attained to the highest state of holiness and tranquility of his mind of yore, and the deeds and manner by which he achieved the same.
19. Tell me good sir, how the saints (of old) fled out of the reach of misery, that I may learn the same for suppression of my erroneous conceptions.
20. Or if there be no such precept (as I am in need of) in existence, or being *in esse*, it is not to be revealed to me by any body.
21. And should I fail of myself (by intuition) to attain that highest state of tranquility, then I must remain inactive (as I am), and avoid my sense of egoism altogether.
22. I will refrain from eating and drinking even of water, and from clothing myself with apparels; I will cease from all my actions of bathing and making my offerings, as also from my diet and the like.
23. I will attend to no duty, nor care about prosperity or calamity. I will be free from all desires except that of the abandonment of this body.
24. I must remain aloof from all fears and sympathies, from selfish feelings and emulation, and continue to sit quietly as a figure in painting.
25. I will gradually do away with the inspiration and respiration of my breath and outward sensations; till I part with this trifle—the seat all of troubles—this the so called body.
26. I do not belong to this body, nor does it belong to me, nor is any thing else mine; I shall be null and void like the oil-less lamp, and abandon every thing with this body.

27. Válmíki said:—Then Ráma who was as lovely as the moon, and whose mind was well fraught with reasoning, became silent before the assemblage of the eminent men, as the peacock ceases from his screaming before the gathering clouds in awe.

CHAPTER XXXII: PRAISES ON RÁMA'S SPEECH.

1. Válmíki said:—When the prince Ráma (having his eyes resembling the petals of a lotus), had concluded his speech calculated to remove all ignorance from the mind.
2. All the men in the assembly had their eyes beaming forth with wonder, and the hairs on their bodies stood erect and pierced through their garments, as if wishing to hear the speech.
3. The assembly seemed for a moment to have lost their worldly desires in their eagerness after a stoic indifference, and to be rolling in the sea of nectar.
4. The audience remained (motionless) as the figures in a painting, being enraptured with internal delight at hearing the sweet words of the fortunate Ráma.
5. There were Vasishtha and Viswámitra with other sages, and the prime minister Jayanta and other counsellors (of the king) then seated in that assembly.
6. There were also king Dasaratha and his subordinate rajas, with the citizens and foreign delegates, the chieftains and princes, together with Bráhmans and men learned in the Vedas and divine knowledge.

7. These accompanied by their friends and allies, with the birds in the cages and the royal antelopes and steeds of sport (about the palace), listened to Ráma with fixed and mute attention.
8. There were likewise the queen Kausalyá and other ladies adorned with their best jewels, and seated at the windows, all mute and motionless.
9. Besides these the birds on the trees and creepers of the princely pleasure garden, were listening to Ráma without fluttering their wings or making any motion or sound.
10. There were the Siddhas and ærial beings, and the tribes of Gandharvas and Kinnaras, together with Nárada, Vyása and Pulapa the chiefs of sages (present at that place).
11. There were also some of the gods and chiefs of gods, Vidyádhara and the Nágas, who heard the speech of Ráma which was full of meaning and clearness.
12. As Ráma whose eyes were beautiful as the lotus, whose face was as lovely as the moon, and who likened the nocturnal luminary in the atmosphere of Raghu's family, held his silence.
13. Flowers were cast upon him from heaven in showers by the hands of the divine personages with their loud cheers and blessings.
14. The people in the assembly were highly regaled with the sweet scent and beauty of these flowers of paradise fraught with humming bees in their cells.
15. These flowers when blown in the air by the breeze of heaven, appeared as they were clusters of stars, which after their fall brightened the ground with their beauty as with the beaming smiles of heavenly maids.
16. They appeared in the form of rain drops falling from the clouds, and blazing by the light of mute lightnings, and scattering about like balls of fresh butter.

17. They resembled also as particles of snow-balls, or as the grains of a necklace of pearls or as beams of moon-light, or as the little billows of the sea of milk, or like drops of ice-cream.
18. There were also borne by the loose and sweet winds of heaven, some lotuses with long filaments, and attended by clusters of bees humming and flying about them.
19. There were also to be seen heaps of *ketaki* and *Kairava*, *Kunda* and blue lotus flowers, falling and shining brightly among them.
20. These flowers covered the court hall and the roofs of houses and their courtyards. The men and women in the city raised their heads to behold them falling.
21. The sky was quite unclouded when the flowers fell incessantly from above. A sight like this that was never seen before struck the people with wonder.
22. The shower of flowers fell for quarter of an hour, but the Siddhas from whose hands they fell were unseen all the while.
23. The falling of the flowers having ceased after the assembly was covered with them, they heard the following words, coming to them from the divine personages in the sky.
24. "We have been travelling every where in whole bodies of the Siddhas from the beginning of creation; but never have we heard any where so sweet a speech as this.
25. "Such a magnanimous speech of indifference as has been just now spoken by Ráma—the moon of Raghu's race, was never heard even by gods like ourselves.
26. "We account ourselves truly blessed to hear this highly charming and wondrous speech from the mouth of Ráma himself to-day.
27. "Indeed we are awakened and edified by attending diligently to this truly excellent speech, delivered by Ráma on the ambrosial bliss of asceticism, and leading to the highest felicity of men".

CHAPTER XXXIII: ASSOCIATION OF AERIAL AND EARTHLY BEINGS.

1. The Siddhas said:—It behoves us to hear the decision of the great sages, in reply to the holy sermon, already delivered by the chief of Raghu's race.
2. Come forward you great chiefs of the sages, you Narada, Vyása, Pulaha and all ye great sages, and be ready (to hear).
3. Let us descend to the full open court of Dasaratha, which is as bright as gold and free from stain, in the manner of bees alighting on the aureate and immaculate lotus.
4. Válmíki said:—So saying, the whole company of divine sages alighted themselves in that court from their aerial abode.
5. There Narada the chief of sages, sat foremost playing on his lute, and in the midst was Vyása, with his dark blue complexion resembling a rainy cloud.
6. It was more over adorned with the presence of the chief sages Bhrigu, Angiras, Pulastya and others, with Chyavana, Uddálaka, Usira, Saraloman and many more about them.
7. Their garments of deer skins hang loosely down as they embraced one another. Their beads of *rudráksha* moved in one hand, and their water pots shook in the other.

8. Their bodies shed a lustre in the Court-hall, resembling the yellow light of the stars in the sky, and like the beams of so many suns blazing upon one another.
9. They appeared as a shower of moon beams or as a halo about the full moon, or as a circle about the orb of the sun out of its season.
10. They looked like a circlet of gems of varied colors, or like a belt of pearls of great lustre.
11. Vyása appeared at the place where he sat, to be as a dark cloud amidst the stars; and Nárada was beheld upon his seat as the white orb of the moon amongst the starry group.
12. Here Pulastya shone as Indra among the gods, and there Angirá blazed as the sun amidst the heavenly bodies.
13. On seeing the body of Siddhas descending from the sky on earth, the whole court of king Dasaratha rose up (to greet them).
14. There was a promiscuous assemblage of the aerial and earthly sages, whose commingled glory spread a lustre to the ten sides of the Court.
15. Some of them held bamboo sticks in their hands, and others had lotuses in theirs. Some had put the sacred grass in their crests, while others had inserted some gems to the braids of their hair.
16. Some had matted and tawny brown hairs on their heads, and others wore garlands of flowers on theirs. Some had strings of beads for their bracelets and others wore wristlets made of the jasmine flowers.
17. Some were clothed in tatters, and others wore garments made of bark, while there were others who wore raiments of silk. Some were girt with girdles of grass and skin about their waists, and others wore waist bands with pendant strings of pearl.

18. Vasishtha and Viswámitra honoured the aerials one by one; with respectful offerings and water and courteous address.
19. The great body of the etherials also honored Vasistha and Viswámitra in their turn, with water and offerings worthy of them and with polite speeches.
20. The king also honoured the gods and the body of the Siddhas, who in return greeted the monarch with inquiries about his welfare.
21. Then the heavenly and earthly saints interchanged their greetings with one another with cordial welcomes and gestures, and were all seated afterwards on seats made of the *kusa* grass.
22. They next honoured Ráma, who lay bowing before them, with gentle words and congratulations accompanied with shedding of flowers.
23. There were seated in that assembly the sages:—Viswámitra, Vasishtha, Váma Deva and the ministers of state.
24. There were also Nárada, the son of Brahmá, Vyása the greatest of sages, Maríchi, Durvása and Angirá.
25. There were Kratu, Pulastya, Pulaha, Saraloma, the great sage Vátsáyana, Bharadwája, Válmíki the great bard and sage.
26. There were also Uddálaka, Richika, Sarjati as well as Chyavana.
27. These and many others versed in the Vedas and their branches, and knowing all things worth knowing, were the leading members (of the assembly).
28. Then Nárada and others joined with Viswámitra and Vasishtha in addressing Ráma, who was sitting silent with his face turned downwards; and said:—
29. We admire the blest and graceful speech of the prince which is dignified with the spirit of stoicism that breathes through the whole of it.

30. It is full of thought, perspicuous, elegant, clear, dignified, sweet and worthy of noble minded men, by its lucid style and wants of faults.
31. Who is there that is not struck with admiration at the speech of Ráma? It is well expressive of his thoughts, correct in its diction plain and sweet and agreeable to all:
32. It is rare to find one man among a hundred who is so eloquent as to combine dignity and force with a clearness and sweetness, that may command the admiration of all.
33. Who has such a clear head as our prince, a head which is as penetrating as the best pointed arrow, and as fruitful and beauteous as the creeping plant.
34. He is truly a man whose intellectual light like that of Ráma's, burns as the flame of a lamp within himself and enlightens all about him.
35. Man's blood, flesh, and bones with other (parts of his body) serve as machines to supply him with sensations of external object; but there is no intelligence in them.
36. Life and death, old age and troubles, repeatedly overtake every man; but they are beasts who are so infatuated as never to think of these.
37. There is scarcely any man to be seen, who is of so clear an understanding as Ráma (the destroyer of his enemies), who is able to judge of the future by the past.
38. Ráma is the most excellent, admirable, useful, and well shaped person amongst men, as is the mango tree (in the vegetable world).
39. It is only to-day that we see that a man of Ráma's age has acquired so much experience of the world, and such extraordinarily mature an understanding.

40. There are many such trees found growing in every place as are beautiful to see, easy of ascent, abundant in flowers and leaves; but there is no tree of paradise growing on earth.
41. There may grow in every forest, trees with goodly flowers and leaves; but the extraordinary and fair clove tree is not always to be met with.
42. Ráma has displayed the wonder of his knowledge, as the moon displays her cooling beams and good trees their clusters of blossoms, and as the flowers diffuse their fragrance all about.
43. It is very difficult to get the essence of true knowledge in this accursed world, which is constructed by the ungovernable and dominant predestination (of our past acts for misleading us to error and misery).
44. Those only are reckoned the best of men, and leaders of the good, who try their best to gain the essence of truth, and whose minds are fixed on glory as their best treasure.
45. We do not see any one in all this world, who is equal to Ráma in discrimination and magnanimity; nor shall there be one like him in future. This is our firm conviction.
46. If this speech of Ráma, which has filled every one here with admiration, fail to get its reply to the satisfaction of Ráma's mind, it is certain that all of us here, must pass for senseless sages (on earth).

YOGA VÁSISHTHA

BOOK II. MUMUKSHU KHANDA:
THE MEANS OF FINAL LIBERATION.

CHAPTER I. LIBERATION OF SUKADEVA.

1. After Ráma had delivered his speech in an audible voice before the assembly, he was tenderly accosted by the sage Viswámित्रा who sat before him; saying:—
2. Ráma! that art the best of the most intelligent, and hast nothing more to learn besides all that thou hast come to know by thy nice observation.
3. Thou hast an understanding clear as the mirror by its own nature (reflecting every image within itself); and yet thy queries about the same, serve as the cleansing of the reflector (in order to refract its light to others).
4. Thou hast a mind like that of Suka—the son of the great Vyása, who knowing the knowable by intuition, was yet in need of some precepts for confirmation of his belief.
5. Ráma said: How was it sir, that Suka—the son of the great Vyása—who did not rest assured at first of his knowledge of the knowable, came to be settled in his belief afterwards.
6. Viswámित्रा answered: “Hear me relate to thee Ráma, the narrative of Sukadeva, whose case was exactly like thine, and the narration of which is a preventive of future births (in this world).

7. There is the great Vyása sitting on his seat of gold by thy father's side, swarthy in his complexion like a coal-black hill, but blazing as the burning sun (by his brilliancy).
8. His son was named Suka, a boy of great learning and wisdom, of a moon-like countenance, and a stature sedate as the sacrificial altar.
9. He reflected in his mind the vanity of worldly affairs like thyself, and became equally indifferent to all its concerns.
10. It was then that this great minded youth was led by his own discriminative understanding to a long inquiry after what was true, which he found out at last by his own investigation.
11. Having obtained the highest truth, he was still unsettled in his mind, and could not come to the belief of the certainty of his knowledge.
12. His mind grew indifferent to its perceptions of the transitory enjoyments of the world, and like the *Chátaka* thirsted only after the dew drops of heavenly bliss.
13. Once upon a time the clear sighted Suka finding his father the sage Krishna-Dwaipáyana—Vyása, sitting quietly alone by himself, he asked him with reverence; saying:—
14. Tell me, O sage! whence this commotion of the world had its rise, and how it may subside. What is its cause, how far is it to extend, and where is it to end?
15. The sage Vyása who knew the nature of the soul, being thus asked by his son, explained to him clearly all that was to be said (on the subject).
16. Suka thought that he already knew all this by his good understanding, and did not therefore think much of his father's instructions.
17. Vyása understanding the thoughts of his son, replied to him saying that, he knew no better the true nature of these things.

18. But that there was a prince named Janaka in this land, who well knew the knowledge of the knowable, and from whom Suka could learn every thing.
19. Suka being thus directed by his father, repaired to the city of Videha at the foot of mount Sumeru, which was under the rule of Janaka.
20. The club-bearer (door keeper) informed the high minded Janaka of his coming, telling him that Suka the son of Vyása was waiting at the gate.
21. Janaka who understood that Suka had come to learn from him, gave no heed to the informant, but held his silence for seven days afterwards.
22. The prince then ordered him to be brought in the outer compound, where he had to remain in the vexation of his spirit for seven days more as before.
23. Suka was then commanded to enter the inner apartment, where he continued a week more without seeing the prince.
24. Here Janaka entertained the moon-faced Suka with abundance of eatables, perfumeries and lusty damsels.
25. But neither those vexations nor these entertainments could affect the tenor of Suka's mind, which remained firm as a rock at the blasts of wind.
26. He remained there as the full moon (without any wane or increase), tranquil in his desires, silent and contented in his mind.
27. The prince Janaka having thus known the (unalterable) disposition of Suka's mind, had him introduced to his presence, where seeing the complacency of his soul, he rose up and bowed down to him.
28. Janaka said: "You have accomplished to the full all your duties in this world, and obtained the object of your heart's desire to

its utmost extent; what is it that you now desire for which you are welcome at mine”.

29. Suka said: “Tell me my guide whence sprang all this bustle (of worldly life); and tell me also how it may soon come to its subsidence.”
30. Viswámitra said: Being thus asked by Suka, Janaka spoke to him the same things which he had learned from his great souled father.
31. Suka then said: “All this I have come to know long before by my own intuition, and then from the speech of my father in answer to my query.
32. “You sir, who are the most eloquent of all, have spoken to the same purport, and the same is found to be the true sense of the Sástras.
33. “That the world is a creation of volition, and loses itself with the absence of our desires; and that it is an accursed and unsubstantial world after all, is the conclusion arrived at by all sages.
34. “Now tell me truly you long armed prince, what you think this world to be (whether a reality or unreality); that my mind may be set at rest by you from its wandering all about the world (in search of truth).”
35. Janaka replied: “There is nothing more certain, O sage! than what you have known by yourself and heard from your father.
36. “There is but one undivided intelligent spirit known as the universal soul and nothing besides; it becomes confined by its desires, and freed by its want of them.
37. “You have truly come to the knowledge of the knowable, whereby your great soul has desisted from its attachment to objects of enjoyment and vision.

38. "You must be a hero to have overcome your desire in the lengthening chain of attractive enjoyments from your early youth. What more do you want to hear?
39. "Even your father, with all his learning in every science, and devotedness to austerities, has not arrived to the state of perfection like you.
40. "I am a pupil of Vyása, and you are his son; but you are greater than both of us, by your abandonment of the taste for the enjoyments of life.
41. "You have obtained whatever is obtainable by the comprehensiveness of your mind; and as you take no interest in the outer and visible world, you are liberated from it, and have nothing to doubt of."
42. Being thus advised by the magnanimous Janaka, Suka remained silent with his mind fixed in the purely supreme object.
43. Then being devoid of sorrow and fear, and released from all efforts, exertions and doubts, he repaired to a peaceful summit of the mount Meru to obtain his final absorption.
44. There he passed ten thousands of rains in a state of unalterable meditation, till at last he broke his mortal coil, and was extinguished in the supreme soul like a lamp without oil.
45. Thus purified from the stain of transmigration by abstaining from earthly desires, the great souled Suka sank into the holy state of the Supreme Spirit, as a drop of water mixes with the waters or merges into the depth of the ocean.

CHAPTER II. SPEECH OF VISWÁMITRA.

1. Viswámitra said:—Ráma! it now becomes you to have your mind properly purified from its doubts, as it was done in the case of the son of Vyása.
2. You see, O great sages! how perfectly the knowable is known to Ráma, whose good understanding has learnt to feel a distaste for worldly enjoyments, as if they were diseases unto him.
3. You well know that the fixed principle in the mind of one knowing the knowable, is to have an aversion to all the enjoyments of life.
4. It is the desire of fruition that chains down a man fastly to the earth; but the knowledge of the frailties here serves to dispel his darkness.
5. Know Ráma that it is the curtailing of desires which the wise call liberty, and the fastening of our desires to earthly objects, is what is termed our confinement here.
6. Spiritual knowledge is easily obtainable by most men here, but a distaste to (pleasurable) objects is hard to be had (however painful it is to procure them).

7. He who fully comprehends a thing, is said to know it, and who so knows what is knowable, is called a learned man; no earthly enjoyments can be delectable to such high minded men.
8. The mind that has no zest for earthly pleasures, except the glory of disinterested deeds, is said to be liberated even in the present life.
9. As there grows no vegetable in a sterile soil, so there grows no disinclination to worldliness, until one comes to know the knowable reality (*i. e.* to say: neither the godly can be worldly, nor the worldly be godly).
10. Hence know this supporter of Raghu's race to have verily known the knowable, which has made him disgusted with his princely enjoyments.
11. I tell you great sages that, whatever Ráma has come to know by his intuition, requires to be confirmed by Vasishtha for the tranquility of his mind.
12. It is only a reliance in the Unity, that Ráma now requires for his repose, just as the beauty of autumn depends on the clearness of the firmament.
13. Let the venerable Vasishtha then reason with the high minded Ráma, and restore the peace of his mind.
14. For he is the master and family preceptor of the whole race of the Raghus; besides he is all knowing and all seeing; and has a clear insight (into all things) of the three times (present, past and future).
15. Then addressing himself to Vasishtha he said:—*you well remember sir*, the instruction given us of old, for pacifying our mutual enmity, and promoting the welfare of the high minded sages.
16. When our lord the lotus-born Brahmá, seated on the table land of Nishadha mountain, and shaded by the Sarala trees, delivered his wise lectures to us and the sages.

17. It is by means of that knowledge of liberation that our worldly desires are dispelled like the darkness of night by sun-beams.
18. Please now, O Bráhmaṇ, to communicate that rational knowledge of the knowable to your pupil Ráma, whereby he may gain the peace of his mind.
19. It will be no difficult task for you to teach the spotless Ráma, whose mirror-like mind is quite clear to take the reflection.
20. The wisdom of the holy, their learning of the Sástras, and the scholarship of the learned, are then only praiseworthy, when they are communicated to a good student, and those who are disgusted with the world.
21. But instruction given to one who is no student nor disgusted with the world, becomes as polluted as milk put in a hide vessel.
22. Again the instruction imparted by one devoid of passions and affections, fear and anger, pride and sin, serves to infuse tranquility into the mind.
23. At these words of Viswámitra the son of Gadhi, the assembled sages Vyása, Nárada and others, honoured his saying with the exclamation "bravo", "well said" &c.
24. Then the venerable Vasishtha brilliant as Brahmá his father, and seated by the side of the king, spoke in reply.
25. O sage, I will perform without fail, what you have commanded me to do, for who, though mighty, can refuse to perform the behests of the good and wise?
26. I will destroy the mental darkness of the princes Ráma and others by the light of knowledge, as we dispel the gloom of night by the light of a lamp.
27. I well remember the instructions which were given of yore by the lotus-born Brahmá on the Nishadha mountain, for dispelling the errors of the world.
28. Having said so, the high-minded Vasishtha made up his mind as one girds up his loins, to deliver his lecture to Ráma for

dispelling his ignorance, and showing him the state of supreme felicity.

CHAPTER III. ON THE REPEATED CREATIONS OF THE WORLD.

1. Vasishtha said:—"I will now expound to you Ráma! the knowledge that was imparted of old by our lord the lotus-born (Brahmá), after creation of the world, for the peace of mankind."
2. Ráma said:—I know sir, you will expound to me the subject of liberation in full length; but remove first my fallacy about the frailty of this world.
3. And how it was that, the great sage Vyása—the father and guide of Suka, did not attain to disembodied emancipation (after his death) with all his omniscience, while his son did so.
4. Vasishtha said:—(Hear me Ráma), there is no counting of the atoms proceeding from the spirit and forming the three worlds both before and after the birth of the glorious sun.
5. There is no body even who can count the millions of orbs which at present form the three worlds.
6. Nor can any one say by calculation, what numbers of creation will rise from the (unlimited) ocean of divine existence, like its interminable waves (for ever).
7. Ráma said:—It is needless to talk of worlds gone by or yet to come; say what you will of the present (state of existence).

8. Vasishtha said:—This world consists of brute, human and heavenly beings, whose lives when they are said to perish in any part of it are really existent in the same part.
9. The mind is called to be ever-fluctuating, and gives rise to (all things in) the three worlds in itself. It resides in vacuity in the form of the heart, and the increate (God) also residing in the vacuous soul (gives the mind the power to realize the latent ideas of the soul).
10. The millions of beings that are dead, those that are dying and will die hereafter, are all to be reborn here according to the different desires in their minds.
11. The external world appearing as a reality, is in truth but a creation of our desires; it is an ideal castle in the air, and a magic view spread before us.
12. It is as false as an earthquake in a fit of delirium, as a hobgoblin that is shown to terrify children, as a string of pearls in the clear firmament, and as the moving trees on the bank to a passenger in the boat.
13. It is an illusion as the phantom of a city in a dream, and as untrue as the imagination of a flower growing in the air. The unreality of the world best appears to one at the point of and after his death.
14. But this knowledge of (the unreality of the world) becomes darkened upon one's being reborn on earth, when the shadow of this world falls again on the mirror of his sentient soul.
15. Thus there is a struggle for repeated births and deaths here, and a fancy for the next world after one's death.
16. After one's shuffling off his body, he assumes another and then another form, and thus the world is as unstable as a stool made of plantain leaves and its coatings.

17. The dead have no sensation of the earth and other elementary bodies, nor of the course of the world; but they fall again to these errors upon their being reborn here.
18. There is an interminable ignorance resembling an immense river enveloping the face of creation, and breaking into streamlets of unfordable ignorance.
19. The Divinity like a sea shoots forth in the various waves of creation, which rise incessantly and plentifully one after the other.
20. All beings here are but the waves of this sea, of which some are alike to one another in their minds and natures, while others are half alike, and some quite different from the rest.
21. I reckon yonder sagely Vyása as one of the thirty two of these waves, on account of his vast knowledge, and good looking appearance.
22. There were twelve of them possessed of a lesser understanding, they were the patriarchs of men, and endued with equal energy. Ten of them were men of subdued spirits, and the rest were adepts in their family duties.
23. There will be born again other Vyásas and Válmíkis, and likewise some other Bhrigus and Angirás, as well as other Pulastyas and others in different forms.
24. All other men, Asuras and gods with all their hosts are repeatedly born and destroyed either in their former or different shapes.
25. Like this there are seventy two Tretá cycles in a Kalpa age of Brahmá, some of which have passed by and others to follow. Thus will there be other people like those that have gone by, and as I understand, another Ráma and Vasishtha like ourselves (by the eternal rotation of ideas in the Divine mind).
26. There have been ten successive incarnations of this Vyása, who has done such wondrous acts, and is famed for his vast knowledge.

27. Myself and Válmíki have been contemporaries many a time, as also born in different ages and very many times.
28. We have been many times, and there were others also like myself, and so was I born also in many forms (in many ages).
29. This Vyása will again be born eight times hereafter, and again will he write his Mahábhárata and the Purána histories.
30. He having divided the Vedas and described the acts of Bhárata's race (in the Mahábhárata), and established the knowledge of Brahm (in the Vedánta), is to attain to his disembodied liberation (after his final termination).
31. This Vyása who is devoid of fear and sorrow, and has become tranquil and emancipate in himself after subduing his mind and discarding the worldly desires is said to be liberated even in his present life time.
32. The living emancipate may sometimes be associated by his relatives and estates, his acts and duties, his knowledge and wisdom, and all his exertions like other men's, or he may forsake them all at once.
33. These beings are either reborn a hundred times in some age or never at all (as in the case of divine incarnations), and depending on the inscrutable will (Máýá) of God.
34. There souls undergo the like changes by repetition, as a bushel of grain, which is collected to be sown repeatedly, and to be reaped again and again (in the same or some other field).
35. As the sea heaves its incessant surges of different shapes, so are all beings born incessantly in various forms in the vast ocean of time.
36. The wise man who is liberated in his life time, lives with his internal belief (of God) in a state of tranquility, without any doubt in his mind, and quite content with the ambrosia of equanimity.

CHAPTER IV. PRAISE OF ACTS AND EXERTIONS.

1. Vasishtha said:—I know gentle Ráma that, liberation of the soul, whether in its embodied or disembodied state is both alike, as the sea-water and its waves are the same liquid substance.
2. The liberation whether of embodied or disembodied spirits, consists in their detachment from the objects of sense: hence the soul unattached to sensual gratification, is (said to be) liberated, having no idea of sensible objects.
3. And though we see before us the living liberated sage (Vyása) as an embodied person, yet we have no doubt of the detachment of his inward soul from the (mortal coil of his) body.
4. The difference between the embodied and disembodied souls, when they are equally enlightened and liberated, is like that of the sea-water in its calm and billowy states.
5. There is no more difference between bodily and unembodied liberation than there is betwixt the air in motion and at rest.
6. Liberation whether with or without the body, is productive of unselfishness; we have lost our selfishness ever since we have come to the knowledge of an undivided unity (of the soul).

7. Now therefore attend to the true doctrine that I am going to deliver to you, which will be a jewel to your ears as it will dispel the darkness of ignorance (from your mind).
8. Know, O son of Raghu, that everything in this world is obtainable by our efforts being properly employed (to our purposes).
9. This (knowledge of truth) rises as the moon (in the human mind), and sheds its cooling and delightful influence to the heart, that there is no other way to gain the fruits of our exertions but by our efforts.
10. We evidently see the results of the exercise of our efforts, and nothing coming out from what the dull and mistaken call as chance or fate.
11. An effort when directed according to the counsel and conduct of the good in the exercise of the action of the body and mind, it is attended with success, otherwise it is as vain as the freak of a madman.
12. Thus he who wishes to acquire riches, and perseveres in its acquisition, surely succeeds in gaining them; or else he stops short in the midway.
13. It was by means of the exertion of their efforts that some particular persons have obtained the paramount dominion of Indra over the three worlds.
14. It is by the exertion of one's efforts that he attains to the rank of the lotus-born (Brahmá); and some even gain the inward joy of the state of Brahmá by it.
15. It was by virtue of his self-exertion that some body has become the best among men, even as he who bears the ensign of the eagle (Vishnu among the gods).
16. It was by the exertion of one's efforts that some persons succeeded to obtain the form of Siva accompanied by his female power, and adorned by the semi-circle of the moon in his crest.

17. Know our actions to be of two kinds namely, those of former and present lives: and that acts of the present life generally supersede those of the past.
18. Know also that energy joined with constant practice, and supported by wisdom and some stimulating force, is able to break down the mount of Meru, and the demerits of acts in the former lives of men.
19. The exertions of a man proceeding from his good efforts and countenanced by the law, lead to his success, or else they either go for nothing or turn to his disadvantage.
20. So a man laid up in a state of disability, is unable to twist his fingers in order to hold a little water in the hollow of his palm for drink: while there is another who (by his well directed efforts) gets the possession of seas and islands, mountains and cities for himself, supports all his dependents and relations, and does not think this earth too great for him.

CHAPTER V. NECESSITY OF ACTIVITY.

1. Vasishtha said:—It is the will or inclination that is the prime instrument of all actions done even according to the rules of law and sástras, as it is the reflection of light that gives various hues to things.
2. Whoever wishes to do anything desirable to him by unlawful acts, it becomes as fruitless as the endeavours of a madman.
3. As you try so you get both of good and evil: and fortune and exertion are the joint causes of acts according to fatalists.
4. Human exertions are either lawful or unlawful; the former leading to success, and the latter to dangerous consequences.
5. Fortune and exertions contend with each other like two rams of unequal strength, wherein the mightier overcomes the other.
6. Therefore should man apply himself diligently (to his duties), and employ his skill and promptness after them in such a way, as his to-day may overcome the morrow (*i. e.*, do the works of to-morrow to-day).
7. When two unequal forces (of two persons) contend with one another like two rams, the stronger force whether of this or that man, overcomes the other.

8. When one incurs a failure or danger even by his lawful exertions, he should know it to be the result of his misapplied exertions.
9. One by his utmost exertion in the right way, as by the gnashing of his teeth (and the like), can overcome his misfortune and so does his bad luck sometimes baffle his exertions.
10. When one finds himself to be led astray by the demerit of his acts of a former state of existence, he must attempt to subdue the same by greater energy of his present state.
11. So far should one diligently endeavour to exercise his exertions, as he may be able to beat down the evils resulting from his bad fortune (or predestination).
12. The evils of bad fortune are undoubtedly removed by the meritorious acts of the present life, as the bad consequence of an act of yesterday is averted by its remedy of today.
13. Having trampled over an unfavorable fortune by one's reliance on his continuous energy, he must attempt to secure to himself every good for his well-being in his present life.
14. Know that tranquility is not to be found by the effortlessness of dull ass-like men; it is the lawful energy of men which is said to secure his welfare in both worlds.
15. And that one should make his way out of the pit of this world by force of his energy and diligence, just as the lion breaks out from his cage.
16. One must ponder in himself every day that his body is subject to corruption, his beastly acts must be kept backward and man like acts put forward.
17. It is our good exertions that are attended by good results as the bad ones are followed by bad consequences. Chance is a mere meaningless word.
18. Do not make your bloom of youth useless as ashes by sitting idly at home and enjoying the bliss of the harem like a worm in the sore.

19. He who has no reliance on present objects, but depends upon suppositions of the past, is as a man flying for fear of his own hands supposing them as snakes.
20. It is a pleasure to men of perverted understandings to think themselves guided by their fortunes, prosperity flies away far off from such men who depend on their fortunes.
21. Therefore let a man diligently apply himself first to (the cultivation of) his reason, and then investigate into the works of abstruse spiritual knowledge.
22. Those who do not set their hearts to acts according to the dictates of the sástras, but exert themselves otherwise to gain (their ends), are accursed as mad men for their vain attempts.
23. Thinking there is no end of exertions one declines to take the pains (after anything), and says that, no pains can bring out a gem from a stone (or oil from water).
24. Know that there is a limitation both of human lot and exertion, as of all other things as a pot or picture having a (limited capacity and length).
25. And that it is by means of good conduct derived from best precepts and the company of the good, that one succeeds to his object, and a disposition that breaks loose of these (bounds), is sure to fall to the contrary (extreme of) ruin.
26. Again any man who conducts himself in the right course of action, never fails in his attempts at any time.
27. Some among the best of men, who had been reduced to misery by their poverty and helplessness, have again risen to the eminence of Indra by exertion of their manhood.
28. By learning the Sāstras well from boyhood, by keeping company with the good, and by possession of good qualities, as also by diligent application, a man is sure to gain his object.

29. It has been seen, known, heard, and experienced (by us) that acts are rewarded with success; and they are dull-headed who think of obtaining it from fortune or by chance.
30. Had there not been the folly of idleness in this world, what man would fail either to be rich or learned? It is by reason of idleness that this earth is filled to its utmost limit of the sea with indigent and beastly men.
31. Let a man after passing his childhood, and getting rid of its false and idle playfulness and when he has attained the age of youthful vigour, apply himself diligently to the company of wise men, and to the cultivation of his understanding by a knowledge of the Sástras and their meanings, and by scanning well his own faults and qualities.
32. Válmíki said:—After the sage had said these sayings, the day passed away, and the sages went to bathe after taking leave of the assembly, where they joined again with the rising beams of the sun dispelling the gloom of night.

CHAPTER VI. REFUTATION OF FATALISM.

1. Vasishtha resumed saying:—Now fate being no other than the result of our actions of the former state of our existence, it is possible to leave it at a distance, and to extricate one's self (from its fetters) by betaking himself to good company and study of moral Sástras.
2. Whatever one attempts to do, he readily meets with its reward: this being the effect of exertion. Fate is no other but the same thing.
3. Men laboring hard, are heard to exclaim "O how painful it is": so men suffering under fate cry out "O hard is fate!" (so the one is as bad as the other).
4. Thus then fate being no other than a name for our past actions, it is as easily overcome (by present acts) as a boy (is subdued) by an adult youth.
5. As some bad conduct of yesterday is corrected by proper behaviour of the present day, so the anterior fate is removed by (posterior) acts.
6. Those carnal minded libertines who do not try the means (of reforming their fate), but depend upon the favor of fortune, are perverted in their nature and marked for misery.

7. Thus if the acts of manliness are capable of forefending one's misfortunes, it must be acknowledged that manliness which destroys the other, is the mightier of the two.
8. As of two fruits growing on the same fore-stalk, the one is found to be empty within and the other full of juice, so the fruit of fate is rendered abortive by that of manliness.
9. Seeing the decay of the best things in the world, we must own the predominant power of the cause of this decay.
10. Like two rams our fate and exertions are fighting with one another, wherein the victory is always on the side of the stronger.
11. In the case of the royal elephant's taking up a beggar boy for being made the ruler (of a country), its cause is to be attributed more to the vote of the country-men and citizens (than to chance or fortune).
12. As a man takes his food and grinds it under his teeth, so is one (depending on fate) crushed by the stronger party relying on his exertions.
13. Inferior servants are thus employed like clods of earth by their more active masters in any work they like.
14. Silly and impotent men seeing the strong thriving by their exertions whether apparent or unseen, are apt to attribute it to their good fortune (instead of their diligence).
15. The strong efforts of men truly constitute their presiding fortune, and these two are viewed alike by the wise.
16. In the case of the (aforesaid) beggar boy's installation to the ruling and protection of the people of a realm, the unanimous concurrence of the law and ministers, of the elephant and citizens (is to be taken as the chief cause).
17. Should the beggar boy be ever elected for a ruler by the royal elephant itself (without the assent of men), in that case it is to

be attributed to the boy's good fortune only (because there was no sensible exertion on his side).

18. Present acts destroy those of the past life and so also the vice-versa comes to pass; but the exertions of a man are undoubtedly successful (at all times).
19. Of these two powers that of the present state is manifestly superior to the other; hence it is as possible to overcome the past by the present, as to lick a boy by an adult.
20. As a hail shower lays waste the cultivation of a whole year, so also doth the predominant fate sometimes overpower the attempts of this life.
21. However it does not behoove us to be sorry at the loss of our long earned treasure (as of the harvest), for what avails our sorrow at what is beyond our control.
22. If I should sorrow for what I have not the power to prevent, I must then weep all the days of my life because I am not to be spared by death.
23. All our acts are subject to their proper time and place, and to the modes of their operation and combination according to the course of nature; hence it is that the more diligent are the most successful (everywhere).
24. We ought therefore to rely in our exertions and clearness of understanding by the help of Sástras and association with the wise, for fording over the ocean of this world.
25. Actions of the past and present lives are the two fruit trees growing in the garden of humanity; of which the one that is cultivated best, thrives and fructifies the most.
26. He who is unable to overcome his false fate by his best exertions (in this life), is no better than an ignorant beast that has no power over its pain or pleasure.
27. He who thinks of going to heaven or hell by the will of the Maker, is also a slave to destiny and no better than a beast.

28. The man of a noble mind and one employed in acts of goodness, breaks off from the errors of the world as a lion from its cage.
29. Those who vainly imagine themselves to be led about by some (supernatural power), and so slight their necessary duties, are to be shunned at a distance as the mean and base.
30. There are thousands of acts that are attended with gain or loss to their doers; but it is the duty of man to do what is right whether they are pleasant or painful.
31. He who does not transgress the bounds of law, nor forsake the duties (of his race), is attended by every blessing abundant as the pearls in the sea.
32. Devoted diligence in acts leading to one's object, is termed to be his manliness by the wise; and that being guided by the Sástra leads to his success.
33. An act accompanied by exertion, is of itself the accomplisher of one's object, and the company of the wise and study of good books serve to raise a man by brightening his understanding.
34. The infinite happiness or a tranquil spirit is known as the *Summum bonum* by the wise; and those good works are fit for study which lead to that state.
35. The acts of our former lives constitute what we call our destiny, and they return to us from the region of the gods, for our good in both worlds.
36. We blame the fate which is a creation of the fancy of the ignorant, who by their adoration of the same come to meet their destruction.
37. One benefits himself always by his activity in both worlds, as his good acts of to-day gives a grace to those of yesterday.
38. Whoso therefore applies himself with diligence to his acts, reaps their fruits like that of an *Amalaki* in his palm, which though it is within his grasp, yet it could not be obtained without the cost of some labour:

39. It is the ignorant only that depart from the beaten path, and fall into the error of fatalism. Therefore give up that false faith in an unreal fate, which is a mere creation of the imagination and devoid of any cause or effect; and apply to your manly exertions.
40. The fruit of following the Sástras and observing the good customs and local usages, is long known (to be wholesome), as exciting the heart and the exertion of the limbs to action. This it is what they called "manly activity."
41. All wise men after discussion of the subject of fate and acts, have applied themselves to activity by utter rejection of fatality, and accomplished their ends by attendance on the good and wise.
42. Knowing the efficacy of activity, every one should betake himself to his personal exertions, and attain to his highest perfection by attending to good Sástras and the wise counsels of learned men.
43. And knowing the bondage of our births to be full of pain, let people strive for the exercise of their activities, and obtain the true and sweet blessing of tranquility by their attendance on the wise.

CHAPTER VII. ON THE NECESSITY OF ACTIVITY.

1. Having obtained a body free from disease and a mind free from trouble, one should try to know the knowable to prevent his further birth (in this world).
2. Whoso wishes to avert his destiny by means of his activity, obtains the acme of his wishes both in this world as well as in the next.
3. But whoever is averse to assiduity and relies in his luck, he is an enemy to his own soul, and sacrifices all his virtues, riches and hopes (to his idleness).
4. It is the exercise of our sensuous and mental faculties as also of the members of the body, which are the different modes of our exertions, that leads us to success.
5. Our perceptions are the cause of our mental activity, and this actuates the body to action, whereby we obtain the fruits of our desire.
6. In whatever case there is some act (enjoined in the Sástra), it points us to our exertions and never to destiny. Even children are well aware of this.

7. It was by the exercise of their exertions that Divaspati (Jupiter) became the lord of gods, and Sukra obtained the preceptorship of demons.
8. There have been many weak, poor and miserable men, who have by means of their manly exertions become equal to Indra himself.
9. So also there have been many great men on earth, who after enjoyment of a great many extraordinary things and luxuries here, have become guests in hell for want of the exercise of their manly virtues.
10. In this manner have all beings evaded the effects of their various states of want and opulence by means of their own exertions (in the right way).
11. There are three fold benefits derived from the study of books, from lectures of a preceptor, and from one's own industry, all of which are attendant on our exertions and not destiny.
12. This is the long and short of all the Sástras, that diligence preserves our minds from all evils, by employing them to whatever is good and right.
13. To apply with diligence to whatever is excellent, not low or mean and not liable to loss or decay, is the precept of parents and preceptors to their sons and pupils.
14. I get the immediate fruit of my labour in proportion to my exertion: hence I say, I enjoy the fruit of my labour and not of fortune.
15. Activity gives us success and it is this that elevates the intelligent. But men of little understandings rely only in fortune in their miserable state.
16. We have ocular evidence (of the efficacy) of activity every day, in the instances of men travelling in distant countries (for the sake of gain).

17. He that eats becomes satiate and not who starves: so he who walks is said to proceed and not one who rests: and in like manner whoso speaks is called a speaker and not the silent man: thus action makes the man.
18. Wise men escape from great difficulties by means of their exertions; but not so the mistaken fatalist by his fruitless inertness.
19. Whoso acts in any manner, gets his reward accordingly; but the restive man has nothing to expect anywhere.
20. By well directed industry a man reaps the best reward, as he meets with its reverse by his misapplied labour: think upon this O Ráma! and do as you like.
21. The reward of industry which a man meets with sooner or later at any time or place, the same is said by the wise to be his fortune.
22. No one can see his fortune, nor has any body ever seen the same, nor is there such a thing to be found in any world: it is but the merit of our acts here which they place in the other world.
23. A man is born on earth to grow up and decay in his time, and no destiny is seen therein in the same way as his childhood, youth and old age.
24. One's application to diligence and action for the attainment of an object, is known by the term exertion by the wise, whereby all things are accomplished, (and which is no destiny).
25. One's going from one place to another, his holding a thing in the hand, and the movement of his limbs, are all the acts of his exertion and not his destiny.
26. There is another kind of propensity to acts productive of evil; this sort of action is likened to the attempt of a mad man which yields no good.

27. Men of acute understandings raise themselves to elevation, by their association with the virtuous, study of good works and active employment to duties tending to their own good.
28. The boundless joy arising from equanimity, is said to constitute one's *Summum bonum* (upon earth). This blessing also results from a man's diligent application to the Sástras (and not from his destiny).
29. It is the understanding that leads to the knowledge of the Sástras, as it is the other that tends to our right understanding of things. Just so does the lotus serve to beautify a lake, as it is the lake which lends its grace to the lotus. (*i. e.* they serve mutually to assist each other).
30. It is also by virtue of one's deep study and good company in youth, that a man attains his desirable objects afterwards (which are the results of his exertions).
31. It was by means of his activity that Vishnu had conquered the demons, and established the order of the world. It was by this that he created the worlds none of which could be the work of fate.
32. Now, O lord of Raghu's race! employ your efforts to the exertion of your manly activities in such a way in this earth, that you may live free from fear of being bitten by the serpentine people in this arbor of the world (*i. e.* crush the malice of your enemies).

CHAPTER VIII. INVALIDATION OF DESTINY.

1. Vasishtha continued saying that:—What does destiny mean, which has no form, nor act, no motion nor might, but is a false notion rooted in the (minds) of the ignorant.
2. It is a word that has come into vogue from the idea of the future retribution of one's past actions (or retributive justice) and the like, which is designated "destiny".
3. From this the ignorant are led to believe that there is a thing as destiny: the inscrutability of which has led them to the fallacy as that of the supposition of a snake in a rope.
4. As a past misdeed of yesterday is rectified by a good action of the following day, let this day therefore supercede the past, and employ yourself to-day to action.
5. The perverted understanding that believes in a destiny grounded on its erroneous conception, may well enter into the fire from his conviction that it will not burn him unless it is so destined.
6. If destiny is the sole cause of every thing, why then should a man betake himself to his actions of bathing and making his offerings, sitting and walking, all of which may be done by his destiny.

7. What then is the necessity of one's advising another to do a thing when destiny is the director of all? Let then all be silent and say nothing to nobody.
8. There is no one to be seen on earth that is motionless except the bodies of the dead; and if it is action that produces anything, it is useless to believe in destiny.
9. Nor is there any co-operative power of the invisible destiny perceptible in the actions of men, whence it is but a meaningless word.
10. Two things as the implements and members of the body being joined together, have each their several action; (as that of the pen and razor and the hand in writing and shaving); but the hand being wanted, nothing can be done by destiny (with its having those tools).
11. There is no such clear idea of a destiny like those of the mind and intellect, even in the (illiterate) cow-herd or in the (learned) pandit. Hence it is a mere non-entity.
12. If the concept of destiny be other (than that of an agent), it must mean something else; or if it be the same thing (with the agent) why then give it a different name (as destiny)? If it be proved to be an imaginary term, then why not imagine your exertion to be agent (of your action)?
13. The immaterial destiny like vacuity has no connection with the material body. If it had a form or figure it would be visible (to some one or other); hence destiny is a nullity.
14. If destiny is the main spring of the movements of all beings in the three worlds, then let all creatures rest at ease (with the assurance) that destiny will perform their parts.
15. The belief that we are guided by destiny and do as we are led to do, is a deception and an allegation (of self excuse); in fact there is no such thing as destiny.

16. It is the fool that fancies to himself a destiny and relies on it to his own disadvantage; while the intelligent raise themselves to better states by means of their exertion.
17. Say who is there among the mighty and brave, the intelligent and learned, that looks or waits upon destiny in this world?
18. Destiny may be said good, if it can have the power of saving a man from being beheaded, whom fortune-tellers had pronounced by their calculation to be long lived.
19. Again, O Rághava, should one who is foretold by his fortune-teller to become a learned man, attain his learning without being taught in it, then may we believe fortune to be true.
20. Mark, O Ráma! how the sage Viswámित्रa has cast away his destiny at a distance; and attained to Brahmahood by his own exertions.
21. Look at us and others who have become sages, that it was by our industry we became aeronauts or wanderers in the etherial regions.
22. Remember, O Ráma, how the chiefs of the Dánava race, have established their empires on earth by their prowess, and by discarding their destinies altogether.
23. Look again how the chiefs of gods have wrested the extensive earth from those demons by their valourous deeds of slaying and harassing them (in battle).
24. See Ráma! how they make handsome wicker vessels (of bamboo work) for the holding of water by their own industry, and without the aid of any destiny to the completion of the same.
25. In all our works of giving and receiving, walking, resting and the like, we see no causality of destiny in their completion, as we see of medicines (in healing diseases).

20. Therefore O Ráma, give up this destiny of your mistaken fancy; which is in reality devoid of its cause or effect, and is a false and ideal nullity; and betake yourself to your best exertions.

CHAPTER IX. INVESTIGATION OF ACTS.

1. Ráma asked:—"Will you Sir, that art versed in all knowledge, kindly explain the true sense of destiny in popular use."
2. Vasistha replied:—"It is a man's activity and no other, O Rághava, that is the cause of all his actions, and the recipient of their consequence, wherein destiny has nothing to do.
3. Destiny is a mere imaginary thing, which neither exists nor acts nor feels (their effects). It is neither seen nor regarded (by any body).
4. The good or bad result which proceeds from the accomplished acts of successful activity, is expressed by the word destiny.
5. The wished for and unwished for consequences resulting from the good and bad deeds of human activity, are termed the effects of destiny by people.
6. Human activity which is the only cause of some unavoidable future consequence, is called as destiny by the majority of mankind.
7. Truly, O Rághava! destiny though void as vacuity, appears as real to some body, who thinks it to be an active agent, while others know it to be inactive.

8. Again destiny is a mere saying uttered by men upon the result of some good or bad effect of their actual exertion, that "it is this which has produced the other."
9. It is my belief and I have known it for certain that, destiny is no more than the word uttered by people upon their attainment of the object of their exertions.
10. Destiny is that word of consolation which is uttered by men, as significant of the good or evil which they meet with and which they call to be the effect of the other.
11. Ráma asked:—How is it sir, that you who are all wise, do now contradict your own assertion that destiny is the result of the stock of our former acts (of past life)?
12. Vasishtha answered saying:—Well said O Ráma! you know every thing; but hear me tell you the whole of it, whereby you will have a firm belief in the nullity of destiny.
13. All the various desires which men may have entertained in their minds before, even those come to be accounted as his deeds (or mental actions) at last.
14. All animals are seen also to act according to their desires, and to do nothing to which an inclination was wanting in their natures.
15. As the villager goes to his village and the townsman comes to the town: so it is the nature of the desire that leads men to their particular acts.
16. The keen and firm resolution with which an act was done in the former state of life, that verily is termed destiny in the successive births, or generations of living beings.
17. Thus are the acts of all active beings conformable with their natures, and the actions of men are in accordance to their desires, the desire is no other than the mind itself, and the mind is self-same with the human soul.

18. The mind is the soul and cause of all acts which they call the doings of destiny, certainly there is no other thing as destiny beside the mind.
19. This mind is verily the living soul, which acts as it desires, and enjoys accordingly the fruits thereof, and is same with destiny.
20. Know Ráma that the mind, the heart, desire, action and destiny are synonymous terms, and applied by the virtuous to the unascertainable soul (evolved in these forms).
21. Now whatever the so named soul undertakes to do continually and with a firm resolution, it obtains the fruit thereof accordingly.
22. It is by means of the activity or exertion of this soul, and by no other means, O support of Raghu's race, that it obtains everything, and may it lead you to your good only.
23. Ráma said:—Being caught in the net of my pre-existent desire, I remain a captive to them and do as they lead me to. Say then, O sage what else I can do.
24. Vasishtha replied:—So then O Ráma, you will be able to reach to your lasting good, if you will but exert your activity for it, without which there is no other way to it.
25. These desires are of two kinds, some leading to good and others to evil. Hence the desire of one's prior state must have been of one kind or other.
26. If you will be guided now by the pure desires (of your nature), you will be gradually led by means of your good acts to attain the state of your lasting welfare.
27. But if your wrong inclinations tend to lead you to difficulties, you must try your best to overcome such propensities *perforce*.
28. You Ráma are wise and perfectly intelligent, and not composed of a dull (material) body only; now if you should be in need of another's guidance to waken your intellect, say where lies your own intelligence.

29. If you would have one to enlighten your understanding, say where is that another to illumine him, and who is the other to illuminate him also. Hence as no one is wholly devoid of understanding, let him improve it himself.
30. The current of our desires is flowing betwixt the two channels of good and evil; it must be by exertion of our activity that we must turn it to the right course.
31. You who are the mightiest of the mighty, must exert the force of your activity to turn your mind to a profitable course from its direction to the profitless.
32. By directing the mind to the right way from the wrong, it will take the right course and so the *vice versa*. But as human mind is as (tender as) a child, it must not be employed by force (but gentle measures).
33. The training of the child like that of the mind, is effected slowly by gentleness and indulgence, and not by force and hurry.
34. You have already by your constant practice, got a mastery over all your good and bad desires; you have hence forward to direct your tendencies to good only.
35. O victorious Ráma! When by your pristine habits you have an aptitude to do what is good, learn that it is the result of your good nature.
36. O sinless Ráma, your desires are at present lying dormant in your mind, and require some practice to be employed only to the doing of good.
37. If you will not exert yourself at present to improve your dormant desires by constant practice, you can never expect to be happy.
38. When it is doubtful (to know the nature of the innate propensity), do you incline to what is good, and as you thrive in this, you shall have no evil to fear.
39. Whatever one practices, he becomes perfect in that in time; as studying from childhood makes the learned free from error.

40. When you have the good will in you, you must accomplish your purpose, by means of your activity and subjection of the organs of your body.
41. So long as your mind is imperfect and unacquainted with the state of divine truth, you must attend to your teacher, books and reasoning, and act according to their directions (in the paths of truth).
42. Having first finished your acts and known the truth, you must abandon even your meritorious deeds, and all your desires with them.
43. Having known by your good understanding, that the virtuous course led by honorable men is truly good, give particular attention to know the nature of God, then forsake even that (enquiry), and remain (silent) as a saint (*muni*).

CHAPTER X. DESCENSION OF KNOWLEDGE.

1. Vasishtha] resumed:—This thing called destiny is as true as the reality of God. It is the cause of causes and effect of effects. (It is an attribute of God).
2. Now attend to my words and depend on your exertions, and intently apply your ever confident mind to the attainment of your chief good.
3. Try your exertions to turn to your subjection the misleading senses from pursuing their objects.
4. I will now propound to you a code containing of the essence of the best means of liberation, which will confer the fruits of your exertions and lead you to your welfare in both worlds.
5. Let them that have great minds, forsake their worldly desires in order to avoid their future births, and attend to these lectures with calm contentment (in their minds).
6. Weigh well the meanings of the antecedent and subsequent propositions, repress your mind from its worldly cares, and dispose your self to equanimity for its inquiry after truth.
7. Hear me relate to you Ráma, the way to emancipation, which will remove your feelings of pain and pleasure, and become the surest means to lead you to supreme happiness.

8. On hearing this lecture on liberation in the company of all those reasonable men, you will know that highest state which is free from pain, and of which there is no termination.
9. This was spoken of old in a former *Kalpa* age by Brahmá abiding in the Supreme spirit. It is the remover of all anxiety and giver of all comfort to the soul.
10. Ráma asked saying:—Say O Bráhmaṇ—that art my guide, what cause moved Brahmá himself of old to reveal this knowledge, and in what manner was it obtained by you.
11. Vasishtha replied:—The supreme soul of infinite manifestations exists by itself; it passes through and supports the whole in the form of vacuity and understanding, and as light to all living beings.
12. From him who remains the same (unaltered being) in his rest and motion, the great Vishnu was born, like a moving wave on the quiet waters of the sea.
13. Then was Brahmá produced from the lotus of his heart, having the mount Meru for its pericarp, and the points of the compass for its petals, and the stars for its pistils.
14. He being beset by gods and sages acquainted with the Vedas and their significations, created all the worlds and the minds with their various thoughts.
15. He then created the groups of men in the Bhárata division (India) in a corner of Jambudwipa (Asia), and subjected them to all manner of diseases and afflictions.
16. They are also troubled with the possession and want of many things, and their subjection to dangers and diseases. Here all species of created beings are subjected to a variety of tribulations and afflictions.
17. The lord and creator of worlds, seeing the misery of these people, felt compassion for them, as a father does for his children.

18. He then pondered within himself for a moment with intensity of thought and for the good of all creatures, how to exterminate the misery of these beings who were subjected to death and despair.
19. With this thought the lord god (Brahmá), established himself the rules of austerity, piety, charity, veracity and pilgrimage.
20. Having established these, the lord and creator again thought within himself, how to make an end of the many miseries of the men he had created.
21. He thought upon self-extinction as the Supreme bliss, which was obtainable only through a knowledge of the Deity, and whereby man might be exempted from repeated births and deaths.
22. It was divine knowledge, he thought, the only means of men's crossing over (the ocean) of this world; but austerity, charity and pilgrimage were no means to it. (But mere preparatives to knowledge).
23. Upon this said he "I will immediately make a new and sure bridge for the salvation of men and for their liberation from pain."
24. Having thought so, the lord Brahmá sitting on the lotus, meditated in his mind, and produced me from himself.
25. Being thus produced, I stood forthwith in the presence of my progenitor, as a wave rising from the sea leans towards it.
26. I then bowed down to the god who held a water-pot in one hand and a rosary in the other, with a pitcher and a bead of seeds in my either hand, and was thus addressed by him.
27. Come my son said he, and then holding me with his hand, made me sit on the northern petal of his lotus of truth, which shone as bright as the moon amidst the silvery clouds.

28. Wearing the skin of an antelope, Brahmá my father, spoke to me who was in the like habit, with the voice of a gander addressing a stork (*i. e.* a talkative person addressing a mute one).
29. He said "I will for a moment overpower thy fickle-mindedness under a mist of insensibility, as a dark cloud overshadows the disk of the moon."
30. It was under this imprecation that I lost my reason and forgot every thing, even the clear idea I had of God.
31. I then became as helpless as one out of his wits, and came to be afflicted with distress and sorrow like an indigent person.
32. Ah woeful is this world! said I, and how came evil to dwell in it? With these thoughts I remained in silence (pondering on the origin of evil).
33. Then he my father spoke to me saying: Ah my son, why art thou so afflicted? Ask of me the remedy for thy affliction, and thou shalt become happy.
34. Then the lord creator of all peoples was asked by me, seated as I had been on the gold-coloured leaflet of the lotus, about the medicine of worldly woes.
35. How came, said I, O my lord, this world to be so full of misery, and how can people get rid of it, is what I ask of thee (to know).
36. I then learnt the most holy wisdom which Bráhman my father delivered to me, and following his advice, I became quite composed (in my mind).
37. Then the Creator of the world and revealer of all causes, seeing me knowing the knowable and restored to my own natural state said:—
38. I had turned thee to insanity my son, by an illusion, in order to make thee an enquirer into the essence of true knowledge for the welfare of mankind.
39. Now art thou released from the curse of illusion, and arrived to thy highest state of understanding. Thou hast become as

- one soul (with the Supreme), and art as pure gold (after its purification from dross).
40. Now shut thy heart against the world, and proceed to the land of Bharata on the surface of the earth for the good of mankind.
41. There employ thyself to ceremonial duties to the best of thy knowledge; and advise others to ritual acts in their proper order (of exoteric faith).
42. But such as are disgusted (with the world) in their hearts, and are rational with their elevated understandings, are to be counseled to esoteric knowledge which confers true felicity (to man).
43. Being thus appointed by him who was born in the lotus, I continue to abide herein throughout the succession of beings. (*i. e.* for ages).
44. I have no duty to perform here, but live while I have to live free from all cares. I do my acts always with as tranquil a mind as it were in a state of sleep; I do my works with the body; but I do nothing here with my soul (which is fixed in God).

CHAPTER XI. ON THE QUALIFICATIONS OF THE INQUIRER AND LECTURER.

1. Vasishtha continued:—I have thus related to you fully about the descent of knowledge on earth, with the reason of my birth and the intention of the lotus born Brahmá (in making me his apostle).
2. Now Ráma, as you are eager to learn the transcendental knowledge, and feel so great an anxiety for it in your mind, it must be the effect of your pristine merit.
3. Ráma said:—How was it sir, that the Supreme lord felt a desire to send down knowledge on earth after his creation of it (and not along with it?)
4. Vasishtha replied:—This Brahmá is in his own nature the same with the Supreme Brahm, and is born in him, as a billow is born of the waters of the deep. (The co-eternal *logos*).
5. This great lord saw the imperfection of his creation, and saw its whole course (at one view) in times past, present and future. (The perversion of mankind subsequent to their fall).
6. He saw the decay of ceremonial rites after the end of the Satya (golden) and other ages, and considering the error to which

men were to fall afterward, he felt pity for their states (for want of sacrifices).

7. Then the Lord thought of endowing me with true knowledge, and sent me on the surface of the earth for dispelling the ignorance of mankind.
8. Like me he has sent also some other great sages here, as Sanat Kumára, Náráda and many others also.
9. He has sent them all for the redemption of mankind from the fetters of their ignorance by a series of meritorious acts, and their progress in divine knowledge also.
10. These great sages seeing at the end of the past golden age, the gradual decay of the holy ritualistic rites on earth:—
11. They created the rulers of earth at different divisions of the land, for regulating the course of duties, and observing their proper limits (of action).
12. They have made many works on the traditional law and sacrificial rules to be observed on earth, and many appropriate provisions for the accomplishment of religious and temporal duties (in the smritis).
13. But in the revolution of time, all these duties became slack in their course, and men have no other thought except that of seeking their daily maintenance.
14. Every day disputes are rising among the land-owners on account of their estates and properties, and the people are subjected to various penalties in large numbers.
15. In such a state, it is not possible for the rulers to rule over their states without fighting with one another, when they with their subjects are inevitably reduced to wretchedness (by warfare).
16. In order to remove the impotence (of such princes), and to lead them to a comprehensive view of things, we have prescribed to them many excellent precepts of knowledge.

17. It was the spiritual knowledge which had been at first propounded to princes; but it came afterwards to be known under the title of royal science (polity).
18. This royal science is of a recondite nature, and is also the best kind of spiritual knowledge. Many kings have been set beyond the reach of calamity by a knowledge of this science.
19. It is after many such fair-famed princes that have gone by, that your mighty self was begotten by the present king Dasaratha.
20. O slayer of your enemies, I find a very agreeable and holy kind of apathy growing spontaneously in your most clear understanding.
21. There is another kind of cold-heartedness, O Ráma, which is caused (by some sorrow) in the minds of the virtuous and reasonable men, that is styled their casual indifference.
22. But your unprecedented and astonishing apathy, which is produced without any cause and by your reason only, is called real stoicism by the wise.
23. Seeing the obnoxiousness of worldly things, what man will not grow averse to them? The best displacency to them, is what rises in the mind of one from his own judgment.
24. They are reckoned as great men and greatly wise also, whose indifference springs without any cause (of detestation to the world), and whose minds are clear (of all gloomy thoughts).
25. One whose mind feels a disgust (to the world) from its own judgment and nice discrimination (of things), is as graceful to see as the youthful bridegroom adorned with chaplets of flowers.
26. They are esteemed as the best of men, who betake themselves to indifference after judicious consideration of the worldly troubles.

27. It must be by one's repeated and judicious examination of the inward and outward illusions (of this world), that he should forcibly withdraw himself from them.
28. Who is there that feels not an aversion to worldliness at the doleful sight of a funeral event? It is that aversion however, which is born of itself that is highly commendable.
29. I see you are sincerely indifferent, and reaching the acme of true greatness. You are worthy of the best knowledge as is the moist earth of receiving the seeds.
30. It is by the grace of the Lord God and Supreme spirit, that a lucky understanding like yours, naturally inclines to reason.
31. It is by performance of ritual duties and observance of the prescribed rules, that the demerits of former births are expunged.
32. Upon expurgation of former demerits, the understanding turns of itself to take cognizance of spiritual matters, like the simultaneous flight of the crow towards the falling fruit of the palm.
33. But those that are devoted only to ritual acts, are like persons plunged in an eddy, wherein they are whirled up and down until they come to perceive the state of supreme (felicity).
34. Seeing this (illusory) state of the world, a man must shake off the delusion of his worldly-mindedness, just as the elephant breaks loose from his fetters.
35. It is too intricate, O Ráma! to understand the course of this boundless world, and not even the greatest of embodied beings (as man) can know it without true knowledge.
36. Know, O support of Raghu's race! that men of great understandings have got over the unfordable ocean of the world by means of the raft of their knowledge and reason.

37. Now hear with attention and steadiness of your mind, this rational knowledge for your deliverance from the flood of this world.
38. The unceasing excitements of the senses and the fears and miseries of the world, will continually disturb the mind, without the remedy of right reason.
39. There is naught beside rational knowledge, that can enable holy men to endure the afflictions of the opposite extremes of heat and cold and wind and rain.
40. The incessant cares and miseries which befall to men at every step, serve sometimes to torment the ignorant mind as a flame of fire burns away the straw.
41. But the troubles of this world can not afflict the wise man, who knows the knowable, and discerns all things (in their true light); just as it is impossible for the flame of fire to burn down a wood drenched by the rains.
42. The man knowing the truth resembles the firm arbor of the oak (Kalpa), which no whirlwind of disease or distress, raised by the hot winds of this desert of the world, has the power to upset.
43. The intelligent man who has a mind to know the truth, must diligently serve his wise preceptor with loving regard.
44. The sayings of the well-minded preceptor who is asked about anything, must be carefully preserved in the mind, as a piece of fine muslin receives the dye (with which it is dyed).
45. O best of the eloquent, you must not receive the instruction of one unacquainted with truth himself; whoever asks him anything is the greatest of fools.
46. Whoever does not carefully attend to the words of the truth-telling preceptor who is asked about anything, is the basest of men.

47. He is the best inquirer who makes his enquiry of one after ascertaining by his deeds whether he knows the knowable or not.
48. But he is reckoned a vile inquirer and incapable of knowing great things, who makes a boyish query without ascertaining the lecturer's (qualifications).
49. The wise man when asked, will reply to him who is able to comprehend the antecedent and subsequent propositions, and is possessed of a good understanding; but he should make no answer to a vile brutish being.
50. The preceptor who gives his lecture without examining the capacity of the inquirer to grasp his meaning, is pronounced unwise by the learned.
51. O delight of Raghu's race! this our meeting is a very congenial one and well adapted to each other, wherein you as inquirer are an admirer of virtue, and I the speaker, am well acquainted (with the subject).
52. You that understand the meaning of words, should well consider all what I tell you, and take them to your heart.
53. You are truly great and disgusted with the world, and know the truth among mankind; whatever is spoken to you must be impressed in your mind as the red dye on muslin.
54. You by your attention to what I say and discrimination of spiritual matters, can make your understanding receive my instruction as the waters reflect the sun-light.
55. Receive all that I say and store them diligently in your mind; or else it is useless to ask me anything.
56. The mind, O Ráma! is as fickle as an ape in the forest, correct it carefully and attend to spiritual instruction.
57. Keep yourself always from the injudicious and ignorant, and those addicted to the company of wicked people, and honour the virtuous.

58. It is by association with good people that we can gain wisdom, which resembles a tree yielding the fruits both of enjoyment and liberation (*i. e.*, both of worldly and future good).
59. There are four guards said to keep watch at the gate of Liberation, namely: peace, judgment, contentment and the society of the good.
60. All these or three or two of them are to be attended with care, because they shall open to you the door leading to the abode of liberation.
61. Or at least one of them is to be resorted to with diligence and even at the expense of one's life; because by securing one of these a man can reconcile and gain all the four (to his favour).
62. The wise man is the receptacle of all *Sástras* and *Srutis*, of all knowledge and austerity, and is a gem on earth, as the sun is the receptacle of light (and gem of heaven).
63. The dull understanding of the senseless man becomes as stiff as a (motionless) block, and like the frozen water becoming as hard as stone.
64. Your good nature and good qualities, O Ráma! and the counsels of the learned in the *Sástras*, have made you sit here with a heart blooming like lotus at the rising sun.
65. Your lifted ears to hear these wise lectures, have enabled you to repress your thoughts; as the music of the lute attracts the mind of the deer.
66. Now secure, O Ráma! the treasures of peace and good nature by your practice of indifference of which there is no decay.
67. Your knowledge of the attainment of liberation will be increased by your attending to the *Sástras* and the society of good men, as also by your practice of austerity and self subjection.
68. You must know that, it is the study of divine knowledge with a clear understanding, that is a sure remedy against ignorance.

69. Know this world to be a poisonous plant and seat of dangers. It infects the ignorant at all times, unless one will take the pains to dispel his darkness.
70. Avarice accompanied by ignorance moves within the heart in a serpentine course, and expands and contracts it by turns like the bellows of a blacksmith.
71. The true light of things dawns only in the minds of the wise, as the gentle moon appears to sight only in the clear and cloudless sky.
72. He is truly called a man who can judge (the truth) by the major and minor propositions, whose mind is expanded and fraught with brilliant ingenuity.
73. Ráma! the clear wisdom of your mind, makes you shine as the full moon dispelling the darkness of the cloudless sky by her cooling and translucent beams.

CHAPTER XII. GREATNESS OF TRUE KNOWLEDGE.

1. Vasishtha said:—Ráma! I honor you as one of a perfect mind. You know what to ask, and understand what is spoken to you. I will therefore go on speaking respectfully to you.
2. Be still to attend to knowledge by keeping your mind fixed in yourself, and being freed from pride and passions, incline yourself to pure truth.
3. You are possessed of all the qualities of an enquirer, and I those of the speaker, in as much as there are gems in the ocean.
4. You have gained my son the *insouciance* which is cognate with reason, like the humidity of the moonstone bearing its correlation with the gentle beams of the moon.
5. Ráma! your long and early practiced pure virtues and good qualities, have raised your fame, as the long stretching white fibers of the stalk exalt the spotless lotus.
6. Now hear the words I tell you Ráma; for you alone are fit to receive them, as the moon only is able to open the *Kumuda* petals.
7. Whatever business or investigation is undertaken by any body, it must be brought to a happy close, tending to his peace and tranquility (or to his rest and quiet).

8. Had not there been the solace of philosophy for men of good understanding, what rational being could dare to bear the misery brought on in this world by ignorance.
9. All the faculties of the mind are absorbed in the contemplation of the Supreme, like the dissolution of the rocks of boundary mountains by the solar heat at the end of the (*Kalpa*) world.
10. Ráma! the intolerable cholic pain caused by this venomous world, is healed only by *yoga* meditation, as the poison of snake-biting is removed by *Garuda* incantations.
11. The capacity of *yoga* is obtained by discussion of the Sástras in the company of good people, which alone can furnish us with the great charm of spiritual knowledge.
12. It must be owned that we lessen our woes by acting with reason: therefore reasonable men are never to be looked upon with disregard.
13. The reasoning man gets released from his worldly sickness, and quits his frame which is full of diseases, as a snake casts off his time worn slough; and looks with a placid mind and calm composure upon the magic scenes of the world. Hence the fully wise man is not subject to the misery of the imperfectly wise.
14. The rough and uneven pleasure of the world is but a disease to men, and stings them like a snake. It cuts them as a sword, and pierces them as a spear. It binds them fast as by a rope, and burns them as with the fire, and blindfolds their understanding as in the darkness of the night. It makes them as prostrate and dull as a slab of stone. It destroys one's prudence and lowers his position. It casts them into the pit of error, and torments them with avarice. Thus there is almost no kind of trouble which does not betide worldly minded men.

15. Worldliness is as dangerous a disease as cholera, which unless it is healed in time, is sure to trouble its patient with the torments of hell:—
16. Such as those caused by the eating of stones, wounds of swords and spears; being pelted with stones, burnt by fire, and numbed by frost; loosing of limbs, besmearing the body with blood as with sandal paste; by being bored by worms as worm-eaten trees, and pricked in the body by pikes and broomsticks, or pierced by the fiery shafts and bolts continually falling in battle. By toiling and moiling in the sun and working in cold and rain as in a summer fountain house; or remaining dumb and deaf and without rest or sleep, and finally by loosing the head (in war or penalty).
17. Under thousands of such intolerable pangs of worldly life, no one should remain negligent of his release from this state; but ought to think that it is his reflection in the Sástras only, that can produce his real good.
18. Look here Ráma! on these great sages and Rishis, these Bráhmans and princes, who having fortified themselves by the armour of wisdom, and being liable to no pain or grief; have yet engaged themselves to the arduous affairs of this world with minds as placid as yours.
19. Moreover there are many of the best of men, who with their spiritual light and pure understandings, reside in this world as the gods Hari, Hara and Brahmá, who were above all concerns and fluctuating desires of life.
20. The journey of this world is delightful to one, who after the removal of his errors and dispersion of the cloud of his ignorance, has come to the knowledge of truth.
21. That the serenity of the mind and calm repose of the heart being secured, all the senses are subjected to peace, and every

thing is viewed in an equal light; and this knowledge of the truth gives a delight to our journey in this world.

22. Know also that, this body of ours is the car, and these organs are its horses, our breathings are the winds blowing upon it, and the mind is the driver that feels the delight of driving; the atomic soul is the rider who is conscious of wandering about the world. The knowledge of this truth makes our earthly journey a pleasant one.

CHAPTER XIII. ON PEACE AND TRANQUILITY OF MIND.

1. Intelligent men that have seen the spirit, fix their sight upon it, and rove about in the world as persons of great and elevated souls.
2. They (that are liberated in this life), neither grieve nor wish nor ask for aught of good or evil (in this world). They do their works as if doing nothing (*i. e.* with indifference).
3. Those that rely on their selves, remain both quietly, as well as act their parts with a calm serenity (of their minds); and take no concern either for what is noxious or delectable to them.
4. Their coming and not coming, going and not going, doing or not doing, and speaking or not speaking are alike indifferent to them.
5. Whatever acts or sights may appear pleasant or disgusting to any body, cease to affect them in any way after they have come to know their God (as the Author of all good).
6. The mind getting rid of its desires feels a sweet composure associated with a bliss as if descending from the heavenly orb of the moon all about it.

7. By being unmindful of worldly affairs and regardless of all its excitements, the soul is filled with a felicity resembling the ambrosial waters in the moon.
8. He who ceases to act his magical parts (in this playground of the earth), and desists from following his inclinations and childish pranks, shines forth in his spiritual light.
9. Such are the powers gained from spiritual knowledge, and by no other means whatever.
10. Therefore should a man try to seek and know and adore the Supreme soul, by means of his reasoning powers during life.
11. It is the concordance of one's belief with the precepts of the Sástra and his instructor, joined with his constant meditation, that can give him a full view of the Supreme spirit.
12. The fool slighting the Sástra and its instructions, and disregarding the counsels of great men, are exposed to difficulties and dangers from which they can have no release.
13. There is no disease nor poison, nor trouble nor affliction, so painful to one in this earth, as the ignorance which is bred in himself.
14. Those whose intellects are a little purified, will find this work to be of greater efficacy to dispel their ignorance than any other *Sástra*.
15. This Sástra with its beautiful examples and pleasing lessons and want of discordance, should be diligently attended to by every body who is a friend to good sayings and their senses.
16. Want of dignity, inextricable difficulties, baseness and degeneracy, are all offsprings of ignorance, as the thorns are the offshoots of the prickly *Ketaki* plant.
17. It is far better, O Ráma! to rove about a begging with a pot in hand to the abodes of the vile Chandálas, than lead a life deadened by ignorance.

18. Rather dwell in dark dismal cells or dry dreary wells, and in the hollow of trees, or remain as solitary blind worms (under the ground), than labour under the miseries of ignorance.
19. The man receiving the light leading to his liberation, will never fall into the darkness of error or gloom of death.
20. So long will chill frost of penury continue to contract the lotus of humanity, as the clear light of reason does not shine upon the mind like the sun.
21. One must know the true nature of the soul both from his preceptor and the evidence of the Sástras, as also from friends like ourselves, for the sake of liberating himself from the misery of the world.
22. Try O Ráma! to imitate those that are liberated in their life time, who are free to roam about like the gods Hari, Hara, and others, and as the holy sages among Bráhmans.
23. Here (on earth) our miseries are as endless as atoms, and our happiness as little as a drop of water on the stalk of a straw; therefore do not fix your sight upon that little happiness which is beset by misery.
24. But let the intelligent man diligently apply himself to the attainment of that state of endless happiness which is free from pain and constitutes his highest consummation.
25. They are reckoned the best of men and deserving of consummation, whose minds are freed from the fever (of worldly cares), and attached to the transcendental state (of ultimate beatitude).
26. Those base minded mortals that are satisfied with their enjoyments, eating and drinking, and the pleasures of their worldly possessions, are reckoned as stark-blind frogs (in a well).
27. All who are attached to the company of imposters and wicked men, as of those that are addicted to the practice of evil deeds,

and are enemies in the garb of friendship, and are given up to gluttony:—

28. Such foolish men of mistaken and stupid minds fall into the hardest of hardships, to the misery of miseries, and the horror of horrors and the hell of hells.
29. Happiness and misery destroy and succeed each other by turns, and are as fleeting as flashes of lightnings. Hence it is impossible to be happy for ever.
30. Those great souls who are indifferent and well judging like yourself, are known as the most honourable of men, and worthy alike both of temporal enjoyments and spiritual emancipation.
31. By reliance upon right reasoning joined with a habit of dispassionateness, men are enabled to get over the dark and dangerous torrents of this world.
32. No man of reason should allow himself to sleep (in negligence) amidst the illusions of the world, well knowing their noxious property to derange the understanding.
33. Whoso remains neglectful in his worldliness, resembles a man sleeping negligent on a grassy bed when his house is on fire.
34. What being arrived at, there is no returning from it; and what being gained, there is no cause of sorrowing; that state is undoubtedly attainable by divine knowledge only; and is a certain truth.
35. Should there be no such future state, yet there is no harm to believe in it; but if there be such a state, its belief will save you from the (dreadful) ocean of this world.
36. Whenever a man is inclined to think on the means of his salvation, he is sure to be soon entitled to his liberation.
37. The undecaying, unerring and fearless state of tranquility, is no where to be had in the three worlds, without one's union (with the Supreme).

38. Having gained that best of gains, no one is liable to the pain from which no wealth, friend or relation can save any body.
39. Neither the actions of one's hands and feet in his offerings and pilgrimage to distant lands, nor the bodily pains of asceticism, nor his refuge in a holy place can serve his salvation.
40. It is only by means of one's best exertions and the fixing of his mind to one object, as also by the subjection of his desires, that the ultimate state (of bliss) can be arrived at.
41. So it is by means of discrimination, reasoning and ultimate ascertainment of truth, that a man may avoid the snares of misery, and attain his best state.
42. One sitting at ease in his seat and meditating within himself (the nature of the soul), attains the blissful state, which is free from sorrow and future birth.
43. All holy men are known to be situated beyond the bounds of the frail pleasures (of this life); their optimum quiescence is reckoned the ultimate bliss.
44. They have given up all thoughts both of humanity and heaven (*i. e.* of both worlds), which are devoid of true felicity as the mirage is void of water.
45. Therefore should one think of subduing his mind, and resort to peace and contentment as the means (to happiness); these joined with an unbounded equanimity produce true happiness.
46. It is not to be had by sitting (quietly at home), or going up and down (from place to place); and neither by wandering (in pilgrimage), nor prostrating (before the altar). It is not to be acquired by the Rákshasas, demons, deities or ignorant men.
47. That ultimate felicity is born of and obtainable from the peace of mind: it is the fruit of the high arbor of reason from its blossom of peace.
48. Those that are engaged in worldliness but do not mix in it like the all-illuminating sun, are known as the best of men.

49. The mind that is at peace and rest, that is clear and free from errors, and without any attempt or desire, doth neither forsake nor wish for the world.
50. Hear me tell you of the warders at the gate of salvation in their order, some one of which being secured, one may have his entrance into it.
51. Thirst after pleasure is a state of protracted disease, and this world is full of mirage (all parched and dry). It is equanimity alone that can cool this dryness as the moistening beams of the moon.
52. It is quiescence which leads to all good and is reckoned the best state of being. Quietism is felicity, it is peace and the preventive of error.
53. The man who lives content with his quiet and a calm clearness of his soul, with a mind fraught with stoicism, makes friends of his enemies.
54. Those whose minds are adorned with the moon light of quietism, feel a flux of the beams of purity rising in them like the hoary waves of the milky ocean.
55. Those holy men who have the lotus-like flower of quietism growing in the lotiform receptacle of their hearts, are said to have a secondary heart like the two *pericardiums* of the god Hari (holding Brahmá in one of them).
56. They whose untainted faces shine as the moon with the lustre of quiescence, are to be honoured as the luminaries of their families, and ravishers of the senses of others by the charming beauty of their countenance.
57. Whatever is beautiful in the three worlds, and in the shape of imperial prosperity and grandeur, there is nothing in them that can afford a happiness equal to that of quietism.

58. Whatever misery, anxiety and intolerable difficulty (may overtake a man), they are lost in the tranquil mind like darkness in the sun.
59. The mind of no living being is so delighted with moon beams, as that of the peaceful man from his heart-felt joy.
60. The virtuous man that is calm and quiet, and friendly to all living beings, feels the benign influence of highest truths appearing of themselves in his mind.
61. As all children whether good or bad, have a strict faith in their mother, so all beings here have a reliance on the man of an even disposition.
62. Neither does a cooling ambrosial draught nor the kind embrace of prosperity, afford such gratification to the soul, as one's inward satisfaction of the mind.
63. Whether afflicted by diseases or disasters, or dragged by the rope of avarice, do you bear up yourself, O Ráma, by the equanimity of your mind.
64. Whatever thou dost and eatest with the calm coolness of thy mind, all that is sweeter far to the soul than anything sweet to taste.
65. The mind that is overpowered by the ambrosial flavour of quietism and desists from activity, may have the body lacerated (for a time), but it will be filled up shortly.
66. Neither imps nor goblins, demons or enemies, nor tigers nor snakes, ever annoy a peaceful man.
67. He who has his mind and body well guarded by the invulnerable armour of meekness, can never be pierced by the shafts of adversity; but remains as the thunder-stone impenetrable by arrows.
68. The king seated in his palace is not so graceful to sight, as the quiet peaceful man is graced by his equanimity and clearness of understanding.

69. No one is so delighted at seeing a thing dearer than his life, as by the satisfaction which he feels at the sight of a contented and peaceful man.
70. He who lives a holy life with his gentle and peaceful conduct, is said to be truly living in this world and no other.
71. The sober minded, meek and honest man pleases every one by all that he does, and as it were captivates all beings to himself.
72. He is called the meek who neither feels pleasure or pain at the sight, touch or hearing and tasting of anything good or bad (to the senses).
73. He who is indifferent to all objects, and neither leaves nor longs for any thing; but keeps his senses and appetites under subjection, is called a saint.
74. Whoso knowing all things both internally as well as externally with a clear understanding, attends and looks to his own concerns, he is verily said to be a saint.
75. He whose mind is as calm as moon beams both at the approach of a feast or fighting, and even at the moment of death, is said to be a saint.
76. Who though present at a place, neither rejoices nor murmurs at any thing, but remains as if he were absent from it, and conducts himself as quietly as if he were fast asleep; such a one is called a saint.
77. He whose complaisant look casts a graceful nectarious radiance on all around him, is said to be a saint.
78. Who feels a cool calmness within himself, and is not disturbed or immersed in any state of life, and who though a layman is not worldly minded, such a man is termed a saint.
79. He who takes not to his mind the tribulations of this life, however long or great they may be, nor thinks this base (bodily frame) to be himself, is known to be a saint.

80. The man of the world who has a mind clear as the firmament, and not tainted (by worldliness), is said to be a saint.
81. The quiet Platonic shines forth among sages and ascetics, among priests and princes, and among the mighty and learned.
82. Great and meritorious men, whose minds are attached to Quietism, feel a rest rising in their souls like the cooling beams of the moon.
83. Quietism is the utmost limit of the assemblage of virtues, and the best decoration of manliness; it shines resplendent in all dangers and difficulties.
84. Do you now, O Ráma! follow for your perfection in the way in which high-minded men have attained their perfect state, by holding fast on quietism as an imperishable virtue, preserved by the respectable, and never to be lost or stolen by any.

CHAPTER XIV. ON THE ASCERTAINMENT OF AN ARGUMENT.

1. It must be the duty of one, whose understanding is cleared and purified by a knowledge of the Sástras, to argue incessantly with a guide knowing how to reason aright.
2. The understanding when sharpened by reasoning, comes to view the transcendent state. It is reasoning which is the only best medicine for the chronic disease of worldliness.
3. The world is of the form of a wood of troubles, shooting in sprouts of endless desires which being once felled under the saw of reason, will germinate no more.
4. O wise Ráma! our understandings are shrouded under unconsciousness at the loss of our friends, at times of danger, and even of quiet. It is reason that is our only companion (at these times).
5. There is no expedient for the learned and wise except reason; it is by means of reason that the minds of good people can avoid evil and secure their good.
6. All our strength and understanding, our valour and renown, and the ends of our actions, result from our reasoning with the intelligent.

7. Reason is the lamp to show us the right and wrong, and the instrument for accomplishment of our desires:—by reliance on right reason, one crosses over easily the wide ocean of the world.
8. Pure reasoning like a strong lion, tears asunder the elephants of great error, which ravage the lotus beds of the mind (or mental faculties).
9. If ignorant men have at any time attained a better state in life, it was all owing to the light of the lamp of their reasoning.
10. Know O Rághava that, dominion and fair prosperity, together with our enjoyments and eternal salvation, are all but fruits of the celestial *Kalpa* plant of reasoning.
11. The minds of great men, which are expanded by reasoning here, are never liable to be immersed under the currents of calamity (but float above them) like gourds upon water.
12. Those who conduct themselves with their intellects shining forth with reason, become the recipients of its most liberal gifts.
13. Want of reason is like the thorny and sour plant of *Karanja* sprouting forth with blossoms of woe, and growing in the brains of ignorant minds in order to shut out their hopes and prospects.
14. Do you, O Rághava! shake off the lethargy caused by your neglect of reasoning. This torpor darkens your vision as it were by the inky powder of collyrium, and maddens your mind as it were, by the ebriety of wine.
15. The man of right judgment is not liable to fall into the long and dangerous maze of error (like others); but remains as a blaze of light amidst the gloom (of ignorance).
16. The reasoning faculties shine, as a bed of lotuses in the limpid lake of the mind: whoso has such a reasoning mind, exalts his head as high as the Himálayan height.

17. The man having a dull mind and incapable of reasoning (of reason) as a flash of lightening, and like boys, sees false apparitions about him.
18. Ráma, you must shun at a distance the base unreasonable man, who grows as plump as a *Khanda* cane to cause sorrow and resembles the spring season to grow fresh weeds of evil.
19. Whatever misdeeds, misconducts and mischances present themselves to man, they are all the effects of his want of the light of reason, and lay hold on him like ghosts appearing in the dark.
20. O support of Raghu's race, do you shun at a distance the unreasonable man of the nature of a solitary wild tree, which comes to no good use (to mankind).
21. The mind that is fraught with reason and devoid of the impatience attendant on worldly desires, feels the light of transcendent quietism shining in the soul with the full lustre of the moon.
22. When the light of reason shines in any person, it imparts the coolness and good grace of moon-beams to all things around him.
23. The reasoning power of man accompanied with the flag of divine knowledge and the silvery flapper of good understanding, shines as moon-light in the darkness of night.
24. Men with the good grace of their reason, throw a radiance like that of the sun on all sides about them, and dispel the gloom of worldliness.
25. Reasoning serves to destroy the false apparitions of errors which present themselves to the minds of boys like ghosts in the sky at night.
26. All things in the world appear as charming (as if they were realities); but they are (in fact) but unrealities, and liken the

clods of earth that are broken (to pieces) by the hammering stone of reason.

27. Men are their self tormenters by the false imagination of their own minds; it is reason alone that can drive away this inveterate spectre from the mind.
28. Know the fruit of the high arbor of reason, to be the even, unobstructed, interminable and independent happiness called *Kaivalya*.
29. It is by means of reason and its evident influence on the deprivation of (physical) gratifications, that there rises an unshaken and exalted disinterestedness in the mind, like the cooling beams of the moon.
30. When the saint has reached his perfection by means of the elixir of judgment seated in his mind, he neither desires for more nor leaves (what he has).
31. The mind relying on that state of equanimity and perceiving the clear light (of truth within itself), has neither its fall nor elevation, but enjoys its inward expansion as that of vacuum for ever.
32. One unconcerned with the world, neither gives nor receives any thing, nor feels himself elated or depressed at any event, but views every thing as an indifferent spectator.
33. He is neither torpidly cold nor does he dwell on anything internally or externally. He is neither inactive nor merged in activity.
34. He slights the loss of anything, and lives content with what he has; he is neither depressed nor elevated; but remains as full as the (tideless) sea.
35. It is in this manner that the high-souled and high-aspiring *Yogis* conduct themselves in this world, with their fullness (of joy) and living as they are liberated in this life.

36. These saintly sages having lived as long as they like (in this earth), abandon it at last, and gain their कैवल्य [kaivalya] eternal unity (after death).
37. The sapient man should intently consider within himself, who and whose he is, what is his family and by whom he is surrounded, and think on the remedy (of his worldliness).
38. It is the king, O Ráma! who well knows the difficult and doubtful state of the business (before him); and his success or failure depends solely on his right judgment and on nothing else.
39. It is the *dicta* and *data* established by the Veda and Vedánta that form the grounds of our evidence, and these are to be ascertained by our reason as by the help of a lamp in the gloom of night.
40. The bright eye-sight of reason, is neither blinded by the darkness (of night), nor dimmed by the full blaze (of the day), even when it has to view things (situated) at a distance.
41. He who is blind to reason is as one born blind, and a demented man is an object of universal pity; but the man with a reasoning soul is said to be possessed of divine eye-sight, and becomes victorious in all things (he undertakes).
42. The miraculous power of reason is acknowledged to be a divine attribute and an instrument to highest felicity; wherefore it is not to be lost sight of for a moment.
43. The man graced by reason is loved even by the great, as the delicious and ripe mango fruit is delectable to all.
44. Men with their minds illumed by the light of reason, are like travellers acquainted with their way, and are not liable to pit falls of incessant danger and misery.
45. Neither doth the sick man nor one beset by a hundred evils wail so bitterly, as the ignorant man whose soul is deprived of reason.

46. Rather leap as a frog in the mud, or creep as a worm in the dirt, rather lie as a snake in a dark cell or crawl on the ground, than walk as a man devoid of reason.
47. Therefore get rid of unreasonableness which is the abode of all your dangers, is reprobated by the wise (as the bane of mankind), and is the terminus of all your calamities.
48. Great men must always be in full possession of their reasoning, because those unsupported by their reason are liable to fall into the pits of darkness.
49. Let every one keep his soul under the control (of his own reason), and by this means, deliver the fawn of his mind from falling into the mirage of this world.
50. It is the province of reasoning to consider logically in one's self, whence the evil, known as worldliness, had its rise.
51. The thick mist of error is only for the continued misery of man, and it prevails on the stony minds of those that are demented by the loss of reason.
52. The wise that hold fast on the truth and forsake all untruth in this world, are yet unable to discern their true natures without the aid of reason.
53. It is by means of reason that one comes to the knowledge of truth; and by means of truth that he gets the peace of his mind; and it is the tranquility of the mind that dispels the misery of men.
54. Now Ráma, do you take delight in such acts as may be productive of utility to the world, and whereby you may arrive to perfection. Weigh all things with the clear eye of reason, which will make you blessed for ever.

CHAPTER XV. ON CONTENTMENT.

1. Vasishtha continued:—Contentment is the chief good; contentment is called the (true) enjoyment; and the contented man, O thou destroyer of enemies, gets the best repose.
2. Those who are happy with their prosperity of contentment, and possess the calm repose of their souls, are as holy saints, and think a sovereignty no better than a bit of rotten straw.
3. Whoever retains a contented mind amidst all the affairs of the world, he is never disturbed O Ráma, in adverse circumstances nor ever dejected (in his spirit).
4. The saints that are satisfied with the ambrosial draught of contentment, think the highest affluence and enjoyments (of the rich) but poison (to their souls).
5. Even the waves of liquid nectar fail to afford that pleasure, which the sweetest taste of contentment—the healer of all evils; gives to its possessor.
6. Abandonment of unfruitful desires and calmness in those that are obtained, feeling no pain at and having no sense of pleasure (in any thing), constitute what is called contentment here below.

7. Until the mind can enjoy the contentment rising spontaneously in the soul of itself, so long will troubles continue to grow in it as briars and brambles in a bog.
8. The mind cooled by calm contentment, and purified by the light of philosophy, is always in its full bloom as the lotus under sun-beams.
9. The ungoverned mind which is under the subjection of desires and devoid of contentment, does not receive the light of knowledge, as a soiled mirror takes no reflection of the face.
10. The man whose mind is always bright with the sunshine of contentment, does not shrivel itself like the lotus in the dark night of ignorance (or adversity).
11. A man though poor, enjoys the happiness of sovereignty, who is devoid of diseases and anxieties, and whose mind is contented.
12. He is called a contented man, who does not long after what he is not possessed of, and enjoys what he has in its right manner, and is always graceful in his manners.
13. There is a beauty shining in the face of one, whose mind has the satisfaction of contentment, the fulness of magnanimity and the purity of thoughts like that of the milky ocean in it.
14. Let a man entertain his self-possession within himself, and abandon his craving of all things, by reliance on his manly exertions.
15. He whose mind is full with the ambrosia of contentment and a calm and cool understanding, acquires a perpetual composure within himself, as it were by the cooling beams of the moon.
16. All great fortunes wait on him whose mind is strengthened by contentment, as if they were his servants, and as they remain in attendance upon a king.
17. One remaining content and composed in himself, quells all his anxieties and cares, as the rains set down the dust of the earth.

18. Ráma! a man shines by the contentment of his mind and the purity of his conduct, as the cooling and spotless moon when she is full.
19. No one receives so much delight from his accumulation of wealth, as he derives from the sight of the beautiful placid countenance (of a contented person).
20. Know, O thou delight of Raghu's race! that the best of men who are decorated with grace of equanimity (the only quality that adorns the wise), are more honoured both by gods and sages than any.

CHAPTER XVI. ON GOOD CONDUCT.

1. Vasishtha resumed saying:—Know, O highly intelligent Ráma! that the company of the virtuous is everywhere of the greatest benefit to men for their crossing over the ocean of the world.
2. It is the harbour of virtuous company that produces the fresh blossom of discrimination; which being cherished by high-souled men, yields to them its fruits of prosperity.
3. The society of the learned makes solitude appear as company, and the evil of death as good as a festivity; and converts a difficulty to ease.
4. It is the society of the virtuous which wards off all disasters, that like the frost, invade the lotus beds of our hearts; and baffle the icy breath of ignorance (which deadens our souls).
5. Know the society of the virtuous to be the best improver of the understanding, the destroyer of the tree of ignorance; and remover of all our mental diseases.
6. The society of the virtuous produces the light of reason, which is as charmingly fair as a cluster of flowers after its being washed by rain-water.

7. It is the influence of virtuous company that teaches us the best mode of life, which is never impaired or obstructed by anything, and is ever full in itself.
8. Let no man ever keep himself from the association of the virtuous, though he is involved in utmost distress, and cast in irremediable circumstances.
9. The society of the virtuous, lends a light to the right path. It destroys the internal darkness of man, by the rays of the sun of knowledge.
10. Whoever has bathed in the cold and clear stream of good company is not in need of the merit derived from acts of charity, pilgrimage, austerity and sacrifice.
11. Whoever has the society of virtuous men, and whose lives are free from passions and sins, and doubts and the knots (of scruples in their hearts), of what use is (the observance of) austerity, or (performance of) pilgrimage (to him)?
12. Blessed are the peaceful in their minds, who are viewed with as great an ardour by people, as poor men fondly dote upon gems and jewels.
13. The intelligent mind with its gracefulness derived from good company, shines always as the goddess of riches in the company of fairy nymphs.
14. Therefore that blessed man is renowned as having attained the crown of a clear understanding, who never abstains himself from the company of the holy.
15. Hence all unscrupulous believers, holy men and those who are revered by people, are to be served by all means for crossing over the ocean of the world.
16. Surely do they serve as dry fuel to hell-fire, who neglect the company of the saints, which is known as rain water to extinguish the flames of hell.

17. The medicine of holy association, serves to allay entirely all the afflictions consequent to poverty and death and tribulations of worldly affairs.
18. Contentment, society of the virtuous, ratiocination and quietism, are the several means for crossing over the ocean of the world by mankind.
19. Contentment is reckoned as the best gain, good company the right course, reasoning the true knowledge, and quietism the highest bliss (of man).
20. These are the four surest means to break off the trammels of the world, and whoever is practiced in these, has surely passed over the erroneous waters of the terrestrial sea.
21. Learn, O best of the intelligent! that the practice of some one of these pure virtues, leads to an assuetude of all the four (cardinal virtues).
22. Every one of these separately is a leader to the others; wherefore diligently apply yourself to one of these for your success in getting them all.
23. Association with the good, contentment, right reasoning, and good judgment, joined with peace and tranquility, serve as cargo-ships in the ocean of the world.
24. All prosperity attends on him who is possessed of reason, contentment, quietism and the habit of keeping good company, like the fruits of the *kalpa* tree (satisfying every desire).
25. The man possessed of reasoning, contentment, quietude, and a proclivity to keep good company, is attended by every grace, as all the digits unite in the full moon.
26. The happy mind which is fraught with contentment, quietness, reasoning power, and a tendency to good company, meets with the prosperity and success, as they attend on kings (who are) guided by (the counsels of) good ministers.

27. Therefore, O delight of Raghu's race! do you bravely govern your mind, and always practise with diligence some one of these virtues (for your conduct in life).
28. Exert your best manliness to subdue your elephantine mind, and know that until you have mastered one of these cardinal virtues, you can make no progress (in holiness).
29. It must be, O Ráma! that you shall have to set your heart to work by the exertion of your manliness and the gnashing of your teeth, for your success in meritorious deeds.
30. For whether you be a god or *yaksha* or a man or an arbor, you cannot, O long-armed Ráma! have a better course till then (*i. e.* before mastering one of these qualities).
31. As soon as one of these virtues is strengthened and made fruitful in you, it will serve to weaken the force of the faults of your ungovernable mind.
32. The cultivation of virtues leads to their full growth and suppression of vice; but the fostering of vice will (on the other hand) conduce to the increase of vices and suppression of good qualities.
33. The mind is a wilderness of errors, in which the stream of our desires is running with full force, amidst its two banks of good and evil whereon we hold our stand.
34. It bears away and throws the man on that bank which he strives to reach by his own exertion, therefore O Ráma, do as you like to reach to either shore.
35. Now try by degrees with all the exertion of your manly force, to turn the course of your desires towards the happy shore in the forest of your mind; and know, O high-minded Ráma; that one's own disposition is as a rapid current to him, which must not be permitted to bear him away (to the perilous coast).

CHAPTER XVII. ON THE CONTENTS OF THE WORK.

1. Thus, O progeny of Raghu! it is the reasoning soul that is worthy of attending to the words of wisdom, as a prince (is inclined to listen) to a discourse on polity.
2. The clear and high-minded man, who has renounced the company of stupid folks, is capable of fair reasoning, as the clear sky has the capacity of receiving the moon-light.
3. You who are replete with the entire grace of this quality, should now attend to the words, that I say, to remove the errors of your mind.
4. He, the arbour of whose merits is bending down with the load of its fruits, feels a desire to hear these words for the sake of his salvation.
5. It is the noble minded only and not the base, that are receptacles of grand and holy sermons conferring the knowledge of their future state.
6. This collection consisting of thirty-two thousand stanzas, is deemed as containing the essence of the means conducing to liberation, and conferring the final annihilation (of our being).

7. As a lighted lamp presents its light to every waking man, so does this work effect the ultimate extinction of every person whether he would like it or not.
8. One's knowledge of this work whether by his own perusal or hearing of it from the rehearsal of others, tends to the immediate obliteration of his errors and augmentation of his delight, as it is done by the holy river of heaven (Ganges).
9. As the fallacy of a snake in the rope is removed by examining it, so the fallacy of the reality of the world is removed by perusal of this work, which gives peace to one who is vexed with and tired of the world.
10. It contains six books all fraught with sentences full of reason, and each distinct from the other in its import. It has many verses containing chosen examples on all subjects.
11. The first book treats of Indifference, and causes the growth of apathy (in the mind) like that of a tree in the desert soil.
12. It contains one thousand and five hundred stanzas, which being well considered in the mind, must impart a purity to it like the lustre of a gem after its polish.
13. The next book dwells on the conduct of one longing after his liberation, and contains a thousand slokas arranged in judicious order.
14. It describes the nature of men desiring their liberation. Then follows the book on the creation of the world, and filled with narratives and examples (of various kinds).
15. It has seven thousand stanzas teaching sound philosophy about the spectator and spectacle of the world in the forms of—*I and thou*, designated the *ego* and *non-ego*.
16. It contains a description of the production of the world from its state of non-existence. A diligent attention to this chapter will convey a full knowledge of this world into the mind of the hearer.

17. This *ego* and *non-ego*, and this vast expanse with all the worlds, space and mountains, are (to be viewed) as having no form nor foundation, and as there are no such things (in reality).
18. There are no elements as the earth and others which exist in our fancy only, and are like phantoms appearing in a dream, or as aerial castles and chimeras of the mind.
- 19–20. They resemble the moving hills on the shore to one passing in a boat, without any actual movement in them; or liken the hobgoblins appearing to an unsound mind. Such is the appearance of the world without any seed or source or origin of its own.
21. It is as the impression of a tale in the mind, or the sight of a chain of pearls in the sky, or taking a bracelet for its gold or a wave for the water (*i.e.* taking the appearance for its *cause*, or the phenomena for the noumena).
22. Or as the blueness of the sky is always apparent to sight without its reality, and evercharming to behold without the existence of any colour in it.
23. Thus whatever unreal wonders always appear to us in our dreams or in the sky, they are but the resemblances of a fire in a picture, which seems to be burning without having any fire in it.
24. The word “*jagat*” or *passing*, is appropriately applied to the transitory world, which passes like the sea with its heaving waves, appearing as a chain of lotus flowers in dancing.
25. It is (as false) as one’s imagination of a body of waters at a spot, from the sound of the ruddy geese (that live by rivers); and (as useless) as a withered forest in autumn, when the leaves and fruits fall off, and yield neither shade nor luscious nutriment, (to the traveller).

26. It is full with delirious cravings as of men at the point of death, and as dark as caverns in the mountains. Hence the efforts of men are but acts of their phrensy.
27. It is better to dwell in the clear sky of the autumnal (atmosphere of) philosophy, after subsidence of the frost of ignorance, than to view at this world, which is no more than an image at a post or a picture upon the wall.
28. Know all sensible and insensible things to be made of dust (to be reduced to dust again). Next follows the book on Existence.
29. It contains three thousand stanzas full of explanations and narratives, showing the existence of the world to be a form (or development) of the essence of the *Ego* (in a subjective light).
30. It treats of the manner in which the spectator (*Ego*) is manifest as the spectacle (*non-ego*), and how the ten-sided sphere of the harbour of the world is manifest both as the subjective and objective (at the same time).
31. It has thus arrived at its development which is said to be everlasting. Next follows the book on quietude consisting of five thousand stanzas.
32. The fifth is styled the book on holiness, containing a series of excellent lectures, and shewing the erroneous conception of the world, as I, thou and he (as distinct existences).
33. It is the suppression of this error, which forms the subject of this book; and the hearing of the chapter on quietude, serves to put an end to our transmigration in this world.
34. After suppression of the train of errors, there still remain slight vestiges of it to a hundredth part, as the dispersed troops in a picture afford us some faint idea of them.
35. Aiming at the object of another person is as vain as looking at the beauty of an imaginary city, and sitting in expectation of an unattainable object. It is as a noisy fighting for something in sleep.

36. It is as vain as a man of unsubdued desires, bursting into a roaring like that of the loud and tremendous thunder-claps, and as the raising of a city on the model of one's effaced impressions in a dream.
37. It is as vain as a would-be city, with its garden and flowers and fruits growing in it: and as a sterile woman bragging of the valorous deeds of her unborn and would-be sons.
38. Or when a painter is about to draw the picture of an imaginary city on the ground work of a chart, by forgetting to sketch a plan of it beforehand.
39. It is as vain as to expect evergreen herbage and fruitage of all seasons, and the breeze of an ungrown arbour; or to it in a future flowery parterre, pleasant with the sweets of spring.
40. Then follows the sixth book entitled annihilation, which is as clear as the waters of a river after subsidence of its billows within itself.
41. It contains the remaining number of slokas, (*i.e.* 1450. Stanzas of the aggregate number of 3200. Slokas composing the entire work), a knowledge of these is pregnant with great meanings, and the understanding of them leads to the chief good of utter extinction and pacification of desires.
42. The intellect being abstracted from all its objects, presents the manifestation of the soul, which is full of intelligence and free from all impurity. It is enveloped in the sheath of infinite vacuity, and is wholly pure and devoid of worldly errors.
43. Having finished its journey through the world and performed its duties here, the soul assumes a calmness as that of the adamant column of the sky, reflecting the images of the tumultuous world (without changing itself).
44. It rejoices exceedingly at its being delivered from the innumerable snares of the world, and becomes as light as air by

being freed from its desire of looking after the endless objects (of its enjoyments).

45. The soul that takes no notice of the cause or effect or doing of any thing, as also of what is to be avoided or accepted (*i. e.* which remains totally indifferent to every thing), is said to be disembodied though encumbered with a body, and to become unworldly in its worldly state.
46. The intelligent soul is compared to a solid rock, compact and without any gap in it. It is the sun of intelligence which enlightens all people, and dispels the darkness of ignorance.
47. (This soul) though so very luminous, has become grossly darkened (in its nature), by being confined to the vile fooleries of the world, and wasted by the malady of its cravings.
48. When freed from the chimera of its *egoism*, it becomes incorporeal even in its embodied state, and beholds (the glory of) the whole world as it was placed at the point of one of the myriads of hairs (on its body), or like a bee sitting on a flower upon the Sumera mountain.
49. The intelligent and vacuous soul contains and beholds in its sphere a thousand glories of the world, shining in each atom, as it was in a mirror.
50. It is not even possible to thousands of Haris, Haras and Brahmás, to equal the great minded sage in the extent of his comprehensive soul; because the liberated have their chief good (of internal joy) stretched to a far greater limit than any.

CHAPTER XVIII.

1. Vasishtha said:—The several parts of this work as already related, give rise to the understanding, as seeds sown in a good field never fail to produce good fruitage.
2. Even human compositions are acceptable when they are instructive of good sense; otherwise the Vedas also are to be renounced (as unreliable); because men are required always to abide by reason.
3. Words conformable with reason are to be received even if spoken by boys; otherwise they are to be rejected as straws though pronounced by the lotus-born (Brahmá himself).
4. Whoever drinks from a well by reason of its being dug by his ancestors, and rejects the holy water of the Ganges even when placed before him, is an incorrigible simpleton.
5. As early dawn is invariably accompanied by its train of light, so is good judgement an inevitable attendant on the perusal of this work.
6. Whether these lessons are heard from the mouth of the learned, or well studied by one's self, they will gradually make their impressions upon the mind by one's constant reflection on their sense.

7. They will first furnish (to the learner) a variety of Sanskrit expressions, and then spread before him a series of holy and judicious maxims, like so many ornamental creepers to decorate the hall.
8. They will produce a cleverness joined with such qualifications and greatness, as to engage the good grace of gods and kings.
9. They are called the intelligent who know the cause and effect of things, and are likened to a torch-bearer who is clear sighted in the darkness of the night. (Like the *stoa* of the Stoics).
10. All their erroneous and covetous thoughts become weaker by degrees, as the regions of the sky are cleared of their mists at the approach of autumn.
11. Your thoughts require only the guidance of reason (to hit the right), as every action needs be duly performed to make it successful.
12. The intellect becomes (by culture) as clear as a great lake in autumn, and it gets its calmness (by reason), like that of the sea after its churning by the Mandara mountain.
13. Like the flame of a chandelier cleansed of its sootiness and dispelling the shroud of darkness, the refined intellect shines forth in full brightness, and distinguishes (the different natures of) things.
14. The evils of penury and poverty cannot overpower on them, whose strong sight can discern the evils of their opposites (wealth and riches); as no dart can pierce the mortal parts of a soldier clad in full armour.
15. No worldly fears can daunt the heart of the wise man, however nearest they may approach to him. Just as no arrow can pierce through a huge solid stone.
16. Such doubts as "whether it is destiny or our own merit that is the cause of our births and actions," are removed (by learning), as darkness is dispelled by day-light.

17. There is a calm tranquility attending upon the wise at all times and in all conditions (of life); so also does the light of reason like solar rays, follow the dark night of error.
18. The man of right judgment has a soul as deep as the ocean and as firm as a mountain, and a cool serenity always shines within him like that of moon-light.
19. It is he who arrives slowly at what is called "living-liberation;" who remains calm amidst the endless turmoils (of the world), and is quite aloof from common talk (*i. e.* unnoticed by the world).
20. His mind is calm and cool at every thing; it is pure and full of heavenly light; shining serenely as the autumnal night with the radiance of moon-beams.
21. When the sun of reason illumines the cloudless region of the mind, no portentous comet of evil can make its appearance (within its sphere).
22. All desires are at rest with the elevated; they are pure with the steady, and indifferent to the inert, like the body of light clouds in autumn.
23. The slanders of envious ill-wishers are put out of countenance (by the wise), as the frolics of goblins disappear at the approach of day.
24. The mind that is fixed on the firm basis of virtue, and placed under the burthen of patience, is not to be shaken by accidents; but remains as a plant in a painting (unmoved by winds).
25. The knowing man does not fall into the pit-falls lying all about the affairs of this world: for who that knows the way will run into the ditch?
26. The minds of the wise are as much delighted in acting conformably to the precepts of good books and the examples of the virtuous, as chaste women are fond of keeping themselves within the bounds of the inner apartments.

27. Of the innumerable millions of atoms which compose this universe, every one of them is viewed in the light of a world in the mind of the abstracted philosopher.
28. The man whose mind is purified by a knowledge of the precepts of liberation, neither repines nor rejoices at the loss or gain of the objects of enjoyment.
29. Men of unfettered minds look upon the appearance and disappearance of every atomic world, as the fluctuating wave of the sea.
30. They neither grieve at unwished-for occurrences nor pine for their wished-for chances; and knowing well all accidents to be the consequences of their actions, they remain as unconscious as trees (totally insensible of them).
31. These (holy men) appear as common people, and live upon what they get; whether they meet with aught of welcome or unwelcome to them, their minds remain unconquered.
32. They having understood the whole of this Sástra, and having read and considered it well, as well as pondered (on its purport), hold their silence as in the case of a curse or blessing (which is never uttered by saints).
33. This Sástra is easy to be understood, and is ornamented with figures (of speech). It is a poem full of flavours and embellished with beautiful similes.
34. One may be self taught in it who has a slight knowledge of words and their senses; but he who does not understand the purport well, should learn it from a pandit.
35. After hearing, thinking and understanding this work, one has no more need of practising austerities, or of meditation and repeating the *Mantras* and other rites: and a man requires nothing else in this world for the attainment of his liberation.

36. By deep study of this work and its repeated perusal, a man attains to an uncommon scholarship next to the purification of his soul.
37. The *ego* and the *non-ego*, that is, the *viewer* and the *view*, are both but chimeras of the imagination, and it is their annihilation alone, that leads insensibly to the vision of the soul.
38. The error of the reality of *ego* and the perceptible world, will vanish away as visions in a dream; for who, that knows the falsehood of dreams, will fall into the error (of taking them for truth?)
39. As an imaginary palace gives no joy or grief to any body, so it is in the case of the erroneous conception of the world.
40. As no body is afraid of a serpent that he sees in painting, so the sight of a living serpent neither terrifies nor pleases one who knows it.
41. And as it is our knowledge of the painted serpent that removes our fear of it as a serpent, so our conviction of the unreality of the world, must disperse our mistake of its existence.
42. Even the plucking of a flower or tearing of its (tender) leaflet, is attended with a little exertion (of the nails and fingers), but no (bodily) exertion whatever is required to gain the blessed state (of Yoga meditation).
43. There is an action of the members of body, accompanied with the act of plucking or pulling off a flower; but in the other case (of Yoga), you have only to fix your mind, and make no exertion of your body.
44. It is practicable with ease by any one sitting on his easy seat and fed with his usual food, and not addicted to gross pleasures, nor trespassing the rules of good conduct.
45. You can derive happiness at each place and time, from your own observations, as also from your association with the good wherever it is available. This is an optional rule.

46. These are the means of gaining a knowledge of the highest wisdom, conferring peace in this world, and saving us from the pain of being reborn in the womb.
47. But such as are afraid of this course, and are addicted to the vicious pleasures of the world, are to be reckoned as too base, and no better than faeces and worms of their mother's bowels.
48. Attend now, Ráma, to what I am going to say with regard to the advancement of knowledge, and improvement of the understanding in another way.
49. Hear now the recent method in which this Sástra is learnt (by people), and its true sense interpreted to them by means of its Exposition.
50. That thing which serves to explain the unapparent meaning (of a passage), by its illustration by some thing that is well known, and which may be useful to help the understanding (of the passage) is called a simile or Example.
51. It is hard to understand the meaning given before without an instance, just as it is useless to have a lampstick at home without setting a lamp on it at night.
52. Whatever similes and examples I have used to make you understand (the precepts), are all derived from some cause or other, but they lead to knowledge of the uncaused Brahma.
53. Wherever the comparisons and compared objects are used as expressive of the cause and effect, they apply to all cases except Brahma (who is without a cause).
54. The examples that are given to explain the nature of Brahma, are to be taken in their partial (and not general) sense.
55. Whatever examples are given here as explanatory of divine nature, they are to be understood as appertaining to a world seen in a dream.

56. In such cases, no corporeal instance can apply to the incorporeal Brahma, nor optional and ambiguous expressions give a definite idea of Him.
57. Those who find fault with instances of an imperfect or contradictory nature, cannot blame our comparison of the appearance of the world to a vision in dream.
58. A prior and posterior non-entity is considered as existent at the present moment (as is the visible world which was not, nor will be afterwards). So the waking and dreaming states are known to be alike from our boyhood.
59. The simile of the existence of the world with the dreaming state is exact in all instances, as our desires, thoughts, our pleasures and displeasures, and all other acts are alike in both states.
60. Both this work and others which have been composed by other authors on the means of salvation, have all pursued the same plan in their explanation of the knowable.
61. The resemblance of the world to a dream is found also in the Srutis or Vedánta. It is not to be explained in a word, but requires a continued course of lectures (on the subject).
62. The comparison of the world to an imagery in the dream or an imaginary Utopia of the mind, is also adduced in examples of this kind in preference to others.
63. Whenever a causality is shown by a simile of something which is no cause, there the simile is applied in some particular and not all its general attributes.
64. The partial similitude of this comparison with some property of the compared object, is unhesitatingly acknowledged by the learned in all their illustrations.
65. The light of the sense (of some thing) is compared with a lamp in its brightness only, in disregard of its stand or stick, the oil or the wick.

66. The compared object is to be understood in its capacity of admitting a partial comparison (of the properties); as in the instance of sense and light, the simile consists in the brightness of both.
67. When the knowledge of the knowable thing is derived from some particular property of the comparison, it is granted as a suitable simile, in understanding the sense of some great saying (passage in the scriptures).
68. We must not overshadow our intellect by bad logic, nor set at naught our common sense by an unholy scepticism.
69. We have by our reasoning well weighed the verbosity of our opinionative adversaries, and never set aside the holy sayings of the Vedas, even when they are at variance with the opinions of our families.
70. O Ráma! we have stored in our minds the truths resulting from the unanimous voice of all the Sástras, whereby it will be evident that we have attained the object of our belief, apart from the fabricated systems of heretical Sástras.

CHAPTER XIX. ASCERTAINMENT OF TRUE EVIDENCE.

1. It is the similarity of some particular property (of one thing to that of another) which constitutes a simile; whereas a complete similitude between the comparison and compared object, destroys their difference (and makes them the one and same thing).
2. From the knowledge of parables follows the cognition of the one soul treated of in the Sástras (Vedánta); and the peace which attends on the meditation of the Holy Word, is styled Extinction.
3. It is therefore useless to talk of either (the complete or partial) agreement (of the properties) of the example and the exemplar; it is enough to the purpose to comprehend the purport of the holy word in some way or other.
4. Know your peace to be the chief good, and be diligent to secure the same. When you have got the food for your eating, it is useless to talk about how you came by it.
5. A cause is compared with (or shewn for its explication by) something which is no cause at all: so is a comparison given to express its partial agreement in some respect with the compared object.

6. We must not be so absorbed in the pleasures of the world as to be devoid of all sensibility; like some blind frogs which are generated and grow fat amidst the stones.
7. Be attentive to these parables and learn your best state from them; all reasonable men should abide by the lessons of religious works for their internal peace.
8. As also by the precepts of the Sástras, by the rules of humanity, prudence and spiritual knowledge; and also by the continued practice of the acts of religious merit.
9. Let the wise continue their inquiries until they can obtain their internal peace, and until they may arrive at the fourth stage (turya) of felicity known by the name of indestructible tranquility.
10. Whoso has gained this fourth state of tranquil felicity, he has really passed beyond the limits of the ocean of the world, whether he is alive or not, or a house-holder or an ascetic.
11. Such a man remains steady at his place like the calm sea undisturbed by the Mandara mountain, whether he has performed his duties according to the Srutis and Smritis or not.
12. When there is a partial agreement of the comparison with the nature of the compared object, it is to be considered maturely for the well understanding of the point in question, and not to be made a matter of controversy.
13. From every form of argument you are to understand the intelligible (that is explained to you); but the confounded disputant is blind both to right and false reasoning.
14. The notion of self (soul or God) being clear (self-evident) in the sphere of our consciousness within the mind. Any one who prattles meaninglessly about this truth, is said to be defective in his understanding (*i. e.* our consciousness of self-existence according to the maxim "*Ego sum qui cogito*," is an undeniable truth).

15. It is partly by pride and partly by their doubts, that the ignorant are led to altercation about their cognitions, and thereby they obscure the region of their inward understanding, as the clouds overshadow the clear firmament.
16. Of all sorts of proofs it is the evidence of perception which forms their fountain-head, as the sea is the mainspring of all its waters. It is this alone which is used in this place as you shall learn below.
17. The substance of all sensations is said to be the super-sensible apprehension (or inward knowledge of things) by the wise; and it is verily their right concept which is meant by their perception.
18. Thus the notion, knowledge and certainty (of things) as derived from words, are styled the triplicate perception as we have of the living soul.
19. This soul is consciousness and egoism, and is of the masculine termination, and the cognition of the object whereby it is manifested to us, is called a category. (Viz. *samvid*, *samvitti* and *padārtha*).
20. It becomes manifest in the form of the passing world by the multifarious acts and shifts of its volition and option, as the water exhibits itself in the shape of its waves and bubbles.
21. It was uncausal before, and then developed itself as the cause of all in its act of creating at the beginning of creation, and became perceptible by itself.
22. The causality was a product of the discrimination of the living soul, that was in a state of inexistence (before); until it became manifest as existent in the form of the material world.
23. Reason says, that the self-same being destroys the body which was produced of itself, and manifests itself in its transcendental magnitude (of intelligence).

24. When the reasoning man comes to know the soul, he finds by his reason the presence of the indescribable being, before him.
25. The mind being free from desire, the organs of sense are relieved from their action, the soul becomes devoid of the results of its past actions as of those it has left undone.
26. The mind being set at ease and freed from its desires, the organs of action are restrained from their acts, as an engine when stopped in its motion.
27. It is sensuousness which is reckoned as the cause that puts the machinery of the mind to work, just as the rope tied to the log and fastened about the neck of a ram, propels him to fighting.
28. The sight of external objects and the purposes of the internal mind, set all men at play, as the inward force of the air puts the winds to motion.
29. All spiritual knowledge is holy wherever it is found in any one: it adds a lustre to the body and mind like that of the expanded region of the sky.
30. He sees the appearances of all visible objects, and maintains his own position among them. He views the spirit in the same light in which it presents itself in any place.
31. Wherever the universal soul appears itself in any light, it remains there and then in the same form in which it exhibits itself unto us.
32. The universal soul being alike in all, the looker and the object seen are both the same being. The looker and the looked being one, their appearance as otherwise is all unreal.
33. Hence the world is without a cause (because it is an unreality and not caused by any one). All existence is evidently Brahma himself, the perceptible cause of all. Hence perception (*pratyaxa*) is the basis of evidence, and inference and others as analogy and verbal testimony are but parts of it (*anumā, upamā, śábdah*).

34. Now let the worshippers of fate who apply the term destiny to all their exertions, cast off their false faith; and let the brave exert their manliness to attain their highest state.
35. Continue O Ráma, to consider the true and lucid doctrines of the successive teachers (of mankind), until you can arrive to a clear conception of the infinitely Supreme being in your own mind.

CHAPTER XX. ON GOOD CONDUCT.

1. It is the society of the respectable and reasoning with them, that leads most efficiently to the improvement of the understanding, and next to the making of a great man, with all the characteristics of greatness.
2. Whatever man excels in any quality here, he becomes distinguished by it: therefore learn it from him, and improve your understanding by the same.
3. True greatness consists in quietness and other virtues, without a knowledge of which it is impossible, O Ráma! to be successful in anything.
4. Learning produces quiet and other qualities, and increases the virtues of good people; all which are praised by their good effects on the mind, as the rain is hailed for its growing the new sprouts of plants.
5. The qualities of quietude and other virtues serve to increase the best knowledge (of men); as sacrifice with rice serves to produce felicitous rains for the harvest.
6. As learning produces the qualities of quiet and the like, so do these qualities give rise to learning; thus they serve to grow

each other, as the lake and lotuses contribute to their mutual benefit (excellence).

7. Learning is produced by right conduct as good conduct results from learning; thus wisdom and morality are natural helps to one another.
8. The intelligent man who is possessed of quietude, meekness and good conduct, should practise wisdom, and follow the ways of good people.
9. Unless one should bring to practice his wisdom and good conduct in an equal degree, he will never be successful in either of them.
10. Both of these should be conjoined together like the song united with percussion, as it is done by the husbandman and his wife in sowing the seeds and driving away the (seed-picking) birds from their fields of grain.
11. It is by practice of wisdom and right conduct (as causes of one another), that good people are enabled to acquire both of them in an equal degree.
12. I have already expounded to you, O Ráma, the rule of good conduct, and will now explain to you fully the way of gaining learning.
13. Learning conduces to renown, long life and to the acquisition of the object of your exertion; therefore should the intelligent learn the good sciences from those who have studied and mastered them.
14. By hearing (these lectures) with a clear understanding, you will surely attain the state of perfection, as dirty water is purified by infusion of the *Kata* fruits.
15. The sage who has known the knowable, has his mind drawn insensibly to the blissful state; and that highest state of unbounded felicity being once known and felt (in the mind), it is hard to loose its impression at any time. Yoga Vasishtha

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BOOK III. UTPATTI KHANDA: EVOLUTION OF THE WORLD.

CHAPTER I. CAUSES OF BONDAGE TO IT.

SECTION I. EXORDIUM (BHÚMIKÁ)

1. It is both by means of words and lights (*Vágbhábhīḥ i. e.* the words of the scripture and the lights of nature and reason, that the knower of the Great God (Brahmavid), perceives the spirit of Brahma appearing within himself as in a dream. And he also knows him as such, who understands him according to the purport of the holy text. "What this is, that is the self" (*i. e.* He is all in all).
2. This passage shows in short, the visible world to reside in the vacuous bosom of Brahma at its creation: it is now to be known in length, what this creation is, whence it takes its rise, and wherein it becomes extinct at last.
3. Hear me, O intelligent Ráma! now expound to you all things according to my best knowledge of them, and agreeably to their nature and substance in the order of creation.
4. One conscious of himself as a spiritual and intelligent being, views the passing world as a *Somnum* (swapnam) dream: and this dreaming simile of the passing world, applies equally to

our knowledge of *ego* and *tu* or *non-ego* (which is as false as our cognitions in a dream).

5. Next to the book describing the conduct of the seekers of liberation (*mumukshu-vyavahára*), then follows the book of evolution (*utpatti*), which I am now going to propound to you.

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SECTION II. WORLDLY BONDAGE.

6. Bondage consists in our belief of the reality of the visible world (and our relation with its phenomena, Gloss). So our release depends on the negation of phenomenals. Now hear me tell you how to get rid of the visible (fetters of our minds).
7. Whoever is born in this world, continues to progress, till at last he obtains his final liberation (his *ultimum* and *optimum* perfection); or rises towards heaven or falls into hell (under the subjection of his righteous and unrighteous actions (Gloss).
8. I shall therefore expound for your understanding every thing relating to the production and continuance of things, and their prior states as they were.
9. Hear me Ráma, now give you an abstract of this book in brief, and I will here-after dilate upon it, as you may wish to know more of this (theory of production).

SECTION III. PHASES OF THE SPIRIT.

10. Whatever appears either as moving or unmoving in this world, know them all as appearances in a dream in a state of sound sleep (*susupti*); which become extinct at the end of a *Kalpa-age*. (The events of a *Kalpa* or day of Brahmá are as his day dream).
11. Then there remains a nameless and undeveloped something, in a state of deep, dark and dank abyss, without any light or thick-spread (nebulae) over it. (The Teo and Beo of Moses, the *tama* = teóm of Manu and Veda, and the Moisture of Thales).

12. This great self-existence is afterwards attributed with the titles of Reality (*Rita*), self (*Atma*), Supreme (*Param*), Immense (*Brahma*), Truth (*Satyam*) and so forth by the wise, as expressions for the Great Spirit (*mahátman*) for popular use. (Vide Gloss for definitions of these terms).
13. This self-same spirit next shows itself in another form, which is called the living soul (*Jívátmá*), and comes afterwards to be understood in the limited sense of life. (Jiva, Jiv, Zeu or Zeus; Ji and Ján; Zoa Protozoa &c). (But it is the undivided and universal soul of which the divided, individual and particular souls are but parts and particles. Gloss).
14. This inert living principle (Jiva-Life or the Protozoa), becomes according to its literal signification the moving spirit (*ákulátma*), which afterwards with its power of thinking (*manana*) becomes the Mind, and lastly the embodied soul (*Bhútátmá*). (So says the Sruti; *Étasrát Jáyate pránah, manah, sarvendriyánicha, Kham, Váyurúp, Prithiví &c.* (*i. e.* From Him—the Spirit, is derived the life, mind and the organs of sense or body, whence he is styled the Living, Thinking and All acting Deity).
15. Thus the mind is produced and changed from the quiescent nature of the Great Supreme Spirit to a state of restlessness (*asthirákára*) like that of a surge, heaving itself in the (Pacific) Ocean (*i. e.* the restful spirit of God-Brahma is transformed to the restless state of the Mind, personified as Brahmá or Hiranyagarbha, called the Atmabhu—the son of the spirit of God or God the Son, Demiurge).
16. The mind soon evolves itself as a self-volitive power which exercises its desires at all times whereby this extensive magic scene of the world is displayed to our view. This scene is figured as *Virájmúrti*, or manifestation of the desires of the will of Divine mind, and represented as the offspring of Brahmá in the Indian Theogony. (Vide Manu on Genesis, chap I).

17. As the word golden bracelet signifies no other thing than a bracelet made of gold, so the meaning of the word world is not different from its source—the Divine will. (The difference is formal and not material, and consists in form and not in the substance, the divine will being the substratum of the formal world).
18. Again as the word gold bears the idea of the substance of which the bracelet is made, so the word Brahma conveys the meaning of immensity which contains the world in it; but the word world contains no idea of Brahma nor bracelet that of gold. The substance contains the form as a stone does the statue, but the form does not contain the substance, as the statue may be of earth or metal or of wood). 1-218
19. The unreality of the world appears as a reality, just as the heat of the sun presents the unreal mirage in the moving sands of the desert as real waves of the sea. (So the phantasm of the mind—Brahmá, presents the phantasmagoria of the world (Viswarúpa) as a sober reality).
20. It is this phantasy (of the reality of the unreal world), which the learned in all things, designate as ignorance—*avidyá*, nature—*sansriti*, bondage—*bandha*, illusion—*máyá*, error—*moha*, and darkness—*tamas*. (To denote our mental delusion and deception of senses. Gloss).

SECTION IV. NATURE OF BONDAGE.

21. Now hear me relate to you, O moon-faced Ráma! about the nature of this bondage, whereby you will be able to know the mode and manner of our liberation from it (as the diagnosis of a disease being known, it is not difficult to heal it).
22. The intimate relation of the spectator with the spectacle is called his bondage to the same, because the looker's mind is fast bound to the object of his sight. It is the absence of the

visible objects, therefore, from the mirror of the mind, which is the only means of his liberation. (So also is the removal of the objects of the other senses from the mind).

23. The knowledge of the world, *ego* and *tu* (as separate existences) is said to be an erroneous view of the soul (which is one and the same in all) and there can be no liberation of one, as long as he labours under this blunder of *bheda-jnána* or knowledge of individualities. (This is called *savikalpa-jnána* or cognition of biplicity, which cannot lead to *Kaivalya mukti* or the felicity derived from a knowledge of universal unity).
24. To say that the soul is neither this nor that (*nedam-nedam*) is but false logomachy, which cannot come to an end. The discrimination of alternatives serves only to increase the ardour for the visibles. (*i. e.* the ardour of induction spreads the infection of materialism. The idle *neti-neti* and *tanna-tanna* of Vedanta Philosophy is mere amphiology and prevarication of both, as *idem et non idem*).
25. It is not to be obtained by sophists by the chopping of logic or by pilgrimage or ceremonial acts, any more than by a belief in the reality of the *phenomenal* world. (All these are observances of the esoteric faith and blind persuasion, but do not appertain to the science of esoteric spiritualism. Gloss).
26. It is hard to avoid the sight of the phenomenal world, and to repress one's ardour for the same. But it is certain that, the visibles can not lead us to the Reality, nor the Real mislead us to unreality (*i. e.* the spiritual and physical knowledge are mutually repugnant to each other).
27. Wherever the invisible, inconceivable and intelligent spirit is existent, there the beholder views the visible beauty of God shining even in the midst of atoms. (*i. e.* every particle of matter manifests the beauty of its maker; unless there be a dull material object to intercept the sight of the intelligent soul).

28. The phenomenal world has its rise from Him, yet those ignorant people that depart from Him to the adoration of others, resemble fools, that forsake rice to feed upon gruel. (*i. e.* they take the shadow for the substance).
29. Although this visible world is apparent to sight, yet O Ráma! it is but a shadow of that Being, who resides alike in the smallest atom as in the mirror of the mind, that receives the image of the largest as well as minutest things. (Compare. As full and perfect in a hair as heart. Pope.)
30. The spirit is reflected in every thing like a figure in the mirror, and it shines equally in rocks and seas, in the land and water, as it does in the mirror of the mind. (compare: Wherever I cast my eyes, thy beauty shines).
31. The visible world is the scene of incessant woes, births, decay and death, and the states of waking, dreaming and sound sleep, are presenting by turns the gross, subtle and evanescent forms of things for our delusion.
32. Here I sit in my meditative mood (*anirúdha*), having wiped off the impressions of the visibles from my mind; but my meditation is disturbed by the recurrence of my remembrance of the visibles: and this is the cause of the endless transmigrations of the soul (*i. e.* the reminiscence of the past is the cause of our everlasting bondage in life).
33. It is hard to have a fixed (*nirúdha*) and unalterable (*nirvikalpa*) meditation (*samádhi*), when the sight of the visible world is present before our bodily and mental vision. Even the fourth stage of insensible *samádhi* called the *turiya*, in the state of sound sleep (*susupti*), is soon succeeded by one's self-consciousness and external intelligence.
34. On rising from this state of deep meditation, one finds himself as roused from his sound sleep, in order to view the world full of all its woes and imperfections opening wide before him.

- (Compare, "I wake to a sea of troubles, how happy they who wake no more". Young).
35. What then, O Ráma! is the good of this transient bliss which one attains by his temporary abstraction (Dhyána), when he has to fall again to his sense of the sufferings to which the world is subject as a vale of tears. (Compare, "When the cock crew I wept &c." Young's Night Thoughts).
 36. But if one can attain to a state of unalterable abstraction of his thoughts from all worldly objects, as he has in his state of sound sleep (*susupti*), he is then said to have reached the highest pitch of his holiness on earth. (For it is the entire oblivion of the world that is necessary for our spiritual perfection, as it is said, "forget the present for the future").
 37. No body has ever earned aught of reality in the scene of unreal vanities; for whenever his thoughts come in contact with any outward thing, he finds it inseparable from the blemishes of existence. ("Vanity of vanities, the world is vanity." Ecclesiastes.)
 38. Should any body (in the practice of the fixedness of his attention), fix his sight for a while on a stone, by forcibly withdrawing it from visible objects, he is sure to be carried away afterwards by the visibles pressing upon his sight.
 39. It is well known to all that an unflinching meditation, having even the firmness of a rock, can have no durability, in the practice of the Yogi owing to his worldly propensities.
 40. Even the *nirúdha* or steadfast meditation which has attained the fixedness of a rock, cannot advance one step towards the attainment of that tranquillity which has no bounds to it (*i. e.* the everlasting bliss of liberation or *moksha*).
 41. Thus the sight of phenomena being altogether irrepressible, it is a foolish supposition of its being suppressed by practices of *Jap-tap* or prayers and austerities and the like acts of devotion.

42. The idea of the phenomena (*drisyadhi*), is as inherent in the mind of the spectator of the visible world, as the seeds of the lotus flower are contained in the inner cells of the pericarp.
43. The ideal of the phenomenal world (*drisyadhi*), lies as hidden in the minds of the spectators of the outer world, as are the in-born flavour and moisture of fruits, the oil of sesamum seeds; and the innate sweet scent of flowers.
44. As the fragrance of camphor and other odoriferous substances inheres in their nature, so the reflexion of the visible world resides in the bosom of the intellect.
45. As your dreams and desires rise and subside of themselves under the province of your intellect, so the notions of things always recur to your mind from the original ideas of them impressed in the seat of the visibles (the mind).
46. The mental apparition of the visible world, deludes its beholder in the same manner, as the visual appearance of a spectre or hobgoblin, misleads a child (to its destruction).
47. The notion of the visible world gradually expands itself, as the germ of the seed shoots forth in time, and spreads itself afterwards in the form of a plant.
48. As the minute germs and animalcules, which are contained within the bosoms of fruits and embryos of animals, expand themselves to wonderfully beauteous forms afterwards, so the seed of this world (originally) lying hid in the Divine Mind, unfolds itself in wonderful forms of the visible phenomena in nature.

CHAPTER II. DESCRIPTION OF THE FIRST CAUSE.

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SECTION I. NARRATIVE OF THE AIR-BORN AND AERIFORM BRÁHMAN.

1. Vasishtha resumed:—Hear me Ráma; now relate to you the narrative of one Ákásaja or air-born Bráhman, which will be a jewel to your ears, and enable you the better to understand the drift of the book of Genesis.
2. There lived a Bráhman Ákásaja by name, who sat always reclined in his meditation, and was ever inclined to the doing of good to all creatures.
3. Finding him long-lived, Death thought within himself saying:—It is I alone that am imperishable, and devour all things one by one.
4. How is it that I cannot cram myself with this air-born, wherein I find my teeth as blunt in him, as the edge of a sword is put to the bluff by the solid rock.
5. So saying, he proceeded to the abode of the Bráhman, intent upon making an end of him; for who is of so dull a nature as is not alert in his practice.

6. But as he was about to enter the house, he was opposed by a gorgeous flame of fire, like the conflagration of final destruction on the last day of the dissolution of the world.
7. He pierced the ambient flame and entered the dwelling, where seeing the Bráhmaṇ before him, he stretched his hand to lay hold on him with all avidity.
8. He was unable even with his hundred hands (*i. e.* with all his might) to grasp the Bráhmaṇ, as it is impossible for the strongest to withstand the resolute man in his wonted course.
9. He then had recourse to Yama—his lord to clear his doubt, and to learn why he could not devour the air-born (being).
10. Yama replied saying:—Death, trust not too far thy own might, that makes thee mighty to destroy the living. It is the act of the dying person that is the chief cause of his death and naught otherwise.
11. Therefore do thou be diligent to find out the acts of the person thou intendest to kill; because it is by their assistance only that thou canst seize thy prey.
12. Hereupon Death betook himself gladly to wander about in all places under the horizon. He roved over the habitable parts, as also throughout the lacual and fluvial districts.
13. He traversed the forests and jungles, marshy and rocky grounds and maritime coasts, and passed to foreign lands and islands, and pried through their wildernesses, cities and towns.
14. He searched through kingdoms and countries, villages and deserts; and surveyed the whole earth to find out some act of the Bráhmaṇ in any part of it.
15. At last Death with all his search and effort, came to find the acts of the air-born Bráhmaṇ, to be as *nil* as the offspring of a barren woman; and his mind as transfixed (in meditation) as if it were a rock.

16. He then returned from his reconnoitering to his all-knowing master Yama, and besought his advice, as servants do in matters of doubt and difficulty (how to proceed).
17. Death addressed him saying:—"Tell me my lord, where the acts of the Air-born Bráhmaṇ are to be found;" to which Yama after a long head-work, replied as follows.

SECTION II. STATE OF THE SOUL.

18. Know, O Death! that this air-born seer has no acts whatever; for as he is born of empty air so his doings are all null and void. (*i. e.* the bodiless spirit or mind is devoid of acts requiring physical means and appliances).
19. Whoso is born of air, is as pure as air itself, and has no combination of cause or acts like all embodied (beings).
20. He has no relation with acts of his prior existence. He is *nil* as the child of an unprolific woman, and as one unborn, uncreated and unbegotten.
21. Want of causes has made him a pure vacuous being, and the privation of prior acts has made him as *nil* as an etherial arbor.
22. His mind is not ruffled as those of others, by reason of the privation of his former acts; nor is there any such act of his present state, whereby he may become a morsel to death.
23. Such is the soul seated in the sheath of vacuity, and remaining for ever as the simple form of its own causality (*káranadeha*), and not guided by any extraneous causation whatever.
24. It has no prior deed, nor does it do any thing at present; (*i. e.* neither led by predestination, nor actuated by present efforts); but continues as something in the shape of aeriform intelligence.
25. Our inference of the actions of breathing and motion by the agency of the soul, is a mere supposition; because the soul is devoid of every thought of or tendency to action.

26. It sits meditating on itself as inseparable from the Supreme Intelligence, just as the images (in painting and statuary), are inseparable from the mind of the painter and sculptor.
27. The self-born Bráhmaṇ is as intimately connected with the objects of his thought, as fluidity is associated with water and vacuity with the firmament.
28. His soul is as immanent in the supreme, as motion is inherent in the winds. It has neither the accumulated acts of past lives, nor those of its present state. (*i. e.* It is neither a passive nor active agent of prior or present acts; but is an indifferent witness of the acts of the body and mind).
29. It is produced without the co-operation of accompanying causes, and being free from prior motives, it is not subjected to the vicissitudes concomitant with human life.
30. It is found to be no other than its own cause; and having no other cause for itself, it is said to be self-produced.
31. Say, how can you lay hold on that being that has done no act before, nor is in the act of doing any thing at present? It is then only subjected to thee when it thinks itself mortal. (But he that knows his soul to be immortal is not subject to death).
32. Whoso believes his soul to be of this earth, and thinks himself to be an earthly being, he may be easily overtaken by thee; (whose power extends over earth-born mortals only).
33. This Bráhmaṇ is a formless being, by reason of his disowning the material body. Hence it is as hard for thee to enthrall him, as to entwine the air with a rope.
34. Death rejoined saying:—Tell me my lord! how may the unborn *Aja* or the self-born *swayambhu*, be produced out of vacuum, and how can an earthly or other elemental body be and not be (at the same time).

35. Yama replied:—This Bráhmaṇ is neither born nor is *nīl* at any time; but remains for ever the same, as the light of intelligence of which there is no decay.
36. There remains nothing at the event of the great Dooms-day, except the tranquil, imperishable and infinite Bráhmaṇ himself in his spiritual form.
37. This is the nature of the everlasting vacuum, too subtile in its essence, and devoid of all attributes; but viewing present before its mind, the stupendous cosmos in the form of a huge mountain in the beginning of recreation. (The mind is the noumenon—Brahma, and the phenomena of the world is the gigantic macrocosm known as *Virájmúrti*).
38. Being of the nature of intelligence it is imperishable; but those who view the spirit in the form of any phenomenal body, are liable to perish with it like all embodied beings.
39. Thus this Bráhmaṇ remained in the womb of vacuity in the beginning, in his state of unalterable, vacuous intelligence.
40. It is purely of the nature of the inane understanding, and of the form of a vast expanse of omniscience; having neither body nor organism; no acts nor agency, nor desire of any kind in itself.
41. That which is simply of the form of vacuum and pure light, is never beset by the snare of pristine desires, as a corporeal being.
42. It has nothing to know or see without itself (*i. e.* beyond its self-consciousness). The only conception that we have of it, is what resembles an extended intelligence (*i. e.* an all-diffusive omniscience).
43. Under these circumstances, how is it susceptible of any earthly or other external form? Therefore O Death! desist from thy attempt to lay hold on the same.

44. Hearing these words of Yama, Death thought upon the impracticability of laying hold on empty vacuity by any body, and sorrowfully returned to his own abode.
45. Ráma said: you said sir, that Brahmá is your great grand-sire; I think it is he that you mean to say as the unborn, self-born, universal soul and intelligence.
46. So is this Brahmá, Ráma! as I have spoken to you, and it was with regard to the same, that the aforesaid discussion was held of yore between Death and Yama (Pluto).
47. Again when Death had made an end of all living beings at the interval of a *manwantara*, he thought himself strong enough to make an attempt to bear down upon the lotus-born Brahmá also.
48. It was then that he was admonished by Yama, saying:—It is your habit that makes you go on your wonted course of killing.
49. But the super-etherial form of Brahmá too is beyond your reach: it being simply of the nature of the mind having connection with its thoughts only, and no concern with the actual forms of things.
50. It is of the form of the wonderfully vacuous intellect, having the faculty of cognition in it. Thus the intellect being but vacuum, has neither any cause for it, nor any effect produced by it.
51. As the aeriform volitive principle in men, manifests itself without being connected with material forms, so is the self-born (Brahmá) manifest to all in his own immaterial nature.
52. Like strings of pearl appearing to view in the clear firmament, and forms of cities seen in a dream, the self-born (Brahmá) is manifest of himself without relation to external objects.
53. As there is no beholder nor any thing beholden of the solitary Supreme spirit which is the intellect itself; so is the mind manifest of itself (without its looking at or being looked upon by any body).

54. It is the volitive mind which is called Brahmá and volition being a spiritual faculty, has no connection with any material substance.
55. As the mind of the painter is fraught with images of various things, so is the mind of Brahmá full of figures of all created beings.
56. The self-born Brahmá is manifest in his own mind as Brahmá is manifested in the vacuous sphere of his intellect. He is without beginning, middle and end, and appears to have a figure like that of a male being, while in reality he has no body, as the offspring of a barren woman.

CHAPTER III. CAUSES OF BONDAGE IN THE BODY.

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1. Ráma said:—It is even so as you have said, that the mind is a pure essence, and has no connection with the earth and other material substances; and that it is verily Brahmá itself.
2. Now tell me, O Bráhmaṇ! Why the remembrance of his former states (in the past and previous Kalpas), is not (to be reckoned as) the cause of his birth, as it is in the case of mine and yours and of all other beings.
3. Vasishtha replied:—Whoever had a former body, accompanied with the acts of his prior existence, retains of course its reminiscence, which is the cause of his being (reborn on earth).
4. But when Brahmá is known to have no prior acts, how is it possible for him to have his reminiscence of any thing?
5. Therefore he exists without any other cause except the causation of his own mind. It is by his own causality that the Divine spirit is self-born, and is himself his own spirit.
6. He is everlasting, and his body is born of itself from the self-existent Brahma. This unborn or self-born Brahmá has no material body whatever, except his subtile *átiváhika* or *linga deha*.

7. Ráma said:—The everlasting body is one thing (called the *Súkshma saríra* or subtile or immaterial body), and the mortal body is another (called the *sthúladeha* or the gross and material frame). Now tell me sir, whether all created beings have a subtile body also as that of Brahmá?
8. Vasishtha replied:—All created beings that are produced of a cause, have two bodies (the *súkshma* and the *sthúla* or the subtile and the gross). But the unborn being which is without a cause, has one body only (which is called the *átiváhika* or the everlasting spiritual body).
9. The increate Brahmá is the cause of all created beings, but the uncreated spirit having no cause for itself, has one body for it.
10. The prime lord of creatures has no material body; but manifests himself in the vacuous form of his spiritual body.
11. His body is composed of the mind alone, and has no connection with the earth or any other material substance. He is the first lord of creatures, that stretched the creation from his vacuous body (or spiritual essence).
12. All these are but forms of the images or ideas in his vacuous mind, and having no other patterns or originals in their nature. And that every thing is of the same nature with its cause, is a truth well known to all (from the identity of the effect and its material cause).
13. He is an inexistent being and of the manner of perfect intelligence. He is purely of the form of the mind, and has an intellectual and no material entity.
14. He is prime (cause) of all material productions in the physical world, and is born of himself with his prime mobile force in the form of the mind.
15. It was by the first impulse given by the prime moving power, that this expanse of creation came to be spread in the same

- ratio, as the currents of air and water (or the velocity of winds and tides), are in proportion to the impetus given to them.
16. This creation shining so bright to our sight, has caught its light from the luminous mind of the formless Brahmá, and appears as real to our conceptions (as they are ideal in the Divine mind).
 17. Our vision in a dream is the best illustration of this (unreality of worldly things): as that of the enjoyment of connubial bliss in dreaming. It is then that an unreal object of desire, presents itself as an actual gain to our fond and false imagination.
 18. The vacuous, immaterial and formless spirit, is now represented as the self-born and corporeal lord of creatures in the form of the first male. (Protogonus or the only begotten son of God).
 19. He remains undiscerned in his state of pure intelligence; but becomes manifest to all by the evolution of his volition. He is indiscernible in his absolute state (of inaction); but becomes conspicuous to us in the display of his nature (in creation).
 20. Brahmá is the divine power of volition (or the will of God). He is personified as the first male agent of creation, but devoid of a corporeal body. He is only of the spiritual form of the mind, and the sole cause of the existence of the triple world.
 21. It is his volition that makes the self-born (Brahmá) to exert his energies, as human desires impel all mankind to action: and the vacuous mind manifests itself as a mountain of desires.
 22. It then forgets its everlasting and incorporeal nature, and assumes to itself the solid material body, and shows itself in the shape of a delusive apparition (in his creation).
 23. But Brahmá, who is of an unsullied understanding, is not involved in oblivion of himself, by the transformation of his unknowable nature to the known state of volition (or change of the *nirguna* to *saguna*).
 24. Being unborn of material substance, he sees no apparition like others, who are exposed by their ignorance to the misleading

errors of falsehood, appearing in the shape of a mirage before them.

25. As Brahmá is merely of the form of the mind, and not composed of any material substance, so the world being the product of the eternal mind, is of the same nature with its original archetype.
26. Again as the uncreated Brahmá is without any accompanying causality with himself, so his creation has no other cause beside himself (*i. e.* There is no secondary cause of the universe).
27. Hence there is no difference in the product from its producer; because it is certain, that the work must be as perfect as its author (so says the *Sruti*:—*Púrnat púrnam* &c.).
28. But there is nothing as a cause and effect to be found in this creation, because the three worlds are but the prototypes of the archetype of the divine mind.
29. The world is stretched out in the model of the Divine mind, and not formed by any other holy spirit. It is as immanent in the mind of God, as fluidity is inherent in water.
30. It is the mind which spreads out this extended unreality of the world like castles in the air, and builds Utopian cities (by its imagination only).
31. There is no such thing as materiality, which is as false a conception as that of a snake in a rope. Hence it is no way possible for Brahma and other beings to exist as individual bodies.
32. Even spiritual bodies are inexistent to enlightened understandings. As for the material body, it has no room in existence. (Matter or a corporeal substance or an unseen substratum is a non-entity. Berkeley).
33. Man (*manu*) who derives his name from his mind (*mana*) is a form of the volitive soul called *Verinchi* (Lat. *vir*—inchoare the inchoative spirit of Brahma); and has for his dominion the mental or intellectual world *mano-rajyam* (Lat. *mentis regio vel regnum*) where all things are situated in the form of realities.

34. The mind is the creative Brahma called *Verinchitvas* (Lat. *Virinchoativus*), by the exercise of its inherent *sankalpa* or the volition of incipience or creation—*sisriksha*; and displays itself in the form of the visible universe by development of its own essence.
35. This *Virinchi* or the creative power is of the form of the mind *manas*, as the mind itself is of the form of *Virinchi* also. It has no connection with any material substance, which is a mere creation of the imagination. (That is to say, matter is an imaginary substance or substratum of qualities only).
36. All visible things are contained in the bosom of the mind, as the lotus-bud and blossom reside in the seed of the lotus. Hence there is no difference between the mental and visible appearances of things, nor has any one ever doubted of it any where.
37. Whatever things you see in a dream, whatever desires you have at heart and all the ideals of your fancy, together with your ideas, notions and impressions of the visibles, know your mind to be the receptacle of them all.
38. But the visible objects relating to the option of the mind (*i. e.* which are desirable, to every one), are as baneful to their beholder, as an apparition is to a child, (*i. e.* they are equally tempting and misleading to all).
39. The ideal of the phenomenal *drisyadhi*, developes itself as the germ contained in the seed and becomes in its proper time and place a large tree (comparable with the great arbor of the world known as *sansáramahí ruha* or *Vriksha*).
40. If there is no rest with what is real, there can be no peace with the phenomenals which are full of troubles, and give no solace to the mind. It is impossible that the feeling of the perception of visibles will be ever lost to their perceiver (observer), though its subsidence only is said to constitute liberation.

CHAPTER IV.

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SECTION I. DESCRIPTION OF THE NIGHT-FALL.

Válmíki related:—

1. While Vasistha—the leading sage, was thus going on with his lecture without interruption, the whole assembly was intent upon listening to it with a fixed tone and tenor of their minds.
2. The string of bells (tied to the waists of warriors) ceased to jingle, every one was motionless, and even the parrots in the cages ceased to warble and flutter.
3. The ladies forgot their dalliance and were quietly attentive to the sermon: and all in the royal hall, were fixed in attention as they were paintings and statues.
4. There remained but an hour to the closing of the day, and the sun-beams became agreeable to all. The busy bustle of the world was dwindling away with the glimmering light of the setting sun.
5. The beds of full-blown lotuses exhaled their fragrance all around, and soft Zephyrs were playing about, as if to attend the audience.

6. The sun glided away from his diurnal course, and advanced to the top of his solitary setting mountain, as if he meant to reflect on all that he had heard.
7. The shades of night began to cover the landscape, and the frost to overspread the forest-lands; as if they were cooled by the cooling lectures on philosophy.
8. Now failed the concourse of the people in all directions, as if they had availed themselves of the instructions of the sage to abate the fervour of their exertions.
9. All objects on earth cast their lengthened shadows, as if they stretched their necks to hear the preaching of Vasishtha.
10. The chamberlain then advanced lowly to the monarch of the earth, and begged to inform, that the time for evening ablution and service, was about to expire.
11. Upon this the sage Vasishtha, curbed his sweet speech and said:—Let thus far, mighty king! be your hearing of this day, and I will resume my lecture, and speak of other things to-morrow.
12. Here the sage held his silence, when the king responded "Be it so as you will," and rose from his seat.
13. He honoured for his own good, that godly sage and the other seers and Bráhmans, with due respects and offerings of flowers, water, worthy honorariums, fees, gifts and homage.
14. Then rose the whole assembly with the king and the assemblage of sages; and the gems and jewels that decked the persons of the princes and people, shed their lustres on the faces of all.
15. There was a commingled tinkling of the bracelets and armlets of the throng caused by the collision of their bodies (in their egress), and mixed flashing of the necklaces and brocades that decorated their persons.
16. The jewels attached to the tufts and crests of hair on the tops of their heads, emitted a jingling sound resembling the humming of bees amidst their flowery braids.

17. The face of the sky on all sides, that shone with a purple hue reflected by the golden ornaments on their persons, seemed as it was pleased with the wise sayings and sense of the sage.
18. The aerial visitants vanished in the air, and the earthly guests repaired to their respective habitations on earth where they all performed their daily (evening) services in their own residences.
19. In the meantime sable night made her appearance on earth, and like a bashful young lady, withdrew to the closet apart from the rest of mankind.
20. The lord of the day passed to other lands to shine upon them, for verily it is the avowed duty of every good person to give the benefit of equal light to all.
21. The shade of evening veiled all sides, and uplifted the canopy of the starry sphere on high, which like the vernal atmosphere, was emblazoned with the starlike flowers of *kinsuka*.
22. The birds of air took to their repose in the hollows of mango trees, or on the tops of Kádamba arbours, as honest people of fair dealing, find their rest in the purity of their minds, and contriteness of their inward hearts.
23. The skirts of the clouds tinged with red by the slanting beams of the setting sun, and with a shade of yellow hue upon them, decorated the western hills with vests of yellow garb while the sky crowned their heads with gemming wreaths of starry groups.
24. The Goddess of evening (Vespera), having departed after receiving her homage (by the vespers of mankind), was followed by her train of dark night shades, appearing as black-bodied fiends—Vetálas, (night roving *nisácharas* of deserts).
25. A gentle and cooling breeze was blowing softened by the dew drops of night, and opening the petals of the Kumuda flowers (nylumbium), and bearing their fragrance all around.

26. A thick gloom covered the face of nature, and the stars were hid under the mists of night, and all the quarters of the skies, seemed with their overhanging loose and hairy mists, as the faces of widows shrouded by the dark dishevelled hair of mourning (for their departed lord the sun).
27. Now appeared the moist orb of the moon in her ambrosial form in the milky ocean of the sky, to moisten the mundane heat with her milk-white beams (sudhá-subhra-dídhiti).
28. On her rising, the thick mists of darkness fled from the eastern hemisphere, and became invisible in the air; as the darkness of ignorance is put to flight from the minds of monarchs, by their attendance to the sayings of wisdom.
29. Then the sages and seers, the rulers and priests of the people, took their rest in their respective beds, as the words of Vasishtha which were full of meaning, reposed in the recesses of their hearts.
30. As the thick darkness of night, resembling the dark complexion of death, receded from the arena of the skies, there followed close on its foot-steps the dewy dawn of the day with her slow moving pace.
31. The twinkling stars now disappeared from the sky, as the flowers on the trees were blown away by the breeze, and strewn on the ground as the fallen stars of heaven.
32. The sun became visible to the eyes, which his rays had roused from their sleep, as the new-rising faculty of reason becomes conspicuous in the minds of enlightened great souls.
33. Fragments of clouds shining with solar gleams, spread a yellow mantle over the eastern hills, which were still decorated with strings of stars, pendant on the crests of their lofty heads (like strings of pearls suspended to the crowns of kings).
34. All the terrestrial and celestial congress assembled again at the royal hall, in the order and manner (of their meeting) of the

day before, after the performance of their morning services. (originally *prátastanáh* matins or matutinal ceremonies).

35. The whole assemblage took their seats as on the previous day, and sat unmoved in their places, as a lotus-lake in its calmness after a storm.

SECTION II. NATURE OF THE MIND.

36. Then Ráma addressed the most eloquent of sages Vasishtha, with his mellifluent words regarding the subject under investigation, (the nature of the mind).
37. He said:—Tell me plainly, O venerable sir! about the form of the mind, which developed itself in all things of the universe, as they were offshoots of it (or manifestations of the mind).
38. Vasishtha replied:—Ráma! there is no form whatever of the mind, that may be seen by any body. It has nothing substantial besides its name as that of the formless and irremovable vacuity: (with which it is compared in its all-comprehensiveness, all-diffusiveness and all-pervasiveness).
39. The mind as an *ens* or entity (*sat*), is not situated in the outer body (or any part of it), nor is it confined in the cavity of the inward heart or brain. But know it O Ráma, to be situated everywhere, as the all encompassing vacuum. (Being all-pervading and all-diffusive in its nature as vacuity itself).
40. This world is produced from it, and likens to the waters of the mirage. It manifests itself in the forms of its fleeting thoughts, which are as false as the appearance of secondary moons in the vapours.
41. The thinking principle is generally believed as something intermediate between the positive and negative, or real and unreal, you must know it as such and no other (*i. e.* neither material as the body, nor immaterial as the soul, but a faculty appertaining to the nature of both).

42. That which is the representative of all objects is called the mind: there is nothing besides to which the term mind is applicable.
43. Know volition to be the same as the mind, which is nothing different from the will, just as fluidity is the same with water, and as there is no difference between the air and its motion in the wind. (The inseparable property answering for its substance).
44. For wherever there is any will, there is that attribute of the mind also and nobody has ever taken the will and the mind for different things.
45. The representation of any object whether it is real or unreal is mind, and that is to be known as Brahma the great father of all.
46. The incorporeal soul in the body is called the mind, as having the sensuous knowledge or everlasting ideas of the corporeal world in itself. (*i. e.* the sentient and thinking soul is the same with mind).
47. The learned have given the several names of ignorance, intellect, mind, bondage, sin and darkness, to the visible appearance of creation.
48. The mind has no other image than that (of a receptacle and reflector of the ideas) of the visible world, which, I repeat to say, is no new creation; (but a reflexion of the mind).
49. The visible world is situated in an atom of the great mind, in the same manner, as the germ of the lotus plant is contained within its seed.
50. The visible world is as innate in the all-knowing mind, as the light is inherent in the sun-beams, and velocity and fluidity are inborn in the winds and liquids.
51. But the visionary ideas of the visibles are as false and fleeting in the minds of their observers, as the form of a jewel in gold, and water in the mirage; and as wrong as the foundation of a castle in the air, and the view of a city in a dream.

SECTION III. KAIVALYA OR MENTAL ABSTRACTION.

52. But as the phenomenals appear as no other than real to their observer, I will O Ráma! cleanse them now from thy mind as they do the soil from a mirror.
53. As the disappearance of an appearance makes the observer no observer of it, know such to be the state of the abstraction of the mind from whatever is real or unreal in the world. (This is called *Kevalíbháva* or *non-chalance* of all things).
54. This state being arrived, all the passions of the soul, and the desires of the mind, will be at rest, as torrents of rivers at the calm ensuing upon the stillness of the wind.
55. It is impossible that things having the forms of space, earth and air (*i. e.* material objects) will present the same features in the clear light (of induction), as they do to our open sight.
56. Thus when the observer comes to know the unreality of the phenomena of the three worlds, as well as of his own entity, it is then that his pure soul attains to the knowledge of *kaivalya* or soleity of divine existence. 1-240
57. It is such a mind that reflects the image of God in itself as in a mirror; while all others are as blocks of stone, and incapable of receiving any reflexion at all.
58. After suppression of the sense of *ego* and *tu* (or both the subjective and objective knowledge), and the error of the reality of the outer world the beholder becomes abstracted and remains without vision of external things in his sitting posture.
59. Ráma rejoined:—If the perception of entity is not to be put down, nor an entity become a non-entity nor when I cannot view the visibles (which are the causes of our error), as non-entities;

60. Then tell me O Bráhman! how to uproot this disease of our eagerness for the visibles from the mind, which bewilders the understanding, and afflicts us with a train of troubles.
61. Vasishtha replied:—Now hear my advice, Ráma, for the suppression of this phantom of phenomenon, whereby it will surely die away and become utterly extinct.
62. Know Ráma, that nothing that is, can ever be destroyed or become extinct; and though you remove it, yet it will leave its seed or trace in the mind.
63. This seed is the memory of such things, which reopens the ideas of the visibles in the mind, expanding themselves in the fallacious notions of the forms of big worlds and skies, mountains and oceans.
64. These (wrong notions) called *doshas* or faults and defects of understanding, are obstacles in the way to liberation; but they do not affect the sages who are found to be liberated.
65. Again if the world and all other things are real existences (as the Sánkhyas maintain): yet they cannot confer liberation on any one; because the visibles, whether they are situated within or without us are perishable themselves.
66. Learn therefore this dreadful proposition (solemn truth), which will be fully explained to you in the subsequent parts of this work. (Note:—A dreadful dogma it is to physicists and "ádivádis" or asserters of the *incipientes mundi* or beginning of the world).
67. That all things appearing in the forms of vacuity, elementary bodies, the world, and *ego et tu*, are non-entities, and have no meanings in them.
68. Whatever is seen apparent before us, is no other but the supreme Brahma himself, and his undecaying and imperishable essence.

69. The plenitude of creation is an expansion of his plenum, and the quiet of the universe rests in his quietude. It is his *beom* which is the substance of vacuum, and it is his immensity that is the substratum of the immense cosmos.
70. Nothing visible is real, and there is neither any spectator nor spectacle here. There is nothing as vacuity or solidity in nature, but all this is but a piece of extended Intelligence.
71. Ráma rejoined:—The adages relating the grinding of stones by the son of a barren woman, the horns of a hare, and the dancing of a hill with its extended arms;
72. And the oozing of oil from sand, the reading (of books) by dolls of marble, and the roaring of clouds in a painting, and such others are applicable to your words (of the reality of an unreal essence of God).
73. I see this world to be full of diseases, deaths and troubles, mountains, vacuities and other things, and how is it sir, that you tell me of their non-existence?
74. Tell me Sir, how you call this world to be unsubstantial, unproduced and inexistent, that I may be certain of this truth.
75. Vasishtha replied:—Know Ráma, that I am no inconsistent speaker, and hear me explain to you how the unreality appears as real, as the son of a barren woman has come to rumour.
76. All this was unproduced before, and did not exist in the beginning of creation. It comes to appearance from the mind like that of a city in a dream. (*i. e.* they are all but creations of the mind and fancy).
77. The mind also was not produced in the beginning of creation and was an unreality itself. Hear me tell you therefore, how we come to a notion of it.
78. This unreal mind spreads by itself the false and changing scenes of the visible world, just as we dream of changeful unrealities

as true in a state of dreaming. (Here the dreaming philosopher sees dreams in his dream).

79. It then exerts its volition in the fabrication of the body and spreads far and wide the magic scene of the phenomenal world.
80. The mind by its potentiality of vacillation has many actions of its own, as those of expansion, saltation, and motion, of craving, roving, diving and seizing, and many other voluntary efforts (the causes of physical operations).

CHAPTER V. ON THE ORIGINAL CAUSE. (MÚLA-KARANA).

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1. Ráma said:—Tell me, O chief of the sages! what cause is it that leads to our misconception of the mind, how it is produced and what is the source of its illusion.
2. Tell me sir, in brief of the first production (of the mind), and then, O best of the eloquent, you may tell the rest, that is to be said on the subject.
3. Vasishtha replied:—Incident to the universal dissolution, when all things were reduced to nothing, this infinity of visible objects remained in a state of calm and quiet before their creation.
4. There was then the only great God in existence, who is increate and undecaying, who is the creator of all at all times, who is all in all, and supreme soul of all, and resembling the sun that never sets.
5. He whom language fails to describe, and who is known to the liberated alone; who is termed the soul by fiction only, and not by his real nature (which is unknowable).
6. Who is the prime Male of Sánkhyā philosophers and the Brahma of Vedānta followers; who is the Intelligence of gnostics and who is wholly pure and apart from all (personalities).

7. Who is known as vacuum by vacuists, who is the enlightener of solar light, who is truth itself, and the power of speech and thought and vision, and all action and passion for ever.
8. Who though ever existent everywhere appears as inexistent to the world, and though situated in all bodies, seems to be far from them. He is the enlightener of our understanding as the solar light (of the world).
9. From whom the gods Vishnu and others are produced as solar rays from the sun; and from whom infinite worlds have come into existence like bubbles of the sea.
10. Unto whom these multitudes of visible creations return as the waters of the earth to the sea, and who like a lamp enlightens the souls and bodies (of all immaterial and material beings).
11. Who is present alike in heaven as in earth and the nether worlds; and who abides equally in all bodies whether of the mineral, vegetable or animal creation. He resides alike in each particle of dust as in the high and huge mountain ranges; and rides as swift on the wings of winds, as he sleeps in the depths of the main.
12. He who appoints the eight internal and external organs (Paryashtakas) of sense and action to their several functions; and who has made the dull and dumb creatures as inert as stones, and as mute as they are sitting in their meditative mood.
13. He who has filled the skies with vacuity and the rocks with solidity; who has dissolved the waters to fluidity, and concentrated all light and heat in the sun.
14. He who has spread these wonderful scenes of the world, as the clouds sprinkle the charming showers of rain; both as endless and incessant, as they are charming and dulcet to sight.
15. He who causes the appearance and disappearance of worlds in the sphere of his infinity like waves in the ocean; and in whom

these phenomena rise and set like the running sands in the desert.

16. His spirit the indestructible soul, resides as the germ of decay and destruction in the interior (vitals) of animals. It is as minute as to lie hid in the body, and as magnified as to fill all existence.
17. His nature (Prakriti) spreads herself like a magic creeper (*máyá latá*) all over the space of vacuity, and produces the fair fruit in the form of the mundane egg (*Brahmánda*); while the outward organs of bodies, resembling the branches of this plant, keep dancing about the stem (the intelligent soul), shaken by the breeze of life which is everfleeting.
18. It is He, that shines as the gem of intelligence in the heart of the human body; and it is he from whom, the luminous orbs constituting the universe, continually derive their lustre.
19. It is that colossus of intelligence, which like a cloud sheds ambrosial draughts of delight to soothe our souls, and showers forth innumerable beings as rain drops on all sides. It bursts into incessant flashes showing the prospects of repeated creations which are as (momentary as) flashes of lightening. 1-245
20. It is his wondrous light which displays the worlds to our wondering sight; and it is from his entity that both what is real and unreal, have derived their reality and unreality.
21. It is the insensible and ungodly soul, that turns to the attractions of others against its purpose; while the tranquil soul rests in itself (as in the spirit of God).
22. He who transcends all existences, and by whom all existent beings are bound to their destined actions in their proper times and places, and also to their free actions and motions and exertions of all kinds.
23. It is he who from his personality of pure consciousness, became of the form of vacuum (pervading all nature), and then by means of his vacuous mind and empty thoughts filled it with

substances, wherein his soul was to reside, and whereon his spirit had to preside.

24. Having thus made the infinite hosts of worlds in the immense sphere of the universe, he is yet neither the agent of any action nor the author of any act in it; but remains ever the same as the sole one alone, in his unchangeable and unimpairing state of self-consciousness, and without any fluctuation, evolution or inhesion of himself, as he is quite unconcerned with the world.

CHAPTER VI. ADMONITION FOR ATTEMPT TO LIBERATION. (MUMUKSHU PRAYTNOPADESA).

1-246

1. Vasishtha said:—It is by the knowledge of this transcendent supreme spirit and God of gods, that one may become an adept (in divine service), and not by the rigour of religious austerities and practices. (Proficiency by theoretic knowledge).
2. Here nothing else is needed than the culture and practice of divine knowledge, and thereby the truth being known, one views the errors of the world, as a satiate traveller looks at a mirage in a clear light.
3. He (God) is not far from nor too near us, nor is he obtainable by what he is not (as the adoration of images and ceremonial acts). He is the image of light and felicity, and is perceivable in ourselves.
4. Here austerities and charities, religious vows and observances, are of no good whatever. It is the calm quietude of one's own nature only that is serviceable to him in his services to God.
5. Fondness for the society of the righteous and devotedness to the study of good books, are the best means of divine knowledge; while ritual services and practices, serve only

- to strengthen the snare of our in-born delusions, which true knowledge alone can sever.
6. No sooner one has known this inward light of his as the very God, than he gets rid of his miseries, and becomes liberated in this his living state.
 7. Ráma said:—Having known the Self in himself, one is no more exposed to the evils of life and even to death itself.
 8. But say how is this great God of gods to be attained from such great distance (as we are placed from him), and what rigorous austerities and amount of pains are necessary for it.
 9. Vasishtha replied:—He is to be known by means of your manly exertions (in knowledge and faith), and by the aid of a clear understanding and right reasoning, and never by the practice of austerities and ablutions, nor by acts attended with bodily pain of any kind. (Hence the mistake of *Hatha yoga*).
 10. For know, O Ráma! all your austerities and charities, your painstaking and mortification are of no efficacy, unless you wholly renounce your passions and enmity, your anger and pride, your selfishness and your envy and jealousy.
 11. For whoever is liberal of any money which he has earned by defrauding others, and with a heart full of vile passions, the merit of such liberality accrues to the rightful owner of the property and not to its professed donor.
 12. And whoever observes any vow or rite with a mind actuated by passions, he passes for a hypocrite and reaps no benefit of his acts.
 13. Therefore try your manly exertions in securing the best remedies of good precepts and good company, for putting down the diseases and disturbances of the world.
 14. No other course of action except that of the exertion of one's manliness, is conducive to the allaying of all the miseries and troubles of this life.

15. Now learn the nature of this manliness for your attainment to wisdom, and annihilation of the maladies of passions and affections and animosity of your nature.
16. True manliness consists in your continuance in an honest calling conformable with the law and good usage of your country; and in a contented mind which shrinks from smelling the enjoyments of life.
17. It consists in the exertion of one's energies to the utmost of his power, without bearing any murmur or grief in his soul; and in one's devotedness to the society of the good and perusal of good works and Sástras.
18. He is styled the truly brave who is quite content with what he gets, and spurns at what is unlawful for him to take; who is attached to good company, and ready at the study of unblamable works.
19. And they who are of great minds, and have known their own natures and those of all others by their right reasoning, are honoured by the gods Brahmá, Vishnu, Indra and Siva.
20. He who is called a righteous man by the majority of the good people of the place, is to be resorted to with all diligence as the best and most upright of men.
21. Those religious works are said to compose the best Sástra, which treat chiefly of Spiritual knowledge; and one who constantly meditates on them, is surely liberated (from the bonds of this world).
22. It is by means of right discrimination derived from the keeping of good company and study of holy works, that our understanding is cleared of its ignorance, as dirty water is purified by *Kata* seeds, and as the minds of men are expurgated by the Yoga philosophy.

CHAPTER VII. RECOGNITION OF THE NIHILITY OF THE PHENOMENAL WORLD. (DRISYÁSATTÁ PRATIJNÁNAM).

1-249

1. Ráma said:—Tell me, O Bráhmaṇ! where is this God situated and how can I know him, of whom you spoke all this, and whose knowledge you said, leads to our liberation.
2. Vasishtha replied:—This God of whom I spoke, is not at a distance from us. He is situated in these our bodies, and is known to be of the form of mere Intellect (*chinmátra*) to us. So says Fichte: The Infinite Reason (*chit*) alone exists in himself—the finite in him. Lewis vol. II. p. 563.
3. He is all in all, though all this world is not the omnipresent Himself. He is one alone and is not termed the all that is visible (to us). So Fichte: God is infinite and embraces the finite, but the finite can not encompass the Infinite. Lewis vol. II. p. 573.
4. It is this Intellect which is in Siva, that wears the cusp of the moon in his crest; the same is in Vishnu that rides on his eagle Garuda, and in Brahmá that is born of the lotus. The sun also is a particle of this Intellect; (but they are not the self-same Intellect themselves).
5. Ráma rejoined:—So it is; and even boys say this also, that if the whole world is mere Intelligence (*chetana mátrakam*); then

why call it by another name (as the world), and what is the use of giving admonition of it to anybody, (when every one is full of intelligence).

6. Vasishtha replied:—If you have known the mere Intellect (*Chinmátram*), to be the same with the intelligent world (*chetana viswa*), you have then known nothing for getting rid of this world.
7. The world is verily intelligent, O Ráma, (with the mundane soul); but the animal soul (*Jíva*) is called *pasu* or brutish observer of things *pasyati*, on account of its looking after sensual gratifications only as brutes, and giving rise only to the fears of disease, decay and death (from its love of itself, and care for self-preservation).
8. The animal soul (*Jíva*), though an incorporeal substance, is an ignorant thing and subject to pain and sorrow. The mind *manas* also, though it is capable of intelligence—*chetaníyam*, has become the root of all evils. (*i. e.* With its power of intellection and nature of intelligence (*chetanam*), it is yet ever inclined to the wrong side by itself).
9. Intellectual liberation (*chetya mukta*) from thoughts of the world, is one state (of the soul), and unintelligent gazing (*unmukhatá*) at it, is another. He who knows the better of these two the states of the soul, has no cause of sorrow, (*i.e.* the rational from the irrational soul).
10. He who has seen the all surpassing Supreme Being, has his heartstrings all cut asunder, and the doubts of his mind all driven away. The sequences of his acts are washed away, (and leave no fear of his transmigration).
11. The longing after perceptibles (*Chetyas*) does not cease, unless the perception of the visibles is effaced from the mind.
12. How then is this perception to be effaced? How is it possible to have a longing after the unintelligible Intelligence, without

- suppression of our longing for the visibles? It is only to be effected by avoiding the external perceptions of the mind.
13. Ráma said:—Tell me sir, where and how is that vacuous soul called pasu, by the knowledge of which no one can get rid of his transmigration. (*i. e.* the worshippers of the *jívátmá* or animal soul called *jívavádís*, are not entitled to their final liberation—*mukti*).
14. Tell me also, who is that man, who by his company with the good and study of good works, has gone over the ocean of the world, and beholds the Supreme soul in himself.
15. Vasishtha replied:—Whatever animal souls being cast in the wilderness of this life, long after this intelligent soul (*chetanátmán*), they are truly wise, and know him (in themselves).
16. Whoso believes the animal soul as the life of the world (or mundane soul), and thinks (the knowledge of the) Intelligence to be attended with pain only, he can never know Him anywhere (in this world).
17. If the Supreme soul be known to us, O Ráma! the string of our woes is put to an end, like the fatal cholera after termination of its choleraic pain or extraction of its poison.
18. Ráma said:—Tell me, O Bráhmaṇ! the true form of the Supreme soul, by light of which the mind may escape from all its errors.
19. Vasishtha replied:—The Supreme soul is seen in the same way in ourselves and within our bodies, as we are conscious of our minds to be seated within us, after its flight to distant countries.
20. Our notion of the Supreme spirit is often lost in the depth of our minds, in the same way, as the existence of the outer world (objective knowledge), becomes extinct in our consciousness in yoga meditation.
21. It is He in whose knowledge we lose our sense of the beholder and visibles, and who is an invacuous vacuum or a substantive vacuity himself. (*i. e.* Who being known, we forget our

- knowledge both of the subjective and objective, and view his unity as the only *to on* or substratum of all). So Fichte: In thee, the Incomprehensible, does my own existence, and that of the world become comprehensible to me. Lewis. Phil. vol. II. P. 563.
22. He whose substance appears as the vacuum, and in whom subsists the vacuous plenum of the universe; and who appears as vacuity itself, notwithstanding the plenitude of his creation subsisting in him, is verily the form of the Supreme soul (that you want to know).
23. Who though full of intelligence, appears to stand as an unconscious huge rock before us; and who though quite subtile in his nature, seems as some gross body to our conception: such is the form of the Supreme soul (that you want to know).
24. That which encompasses the inside and outside of every thing, and assumes the name and nature of the very thing to itself, is verily the form of the Supreme (that you want to know).
25. As light is connected with sunshine and vacuity with the firmament and as Omnipresence is present with every thing and every where: such is the form of the Supreme spirit (that you want to know).
26. Ráma asked:—But how are we to understand that He who bears the name and nature of absolute and infinite reality should yet be compressed within any thing visible in the world, which is quite impossible to believe?
27. Vasishtha replied:—The erroneous conception of the creation of the world, resembles the false impression of colours in the clear sky; wherefore it is wrong, O Ráma! to take a thing as real, of which there is an absolute privation in nature.
28. It is the knowledge of Brahma that constitutes his form, or else there is no act of his whereby he may be known to us; (the universe being but a development of himself). He is entirely

devoid of any visible form, and therefore there is no better course for any one than to know him as truth.

29. After an absolute negation of the visibles comes to be known, (*i. e.* after disappearance of the traces of phenomenals from the mind), there remains a pre-eminent object of conception, which is inborn and manifest of itself.
30. This concept (of the Super-eminent) has oftentimes no reflexion, owing to its having no visible appearance; and at others it is not without its reflexion on the mirror of the mind (which has received its image).
31. No body has ever conceived this transcendent verity in himself, who has not at the same time been convinced of the impossibility of the existence of the visible world. (*i. e.* Conviction of the nullity of the phenomenal alone, leads to the perception of the Reality).
32. Ráma rejoined:—Tell me, O sage! how the existence of so many extensive worlds composing the visible Universe, can be thought of as unreal, or comprised in the *chinmátram* (or minutiae of the divine mind), as the mount Meru in the sesamum seed. 1-253
33. Vasishtha replied:—If you will but stay a few days in the company of holy men, and study the sacred Sástras with a steady mind with me:
34. Then I will purge away this false view of the visibles from your understanding, like the delusive mirage from one's sight. This absence of the view will extinguish your sense of being the viewer, and restore you to your intelligence alone.
35. When the viewer is united with the view, and the view with the viewer, there then turns out an unity of the duality, and the duality blends into an inseparable unity.

36. Without union of the two there is no success of either; and this union of both the viewer and the view having disappeared at last, there remains an only one unity (which is indissoluble).³
37. I will now cleanse away the dross of all your sense of egoism and tuism, with that of the world and all other things from the mirror of your mind, by bringing you to your consciousness of self, and total negation of every thing besides.
38. From nothing never comes a something, nor from something ever proceeds a nothing; and there is no difficulty whatever in removing what does not exist in nature, (*i. e.* That a nil is nil is self evident, and no argument is required to prove it so).
39. This world which appears so very vast and extensive, was not in being at the beginning. It resided in the pure spirit of Brahma, and was evolved from the mind (*Chitta*) of Brahmá.
40. The thing called the world was never produced, nor is it in being nor in actual appearance. It is as the form of a bracelet in gold, which it is not difficult to alter and reduce to its gross metallic state. 1-254
41. I will explain it fully by other reasons, whereby this truth may appear of itself, and impress irresistibly in your mind.
42. How can that be said to have its being, which was not brought into being before, and how can there be a rivulet in the mirage, or the ring of an eclipse in the moon?
43. As a barren woman has no son nor a mirage any water in it; and as the firmament has no plant growing in it, so there is no such thing which we erroneously call the world.
44. Whatever you see, O Ráma! is the indestructible Brahma himself: this I have many times shown you with good reasons, and not in mere words (as my *ipse dixit* only).

3 Kant says:—"The pure Ego as the condition of all consciousness, the condition of the sum total of experience, consequently the Ego is the source from which the universe is to be deduced." Again: "The thing *per se* underlying all phenomena, is one and the same substance with Ego. We know not wherein the Ego is different from it. This identity of both is only an affirmation of Monism, not of Idealism. Lewis: Hist. Phil. Vol. II. pp. 356-7. Fichte says:—"The Non-Ego is a product of the Ego. It is the Ego which thus creates the necessity for a Non-Ego and the Non-Ego wanted. Ibid p. 558.

45. It is unreasonable, O intelligent Ráma! to disregard what a learned man speaks to you with good reasons; because the dull-headed fellow who neglects to listen to the words of reason and wisdom, is deemed as a fool, and is subject to all sorts of difficulties.

CHAPTER VIII. NATURE OF GOOD SÁSTRAS.

1-255

1. Ráma asked:—How can it be reasonably shewn and established, that there is nothing to be known and seen in this world, although we have evident notions of it supported by sense and right reasoning?
2. Vasishtha answered:—It is from a long time, that this endemic of the fallacious knowledge (of the reality of the world), is prevalent (among mankind); and it is by means of true knowledge only that this wrong application of the word world, can be removed from the mind.
3. I will tell you a story, Ráma! for your success in (the attainment of) this knowledge; if you will but attend to it, you will become both intelligent and emancipate.
4. But if from the impatience of your nature like that of brute creatures, you get up and go away after hearing half of this (narrative), you shall then reap no benefit from it.
5. Whoever seeks some object and strives after it, he of course succeeds in getting the same; but if he become tired of it he fails therein.
6. If you will betake yourself, Ráma! to the company of the good and study of good Sástras, you will surely arrive at your state of

perfection in course of a few days or mouths, according to the degree of your diligence.

7. Ráma said:—O you, that are best acquainted with the Sástras, tell me which is the best Sástra for the attainment of spiritual knowledge, and a conversancy with which may release us from the sorrows of this life.
8. Vasishtha replied:—Know, O high minded Ráma! this work (the Váishtha Sanhitá) to be the best of all others on spiritual knowledge. It is the auspicious Great Rámáyana and the Sástra of sástras.
9. The Rámáyana is the best of histories, and serves to enlighten the understanding. It is known as containing the essence of all histories. 1-256
10. But by hearing these doctrines one easily finds his liberation coming of itself to him; wherefore it is reckoned as the most holy record.
11. All the existing scenes of the world will vanish away upon their mature consideration; as the thoughts occurring in a dream, are dispersed upon the knowledge of the dreaming state after waking.
12. Whatever there is in this work, may be found in others also, but what is not found here, cannot be found elsewhere (in other works); and therefore the learned call it the thesaurus (*sanhitá*) or store-house (of philosophy).
13. Whoever attends to these lectures every day, shall have his excellent understanding undoubtedly stored with transcendent knowledge of divinity day by day.
14. He who feels this Sástra disagreeable to his vitiated taste, may take a fancy to the perusal of some other sástra that is more wordy and eloquent.

15. One feels himself liberated in this life by the hearing of these lectures, just as one finds himself healed of a disease by a potion of some efficacious medicine.
16. The attentive hearer of these sermons, perceives their efficacy in himself, in the same way as one feels the effects of the curses or blessings pronounced upon him which never go for nothing, (but have their full effects in time).
17. All worldly miseries are at an end with him, who considers well these spiritual lectures within himself, and which is hard to be effected by charities and austerities, or performance of the acts ordained in the *srautá* or ceremonial vedas, or by hundreds of practices in obedience to the ordinances appointed by them.

CHAPTER IX. ON THE SUPREME CAUSE OF ALL. (PARAMA KÁRANA).

1-257

1. Vāsishtha continued:—
They are truly delighted and gratified (in their souls), who are ever devoted with all their hearts and minds in holy conversation among themselves.
2. Those that are devoted to the acquisition of knowledge and investigation of spiritual science, enjoy the same bliss of liberation in their living state, as it is said to attend on disembodied souls.
3. Rāma said:—Tell me O Brāhman! the distinct natures of the living and disembodied liberations, that I may try to learn the same, with an understanding enlightened by the light of Sástras (literally, having the eye-sight of Sástras).
4. Vāsishtha said:—Who ever remains as he is, (*i. e.* without any perturbation in his worldly course), and continues intact as vacuity amidst society: such a one is called the living liberated (Jívan mukta).
5. Who so is employed in his intellection only and seems to be sleeping in his waking state, though while conducting his worldly affairs: such a one is called the living liberated.

6. Whose countenance is neither flushed nor dejected in pleasure or pain, (in joy or grief and such other reverses); and who remains contented with what he gets: such a one is called liberated while he is living.
7. Whose waking is as a state of sound sleep, and who is not awake to the accidents of the waking state, and whose waking state is insensible of the desires incident to it: such a one is called liberated in his life.
8. Who though actuated by the feelings of affection, enmity, fear and the like, is at rest, and as clear and undisturbed as vacuity within himself: such a one is called liberated while he is alive.
9. Who has not an air of pride in him, and is not conceited (with a notion of his greatness) when he does or refrains to do anything: such a one is called self-liberated in his life time.
10. Who at one glance or winking of his eye, has a full view of the whole creation and final destruction of the world, like the Supreme self (to which he is assimilated): such a one is said to be liberated in his life time.
11. Who ever is not feared by nor is afraid of any body, and who is freed from the emotions of joy, anger and fear: such a one is liberated in life.
12. Who is quiet and quietly disposes his business of this world, and who though he stands as an individual in the sight of men, attaches no individuality to himself; and who though a sentient being, is insensible to all impressions: such is the living liberated soul.
13. Who being full of all possessions, and having every thing present before him, remains cold and apathetic to them, as if they were useless to him: such a man is liberated in his life.
14. Now leaving the subject of "living liberation," I will tell you what they call the "disembodied liberation," which like a breath of wind enters into the soul, after it has fled from the mortal body.

15. The disembodied free spirit neither rises nor sets (like the sun), nor is it subject to wane (like the moon); it is neither manifest nor hidden; it is not at a distance, nor is it in me, thee or in any other person.
16. It shines forth in the form of the sun, and preserves the world in the manner of Vishnu. It creates the world in the shape of the lotus-born Brahmá, and destroys all as Rudra or Siva.
17. It takes the form of the sky supported on the shoulders of air, which supports all living beings, the gods, sages and demigods in the three worlds. It takes the form of boundary mountains and separates the different regions (of the earth and skies).
18. It becomes the earth and supports these numerous sets of beings, it takes the forms of trees, plants and grass, and yields fruits and grains for supportance (of all living creatures).
19. It takes the forms of fire and water and burns and melts in them by itself. It sheds ambrosia in the form of the moon, and causes death in the shape of poison.
20. It becomes light wherewith it fills the space of the firmament, and spreads darkness in the form of Erebus (*tama* or *Teom*). It becomes vacuum (*vyom* or *beom*) to leave empty space for all, while in the form of hills it obstructs their free passage on earth.
21. In the form of the fleet mind, it moves the self-moving animals, and in that of dull matter it settles the unmoving immovables. It girds the earth by its form of the ocean, as a bracelet encircles the arm.
22. The bodiless spirit takes upon it the great body of the sun, and illumines all the worlds with their minute particles, while it remains quiet in itself.
23. Whatever is shining in this universe or ever was or is to be so, in any of the three—past, present and future times, know them all O Ráma! as forms of the Divine Spirit (which is free to take any shape it likes).

24. Ráma said:—Tell me, O Bráhman! why this view of liberation, appears so very difficult to me, as to make me believe it altogether incomprehensible to and unattainable by any body.
25. Vasishtha replied:—This (disembodied) liberation is called *nirvána* or total extinction of self-consciousness, and is styled Brahma also (in whom the human soul is finally absorbed). Attend now to the means of its attainment.
26. All such visible objects known as I, thou, this &c., being unproduced (*anutpanna*) from the eternal *sat* or entity of God, it is impossible to have any conception of them in our minds.⁴
27. Ráma said:—Methinks, O best of them that know the knowable! that the bodiless souls of the liberated, when they pass through the bounds of the three worlds, have again to be born according to the course of nature.
28. Vasishtha replied:—Those that retain the reminiscence of the three worlds have to move about in them, but such as have lost the idea of their existence, are absorbed in infinity.
29. For how can one derive the knowledge of the unity of God from his belief in the duality of the separate existence of the world? Therefore the figurative sense of cosmos as God (*Viswa*) can not give the spiritual and infinite idea of Brahma.
30. He is no other but himself, of the nature of pure intellect, and of the form of the clear and tranquil vacuum (that pervades all things). Brahma is said to be the world, to signify his manifestation of its unreality as a reality unto us.
31. I have well considered about a golden bracelet, and found nothing as a bracelet in it save its gold. (The form is changeable, but the substance is real).
32. I observed the billows, and found nothing in them but water; and where there was no water I saw no billow to rise. (It is the

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⁴ Because the visible and destructible bodies could not proceed from the invisible and indestructible essence of God, nor the invisible and indestructible souls of persons, which are *utpanna* or produced from the essence of the eternal and infinite spirit, can have their extinction except in their main source, when they become instinct in and identic with the supreme spirit.

substance and not its shape or shadow that is to be looked into).

33. I see no oscillation any where except in the winds, which are no other than this force in motion, and moving all things in the world. (Thus the spirit of God is the fountain or *primum mobile* of all forces, which are but forms of the main force).
34. As vacuity abides in air, and water appears in the burning deserts, and as there is light spread over all creation; so is the spirit of Brahma manifest in the three worlds in the forms of the very worlds.
35. Ráma said:—Tell me, O sage! the cause which makes this world with its nature of absolute negation or non-existence, to exhibit such distinct appearances in its phenomena.
36. Tell me also, how the viewer and the view (of these worlds) being both extinct, (as they are equally unreal in their nature), there remains their *nirvána* or absorption in the Deity without their personalities.
37. Again as it is impossible to conceive the existence of the visible objects, say how is it possible to conceive the existence of the invisible Brahma in his own nature (of incomprehensibility).
38. Say by what mode of reasoning this truth may be known and ascertained, and this being accomplished, there remains nothing else to be inquired into.
39. Vasishtha replied:—This false knowledge or prejudice of the reality of the world, has been long prevalent like a chronic disease (among mankind); and requires to be removed by the specific charm (mantra) of reasoning only.
40. It can not however be expelled quickly and in a minute, but requires length of time, like the ascent and descent of an even sided precipice.

41. Therefore hearken to what I say, for dispelling your fallacy of the world, by means of arguments, logical inferences, and habitual meditation (about the nature of God).
42. Attend now Ráma! to a tale that I am to tell you for your attainment of this knowledge, and by the hearing of which you will become intelligent, wise and liberated.
43. I will even now relate to you the subject of the production of the world, in order to show you, that all that is produced serves to bind our souls to the earth, and that you may live quite free from the same.
44. I will tell you at present under this topic of creation, that the erroneous conception of the world is as unsubstantial as Vacuum itself. (*i. e.* all this is null and void).
45. Because this world which appears to contain these moving and unmoving beings, and abounds in various races of gods, Asura—giants and Kinnara—pigmies.
46. All these together with the Rudras and other demigods, become invisible and lose themselves in nothing at the ultimate dissolution of the world. (This final disappearance *tirobháva* of all things, proves their present appearance *ávirbháva* to be mere phantoms of our brain. Gloss).
47. Then there remains a moist and hollow deep, without light and thick spread with mist; all undefinable and undeveloped, save something which is Real and lasts for ever.
48. There was no air nor form of any thing, no sight nor any thing to be seen. There were not these multitudes of created and material beings, that appear to be endless and everlasting to view.
49. There was a nameless self, the fullest of the full in its form; it was no *ens* nor *non ens*, no entity nor non-entity, no reality nor unreality neither.

50. It was mere intellect without its intellection, infinite without decay, auspicious and full of bliss. It was without its beginning, middle and end, eternal and imperishable.
51. In him this world is manifest as a pearly goose in painting; He is and yet is not this (creation), and is the soul of both what is real as well as unreal. (*Sadasadátman*).
52. He is without ears, tongue, nose, eyes and touch, yet he hears, tastes, smells, sees and feels every thing in all places and at all times.
53. He is also that (intellectual) light (*chidáloka*), whereby the form of that real as well as unreal Being—*sadasadátma* is discerned by us in his perspective of creation, as one without beginning or end, and presenting a representation that is without any colour or shade.
- ⁵⁴54. He is that vacuous Soul who views the worlds as clearly, as the yogi beholds Him in the form of ineffable light, with his half closed eyes, and fixing his sight to the midst of his eyebrows, (in his *Khecharí mudrá* or aerial mode of meditation).
55. He is the cause of all, and whose cause is as *nil* as the horns of a hare; and whose works are all these worlds, like so many waves of the sea.
56. His light is ever shining every where, and he has his seat in the human heart; and it is from the candle light of his intellect, that all the worlds derive their light.
57. It is He without whose light the sun would dwindle into darkness; and whose existence alone gives the world its appearance of a mirage.
58. It is his pulsation that vibrates throughout the universe, and it is his inertia that stops the course of the whole; it is on that pivot

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⁵ The *khecarí* or aerial mode of meditation is said to confer liberation from sickness and acts and the grasp of death. Thus; *Napídyate rogena nacha lipyate karmaṇá, Bádhyate sa na kalena, yo mudrámvettá khecarim.*
The mode of conducting it is described as follows,
Kapála kuhare jihvá, pravesitá viparítágá, Bhruvorantargatá drishtir, mudrábhavati khecarí.

- that the world has its revolution, just as the turning round of a fire brand describes a circle.
59. His nature is pure and unchangeable; and the works of creation and destruction, are mere acts of his volition (*Vilása*), in the persons of Brahma and Hara.
 60. It is his *inertia* and force that gives rest and motion to all things, like the ubiquitous course of the winds. But this is the common belief that he moves, while in reality his nature is free from all mutability (like the immovable rock).
 61. He is always awake in his ever sleeping state, and therefore can neither be said to be waking nor sleeping any where or at any time, but is both awake and asleep every where and at all times.⁶
 62. His quiescence is attended with bliss and tranquillity, and his agitation puts the world in motion and in its course of action; which is said to remain unaltered in both states which unite in him.
 63. He is inherent in all things as fragrance is innate in the flower, and is indestructible as its odour at the destruction of the flower. He pervades all things, and is yet as intangible as the whiteness of linen.
 64. Who though speechless, is the author of all speech and sound, and who though he appears to be as incogitant as a stone, is full of cogitation (being the intellect itself). Who though fully satisfied with his bliss, enjoys all things, although he requires nothing for himself.
 65. Who though bodiless actuates all the members of the body; and is attributed with a thousand arms and eyes (in the Veda); and who having no support for himself, is yet the support of all, and pervades the whole without being seated any where.

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⁶ This passage contradicts the belief of his rising and sleeping by turns at the end of each *kalpa* of the creation and dissolution of the world, as well as the popular faith of Hari's, *sayana* and *Utthána* at the opposite tropics.

66. Who having no organs nor organic power, is the organ of organs, and performs the functions of innumerable organs; and who without a sensorial mind, exhibits endless designs of his Divine mind in the infinity of creation.
67. It is for want of our (knowledge) of him, that we are in constant dread of this delusive world as in that of a dragon or hydra; but it is at his sight (or by our knowledge of him), that all our fears and desires fly away afar from us.
68. It is in the presence of the clear light of that God of Truth, that all the wishes of our minds have a better play, just as actors dance the best as long as they have the lights.
69. It is by him that a hundred series of visible objects (as pots and plates—*ghata-patádī*), rise every moment to our view, like the ceaseless series of waves, billows and surges rising on the surface of the waters.
70. It is he that exhibits himself otherwise than what he is, in hundreds of different shapes to our mistaken minds, as the substance of gold is made to appear to our view in the various forms of bracelets, armlets, and a hundred other sorts of trinkets.
71. He who manifests himself as the soul, abiding in me, thee and in this or that person, and is neither myself, thyself, himself nor itself, is the Supreme soul or Self, that is the same with and apart from all.
72. It is he and the self-same being, whether you view him in one or more objects, as it is the same water that heaves itself in this one or the other wave. Thus all visible phenomena have their rise from him.
73. He from whom time has its counting and the visibles have their view; by whom the mind exercises its thinking powers, and by whose light the world is enlightened; is the Supreme.

74. Whatever forms, figures and their actions, whatsoever flavours and odours, and what sounds, touch, feelings and perceptions soever, you are sensible of, know them all and their cause also to be the Supreme.
75. You will be able to know your soul, O good Ráma! if you will take it in the light of the sight or faculty of vision, that lies between the looker and the object looked upon.
76. Know it as increate and indestructible, and without beginning and end. It is the eternal and everlasting Brahma and bliss itself. It is immaculate and infallible, highly adorable and unblamable in its nature. It is beyond all description and a mere void in its form. It is the cause of causes and a notion of something that is unknowable. It is the understanding, and the inward faculty of the intellect or the mind. (*i. e.* It is a spiritual substance and must be known in the spirit).

CHAPTER X. DESCRIPTION OF THE CHAOTIC STATE.

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1. Ráma said:—That which remains incident to the Universal dissolution (*mahá-pralaya*), is commonly designated by the term "formless void."
2. How then said you, there was no void, and how could there be no light nor darkness neither?
3. How could it be without the intellect and the living principle, and how could the entities of the mind and understanding be wanting in it?
4. How could there be nothing and not all things? Such like paradoxical expressions of yours, have created much confusion in me.
5. Vasishtha said:—You have raised a difficult extra-question, Ráma! but I shall have no difficulty to solve it, as the sun is at no pains to dispel the nocturnal gloom.
6. On the occasion or the termination of a great *kalpa age*, when there remains That Entity (the *Tat sat*) of God, it cannot be said to be a void, as I will now explain to you. Attend Ráma and hear.

7. Like images carved in bas-relief upon a pillar, was this world situated *in relief* of That Entity, and cannot be said to have been a void.⁷
8. Again when there was the representation of the plenitude under the appellation of the world at any place, (in the essence of God), and be it real or unreal, it could not have been a void and vacuity.
9. As a pillar with carved or painted figures, cannot be said to be devoid of them; so Brahma exhibiting the worlds contained in him, can not become a void. (*i. e.*—As a pillar is not devoid of figures which has carved images on it; so Brahma is not a void, having the worlds contained in him. This is a negative enthymem).
10. But the world contained in Brahma, becomes both something and nothing; as billows in calm waters may either exist or not exist. (So the appearance and disappearance of the worlds in Brahma, like those of the little billows in a quiet lake, prove their existence and non-existence at the same time, as it is predicated of the Chaos or the *Mahápralaya*. Gloss).⁸
11. Again it happens that certain figures are marked on some insensible trees in some places by the hand of time, which people mistake for images; so it comes to pass that certain figures of evanescent matter, occur in the eternal mind, which men mistake for the real world.
12. This comparison of the figured pillar and tree and the world, is a partial and not complete simile; the similitude here referring only to the situation of the transient world in the substance of the permanent Brahma, (like the appearance of false figures in the firmly fixed pillar and on the standing tree).
13. But this appearance of the world is not caused by another (as in the case of the pillar, figures and pictures carved and painted

7 The pre-existent substratum is the Noumenon underlying all phenomena. It is the support of qualities, and something in which all accidents inhere. Berkeley.

8 It contradicts the well known axiom of Locke, that, "it is impossible for the same thing to be and not be at the same time."

by the hands of the statuary and painter). It rises, lasts and sets spontaneously and of itself in the self-same essence of Brahma, (as the figures in the tree or the waves of the Ocean). It is the property of the divine soul and mind to raise and set such imageries in them by turns, like the creations of our imagination.⁹

14. The meaning of the word void (*súnya*) instead of no void (*asúnya*) or existence, is a fiction as false as inanity is a nullity in nature. Something must come out of something, and never from a void nothing; and how can nothing be reduced to nothing in the end—*mahápralaya*. (*súnyatá súnyate katham*)? (*Ex nihilo nihil fit, et in nihilum nihil reverti posse*).
15. In answer to your second question it has been said "there was darkness neither." Because the divine light of Brahma (which existed before creation), was not like the light of a material luminary (which is followed by darkness). The everlasting light was not to be obscured by darkness, like the sunshine, or moon-light or the blazing of fire or the twinkling of stars or our eyes.
16. It is the absence of the light of the great celestial luminaries, that is called darkness, and there being no material property in the immaterial essence of God, there could be no such light or darkness with him before creation.
17. The light of the vacuous Brahma is an internal perception of the soul, and is only felt and perceived within one's self, and never externally by any body; nor is this spiritual light ever clouded by any mist or darkness of temporal objects.
18. The indestructible Brahma is beyond and free from external and visible light and darkness; and is above the region of vacuum which is contained, as it were, within his bosom, and contains the universe as sheathed within its hollow womb.

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⁹ The unknown substance is the known cause, a spiritual substance—God. Berkeley.

19. As there is no difference between the outside and inside of a fruit (both of which is the same thing); so there is no shade of difference betwixt Brahma and the universe (the one pervading and the other pervaded by his spirit).
20. As the billow is contained in and composed of the water and the pot of the earth, so the world being contained in Brahma, it can not be said as null and void, but full of the spirit of God.
21. The comparison of earth and water does not agree corporeally with the spiritual essence of God, whose vacuous spirit contains and comprises the whole (*Visva*) within itself, as those elements do their component parts and productions.
22. Now as the sphere of the intellect is clearer and brighter far than the spheres of air and empty space; so the sense and idea of the word world as situated in the divine mind, is clearer in a far greater degree than this visible world appears to us.
23. (In answer to the third question with regard to the want of intellect), it is said thus:—As the pungency of pepper is perceived by one who tastes it, and not by him who has never tasted it; so the minutiae of the Intellect are known in the intellectual sphere by a cultivated intelligence, and by none who is without it.
24. Thus the Intellect appears as no intellect to one who is devoid of intelligence in himself, (*i. e.* one having the Intellect, does not perceive it without a cultivated understanding). So this world is seen in the spirit of God or otherwise, according as one has cultivated or neglected his spiritual knowledge.
25. The world as it is, is seen either in its outward figure or in a spiritual light, as other than or the same with Brahma (by the materialist and spiritualist); but the Yogi views it in its fourth (*turiya*) state of *susupta* or utter extinction in his unconscious soul.

26. Therefore the Yogi, though leading a secular life, remains somnolent (*Susupta*) in his soul, and tranquil (*Sánta*) in his mind. He lives like Brahma unknown to and unnoticed by others, and though knowing all and full of thoughts in himself, he is as a treasury of Knowledge, unknown to the rest of mankind.
27. (In answer to the question how corporeal beings could proceed from the incorporeal Brahma). Vasishtha says:—As waves of various shapes rise and fall in the still and shapeless breast of the sea, so innumerable worlds of various forms, float about in the unaltered and formless vacuity of Brahma's bosom.
28. From the fullness of the Divine soul (*Bráhmátmá*), proceeds the fullness of the living soul (*Jivátmá*), which is formless also (*nirákriti*). This aspect of Brahma is said to be owing to the purpose of manifesting himself (as living in all living beings).
29. So the totality of worlds proceeding from the *plenum* of Brahma, there remains the same sum total also as the plenitude of Brahma himself.
30. Considering the world as synonymous with Brahma in our minds, we find their identity (in the same manner), as one finds by taste the pepper and its pungency to be the same thing.
31. Such being the state of the unreality of the mind and its cognizables, their reflexions upon each other (*i. e.* of the mind upon the object and those of the object on the mind), are equally untrue as the shadow of a shadow. (Here is an utter negation of perception and perceptibles. There being no material substratum, the shadowy scene of the world is a mere mental synthesis. Berkeley).^

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^The venerable Vasishtha would not raise question "where is the shadow of a shadow?" (*prativimbasya prativambam kutak*), had he known the discoveries of the modern science of Optics, and the achievements of photography and phonography, the refractions of prismatic lens and the vibrations of musical wires.

32. Know Brahma to be smaller than the smallest atom, and minutest of minutest particles. He is purer than air, and more tranquil than the subtile ether which is embosomed in him.
33. Unbounded by space and time, his form is the most extensive of all. He is without beginning and end, and an ineffable light without brightness in it. (He is the light of lights).
34. He is of the form of intellect—*chit* and life eternal, without the conditions and accidents of vitality—*jivatá*. The Divine Mind has its will eternal, and is devoid of the desires of finite minds—*chittata*.
35. Without the rise of the intellect (*i. e.* its development), there is neither vitality nor understanding, no intellection nor any organic action or sensation, and no mental desire or feeling whatever; (all of which are but products of the intellect or Ego).
36. Hence the Being that is full of these powers (and without which no power has its display), and who is without decline or decay, is seen by us to be seated in his state of tranquil vacuity, and is rarer than the rarefied vacuum of the etherial regions.
37. Ráma said:—Tell me again and more precisely of the form of this transcendental Being, who is of the nature of infinite intelligence, and which may give more light to my understanding.
38. Vasistha said:—I have told you repeatedly, that there is one supreme Brahma, the cause of causes, who remains alone by himself, when the universe is finally dissolved or absorbed in him. Hear me describe Him fully to you.
39. That which the Yogi sees within himself after forgetting his personality, and repressing the faculties and functions of his mind, in his *Samádhi*—meditation, is verily the form of the unspeakable Being.
40. As the Yogi who is absorbed in his meditation in absence of the visible world, and in privation of the viewer and visibles, and

sees the light shining in himself, even such is the form of that Being.

41. Who having forgotten the nature of the living soul—*jíva*, and his proclivity towards the intelligibles, remains in the pure light and tranquil state of his intellect (as in Yoga), such is the form of the Supreme Spirit.
42. He who has no feeling of the breathing of the winds, or of the touch or pressure of any thing upon his body; but lives as a mass of intelligence in this life; is verily the form of the Supreme.
43. Again that state of the mind, which a man of sense enjoys in his long and sound sleep, that is undisturbed by dreams and gnats, is verily the form of the Supreme.
44. That which abides in the hearts of vacuum, air and stone, and is the intellect of all inanimate beings, is the form of the Supreme.
45. Again whatever irrational and insensible beings live by nature, as without the soul and mind (as vegetables and minerals), the tranquil state of their existence is the nature of the Supreme Soul.
46. That which is seated in the midst of the intellectual light of the soul, and what is situated in the midst of the etherial light of the sun, and that which is in the midst of our visual light, is verily the form of the Supreme. (This passage admits of an occult interpretation in the Yoga system).
47. The soul which is the witness of our knowledge, of solar and visual lights and darkness, is without beginning and end, and is the form of the Supreme.
48. He who manifests this world to us, and keeps himself hidden from view, be he the same with or distinct from the world, is the form of the Supreme.
49. Who though full of activity, is sedate as a rock, and who though not a vacuum (being the plenum of all), appears yet as an empty vacuity, such is the form of the Supreme.

50. He who is the source and terminus of our triple consciousness of the knower, known and knowledge (*i. e.* from whom they rise and in whom they set by turns); is most difficult of attainment.
51. He who shines forth with the lustre of the triple conditions of the knowable, knower and their knowledge, and shows them to us as a large insensible mirror, is verily the form of the Supreme, who is here represented not as the cause—*nimitta*, but as the source—*vivarta* of the triple category.
52. The mind that is liberated from bodily activities (as in the waking *Jagrat* state) from its dreaming (as in the *swapna* or sleeping state), and is concentrated in the intellect (as in the state of *susupti* or sound sleep), and abides alike in all moving as well as unmoving bodies (as in the *turíya* or fourth state of the soul), is said to remain in the end of our being.
53. The intelligent mind which is as fixed as an immovable body, and freed from the exercise of its faculties, is comparable with the Divine Mind.¹⁰

¹⁰ The gods Brahma, Vishnu, Siva, Sun, Indra and all others, are assimilated into the Supreme Spirit in their state of rest. He is beyond all attribute and out of the sphere of the universe, and is of the form of an immutable Intellect.

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