

Yoga Vasistha

There YOGA-VASISHTA LAGHU-(the smaller)
BY

K. Narayanaswami Aiyar

INTRODUCTION

I. VAIRAGGYA-PRAKARANA the mental despondency of Rama

i. The Story of Sukha

II. MUMUKSHU-PRAKARANA - the longing after Salvation

III. UTPATHTHI-PRAKARANA the Chapter on Origin

1. The Story of Akasaja or Son of Akasa

2. The Story of Lila or Sport

3. The Story of Karkati

4. The Story of Aindhava the son of Indhu or the Moon

5. The Story of the Deceitful Indra

6. The Story of Manas (mind)

7. The Story of a Bsla (lad)

8. The Story of a Siddha

9. The Conclusion of this Prakarana

IV. STHITHI-PRAKARANA the Chapter on Preservation

1. The Story of Sukra or Venus

2. The Story of Dma, Vyala and Kata

3. The Story of Bheema, Bhasa and Drudha

4. The Story of Dhasoora

5. The Story of Kacha

6. The Conclusion of this Prakarana

V, UPASA NTHI-PRAKARANA the Chapter on Quiescence

1. The Story of King Janaka

2. The Story of Punnya and Pavana

3. The Story of the Great Bali

4. The Story of Prahlada

5. The Story of Gadhi

6. The Story of Uddhalaka

7. The Story of Suraghu

8. The Story of Bhasa and Vilasa

9. The Story of Veethahavya

10. The Conclusion of this Prakarana

VI. NIRVA NA PRAKARANA

1. The Story of Bhusunda

2. The Story of Deva-Pujah or the Worship of God

3. The Story of Bilwa Fruit

4. The Story of &ila a Granite

5. The Story of Arjuna

6. The Story of Sata the hundred Rudras
7. The Story of Vetala the Sphynx
8. The Story of Bhageeratha
9. The Story of S ikhidwaja
10. The Story of Kacha
11. The Story of Mithya-Purusha or the Illusory Personage
12. The Story of Bhringi
13. The Story of Ikshwku
14. The Story of a Muni and a Hunter
15. The Conclusion of Nirvana Prakarana

INTRODUCTION.

It is intended to give herein a short introduction to, and an analysis of, Laghu-Yoga-Vasishta. Of course the analysis can not be an exhaustive one, as it will have then to run through many pages and form a book of its own. There are, as at present known to us, two works by the name of Yoga- Vasishta, the larger one going by the name of Brihat-Yoga- Vasishta and the smaller one, Laghu-Yoga-Vasishta. The term Brihat means great, while Laghu signifies small. Vasishta is because of this work emanating from Rishi Vasishta as will be seen later on. Though the book is dubbed with the appellation, Yoga- Vasishta, it treats of jnana only though practical Yoga is dealt with in two stories in this work.

Even there it says that the pure Raja- Yoga is meant and not Hata-Yoga. Rather the word Yoga seems to have been used in the title of this work in its generic sense of including

Jnana-Yoga and other Yogas as in the Bagawatgita, Of the two above mentioned works, the smaller one is an abridgment of the bigger and contains about 6,000 Grandhas, whereas the latter contains 36,000. The commentary of the former has the same number of Grandhas as the original whereas that of the latter amounts to 74,000 Grandhas which with its original is a lakh on the whole. In the abridged text, almost all the words of the bigger one are reproduced verbatim ; the work of the author being generally to clip the bigger of its expansive descriptions and so on ; so that in the work before us, we have got the quintessence extracted. This work seems to have been undertaken by one Abhi- nandana, a great pandit of Cashmere. The authorship or rather writership is attributed to Rishi Valmiki, the author of the Ramayana who is said to have related the whole of Yoga- Vasishta to Rishi Bdradwaja as having occurred between Sri Rama and Rishi Vasishta. But of this later on. The larger work seems to have been partially translated by a gentleman hailing from Bengal. But this one, though small, it is named, is yet big enough.

This work is, in the words of Madame Blavatsky, “ meant for the few only/ In the phraseology of this work, it is intended neither for those Ajnanis (or the worldly-minded), who welter in the sea of Samsara without being indifferent to the worldly things nor for those higher spiritual person ages who have reached a state of adeptship, so as to be above all advice.

Hence it is written in the interests of those who have become indifferent to worldly things and crave for spirituality becoming a potent factor in their daily lives. Fancy a work like “The Voice of Silence” put into the hands of a worldly person of decidedly

materialistic view and he will throw it away in sheer disgust. Similarly will this work appear to a person who has not caught a glimpse even of the higher life and principles. A person of true Vairaggya, should he wish to have not only some hints thrown on the nature of cosmos, Manas (mind) and Universal Spirit from the idealistic stand-point but also some rules of guidance in his daily practical life towards occult knowledge with the proper illustrations will herein find, in my opinion, a mine of knowledge to be guided by and to cogitate upon.

There are some peculiar traits in the feature of this work as contradistinguished from other spiritual works in the Sanskrit literature. As all know, the Vedas and the Upanishads are so mystic in their nature in many places that their real meaning is not grasped clearly and all persons except true occultists rare to find in this world interpret them in different ways, one holding that the Vedas inculcate nature worship, another putting upon them a diametrically opposed view and so on. Even in the Ten Upanishads, all the metaphysical leaving aside for the present, as impossible, the occult theories have not been worked out in a systematical manner except in the way of some clues vouchsafed thereupon. Taking the Puranas in their dead letter light, our Pandits generally have found them replete with indecent and absurd stories and thrown them into a corner; and hence the nick name of Puranas has been applied, in ordinary usage amongst us, to any thing that is a farrago of fictions and absurdities. But for the timely resurrection of them by H. P. Blavatsky with the profound ray of light shed upon them by her, almost all of us should have unanimously buried, by this time, into oblivion all those savoring of Puranas. Even she has not thrown full light on them, as she probably was not privileged so to do. As regards the Itihasas, the Mahabharata and the Ramayana are considered as so many stories only and as such are much in favor of our orthodox Pandits who do not care to go above worldly things. Vedanta soars high in the region of the Absolute with its theories and words; and our metaphysicians of the old school in India, carrying the notion of the physical world up there, try to solve the problem of the homogeneity or otherwise of the Infinite and are wrangling with one another as our Adwaitins, Visishtadwaitins and Dwaitins are doing in their every day lives, so much so that their arguments end in mental gymnastics only and with nothing practical in their lives. Here a curious instance occurs to me. One day an Advaita Pandit lectured in a certain place about Brahman being Nirguna (or without any attributes), and the only Reality and argued with great vehemence against his adversary. Next day seeing him, while I was passing by, circumambulate an idol in a temple. I asked him as to whom he was paying respects. The Pandit merely laughed over the affair without an answer. Thus are most of our Pandits, theorizing only with nothing practical about them and soaring into the region of the Absolute without a proper knowledge of the basic foundations of Vedanta.

But Yoga-Vasishta has chalked out for itself a new and distinct path. At first, it enunciates a doctrine in its several bearings and then elucidates it with beautiful stories. There in it gives also rules of guidance for the conduct of life in the daily world, these also finding their illustrations in the stories given out. As in the Puranas, we have not to rack our brains over with the slight hints thrown therein and to sometimes give up in despair the problems before us.

Secondly This book serves as a ladder wherewith to scale from the Sireswara Sankhya doctrine of Patanjali as given out in his Yoga-Sutras to the Maya-conception of the Adwaita Pantheists and thus renders possible a reconciliation between them both. Through a study of Patanjali s Yoga- Sutras, it is clear from Book III, Aphorism 17 that the cause of all pains is the conjunction of the seer with the visual or the subject with the object ; the conception of “ I” having been brought about by the identification of the subject with the object. Through Sasbatkara Anubhava or direct realization, the Yogi finds he is one with the subject and does not find then the reality of the object. It is this that is illustrated in the story of Sukha.

Thirdly Some of the theories and facts, occult, meta physical or otherwise, given out by H. P. B. find their corroborations in this work. I have got a deep-seated conviction in me which tells me that if Theosophical ideas are ever to gain a firm footing in India, it can only be by showing that it is H. P. B. s explanations alone that can throw proper light upon and galvanize with life our old Aryan works. For this purpose, I think all the authorities, express or implied, which are found in a stray form in the Hindu works, should be ransacked, culled out and given to the world. As H. P. B. herself said, her business was to string the flowers found in India as well as in other places and make a nosegay out of the same.

Now I shall give out some illustrations therefor. They are (1) That Parabrahm, the Absolute is not the cause of the creation of Brahma or the universe as creation implies some conditioned thought and space and as the Infinite is unconditioned and can therefore have no kind of causal relationship to that which is finite or conditioned, viz., the universe which manifests itself or is absorbed according to the Law of the Absolute (vide the story of Sikhidwaja).

(2) Devas and Asuras are merely the opposite intellectual forces or poles in nature such as positive and negative. With the cessation of the one aspect, the other also ceases to exist- This statement is to be found in the story of Prahlada.

(3) In “ The Secret Doctrine,” it is stated that the Asuras, Rudras, &c., represent in one sense the egos of man ; they being the active powers as opposed to Devas, the passive ones. This fact is exemplified in Sukra s story as well as in the story of the 100 Rudras.

(4) The eking out of the double and the means through which such things are done, viz., through the mastery of Kundalini Sakti are given out in the story of Sikhidwaja.

(5) Being itself a work intended for occult students, this book gives out the seven states of Jnana and Ajnana (vide Utpaththi and Nirvana Prakaranas) ; the seven Ajnana states are not given out in the works I have come across though the former are.

(6) The relationship between an occult Guru and his Sishya or disciple (as appears from the story of Sikhidwaja).

(7) The experiences of those persons (who are able to elevate themselves beyond their physical bodies) as a Jiva-Suchi or Neevara-Sukham, either as a needle or the tail-end of paddy which is exemplified in the Story of Karkati.

(8) Some of the secret meanings of Brighu, Vasishta, Kasypa, &c., as well as of the worship of God.

(9) The reality of thought as in the story of Gadhi.

(10) The emergence of all objects from the moon after a minor deluge.

Without multiplying more instances of this kind, I shall proceed to the contents of this work. The occasion which called it forth demands that the work was intended for those

only who wish to practically travel on the higher path. Most of our readers will have been fully acquainted with the contents of our great Epic poem, the Ramayana. We find therein that Rishi Viswamitra turns upon the stage in the early years of Sri Rama. The Rishi appears before his father, Dasaratha and demands of him his son Rama to war with

the Rakshasas interfering with his sacrifice. Just before this time, Rama goes on a pilgrimage to the many sacred places ; and having visited the Asramas (hermitages) of the wise, returns to his native place. On his return, he grows quite disgusted with his material life, spurns his wealth and other regal possessions and grows despondent without performing any of his daily duties. His attendants go and complain to the King his father of the grievous plight of their master. Thereupon the father sends for his son, seats him on his lap and enquires of him his state. But the son evades the question by simply laughing over the affair and gets away. At this juncture, Muni Viswamitra turns up and the King delighted with the usual arrival of such a distinguished and reverend guest consents to execute any orders of the noble Muni. The Muni demands Rama for his aid at which Dasaratha is panic-struck. Yet rallying himself, he volunteers his own services in lieu of his eldest and dearly beloved boy begotten through dire Tapas. Immediately the Muni begins to curse Daaaratha for his vacillation in the fulfilment of his

promises, when Vasishtha interposes and pacifies the sage by making the King fulfil his promise. Then Rama is sent for and his servants meanwhile relate to the Rishis the pitiable present plight of their master disdaining to perform such actions as tasting

food, drinking water, &c. At which Vasishtha remarks that the Vairaggya (indifference) of the Prince is not akin to that produced by such momentary accidents as the loss of some dearly beloved relative or wealth but is one which is the premonitory symptom of a spiritual development in him after which development all his duties will be regularly performed by him. On Rama's arrival at the regal assembly, he is asked by one of the Rishis as to the cause of his present sorrow. At which Rama makes a long tirade against wealth, life, Ahankara, Manas (mind), desires, body and other material things and at last winds up by saying that he will rather expose himself to the torments of hell-fire than undergo the excruciating mental tortures, consuming him tittle by tittle through the abovementioned causes. This concludes the chapter called Vairaggya Prakarana or the section on indifference to worldly things.

This work consists on the whole, of six Prakaranas or sections. Passing by the first, w ff., Vairaggya Prakarana which has appended to it, the story of Sukha, the son of the present Vyasa, we have five other Prakaranas, via., Mumukshu (longing after Salvation), Utpatthi (origin), Sthithi (preservation), Upasanthi (quiescence) and Nirvana (absorption), the last. In these five chapters, Vasishtha inculcates advice upon Rfima, gives him the reason why and how he should work in the world by

tracing the origin of the universe and the “ I in man to which are identical from the idealistic stand point with the Original Cause or the Causeless Cause of all and devising means for their destruction and finally initiates him into the mysteries of Atma. First comes the story of Sukha in the first Prakarana. Sukha was not satisfied with all the explanations his father, Vyasa gave of Madya and hence resorted to Janaka for aid who, by Aparoksha or direct realisation within himself, showed the end. Then comes the second Prakarana called Mumukshu. Of the four fold qualifications necessary to a disciple on the path, vis., the discrimination of Atma and non-Atma, &c., Rama having developed the first three is asked by Vasishtha to concentrate his mind upon the attainment of Moksha. For this purpose, Vasishtha expatiates in Mumukshu Prakarana upon the preliminary qualifications necessary for the attainment of Moksha or salvation. Here the author says that the four sentinels posted at the gate of Moksha are Santi (quiescence of mind or sweet patience), Vichara (the enquiry after Atma), Santosha (contentment of mind) and Sadhu-Sanga (association with the wise) and will have to be befriended by one wishing to attain Moksha. Should one of them at least be befriended, he will introduce the aspirant to his companion sentinels. Then the author goes on to explain that Moksha does not mean the physical separation from all worldly affairs but only a state of the mind bereft of all impure Vasanas or clingings towards, but yet working as usual amidst, worldly things. The difference between Vasanas, pure and impure is well defined in this chapter.

Having thus given out the nature of the goal towards which all egos are gravitating, Vasishtha, in order to relieve Rama from the mental despair and anguish in which he was placed, then traces the origin of “ I”, its growth and its quiescence and then that state from which the above three states can be viewed as one. For this purpose, he gives out its relationship with the one Reality and the universe. This is precisely the position in which Arjuna was placed when he was instructed by Sri Krishna as in the Bagawat-gita and when also he was told the relationship existing between the Universal Spirit, the ego and the cosmos ; the difference being that the detailed instructions in this work are not given in a veritable battle field but in that of the mind and are illustrated by a series of stories wherein the different stages of the mind are worked out to suit a disciple on the path. Now taking his stand on the Pantheistic conception of Brahman being the one Reality and the universe and Jiva as his aspect or manifestation, Vasishtha begins the Utpatih Prakarana with the statement that the Jiva or ego in man and the universe in their innate condition are Brahman only and this phenomenal universe is but an outcome of the Divine Will seeming to be real through the workings of the mind. In the technical phraseology of this work, the ideation reflected in the Lila-Sankalpa of Brahman is the origin of the world ; its manifestation, the preservation of the world ; and its disappearance, the destruction of the world. These are the three aspects that are dilated upon in the second, third and fourth Prakaranas. In other words, the old Hindu philosophers held that the universe is nothing but states or modes of consciousness reflected through the Sankalpa or will of Parabrahm which is said through its Law to evolve the universe out itself for its Lila or sport. The word Sankalpa is rather a difficult word to translate. Originally it is the Divine Will in manifestation and in man in his present stage

becomes the will-thought pertaining to his Antahkarana or the lower mind. It is through the Sankalpa of our Manas that the universe appears to be and it is this Sankalpa that is asked to be given up by one who wishes to soar to the one Reality beyond this universe. The author of this work defines, in one chapter, Sankalpa to mean the ideation of Aham or “ I” which arises in the relationship of subject to object when conditionedness is brought about.

In beginning with Utpaththi Prakarana, the author gives out a story to illustrate Parabrahm manifesting itself as Brahma, the creator with the conception of “I” through its own Sankalpa. Instead of giving out, as in the Puranas, that the creator, Brahma arose out of the navel of NfirAyana with four hands, etc., this work states that, out of the one vast Akasa of Jnana or the one Plenum of Abstract Intelligence, a Brahmin, the primeval ego called Akasaja was born who lived for a long time when Kala (time) wanted to get at him and bring him under his clutches but was unable to do so through the radiant Tejas (lustre) that shone about his person. Then Kala consulted with Yama (Death) who also is the personification of Time but in the lower or Rupa planes and advised the former to go in quest, of any of the past Karmas of the Brahmin which were found to be nil. Thereupon Yama is said to have remarked to Kala that the Brahmin was no other than Brahma himself; though performing Karmas, Brahma had nothing clinging to him, as he did not perform them for any selfish purposes of his own. From this, it will be clear that, ere creation began, there was one vast space or Akasa with no activity in it or in the noumenal state of Parabrahm. When evolution began, three kinds or states of Akasa are said to have evolved, vis., Jnana-Akas, Chidakas and Bhuta- kas. The last is the elemental Akasa compounded of the quintuplicated five elements, Akasa, Vayu,&c., whereas Chida kas corresponds to the plane of the lower mind. Janakas corresponds to the third body or plane. The first ego of Brahma which is differentiated into many is then, in the story of Lila, traced in its workings in the three Akasa above- mentioned. The three pairs introduced therein are (i) Lila and Padma, (2) Arundhati and Vasishta, (3) Yiduratha and his spouse. In the story of Karkati we come to the lowest stage, whether of the man or world. The intelligence or Purusha that pervades the physical body is described in this story. In the Upanishads and other books, the Purusha in this stage is likened to a thread or the tail-end of paddy. As stated in this work further on, the normal experience of humanity now is their being no other than the physical body, though some may, in theory, hold that they are different from the body ; the second experience is the direct perception of their being like a thread-like substance in the gross body and being different from the gross one. In the third state, they rise to a direct experience of their being the universe. The Rakshasi Karkati having a voracious stomach was unable to fully gratify her appetite and hence got a boon from Brahma to enter as a Jiva-Suchi or living needle into all human beings, with the power of troubling those of lower desires but becoming the slaves of those who are conquerors of them. It is this Rakshasi that is at the bottom of all our pains and that can be made to minister to our wants, if we will only make up our minds to lord over our desires.

The story of Aindhava brings some corroborations to the occult doctrine. The author, after describing that the universe is no other than the aspect of the Brahmic

intelligence, now proceeds to the enumeration of the worlds that exist. At the beginning of a creation, Brahma is said to have asked the resplendent orb of the sun to describe its origin. The sun and its nine brothers of suns are said to have been born out of Indhu since according to the Hindu or occult doctrine all things merge into the moon during Pralaya the son of Ksyapa, and to be ruling over the ten worlds created by their own Sankalpa as if they were Brahmas themselves.

Hence arose the ten worlds out of their minds. These ten worlds may refer to either the ten solar systems or the ten worlds which are subtler and subtler than one another and ex

isting in space. Besides the 7 worlds as ordinarily known, there are said to be at first three other worlds which have arisen out of the one. Out of the one, arises at first the three lokas of Brahma, Vishnu and Rudra who originate and work in the seven worlds, Bhu, Bhuvan, &c., up to Satya. Then are introduced the stories of the wily Indra, Chitta and a lad to exemplify the illusory nature of the universe. In the story of Sambarika, the Siddha, the illusory nature of time is also illustrated. Thus eight stories conclude this chapter wherein is traced the initial stage of the origin of "I"; wherein is exemplified the fact that the universe arises out of the mere Sankalpa of the original creator, both the universe and Jiva, the intelligence arising as the illusory aspect of the one Substratum.

This section deals with the Sthithi character or the preservative aspect of the mind or the universe. In the first story of Sukra, the ego is made to pass after its origin through a series of births in a time appearing very short to his father Bhrigu who was then engaged in Nirvikalpa Samadhi near his son and hence was existing in higher planes. Students of esoteric literature know full well that, of all the planets, Sukra or Venus corresponds to our ego or the higher Manas. This higher Manas and the ray of Atma or Buddhi pass through the different forms of humanity as well as the lower ones. Having traced thus, the author next proceeds to give out the curious story of Dama and two others to illustrate how the "I" in man concretes itself in him after innumerable births with the Ahankara we find in him now. Once upon a time, there raged a war between the Devas and the Asuras. The latter, finding themselves worsted in it, created through the Mâyavic power of their leader three men without Ahankara or the conception of "I" in them to fight with their opponents; since one without Ahankara will be able to face his enemy without any the least fear, and regardless of the consequences of his actions. The Devas, finding their enemy too tough for them to deal with, applied to the higher powers for help. Vishnu advised them to adopt a rather queer plan. That was of again and again pretending to make war with their opponents and of again and again retiring from the field, when their enemy made onslaughts against them.

Through this process, they were told by Vishnu that the "I" in the Mâyavic personages would be provoked and hardened and that those personages would grow terribly afraid of the results of the war and be discomfited through the generation of "I" in them. This procedure was adopted and the Devas gained the day. After this was over, three others of true Jndna and hence without Ahankara were created afresh by the Asuras and sent against the Devas, Finding them too hard to combat with, the passive powers of Devas again implored Vishnu for aid. In

this instance, Vishnu came directly to the field of battle and took the 3 Maydvic personages away, as men of true Jnna find their asylum in Him alone. Thus we find that the desires in the external world which have at first no hold on the subtle "I" in this world get a hold over it and concrete it through, as it were, a play of spiral game with it. It thus takes a long time ere the evils desires take possession of the heart. Likewise many births are required for their eradication. Both these stages are necessary to a progressing ego. The ego should first get into desires and be tinged with Ahankara, so that, through such a course, it may learn the lessons at their hands and after the lessons are learnt it no longer needs the desires and gets out of them. This is the reason why, in that, valuable work called The Light on the Path, it says thus Seek in the heart the source of evil and expunge it. It lives fruit fully in the heart of the devoted disciple as well as in the heart of the man of desire. Only the strong can kill it out. The weak must wait for its growth, its fruition, its death. And it is a plant that lives and increases throughout the ages. It flowers when the man has accumulated unto himself innu merable existences."

Then this Prakarana, having in all 5 stories, ends with those of Dhasoora and Kacha wherein it is sought to explain the position that, though the universe appears to be real in itself in this stage, it is nothing but Atmic Sankalpa or a mode of the consciousness of Atma. It is in this Prakarana that the three modes of Ahankara engendered are mentioned. The first is the stage where the man identifies himself with the physical body which is the lowest of Ahankaras and ought to be shunned. The second is where one identifies himself with a thread-like small wire. In the third stage, he finds he is all this universe. These three stages correspond to the gross, subtle and causal bodies of man and are the intelligences presiding over them. Beyond these is Turya, the 4th stage where one is above the universe and identifies himself with the Spirit itself.

UPASANTI OR UPASAMA PRAKARANA.

This is the section which deals with the quiescence of the mind after its sport in the universe. This Prakarana rejoices in nine stories wherein it is stated that the quiescence of mind can be obtained only after many births. To develop this state, many means are given out, such as the Lord's grace through Bhakti or devotion, the direct knowledge of Maya, Yoga, Atma-Vichara or Atmic enquiry, and Chitta-Nirodha or the control of mind, Prnayama, &c. King Janaka sees all as ChidAnada and reaches a higher state. Punnya and PAVana reach the goal after the lapse of many births. Bali of the Trivikrama Avatar did his actions in a Nishkama manner without reference to their fruits. Prahlada was ever worshipping the lotus feet of Eswara. Gadhi, the father of Vi6wa~mitra had a direct perception of MdyA and thence of God, since the Absolute cannot be seen without overcoming MAYa. Atma-Vichdra or Atmic enquiry was the ceaseless means adopted by UddhaMaka and Suraghu. BhAsa and VilSsa put an end to all their pains through the same course. Veethahavya resorted to Prnayama or the control of breath for the subjugation of his mind. The story of Gadhi is worthy of being reproduced here. Having been daily engaged in meditation in water, he one day wished to know the nature of Maya and was blessed by Vishnu the Higher Self, here represented as a dark blue cloud with

the boon of seeing Maya directly and of over coming it. Some days after, as he was passing to the waters of a tank, his mind recurred to the boon of Vishnu ; and when he stepped into the tank, he was entranced and vividly remembered, in his normal state, all the lives he had led during his Samadhi, as a Brahmin and as a Chandala (out-caste). Not knowing the reason why these visions arose, he returned home where he met with a guest who uttered some words which went to prove that his dream in the tank was a reality. So in order to verify the same, he went to the many places pointed out by the guest and found all the events of his dream realized as an actuality in the waking state. This story illustrates the fact that the many lives we are going through in our present state of Ajnana are like so many dream lives which, though they may appear as true like our waking states, are yet not so, when a high stage of spiritual development arises. In the story of Veethahavya with which this Prakarana winds up, the different stages of his development on the uttering of the sacred word, Pranava, are described. To produce a control of the mind, two things are essential, Prana* Nirodha and Sanga-Tyaga, viz., the control of Prana and renunciation of Sanga or association. By the latter is meant not disassociation with the world but only with the longing after, or the attraction towards, the objects of the world. By Prana-Nirodha, the author expressly states that he does not mean it in the Hata-Yogic form but only in the Raja-Yogic way. This last section has 14 stories in it. The ego in this stage reaches the Turya or fourth state, after the developed one has crossed "the three Halls" and is able to have a commanding view of the lower stages. This Prakarana begins with the story of Bhusunda, the great Yogi. Bhusunda, meaning a crow, typifies a great spiritual power existing from a very remote period through marvellous Yoga strength and, according to his own version, had witnessed Vasistas born 8 times, Hiranyakshas diving with the earth down into Patala thrice, Daksha, the Prajapati losing the sacrifice twice and other mysteries. Then comes the story of Deva-Pujah. Here is stated the true rationale of the Pujah or worship of God now conducted by the Hindus. All the former worships are intended for the men in the lower stages alone. Brahma, Vishnu, Rudra, &c., are developed entities only. Jnana alone is the true God and the flowers, &c., with which God has to be worshipped are equal vision over all, contentment of mind, spiritual wisdom, &c. Of course this is likely to disturb the equilibrium of our orthodox men ; but facts cannot be gainsaid and should be given out. After some stories are passed, the story of Arjuna comes in where in Karmas are asked to be performed without caring for their fruits. But the best story of all in this Prakarana is the story of Sikhidwaja. Some years ago it came out in "The Theosophist" in a series of articles. The author impresses, through this story upon a disciple, the necessity of a Guru, an adept and not an ordinary teacher in order to lead him on into the higher pursuits of occult mysteries. Otherwise the disciple will only be, like the blind led by the blind. He is asked to place implicit faith in the words of such a Guru. The Master Jean well impress his thoughts upon the student's mind only when it is rendered passive to that of the teacher, Other wise no real progress in occultism is possible. But the Hindus of modern days have degraded it to such an extent as to exact the same kind of obedience from an ordinary student towards an ordinary teacher. Then some other points have also to be noticed in this story. True renunciation lies not in

immuring one self in a closet or going to a forest but in performing one's Karmas with a mental abnegation. One should neither court fresh Karmas nor shirk the old ones that are peculiarly his. This should be the position of a true Jnani. True renunciation or Sannyasa is finely illustrated in this story. King &ikhidwaja after leaving his kingdom, retires into the forest. There his wife, herself an adept, visits him in her Mayavi Rupa or double, assuming a male physical form and passing by the name of Kumbha-Muni. When the king found that this supposed Muni was a personage of great powers, he took him up as his Guru ; he consenting to the two conditions imposed upon him as in other cases of initiation, with #., implicit faith in, and acting up to, the words of the Guru and repeated efforts to be made for the entire control of the mind. Then the Muni remarks that the King's pains were caused by want of true Sannyasa or renunciation in him. The King replies that he gave up his kingdom, wealth, wife, &c., and retired into the forest and wishes to know if that is not true renunciation.

No, the Muni replies. Then the King gives up his love for the forest in which he is and asks if that does not constitute true renunciation. Again did the same negative word come

out of the lips of the Muni. Then the King consigns the bowl, cloth, &c., which alone he has, into the fire and wishes to know if that is not Sannyasa. Again was the same

negative reply given out. Then the King ruminates over his situation ; it is sin on his part to gainsay his Master's words and hence he dives into himself and finds that the last cum-

brance in him is his body which he wants to dispose of by ascending a high cliff and precipitating it down the same, when the Muni prevents him from doing so and remarks that !true renunciation lies in the mind and not in the external things such as body, &c. Then the Muni sets the King aright by going into the origin of pains.

Herein is also given out the dual nature of Manas, the mind, the pure one being purely Satwic in nature and the impure one being full of Rajas and Tamas. The author says clearly that the non-dual Reality which exists amidst the many heterogeneous things of the world can be cognized through one's self-cognition only and not by any amount of words or logic or thought. Therefore if a person as a Jivanmukta cognizes through Samadhi the absolute identity of all things, and yet moves as usual in this world, then he will in course of time reach a state called Videhamukti, when he will throw aside all shackles of bodies and merge into the Absolute fontal Bliss. As, at the end of every Prakarana in this work, there is a chapter which summarizes the subjects dealt with in it, this Prakarana closes with a chapter called Nirvana Prakarana, wherein are described the seven states of Jnana, the seven states of Ajnana having been given out in a previous chapter, As regards the age of this work, we leave it to competent authorities to theorize as best as they may. The events recorded herein should have occurred in Tretayuga, when Rama incarnated. But in the initiation of Rama by Vasishta as recorded in this work, we find the story of Arjuna introduced herein. Is it not an anachronism, some may ask ? We shall find this objection will vanish into thin air if we bear in our mind the fact that

nature is cycling round and round and is not a sealed book to our ancients. Every recurrence of the Yugas brings with it its own Vyasas, Ramas and others. There fore before the divine vision of our omniscient Rishis, all the events, past as well as future, march in one procession as recorded in the tablets of Chitragupta. This is the very objection which many Orientalists have taken without understanding exactly the views of the Hindus as regards the book of nature. This reply to the objection made is one that has been urged by some of our medieval commentators. Whether Yoga-Vasishta is considered as an authority or not, it is a matter of perfect indifference, so far as enquiring minds who are thirsting after real knowledge are concerned. We judge every work on its own merits and according to that canon of interpretation, we leave this work to the public to be judged. There are many repetitions in this work which are inevitable in a Hindu religious book treating of the most abstruse questions of philosophy and occultism. This work may well be given the title of an amplified "Voice of Silence," dressed in the Hindu garb. We launch out this translation of Yoga-Vasishta with the conviction that full justice has not been done to the original.

It will be found that in many places in this work the translation is free and many Sanscrit words have been left untranslated. Of course in a work like this teeming with stories, a literal translation will but mar the original. There are two reasons which induced me to retain the Sanscrit words themselves in this work. Some of the terms used herein have no proper English equivalents and hence do require periphrastic expressions to express rightly the underlying ideas. Many of the terms have become commonly known to readers of Vedantic literature- To understand this work fully, its predecessor "Vasudeva-Manana or the meditations of Vasudeva a compendium of Advaita philosophy published by us will be of great help. One new feature of the present translation is the summary given for every chapter or story.

In this effort of mine, I was greatly assisted by my late lamented co-worker R. Sundareswara Sastri. My thanks are especially due to Mr. Bertram Keightley, M. A, the General Secretary of the Indian Section T. S. for the great help he rendered me in revising my MSS.; as also to Messrs, N. Ramanujachariar B. A. and B. S. Raghuthmachariar B. A. for their kindly suggestions and aid during the progress of this work.

K. N.

KUMBAKONAM.

YOGA-VASISHTA.

VAIRAGGYA-PRAKARANA

SALUTATIONS TO THE NON-DUAL PRINCIPLE

Through the three organs (of mind, speech and body) that is the eternal Jnana (wisdom) Light illuminating (the three worlds) Bhu (earth), Antariksha (intervening space) and Swarga (heaven), as also our hearts and their exteriors and that has manifested itself everywhere as visible forms.

Persons qualified to read this work called Vasishta (the work of Vasishta) should neither be Ajnanis (the ignorant or the worldly wise), nor those Jivanmuktas (liberated ones), who have reached their Jnana-Atma, freeing themselves from all

pain, but only those who, conscious of being under bondage, long after freedom from it, and are in that vacilla ting position, from which they contemplate attaining Moksha.

Muni Baradwaja having prostrated before his omni scient Guru, Muni Valmiki addressed him softly thus How did Sri Rma of rare Satwaguna come to be in this terres trial Samsara (mundane existence) full of pains and genera tive of dire re-births.

To which Vdlmiki replied thus. "My son Bdradwaja, thy question is fraught with incalculable happiness (to thee and all the world). Thou art in possession of the four-fold f means of salvation which entitle thee to question me about Nirvanic bliss. Hence hearken to what I am going to say to thee. Thereby thou wilt be able to master Ajndna which is the source of all pains. This illusion of the universe manifests itself, though it really is not, in Parabrahm (the one Reality) The four-fold means are (i) The discrimination of Atma and Non-Atma, (2) Indifference to the enjoyments of objects both in this world and the higher, (4) Sama, Dama, Uparati, Titiksha, Samadhana and Sraddha, (4) Mumukshatwa or the longing after salvation. Like the blue colour which is unreal, though it appears in the sky overhead. The Supreme NirvAnic bliss is attained the moment when one, after having: decided in himself, that it will be decidedly beneficial to, not in the least, bring to recollec tion and to forget this illusion of the universe, cognizes, through intuitive spiritual perception, the unreality of the universe which appears, as real, to the mind that is of the nature of Samskaras (self-reproductive thoughts). This Supreme Bliss is ever-shining, not created by any, self-existent and imperishable. But it will not be cognized and enjoyed by those ignorant persons who wallow in the mere pitfalls of the ^astras (book-learning) inculcating the lower (terrestrial) wisdom, as contra-distinguished from the higher (Divine) wisdom, which sets its face against the recollection of things; visible. The wise say that the best thing for a man to do in this world is to give up, without the least longing, Vasanas, (all affinities for objects) which cause the mind to fluctuate, and that such abdication constitutes the Eternal Moksha (salvation) and the stainless path."

"Vasanas are of two kinds. The impure Vasanas are those which, generating re-births, are terrific in their results while the pure ones are those which liberate one from such

re-births. The great Ones say that the generation of the ever- recurrent cycle of re-births when excessive Ahankara (egoism) is developed in the body which is nothing but a transforma tion of Ajnana is termed the impure Vasanas ; while the pure Vasanas which free one from re-birth, may be likened to a seed that will not sprout after being fried in (a pan of) red- hot fire. Those who having developed the pure Vasanas support a body simply to wear out their Prdrabdha karmas, and do not again subject themselves to the pangs of rebirth may be said to have attained the Jivanmukti state (embodied salvation) which enables one to perceive all spiritual things through subtle Jnana experience, and to enjoy the bliss of Chidnanda (conscious bliss state.)"

Again Muni Vdlmiki continued thus " Mayest thou, oh my son, liberate thyself from births and deaths after medita ting truly, through thy intelligence upon the path

pointed out by Vasishta to Rama who heard him intently, and reached the glorious and incomparable Jivanmukti state. Becoming well versed in all the four Vedas and all the departments of knowledge, Rama spent his youth sportively and hence fearlessly for some time. After his frolicsome days were over, there arose in him a desire to visit all places of pilgrimage able to confer spiritual benefits and the sacred Asrams (hermitages) of the wise. For this purpose, Rama of blue complexion and lotus eyes, approached his father like a Hamsa (Swan), and having prostrated himself before his lotus feet addressed him thus : "oh father, my mind longs after the visiting of ancient places of pilgrimage, sacred shrines, and the forest resorts where the Munis perform their Tapas (religious austerities). There is no boon, how ever great, which it is not in thy power to grant. Please therefore be kind enough to allow me to carry out my intentions. Thereupon Dasaratha (his father), in consultation with his world-famous Vasishta, gave his assent to it with a request to his son to return soon.

Then Rama of blue complexion, having paid due respects to his father, set out on his holy pilgrimage along with his brothers on an auspicious day. Having crossed their Kosala kingdom, they spent their days delightfully passing through and observing all kinds of rivers, forests in which Tapas was performed, the hermitage of ascetics, sandy deserts, seaport towns, slopes of hills, &c. Then Rama, eulogised by Devas (celestials) and worshipped by men, returned like Esa (lord) and Jayantha, son of Indra returning to Govapura and Devaloka respectively and reached, amidst the thick showers of flowers and praise of men, Oude where his father abode. There he described, in detail, all the events of his trip and the diverse customs obtaining in different countries- Thereafter, he was in the habit of daily rising up from his bed before daybreak and performing his daily ceremonies.

Having paid due respects to his father Dasaratha, he would daily hear many kinds of stories pregnant with wisdom and justice from the lips of Vasishta and other Munis of great Tapas. According to the directions of his father, he would be sometimes engaged in the chase along with his retinue. Having supped with his distant relatives, friends and brothers, he would pass his night sweetly. Thus did he pass his fifteenth year, assisting and pleasing kings and others, like the cool moon or delicious nectar. At this period of his life, his once radiant body became all at once emaciated, like the river floods going down in summer ; his red cool face of long eyes became wan like a white lotus ; and he ever seated himself in the Padma posture, with his hands resting on his chin, and his young feet tinkling with bells. Then wholly absorbed in pensive thought, he forgot to perform his daily allotted duties of life, and his mind grew despondent. His followers noticing the ever statue-like position their master assumed, fell at his feet and asked him the cause of his moody temper. To which Rama merely replied by performing his daily rites with such a depressed mind and dejected face, as affected all who saw it. Being apprised of this fact, his father Dasaratha sent for him one day, and having seated him on his lap, asked him to explain the cause of his grief. Rama simply prostrated himself at his father's feet and took leave of him, saying there was none.

At this juncture, the world-famed Muni Viswamitra appeared in the council hall of the king. Thereupon, the crowned King of Kings, Dasaratha having saluted the Muni and

paid, according to rules, due respect to him, addressed him thus : “ thou wert pleased, through thy kind grace, to vouchsafe me a visit at a time when thy servant least anticipated it. Thy presence has removed all my sins. I am now like a lotus which has blossomed fully at the approach of the sun. Never did I before feel the bliss I do now. To me thy presence here resembles the rain cooling the plants suffering from long drought, or the eye miraculously recovered by a person blind. The bliss arising from the advent of thy venerable self has cooled my whole body like Ganges water and removed all depression from my heart, as if this very body of mine had levitated and been moving in the Akasa, or as if the Jiva (ego) that once departed out of a body came in again to inhabit it, or as if I had come by the nectary vase deposited within the fortress of Agni in Devaloka and containing ambrosia churned out of the roaring ocean of milk. Oh Muni of rare Tapas, free from love and hatred, the pains of sensual objects, instability, vain anger or the dire births or disease, thy arrival here has taken me by surprise. I consent to part with any object thou expectest to receive from me. Therefore please intimate to me thy wish.”

Thereupon the Supreme Muni, with the hairs of his body, standing on ends, said “ Oh Maharaja, Dasaratha, who has many kings under thy subjection, and contravenes not the words of thy Guru Vasishtha, thou hast delivered thyself of words, that are well befitting one descended from the noble Surya (Solar) family. Unable to bear the atrocities committed by the Rakshasas who stand in the way of my attempt at the performance of one of the foremost of (Yagnas) sacrifices, I have come to thee for redress. I hope, therefore, thou wilt hand over to me thy eldest son Raghava (Rama), of great probity who is simply Yama (Death) to the delusion-producing Rakshasas, being, as he is, a terrific lion in strength and Devendra in intrepidity. Raghava will easily put an end to the invincible Rakshasas. Therefore, oh king, cast aside all fears about him on the score of his youth. Munis like me will never direct their minds to dubious matters which will involve persons in pain. It is only men like myself and Vasishtha that can really gauge the unfathomable greatness of Rama, who is superior to all. If thou carest for greatness, Dharma (virtues) and fame, then thou shouldst hand over to me Rama at once. There is nothing, which truly noble persons withhold from a suppliant. If thou dost give him over to me, I tell thee truly that Rama will annihilate the brave Rakshasas.”

Hearing these words of Viswamitra, Dasaratha was bewildered and after a Muhurta (48 minutes), breathed the following words in a plaintive tone * My son, very young, being not yet turned sixteen. He has not fought up to now. Therefore he will not be able to cope with the Rakshasas of terrible prowess. He is quite ignorant of the tactics of war in meeting his foes. Therefore thy poor servant, will himself go in his stead with the four-fold army and fight with them. Should Rama, my eldest son, part from here, my other three sons will not find themselves alive afterwards. Nor is it likely, I shall outlive, one moment, his separation. Now I am not afraid of any enemy other than Ravana, though before I was not afraid of him too. Will the courage of warriors who make their enemies retreat before them, be ever a fixed quantity ? Time, in its revolution works miraculous changes in all things. The mighty become weaklings. As I am old, I am grieved as to what I should do hereafter.” Thereupon, Viswamitra said with great wrath. “ Having promised me first, thou hast overstepped

truth. A war like leonine king like thee, to conduct thyself like a paltry beast ! Thou mayest live happily with thy wife, sons, and other relatives. I will repair to the place whence I came. Observing these events taking place, Vasishta interposed and said to Dasaratha: "Born, as thou art, in the race of Manu, and dubbed with the title, Emperor Dasaratha, thou shouldst preserve thy word inviolate. If thy tongue should err, who else will maintain his word ? If thy subjects on this earth will unflinchingly act up to the strict justice enunciated by thee with a spirit of true reformation, then a fortiori, oh king, thou shouldst not fail to act up to it. This Muni Viswamitra, will protect thy son Raghava completely, like ambrosia guarded by fire (in Devaloka), and therefore the Rikshasas, who have war only as their avocation will not be able to inflict the least injury on thy son." At these words of Vasishta, Dasaratha of prowess and fame enquired of the followers of Rama, as to what he, whom he obtained through the grace of the great Ones, was doing. Thereupon they began to describe in the following manner the grievous plight of their master, ever since his return from pilgrimage " It is only after entreating him by falling at his feet, that he performs some of our daily ceremonies. He says of what avail are the pleasures-giving-offspring, wealth, house, &c., being, as they, are, only unreal ? Our master has no inclination towards valuable white clothes or dainties of six tastes or cool water or anything else. Like ascetics devoid of all egoism, he is free from all Abhimana (identification of self with objects), and has no inclination towards state-affairs ; neither does he rejoice at happiness, nor is he afflicted by pains. He grievously complains of his life being spent in vain in the many worldly actions that do not contribute to the Jivanmukti state wherein all sorrows are unknown. Thinking that his great wealth is a source of infinite danger, he has given up all longing for it, and gives it away indiscriminately to all. We are not able to divine the underlying thought in his heart. Oh ! for one in this assembly who will be pleased to instil, into our young king all the noble qualities that will befit him to be a ruler of our kingdom. These are the characteristics which our prince evinces."

At these submissive words of Rama's followers, Vasishta told them the following " Go ye and fetch this greatly beloved Rama (unknown to others,) like a deer that has strayed away from its herd." Then addressing the assembly, he said " The great delusion that has now arisen in him, is unlike any that springs out of (disappointment as to) any desired object or out of a great accident ; but is only (the stepping stone to) the acquisition of Divine wisdom through (Viraggya) indifference to worldly objects, and (Viveka) true discrimination. Like us, he will attain the quiescent state of Brahman after removing from his mind, all his delusion (of doubts) through the many-sided reasonings of the stainless Atmic enquiry. Rama's mind will soon become full and then he will perform sweetly and nobly all actions on behalf of men." While the Muni was saying this, Rama appeared before the regal assembly and prostrated himself at the feet of his father, and then at the feet of Vasishta, Viswamitra, Brahmins well versed in all departments of knowledge, and the teachers imparting learning. Then having received the prostrations of his inferiors, he recognised their salutations with words of respect, and gestures of the eye. On the king asking him to come over, and sit on his lap in the throne, he merely spread his folded cloth on the ground and sat on it without going up to him. At which the king

addressed him thus “ Oh My son of rare knowledge, why shouldst thou, whom all should look up to as the seat of eternal bliss, pine away thus with this body of rare bloom emaciated, and thy mind despondent even for a moment, like the ignorant ? Men like thee with a mind bereft of all desires have attained easily the Nirvanic seat, as stated by our Guru Vasishta, who is a revered sage and a Brahma-rishi. Then why art thou grieved thus in vain ? All those accidents that bring on pains will never approach thee, should thy present delusion depart.”

After Dasaratha, the crowned king of kings had said this, Vasishta began when Viswamitra interrupted him thus “ Oh, thou redoubted champion, that hast conquered easily thy enemies of sensual objects, which are invincible, except through supreme efforts, drown not thyself in the ocean of delusion full of Ajnana which is befitting only the ever- fluctuating ignorant persons of the world. If thou wilt reveal to me the cause of the delusion, preying upon thee like a subterranean cat undermining a good house, then thou wilt be relieved of it, and be also able to attain thy longed-for object. Moreover thy mental grief will thereby vanish to appear no more. Please therefore speak out.” At these words of Viswamitra, Rama relieved of all grief and quite jubilant like a peacock at hearing the thunder sound in the clouds, when the air becomes cool, addressed Viswamitra thus “ Oh Supreme Muni, the incarnation of grace and of great Tapas, as thou wert pleased to allow my ignorant self to relate the cause of my grief, I will do so. Now please hearken to the impediments in my way.”

“Born in the house of Dasaratha, my father, I became well versed in all departments of knowledge and conducted myself strictly according to the dictates of religion. Then I circumambulated this earth girt by ocean, bathing as I went in the many sacred waters. With my return from the pilgrimage, all my desires for this delusion of the universe have ceased. There is not even an iota of bliss in this world. Destruction (death) exists only for birth, and birth is for death again. Therefore all are illusory in this world. All worldly things are generative of pains only, fraught with all dangers, unrelated to one another, related to one another only through the Sankalpa of the mind, obdurate like an iron rod, and fruitful of great (material) wealth. Therefore of what avail are the enjoyments of objects and kingdoms? If we set about enquiring, whence came the * I or the body we have, we find that all those which are foreign to Atma, are nothing but unreal. All things being unreal, when I began to further enquire as to which generates which, among these things, I ceased to have any love for them, like a traveller, who, when he is convinced of the undulatory mirage in a desert not being water, never after craves for it. In trying to find out the path which will relieve me from the pains of the unconquerable sensual objects, I am burning within like an old tree which is consumed within, through the heat generated by it self through its old age. This unbearable dire delusion of mine is like a stone sticking in my gullets. Being afraid lest my relatives should condemn me for this grief of mine, (I tried in all manner of ways and yet) I am not able to get out of it though I cried aloud.”

Wealth.” Like one's family with children, &c., that will not make happy him who is beset with the highest of dangers, wealth which only makes hosts of thoughts to whirl in the brains of men will not confer bliss. Just as a king allies himself with any

person who owns his supremacy, no matter whether that person be noble-minded or base, so wealth which is attained by any person who flies to it for refuge tends, how ever serviceable it may be, to the condemnation of the spiritually wise, and hence is base. Who is there in this world whose mind does not thaw like ice at the sight of wealth or whirl in the maelstrom of wealth which embitters the happiness arising from the quintessence of the sweet discourse of the spiritually wise through the venom of love, hatred, &c., created in such worldly men by the manifold evil effects of wealth. Like a ruby that gets blurred with a coating of dust, all persons whether they are beneficial to their relatives or not, whether they are intelligent or poor or warlike succumb to this desire and are degraded. It is rare to find blameless opulent men, word-keeping warriors or kings who look equally upon all their subjects. This wealth which the mind covets and is very ephemeral in its nature is utterly useless like a flower- bud in a creeper growing in a well and encircled by a serpent.”

Life.” Then Prana (Life) which is like a drop of rain water dripping from the end of a leaf turned over-head, flits out of the body, like an idiot at unseasonable times. It is only by being bitten by the serpent of the ever-waxing (desires of the five senses that persons without true Jnana begin to droop in their minds and thus shorten their lives. I do not rejoice in this life of mine which darts like a flash of lightning in the cloud of delusion, regarding this my limited body as real. It is possible to cleave the all-pervading Akasa or restrain the stormy winds or still the waves that ever and anon arise on the surface of the water hut to disappear ; but by no means is it possible to resist this desire of life which should not be considered as permanent. This life is ephemeral like autumnal clouds or a ghee-less lamp or ocean waves ; though appearing as real, it has not the least of quiescence, is steeped in boundless ignorance and is devoid of the true end of human life ; if we enquire into its fruits, we find pains only are generated like unto the pangs of delivery. That is the noblest life in which persons, after attaining the highest Atmic wisdom replete with bliss and free from all pains, spend their lives in ceaseless Atmic enquiry, without wasting their time like such base things as trees, beasts or birds. The lives of those who have freed themselves from rebirths are the true ones and the noblest ; but others lives are like those of old asses. In the case of persons without discrimination, learning is a burden to them ; in the case of persons without quiescence (of mind), their mind is a burden to them ; but in the case of persons having passion and other stains, Atma Jnana is a burden to them. In the case of persons who have not enjoyed the bliss in their own Self, the beautiful body, life, Manas, Buddhi, Ahankara, actions, &c., are intolerable burdens to them like those of a carrier. Life after associating itself with this body departs out of it even while young, like the wise who shun the association with the wicked. There is nothing so baneful as this life which is perishable in its nature and fleeting in the bestowal of pleasures.”

Ahankara. “ I am much terrified by the enemy of the illusory and harmful Ahankara (I-am-ness or egoism) which is generated through delusion and permeates me all throughout. It is only through Ahankara that all the mental cares, dangers and the ever-increasing actions of life arise. There is no enemy greater than he. Having associated with this enemy of mine for a long time, I am now in an agitated state of mind I do not taste food with water. Why need I speak about (other) enjoyments ?

All our daily ceremonies, yajnas (sacrifices), the enjoyables and others associated, as they are, with Ahankara are merely unreal. Therefore the real secret lies only in the renunciation of this Ahankara. So long as this Ahankara be-clouds us, so long will the flowers of desires bloom and increase in us. Though I have given up all Karmas (actions) in order to free myself from Ahankara, yet my pains have not ceased, not having cognized my own Self. Mayest thou, Oh Rishi, be pleased to bless me in order that I may liberate myself from this cursed Ahankara which is the source of all dangers in this world, is evanescent, has its seat in the mind, and is idiotic in its nature and without due discrimination and intelligence.”

Manas. “ Then my Manas (mind) is tossed about in objects of love and hatred, &c., like a light feather in a stormy wind. It ever whirls far and wide in vain in sensual objects away from the association with the wise like a strolling city dog ; but no results accrue therefrom. Like a flower (bamboo) case which is not able to hold the water in it, this baneful mind does not hold the joy (or enjoy the happiness) within, but whirls at the sight of its much-coveted immense wealth. This ferocious dog of mind following its mate of desires ever preys upon poor ignorant me like a carcass. Just as a straw is tossed to and fro in the air by a whirlwind, this mind of mine subjects me to all kinds of delusions and pains and tempts me far into the great void. This terrible mind which appears to be of the nature of the causeless Maya but which is otherwise through right enquiry, leads me into the many worldly actions like a lad obsessed. It will flit in a moment from earth to Patala and thence back again to earth. This deceptive mind in seeming to lift me up to higher states hurls me to still lower ones, like a decayed rope that is used in lifting wood out of a well. This monster of a venomous mind is more terrible than fire itself, more insurmountable than mountains and more obdurate than a huge diamond.”

“ It is possible to drink up the contents of the ocean, eradicate (the mountain) Mahameru to its root or swallow the flaming fire ; but it is impossible to control this mind of ours. It is the one cause of the generation of all objects. This perishable universe exists only when the mind exists but disappears with the absence of the latter. Therefore the mind should be annihilated. All the host of pains and pleasures which are like mountain fastnesses arise through the mind only. Hence I conclude they will perish, should the mind perish through stainless discrimination.”

Desires. “ The pack of owls called passion and anger play in the Akasa of Atma during the night of restless desires enveloped with the intense gloom of dire delusion. All my much longed-for, virtuous actions are entirely gnawed away by my desires like a fiddle string by a rat. Being without a mind of Atma Jnana, I am enmeshed by them, like a bird caught in a trap and droop thereby. The fire of desires has scalded me quite. In my present state, I do not think that even a bath in ambrosia will cool me. Like the sable darkness on the New Moon day, they make the most undaunted of persons to quail with fear, daze the eye of good intelligence and create tremors even in the hearts of the wise of sweet patience. This old harlot of desires of the nature of the ominous owl, ever follows persons in the hope of inciting them to earn wealth but in vain. Like a dancing woman who, though enfeebled by age, dances in vain without true joy, all my desires (play in me in a similar manner and) afflict me. They will try to encompass things beyond their

reach ; but even if such things are within their grasp, they will pass over and again long for happiness (in other things . Like monkeys, they roam about without any fixed seat. Like bees that rejoice, flying from one flower to another in a garden, they traverse in a moment, PAtala, Akasa and all the eight quarters of the world. It is these ever-waxing desires that bring on the pains of re-birth, the heaviest of all pains. The Devas (celestials) extol disinclination of the mind (towards desires) as the greatest panacea for the remedy of the disease of desires which afflict even those living in palatial mansions guarded by forts. It is desires that make the deep inner man manifest itself externally, like radiant damsels wearing golden bracelets or diseases or the rays of the sun which make the lotus bud blossom forth (and appear externally). These desires of the mind which are like a diamond point or a sharp-pointed sword or like the sparks of iron emitted out of fire will, in one moment, reduce to nothing those men great as Mahameru or the handsome wise men or the courageous or warriors or any others.”

“This body which is composed of the cool intestines, muscles and is subject to changes, being at one time fat and at another time lean, shines in this mundane existence simply to undergo pains. What more palpably fruitless, pain-giving and degraded thing could be conceived of than this body which oscillates with pains or pleasures through the increase or decrease of the experiences of objects ? Of what avail is this body whether eternal or otherwise, liable to pains and pleasures which house is tenanted by Ahankara, the householder having the ten mischievous cows of Indryas (or the organs), the servant of Manas (mind) producing San- kalpa, and his partner of desires with the portals of the mouth wherein are adorned the festoons of many teeth and the monkey of the tongue? If this body which is the medium of the enjoyment of wealth, kingdom, actions, &c., exist always, then no doubt it is one that should be longed after ; but all these will vanish with the advent of Yama (Death) at his appointed time. What beauty is there to be enjoyed in this body which is composed of blood and flesh, has the tendency to rot, is the same for the rich as well as the poor and, being without discrimination, is subject to growth and decay. Only he who relies with certainty upon a lightning flash or an autumnal cloud or a vast Gandharva (illusory) city will cling to this body as true.”

Infancy “Whatever (person) you are born as in this ocean of Samsara (Mundane existence) rolling with many waves of diversified actions in a restless and fluctuating state, the period of infancy is ever the cause of intense pains. This period is ever attended by unavoidable dangers, weaknesses, inability to convey ideas, ignorance, desires and instability of thought. And in this body it is that the mind functions and outvies, in its fluctuation, the ocean waves or a damsel's eyes or the flames of fire or a lightning flash. It (the infant) feeds itself on offal like a roving dog and rejoices or weeps at trifles. Sometimes it eats the dust and invites the moon in the sky to come near it. Will all this ignorance constitute bliss? This mischievous period of infancy which creates terror in the hearts of one's master, parents, relatives, elders and others is the source of perpetual fear and a nest replete with many stains. The bawd of non-discrimination will find a safe asylum in it. During this period none enjoys happiness.”

Youth. “ Having crossed this period beset with many dangers, one reaches the

period of youth liable to another kind of pains and then reels and droops under the heavyblows dealt by the devil called Manmatha (the god of love) who lives (latent) in the hollows of his mind. His noble intelligence though broadened in its views through a study of all depart ments of knowledge, though illumined in mind through the service of the guru and though purified through good Karmas will yet be defiled then like a muddy stream. The gigantic car of) r outh grows more and more in this forest of body and then the deer of mind falls giddily into the pit of sensual ob jects in it. The pains increase so long as there are the plea sures of youth to be enjoyed. Similarly too, the desires increase mightily till the youth is over and work manifold mischief. He only is a man who has acquired the power to easily attain (while young) salvation, overcoming all the obstacles of youth. Such a person is it that is fit to be wor shipped by all, is truly wise and is one that has known his true state. Is there to be found in this universe, the period of youth (in the lives of any) fraught with such inestimable qualities as grace, humility, &c. and fit to be the safe asylum (of persons) ? We may as well look for a spacious forest in the sky above.”

Lust. “ What happiness is there to be derived from the string-tossed puppets of female bodies composed of joints, muscles, bones and flesh ? Oh, there will arise very fine desires no doubt, for women having soft tendrils of hair, if we once dissect (or analyse), with our minds, their eyes and other parts of the body into their components of skin, flesh and blood as well as tears, &c. The breasts of females adorned with pearl- garlands and other ornaments, like unto the waters of the Gan ges with its long waves flowing down from the great Meru heights are preyed upon (or enjoyed) by bipeds like packs of dogs, licking balls of cooked rice strewn in the crematoriums in the suburbs of a town. Which person is there in this world who will not be burnt like straw when exposed to the flames of females proceeding from Agni (fire), the sin and having darkness in the shape of sable locks and scalding men with their eyes ? The cool body of females (which one enjoys) serves as the dry fuel with which to burn him in hell. Dames with dark eyes are so many traps set by K3ma (god of de sire) to ensnare the ignorant minds of men. They resemble also the bait of flesh strung in the angling noose of excru ciating torments in order to lure the fish of men in the pool of re-births replete with the mud of the dire mind. Oh, I will never long for the pleasures of women who are like caskets locking up within them infinite miseries and having, within them the gems of the endless desires, hatred, &c. If we be gin to analyse this body into flesh, blood, bones, muscles, &c., then all our desires towards females, said to shine with the moon s resplendence, will become inimical to us in a short time. Only he who has a spouse (and tastes the conjugal pleasures) lusts after such an enjoyment ; otherwise how can he feel the pleasures of conjugal life ? If the lust of women which is the source of all enjoyments ceases, then all the worldly bondage which has its substratum in the mind will cease. With the cessation of the (conception of this) uni verse which exists only in name, there dawns the eternal Ely sian bliss. This lust of women which, being without discri mination, is enchanting at a distance, craves always, even if gratified, and flutters like the wings of a honey-drinking bee and is hard to be given up. Being afraid of the terri ble consequences it works, such as diseases, death, dotage and the mental and other pains, I do not long after it now. How without its renunciation, can I expect

to attain the rare Brahmic seat?”

Oldage. “The never-ending stage of infancy is devoured (or succeeded) by the stage of youth ; the latter is, in its turn, devoured by that of old age with its great changes. If dotage sets in, accompanied as it is by delusion, diseases, pains, &c., then one's ripe intelligence bids adieu to him, like the affection of a husband : - towards his first wife after marrying a second one. With dotage, there ensue manifold pains, such as decline in this body of nine gates, forgetfulness, inability to gratify the desires or perform the requisite actions, dire diseases, complete helplessness in getting at things required and the scorn heaped upon him by his sons and others. Friends, issues, relatives, servants and others will laugh at the poor man who is quivering with old age. Like owls resting in the hollows of a tree, his desires will abide in this uncouth form of his, full of pains and greyness and devoid of strength and good qualities. In this old age beset with frailties and imbecility when all dangers having, as their hand maids, desires burn one's hearts, all imaginary fears arise in him as he is unable to cope with the desires which arise in him and to contemplate upon the beneficial nature of the existence in the higher world. Thirst of joy in material objects will increase with old age ; but the person will be powerless to gratify that thirst. Being unable to enjoy them, all his thoughts will droop and wither. Death lays its hand on grey heads which are like ripe pumpkins of the genus that become grey at their proper time. It is before the king called Death that the armies of mental and physical diseases march in procession in this world, having the insignia of the Chamara* called greyness. In the tabernacle of this body white-washed by greyness, there live the dames called dangers, imbecile mind and diseases that make one droop. What bliss can we expect to derive from association with this the old grey hag of dire dotage ? It is very difficult to do away with the desires of old age by getting rid of the three kinds of desires (of son, wife and wealth) very easily.

Kdla. All the pleasurable objects of enjoyment in this world arising through Ajnana in the series of re-births take leave with the arrival of Yama (Death or Time), like a thread nibbled by a rat. There is nothing in this world which is not devoured by Kala (time) like Vata-Agni (the deluge fire) quenching the ocean waters abounding in crocodiles, fishes, etc. Even in the case of the ineffable great Ones, he will not wait a minute beyond the allotted time. Having swallowed up everything, he would be all himself. Even glorious Divine Kings, the beneficent Brahma, Asura Vrittaf of the might of Mahameru and others come under his clutches like a serpent under an eagle's grip. He will easily destroy all things, whether they be tendrils or leaves, a straw or Mahameru, the ocean waters or the lofty Mahendra mountains and wield them according to his will. He now creates in the morning this forest of the universe with the Aswatha (fig) tree, wherein grow the fruits of the mundane eggs buzzing with myriads of the flies of egos and having seen them ripe in the noon through his eyes of the sun, plucks them now grown as the guardians of the quarters and eats them up (in the night). Also he strings in a rope of three gunas, even the gems of the highest men of the universe, and makes them his prey. In this dilapidated dwelling of the small universe, he collects, in the casket of Death, all the worldly men scattered everywhere in it like rubies. Having hunted all the egos of beasts, birds, &c., in the

great forest of this essenceless universe, he, at last, during the Maha- kalpa, sports in the tank of the great ocean filled with lotus of the shining Vatava fire. This personage of time has, in the repast of the diverse created worlds, all the living ones as his dainties of the six tastes such as bitterness, &c., and the incomparable seven seas of milk, clarified butter, &c., as his beverage; and cycles round and round in the objects created at every Mahakalpa.”

Destructive Kakli. “This invulnerable and destructive Sakti (potency of Brahman) does away with the universe with all its moving and fixed objects and reigns triumphant like a tigress in the forest of delusion along with her attendants the goddess Durga and others. Having put an end to all living beings and the universe, she holds up in her hand a honeyed vessel (vis.\ this earth and wears on her breast the three Lo- kas (worlds), as a garland composed of the three lotuses, blue, red, and white. In her arm, she carries, like a sportive par rot in a cage, a man-lion thundering with the sound of a thunder-cloud. On her stainless body, still as the autumnal sky, she has sportively, like the young cuckoo, the great Time with his sweet voice like that of the melodious flute. Her victorious bow is the non-existence of all and her arrows, the created pains. Thus (at the time of Pralaya or deluge), does she dance and reel every where at her sweet will and pleasure with great radiance. Besides, she wears on her head Swarga as her head ornament and on her feet, Patala, the many hells strung as her leg ornaments. The sun and the moon are her ear ornaments, the Himalayas, her bones and Mahameru, her golden ornament and the Chakravila Mountain, her girdle. Sometimes ?he will ride on the pea cock-vehicle of Subbaramania (the son of Siva) inclining backwards and moving to and fro. Sometimes she will assume the head of the Rudras, having three eyes and the terrible moon on their head. Sometimes she will wear (on her person) as a Chowri the beautiful locks of the Goddess Paramoswari or the writhing headless living trunks of the mighty and terrific Bairavas ; or she will carry as an alms- bowl the body of Devendra shining with a thousand eyes. Wearing (on her neck) the garland of skulls strung together by the bodily muscles, she will annihilate all the worlds in a manner terrific even unto herself and stay in the one shining Akasa. It is this terrific woman that at the time of the great Pralaya dances with joy with the garlands in her breast composed of the lotuses, the round heads of the all-pervading Vishnu.”

“ All the objects heretobefore described by me are not real. This dire mind arises only through Ahankara. All the visible objects are dead to me. I am not able to know the end (and aim) of these births. Therefore my mind falters and is afflicted through mental cares. The diseases of desires preponderate in all. It is rare to find those high-souled men who are free from the intense mist of desires. This my youth which is well-fitted for the acquisition of the higher spiritual ends is now vainly spent in fruitless endeavours.

Association with the wise. “True love for great personages is at a great discount and hence the path of Moksha (salva tion) is not known. So it is that it is rare to attain Atma- Tatwa. As the stainful mind (of man) has not the good heartedness (or benevolence) to consider other s happiness as its own, it is ever reeling. Again as this mind has not the complacency to rejoice at another s virtue, there is no internal

contentment. Then as it does not consider others pains as its own, there arises not compassion in it. Again if it is not indifferent to the vicious actions of others, base ness (of mind) however distant, will overtake it. And then cowardice will take the place of courage ; else persons de graded into hell will again return to Swarga. It is very easy to contract association with the ignorant, but it is very hard to do so with the truly illuminated.”

“ All thoughts of objects which appear but to perish produce bondage only. All the hosts of egos which are the result of their Vasanas separate themselves (from their bodies) and go to heaven or hell. All the quarters will cease to exist in the absence of the sun which differentiates them. All countries visited get new appellations and change with times. The grandest mountains are scattered to dust. When Sat (the Reality) alone prevails (at the time of deluge), the three worlds of Bhu, Antariksha and Deva (or Swarga) perish, the oceans become parched up, stars are pulve rized and scattered in space and the hosts of Devas and the Asuras disappear. Then Siddhas will be annihilated ; Dhruva (polar star) will die ; the Trinity (Brahma, Vishnu and Rudra) will be absorbed in the Supreme Reality ; Time, the power of Eswara, who through his Sankalpa produces creation, &c-, along with its law of ordination comes to an end ; the all-full Akasa perishes ; and even the ancient visible macro cosm becomes merged in the non-dual Parameswara (the Supreme Lord) who is the liberator from the delusion of Maya, the one Reality above the reach of speech and mind and the one Jnana completely devoid of any stains.”

“ People in this world die, ever being engaged in such frivolous thoughts as the following “ This time is an auspicious one, this is the spring season (for doing work), what is the best time favourable for pilgrimage ?, relatives only grace an occasion, 1 cannot hereafter attain the like of the enjoyment I had at such and such a time and such like.” If after resolving within themselves to act out the lives of the Great Wise Ones, they do not utilize the day for this purpose, how can they expect to have sound sleep at nights ? Having centered all their affections upon wife, children and wealth as if they were nectar and having identified them selves with them, they ever accumulate wealth for them. But if those much longed-for things disappear through some mishap, their sorrow knows no bounds. Having vanquished all enemies, some men come into the safe possession of immense wealth without any rivals ; but lo ! Yama glides in from some covert place and puts an end to all their fond cherished hopes. All the illusions called wife, sons, &c., are like so many wayfarers who meet together in the course of a journey. Even B rah mas die in a Kalpa which is but a moment of time (compared to eternity). It is absurd on the part of our mind with its very limited perception of time to attempt to know anything about the extreme smallness or greatness of time. All men are subject to diverse pains only. The really learned are very few in number. All the manifold Karmas of the different castes or orders of life generate pains and are illusory. How then am I to live (amidst such pains) ? Let me walk in that path in which i shall be freed from all actions, involving me in auspicious days, great wealth, &c., and become of the nature of thought itself. All things generating pains in this world such as dangers, wealth, birth, death and others perish in the instant of time stated in our books of computation. A brave warrior dies at the hands of a coward and a hundred persons die through one man’s

hand. How men of cringing spirit exalt themselves to the status of lords! Thus is the wheel of time gyrating without any limit”

“Therefore in my mind severely scalded by the forest fire of these earthly stains, there will not arise the ever- increasing desire of wealth like the misconception of mirage in a desert. I do not long for a life of the pleasures of reaty or for death which is inevitable to it. Therefore I shall rather be as T am now, without any pains to suffer from. But then, there is the despondency in my mind harrowing me which I have to free myself from. And if you through your well-trained mind cannot remove it now, when else will it be done ? Even the most virulent of poisons, is no poison to me ; but the sensual objects are truly so. The former defiles one body only, whereas the latter adulterates many bodies in successive re-births.”

“Pleasures, pains, relatives, friends, life, death and others will in no way enthrall the mind of the (emancipated) Wise. To them, this passing life is like water drops sprinkled by the wind and the sensual enjoyments are like a lightning flash. Also the period of youth which is conducive to men’s salvation (if properly utilized) is only ephemeral. Having reflected well upon these things, quiescent sages like yourselves are ever engaged in deep.- Samadhi (meditation). The proclivities of my discriminative mind are also towards the identification of myself with; Kutastha (Brahman) ; but like a lady separated from hen deaf lord, my* mind will neither attain the certainty of Brahman nor incline towards material desires. Therefore in this dilemma of mine, please point out to me that ever resplendent and eternal seat devoid of pains, frailties, &

Upadhis (or vehicles of matter), doubt or delusion. What is that eternal state unapproachable by pains wherein I shall i remain unscathed by the fire of sensual objects, though moving in them, like a ball of mercury exposed to fire? Like the ocean which is ; nothing else but its waters all over,, Samp, sara (mundane existence) rests; on words only, proceeding from the power of speech. How did the righteous Great Ones manage to avoid the pains of this world ? Please ; be gracious enough to import, to me that certainty of yours. Does this supreme state exist ? Is, there not the seat of quiescence.? If so, will not any one unlock to me the real mysteries,. Even i they do, I shall not, through my efforts alone, able to attain the quiescent Seat. For being devoid of doubt and Ahankara, I shall not perform any duties. N.eitjier fqpc^nor, swe.st; water nor fine clothes will I long for. I shall npt perform the daily ceremonies of bathing, giving and others. My mind will not incline towards wielding the regal sceptre or Cowards pleasures or pains. Without love or hatred, I shall only preserve taciturnity and be desireless, statue-like.

Thus did Eama, with a face like the stainless cool full moon, a sweet accent and a mind now full blown through. Atmic discrimination, deliver himself before the assembly of the joyful Munis and then remained silent like a peacock ceasing its cry at the sight of the sable threatening clouds.

THE STORY OF SUKHA.

Summary. In this chapter, Viswamitra relates this story to Rama to impress upon him (who was convinced of the un reality of the universe and the ego, as is evident from the foregoing chapter) the truth that he alone is the One Consciousness (Reality).

Hearing these wondrous words of Rama, the heir apparent, which will relieve one from the great Samsara, all those assembled in the Council Hall of Dasaratha were exhilarated with joy with their hairs standing on end, as if they came there to expressly hear Rama's words. Even the effulgent hosts of Siddhas exulted in the Akasa above. After expressions of approbation of Rama's words, and copious showers of flowers (viz., contentment) had filled the hall for about 12 minutes, the Siddhas, who had been roving in the Akasa for about a Kalpa with extreme pains, said thus to themselves " We who were labouring under delusion till now, are fortunate enough in having to-day drunk the sweet nectar of Rama's words and thereby purified our mind of all stains. We shall benefit ourselves with what the Munis say and attain the Supreme Principle given out by them." So saying they descended from the Akasa down to Dasaratha's assembly on earth, when all in the hall rose up and advanced to meet them. First and foremost did Vasishta and Viswamitra pay respects to them who returned the same to both. Then king Dasaratha came in for his share of respect from the Siddhas through their kind expressions on his saluting them. Then showering flowers and kind words on Rama who was before them, they exclaimed " Oh Munis, the recent abnegatory utterances of Rama possess ed of the practice of benevolence and other qualities are passing strange and noble in their nature. It is indeed difficult to derive happiness in this most injurious Samsara which, though created by Devas full of pleasures, is fraught with pains ? True if Rama of supreme indifference towards objects had longed after Samsara, we may be justified in doing so ; but in as much as we long after things hated by Rama, we Siddhas as well as Devarshis and others should be classed under the ignorant."

THE STORY OF SUKHA. 23

Viswamitra eying Rama with great love said "Thou hast cognized all through thyself, through thy stainless intelligence. There is nothing more for thee to understand clearly. Thou and Muni Sukha replete with spiritual wisdom are on a par with one another. Even those who have acquired the matchless spiritual wisdom endeavour to attain the quiescent state. At which Rama questioned him thus - " Please, oh father, enlighten me as to how Sukha-Muni though possessing intelligence devoid of Ahankara had no quiescence of mind at first and how he came into possession of that bliss afterwards."

To which the Muni replied thus " Brahma rshi* Sukha who was replete with Jnana (spiritual wisdom) which, if developed, puts an end to a series of seven re-births at once, enquired, like thee, into the origin of things. In doing so, he became seized with doubts as to the certainty of his convictions and his equilibrium of mind was disturbed. But with a non-fluctuating mind freed from the thralldom of sensual objects, he approached his father Vyasa living on the mountains of Mahameru and asked him for a solution of the following questions "Whence this Maya generating great pains? How does it perish? Whom had it as its originator? What part of it, if any, does endure? When did all the things of the universe originate ?"

After Vyasa had, given suitable replies to the many questions proposed by Sukha, the latter simply remarked that his (father's) explanation had not dispelled his doubts, he having been aware of the same before. Finding it was not possible for him to

convince Sukha (his son), Vyasa asked him to apply for solution to King Janaka of stainless and

supreme spiritual wisdom. Whereupon he descended from Mahameru down to earth and reached the gates of the golden palace of Janaka. Though apprised of the arrival of

Sukha, the ^brahma-rishi, the king did not go in advance to meet him as he wished to ^test the new-comer's equilibrium. There were 3 classes of Rishis, in India who were the earliest adepts known ; the Royal or Rajarshis, kings and princes (like Viswamitra and others) who adopted the ascetic life; the Divine or Devarshis, the sons of Dharma or Yoga (as Narada and others) ; and the Brahmarshis, the descendants of those Rishis who were the founders of Gotras of Brahmins or of caste races, (as Baradwaja, Vasishta and others).

Yet Sukha was not in the least disconcerted and waited at the gates of the king for seven days. Then after being detained and tested in another place for seven days, he was conducted to the harem in the palace and was there sumptuously fed upon the choicest viands of six tastes and treated with flowers, sandal and other objects of enjoyment by handsome ladies of slender waist. And yet Sukha who was like a cool full-moon was indifferent to the dark or bright aspect of these enjoyments. So that neither the happiness arising from the enjoyments to which Sukha was exposed by the king nor the pains flowing out of the disgrace to which he was subjected did affect, in the least, the mind of this great Muni. Will ever the soft, noble zephyr be able to agitate Meru, the grandest of mountains? Observing the internal exultation of the Muni's heart (unruffled by the externals), the king saluted and eulogised the Muni and then addressed him thus: "Oh Brahma-rishi, who has attained the highest fruit, having given up all worldly concerns, please tell me what business has wafted thee here."

At which Sukha questioned him thus " How did Maya arise ? How does it grow? And how is it destroyed? Please, oh guru, explain them to me truly."

At these words of Sukha, Janaka explained in the same manner as Vyasa did, which the Brahma-rishi no sooner heard than he said ; " Thus had I known previously and thou gavest the same explanation, my father gave me. The signification of the holy sentences given out in the sacred books point but to the one non-dual One. If M^ya which originates as differentiated out of the one Atma in the nature of breath or vibrations is again merged into it, there seems not to be even an iota of benefit derivable from this perishable Maya. Oh Guru, who is able to remove the delusion off the minds of men, please throw light upon the nature of this incomparable real Atma ?" To which the king thus replied " Though thou hast known everything definitely, still thou hast asked me in spite of thy father's words. The state given out (by us) is the real one. Atma alone that j, which pervades as the all-full Chidakas everywhere. Nought else is but That. That Jnana is bound by its own Sankalpa. With the liberation from that Sankalpa, there is freedom from the trammels of bondage. As thou hast now clearly cognized that Atma Jnana, thou hast abandoned all longing for enjoyments and the sight of the visibles. Thou hast, through thy all-full mind and with out pains, attained all that could be got at, vis., Brahman it self. Thou hast commingled with that secondless Principle which is above the reach of all

vision. Thou hast become a Jivan-mukhta.* But there is one thing which thou hast yet to do, w O., the giving up of the delusion of Maya which has arisen in thy mind (the giving up of which, will entirely free thee and not bar thy further progress).”

When the king of kings named Janaka thus initiated Sukha into the Atmic mysteries (through his direct presence), the stainless Rishi attained quiescence in his Atma or Higher Self, being freed from the pangs of birth and the agonies of death ; then all his enquiring spirit, perplexities of mind and doubts vanished through (direct) self-cognition. Then having reached the highest pinnacle of Mahameru, he went into the non-fluctuating- Nirvikalpa Sam^dhi and after a period of 1000 Solar years merged into the Janna-Akasa, like a light which, when divested of its wick and ghee, returns back to its fount of Akasic Agni (fire). Like water-drops becoming one with the ocean of waves, he, being cleansed of the stains of contemplation (or thinking), merged into the secondless Brahman, the vibration that started in himself (as the “I” having melted away. Thus did he attain quiescence (of mind) free from the delusion of Maya.

This is exactly the path thou shouldst follow, oh, Rdma. The right characteristic of a mind that has known all that should be known is the non-identification of itself with the ever pleasurable worldly enjoyments. With the proclivities of the mind towards material objects, bondage in objects if He who attains unto Atma, having- overcome Maya, the illusion, will alone know what Maya is and how it arises and is destroyed. And this knowledge of Atma is an occult mystery which is the subject of initiation by a Guru. Hence it is we find that no words can describe the origin of Maya, &c. As Sukha was a fit disciple, he was made to have an Apar6ksha or direct perception of the same by Janaka becomes strengthened ; otherwise, the bondage becomes slackened and in course of time perishes. Oh Rama, the extinction of Vasanas alone, is Moksha (salvation) ; but the concretion of the mind in material objects through Vsanas is bondage. Those persons are Jivanmuktas who have quite disabled the Vdsanas and are indifferent to the many worldly enjoyments without the aids of Tapas (religious austerities), Vratas (religious observances) and others. That one Principle which Rama s mind has cognized through the utterances of the Great Ones is the one Reality and none else. Now the only person who is able to relieve this Great Soul of R&ma from all his doubts and render his mind quiescent is the omniscient Vasishtha who knows clearly the three periods of time, is the Guru of men in this world and is a witness to all things having name, form, etc.” So said Viswamitra in the kings assembly.

Having given vent to these words, Viswamitra looked at Vasishtas face and reminded him by saying that Rcima should be taught those Jnana stories which Brahma residing in the lotus had been pleased to favor them with, in order to put an end to the dissensions* between them and liberate all the virtuous from their Sanchita Karma and attain Moksha. Initiation into the Mysteries of Brahman will fructify only in that disciple s mind which is desireless and will produce Jnana (spiritual wisdom) in it. This is what the Sastras (books) say. And herein lays the glory (of the higher spirituality). But the initiation imparted to a vicious disciple, full of desires will become defiled like the pure milk deposited in a sable dog s skin.

Thus did Viswamitra expatiate in various ways when the unsullied Narada,

Vedavyasa and other Munis assembled there, heard all of Viswamitra s words and eulogised him unanimously for his noble utterances. Thereupon Muni Vasishtha, son of Brahma and equal unto him, addressed Viswamitra thus “ Oh Muni, well versed in all departments of knowledge, I will do according to thy bidding. Whoever will go against the words of the Great Ones that have known really who “the knower” is? I will now recite the pure Jnana stories meant for the non-fluctuating and the pure minded and given out by the lotus-residing Brahma on the Nishada hills in order to liberate them from the cycles of re-birth.”

Therefore Vasishtha with a concentrated and pure mind related the following to make Ajnana (ignorance) perish, and the Supreme Seat of All full Jnana dawn, in men s minds.

MUMUKSHU PRAKARANA.

Vasishtha said “ Now, oh Rama, hearken to what I am going to say. Through right endeavors in this life (of the world), all the ends of human aspiration can be achieved by following strictly the Sastraic (or scientific) injunctions. Such endeavors are two-fold, one in the direction of Atma Jnana Sastras (or the sciences relating to divine wisdom) and the other in the direction of (ordinary) Sastras (treating of terrestrial wisdom). The former is, on account of Moksha and the latter which is not the true Sastraic path leads to bondage. Those virtuous persons only will gain Moksha who from their early boyhood, train themselves up in the Atma Jnana (or spiritual) lore, associate themselves with the un flinching great men and develop benevolence and other good qualities.”

At which Raghava exclaimed “ Being under the control of Vasanas generated by me in my former births, I have not been making efforts in the direction of the right path. Oh Guru, what then am I to do ?

On Vasanas pure and impure. To which Vasishtha replied thus “Oh Rama of marvellous qualities, it is through one s efforts alone and none else that the Brahmic seat can be mastered. Now the hosts of Vasanas may be divided under two heads, vis., the pure and the impure. Of these two, those alone which were generated by him in his many lives will cling to him (in his future births). Should the pure ones cling to him, he will easily attain the immaculate Brahmic Seat through them ; but in the case of the impure Vasanas, pains will be generated. Thou shouldst, oh Rama, even through dint of painful efforts, avoid these impure ones. Through the two ordained paths of good and evil, the current of Vasanas swells enormously. Mayest thou, after straining all thy nerves in the cultivation of Brah- mavidya (Brahmic science), liberate thyself from the impure Vasanas and rest firmly in the (pure) Vasanas appertaining to the beneficent Reality. Thou shouldst, through thy equal vision over all and thy own efforts, play fully check the lad of mind from getting into the impure Vasanas and make it associate with the pure ones. If after annihilating the many impure ones which are the products of the many previous births, thou shouldst make the pure ones dawn now, then they will conduce to thy (future) efforts. Even should any doubt arise in thy mind as to what the pure ones will lead thee, thou shouldst always be cultivating them only, as any excess therein is not, in any way, injuri ous. Till thy mind is illumined by the Reality of Brahman, thou shouldst always be following the path of initiation into Brahman by the Gurus

through the sacred sentences of the Vedas.”

“Mayest thou, Oh Rama, remain immutably fixed in that state of direct cognition, after purging thy mind of its impure Vasanas and making it, through the pure ones, attain the Atmic Seat, free of all stains and pains. Destroy all thy illu sory thoughts, so that they may not resurrect again. Develop extreme quiescence of mind and bliss within thyself. And then through thy intelligence freed from the longing after objects, thou shouldst, Oh Rama, commingle thyself with Brahman, engaged in the investigation of the significance of the holy sentence, Tatwamasi (That art Thou) and me ditate upon such identity. Now listen to the utterances of Brahma seated on the honey-dropping lotus flower.”

Vasishta s own history. At which Rdghava enquired of Vasishta the cause of such utterances when Vasishta went on thus “ Out of Chidakasa* which is the endless, the all-per vading, the seat of all and the illuminator of all objects, there arose Vishnu. Brahma arose out of the lotus of his heart and evolved, as so many creations of his mind, this earth and other diverse objects. Now the author of the universe, Lord Brahma, (in the course of its progress), found the many noble souls in Bharata-Varsha (the portion of land including India) writhing under extreme pains and was moved to pity, like a father towards his afflicted son. Contemplating upon the salvation of these afflicted ones, he came to the conclusion that the cycle of births and deaths cannot be arrested by either Japas (uttering of Mantras) or Tapas (religious auste rities) macerating the body or the many kinds of gifts or bathing in such holy waters as the Ganges and others or any other means except through Atma Jnana. Therefore, through his stainless mind, he created us all, like himself, with a bowl and, in the hand, a rosary of beads. So was I born and having saluted him, I was shewn a seat on a petal on the northern side of the lotus in which he was gloriously seated- There he pronounced a curse on my mind that it should be enveloped by Maya for one Muhurta (or 48 minutes). There at my mind became stupified and I began to play the woman like an illiterate and ignorant person devoid of all spiritual wisdom. Observing me thus, Brahma questioned me as to the cause of my dire sorrow. To which I asked him how this Samsara arose and how Moksha can be attained after freedom from existence. Upon which he blessed me with a true cognition of the higher state. As its result, I was in a non-fluctuating state, owing to my cognition of Jnana Atma Reality. Upon which Brahma remarked to me thus. “it was we that enveloped thy intelligence by the base Maya and then cleansed it of Maya after having annihilated the latter. We have ordained that all souls shall be initiated by thee and attain Moksha- After the dawning of full Jnana, thou shalt soon go to Bharata-Varsha in Jambudwipa which is the land of all perishable Karmas (religious works). There shalt thou initiate men, having the four qualifications (of attaining salvation), into Atma Jnana; but shalt initiate lovers of (ritualistic) Karmas), in whom the conception of egoism has not vanished, into the due performance of such Karmas.”

“ According to his mandates, I go to Bharata-Varsha and live in it so long as humanity exist there. I have no longing for any objects in this world. I shall ever be in the Sushupti (dreamless sleeping) state and thus be able to overstep the limits of the painful mind, though engaged in the daily ac tions of the world No actions of

mine identify themselves with my Self. Oh valorous Rama, those intelligent disciples alone will be knowers of Atma who, after thoroughly discriminating between a guru of all-full Jnana and another of Ajnana, find an asylum in a supreme immaculate Guru (viz., the former). Those only who understand the teachings of their Gurus (from all aspects) by an instantaneous apprehension of what they (the Gurus) mean and at what they drive, will see them realised (afterwards) as in an objective vision. The stainless Guru will never initiate into Tatwa Jnana those who are weak-willed and addicted to sensual desires.

The four means of Moksha. “ If the four sentinels that wait at the gates of Moksha (salvation) viz., Silnti (sweet patience or quiescence of mind), Vichara (Atmic enquiry), Santosha (contentment of mind) and Sadhu-Sanga (association with the wise) be befriended, then will there be any obstacle to the attainment of salvation ? (No). Like the waiters, posted at the gates of the palace of a king protecting the earth, who allow ingress to the visitors without to see the king within, the above four sentinels allow admittance within into Moksha. Even if one of them be befriended, then he will introduce him (the new comer) to the the rest of his fellows. Therefore thou shouldst ceaselessly endeavour to hold fast to one at least, throwing aside all obstacles that come in the way and associate with him intimately. In order to put an end to the ephemeral re-births, we should, above all, develop our (spiritual) intelligence through association with the wise, enquiry into Atma Jnana books and deep Samadhi (or Meditation). The venom of the pains of Samsara will be dispelled (and the man bitten will be cured of the poison) through the Garuda-Mantra called Jnana. Then (with the development of Jndna), even showers of arrows discharged at him will be (to him) like those of soft lily flowers ; a bed of flames will resemble to him a soft cushioned bed redolent of rosewater besprinkled in it; and the chopping off of his head will be like Sushupti (the dreamless sleeping state) wherein happiness is enjoyed. The ripping open of his stomach will be like the application of sandal over his body and the piercing in his breast of straight- pointed innumerable lancets will be like cool water sprinkled from a pump in the long summer season. The poisonous disease of sensual objects unfit to be associated with, can be avoided only by those who have developed the discriminative (spiritual) wisdom and not by any others.

“ It is not through a mere enquiry into Atma Jnana knowledge that Nirvanic bliss is attained ? If one should conduct himself in such a way as to assimilate” (as one), within him self, the knowledge derived from the three sources of his self-experience, the true significance of the holy sentences in the spiritual Books and the instructions of a wise Gtfru, then the inseparable Atmic wisdom will rise in him. The mere study of rare Jnana books by persons of petty intelligence will but breed Ajnana in their minds. Books treating of devotion and the performance of rituals will generate less Ajnana than the study of Jnana books (unaccompanied by the other two above mentioned). And it should be remembered that it is far better to lead a mendicant's life by begging for food at the doors of even outcastes with a bowl in hand than to pass a life of Ajnana. Immense wealth, friends, relatives, Benares and other sacred places, bathing in the Ganges and other waters, the hermitage of Munis, religious austerities afflicting the body and other like things are not the sure

means of ever reaching the higher state ; but it is through the mind s efforts that the immacu- j late and supreme Seat can be attained.

8dnti. “Now listen, oh Rama, to the ineffaceable charac teristics of the four sentinels placed at the gate of Mok.sha. If the supreme “ sweet patience that nought can ruffle” be mastered, then all desires and sorrow will fly like gloom be fore the rising sun. Being confided in (and loved), like a mother, by the virtuous as well as the vicious, such persons of sweet patience will never be ruffled in mind, whether they get nectar to drink and enjoy the bliss of Lakshmi residing in the luxuriant lotus flower, or are engaged in great wars, entailing excessive carnage, or whether they are born or dead. They never rejoice or grieve through the enjoyment of plea sures or pains arising from sensual objects. These pure men of sweet patience will shine aloft far higher than such persons as men of mere ripe intelligence, performers of sacri fices, men well versed in all departments of knowledge, puissant kings, virtuous men and others (not possessing this one attribute). Great men having quaffed this ambrosia of sweet patience which is rare for all intelligent men who long after it, have attained the glorious Moksha. Mayest thou too, oh Rima, act in this virtuous path.

Atma Vichdrana. “ If along with this, thou shouldst de velop fully Atmic enquiry through thy subtle pure intelligence after a study of the holy &astras, then such an incomparable intelligence will reach the Supreme Seat. It is this enquiry alone that enables one to differentiate causes from effects and constitutes the rare remedy for the cure of the disease of re births. Having cleared oneself of all doubts through this discriminative power which gets not blurred even in the midst of the intense darkness (of ignorance) shines with undiminished lustre even in the midst of any light and through which all things are visible, one should always be engaged, even when threatened by dangers, in the enquiry of whence am I ? Whence came this universe of Samsara ? And of whom is this universe an attribute ? Such an enquiry averts the dangerous disease called the gloom of Agyana.

Santoska. “ Now to noble contentment. It is the bliss arising from the enjoyment of objects, good or bad, without any longing or aversion and the non-grief (or indifference) shown towards objects not obtained. Should this incompar able ambrosia of contentment become permanently settled in one, then all enjoyment of objects will become a poison to him. Then the mind which was immersed in sensual objects raises up its eyes towards Atmic wisdom and sees not a distorted image as in a stained glass. Such a person of true contentment will be revered by the great Tapaswins and the chief of meo.

Sddhu Sangha. (To all those who wish to master this world of Maya, the association with the wise is the unfailing means. Like the Ganges which yields its fruits to those who bathe in its cool waters, the association with the wise expands the poor intellect of men, transmutes the acci dents arising out of material objects into a real wealth (for progress) and converts a mind, which is miserable amidst any objects, into one which sees happiness everywhere. To such, neither sacrificial fires, nor Tapas, nor bounteous gifts nor holy waters are indispensable. One should, at any cost, long- to approach those great personages replete with wisdom who are friendly to all, relieving them from bondage and form the ferry to cross the ocean of rebirths.

Thus are the four-fold means for getting rid of this oppressive Samsara. Those who have intimately befriended these four have crossed the ocean of Samsara. Oh Rama of sweet patience and other qualities, please hearken to the stories (narrated in this book) which will relieve thy pining mind of its delusion. Atma Jnana, the end of all Vedas, will dawn of itself in one who probes into their underlying meaning without caring for their (surface) attributes or meaning. All delusions, such as love and hatred, &c., will vanish ; the mind will become as pellucid as the waters of a pool in the autumnal season. Such persons of adamant armor will never be pierced by the arrows of pains, such as poverty and others.

The fruits of an enquiry without desires.-“ A mind engaged in (Atmic) enquiry will never be afflicted by the awe-inspiring Maya and will maintain the equilibrium of a waveless ocean. All persons of excessive enquiry will acquire the depth of the unfathomable ocean, the stability of Mahameru and the coolness of the noble moon. The virtuous who tread the path of Atma Jnana will take delight only in Samadhi and other Karmas congenial to their pursuits, like a spotless and chaste dame contemplating, in her harem, upon her lord as God and rejoicing in such thought. The characteristics of a Jivan Mukhta.” Then the above-said rare Jivan Mukhti state will gradually ripen in him who is desireless and in whose eyes there is nothing supernatural. His state is indescribable and yet he will move in the world like anybody else. His mind will not be bound by any longings after Karmas. He will be indifferent to joy or pains arising from good or bad results. He will preserve a pleasant position in the happy enjoyment of whatever he obtains. He will not in the least concern himself with the enjoyments foreign to the path of the wise. He will ever be engaged in the ceaseless enquiry into the path of salvation which arises through interrogating the wise without transgressing their words in order to enjoy bliss uninterruptedly and be oblivious of this body. Having attained Atma Jnana, he will not be re-born and subject himself to the pangs of delivery from his mother's womb. Those sinful men whose minds are reeling amidst sensual pleasures, being led away by them, can truly be said to be the mere vermin generated out of the offal in their mother's womb. In the absence of the company of those great men of supreme intelligence, one should be performing those actions which fetch him food gotten through right-earned and well-spent wealth. So long as he gets quiescence in his stainless Atma and the certain (mental) quiescence of the Turya (4th) state dawns in him, he should ever be engaged in Atmic enquiry through a study of Atma Jnana books, quiescence of mind, right conduct, acuteness of intellect and association with the wise. How can this certain and stainless Turya state, arising through Atmic enquiry, be described in words ?

Turya State. “ A person who gets quiescence in this Turya state devoid of all Bavanas (thoughts) and thus crosses the ocean of Samsara, will attain the Seat of Moksha. Such a one will never be affected by anything, whether he is in a state of Jiva or iva devoid of the J i va state, whether he moves in a family or is a solitary recluse, whether he is bound by the delusions of Srutis and Smritis or not, or whether he performs all actions or not. He will then be in the one Reality of Atma as in one vast ocean without (any intercepting object as) the Himalayas.

The proper path of enquiry. “ Thou mayest place thy credence in the words of even a child, if they are consistent with the Srutis, Guru s words and thy self-experience. Otherwise thou shouldst reject as straw the utterances of even Brahma himself. Know also that the many analogies given out, in order that Brahma Jnana may arise in thee, are for the purpose of exemplifying the One Principle. The ignorant assert that the formless and real Jnana is subject to no analogies involving form and name (and hence should not be made the subject of enquiry) ; but such a mischievous argument will only be subversive of the good results of the intellectual acumen arising from Jnana enquiry. Therefore, oh Rfima,. thou shouldst not let thy mind take that groove of thought. On the development of Jnana. “ The sound of Atma Jnana will vibrate only on the strings of S&nti and other qualities. Jnana and the above four good qualities shine mutually in best relief only in juxtaposition. Both these flourish well like a tank and the lotuses growing in it. Should both these be developed pari-passu, then the result will be the attainment of Brahman ; but if separately, no results will accrue. A hearing of the (following) real stories (and an acting up to them), will confer, on one, the virtues of true renunciation, imperishable wealth, eternal bliss, the glorification by the wise and a happy life. Moreover a mind illumined thereby, will attain Moksha of immutable bliss.”

UTPATHTHI PRAKARANA.

THE STORY OF AKA SAJA. THE SON OF AKASA.

Summary. Having initiated Rama, bent upon attaining salvation, (he, having developed the first three means before), into the nature of the non-dual One and into the endeavours that should be made in attaining that One, viz., through the creation of pure Vasanas and, for their furtherance, the development of S&nti and other qualities, Vasishta, in order that the self-cognition of Turya Jnana may dawn in the Prince, now continues in four Prakaranas or chapters by stating that the consciousness reflected in the Lila-Sankalpa of Brahman which ever is, before creation, of the nature of Sat, Chit and Ananda, is alone the origin of the universe, its manifestation and its absorption and that the one Chaitanya (absolute consciousness, vie., Brahman) which contains in itself this Trinity and is its seat, is the Nirvanic bliss. Thus in order to show that all is Brahman, the author in the succeeding four Prakaranas, begins with Utpaththi Prakarana (or the chapter treating of the origin of the universe or “ I”) teeming with 9 stories, wherein it is sought to illustrate first that all the universes, &c., are nothing but the first creations of the Sankalpa of the mind proceeding from or the cosmic Ideation of the one Chaitanya.

Atma is this universe. In the preceding chapter, we expatiated upon the regular means of Mumukshus (or aspirants after emancipation) which thou shouldst adopt in order to attain Moksha. Now listen attentively as to how the several universes were evolved. Our Jiva (ego) is no other than the one Jnana which can alone be directly cognized through one s self and is dubbed, with different appellations, by different religionists. It rejoices in the appellations of Kutastha, Eswara of agency and the visible Chidabhdsa. The distorted consciousness. It is Jnana through which the Jiva shines with the intelligence that manifests itself as Akasa and other objects. Like the vast waters manifesting themselves as waves, foam, etc, the above mentioned Jiva

alone shines as the earth and other objects through the heterogeneous illusions of Sankalpas (thoughts) and Vikalpas (fancies) which arise and die. The causeless Satta-Matra (Absolute Be-ness) existing from before creation, manifests itself through its (inherent) Lila (sportive) power of creation, as this world composed of the myriads of objects which are no other than our objective vision (or ideation) and rests in its own all-pervading Jnana like the fluctuating power in Vayu (air). The innumerable quarters and time, being but the diverse forms (or aspects) of the non-dual all-pervading Atma Jnana, is "That" only from which they start. Know therefore, through this means, that the universe, the illusory creation of Brahman is one that has no other cause than "That."

The disappearance of the universe with Jnana. Atma- Chaitanya alone evolves, in a moment, this universe into a visible shape. The evidences of inference, etc. are the means (through which Jnana can be known). The reality of belief in the diversified visible objects, constitutes bondage but a freedom from it, constitutes Moksha. We shall put forth, to thee, things in such a manner as to relieve thee from the attraction of all visibles. Please therefore hearken well to the following.

At the end of a Kalpa, when all the visible universes are annihilated like a dream in Sushupti, there remains the incomparable Tatwa Jnana existing by itself alone, devoid of the fluctuations of thought, form, name and others and without the transcendent vast darkness of Ajnana and the light of Vritti* or mental Jnana. This Supreme Principle is termed by the wise, for the purpose of understanding it, Satya (Truth), Brahman, Atma, Param (the Supreme) and such like ; and manifesting itself as another in a mysterious manner, shines with the title of Jiva; it becomes thereafter, subject to all pains. Then this Atma which goes now by the name of Jiva and which is the Spirit of the latter, concretes itself through the Sankalpa of thought into Manas (mind).

It becomes Manas. This ever-agitated Manas having come into existence out of the ineffable Brahman creates the world according to its own Sankalpa. This legerdemain of the universe springs out of the Sankalpa of the Manas (mind). The word, ornament signifies no other than the gold (or other metal) of which it is composed : therefore it is needless to apply the epithet " golden" to the word ornament. Likewise the word universe means Brahman and none else. The wise apply the many epithets of the painful Moha (delusion), bondage, Tamas, Mala (impurity), Avidya, Maya and Samsara to this universe which, though arising out of the unreal mind, appears as real to it, like the waves in a flitting mirage. Now if thou wilt hear from us the nature of bondage, then thou wilt understand clearly Moksha. The existence in men of the differences of conception of " I" and " thou" is bondage. So long as this Sankalpa in the visibles exists, so long is it difficult for them to attain salvation. Like a tree latent in a seed, all the visibles will be merged in the seer then without again manifesting itself. In the heart of a banyan seed as the cause, there exist the variegated differences of flowers, leaves, &c. Like the marvellous potency of creation which preserves everything potentially and then brings them out, without in the least being injured thereby, there arises, out of the womb of the all-pervading Principle called Jnana-Atma, a sprout which naturally expands itself into this universe of form, name, &c. Just as the seed begins to germinate in its proper time

and place, so also the seer (the knower) appears as the visibles through the Sankalpa of the mind the visibles being no other than the seer itself.

Upon hearing the adventures of him who rose out of Jnana-Akas, thou wilt easily understand the origin of the creation of this universe replete with Tamas. Thou wilt therefore hear this story. Once upon a time, in the race of Brahman was born one, Akasaja (the son of Akasa), having, as his cause, the Jnana-Akas itself. He rejoiced in the possession of uninterrupted Samadhi, earnest regard to wards all creatures and good Dharmas (or virtuous actions). Having seen him live for along period, Kala (Time) soliloquised to himself thus “ How is it I am not able to encompass this one, when I am able to devour the whole universe as a mere paltry trifle. My powers are such as to annihilate everything. I am led to infer my powers have been much dullened of late, like the blade of a sword in poison. Persons of determined efforts will never abandon their pursuits.” With these cogitations in his mind, he at once marched straight to the habitation of the Brahmin (Akasaja) and entered his gates when he was (bedazzled and) scorched by the intense glory of the Brahmin's spiritual fire. Nothing undaunted, Kala pierced through the spiritual glory and with his tall and stalwart arms, 1,000 in number, seized hold of the Brahmin but was disappointed in his efforts, as he was too much for Kala. As Akasaja was immovable like one of the forms (aspects) of Sankalpa (Divine will), Kala was unable to overpower him and so returned from that place to go to Yama (or God of death) and consult with him. To Yama, Kala related all that happened between him and the Brahmin. The advice of Yama. At which, Yama said thus “This universe which arose through Karmas will perish through Karmas only. The weapons with which we can wield the destruction of the universe are the former Karmas. Therefore try to take hold of those Karmas (in the life of the Brahmin) through which means you will be able to overpower him.”

Hearing those words of Yama, Kala fished about for the former Karmas of the Brahmin in different places, such as the holy waters, tanks, the sphere of the earth, quarters and others. But nowhere was he able to discern any, in spite of all his tedious search. At last, he returned and disclosed, to the wise Yama, the fruits of his vain search. Thereupon Yama deliberated for a long time and delivered himself of the following words “ Born, as he is, out of the pure Akasa, this imperishable Brahmin is no other than Jnana Akas itself. And as he has no cause, instrumental or material, he cannot be said to perform Karmas, though performing them. There being really no cause at all, the Karmas he performs do not really exist. The Sanchita Karmas (past Karmas in embryo) which will enable you to put an end to him, do not exist in his case.” So said the fulfiller of Dharmas (laws), vfa., Yama, at which the noble Kala quietly betook himself to his own place in great wonderment. At these words of Vasishtha, Raghava having eyed him said thus “ From the story given out now by thy reverence, I am led to conclude that the son of Jnana-Akas is no other than Brahma, the self-create and the non-dual one of the nature of Vijnana.” Thereupon the immaculate Vasishtha said thus “ We have known thus the words which passed between the havoc-producing Kala and Yama. (We shall describe still further what took place between them.) When, at the end of a Manu, the never-idle Kala who had swallowed up all the universes rose up, he tried to over

power even Brahma (as stated before). Then the lofty Yama delivered himself of the following words to the grieness Kala “ Will that thought of yours fructify, which aims at destroying the incomparable Brahma that is of the nature of the stainless and matchless Brahma-Akas, (or Jnana-Akas) alone? The indestructible Brahma shines like the above mentioned Sankalpa-Purusha of the form of pure Akasa alone without being composed of the elemental forms. It is the self-existent Para Brahm only which is Chidakas itself, alone and without beginning, middle or end, that manifests itself as true, like one having a body of dimensions or an eternal Purusha ; but it really has no form (and is unreal) like the son of a barren woman.” So said Yama to Mrithyu (or Kala).

At these words of Vasishtha, Rama lifted up his eyes and questioned him thus “ While all souls possess two kinds of bodies, viz., the lasting Adhivahya and the flitting Adhiboutika how comes it that Brahma possess the former subtle body alone?” To which, Vasishtha said thus “As all the Jivas have two causes, viz., Brahman and the universe due to Brahmic light, they have two kinds of bodies ; but as Brahma who is not separate from Brahman has no other cause than Brahman, he has the one Adhivahya body alone. Then as this universe is nothing but a mode of the mind self-evolved from Brahman, the cause of the universe, hence this all-pervading world is but consciousness itself.” So said the Muni lovingly, when Rama asked to be enlightened as to why this illusory universe is but a mode of the mind. The mind creating the universe. Vasishtha continued thus “The individualised mind which is Avidya-full, form less and all-pervading though existing in name, has no form, either externally or internally, like the Akasa permeating everywhere. The mere manifestation in all objects of reality (or non-reality therein) is the mind. Wherever there is the Sankalpa, there does the mind exist. The form of the mind is Sankalpa alone. Both of them are identical. The multitudinous denominations of unreality, delusion, impurity, bondage, Avidya, Madya, Tamas and others are the fit synonyms of Sankalpa. With the annihilation of this Sankalpa, all conception of the differences between the seer and the seen will vanish and then the Reality of Brahman will begin to shine unintercepted. Then this shadow of all the universe moveable and fixed, will be found absorbed in It in a non-dual state, though, in another sense, they cannot be said to commingle with it. Then Consciousness alone will shine without the reflections of a glass. If all the heterogeneous differences of objects arising through the conception of the mythical “ I” and “Thou” are controlled and even a scintilla of the visibles be completely destroyed beyond resurrection, then such a destruction is itself the certitude of Kaivalya (or Salvation).

The time for the mind's destruction. Like a dream generating another dream in it, the mind having no visible form will generate non-existent visibles. Not resting on any object firmly, it is characterised by an excessive fluctuating power. It will fluctuate and be confused ; will flit away (from an object) and then return to it ; will rejoice jubilant in vain and be intoxicated with Ahankara (or egoism). But at the period of Mahapralaya which alters the form of everything, Akawa and others will be absorbed in their highest essence and there will remain the solitary all-quiescence (of Jnana). This is the primeval Brahman, the one Reality which is the Sun of never-setting Self-Jyotis (effulgence), limitless and not in the least painless, which is the all

and the evolver of all, and is in all places and times and which is all-pervading. Though above the reach of all words, it is yet dubbed with different illusory appellations by the wise. The most intelligent Sankhyas term It Atma ; the Vedantins of pure Jnana call It Brahman ; the Vijnanis* say It is Vijnana ; the atheists give It the pseudonym of Void ; and so on. (But this much may be said of It, that) It is the light of Sun s light, illumines all and shines as the (abstract) Light only. From this Principle which is firmly tacked to the world and the body and yet is not and which (seems to) talk, examine, hear, see, eat and think, a Jnana-light arises like light from the sun. Now this (light of) consciousness pervading the Akasa has the Manas full of Vasanas as its root, the organs as the flowers, the mundane eggs as the fruits and Maya as the ground on which to take root. With these, It enacts its affairs in this Puri- ashtakaf body, like a gem in a casket.

Atma is Nature. Being the immaculate Jnana, It is the all-pervading Akasa itself. Whatever objects It contemplates upon, those objects come into existence (at once). In that Jnana, all the three worlds will arise and be destroyed, like water in a mirage. Having evolved all objects, It will yet be in its true state unaffected, as if disconnected with them. The origin and absorption of the universe do not take place from and into NirvikalpaJ Atma direct. If one should hold communion with that Supreme Principle, devoid of mental fancies and modifications, then the great bondage of the mind will cease, all doubts will vanish, and all Karmas will perish.

How all can enter into Brahman? Here Rama asked Vasishtha thus “ I may rather believe the entire Mahameru mountains to enter a mustard seed than the whole of Brahma s egg to merge into Brahman which is (said to be) the atom of atoms. To which, Vasishtha of rare Tapas replied thus “This doubt of thine can be removed only after a study of Atma- Jnna Sastras and the association with the wise for a number of months and not days. The conclusion of all Sastras points to this only. Those who have with great pains understood clearly this abstruse account (of evolution, &c.) go into Sama dhi and who through it, attain a direct cognition of the all-full Jnna, will reach the supreme state of a Jivanmukta, devoid of this illusory universe, though exis tent to others ; and then this Jivanmukti state is no other than the Videhamukti state, the progress to the latter state being a mere matter of course.

Then Rama asked the Muni to enlighten him as to the efforts that should be made by him to tread the path laid down by the ^astras to attain the Jivanmukti and Videha mukti states. Vasishtha replied thus “Such persons, though moving in worldly objects, do not participate in them like the Chidakas, which though permeating all objects, yet appears not to be so (to our visible eyes). Such Jivanmuktas are persons of transcendental nature in the enjoyment of eternal bliss. They are immaculate like Akasa and undefiled by love and other desires, though associated with their modi fications. Whether performing Karmas or not, they are not enmeshed by them, as they have no egoism. Though acting up to the worldly observances of life, they remain cool and unaffected by them, like utter strangers. Notwithstanding the possession of a full-shining mind and attention, they have not the least of longings- for objects. The certitude of their conviction is of such a nature that they neither sink under any load of griefs nor rejoice at any pleasures. They are in that undisturbed state of mental equilibrium when they enjoy the JAgrata (waking) state in Sushupti

or the Sushupti state in Ja"grata, devoid of all Vasanas, Neither are they afraid nor do they instil fear into the hearts, of any in the universe. The great ones who conduct themselves thus, are called the Jivanmuktas and do not break loose from the bonds of Samsa ra though in possession of minds, since their minds are above the worldly things.

On Videha Muktas. (Now about the Videhamukti state). Should the above certain state be bridged and the body perish, then one will attain Salvation in a disembodied state, like the all-permeating air in the immovable Akas. Its nature is such that it is imperishable, unveiled, invisible, remote, endless and fluctuationless. It is neither "I" nor any others nor anything else (we know of).

It is neither light, nor darkness, nor motion, nor evidence, nor gunas, nor the heterogeneous objects of the world compounded of the five elements. Mayest thou, through thy discrimination, cognize clearly and unflinchingly that Non-dual state which is in the midst of (or above) the knower, knowledge and the known, being the all-full reality, neither Rupa (form) nor Arupa (non-form), neither Sat (being) nor Asat (non-being) and yet one.

On being questioned by radiant Ra"ma as to a clearer elucidation of Brahmic Reality replete with Chidananda (conscious bliss) in order that Jnana may develop in him to the uttermost, Muni Vasishtha went on thus " During the period of Mahakalpa, the cause of all (imaginable) causes, viz., the Brahmic Reality shines alone. If the modifications of the mind which lean to sensual pleasures be destroyed, then Atma divested of its Ahankara (egoism) becomes the unnameable Brahmic (or the all-pervading) Reality. The Jivita consciousness which does not regard (as real) the universe before it, may truly be stated to be Brahman itself. A mind which, though enjoying the diverse objects, does not yet enjoy them may be stated to be Brahman itself. That consciousness which is a witness to all thoughts of objects, the light of the Sun ? &c., mind and the other visibles may be said to be Brahman itself. This Principle may be said to be the long Yoga sleep devoid of end, dream or non-intelligence. It is " that" from which evolve and into which merge, the trinity of the knower, knowledge and the known. It is the immutable. Jnana-Akas and not the Bhuta-Akas (composed of the elements.) The internal state of self-cognition devoid of the modifications of Manas, Buddhi and Chitta and being as imperturbable as a block of wood, may also be likened to that Brahmic Reality. When Brahma along with Vishnu, Rudra, Sadasiva, Deva, Indra, Sun and others are absorbed (during Pralaya), this one Fount of Omniscience, viz., the Brahmic Reality free from the base Upadhis (or vehicles of matter, &c.), and devoid of the desires of the universe, will alone shine effulgent, stainless, all full and ever blissful.

THE STORY OF LILA.

Summary. Having seen that it is Paramatma, the Self-Consciousness, which manifests itself as Jiva, Eswara and Universe and which is identical with them, though appearing different, the author deals in this story with the heterogeneous actions of the Manas Maya arising out of the One Consciousness and the means of arresting that Maya.

The Story of Padma. Now, O Rama, in order to relieve thee from this dubious predicament of thine and to attain quiescence of mind, I shall relate to thee an archaic story which thou shalt hear. There reigned, upon the earth, a king named Padma. He rejoiced in the possession of Satisoaguna and ripe discrimination. On his puissant arms rested Vijaya-Lakshmi (or the Goddess of Victory). His royal partner went by the name of Lila and had the good qualities of strictly conforming to her husband's mind. She lived inseparable from him, like his shadow and mind.

Lila's doings. In this state, a thought flashed across her mind to adopt some means by which she could ever perpetuate the youth of her lovely lord, free from dotage and death and so enjoy his company always. For this purpose, she consulted with the Brahmins well versed in all the ancient four Vedas. They were unable to hit upon any means of arresting death in this world; Japas (utterances of Mantras), Tapas (religious austerities) and others conducing to the mere development of Siddhis (psychical powers). Thereupon Lila soliloquised within herself thus * If I should predecease my lord, then I shall enjoy Nirvanic bliss unattended by any pains. But if he should die before me, I can be happy only in the event of his Jiva living in my house and casting its gladsome glance on me. To this end, I shall worship the feet of Saraswati, the impartor of the Vedas and eulogise her. So without apprising her lord of her intentions, she strode the path pointed out by those great men, the masters of powerful Mantras and Sastras and worshipped the Devas and Brahmins. Having refrained from tasting food for three nights together, she took a slight refreshment on the fourth day and that only once. Thus she was engaged in sweet Nishta (meditation) for ten months, when Saraswati overjoyed (at her meditation), appeared visibly before her with the radiance of a full moon in the sky and said " Oh Lila, what is thy desire ?"

Whereupon the spouse of Padma saluted her and addressed her thus " Oh thou, who art like the moon's rays which do not disappear before Agni (the fire) or like the sun's light which dispels the gloom of mental grief, please grant me the two boons (1st) of allowing my lord's Jiva (ego) to remain in my house, even after his death, and (2nd) of thyself appearing before me visibly, whenever I should think of thee." Which boons, the noble Saraswati conferred upon her with good grace and returned happily unto her seat. Then the wheel of time rolled on rapidly with its nave of Paksha (fortnight), month and Rithu (seasons, each of two months), its spokes of days, its axle of years, and its axle-hole of moments with all the vibrations. When thus Lila had passed her days in the company of her lord in illimitable bliss, he suddenly in a short time died. Fearing lest the elegant Lila should pine away under the fire of her excessive grief, Saraswati stayed in the Akasa invisibly prior to the separation of the king's Jiva (from his body) ; and in order to dissipate her delusion, gave vent (on her husband's death), to the following words "Cover up thy deceased husband's body with flowers. Then the flowers only will fade and not the body. The (king's) Jiva without quitting the body will rest in the golden harem. Then resting on the arms of the king, thou shalt assuage thy grief." So saying, Saraswati vanished from view. According to the words of the " Voice of Silence," viz., Saraswati, Lila buried her husband's body amidst flowers.

Then fainting at the separation from her lord, Lila contemplated internally upon

Saraswati who, no sooner appeared before her than she addressed her thus “ I can no longer endure the parting from my lord ; thou shouldst take me soon to where he is.”

Thereupon Saraswati said thus “ Of the three kinds* of Akasa, vis., Chit-Akasa, (Chidakasor Spiritual Akasa), Chitta- Akasa, (or mental Akasa) and Blmta-Akasa (or elemental Akasa), Chittakas is that intermediate state in which the mind is, when it flits from one object to another in the elemental Akasa of objects. When the hosts of Sankalpas (in us) perish, then it is that the light of Chit will shine in us which is \ quiescent and immaculate and manifests itself as the universe. If one becomes convinced of the unreality of the visible objects, then, through that Jna*na, he will attain at once Chidakas. Mayestthou attain through my grace that Chidakas.” Through this blessing, Lila went into Nirvikalpa Samadhi and was able to escape, like a bird from its cage, out of her body which is generally replete with stains and desires through the long ing mind. There in the heart of Jnana-Akas (or Chidakas), she saw, in a large town, a mucli beloved valiant prince six teen years old, reclining on a soft cushion and surrounded and extolled by innumerable kings, women of intense desires and the four-fold armies* Having recognized him to be her dear lord, she entered the king s synod which she found graced on the eastern side by Munis and Brahmins well versed in Vedas, on the southern side by handsome ladies, on the western side by kings, and on the northern side by the four fold armies and others. Then having visited many fertile tracts of earth, hills, cities, towns, many holy rivers and others, she, sparkling like lightning, returned unto her abode and entered her body lying entranced in her harem, where she contemplated with great love upon Saraswati of white com plexion.

Having saluted Saraswati who made herself visible as seated in her supreme throne, Lila questioned her thus How is it that my lord even after his death, has subjected himself to another Amurtha (formless) creation which is as illusory and bondage-giving as the present state? Please remove my doubts with reference to this, so that I may know the real truth.”

To which Saraswati replied thus “ The original evo lution of the supreme Brahmin differentiated out of the one Jnana-Akas brought about in its turn through delu sion of (mental) regality the Padma creation and thus it is, a fresh creation arose. Similarly has thy husband now a second birth as Viduratha. Therefore after giving thy ears to what I am going to relate to thee, thou shalt have thy doubts therein cleared by me. In the stainless and immaculate Chiddkas, there is, on one side of it, a Mdydvic dome. This vault is covered by countless pea cock s feathers, viz., the immeasurable Akasa. On its golden pillars, large and small, viz., Mahameru, are engrav ed the picturesque beauties of Indrani and others, the spouses of Indra and the regents of the quarters. On one side of that dome are hillocks called (the elemsnts), Prithivi (earth) and others as well as the tiles called the seven mountains. It is the seat of the residence of the revered and old Brahma surrounded by his sons,* Marichi and others full of desires. It is ever reverberating with the songs of Devas, roving on their beautiful vehicles which songs vibrate from the Vina (flute) of Akasa. It is ever resonant with the buzzing sounds of the gnats of Siddha hosts living in the Akasa. It resounds with the never ceasing sound arising out of the strife

between Devas and Asuras, the mischievous imps of great egoism. It is, in such an incomparable Mdyavic dome, that there was a town called Girigrama in the midst of a certain tract on one side and that, in a certain spot of that dome. That town was a fertile tract boasting of the possession of hills, rivers and forests. There lived in it a great Brahmin householder who had sacrificial fire and was well versed in Sastras and Dharmas, away from the reach of kings. He equalled Vasishtha in beauty, wealth, age, humility, actions, and education, but could not be called Vasishtha himself in real knowledge. In name at least, this Brahmin may be called Vasishtha. The name of her who worshipped his feet (as his wife) was equal unto Arundhati but had not her knowledge; yet she passed by the name of Arundhati. The wife of Vasishtha was this lady on Bhuloka (earth) but the true Arundhati in Devaloka. No compeers to these two ladies could be found in all the three lokas.

“While this Vasishtha, the lord of the above mentioned Arundhati, was residing with her in the valleys, a crowned king came to the forest there on a hunting excursion along with his retinue. The Rishi saw them and reflected within Marichi and other Rishis are associated here with those of desires, in accordance with the doctrine of “The Secret Doctrine” which calls them as Barhishads yielding to humanity their bodies of desires himself thus (The wealth of kings is indeed beneficent and enviable. When shall I be able to be the ruler of the earth with retinues encircling me and with Chamaras (chowris) waving ? When shall I be able to reign triumphant as a monarch, having all under my sway and be locked in the embrace of sweet females of beautiful breasts bedaubed with red ointment ? From that day forward, Vasishtha was seized with intense desires and though, in eager anticipation of the realization of such desires, he went on performing Karmas regularly. Dotage having come upon him like the frost upon a lotus, his lady implored me for aid like yourself and was blessed by me with the similar boon of her husband s Jiva not leaving her house. The Brahmin, Yasishta expired thus with his longing after regality ungratified. Thus was he of the nature of Jiva-Akas in his house.

“Through the Sankalpa of the mind which led, into the pleasures of regality, Yasishta who was originally of the nature of the Jnana Akas, he became a King. In that state, after his wife found him dead who was a Brahmin of great Tapas, there arose a two-fold thought in her of leaving the corpse of her husband s gross body and joining him in his subtle body. While the Brahmin s sons, house, lands, forests, mountains, and others were thus (in the gross state), his Jiva was living separate for about 8 days and was of the nature of Chidakas in that very house. In your former birth, this Brahmin of 1 your husband was a king. Then you were his wife, going by the name of Arundhati of peacock-like gait. Both of you who reign here as husband and wife, like the loving fresh Chakra- vaka* couples or Parvatif and Parameswara, living on the left side of the earth are no other than Arundhati and Vasishtha. Therefore, oh Lila, who has a face like unto the waxing third moon, the first creation as a Brahmin when regality was longed for, which I described to you before is itself illusory. Likewise is this Padma creation. Even the third creation of Viduratha birth which you were a witness of, is also unreal, like the reflected image in water.” So said Saraswati, the world s mother.

On hearing these words, Liia questioned her thus 4 Oh Goddess, thou hast uttered untruth only. How can thy words hold ? Where is the Jiva of the Brahmin that lived in this house? Where did we, who separated here, meet together? How did those who were in the other world as well as its hells, the ten quarters* and others join together and come to this pleasant habitation of ours ? Is it possible to bind the infuriated Indra s elephant within a part of a mustard seed ? Will the Mahameru mountain enter a lotus seed and be crushed by a small bee sitting over it? Will the lions be vanquished in a war with the angry paltry gnats and then enter an atom ? All thy words are as incredible as these and will not fit in with truth.”

To which the Goddess replied thus” I never told thee an untruth. I will now explain thee how my words are true. Persons like myself will never derogate from the laws of Eswara but will hold to them as the true ones. The Brah min s Jiva lives invisibly in his own house in the city. All his kingdom and Padma regality are of the nature of Jnana- Akas only. Now, Oh Lila, with eyes bedaubed with black ointment, Vasishthaof the nature of Chidakas, when he became overjoyed (with the sight of the king), saw all these things in the Manas Akas. This old thought (or creation) of Vasishtha without manifesting itself as such to thee now appears to thee as different (as Padma creation). Just as the many events of the Jagrata (waking) state are not enacted in the dreaming state, Padma creation and its thoughts do then predominate without the reminiscences of the Vasishtha state. Out of the above mentioned all-pervading Jnana-Akas shining through Sat which is its own power and form part essence of that (JnAna)Akasa arose this terrible universe through the Sankalpa of the mind, like an image reflected in a glass. All the shining universes will be latent as light within the Jnana Reality which is the illuminated supreme Atom. There fore it is that the abovementioned earth and others of the Brahmin will manifest themselvey in (and out of) Jnana. Now thou shalt know all these directly.”

So said Saraswati, when Lila asked her “ It was stated by thee, that the Brahmin expired on the eighth day. That period passed with me as milleniums. Please explain this to me.” Then the goddess continued thus “Just as space, which, as mentioned before, is nothing but a play (or mode) of consciousness, is not all-pervading and hence not real, so also is time. As it is the Jnana light alone devoid of the modifications of Maya, that manifests itself as time and space, hence there is no such thing as the limit of time or space. Through the illusion of death, the body became en tranced for a moment and the Jiva parted from it. Becoming oblivious of all the thoughts of its former body, it is filled with the thoughts of this life only. It is only when the Jiva revives from the fatal trance of such false concep tions as I am greatly supported by these, * My body is getting fat, he is my parent, I am going to die in so many years, My relatives are augmenting in number, this is my beloved seat and so on it is only then that the Jiva will begin to know its real state. Therefore thou forgottest all about thy former birth, remembering only this birth.”

After Saraswati had finished these words, Lila said “ Having been blessed by thee with Divine vision, I have understood all things truly. Now to gratify my desires, please show me the abode of Vasishtha and others.”

To which Saraswati of the form of Vedas thus said “ This gross body of thine bred out of Karmas is an impedi ment in the way of thy getting such knowledge. If thou

shouldst become entirely oblivious of thy body and know thyself as distinct from it and then become of the nature of Pure Bliss Enjoyer that is also Jnana light and Sat after being cleansed of all Maya impurities, then thou shalt be able to visit the hallowed Seat. Thou shalt then know, with delusions off thy mind, that Brahman only is thyself and all the universe, like one gold converted into many ornaments. It is not the worldly desires but the pure Vasanas that tend to develop the true Jnana. Thou are not yet bereft of the easily performed (or the desires for) worldly objects. Therefore it is not possible for thee to attain it. Persons like myself can easily get into the pure Brahman. But those who are like thyself, have a subtle (lunar) body of the nature of mind, replete with desires and hence it, in turn, generates the gross body. Just as a snow ball melts with the rays of the sun and is converted into water, so thy gross body will be changed permanently into the subtle body through development of the true Jnana and the abandoning of the Vasanas. This is the Jivanmukti state. Then the all-full Jnana alone will prevail in thee. Therefore thou wilt have to perceive the former creation through thy original subtle body (of Adhivahya), after stopping (or entrancing) then this body of thine.”

When Saraswati had blessed her thus, the latter asked the former as to the efforts that should be made to realize that end. To which Saraswati replied thus “Those only can cognize experimentally the higher states who have developed in themselves the processes of Sravana (hearing and study of spiritual books), Manana (contemplation) and Nidhitya-sana (reflection from all standpoints), uninterrupted bliss arising through concentration upon that ancient (one) Principle, renunciation of all, non-desires, and the intense reasoning practice followed through the path of Vedas that this great world is not ever-existent. Those only are in that path of Brahman, who are ever engaged in the intense practice of deriving bliss through the certain knowledge that the universes, which are no other than “I” or “It”, do not really exist, as they did not exist from the very beginning and who are engaged in liberation, through such knowledge, free from the seer and the visual and from the enemies of love and hatred. After one is convinced that that knowledge which renders itself oblivious of all the visibles is the true one and the obtainer of Atma, ceaseless endeavours in the certainty of Brahman is alone Salvation. With such a practice, the pure Jnana will dawn.”

Saraswati and Lila who had thus conferred together that night, went into Swarupa Samadhi free from the trammels of their body and remained motionless. In this state, Saraswati shining with her former Jnana body along with Lila with her newly assumed Jnana one, rose up high in the Akasa, as if 10 digits high. Having penetrated far into the Akasa which is like an ever-ebbing great ocean at the time of deluge, they observed there the following. In the immeasurable, transparent and subtle Chidakas replete with the bliss arising from zephyrs, there were to be found the hosts of Siddhas who journeyed fleetly than wind. In it whirled, in all quarters, Rakshasas and Pisachas as well as successive rows of innumerable yogins, having the faces of dogs, cows, camels and asses. There were also the multitudinous Dakinis (elementals), dancing about gleefully and the white Ganga running with its speedy current. There the songs of Narada and Tumburu were heard vibrating on their lyre in non-immured space. Clouds, as at the end of a Kalpa, rained down their

currents without any noise like a painted picture. To wit, they saw beehives of fair hours collected together. Then they passed through diverse places for the immeasurable 10 Ghatikas distance, some replete with petrified sable gloom inaccessible to any and others, radiant with the lustre of Agni (fire) or the Sun journeying on his swift car. Thus waded they through the Akasa of the three worlds, wherein abide the myriads of Jivas created by Brahma buzzing like the swarms of flies collected in a ripe fig fruit.

Then contemplating upon reaching their longed-for place } they crossed Brahma's egg- and reached Girigrama in the Loka where Vasishtha lived. As the new arrivals were invisible to the menials, relatives and offsprings of the Brahmin suffering from dire pains, Lila, of Satya-Sankalpa willed that the inmates of the house should see her and her co-mate. Thereupon taking these two, who were like Lakshmi and Parvati, to be some sylvan goddesses, the menials, &c., worshipped them and paid them proper respects. Of these, the eldest son addressed them thus " You should lighten us of the load of grief under which we are groaning ever since the demise of our parents. Oh ladies of great knowledge, are there any results not attainable through the visits, of great personages like yourselves?" Thereupon the effulgent, Lila touched their forehead and relieved them of their grief. Then both these disappeared from view, from that spot that very instant.

Now that we have accomplished our object of seeing the different states of the universe according to our thought please acquaint me with thy further wish. So said Saraswati to Divine Lila, at which the latter asked the former. " How come that during our Samadhi, the persons seated in the regal assembly were unable to see me whilst those in the beautiful house alone were so able ?"

Saraswati replied "It is only through the development of Jnana that all the dual substances in this world will become non-dual. As thou wert in possession of Jnana (knowledge) not freed from the thoughts of " I" (or individuality), the true (or voluntary) Sankalpa did not arise in thee. Hence it was that all those in the royal assembly were not able to see thee. But then in the second case, with the possession of the true Jnana divested of all thoughts of individuality, thou created the conception of u I" through thy own Sankalpa and it was only then that the sons, etc. did see thee."

Then Lila overjoyed gave vent to the following words " Through thy grace, Oh Saraswati, I have known all my former births as clear as daylight. I have cleansed myself of all sins arising from the three gunas. After being differentiated as a separate entity out of the one Brahman, I have undergone different births in 800 bodies. Like bees in a lotus flower, I have been inhabiting the many worlds created through Maya-Vikalpa (or the modifications of Maya). I was born as a Vidyadhara lady and then as a human being through the force of Vasanas. In another loka of Maya-Vikalpa, I went through a series of births in the different bodies of Indrani, a huntress clad in leaves, a bird rending the snare it was enmeshed in, a king of Soudashtra country and a mosquito. Thus have I been whirling in many births, and having been tossed to and fro in the clutches of Maya, like a straw in ocean waves, I have now been landed safely on the shore of Mukti (Salvation) through thy aid." Thus did Lila eulogise her and both then mounted up the Akasa.

Passing through the Akasa by dint of Yoga power, they went to where Padma was and saw his body. After that was over, they went to where the king Viduratha was, who was

the second incarnation of king Padma. At this juncture, both these peacock-like ladies observed the incomparable king of Sindhu of tremendous prowess march against Viduratha. A fierce war was waged between the two armies, striking terror into the heart of Death even. Viduratha's innumerable army was reduced by the enemy to an eighth of its original number. Then the sun disappeared from view, as if afraid of either this terrible war or the mountain heap of carcasses. With the setting in of intense darkness, both the armies ceased to battle. With the disappearance from the field of the enemies hosts, king Viduratha returned with a broken heart along with the shattered remnants of his army to his own palace. Whilst he rested upstairs in sleep, Saraswati and Lila came up to where he lay. Being quite refreshed by their Tejas (radiant effulgence) which was like the nectary rays of the moon, his lotus-like eyes began to bloom and beheld, before him, these two ladies whom he saluted and eulogised.

Then in order to acquaint Lila with the glorious lineage of this race, Saraswati willed that the minister lying hard by the king should wake up from his deep sleep. Instantaneously, the minister shook off his lethargy and seeing Saraswati saluted her. At which she asked him to trace from the beginning, the history of the king's family. The minister then began thus In the race of ManuVaivaswata,* the most esteemed of kings, there was born a king of the name of Kumbaratha (or Kundharatha) who had a son Bhadra-ratha, the king of kings. The last had in his turn Akhila-ratha (or Viswa-ratha) as son and through him a grandson by the name of Manoratha. This grandson brought forth Vishnu-ratha who, in his turn, had as his offspring Brihad-ratha. This last king, had, in his line of descendants, Sindhu-ratha, Salaratha, Kamaratha and Maharatha, till at last the last king Maharatha begat, in this place, the present king of kings, Viduratha. The mother who begat the present king, went by the appellation of Sumitra. His father, having controlled his mind, abdicated his kingdom in favour of his son, then 10 years old, and led the life of a recluse in the forest. Now Viduratha, our king, reigns with perfect justice”.

As soon as the minister had finished these words, Saraswati, in order to enable the king to easily know the events of his former births through his Jnana (spiritual) vision, touched lovingly, with the palm of her hand, the king's head and blessed him with Divine vision. Whereupon the gloom of Maya that had obscured his mind like a great antagonist flitted away from it and he was able to recognise himself in the previous body of kingPadma sporting with Lila. Then the pleasant sensation of marvel and joy arose in him, the former on account of the diverse workings of Maya, and the latter, since the knowledge of Maya he derived through the grace of these, the (world's) mothers. With these thoughts in his mind, he wore their feet on his head and said “In the one day that passed from the extinction of my former body up to now (as seen through my Divine vision), I have spent 70 years with this my present body. I have also known all the events that transpired during that period. Whence are all these curious anomalies of Maya ?”

Thereupon Saraswati of the form of Divine grace vouchsafed the following reply- -“

The trance called Death is always accompanied at that very spot and in that very instant, by the great delusion of re-births (and vice versa). Now the conception of the duration of 70 years arose only through the delusion of the Karmas performed by thee, while in life. Know therefore and perceive for thyself that when thy mind was rendered immaculate like Akasa free from all illusions, such conceptions of time vanished, (as all conceptions of time arise through the vikalpas of the mind only). They the events of 70 years) are only like long-drawn dreams of many events enacted in one Muhurta (48 minutes). Even our life during the waking state appears prolonged in diverse ways through the many unreal events performed. To tell thee truly, there is no such thing as births or deaths to thee. Thou art the true Jnana alone. Thou art the eternal supreme Seat. Hence though seeing the whole universe, thou seest it not. Being of the nature of all, thou art shining through thy wisdom in the Atmic Reality. The old adage runs to the effect that a non-lisping baby, which is obsessed while in the cradle, will be freed from such possession in the crematorium only. Similarly is the Ajnana (illusion) in man ; and to the ignorant full of this painful Ajnana, the universe appears to be real. Persons ignorant of gold will assert an ornament made of gold to be the former alone and not the latter. Likewise, persons devoid of spiritual vision will maintain this universe to be the inert one only, (and not spirit, the seer free from the seen). Know also all the universes, arising through the egoism of “ T” and “ mine,” etc, to be nothing but a dream and the different objects seen therein to be as illusory as things in a dream. Such objects and universes are no other than of the nature of that Jnana (Reality) which is all permanent Param-Akas, actionless, full, vast and immaculate. It is the one reality which, being all and having all with the different Saktis (potencies), manifests itself, without being diminished thereby, in different forms according to the fructification of time and Karmas. Through Lila, I have initiated thee into the mysteries of the true Jnana state. Thy mind has been illumined through the undecaying Tatwa (Truth). Therefore we shall depart.”

After reflecting well upon the enjoyment (of bliss) into which he was now initiated, Viduratha remarked thus “Even persons coming to me for aid are accustomed to receive at my hands whatever they long for. Therefore is it surprising for me to attain any object of my quest at the hands of you both who are like fresh Chinthamani? When shall I be able to resume my former body of Padma ?” To which Saraswati replied thus “You will perish in this war and with your death, you will resume your Padma body.” Here a herald came in with the following announcement to the king. “An ocean of army is discharging showers of arrows at us, and our town is reduced to ashes through the enemy’s flames. Oh puissant king, I have to announce to thee these painful tidings.” While the information was thus being given to the king, his ears were deafened by the terrible sounds of the enemy’s hosts which made the hearts of all in the three worlds to quail. The cries of shrieking roving townsman collided with those of the enemy and rent the air like a thunderbolt. The hissing flames which were like Vatava Agni, enveloped the whole welkin with its volumes of smoke. Thus all eyes and ears ceased to function and the whole town became nothing but a heap of ruins. All these devastations were personally witnessed by Sarasvati and Lila, the king and his minister. At this time, the queen

of the king Viduratha, came to where her husband was with great trepidation and giddiness. Her handmaids who accompanied her, apprised the king of the fact that all the damsels and wealth in the palace were being ravished and ravaged by the foe. Hearing which, he entrusted his wife to the custody of those near him and sallied forth for war.

Now Lila, the spouse of Padma was extremely surprised to find Lila, the spouse of Viduratha, an exact counterpart of herself, like an image reflected in a glass. Thereupon she queried Saraswati as to how it was she was re-duplicated afresh ? The moon-coloured Saraswati cleared her doubts in the following manner “ Actuated by an excessive love towards thee thy husband Padma thought, at the moment of death, of enjoying thy company without being ever separated. Accordingly he was able to get thee here. Whatever is thought of by one at the time of his agonizing death, that will be realized by him afterwards. Will a glass reflect other than that which is placed before it? Inasmuch as death, birth, mental delusion, the waking, dreaming and dreamless states are all one, not being in another as its cause (or each of them not having another as the cause), all things that are and that are not, are of the nature of delusion only and hence increase beyond number. Now the stainful enjoyments are of two kinds. Please hearken to them. Some experiences arise as the result of former ones. Others arise newly, being entirely different from the previous ones. Hence, as in the former case, the new Lila with all your former form, observances, race and conduct of life, appeared not different from you like your shadow. It was through the thought of the king, that she was molded unto her present form like yourself. Vidti- ratha will perish in this war and then assume the body of Padma.”

So said Saraswati, when the new Lila submitted thus “ Oh thou, who seemest to be fearaswati herself whom i adored in former times, please confer on me the boon that, in the event of my partner perishing in this war, I may live in this body of mine along with him wherever he is.” To which Saraswati nodded assent.

Again the old Lila questioned the Mother of Vedas thus “How was I able to journey to the higher Loka and the supreme Girigrama with the aid of Adibhoutika body only and not with the Adhivahika body (while the new Lila was blessed otherwise) ? * To which the goddess replied thus “ I never give anything (without any cause) k to any person. People get all things according to (or as the result of) their thoughts. You thought of (acquiring) Jnana before and implored me for it and I gave you therefore the Divine Vision longed for by you. This damsel, your shadow, prompted by excessive desire asked of me another boon which was, as promptly, granted. All men through my grace get what ever their minds long after.”

With a terrible angry face, the valiant Viduratha mounted his car, marched into the field of battle with his multitudinous host and attacked his enemies so furiously as to drive them into the path of Death. Both the Lilas of undying affection for their Lord and yet in anticipation of his death addressed Saraswati thus * Oh mother, how comes it that in spite of our Lord's dauntless courage and your grace, our husband should die so soon in this war ?” Saraswati replied “ As the learned Viduratha longed after the higher spiritual state, he has to merge secondless into the supreme Seat. This king of Sindhu who has come to oppose him will gain the day over

Viduratha in accordance with my mandates at his propitiation of myself and will become a king.” Whilst these were discoursing thus, the day broke and the battle field on both sides became completely void of all its living contents. Then both the kings alone survived and took up their bows and filled the sun, the moon, the quarters and the welkin with showers of arrows. The arrows hissing flames everywhere, it seemed as if the end of the Yuga was approaching. Then Viduratha was left alone without his car and driver. His bow was unstrung ; his diamond armour was shattered to pieces by his enemy s semi-circular arrows ; all his limbs were rent asunder and thrown promiscuously ; and then Vidiiratha s trunk came flat upon the ground.

Whereupon the new Lila addressed her of the white lotus thus “My husband is about to breathe his last; please allow me to join my husband,” Saraswati having prepared the way for it, the new Lila became light and ascended the Akasa. Having crossed one after another the Mandalas (spheres) of clouds, Vayu, the hot Surya (Sun)and Nak- shatra (stars) and then Satyaloka and other divine lokas and then breaking open the Mundane egg and piercing through the septenary veils of (Ap) water and others, she reached soon the immeasurable and endless Reality of Chi- dakas at last. There she went into the harem where Padma s dead body was lying, after crossing the Jnana-Akas with its Avarnas (veils) in the midst of the many mundane eggs which are as innumerable as the fig fruits in a fig forest and which are uncrossable even in a long time with the speed of Garuda (eagle). Concluding that the dead body covered up with flowers, was her Lord s and that some how, through Saraswati s grace, she came ahead of him, she sat beside his body and fanned it gently.

While so. the Jiva of king Viduratha was winging its way in the Akasa and without noticing the two ladies of Saraswati and Lila of Divine vision who were going behind it, reached the recess where Padma s body was lying. There these two ladies accompanied it and saw the new Lila before them. In the golden dome, the Jiva of Viduratha was arrested in its progress and prevented by Saraswati from getting ingress into the body of Padma. Then the old Lila look ed about for her former body and not finding it there, asked Saraswati as to what became of it. The goddess replied thus When you fell into a profound trance of medi tation, the ministers taking you for dead have disposed of it by consigning it to flames. If you stay on earth with Adivahika body, then it will only revolutionize the world with wonder that the deceased Lila came corporeally here from Devaloka. And as you have divested yourself of all Vasanas in this your Adivahika body, it is but right that you should abandon that Adibhoutika body of yours,” Saras wati then willed in her mind that the new Lila should see her. Whereupon the latter was like one who had dis covered the hidden treasure of a long lost personage and then saluting Saraswati by falling at her two feet, eulogised her.

The two Lilas bearing thus the company of Saraswati, the latter let slip the grip she had on the Jiva of Viduratha which therefore entered into the nasal orifice of Padma s body in the form of Prana and permeated the whole parched up body. Whereupon blood began to circulate freely throughout its fleshy tenement and the deceased king woke up, rubbing his eyes. With a thundering noise, Padma asked the by standers

who those were, that were there. When upon the old Lila prostrated herself before the king and saw that she herself was the wife congenial to him, that the new Lila was the offspring of his mind which thought of a form similar to hers and came to enjoy with him, and that the third person age was no other than the immaculate Saraswati.

After she had pronounced these words, Padma fell at the feet of Saraswati who, laying her beautiful hands on the head of Padma, blessed him with a long life with his wives, an exalted fame and an ever increasing wealth in order to render people happy by extirpating vices and peopling the world with the great wise men. With these words, Saraswati withdrew unto her silent abode, when the king praised her with the following words “ May Saraswati, the Goddess, who presides over the tongues of all men and the departments of all knowledge, prosper long in this world.” Then the Emperor Padma along with his wives wielded the sceptre over the earth for 80,000 years. With the blessing conferred by Saraswati, he shortened then and there the seven kinds of births and attained on earth the Jivanmukt State. At last he attained the state of Videhamukti which never perishes, even though great Kalpas come to an end.

THE STORY OF KARKATI.

Summary. Having shown fully that the universe is nothing but a diversity of Maya, being in its true state but Chaitanya (consciousness) per se, which fact can be perceived through Divine Vision, the author in this story gives out the play of that Chaitanya in the present state.

Now that thou hast heard the story of Lila which removes all belief in the reality of the visibles, know that Brahman alone is that which is the non-dual one and which is Sat, Chit and Ananda, but which manifests itself as this paltry universe. Therefore shake thyself free from this terrible burden of a universe subject to destruction. Know also that the eternal supreme Jiva is no other than the Light of Brahman, shining steady and quiescent like a lamp in a windless place or an ocean without waves and being, like Brahman, above speech, all-pervading, all-full, transcendent, immaculate and indescribable even by the cognizers of that Sat. Like small pieces of wood, which by attrition generating a little fire, expand into a vast flame, Jiva through its manifold experiences of many objects generates in itself the differentiated concepts of I,” &c. Through its Sankalpa, Ahankara, is engendered, and by virtue of this Ahankara, different names such as Chitta, Manas, Prakriti, Maya and others have been super-imposed, by the wise, upon this all-full Jiva. This Manas which expands through Sankalpas and Vikalpas is generated thus with Brahman as its cause. All the universes which appear only through Manas are no other than its modes. Alone the ocean of Jnana shines with its countless grand waves of Vritti-Jnana (or mental modifications). The universe appears to be real through Manas only. This reality is only like a dream extending over a long period.

Like the conception of a thief, arising out of the want of true knowledge, in a log of wood (lying by the wayside in a dark night), the conception of the reality of the universe arises in the absence of the knowledge that all is Brahman. Just as there is

no difference between Jiva and the imperishable Brahman, when one forgets all about them, no difference at all there is between Jiva and Chitta. Similarly there is not the slightest difference between the ephemeral Manas and the universes. Now hearken to the story of a powerful Rakshasa woman who lived in days of yore and questioned another through her ripe intelligence and then it will relieve thee from all thy doubts.

She lived on the northern slopes of the Himalayas and was called Karkati. Being a Rakshasa lady, she was large-mouthed, crescent-teethed and lightning-eyed. It seemed as if the sable rocks themselves yielded their contents to frame her hands and legs wherewith to move and act. Her smile was like a thunder clap. Her eyes whirled in their sockets, like the finny creatures that circle round and round but do not run away. Her two thighs which were like big date trees supported a huge cumbersome body. Her nails able to pierce the clouds were of adamant density. She afflicted the minds of all creatures on the face of the earth with her insatiate gastric fire of hunger which was blazing day and night like the Manwantaric flames. Even should all creatures of Jambudwipa fall a prey to her capacious stomach, she would yet find them a scanty meal, like an ocean in spite of its receipt of river-waters, and crave for more. Her gastric fire would be but slightly appeased like an autumnal heat with slight showers. Now she wanted to appease this fire without any injury to herself and so made Tapas by propitiating Brahma for aid. For this purpose, she resorted to the Himalayas and having bathed, stood on one leg on the ground and concentrated her eyes upon the sun shining in the sky. After she had passed thus a painful Tapas for 1,000 years, the Lotus-seated Brahma appeared visibly before her. Are there any objects which cannot be acquired in this world even by the vicious through the performance of rare Tapas?" With the arrival of Brahma before her, she made obeisance to him mentally without stirring from her spot and reflected thus "In order to assuage my ever-increasing fire, if I transform myself into the form of an iron-like Jiva-Suchika (living needle). I can enter into the bodies of all in the world and consume as much food as I require." Whilst these thoughts were revolving in her mind, Brahma asked her the object of her wish. Karkati replied thus "Oh Lord that favorest those, thy devotees who contemplate upon and praise thee. thy servant wishes to become a Jiva-Suchika."

Thou shalt become Suchika having the prefix V attached to thy name and hence be called Vishuchika*. Thou shalt afflict those who feed themselves on unwholesome food, who betake themselves to vicious courses, who are ignorant or ferocious, who live in insanitary places, and who are wicked. Thou shalt commingle with Prana Vayu in the heart and afflicting people with the diseases Padma, Pleeha* and others shalt be (the disease) Vishuchika. Thou shalt enter both Saguna and Nirguna people. But in the case of entry in Saguna men, to remedy the above disease, the following Mantras will have to be uttered.

The reciter of the above Mantra should write it on the left hand (with the left) and should pass it (the left hand) over the body of the diseased person. Then he should contemplate upon Karkati, who is crushed with the pestle of the Mantra and hence angry, as having departed for the Himalayas. Then he should regard the diseased person as bathing in the ambrosia of the moon and as free from diseases, mental or

physical. Being pure and having duly performed Achamana (sipping water) with all his senses under perfect control, he will destroy all Vishuchikas through the due performance of the above mentioned means.”

So saying Brahma vanished from view, whereupon this mountain-sized personage reduced herself to the size of a Jiva-Suchika and entered into the minds of the ferocious as well as the timid in order to make them perish. Having entered in the form of Vyu within all Jivds in earth and in Akasa, she fed upon all their lives in the form of jiva Suchika and Vayu-Suchika. Surfeited with such an enjoyment, she exclaimed “ Whirling and making me despondent, my desires do make even the needle to wear away and making me giddy, do destroy me. Away with these desires of mine ! With a cruel heart. I have afflicted many lives in vain. Therefore, I shall divest myself of all desires and perform Tapas in the Himalayas “ So saying, she gave up all fluctuation of mind, devoid of any longing- for objects. Thus a thousand years passed, purifying her of the two-fold Karmas, (virtuous and sinful).

While thus, she was engaged in spiritual contemplation with an illuminated mind, free from all the pains of love and hatred and slighting this universe, the all-full Jnana dawned in her mind and therefore Brahma came voluntarily to her and imparted to her the following truths : (< Thou hast attained the Jivanmukti state. Thy mind has been quite illumined ; yet thou shalt be in thy old form of a Rakshasa lady and sup port thyself on earth in the bodies of persons without Jnana as well as the cruel and the base. Happiness thou shalt en joy thus.” With these blessings, Brahma disappeared.

Contemplating upon Brahman alone as the non-dual one and as the All, she rested in the actionless seat of occult;(That. “ After remaining thus in Nirvikalpa Samadhi for a very long time, she returned to the normal state and with infinite bliss, commingled herself with her mind. Instantaneously the thoughts of her old hunger revived. And as the conception of “ I ” is incidental to this body so long as it exists in the universe, she resolved upon tasting flesh, the food peculiar to Rakshasas. Then exulting as nectar in the consumption of the body of the ignorant as directed by Brahma, she retired to the slopes of the Himalayas and reached the country of the hunters. While she was dwelling in the forest there, a king chanced to go to it along with his just minister. Then the night was enveloped with such an intense gloom as not to be dissipated by the light of even sun, moon and Agni (fire combined together. Fearlessly did they perambulate together on such a night, scaring away Pisachas and other mischievous imps.

So soon as Karkati saw these two passing in the forest, she reckoned upon a good repast in them. At first, she thought that they were ignorant persons without true JnAna and as such were productive of pains both in this and the higher worlds as also everywhere. On further reflection, she soliloquised to herself thus “ According to the direction of Brahma, those who are not content with any things that come in their way are of weak minds only. On the other hand, will any one be so foolish as to injure those who are of illuminated mind and good qualities? Besides, will such virtuous persons suffer thereby? Such Illuminatii will be of undying fame, long life, and impartial bliss, worthy of being venerated by all. As they are more endearing to

one another in their ranks than even their own lives, they will, even at their own risk, protect another amongst themselves. They have even the power to make their devotees get into the good graces of Yama and thus overcome him. While even a Rakshasa lady like myself goes the length of worshipping the wise, who else will not do the same, like a fond dog ? Like the full moon which protects this earth (and makes it appear gay), the wise will gladden the hearts of those visiting them. Persons not associating with such wise men will de base themselves and be but as men dead ; otherwise they will attain the good effects of Moksha and others.” Thus therefore she came to the conclusion of testing them as to whether they were Jnanis or not.

With this purpose, she roared aloud (unperceived) in the Akasa outvieing the thunder-clap with the following words “ Oh ye who resemble the sun and the moon in the ineffable forest of Akasa, showering rain like clouds, Oh ye who are like the countless hosts of vermin writhing and perishing underneath the dark and terrible stone of Maya, have ye come here simply for the purpose of falling a prey to me this very instant ? Ye seem to me to be the wise ones, and yet it strikes me ye belong to the other class also. To which class then do ye belong?

At which the king thus addressed her “ Oh Rakshasa lady, ever prone to injure all creatures, hear me. But where are you now? We listened to all the sounds you uttered like the buzzing of a young bee.” Thereupon the lady exclaimed “ well done” and laughed aloud, standing before them. The king, observing her large form through the intense lustre of her large teeth, was not in the least appalled at the sight and said to her thus “ Do not open wide agape your capacious mouth like the Minaka (mountain) and afflict yourself thereby. Whatever may be said by persons, who do not long after the fruits of actions, that such fruits are baneful and do not really exist, the light-minded are ever engaged in such light ones only ; but the wise of great quiescence are” bent upon the transcendant spiritual actions through their subtle intelli gence. Our valor is such as to blow away, like mosquitoes, persons of vicious proclivities like yourself. Therefore abandon all your impetuous foolhardiness. Please apprise us of your real intentions. We are able to confer, even in dream, any objects begged of us through intense desire by any person approaching us then.”

At these words of the king, the lady came to understand that they were persons of unlimited Jnana, knowledge, power and quiescence of mind. Then in extreme marvel at their noble words and stainless truth, she muttered to herself thus “ A stainless mind can be judged through speech, face and eyes. Through those expressions, can their opinion also be well gauged. Those whose doubts (about the higher spiritual path) have not been cleared along with the love of wealth, should be classed under the inferior class of the ignorant.” Then addressing these two grandees, she queried them as to who they were.

The minister replied thus to the questions put by Karkati “(Pointing to the personage near him), he is the King of hunters and I am his Minister. Nightly do we patrol every where to punish the vicious and protect the virtuous. On that mission it is, we have wended our way thither.”

Whereupon Karkati said thus “ With the counsels of a wicked minister, a good king

too is turned into bad ways ; even a bad king becomes virtuous, if counselled by an honest and virtuous statesman. Conversely, a wise King generates a good minister. Therefore when a king is counselled by a statesman of great discrimination, what blessings will he not achieve ? As is the king, so will be his subjects. Those only are qualified to be kings or ministers who have developed nobleness of disposition, equal vision over all and a profound study of Jnana works. Otherwise they are not worthy of discharging such duties. Therefore, if you are not well versed in these Jnana books, you will have to replenish my stomach and thus forfeit all chances of enjoying your youth. I will now enmesh you both, who are like two lions, in the cage of my questions. Now try to unlock their portals with the keys of your discrimination. Else, you will not be able to outlive that period.” On the King asking her to state the questions, the lady rained her queries on them both like ambrosia. Muni Vasishtha continued Oh Rama, listen attentively to the questions proposed by the Rakshasa lady. They are the following :

- (1) What is that atom which is the cause of the origin, preservation and destruction of the myriads of heterogeneous universes springing up like so many bubbles on the surface of the ocean?
- (2) What is that which is Akasa and yet is not?
- (3) What is that which, though it is unlimited, has yet a limit?
- (4) What is that which though moving, yet moves not?
- (5) What is that which, though it is, yet is not?
- (6) What is that, which manifests to itself as Chit (consciousness) and is yet a stone (or inert)?
- (7) What is that which portrays pictures in the Akasa?
- (8) What is that atom in which are latent all the micro cosmos, like a tree in a seed?
- (9) Whence do all things originate, like volatility in water, being non-different from that cause like the tidal foams in the ocean?
- (10) And in what will these two (volatility and water) become merged as one?

“If you are able to solve these riddles through your intelligence, then you can aspire to a seat on my head, like fragrant blossoms gracing my locks. Otherwise, if you muddle yourself over these questions through your obtuse head, you will but serve as a fuel for the gastric fire blazing in my stomach.”

Thereat the minister replied thus “Your questions point but to the non-dual Brahman. Being above the reach of mind and the five Indryas (organs), it is the endless absolute Jnana more subtle than Akasa and the Supreme Atom of atoms (Paramanu). Out of that Atom, all the former Mundane eggs arose and into It were (or will be) all absorbed.

Question (2). As there is no such attribute as exterior (or interior) to this all-pervading- Brahman, it can be said to be Akasa itself ; but yet it is not the Akasa of the elements, as it is pure Jnana itself.

Question (3). As there is no abode for it to abide in, it is not limited ; and yet it abides in them ever as the Absolute Sat.

Question (4). Through its relationship with many objects, it moves about ; and yet it is devoid of motion, as it has no space outside of itself to move.

Question (5). As it is not possible to be known by being pointed to (as this or that), It

is not, and yet It w, as It is Be-ness itself.

(6) As it is the self-shining Light, it is consciousness per se, and yet it is like the inert stone, since it has not the power of knowing, (being itself the All) (also since It is that which manifests itself in the two aspects of intelligence and matter.)

(7) This is it that depicts the pictures of the series of universes in the Chidakas which is very subtle, immaculate and self-existent.

(8) (10) As the heterogeneous universes are but the light or manifestation of that One, therefore nought else is but That ; yet all the different worlds arising- out of the conception of I, Thou, &c. , are inseparable from It, being but Its aspect.

So replied the intelligent courtier standing by the side of his king, when Karkati became overjoyed with him and then addressed the king for a solution of her questions, in order to sound his depth of knowledge. The king there upon said thus “ It is indubitably certain that this universe is not and it is also as certain that the partless One alone is. Now thou shalt hear an account of the nature of that one vis.) Brahman. The mastery of Brahman can be effected through the mind alone after abandoning its Sankalpas and Vikalpas. The origin and dissolution of this universe (which is nothing but a mode of consciousness), take place with the complete origination and destruction of the Sankalpas of the mind. Such a process is the real seat (or import) of the holy sentences in the Vedas ; but yet it is exterior to them, as it is through self-experience alone that such a process can be developed. It occupies a seat intermediate between Sat* (being) and Asat (non-being) and is the real state of the two. It is this Sankalpa of the mind that brings into play this world with all its moving and fixed creatures. Thou hast in thy questions referred to Brahman only which, manifesting itself as this universe, is yet the impartite plenum of Jnana through its being the non-dual Principle from of old. This is the one Reality cognized by men of true love.”

At these words of the king, the Rakshasa lady felt her whole body cooled as if showers of nectar were rained on it. Having steadied herself after her exultation was over, she gave vent to the following words: “Do not all men wear, as their crown, the feet of such holy personages like yourselves who have rare intelligence, like unto a Jnana-sun, which has neither degree nor stain, nei ther setting nor rising? Will despondency ever rise in the breasts of those who associate with Atma Jnanis, being, as they are, invincible conquerors of Moksha-loka ? Despite your acquisition of all things through Atma, please lay your commands on my head, so that I may serve you in some respect ?”

To which the king said thus “Oh wench, that is like a poisonous fruit in the forest of Vishadhruma (or the poi sonous trees) of the Rarkshasa race, desist from thy massacre of all lives in this world.” The lady having nodded assent, the king queried her as to what such a carnivorous person, as she was, would do to appease her hunger. The lady said that she would resort to Nirvikalpa Samadhi as she did be fore to alleviate her gastric fire. She remarked further that she would thus pass a long time in the state of Jivanmukti, tasting the ambrosia flowing within and then reach Vidheha- mukti. Then she promised on her honor not to hurt any creatures, now that she had developed Jnana.

While she was meditating upon beating a retreat, the king said “ We have

encompassed our object very smoothly.

If you will choose to accompany us to our palace and there remain as one of our family, we will bestow upon you plenteously the bodies of those villains who betake themselves to murder and other crimes. So long as this body endures, thoughts and other pains incidental to it will not bid adieu to it. Therefore you can devote yourself to Nishta (meditation) after quenching the fire in your stomach with the vic tuals supplied to you in the form of the bodies of the vicious. Thus shall you act in this world with true love.”

Thereupon the lady with great exultation walked along with the leonine King and his minister to their golden palace when the sun rose. In six days after their arrival, three thousand wretches were handed over to her by the King. Discarding during nights the resplendent form of Lakshmi with which she shone during the day in that palace, she trans formed herself into a Rakshasa woman and piled upon her shoulders the ignorant suicides. Then having taken leave of the King and his counsellor, she fled for meditation to the golden Himalaya mountains. Even to this very day, both the King and *Karkati are thus moving friendly towards one another. So said Vasishta to Ramachandra.

THR STORY OF AINDHAVA THE SON OF INDHU OR THE MOON.

Summary. The author, having in the previous story shewn that the light of Brahman alone is Jiva and others now gives this story to exemplify the fact that its (Brahman s) manifestation, etc. The mind alone is the universe.

From the foregoing story it is evident that Brahmic Reality which is the one Truth alone is. All the visible objects do not really exist. The mind alone shines as the cause of all the manifold created objects. To illustrate this (last proposition that it is the mind which makes the uni verse), I shall relate to thee, Oh Rama, a story which thou shalt presently hear. Thou shalt then be impressed with the firm conviction that the potency of Jnfinia alone manifests itself as this universe. This puerile Manas which ever rises and falls with the ebb and flow of desires, fancies this illusory universe to be true through its ignorance ; but if it should be informed of the real nature of this world, then it will cognize it to be Brahman itself and pains will bid adieu to such a mind. Should the mind be subject to the trammels of the heterogeneous modifications of love and other desires, then it tends to rebirth, but a freedom from their thraldom is emancipation.

Once upon a time, Lord Brahma rose up at dawn of day wishing to generate afresh a new creation, after having been refreshed by his sleep over a night (of his), when the whole creation was merged in the one Fount. For this pur pose, he surveyed the Akasa which began to prevade every where through his mind ; and lo, that Akasa became filled with all kinds of motley creations. Marvelling over the event and longing to know its author, he pointed his finger at one of the suns therein to approach him and inquired of him as to the authorship of himself and all the universe. Where upon the sun paid due respects to Brahma, and said thus “If even you Brahma, the cause of this endless uni verse, do not know it, I shall try to give it out as far as I can. There is a noble country answering to the ap pellation of Suvarnathala in a part of the extensive Jambhu- dwipa situated on the Kailasa hills. It abounds with crea tions that are all thy offspring. In it, there lived a noble Brahmin

rejoicing in the name of Indhu (the moon) and tracing his lineage to Kasyappa, the Rishi. Not blessed with any offspring, he and his spouse with an agitated heart resorted to Kailasa, the abode of Parameswara and underwent severe Tapas, tasting water alone and being as fixed as a tree. Whereupon Paramasiva was greatly pleased with them and having approached them, demanded of them what they wanted. With head prostrate on the ground, they entreated to be blessed with ten erudite sons to free them from all pains. The boon having been granted, both the husband and wife lived in joy and were blessed with 10 goodly babes. These babes grew up with age, well versed in all departments of knowledge. In course of time, the parents died and their sons retired to the Kailasa hills where they began to soliloquise within themselves thus “ Shall we, to relieve ourselves from this indignity which is afflicting us, become a leader of men ? As even this situation is but a paltry one, let us become a king” or rather an emperor ruling over all worlds. Even this is insignificant, when compared with the status of Devendra, the lord of nine worlds. This too will not suffice us. Therefore let us become the lotus-seated Brahma wherein we can enjoy all kinds of stainless wealth.” With this fixed resolve, all the ten personages seated themselves in Padma posture and with one concentrated and same purposed mind were engaged in a non-fluctuating meditation thus “We alone are Brahma; all the creations are out of ourselves only.” Thus did they pass long seasons of time, oblivious of their body and immovable as a wood. When thus their minds thoughts (were perfected and) concreted themselves (into a solid mass), all the ten became Brahma himself. Then the ten lokas* were created. Ten kinds of creations were generated by these ten personages in their Manas-Akas. Out of the ten creations of ten Suns. I am one.” So saying, he (the sun) vanished out of sight.

Said Vasishtha to Rama As all the visible universes are existent only through the expansion of this gross mind, the swan-seated Brahma created, in accordance with this law, all the worlds through his mind only.

THE STORY OF THE DECEITFUL INDRA.

Summary. Having shown that the universe is nothing but the mind manifesting as such only through the potency of Brahman, the author now proceeds to illustrate, in this story, the fact that the body with its organs, &c., is no other than mind.

The creator of the incomparable worlds and the slayer of Atma (the Real) is the mind only. The actions of the mind alone are, indeed, actions ; but not so, those of the body.

In the previous narrative of the ten Brahmins related by the sun, they became Brahma after performing Tapas in Padma posture and created the worlds. Who else than Brahma can easily and truly understand the wonderful potency of the mind ? The mind contemplating upon the body, becomes the body itself and then (enmeshed in it), is afflicted by it. The all-full Jnanis through the contemplation of Brahman within, are never affected by the pains assailing this body of nine gates. So indeed were, in days of yore, Indra and Ahalya who were guilty of incest.

Here Rama asked Vasishtha as to who these two were. On which Vasishtha continued thus In former times, there lived a King by the name of Indradyumna reigning over the country of Magadha. The lady that ministered to his enjoyment like his Prana,

was called Ahalya. In that town abode a person named Indra. True to the tradition of the incestuous intercourse which occurred in former times between the once Ahalya and Indra which the present couple of the same name had heard, the living couple began to have criminal intimacy with one another. Like two lovers who come in contact after long parting, she passed some days alone in the enjoyment of the company of her paramour. The King's subjects who were eye witnesses to this scandalous affair reported it to the just King. On hearing which, he waxed exceedingly wroth and caused the stray couple to be sunk into deep waters. Finding that this did not affect them in the least, he caused them to be subjected to many ordeals, such as trampling them with rutting elephants of fierce tusks, bathing them in flames of fire and beating them with hammers, &c. In spite of the infliction of all tortures, they did not evince the least symptoms of pain but merely laughed at them, eying one another with one-made mind as they sat opposite.

Extremely bewildered at the marvelous manner in which they baffled all his attempts to make them feel pain, he asked them the why of their being proof against all tortures. At which, the exulting pair breathed the following words " Oh thou of Atlantean shoulders, as our eyes are regaling them selves with the lunar ambrosia of one another's face, we revel, within, in unimpeded bliss and hence are entirely oblivious of our body. While so, is it possible for us to (feel any pain or see our body)? We never experience the slightest pain, even when the body is ripped open. When the mind is intensely fond of anything, there will be no perception of pain, even when destruction awaits the body. When the mind is completely drowned in any object, who else is there to observe (and feel from) the actions of the body ? Even the curses of Munis and the many Karmas will not be able to divert that mind from its beloved seat within. There is no end to the bodies which perished, beyond number, but in vain (in the many previous births.) All these bodies have their seat in (or originate from) the mind only. Without water, can a forest exist ? It is the mind which transacts all business and is the highest of bodies. Even should this gross body be dissolved, the mind will assume fresh bodies to its liking, as speedily as actions done in dreams. Should this mind be paralysed, then the body will not evince any intelligence." So said the adulterous couple, on hearing which, the King eyed them with pleasure. Muni Barata close by him remarked that the two gave vent to words of wisdom, notwithstanding their minds being under the thralldom of passions. Therefore he banished them both from his realms, so that they might enjoy themselves in foreign lands.

THE STORY OF MANAS (MIND).

Summary. After having shewn that the mind manifests itself as the external world in the shape of pains or pleasures, the author now illustrates the fact that the mind subjectively is consciousness while objectively it is this universe.

The bliss enjoyed by the adulterous couple in the previous story was given out for the purpose of giving a faint idea of Brahmic bliss. All persons have two bodies, a subtle one suitable to the mind and a gross one. The mind performs all actions very speedily in this mental body and fluctuates thereby. But the gross body knows not anything and is inert.

At these words of Vasishtha, Rama asked to be enlightened as to the nature of this

inert and formless body of the mind.

To which, Muni Vasishtha of the nature of Jnana replied thus, in the words of Brahma
 “ The form which the endless Atma of all potencies assumes through Sankalpa is Manas

All conceptions associated with actions arising out of that (real)state which is intermediate between the powerful Sat and Asat are nothing but the forms of the mind. No matter whence that mind proceeds or what form it manifests itself with, if it is made to tread the path leading to Moksha or to merge into Atma, then it will be conducive to its progress.

Now hearken to an archaic story related by Brahma of old. There was a great forest of dire illusion, terrific to behold and replete with dire pains. A fractional part of its uttermost limit measured many myriads of Yojanas.* In that forest lived a Purusha (personage) with eyes and hands untold. He had a Chitta (mind) which flitted everywhere. He had the all-distending form of Akasa. Armed with many carved sticks of great speed on his person, he scourged himself with them, and then smarting under those pains and setting up a vociferous yell, he would run in all directions without having any mastery over himself. Dashing himself against all objects in intense gloom, he would precipitate himself down the deep and desolate well of terrific sins and there would be eking out a life of misery. Then emerging out of that well, he would, as before, lash his body and scream out, whirling ever on his heels. In his impetuous haste, he would entangle himself in a forest of trees full of long brambles and being perforated all throughout the body, would flutter like the moth in a flame. Then running to a fine plantain garden, he would run to the other extreme of intense exultation. Again and again would he recur from this pleasurable garden to the previous thorny forest and thence into the well and back again, finding pleasure in none.

Seeing him reel thus giddily many times, we (Brahma) caught him under our grip to free him from all fears and questioned him thus. * Who art thou that thus art groaning under pains ? what art thou about here ? and what is thy intention ?”

To which that person replied thus “All persons having the concept of I (and other differences) are non-existent to me. I have not been able to find any actions for me to perform in this world. I am quite pained by the heterogeneous differentiations set up by thee. Thou art my enemy, though paltry. It is only through thee, that I have identified myself with the pains and pleasures, I have been suffering from.” Having said so, he cast a survey over his body. His heart began to melt and he cried aloud with a thunderlike sound. Desisting, in a moment, from his loud wails, he again cast his eyes over his beautiful form and laughed aloud for a long time, as if to burst open his belly. Then, in my very presence, he freed himself from the many fat bodies he had assumed (in the many births).

Though the force of dire destiny, another person was born in another spot. Like the former person, he appeared before us in a plight similar to the other and scourged himself, when I consoled him as previously. Then this wayfarer passed along his path and gave up that body. Again did he come in another guise and in this life of his, he fell into that deep unfrequented well. We did not see him emerge out of that

well for a long time. Then there appeared on the stage of this ever perturbed forest (this person as) another who, though he was greatly checked in his path and shewn the road to true knowledge by us, spurned our advice and still persisted in his obstinate course of lashing himself as he went along. Even now do such ferocious persons exist writhing under great pains and dwelling in such dire forests replete with sharp-pointed thorns and enveloped in such a thick gloom as to instil fear into all hearts. But wise men, even should they live in the midst of a fiery burnt-up forest, will regale and rejoice in it as in a cool flower garden wafting sweet odors.

Here Rama asked Rishi Vasishta to give the underlying meaning of this story. At which the great Muni thus conti nued. (i) The interminable forest referred to in the story is nothing but this Samsara (mundane exis tence) which is devoid of beginning, middle or end, is asso ciated with Maya (or is illusory) and is lofty, dire and replete with excessive Vikalpas. (2) The Purusha (personage) resid ing in this forest of the universe filled with the vapor of fiery ire stands for the mind whirling with pains. (3) He who checked the impetuous passage of the mind represents the incomparable discrimination. (4) The mind attained through its enemy of discrimination the quiescent state of Para Brahm. (5) The mind at first turned its back upon discrimination and hence entan gled itself in the folds of Vasanas of objects. (6) The well into which the egos sink after macerating their bodies is Naraka (hell) ; (7) but the plantain garden symbolises Swarga- loka (or Devachan) full of enjoyments. (8) The forest of trees abounding with thorns is this Bhuloka (earth) filled with the two sexes of beings of excessive passion. (9) Then the fact of that personage who, after toppling down into the well, was not able to rise from it for a long time and then (in another incarnation) entered the city, stands for the mind not yet freed from its sins. (10) The long-pointed thorns represent the males and females of this world full of passions, (n) The words Thou art my enemy though paltry and It is only through thee that I have identified myself with the pains and pleasures, I have been suffering from are the outbursts of the mind in its last gasp of death through discrimination. (12) The cry set up is when the desires are sought to be annihilated. (13) The bewailings and the invocation for aid are through the pains which the mind with half-developed Jnana feels when it relinquishes all desires. (14) The final cool joy and the laugh consequent upon it, is the bliss arising from the mind merging into the stainless Jnana. (15) And the real bliss is that one which arises when the mind, divested of all desires through the eternal Jnna, destroys its subtle form. (16) The bridling of the mind through excessive power, refers to the concentration of the same through initiation into Jnana. (17) The scourging of the body refers to the pains created through the excessive misconceptions of the mind. (18). The peregrination of the personage over a vast field is the roving over the world, unconscious of the Reality that can be attained only through the mastery of the perishable Vasanas Hence it is that all the Sankalpas and Vasanas, which a man generates, enmesh him as in a net. All become subject to bondage through their own Sankalpas and Vdsanas like a a silk-worm in its cocoon. Having delved into your mind through your stainless mind and thoroughly sifted it, may you destroy your stainful mind. So said the illuminated Yasishta to Rama of clear mind.

Summary. Through this story, it is sought to be shewn that persons without Atmic

enquiry will see, as real this world which is nothing but of the nature of Sankalpa.

The stainless mind of Jnanis is no other than the ever- imperishable Brahman that has all 6aktis potencies and is ever full. Nought else is but that One. There is nothing which is not found in this Brahmic Reality. This indescribable Reality manifests itself as the many. Out of the infinite potencies in it, arises at one time one potency. This Jnana Sakti of the stainless Brahman then manifests itself as in the perishable bodies. The different Saktis producing fluctuation, hardness, heat, voidness, moisture and destructiveness in Vayu, stone, fire, Akas, water and Pralya are no other than the one Brahmic potency latent in Brahman like trees in seeds. They appear multiform like the plants, etc., on this earth variegated by dint of time, space, &c. It is only the Brahmic Reality that is always and everywhere. It is only that Brahman which manifests itself as Manas through contemplation or as the Jivatma subject to bondage or as the emancipated Paramatma as well as the universe and the many Saktis in it. All the Vikalpas of the world seem to be as real to men as to a fickle child that in an old story is reported to have heard, as if true, all that her mother had narrated to her.

At these words of Vasishtha, Rama of lotus-hands who was like a cloud raining his bounty upon all, wished to be acquainted with that story. Whereupon the Rishi of rare Tapas began thus this story of mind's illusions.

A certain lad that had not yet attained discretion prayed to his mother to tell a tale for his diversion. Whereupon she related, as if true, the following entirely mythical story. Once upon a time three princes of unflinching bravery and good qualities resided in a city called void. Of these three, two were never born and the third never went into any womb to be generated. These triumvirs bent upon the acquisition of all, rested in the forest of Akasa, full of countless fruits and having allayed their keen hunger by feeding themselves upon the delicious fruits therein, went on their way up- There they witnessed three rivers with dashing waves, winding their way on the out-skirts of that forest. Of these three rivers with speedy current, two had no water in them, while in the third the dry white sands were quite visible on its surface. In this last river they bathed and drank its waters. At sun set they retired to a town to rise thereafter (and not then in existence) and there built three houses. Of these three houses, two did not at all exist. The third one did not rejoice in the possession of any encircling- walls or wooden superstructure. The three princes went to reside in these three contiguous houses without any wall (or support). These three persons who abode in the three buildings in an invisible town in the Akasa, found three golden vases by them there. Two were tiles only, while the third was a mere pulverised one. They deposited, in this formless vessel, a quantity of rice equal to 6 measures minus 10 measures and cooked the same. Having done so, they meted it out to innumerable mouthless Brahmins. After the Brahmins had thus filled their stomach to the brim, the three princes partook of the remaining meal as a God-send. Then delighting themselves with hunting and other pursuits, they spent their time most joyfully therein." When the mother thus concluded her story, her innocent child rested in the profound conviction of the genuineness of the mother's tale. Similarly do the ignorant conceive and observe this world to be really existent. The expansion of this mind alone is Sankalpa; and Sankalpa, through its power of differentiation,

generates this universe. Therefore, Oh Rama, may you divest yourself of all Sankalpas and be a Nirvikalpa.

THE STORY OF A SIDDHA.

Summary. Having seen that persons who have not cognised the seer believe the visual to be real, the author now proceeds with this story to exemplify the fact that time is but a mode of the mind; the visible though illusory being nothing but a manifestation of Chit.

Agyanis (the ignorant) will fluctuate greatly in mind through their Sankalpa ; but Jnanis will never do so through the Jnana of Atmic enquiry. May you, after clearing, through your discrimination, your mind free of all illusions cognize the pure Truth. Do not be appalled at the idea that you are under trammels, while in fact you are not so. Is it possible for the immaculate and indestructible Brahmic Principle to be bound ? While Brahman alone is that which is not subject to the limitations of Time, Space and Substance, is non-dual and is Absolute Consciousness devoid of all heterogeneity, what is there in this world to be bound or to gain salvation ? All are nothing but the expansion of Sankalpas (and Vikalpas). The expansion of the mind's thoughts (towards objects) is bondage ; while the abandoning of the same is emancipation. Through the play of the mind in objects, proximity appears to be a great distance and vice-versa. Through the force of the mind, a Kalpa is reckoned by it as a moment and vice-versa. There is a story current which illustrates this idea well. Thereby it will be quite apparent to you that this legerde main of the world is enacted by the mind and the mind alone. Vasishtha continued A King who traced his lineage to Harischandra ruled over the country of Uttara Pandava. He commanded the eulogies of Lakshmi (the goddess of wealth) and Saraswati (the goddess of knowledge). On his arms rested Vijaya-Lakshmi (the goddess of victory). This personage, who bore the appellation of Lavana, was once seated on his throne bedecked with the nine gems and encircled by his sagacious statesmen. Into that stately synod, stalked in majestically one who was well versed in the art of Indra-Jala (psychological tricks). Having paid due respects to and eulogised the King, he entreated him to witness his feats. So saying, he waved his bunch of peacock's feathers dotted with moon-like eyes. Like Maya which, through the immaculate Para Brahm, deludes as real men with the varied creations of the world, this Siddha played several feats before the King by waving the large circle of peacock's feathers, which the King no sooner saw than lo ! before his mental vision he saw the following events enacted. A messenger despatched by the king of Sindu entered upon the scene with a high mettled charger like unto Indra's, and said that that victorious one was intended by his master for the king Lavana. Whereupon the Siddha asked the king to mount upon the same, since no other horse could vie with it. In obedience to the words of this great personage, the king stared like a statue intently in the direction of the horse and lay entranced for a Muhurta, like yogis in Samadhi. Then those assembled before the king, became seized with doubt and surprise with their faces contracted like lotuses with closed petals. After the courtiers were thus in a state of mental perplexity and fear for about four Muhurtas, the king's body relaxed its rigidity and began to fall prostrate before the throne, when those hard by propped it up.

Then the king gradually recovered consciousness and the obedient ministers asked him as to how it was his pure mind had lost its equilibrium. After shaking off his stupor fully, the king replied thus When the Siddha revolved the circle of peacock s feathers and uttered some words, I got giddy and noticed a horse which I ascended with full memory and jour neyed on speedily a long distance on account of chase. Like Ajnanis who wallow amidst their painful wealth through a non-discriminative mind, I entered, on horseback, a desolate waste with a seething heat that scorched all things and even the senses. There I and my charger became quite jaded through our peregrinations in the forest with despondent heart and ceaseless pains, till the sun set in the west. Like a Jnani who frees himself from the load of Samsara and proceeds onward in his path, I after crossing the waste reached a delicious forest teeming with many kinds of trees such as Jambu, Kadamba and lime and reverberating with the songs of feathered songsters. Whilst I was thus riding on the horse, a creeper high up in a tree twined round my neck and immediately the speedy horse bolt ed out of my sight, like sins from a bather in the Ganges, leaving me rocking to and fro aloft in the air with the creeper encircling my neck. Thus dangling down, my body became stiffened with the cool winds blowing on it and my mind became paralysed. Without bath, worship, meditation or food during the day, I saw night approach with her grim attendants of darkness, pains and extreme shivering which set my teeth against one another.”

“At dawn of day the glorious orb arose, dispelling that darkness like Jnanis driving away their mental gloom. Then I cast my eyes around and cut asunder the creeper that twined round my throat and then having descended from there, looked about for some living person but in vain. After an hour and a half had elapsed, an outcaste girl quite an alien to me arrived on the scene, like darkness facing the moon. This girl, who had a dark skin and sable vesture, approached me with some nectary viands in her hand. Unable to control my hunger, I entreated of her thus * Oh Swan-like one, please bestow on me that which thou hast in thy hand. But I paid the penalty of all those poverty stricken persons who go and beg of another in haste through their extreme hunger ; for this girl did not vouchsafe to give it to me, as if I had not earned the right to get it through my Tapas, and took to her heels. Then ensued a chase in which I hunted her through out the forest and after getting at her, piteously complained to her of my extreme hunger. To which the dark skinned one replied thus * I am an outcaste and it is not meet that thou shouldst taste the food I have. But if thou deignest to do so, thou shouldst first promise to wed me in my own place before my parents and live with me there. If so, I will give thee this very instant what I have in my hand. To which I nodded assent reluctantly ; and instantly she handed to me with great avidity what she had. After having partaken of a moiety of this nectar and tasted the juice of Jambu fruits to quench my thirst, my sharp appetite was appeased. Then she took hold of my hand, saying I was a good fellow and led me on to her parents, like the subtle body of a person conducted to the terrific hell. There she asked leave of her father to bestow her hand upon this lover of hers. Finding no obstacles in the way on the part of the father, the pair left this forest laden with ghosts, and were taken over to the village by this dark Neecha (outcaste) of a father who was like Yama s servant the village which was redolent of

the stench of flesh. In order to celebrate their marriage, he killed for flesh the bodies of monkeys, horses, fowls, crows and pigs and dried them like festoons in the strings of nerves. Birds were pouncing upon them as they were exposed. Swarms of flies were buzzing in the pieces of flesh held by boys in their hands as they trudged along in the streets.

In this hamlet bespattered with blood and bones, a panddl (shed) was erected with plantain trees as the four pillars.”

“Then with great hilarity, the marriage festivities began. The old hunch-backed grand-mother of the house surveyed, through her large fleshy eyes, me, her son-in-law and was greatly pleased with the choice. All the out-castes being assembled on the occasion, the drums were caused to be beaten. Toddy and flesh were distributed freely among the audience. Like sin which produces a Yathana-sarira (body of suffering) for men in hell, the Neecha father gave me this girl in marriage. As usual with these low-caste people, the wedding lasted seven days.* After it was over, I passed eight months in the company of this lady who was as if all sins had solidified themselves in her. Through my union with this lady of budding breast, a child was born like pains, the offspring of dire accidents. The complexion of this child was like that of a burnt brand and it grew up like the minds of the ignorant. Then in the course of three years she bore me a son, like birth generating ignorance. Then again another child was born of her through me, as if human miseries arising out of excessive desires incarnated in the form of that child. With these, spouse and children I lived for a long time. Then what with the cares of Sarnsara and the pains I and my family had to undergo, my body became old and emaciated. And when I was thus enfeebled through dotage, the whole earth near the base of the Vindhya mountains, became parched up through drought and all lives about there palpitated through hunger. The verdant foliage of trees with long branches, creepers, grass and others were not to be met with there, The whole air was saturated with volumes of dust raised through heat. Then one by one began to perish my new relatives, and a few that were alive fled to foreign dominions.”

“ In order to survive this shock, I and my wife abandoned my country under the scorching rays of the sun, myself bearing two of my children on my two shoulders and the third on my head. Having crossed my country I saw a big palmyra tree under the shadows of which I dismounted my children and rested myself along with my wife for some time, like one who, having crossed the terrible hell of vicious deeds, enjoys the happiness resulting from his past good deeds. There my wife expired in the very embrace of her children, having been quite jaded through dotage and the efforts of a long travel under a tropical sun, though to all appearances she was like one, faint or asleep. At this, my heart gave away. One of my younger children mounted on my lap without a wink of sleep and weeping incessantly with his two eyes ever trickling down tears, demanded of me flesh and blood to eat, as he was unable to endure his hunger. Unable to find out any means to appease the hunger of him who was greatly distressed with it in my very presence, I was like a lifeless carcass ignorant what to do. Thus did the piteous and incessant weepings of my boy break my heart and the misgivings about his life rise to a certainty in me.”

There fore I resolved to put an end to my life, by rearing a great forest fire and falling into it. Thus I approached the flames and rose up to fall into it, when I tumbled down from the throne here and woke up to see you, courtiers, uplifting me and pronouncing the words Jaya, (victory to thee) Jaya (victory to thee) and to hear the sound of musical instruments herein. Thus did I find myself here not as a Neecha but as the king Lavana. I lost my senses only through the fasci nating power of this Siddha. Now did I learn that the ego of man has different states of experiences to undergo.” Whilst he was saying thus, the ministers in Court enquired as to who this Siddha was, whereupon Sambarika, the Siddha disappeared from view then and there, in the twinkling of an eye.

Vasishta continued. This personage is no other than the Divine Maya, sent here to illustrate clearly the fact that this universe is no other than the mind itself. Know also, oh valiant Prince, the wise say that the self-light of Para Brahm alone is, appearing as mind or this universe.

THE CONCLUSION OF UTPATHTHI-PRAKARANA OR THE CHAPTER ON ORIGIN.

Summary This chapter summarises all that was said in the previous stories as to the origin of the mind and the universe.

It is the actions of the mind that are truly termed karmas. True liberation results from the disenfranchisement of the mind. Those who have freed themselves from the fluctuation of their mind come into possession of the supreme Nishta (meditation). Should the mind be purged of all its impurities, then it will become as still as the milky ocean undisturbed by the churning of Mandara hills ; and all our Samsaric delusion attendant with its birth and deaths will be destroyed.

Muni Vasishta continued The poisonous tree of the great Maya s illusion flourishes more and more, out of the seed of the mind s modifications full of Sankalpa, in the soil of the variegated enjoyments of the world. The panacea prescribed by the wise for the removal of the diseases of the mind can be got at very easily through the mind alone. Now hearken to what I say. Those who without longing for ob jects avoid them, can be termed the subjugators of their Manas (mind). Those who do not develop the painless Vairaggya inhering in one s Self and that with great facility and happiness, are at best but vermins in human shapes. If the mind be divested of the Sankalpa of “I,” then through the meditation of Atma after being initiated by a guru and having known the real significance of the Vedas given out by Lord, the mind can be turned back from the pains generat ing externals into the internals where it can be made happy. Like one iron shaping another iron, the pure mind of a person which makes efforts in the virtuous path, should correct and mould his impure mind. To lovers of Moksha in whom the invincible desires take a tangible shape and who try to win their way up to Salvation through their own efforts, the easy abandonment of their dire mind is itself their transcendental path and they then feel as if a great load were off their heads. No other path is truly beneficial.

If the mind which flits from one object to another, is slain with the sword of non-Sankalpa, then will, the selfshining Principle which shines as the all and permeates them all, be cognized. May you, Oh Rama, tread this path and destroy, through your Jnana the much-longed for mind ; and after attaining Atma Jnana through the

renunciation of all, devoid of Samsara and Vikalpas, know your Reality wherein the mind is merged. May you rest in the self-existent Brahmic Seat which is neither Sat nor Asat. After developing with great difficulty the process of Sravana and others and destroying the mind. It is only through dauntless energy that the painless wealth of Moksha can be acquired. With the destruction of the mind, * all the three periods of time vanish into nothing. If all objects which have an enchanting appearance become eyesores and present the very reverse of the former feelings, then is the mind destroyed.

If all doubts vanish through the discus of spiritual knowledge arising through the meditation of Jndna in the heart, then it is the mind will be destroyed. All the excessive afflictions will cease with its destruction. The (ideas of) differentiations of that or this person, or "I" or "Thou" or that or this object are (or do pertain to) mind only. May you put an end to that mind with the sword of Abhavana (non-thought). Like thick clouds that are dispersed through stormy gales, the mind will get absorbed into Chit (absolute consciousness) through the extinction of Kalpanas (thoughts). If one's mind is destroyed, then will one not suffer from pains even though, as at the end of a Kalpa, the fierce winds, the Pralaya ocean with its furious bubbling waves and the twelve Adityas (suns) smelting even the earth with their heat should all combine together to simultaneously play their havoc on the surface of the earth? If the (lower) mind is done away with through the (higher) mind alone, then will one become his own Self and perennial happiness will flow therefrom as in the case of the Universe. Then will you be in the full acquisition of Moksha and reach the Brahmic seat of surpriseless bliss. Now the enemy of Atma is this impure mind only, which is replete with the wealth of excessive delusion and hosts of thoughts. Lest this enemy of mind should spoil you in diverse ways through the enjoyments of the many pleasures in this world, slay it in the hope of getting contentment in the long run which will pave your way towards spiritual illumination. Then will the immaculate, cool and all-full Bhava (state), dear unto the wise never be affected by the idea of "I." Though this all-full Bhava, which is neither capable of increase nor diminution, the Brahmic Seat free from births and conferring supreme bliss, becomes the imperishable one. It is indeed rare to find a mind that is not affected by its contact with fluctuation. Like heat inseparable from fire, fluctuation which debases the mind is inseparable from it. The power of fluctuation or motion of Jnanais the mind itself. And this fluctuating mind alone is this universe; devoid of this fluctuation, the mind ceases to exist. It is this certain conviction that constitutes a Tapas without a desire of its fruits, the underlying meaning of all Atma-Jnana books and the immaculate Moksha or the illuminated One Principle. This fluctuating power of the mind is dubbed with several names such as Maya, the impure Vasanas and others. The flitting mind is no other than the fluctuating Sakti itself. It is this fluctuating potency of the mind that you should destroy through ceaseless Atma-Jnana enquiry.

Elysian bliss will flow from the renunciation of all attractions towards the much-longed for paltry objects. The mind which occupies an intermediate state between Brahman that ever is and the universe that is not, ever oscillates gravitating towards the one or the other. This mind becomes of the nature of Jnana through dint of the

efforts towards spiritual direction ; but becomes of the nature of the universe through Ajnana. Through its own efforts, the mind assumes the shape of any object it concentrates itself upon. Therefore you should, through your Atma-Jnana mind, avoid the mind which runs in the direction of objects ; and progressing higher up, should, without any despondency of heart, accumulate wealth for that imperishable Supreme Seat. Like an emperor who brings under his sway all kings on earth, the fluctuating mind should be brought under the perfect control of the non-fluctuating mind and then the latter reaches its own state which is the Supreme one.

In this ocean of Samsara, those only find a safe asylum in the vessel of their mind who are conscious of their being- whirled about in this Maelstrom of life with the grip of the crocodiles of desires fully upon them. Let not your heart give away under your trials ; but having- done away with the impure mind through the pure mind, befriend the latter and make your Atma rest in its blissful state. Will your mind progress through any one else ? Certainly not. Whatever pains or impediments to progress arise in the mind, there at the very moment they should be crushed out of existence; then is the destruction of Maya accomplished. Having divested yourself of all longings for enjoyments and con ceptions of heterogeneity as well as the two, Bhava (existence) and Abhava (non-existence), may you enjoy Elysian bliss without any the least stain. Should all longings for visibles cease, then such an abnegation of mind is itself the destruc tion of Ajnana or the mind. Desires of objects are themselves pains ; but non-desires are themselves Nirvanic bliss. Such a bliss is generated through one s efforts only. The knowledge of the ignorant which makes them conceive the world to be real, while it is illusory and exists but in name, is dissipated as unreal when they cognize all things to be Con sciousness per se.

At these words of Yasishta, Rama queried him thus “How can this ignorance which fructifies out of the wealth of Avidya in this world, be effaced clean off from here? Please favour me with your elucidation on this point.” To which Vasishta of powerful Tapas replied thus. If the eternal Atma

is hurled on the slopes of the hills of dire re-births, beset with the sharp thorns of excruciating pains, and if Maya which is associated with the Atma there be seen as real, then it is certain that no Tatwic Vision (or vision of the Reality) will arise. If the all-pervading transcendent Reality, after the Avidya of re-birth is crossed, should begin to illumine a person, then it is he will perceive objectively that desires are the form of perishable Maya and that the mere extinction of Maya is Moksha. With the extinction of the base Sankalpas, there is the extinction of Avidya. With the drawing of the sun of Jnana in the heart, the sable gloom of Ajnana resting therein will at once take to its heels, Here Rama interposed and said <(Thou wert pleased to say that all visible things are but Maya ; also that Maya will perish without any hindrance through Jnana or Atmic medita tion. What is Atma ?”

To which Vasishta of immeasurable Tapas replied thus It is the transcendental Jnana of Brahman which does not manifest itself objectively in the visibles, is the Plenum, and the one that is, possessing no name. All the things in the world that are pointed out as this or that are no other than the eternal Brahman of the nature of Jnana. The illusory stainful mind is not. All things such as birth and death in the

three worlds are not really in them ; nor are the six changes. But the non-dual Absolute Consciousness which can be known by its pervading nature is alone objectively existent. Out of that Jnana-Atma which is absolute, self-shining imperishable, immaculate, all-pervading, impartite with Jnana alone and without the least pains and quiescent, and which commingling with all objects is yet unaffected by them, arose through its own power an intelligence generated through its desire of Sankalpas. This Jnana generating countless Sankalpas permeates all. This intelligence constitutes the mind of Brahman itself. In this Brahman are infinite Saktis. In this fleeting mind which pervades equally in all without a second, arise the diverse supreme Saktis like waves in water. Now this mind which arises through Sankalpa perishes through it alone like a flame of fire which, though fanned by wind, is yet extinguished by the same. The non-cognition of oneself as Brahman which is the Laya (neutral) centre of all, is itself the bondage of the mind ; but the firm cognition of oneself as Brahman is itself Moksha. The conception as real of I, Ajnana, pains and the forms of bodies having limbs, &c., and the conduct of life in accordance thereto, generate desires and bondage ; but if such thoughts arise in persons as “ I am not these inert objects, I am neither the flesh nor nerves, nor bones nor ulcer water, &c.,” and if they identify themselves with Brahman which is beyond all bodies, then only they disentangle themselves from the folds of Maya and become the knowers of their own Self. The base Maya of Ahankaric conception which arises through the identification of “ I ” with bodies and others is gifted with a living reality only through the fancy of the ignorant, but to the wise this Maya is non-existent. Like a minister obeying a king, the five organs of the body act in accordance to the dictates of the mind. Therefore you should, through your own pure mind and proper efforts, eradicate the V^sanas of desires for objects. All the Vdsanas which are generated in one through his identifying himself with his sons or wealth or creating the differences of I, he, thou, this or that, do wax more and more like Indrajala (psychological trick) which is as ephemeral as lightning. Having become the beneficent knower and relinquished all Ajnana qualities, may you abandon all thoughts of the visibles. Why should you pine like the ignorant, being bewildered in the illusions of son and others who are not your Self? What is this body which is dull and inert? Who is that “you” which, on account of this body, is drowned amidst pleasures and pains and is ever chafing therein without the least avail ? Truly a wondrous riddle is it ? You have not cognized these diversified things in their true state of unity. While the self-shining Brahman, which is non-dual and true, is pervading everywhere, this painful and illusory Maya, though uncreate, yet manifests itself. Like a crystal which, though tinged by the five colours, is yet unaffected by them, you should perform all actions by associating with them and yet be untainted by the desires therein. So said at great length Rishi Vasishtha.

Valmiki said “ Oh Baradwaja, hearken to what passed between Sri Rama replete with good qualities and with his heart like a full-blown lotus and Rishi Vasishtha.” Rama remarked thus “ Really passing all belief. How is it possible for the universe to be affected with manifold pains through this illusory Maya, like a series of hills bound and crushed by the filament of a lotus ? I can rather believe a straw to assume the density of adamant than this universe to become concreted into its present shape,

through the power of Maya which is unreal. Still another doubt has flashed across my brain. Whence the pains of King Lavana previously mentioned by thee.”

Lavana's mental Yajna. Vasishta answered his queries thus As Lavana performed actions through a stainless mind, his body did not share in their fruits. This King was one day spending- his time solitarily in his pleasure garden and then began to fall into the following profound reverie. He thought of performing mentally the Raja-Suya* Yajna which his ancestor, Harischandra had done with his physical body. Through his Sankalpa, he willed the existence of ploughs and other utensils and things necessary for Yajna and entering the place of Yajna according to Vedic recitals and observances, appointed and worshipped Munis for the same. Then rearing up a large fire and having invoked the Devas through the chanting of Vedic Mantras, he conducted the worship of Devas, Tapaswins and Brahmins for one year by feeding them and justly distributing to them all his wealth. Thus did he conclude his Yajna and awake, from his intense reverie, to find the night approaching. Therefore you should gather from this episode that it is the mind alone which brings on pleasures or pains to itself and enjoys them through its excessive inclination towards any single object.

Now I will here supplement to you some information about Sambarika, the Siddha. When he appeared before the King Lavana seated in a conclave of his courtiers, he deluded the King with his Indrajala and then disappeared. I formed one of the group and witnessed all these things. Being questioned as to the mysterious disappearance of this Siddha by the powerful King and courtiers as well as others, I dived into my heart to probe into the three periods of time and gave the following explanation. Oh Rama, as it is a rule that all persons who perform Raja Suya Yajna have to undergo dire sufferings for a period of twelve years, Lavana had to suffer from his merited suffering after the completion of his mental Yajna. So it was that Indra sent a messenger of his to afflict the King with pains. This celestial messenger assumed the guise of a Siddha, meted out rare pains to the King and departed back to his realm.

Jnana and Agyana. Well, Oh Ramachandra, I have to impart to thee here some piece of instructive information.

There are two states Jnana and Ajnana. Each of them is septenary in its nature. Both these paths or states correlate with one another. They are also mutually interdependent. Infinite are the sub-divisions of paths, which overlap one another in the septenary* divisions of both these states. The Jnana path which enables one to cognize perceptively the one Reality is Moksha, whereas the other, which makes men detract from the one Reality and identify “ I “ with their bodies, &c., is bondage. Thus briefly have I described to thee these two states.

Now about the leading characteristics that go to differentiate a person who has cognized the one Reality from another who has not. Those are immovably fixed in the Jnana Reality, the eternal Absolute Sat, who have conquered all passions, anger and delusions, but in the case of those who are not truly illuminated, they will be but the slaves of their passions, &c. The intelligence of one who dotes on the body and its organs, leads him but off the track of the one Reality. The intelligence of men which makes them swerve from the path of Atmic Reality, is itself Moha or

delusion. There is really no other than this, which deserves the name of Moha, in all the three periods. (The one) Reality can be defined to be that Jnana which exists without Sankalpa, in a state intermediate between the conception of an object and that of another. This Jnana is devoid of fancies and fluctuation and of the Vritti-Jnana of (Swapna) the dreaming state or the Ajnana of (Sushupti) the dreamless sleeping state. That non-fluctuating certainty of mind, wherein it is of the nature of bliss and when all the conceptions of the identification of "I" with the body, as well as all differences between Jivatma and Paramatma (the two Selves) are annihilated, is the true nature of Atma-Jnana.

The seven Ajnana States. Now listen to a detailed explanation of the 7 states of Ajnana, I gave out before. They are called Bindu-Jagrata, Jagrata, Maha-Jagrata, Jagrata-Swapna, Swapna, Swapna-Jagrata and Sushupti. These 7 different states do interpenetrate one another and receive different appellations. As the one Jnana, which is nameless and stainless, is the substratum and the generating Bindu (or the seed) of all those which pass under the names and actions of Manas, Jiva and others evolving and flourishing, hence the first state is called Bindu-Jagrata. This is the first or primary state. After the incipient manifestation of Jiva, the feeble conception of the differences of "I and He" and "Mine and Thine" which arise then, they not having existed in it before, is the second or upper Jagrata state. Then the third state is induced, when, after repeated births, the conceptions of the heterogeneity of man and the universe do concrete in the individual. Jagrata-Swapna is that state in which the mind holds undisputed sovereignty over the things of the world in the Jagrata state through previous effects, and overpowered by such objects, whether seen or unseen before, revels in delight in them. This Swapna state is enjoyed in the Jagrata or waking state and is of various kinds, through the experience of various delusions, such as the misconceptions of water in a mirage, silver in mother-of-pearl, two moons and others. Then in the fifth state of pure Swapna, a review is made of the innumerable events which one passes through in a moment as if in a dream or reverie, and the individual remembers them in his normal Jagrata state. The sixth state is Swapna-Jagrata in which one in the waking state, in trying to recollect things long past has that Swapna consciousness, which makes the past things to be clearly in recollection now, not as in Swapna but as in the Jagrata state. A Jiva after crossing these six states, reaches the Sushupti state in which its intelligence, finds all these Avasthas (states) to be but inert and beset with sore pains. All the worlds will seem to be (or are) generated out of and perish in the mist of Maya in these Avasthas or states. These 7 states of Ajnana have countless ramifications, each being divided a hundred-fold. Thus are the seven Ajnana-Bhumikas (or states).

The seven Jnana states. Now to the seven Jnana-Bhumikas. Disputants hold to infinite divisions of these Jnana states. In my opinion I prefer to classify them thus under a septenary head. The cognition of the real nature of these Jnana states is Atma-Jnana. The goal of all these is the imperishable Nirvana. The seven stages are Subechcha, (spiritual longing after the bliss given out in the Vedas), Vicharana (enquiry therein), Thanumanasi, (the melting of the mind in enquiry), Satwathathi, (the passage of the mind in Truth) Asamsakti, (being without Sankalpa), PathaYtha Bhavana (knowledge of Truth), and Turya. Persons who have known these states

will never welter in the mind of delusions. As Moksha arises therefrom, there will be an end of all pains. Of what avail to us is the wretched Moha ? That desire which ever arises in one to enjoy directly the Jnana- essence through the path of indifference to objects after a study of Atma-Jnana Sastras and association with the knowers of Brahman is Subechcha. The second or Vichirana is the mastery of the good qualities of the wise and of Atmic contemplation with the rise of spiritual desires in one. When after these two states are fully developed in him, he abandons the natural desires and his mind is concentrated on one object at its will, then it (the mind) is rendered lean like Thanu (fine thread) and the third stage is reached. All desires being eliminated from the mind through the above three processes, Tatwa Jnana is developed and this is the fourth state of Truth. Beyond these is the fifth state when he disconnects himself from all Sankalpas by merging into the blissful enjoyment of true Jnana without association with objects. When these five states are fully developed in an individual, he is drowned in the Elysian bliss of Atma-Jnana and then he loses all affinities for objects. After the ripening of these five states and the development of quiescence through merging into one's own Self of Atma-Jnana, all perception of objects, external and internal, is lost and the person, if at all he has any perception of objects, has it only through sheer external compulsion. This is the state called Pathartha-Bhavana. Then the Turya, the seventh state is reached, when, having rendered objective the hitherto latent Atma-Jnana, he firmly stays in his own Self, having completely divested himself of all conceptions of heterogeneity which arise through his experiences on earth. This is the spiritual path of the stainless Jivan Muktas. Above this Turya state of Jivan Mukhtas, is the Turyatheetha* state of Videha Muktas. This state is one that can be attained only by those Mahatmas (great souls) who have known their own Self through Atma-Jnana. Such Jivan Muktas, as have reached this imperishable Turya state, will never be affected by the pairs. They will automatically perform karmas at the instance of their disciples or others, simply to maintain their body ; and like a person in brown study or just awake from sleep, they will not be the actors of their present karmas, though performing them and will enjoy Nirvanic bliss. These Jnana Bhumikas can be cognized only by those who have fully developed Jnana. There is no doubt that if a person masters these seven states, he becomes an emancipated person whether he animates beasts full of Ajnana, whether he conforms to the worldly observances or not, or whether he is associated with body or dies.

Tatwa-Jnana is the release from the trammels of one's own mind. Such a release alone leads to the attainment of Moksha. If the illusions of the world are considered as unreal as a mirage in a desert, then the Ajnana in the man will bid adieu to him. If this Avidya or ignorance be considered unreal, then it will be annihilated. Those transcendently holy personages who have cognized all the true Jnana states through Samadhi which leads to the realisation of their own Atma, do truly deserve the worship and meditation of all. Those who have subjugated their long standing foes of the sensual organs and have reached thereby the supreme state in which they are revered by all and do regard, as insignificant, the position of even Devendra and emperors are the knowers of these seven states. But those who have not so attained these septenary states are simply drowned in the ocean of births.

The proper means to subjugate the mind is Jnana or the development of spiritual wisdom. And it is done only through the path of (the realisation of) these Jnana Bhumikas. Without the aid of these transcendent Jnana Bhumikas, the noble Brahmic Seat can never be attained. That Self-shining principle is non-dual which has not the heterogeneity of con ceptions such as thou, I, or one self or another, &c., which is differenceless, stainless or causeless ; which is the surprise- less bliss, the quiescent Jnana and the one, without destruc tion, name, highness or lowness, being, or non-being, begin ning or end, affinities, positive or negative (attributes), diversity, light, Jnana (wisdom) or ignorance or any like, which is in Chidakas, all pervading, the all, non-existent (to us) above the reach of Manas and speech, the bliss of bliss and the Plenum of all bereft of all desires. This is that Brahman to which you can reach, through the septenary Bhumikas.

Now hearken, oh Rama, to the marvellous effects of Maya. After the great King Lavana had recovered from his trance, he saw, through his mirror of mind, the forests on the slopes of the Vindhya Mountains, and consulted with his courtiers as to whether it was possible for him to go and see thosesit.es through his physical vision and witness (if true) the events enacted therein ; and being resolved upon trying the experiment, he started with all his suite towards the south and came in sight of the Vindhya hills, like a King bent upon extending his conquests in all directions. He roved about in all quarters except the north but all in vain. But all at once (in the northern direction), he saw the forest he had lived in formerly, as if his thoughts had taken a tangible form.

There he scrutinizingly observed the several places and towns in the forest he had passed in as Neecha (outcaste) which were like unto the city of Yama. To his great surprise, the King of Kings observed, without fail, all the huts of Neechas of both sexes who were tenanting them then ; and his heart began to give way under the grief caused by his old associa tions. At this juncture, a troop of old Neecha dames turned upon the spot with their minds full of racking pains, eyes trickling down tears, and bodies emaciated to the last degree ; and one of the group, unable to overpower her grief, opened her mouth wide agape and gasping, gave went to a long and loud wailing, wherein she thus recounted the incidents connected with her children and others who had died on the previous date “ oh my darlings, who have forsaken my lap and embrace to only perish in some foreign land, whether have you gone through your bad Karmas ? how distressed will you be at the sight of strangers faces ? Oh my daughter, my daughter, when will you too return to alleviate my scorching- fire of grief with the cool embrace of your arms bedecked with scarlet garlands. Oh my son-in-law of a King, who came to us through our previous Tapas, like a treasure newly dis- covered, and led to the hymeneal altar my daughter after having 1 abandoned his harem containing ladies like unto Lakshmi herself, have you forgotten us ? Will you again present yourself before us with your moon-like face in this very spot ? Or are you estranged from us through any paltry venial offences committed by my daughter like Lakshmi ? Being caught in the snare of Karmas in the great ocean of dire births, you abandoned your regality, accepted my daugh ter s hand and degraded yourself, a lord of men, into the most degraded condition of an outcaste through such an alliance. Our lives of re-births flash like lightning and are

as impermanent. Dire indeed are the decrees of destiny.” So saying she weiled more and more.

The King, having heard her weep, told his handmaids to go and pacify the old dame and return with her, The old lady having approached him, he accosted her thus “Who are you? who is your daughter? And who are your children? Relate to me all without omitting any incident.” At which she replied “ In this hamlet of Pariahs lived an outcaste who was my lord. Through him, I begot a daughter. She lived as wife with a king who came to this forest like another Devendra. Through her good fate from a long time, she bore three children to him and lived happily ; to make amends for it, the fates become perverse and my children were subjected to misfortunes and died. After my daughter and others were living happily for a long time, the clouds became relentless and shed not a drop of water ; there was a drought all throughout the land and the outcastes flew in all directions and lay dead in piles of carcasses jet black as Yama. We have survived all these shocks only to be alone, and to suffer all the more.” Whereupon the king wearing lance, eyed his ministers with great marvel and ordered them to furnish the Neecha ladies with all necessary things, relieve them of their pains and conduct them to his kingdom. Having returned to his city, he reflected over the situation and becoming convinced of the seemingly real nature of the universe created by the potent power of Maya, he sought initiation into the mysteries of Brahman at our hands and attained quiescence in it. Oh Ramachandra of fate bounty, this great Maya generates such dire -delusions as are indeed uncrossable. Through the power of this Maya, Sat will appear as Asat and vice-versa.”

So said Vasishtha when Rama questioned him thus “ Oh guru of my race, how came the things enacted in the regions of the perturbed mind to objectivise themselves in the physical world ?” To which the Rishi replied thus “ You will be able to better understand the heterogeneous manifestations of Maya, later on, in the story of Gadhi, wherein Maya is shown as producing diverse objects. Like the coincidence of the fall of palmyra fruit on the perching of a crow thereon, the wise of great knowledge say that the mind will merge unto itself through Vasanas. Therefore King Lavana saw as true, on the subsequent day, that illusion which Sambarika, the Siddha imposed on the previous day through his Indra-Jrda on him (the king) as a Chandala (outcaste) and so on. That illusion which was wrought on the king's brains in his Jagrat-Swapna state, the Chandalas, living on the slopes of the hills, saw to be real through their own intelligence. Now what happened was this. That which dawned on the king's mind (as Jagrat- Swapna) was reflected on those of the Chandalas as Jagrat for waking reality) ; and that which happened among the Chandalas again reflected itself on the mind of the king (as the same Jagrat reality). If this is the work of Maya, who will be able to gauge its tremendous powers? It is only to Jnana light that all the visible Mayavic objects owe their existence in this world. Likewise are all objects observed through the five organs, non-existent except through Jnana. Jnana-Atma occupies a state intermediate between the knower and the known. Hence Moksha may be said to be that state wherein are not to be found the objects, their knower or the knowledge but which is yet the source of all these three. May you be ever impartite in that Chidananda wherein are unified “that,” the

Brahman and “thou,” the Kutastha, which is the neutral state of the mind when it passes from one object to another, and which is without name, intelligence or inertness. May you rest in your innate self in an illuminated state, having enquired thoroughly through your subtle mind and having eradicated all the conceptions of your mind which makes you falsely believe yourself to be under the trammels of Samsara.

Now, Rama, you should rend asunder, through enormous efforts on your part, the long rope of Vasanas tied to the vessels (of men) whirled on waterlifts. All the universes with their heterogeneity, though really Atma-Jnana, shine as worlds only through our illusory mind like the blueness in the sky which is really non-existent. If with the extinction of the pains-producing Sankalpa, the mind is also destroyed, then will the thick frost of Moha (delusion) affecting us from remote periods dissipate itself. Then like an unobscured sky in the autumnal season, Brahman alone will shine resplendent, blissful, imperishable, non-dual, formless and without birth or death