

Yoga Vasistha

THE STORY OF SUKRA (VENUS).

Summary Having in the previous Prakarana given out the Ajnana stages to shew that the play of the mind, arising out of Chaitanya, constitutes this universe, as also the 7 Jnana stages to relieve one from that universe, the author begins with this Prakarana of five stories to show that this universe shines as Chaitanya only, even after its rise and during preservation.

Without the aid of a painter or a canvas or any other materials of painting, the picture of the universe appears depicted on the stainless Chidakas. Having itself appeared, it is ever seeing- itself, (as there is none else for it to see). Therefore this universe is like a Swapna in Jagrat and not Hke the state of Sushupti (sleep), when all conceptions of or gans are lost. The reflections of all the universes in the non-differentiated Atma-Jnana which is witness, all full, immaculate and all-pervading is like that of the image in a glass They shine through Brahman without any relationship of cause and effect. Their true nature can be said to be the reflection itself* May you, oh Rama, through painful endeavours contemplate, as one, upon the eternal Brahman which is partless, the Atma (Self) of all, the all-full Jnana and the all-pervading Chidakas. Should you firmly master, such a certitude of mind, you will be rid of all fluctuations of mind and become of the nature of Atma-Jnana itself. Just as one stone has in it carved many pictures, so in the one Brahman & do manifest themselves the motley worlds. Since to constitute a second there is no cause or effect associated with It (Brahman), there is really nothing to be called the universe. Atma-Jnana alone is. All the universes are nothing but the reflections in the one certitude of Brahman.

Now to exemplify the truth of my remarks, thou shalt hearken to the story of (Venus) Sukracharya. In days of old, Muni Bhrigu was engaged in the performance of an immutable Tapas on the slope of the lofty and ancient mountain called Mandaragiri. His son who rejoiced in the name of Sukra was a remarkably intelligent person and shone like the moon. He never used to part from the feet of his father. He was in that great Laya (neutral) state which is intermediate between the incomparable Chit and Achit states. Whilst he was thus in an intermediate state unaware of them both, like King Trusankuf who was left in the middle of the sky without being able to go higher up or come lower down to the earth, his father was in Nirvikalpa Samadhi. Then the son who never used to part from his father, remained separate and looked up through the pure Akasa where he saw a Deva (celestial) lady approaching him. Her graceful tresses were bedecked with Mandara flowers, the odor of which was gently wafted by the zephyrs as she trudged along with the gait of a she-elephant. Having eyed her fully before him, he became quite enamoured of her ; and then closing his two eyelids, he revelled in the vast fields of his mental region, through the over-powering desire in him. Coming to the conclusion that she belonged to Devaloka, he resolved upon going to that Loka (world), when lo ! he saw that Loka before him and Indra, the lord of Devas shining in it like lightning-flashing clouds and

seated on his beautiful throne, eulogised by the Devas therein. Thereupon formal courtesies were exchanged between Sukra and Indra. Whilst Sukra was living there amidst luxurious enjoyments, the self same Deva lady, whom he had before seen, emerged out of a bevy of houris living therein and presented herself before him with budding breasts peeping out of her fine petticoat. Then the two eyes of Sukra gleamed with inexpressible delight at the sight of this fair creature who, in turn, returned to his King. It was he who applied to Vasishtha to be transported physically to the heavens but he was refused ; and hence he applied to Viswamitra who unable to take him up to Swarga, the heavens left him in the Antariksha, the intermediate space.

While thus their hearts and eyes were melting into one with love, Sukra who never failed to bring into existence whatever he willed through his Sankalpa willed that sable darkness should envelop the space. With intense gloom enveloping therein as at the end of a Kalpa, all who were there fled to other quarters panic-struck and thus cleared the field for the pair. Then the celestial houris came under the embrace of Sukra, beneath the foliage of the beautiful Kalpa tree of Paradise. Thus passed the pair, 8 Chatur- Yugas in sensual enjoyments without any let or hindrance. Then fearing lest all his Dharmas should be wasted thus, he descended to Bhuloka (earth) from Devaloka. It was here (on earth) that he forgot all about his pristine reality. In his descent from Indra loka, Sukra's Jiva commingled itself with the soft rays of the full moon and became the cool snow. This snow falling on paddy fields converted itself into paddy. The rice arising from the fertile stalks was cooked and eaten by a Brahman of Desarna country and was converted into the seminal fluid in him. Sukra, who was thus in the form of sperm in the Brahmin, ultimately came out as his son out of the womb of his spouse. Associating himself with Tapaswins, he performed a rare Tapas for the period of a Manu, in a forest encircling the golden mountains of Mahameru. Then Sukra bore an offspring of a man through a hind. Through the Ajnana (Ignorance) with which he was enslaved to the material things of the world, through his fond love to his offspring, he fell off from his true state. Passing through a series of incarnations subject to births and deaths generated by his illusory Vasanas, he at last incarnated in the body of a Tapaswin, as the son of a Muni on the banks of the holy Ganges.

Let me turn to the former body of Sukra which was lying entranced by the side of his father and from which life had departed. The rays of the sun aided by the wind had reduced it to a mere skeleton. But it remained intact on earth without being assailed and destroyed by birds or beasts, as they were instinctively afraid of doing away with it through the glory of Bhrigu sitting hard by. Having passed many divine years in Nirvikalpa Samadhi, Bhrigu opened his eyes only to find the shrivelled carcass of his son with mere bones which looked the very incarnation of poverty and misfortune. Then this Muni of rare Tapas and renunciation became quite disconsolate in mind at finding sparrows chirping in the nine avenues of his son's body and frogs squatting and playing within his stomach. Without trying to dive into the cause of all these occurrences, he concluded that his beloved son was dead. With the flaming anger of Rudra riding on his bull, he began to vent his whole anger against Yama and began to curse him, in order to destroy him, on account of the

prema ture death of his son caused by the latter. At which, Yama quailed with fear and having assumed a body composed of the five elements, appeared before the disconsolate Bhrigu with 6 faces, 6 hands, blade, noose, pendants and the diamond-hiked armor of protection and surrounded by his enormous hosts.

Then this All-devourer, in order to explain the real situation to the Muni, softly addressed him thus "We who are only administering the laws of Eswara will not but extol you who have immeasurable and noble Tapas. Therefore it is not meet that you should spoil your all-full Tapas through your dire anger. Even the fire at the period of Pralaya, will not consume me, much less your words. Indeed many are the Rudras and the large lotus-eyed Vishnus that fell a prey to me, having been enmeshed in the snares of Sam-sara. There is none in this world of pains, who ever vanquished me. All came under my jaws. It is the unalterable and eternal decree of Parameswara and not myself, that I should be the cause of the destruction of all created lives. This law ever endures. In the immaculate Jnana introvision, all the differences of actor and enjoyer are lost, but in the Ajnana vision of people, these exist in concrete shapes. All creatures arising through the force of their Karma are born through Sankalpa and perish at the end of a Kalpa. Then at the time of Pralaya, where shall we find the Jnana-Vision developed through a recitation of the Vedas? Where will all your firmness of will then be? Where will your glory then be? Where will be then all your present despondency which trembles like a person full of mental darkness, ignorant of the path laid down by the Great? Are you justified in cursing me through your anger, without trying to understand the present situation of your son brought on by his own Sankalpa? (Mind you now what I say). It is the mind alone that (in esse) is Atma and none else. The mind's acts (and not the bodily ones) are alone the true acts. Through its life in this world, it is called Jiva. It is called Buddhi, through its certainty of knowledge. It is called the direAhankara when the conceptions of "1" and "mine" assert themselves with the signs of anger, &c- And it is this mind alone, that is the universe through the conception of excessive differentiations. Whilst you and your son were engaged in Nirvikalpa Samadhi, your son abandoned his fleshy tabernacle through excessive desires and mentally joined, in the Akasa, a Deva lady by the name of Viswavasu. Then he incarnated -on earth in the country of Desarna as the son of a Brahmin. He went the round of lives as a King in the country of Kosala, a hunter in an extensive forest, a swan on the banks of the Ganges, a great King in the Solar family ruling over Pundra country and the Guru of the Solar race in Salwa country. For the long period of a Kalpa, he passed his life as the King of Vidhyddaras; he was the intelligent son of a Muni of great Tapas; a chieftain in Souvira country with large tanks with fishes playing in them; the Guru of Sivites in another country; a bamboo cluster in another country, full of fragrance; a stag in a decayed forest; a firece-looking boa-constrictor in a spacious forest. Thus did he pass through various, wombs; going through births high or low, with a stainful mind and under the influence of Vasanas and was at last born as the incomparable and true son of a Rishi on the banks of the Ganges. In this birth, he got the mastery over his weak foes of the illusory organs and wearing matted locks, &c., and going by the name of Vsudeva, has been engaged in Tapas for the last 800 years. If you, through your love for your son, wish to behold the

series of illusory births which flitted across your son's mind like a whirling dream, you can do so now through your divine vision." So said Yama when the Muni of great culture observed in a moment, through his introvision, all the events of his son's lives reflected in the transparent mirror of the pure mind, which in its turn manifested itself out of the transcendent Jnana-light. Then this Muni of non-desires returned from his trance (at the end of which he was) by the river Ganges, to his normal state by entering and animating his tenement of body lying in Mandaragiri. Greatly astonished, he asked of him many pardons (for his conduct) and addressed him thus "Oh omniscient Kala (time), thou art the foremost dispenser of Law; thou art the only one thoroughly acquainted with the three periods of time. Persons like myself are mere tyros in Brahma Jnana."

Then the ever-ending Yama took hold of Bhrgu's hand and led him out of the caves of Mandaragiri to where the divine river Ganges flowed. There the Rishi saw, with intense delight, his son who there passed under the pseudonym of Vasudeva. So willed Yama. Again when Yama willed that Vasudeva should come back from his Samadhi state and see them, the latter accordingly did and seeing them before himself saluted them. Thereupon all the three noble souls seated themselves upon a stone with true love towards one another. Then the son eyeing these two, remarked thus "Through your presence here, I have been cleansed of all the delusions arising from stainless Tapas, Yajnas and wealth. Even copious draughts of nectar will not yield such a bliss as your advent here." Thereupon Bhrgu saw him endearingly and blessed him thus "May bliss ever increase in thee, mayest thou possess Jnana fully, and may Ajnana fly from thee." Then closing his two mutilated* eyes, Sukra reviewed all his past lives through his Jnana-Vision. Thus was he freed in a moment from future births.

After observing all through his divine vision, Sukra remarked in wonder thus "Passing strange is it that the dire delusion called Prakriti (matter), having transformed itself into this universe, flourished friendly in my mind. I have known all that should be known I have seen all that should be seen. I have been released from the pains incidental to the many re-births. I have been whirling in them for a long time. I have attained Atma-Jnana, the good effects of all. Therefore, sirs, let us here after betake ourselves to Mandara hills and see the body lying there. Do not think that I have either love or hatred towards objects, albeit my intention is to visit the skeleton of my body due to Karma and derive happiness therefrom." After Vasudeva spoke thus, all the three started for Mandara hills and reached it in a moment. When these triumvirs who had known the extent and true nature of the whole universe arrived at the spot, Vasudeva surveyed, with unmingled pleasure, his former body as the son of Bhrgu and then casting his glances at his father, asked him, whether it was that bony body which he had reared up as his son's. Then continuing, he said "Oh father, this body you brought up before with rare happiness, being without pains, desires, doubts, or sense of gain or loss was in a state of immutable bliss with mind destroyed. Is there any happiness to Jivas (egos) other than in the state when the mind is destroyed? This solitary body had then attained the bliss of those who have got by the All-pervading Jnana wherein one is drowned in the one ocean of the great bliss, or the extreme quiescence or that Atrnic certainty, wherein the Jnanis

are free from all pains. It is only through dint of my rare Tapas, I have been able to witness the miracles I have seen here.”

So said Vasudeva, when Kala (Yama) who was by in terrupted him with these words. “ Now sir, enter this body like kings, their cities. And there be administer ing the duties of a guru to the Asuras who need cor rection/ Having given these orders to ukra, he bid adieu to them both and instantly disappeared from the very spot where he was standing. At his departure, the father and son were greatly grieved. But \$ukra of great prowess abandoned the conception of Vasudeva and then entered his former body according to Yama s injunction. Thereupon the matchless Bhrgu bathed with the waters in his bowel purified through Vedic Mantras the body of Sukra into which the son had to enter through sheer fate. With this application, the Nadis (nerves) in his body became pliant and allowed the Prana to circulate freely over them throughout his body. Then Bh&rgava(the son of Bhrgu) rose up in that body and having paid due respects to his father, stood by him. Thus did the father and son utterly rout their enemy of the stainful mind and pass their days in the Jivan- mukti state like a waveless ocean. Thus said Vasishta of great Jnana and erudition to Rama of true grace like the clouds.

THE STORY OF DAMA, VYA LA AND KATA.

Summary. Having seen that the universe shines as Atma Sankalpa, the author illustrates in this story that the conception of the reality of the universe will increase with contemplation upon Non-Atma, The true nature of “ That” will truly dawn with surpriseless bliss in the hearts of those only who are engaged in ceaseless enquiry (after Atma) j who are freed from the base thoughts of the mind or Sankalpa ; who are ever in the enjoyment of (spiritual) bliss ; who have known the true nature of Sachidananda which destroys the unreality, inert ness and pains of the visible objects, that are the result of Sankalpa ; who have cognized their Atmic Reality, the seer after giving up all conceptions of non-Atma, the nonseer ; who, though alive, do enjoy the Jagrat (waking) state in the supreme Tatwa of Jnana ; who are quite dormant, so far as the paths leading to re-births are concerned ; who have cut themselves asunder from all Vasanas of good or evil, through their fully developed non-desires and who after destroying the snares of Vasanas, relieve their minds from their bondage. In such minds only, will there be the illumination of the true Jnana, like an adulterated water cleared of its sedimentations through clearing-nuts. It is only when the mind, being divested of all its desires, is indifferent to pleasures or pains and is not attracted by any objects that it will be rendered pure, free from the grip of the great delusion like a bird freed from its cage, and roaming freely the Akasa ; and then without any doubts, will ever be without any particle of desire. Then it will be Plenum itself and will shine like a full moon. Persons in tliis state will even bless (and aid) the Trumurtis (Brahma, Vishnu and Rudra), the highest of deities, The Supreme principle should be attained through firm enquiry. The tumultuous delusions of re-births will be envel oping us like a mist, so long as there is no firm enquiry about the nature of the universe and of the “I” in man. Those only are the cognizers of Tatwa (or Reality) who do perceive objectively, through their

non-fluctuating Jna"na-Vision, that all the countless universes and egos of men are none else but the light of the imperishable Jaana. Those only are the cognizers of Tatwa who perceive objectively that it is the immeasurable Atina Jnana alone which manifests itself as all potencies and yet is non-dual (in its innate condition) and which is the latency of all possible ideations. Those only are the cognizers of Tatwa who perceive objectively that Brahman alone is, as being the laya centre between being and non-being and that in it there is nothing, as apart from It, such as the knower of " I" or the known of the universe.

Like a wayfarer who, as he travels along, sees things in the different quarters without any longing for them, the stainless knowers of Brahman, even though their minds are immersed in sensual enjoyments in the performance of actions, will never be affected by them. Even thieves will become their friends, since they will derive Brahmic bliss from material enjoyments. The wise will regard the worldly enjoyments in the same light as a traveller meets unconcernedly, in his way, a host of men bound on a marriage. Those who have mastered their minds will look upon even a scintilla of desires in their hearts as a great evil and therefore will not long after them. Akins released from prison after great difficulties will estimate greatly his kingdom; but an emperor who has won much laurels and wears the great sword, will care two straws for the whole earth over which he reigns. The conquerors of mind should previously have mastered it through theirmindjlike thehand with hand, thelegs with legs, the teeth with teeth, and so on with reference to the other parts of the whole body. There is no other vessel on this earth to wade the ocean of re-birth than the mastery of the antagonistic mind.

Those only will reach the world of Moksha who have control led the serpent of mind replete with the venom of its actions in the hole of their heart. Even pure and virtuous men as well as the famous and the greatly intelligent will wear, on the crown of their head, the lotus-like feet of those Great Ones who have, under their control, their minds. Therefore, oh Rama, may you quell your tremendous foes of the organs, accoutred in this world of many cities with the weapon of excessive desires and riding upon the elephant of sins generated through your former enjoyments which elephant is ever rutting with the three, passion, anger and delusion. If you will only destroy the painful Ahankara of the mind and conquer the foes of organs, then will the ever-waking Vasanas subside like a forest of lotuses enveloped by snow. So long as one through the mastery of his mind is not convinced of the reality of the non-dual Principle, so long will the anguish of his mind not cease like the (conception of) ghosts inseparable from intense gloom. This mind whirling through pains is sometimes stated to be a clever statesman, as it enables Jnanis to cognize their own Self through the discrimination of Tatwas. It is also dubbed with the appellations of "crafty general," or a "menial," through the different functions it fulfils, of annihilating its enemy of organs or itself performing any actions it chooses through its own volition. In the case of true Jnanis, their pure mind for which there is no choice of discrimination (between the two paths of virtue and vice) constitutes their better half, as it enables them to enjoy unalloyed bliss. It can, at the same time, be stated to be their father or true friend father on account of its protect

ing nature; a rare friend through the true counsels it imparts in the way of obtaining the higher goal. The mind of the wise will but tread the virtuous paths through the study of the beneficent Atma-Jnana Sastras, will contemplate upon Atma and having attained the true cognition, will destroy its own form. Like a true father, such a mind will confer, upon one, Jnana Siddhi. If one should see, unimpeded within himself with true illumination, immobility and stainlessness and be also initiated into the All-full Jnana, then will his stainless mind shine with the lustre of a gem through its being of the nature of his own Self in the Akasa of the heart. This pure jewel of the mind gets stuck in the mire of the weak Vasanas of heterogeneity and hence is invisible to all. But if it be bathed in the waters of Jnana and thus cleansed of all its impurities, then the shining Moksha will disclose itself to all. Now, oh Rama, you should through dint of discrimination understand the true Jnana and having worshipped it, should master the organs along with Ahankara and thus liberate yourself from all trammels of re-births. Through such a course all the certain ideas of differentiation existing in man, such as He, I, etc., will cease to be. Having given up all these differentiations of thoughts, may you find asylum in the one Reality which is other than these things and resting in your Atma, the seat of "That," perform all actions as you list. Then the objects being enjoyed by you with a false* mind will no longer be a bondage to you.

Now, Rama, do not follow the path trodden by the three Asuras Dama, Vyala and Kata but free yourself from all pains of existence by going in the footsteps of the other three Asuras, viz., Bheema, Bhasa and Rudra.

Here Rama of great Jnana interrupted the Rishi with the question as to who these three Asuras were. To which the great Rishi replied thus, blessing the king with Nirvana into the secrets of which the Rishi wished to initiate him. An Asura by the name of Sambara roamed throughout the regions of Patalla, living therein. He was an adept in the manifold wily arts, of Maya (illusion) and rested in Maya itself. Once this Daitya subjected to ignominy Devendra, through his powerful ocean of an army. Thereupon the Devas became infuriated and began to harass and destroy in all manner of ways the Asuras whether asleep or travelling in different directions. Observing this dastardly attack of the Devas, the chief of the Asuras despatched, against them, a large army headed by Mundika, Anka, Dhurma and others. The Devas availed themselves of an opportune occasion to foil their enemies and so did away with all of them. Hearing all these, the irate Sambara marched to Devaloka. The Devas having heard him approach who was well-skilled in Maya-Vidhya (the science of illusion), were struck with terror and hid themselves in the caves of the great Meru mountains. Thereupon Sambara shed flames everywhere in Devaloka like the Tripuras (three cities) set on flames by Parame^wara (Rudra) and returned from there to his own place, rendering it a regular void and leaving the Deva ladies wailing in the streets. Finding the coast clear, the Devas returned in numbers to their place. Hearing which, the Asura despatched through Maya-Vidhya armies after armies without any intermission. But these were repulsed and killed completely by the Devas. Sambara became greatly infuriated at these disastrous results and so created through his Mayavic power Dama, Vyala and Kata. These had "Atlantean

shoulders fit to bear the weight” of Mahameru on them. . They were not subject to the bond of Vasanas and were devoid of desires or egoism. They knew neither death nor life, neither pleasures nor pains, neither victory nor defeat, neither waging war nor retreating. They were therefore incapable of defeat and were able to put an end to their antagonists through the discharge of arrows. Fully convinced of their invulnerability, Sambara living in Patala, gathered together all his hosts living over hills, ocean and earth and sent them along to reinforce these three Mayavic personages. The countless hosts sent by Sambara sallied forth like so many hills walking on their legs or as if the ocean full of fishes overflowed the land or the Kalpacame to an end. Similarly did the Devas march out in great numbers. Both the armies came into direct rencontre like wind facing fire. Thus it seemed as though the next Kalpa was already come. Weapons breathing flames Came into contact with human bodies which at once dropped down dead and began to accumulate like a mountain. Even mountains began to be tossed to and fro in the scarlet ocean of blood oozing out of the lifeless bodies. The angry and deceptive Asuras approached close their enemy and drove them away. All the Devas fled the field with a despondent heart. But the three Mayavic personages mentioned above went in quest of them in all quarters;. Not being able to trace them to their places of concealment, the victorious triumvirs returned from Devaloka to where their leader was.

Meanwhile all the Deva hosts, ignorant what to do, resorted for aid to Brahma seated on his lotus seat. Having, with true love, paid the homage of due respects to him, they related to him the atrocities committed by Ambara flaming like fire and their utter rout at the hands of the three persons created by the Asura. Thereupon Brahma meditated and pacifying them, gave vent to the following words “ After the lapse of a thousand years, Devendra will kill the Asuras in the war between himself and Ambara who is now overpowering his enemies. Till then, we shall advise you thus. From to-day forward, you go to Dama and others and apprise them of your intention to war with them. Having made a pretence of fighting with them, withdraw when they make onslaughts on you. If you conduct yourselves thus, repeating it over and over (for 1,000 years), then the VAsana of Ahankara, will begin to reflect itself in the minds of the three Asuras like a shadow in a glass. Then if this idea of 11 1” gets firmly rooted in their minds, then they will be in bondage, like birds caught in a trap and can be easily disposed of. It is desires that, like Yama (death), bring on manifold pains to persons in this world ; devoid of them, there is bliss unsullied with pains. All creatures in this world being bound by the cord of pains are greatly afflicted thereby. With tight bonds, pains are generated ; freed from them, pains also cease. It is only through desires that persons, whether they be stainless or omniscient or all-puissant, do get trammelled in this world. Even persons, who are in a high state, fall low through their desires, like a lion in a cage. Therefore do not be disheartened. 1 With these words, Brahma instantaneously disappeared at the very spot where he was.

The Devas having heard these words of Brahma, while in the full possessions of their five faculties of organs, departed for Devaloka and there caused large kettle-drums to be

sounded for war so as to reverberate through earth and the rest of the whole universe*. Having heard these sounds, the Asuras rushed with great ire from Patdla to Devaloka and

hurled at their enemies all kinds of destructive weapons- The latter, who were bent upon merely eking out the time according to Brahma s injunctions, made the pretence of fighting and retreating again and again. Thus did a long period of time elapse, the war being waged in divers ways, when the insidious desire of “ I” otole into the hearts of the three Asuras through such a process of warfare, and their minds got trammelled. Then fear was generated in their hearts and all kinds of delusions took firm hold of them. Being drowned in the pain-giving Mya and emaciated through pains, they were at a loss what to do. Then in order to preserve their body from deterioration, they began to deliberate upon the many means of enjoying happiness through the illusory worldly things. Being ever engaged in this thought, their minds got enthralled and unsteady. On the battlefield, consternation and depression of mind arose in them and they were appalled at the idea of death- Hence they were greatly agitated in their hearts and looked about for a safe asylum. Being completely denuded of all powers, they were not able to face even an antagonist, should he face them. Were there no fuel, will Agni (fire) be able to consume anything and offer oblations to the Devas ? To cut the story short without many words, the three Asuras fled away panic-struck and died.

Now Rama, we have related the story of the Asuras, D ama and others in order that you may attain Jnana thereby (through not falling into their wrong path). If the minds of persons should sportively associate themselves with Ajnana (or worldly things) without any impediment, then the pains of existence arising through such Ajnna, will never affect them. Therefore you should not follow the path pursued by the above three Asuras.

Here Rdma questioned Vasishtha thus. “ How did the three Asuras arise from Parabrahm” ?

To which Vasishtha replied thus The fearful D dma and others had their bodies as only the manifestations of the Supreme. Like D ama and others who had their bodies as mere appearances, we who are here are no other than Chidakas itself. Therefore, thou redoubtable warrior, the conceptions of “I” or “ thou” or D ama and others are no other than untrue. The Brahmic light manifesting itself visibly as the All-pervading Atmic (Sakti) potency -became agitated through the potent thought of the A sura, Sambara. It then assumed the three forms of D ama and others and began its sportive pilgrimage in such forms. Therefore neither these persons having- the above attributes nor we are really existent anywhere (as such). That which really is, is Para- brahm which is the knower of all as the witness, the know ledge itself, the immaculate, the all and the quiescent without heterogeneity or dawning or setting. The Chit (Sakti) potency of that All-full Principle is this universe. All the heterogeneous visibles, perceived through the organs of sense, are only unreal ; but that which is real is the one Brahmic Principle. May you rest happy in it.

THE STORY OF BHEEMA, BHASA AND DRULA.

Summary. Having given out in the previous story that the three Asuras were defeated through Ahankara, the author gives out this story to show that success will result in the case of non-Ahankara.

Not even an iota of benefit will accrue to those who dote upon their sons, lands and other worldly possessions as their own. Pains will not in the least affect those men of large hearts who regard, as a mere paltry bauble, all the imperishable (objects of the) world, like a stag that does not care for precious objects but contents itself with mere hay.

Those, who have cognized in their hearts Brahman full of all potencies, will ever be protected by the guardian angels of the eight quarters just as the vast universes are. Those only can truly be styled Men who are possessed of true love, bent upon a ceaseless enquiry and ever engaged with true efforts for the realization of "That" which enables one to discern Truth. The rest of mankind are brutes merely.

Though sore pressed by dire afflictions, one should never perform actions which ought not to be done. In drinking even nectar through ways forbidden, Rahu* had to suffer greatly from it. But in the case of the wise who have reached a high state through their good qualities, all things impossible before of subjugation are now encompassed by them ; all dangers flee from before them and they are in possession of all incomparable acquisitions. What is there that cannot be encompassed easily by those stainless men, through their ceaseless efforts, their intelligence and a study of the supreme spiritual books? If only the readers of Atma-Jnana works who do take delight therein, will not be hasty in longing for the fruits at once but will meditate regularly and gradually upon them, then the mind will by degrees be ripened and at the end the endless Atma will be reached.

May you, without pains or fear or sloth or egoism, walk in the path laid out by Atma-Jnana books, without heeding to the illusory voices of any one. Do not court destruction (by treading a wrong path). All our properties are but futile. All our wealth land us but into dangers. But non-desires take us into Elysium. Fame, longevity and acquisitions as well as Brahmic seat are involuntarily attained, like a soft tendril in spring, by those wise men who, walking in the right path, do not in the least long after material pleasures productive of the pains of SamsaYa. Having prostrated at the beautiful feet of those great persons, one should free himself through their aid from the trammels of re-births which cannot be avoided through mere Tapas or pilgrimage or study of spiritual books. The Great persons are those who have minimised greatly the bootless delusion of " I" and anger and treading the virtuous path, live out their lives according to Atma-Jnana books. Those who have not cognized Brahman, the true significance of " I," cannot be said to have seen Chidakas ; but those who have cognized Brahman, can be said to be Chidakas itself. If the cloud of Ahankara called " I" do screen the sun of Jnana-Akas, then the lily of Brahman which is " Non-I," will never bloom. The original sprout of the painful Ahankara with its tender stem of re-births at length ramifies itself everywhere with its long branches of " Mine" and " thine" and yields its unripe fruits of Naraka (hell). This tree can be destroyed to its root by Jnana fire only.

Here Rdma queried the Rishi thus what is the nature of this Ahankara (the ideation of I) ? How can we master it ? What are the results of such a mastery by a person,

whether he is associated with the V&sanas of the body or not ?

To which, Muni Vasishtha replied thus “ In the three worlds, there are three kinds* of Ahankaras. Of these, two kinds of Ahankaras are always beneficial and one always condemnable. That Jnana which after discrimination enables us to cognize that all the worlds and Paramatma are our selves, that the self (or I) is eternal and that there is no other to be meditated upon than our self is the Supreme Ahankara. That Jnana which makes us perceive our own Self to be more subtle than the tail-end of paddy and to be ever-existent, exterior to (or above) all the universe, is the second kind of Ahankara. These two kinds of Ahankaras will certainly be found in Jivan Muktas and will enable them to attain Moksha after crossing Samsara ; but will never subject them to bondage. That certain knowledge which identifies the “ 1” with the body composed of the hands, feet, &c., is the third kind of Ahankara, This is common to all persons of the world and dire in its results. It is the cause of the growth of the poisonous tree of re-births. It should be destroyed at all costs. Dire, very dire are its effects. Through this dire Ahankara, myriads of souls have been deluded and bereft of all intelligence. The more you soon annihilate this Ahankara through the above mentioned two kinds of Ahankara, the more will the Brahmic Principle dawn in you. Endeavour, through the higher two kinds of Ahankara, to attain Brahman : then if you are firmly seated in that Seat where even these two kinds of Ahankara are given up, one by one, then such a state is the ripe Brahmic seat. The non-identification of “ I” with the visible body (or the visibles) is the Nirvana proclaimed by the Yedas.

Now hearken well to the characteristics of these Ahankaras. After the utter annihilation of the above mentioned Asuras, Dama and others, Sambarasura who was well versed in Mayavidya became greatly incensed with the haughty Devas and having reflected in diverse ways upon devising means for their destruction soliloquised thus “The three Asuras, Dama and others, whom I created before were devoid of Atma-Jnana; and hence seized with the unreal conception of “I” and “mine,” succumbed to the Devas in fight. Therefore I will again create, through my Mayavic power, Asuras of Jnana, well read in Atma-Jnana Sastras. Possessed of the true Jnana, they will not be destroyed through the illusory Ahankara.”

With this determination to overpower the D&vas, Sambarasura willed into existence, through his stainless mind, three Asuras who arose through Maya like bubbles on the surface of the ocean encircling the earth. They were omniscient and through their own wisdom, knew themselves to be of the nature of Jnana. They had not the taint of Sanchita Karmas or love or hatred. They were able to firmly be in whatever state they wished to be. They were so illuminated as not to have any doubts. These pure personages cared not a straw for the whole Universe ; their names being Bheema, Bhasa and Dardha. Being asked by their maker to wage war with the Devas, they marched straight against them and fought terribly with them for countless years : whenever the idea of “ 1” and “mine” flitted across the minds of these Asuras, they would probe unto their hearts for the origin of “I” through their subtle Jnana enquiry. And then this manifestation of “I” and “mine” vanished at once like the wealth of non-charitably disposed persons. Those who have divested themselves of this ever-waxing Ahankara through Atmic enquiry in diverse ways will

never be touched by the fear of births and deaths, will be stainless and content with whatever objects they can easily get and will look equally upon all through their present Jnana-vision existing from a remote period.

Therefore in the war with Bheema and others, the whole host of Devas chose rather to fly away from the field like the wealth dissipated by a rake in a short time and to hide them selves in different quarters. They then went to Vishnu for asylum and prostrated themselves before Him who strode the tarth with three strides.* Having assured them of his aid and told them not to be afraid, Vishnu marched to the battlefield in great anger and waged a rare war by flinging at the three Asuras the weapon, discus. The three Asuras were burnt by the flames issuing out of the said weapon and were carried at once to the Loka called Vaikunta wherein resides Vishnu wearing on his neck the Tulasi garland.

Thus through Vasanas, bondage is caused ; with the disappearance of the former, the latter also vanishes. There fore, Oh Rama, you should know well all things through your discriminative Jndna. Through such a knowledge of Tatwas, there will be an extinction of all Vasanas which form the medium of enjoyments. With the extinction of all Vasanas, the undaunted mind will get quiescence like a gheeless lamp.

THE STORY OF DHASOORA.

Summary Having explained that the renunciation of Ahankdra tends to the attainment of Atma, the author again illustrates in this story the theory that Atmic Sankalpa makes this universe to shine and constitutes it.

The best means of disposing of this great danger of Maya involving all in pains is the destruction of the mind* Oh R&ma, may you hear from me and not slip from your memory the true significance of the perfect Tatwa-Jnana. The longing after the stainful material enjoyments is itself bondage ; the renunciation of the same is Moksha of the nature of Brahman. Of what avail are other paths, such as the study of Sastras and others ? You should, without the least suffering of mind, walk in this path of renunciation of desires. Now oh RSma, you should consider as fire or poison all objects which are said to be pleasant or otherwise. Repeat edly should you be enquiring into all the painful worldly enjoyments, differing in degrees ; and without letting your mind crave for them, if you enjoy them lightly, you will never be affected thereby and will find them pleasant. The concretion of the powerful mind in objects is itself the des truction of Atma ; but with the destruction of the mind, Atma begins to dawn. In the case of Brahma Jnanis, their minds are extinct ; but the stainful mind of Ajnanis proves their fetters. The higher minds of JnTinis are with neither bliss nor non-bliss, motion nor non-motion, Sat nor Asat ; nor are they in states intermediate (between these pairs).

Here Rama asked Vasishta to be enlightened in extensors to how this universe is in the one Tatvva and the eternal

Atma-Jnana which is above all the universes. To which Vasishta replied thus “ Like the one Akasawhich, though per meating all objects as inseparable from them, is yet through its subtle nature distinct from them, so the homogeneous one Jndna Reality, though all-full in all objects, is yet distinct from them) and never affected by the

changes which such objects undergo. Atma-Jnana which is without the vain Sankalpas, name, destruction or heterogeneity is (to give a rough description of it) as subtle as one-hundredth part of the all-pervading Akasa. It is this which is dubbed with different beneficent appellations of Atma and others and which is the Jnana in Jnanis. It is this which though manifesting itself as Ajnana producing Samsara is yet non-dual in its nature and is the Jnana which makes one to know his own Self. It is this which, though it is the one Jnana having none else to compare with it, yet manifests itself as identical with this universe of the nature of Satta (Beingness) with all its ocean of waves encircling it. To the ignorant who have not known their Atma, their ceaseless cycles of pains-producing re-births reduce them to abject slavery and suffering ; but in those who have known their true Self, the Jnana light will dawn and all objects will be known as one. And through the enjoyment of their own Self the three, actor, action and instrument will shine (as one) in their Self. All that they contemplate upon then, will be of that (Jnana) essence alone. Those who are in enjoyment of (this) immemorial wealth will ever be so.

Jnana is that in which are not found such acts as dawning or setting, rising or standing or going to a seat or returning from it and which may be said to both exist and non-exist here at the same time. It is in this that the stainless immaculate Atma is. It is this Jnana which through its inherent all-pervading potency shines as this heterogeneous universe in the above-mentioned manner. It is this Jnana which through its power of becoming light and darkness, and one and many, abandons its real state of all-full Jnana and gradually becomes of the nature of Jiva through the heterogeneous conceptions of " I", " he," " thou," &c. Then through its conception of being caught in the meshes of Samsara, it is subject to the dualities of Sankalpas and Vikalpas, existence and non-existence, attractions and repulsions, &c. Being thus in a differentiated state, it, through its manifold Sankalpas creating this body composed of eight principles, is yet not its author. The very fluctuation (or motion) in this state produces ever the septenary graduated states of existence, locomotive and fixed. Though its incomparable Brahmic potency, it generates all and destroys them again. Therefore this universe appears to be everywhere through the Sankalpa of the mind like the mirage manifesting itself in the unreal Bhuta-Akasa (or elemental Akasa).

Just as one through his excessive giddiness, thinks himself to be another, the one impartite Jnana appears to be unreal. Know, Oh Rama, that to be the above Jnana which enables one to perceive sound and other objects. Know also that this Jnana is no other than the all-pervading Parabrahm which has manifested itself as all this universe. The pseudonym Brahman* expresses very aptly this idea. Nought else is but this one. Can the waves, &c., of an ocean be said to be other than water as mere dust ? Similarly, the incomparable Brahman alone does truly exist ; but not Akasa and other things which exist but in name. Like heat inseparable from fire and identical with it, so the universe which is of the nature of Brahman is identical with it. This identity should be taught only to those who have developed the four means of salvation and have perfected themselves in Charya (acts of service to the Lord), Kriya (acts of worship towards Him) and Yoga. After having first gauged the merits

and deserts of the disciple, he should be initiated into the mysteries of the identity of one's Self with Brahman. But if this be imparted to those wallowing in desires, it will but fling them into the tortures of Tophet, never to return. It is only to illuminated minds like yourself untinged with the desires of the ever-agitating wealth, that this, grand Truth will become self-evident. The disciple who, in order to free himself from existence, approaches, without the least doubt and under great self-sacrifice, a Guru of powerful knowledge should satisfy the above conditions.

Just as in the presence of a lamp, sun or flower, there is produced light, day or odor respectively, so in the presence of Chit, there will arise this universe. Its mere appearance will be the form of the universe ; but it really is not. At these words of Vasishtha, Rama remarked thus “ All the words of your holiness which are unfathomable through their loftiness (of conception), like the milky ocean cool and immaculate, have struck surprise in my heart. Through them, my mind has sometimes been cleared of, and sometimes enveloped with, doubts, like the autumnal clouds which produce alternately heat and cold in an instant. Oh Muni of great truth, how did these actions arise in Atma-Jnana which is endless, one and manifold, of undying power, immeasurable and of noble characteristics ?

To which, Vasishtha replied thus “Know that I can prove experimentally and without the least contradiction the esoteric truths of the holy sentences in the Vedas. I have to affirm that all I have said are nothing but the emphatic truth. If the true Jnana-Vision is developed by you and (your) higher intelligence expands, then will you be able to judge for your self as to whether it is easy or difficult to realize, as in the palm of the hand, the truths of my statements.

The stainless Jnana can be attained through the Supreme Avidya only after expelling its darkness which annihilates one's own self (or Reality). You should destroy Ajnana through itself alone like likes by likes, such as arrows by arrows, poison by poison, enemy by enemy, or excessive dirt by itself alone. Through patient enquiry and reflections, you will find that it will fly away and with its disappearance, Brahmic bliss will be attained. If you have Jnana and a cognition of its reality through the unification of Jiva and Eswara, then will you be able to understand the true nature of Avidya. Till the blissful Jnana dawns in you, you should hold fast to the words of mine that the terrific Maya really is not. Those who have cognized directly through themselves that all are but the immaculate Brahman, can be said to have attained Moksha.

The knowledge of diversity itself constitutes Maya. At nil costs, should this Maya be overcome. The other bank of the river against which lash the waves of Maya, can never be perceived without gaining Atma-Jnana. If that is clearly seen, then such a stainless seat is itself the imperishable Nirvana. Please do not rack your brains now as to the origin of this Maya ; but enquire into the means of its destruction. If it is destroyed, then will you be able to know how it arose. Then will you be able to know whence it arose, what is its nature and how it perished. Therefore, Oh Rama, should the dose of medicine called Jnana be administered to you, suffering from the malady of Ajnana fruitful of all pains, then you will not be drowned in the ocean of the baneful re-births- Like Vayu which having its source in Akasa yet pervades it? so the Chit-Sakti arising out of Brahman, the Atmic Beingness, shines as this universe. It is

only through a slight motion in the immaculate Jnana-ocean, all the hosts of Jivas and Eswa- ra shine. Having cognized without doubt through your divine vision that the one Brahman alone is partless, may you drown yourself in the Jnana-ocean.

Through a slight motion in the one Jnana, the Jnana-Sakti in it becomes transformed in a moment into various Saktis of many powers when they are associated with the three (Saktis) potencies of Space, Time and Karmas. Though resting in its eternal seat of Brahmic Reality, this Jnana-

Sakti will contemplate upon itself as conditioned. While contemplating upon itself thus, there will come upon it, in its train of ideas, the conception of the limitation of names and forms. Associated as it then is with excessive Vikalpas, it is bound by the conceptions of space, time and actions. It

is at this stage that the Jnana Reality passes under the appellation of Jiva. This Jiva generating manifold pains be comes tinged with Ahankara This never-bending Ahankara manifests itself as the stainful Buddhi leading to certain knowledge. Then this Buddhi suffused with illusions becomes the Manas of thought. This Manas of great fancies becomes gradually the Indryas (or organs). It is these ten Indriyas of hand, etc., that are termed this body of flesh. Thus it is that the

Jiva through its association (with the universe), gradually de bases itself, being bound by the cord of Sankalpas and enmesh ed in the snare of pains. Thus is the mind, which was original

ly the one reality itself, bound by desires through its Ahankara like worms caught in their own chrysalides. Through the Tanmatras (rudimentary properties) produced by itself, it is bound by the snare of its own internal (mental) actions and will ever be afflicted at heart like an undaunted male lion in a forest bound in fetters. Thus has the one principle been dubbed by the great ones with different appellations of Manas, Buddhi, Jnana, Karmas, Ahankara, Yatana (suffering) bodies, Prakriti, Maya, the base Mala (impurity), Karma, Bondage, Chitta, Avidya, desires and others.

Hence all these diverse things of the world which have appeared as many in different places through the bondage of our desires, do not confer even the least iota of benefit to the (real) mind in the heart. All these things are like a huge banyan tree with its long branches, &c., latent in a banyan seed. The mind will ever be tossed in the ocean of desires, being scorched by the fire of pains and devoured by the boa- constrictor of anger. Losing all equilibrium through its in tense sufferings, it becomes quite oblivious of its own reality. It is this mind you should try to lift out of Maya, like an ele phant sunk in mire. Oh Rama, the very incarnation of Grace, those are Rakshasas in the guise of men who do not relieve their minds reeling under the fiery poison of the terrible births and deaths as well as in the presence of their two enemies good and evil.

Thus have the Jivas, which are nothing but a disport of Chit, arisen through Bhavanas (thoughts) as separate entities out of the one Brahman, as countless as drops of water trickling down from the Meru heights. Some of them have subjected themsselves to one, two or three births. Some

of them have undergone more than a hundred births. Some have attained births beyond number of Kinnaras,* Gandharvas, Vidyadharas or the hosts of Uragas.

Some are born as the sun or the moon or Varuna : some as Brahma, Vishnu or Siva ; some as Brahmins or kings or Vysias or the ser viceable Sudras ; some as beasts, birds or reptiles ; some as tendrils, unripe fruits, fruits, roots or straw. Some monads are born as the mountains, Mahendra, Sahya, Meru or Kinnaras Elementals of Buvarkloka or intermediate space having the body of a human being and the head of a horse. Gandharvas Elementals of the same regions which are musicians, and hence preside over sounds. Uragas Serpent Elementals. Vidyadharas are elements of another order. Mandara and the trees, Kadamba, Lime, Palmyra, etc.; same as the grand septenary seas of salt, curd, ghee, milk, sugar-cane-juice, honey or pure water ; some as the different quarters or rivers and other objects, high or low. Like a ball tossed to and fro by the hand, these Monads are played about by time, enter various bodies and attain dis crimination through repeated fluctuations ; but the ignorant subject themselves to the ever-recurrent cycle of re-births. It is only through the illusory Maya which is in the one Rea lity of Brahman like the waves of an ocean that the whole universe expands itself, being created and preserved through this Ajnana.

After the all-illuminated Vasishta had concluded thus, Sri Rama questioned him as to how this Jiva though associ ated with Manas is yet able to secure the name of Brahman. To which Vasishta replied thus “ Having heard my reply to this question of yours, you will be able to also know the means by which all the worlds came into existence. May you be blessed with discrimination on hearing from me all these The imperishable Atma through the force ot quarters, time, &c., assumes to itself bodies made up of the above quar ters, &c , through its Chichakti (Chit-Sakti) in order to disport itself therein. Then at once through dint of the Vasa- nas synonymous with this Jivatma, the stainful fluctuating mind is generated. Then this potency of mind which was in a neutral state with Karmas and non-Karmas commingled, now becomes active ; and the moment it becomes at first imbued with the Bhavana of the Tanmatra of Akasa, viz., the subtle sound, it immediately through such fluctuating power becomes dullened with the nature of Akasa. Then imbued with the Bhavana of the Tanmatra of Vayu, vis.j the subtle touch, it through the fluctuating power of Vayu becomes of the nature of Vayu. Though commingled with Akasa and Vayu, it pursues the same process lower down and imbued with the Bhavanas of the Tanmatras, form, taste and smell, it becomes of the nature of Agni, (fire), Ap (water) and Pri- thivi (earth), respectively. Thus does this Atma appear as of the nature of this all-pervading universe, being envelop- ed with the ideations of the five Elements and live Tanmatras. It alone manifests this body (of ours) in the Akasa like a flitting tire-spark. It shines in the heart lotus of all, mani festing itself as this eight-fold body composed of the five Tanmatras with Ahankdra and Buddhi (and Manas making it eight). Through excessive Vasanas is it, that this body is generated through thought. Chitta having become con crete, it engenders the gross body like a Bilva (Bel) fruit. Then with the radiance of a spermatozoa darting into womb, it shines with a form by its own power with a head above, feet below, hands at its sides and a belly in the middle.

Through the potency of the primeval time, an externally visible form arises gifted

with intelligence, cleverness, power, nobleness, true Jnana and wealth. Such a one of form is the illuminated Brahma called Viswa. This Brahma first beheld his own person which was very lovely and transcendent. Endowed, as he was, with the imperishable good gunas and able to dive into the three periods of time, he looked into the Param-Akasa which is non-dual, illimitable and of the nature of Jnana to see what existed before. Then he of stainless full Jndna-Vision saw the rise (and tall) of myriads of previous evolutions, of which he himself was the author. Therefore knowing all (the previous) Varnas (castes), race, Dharmas, &c., he again created them anew as if in sport. In the same manner, did he also bring into existence innumerable Veda Sastras to enable all Jivas to attain salvation Jivas who arose through Sankalpa like an ephemeral Gandharva city. Through this Brahmic mind, all the creations of the five subtle elements blossomed out into physical ones, like buds blooming in spring. All the heterogeneous Devas and men fell into cycle of births through their own Sankalpas. If persons in this world should know thus their origin and then annihilate their Sankalpa, then they will not be subject to the trammels of birth, like a lamp without the ghee (or oil). Akasa and other kindred ones arise in vain through Sankalpa merely. Therefore, oh Rama, you should, in your waking state, observe as in a dream this world. Strictly speaking, this world cannot be said to arise or perish at any time or place. From the standpoint of the one Real Jnana, all else are but illusory.

Being firmly convinced that this load of Samsara which is but the hole wherein crawl the great serpents of desires, is wholly unreal, may you, oh Rama, sever quite the bonds of Samsara and live immutably in the immeasurable Seat of Brahman. What does it matter to you whether the Gandharva city (of this world) which seems beautiful to behold, does exist or is destroyed ? Will it be for your good or evil ? What boots it to you, whether (your) wife, issues, &c., who but forge the bonds of Maya, prosper or not in this world ? The increase of longing for wife and wealth does but enchain you ; but if it is curtailed, who else than such a one will be able to reap the harvest of such a subjugation ? The very enjoyments which are the means of fanning the desires in an Ajmini and making him reel under them, thereby suffering from dire pains, serve a powerful Jnani to make his mind desireless and unobscured when he contemplates upon their sufferings. Through this beneficial course, when you are amidst the karmas of Samsaric bond, you should perform them, enjoying things that you come by and not repining for things that do not fall to your lot, and thus reach the Jivan Mukti state. Not having an object at present, they will never think of enjoying it in the future ; nor will they disregard as stainful an object at present obtained. Oh lotus-eyed one, this is the true nature of full Jnanis.

The bond of Maya will never affect those omniscient adepts who have erased off their minds all Vasanas, being convinced of the visibles as illusory. Having planted firmly your intelligence in the immaculate Seat of Brahman which is the neutral state between Sat and Asat, do not let it, oh Rama, be attracted or expelled by the universes, both external and internal to the body. Being without love or hatred in all actions, Atma-Jnanis will never let their minds be affected by such actions, like water on a lotus leaf. If your mind, oh Rama, will but firmly abandon all the so-called pleasures arising from the sensual objects, you will then be a knower of Atma-

Jnana, cross the Samsaric oceans and liberate your self from re-births.

If you long for the Supreme Brahmic Seat, you should through the true Atma-Jnana destroy the mind of Vasanas like a flower losing its Vasanas (or odor). The enjoyment without fear of (Brahmic) bliss constitutes the vessel which enables safe landing to those who are drowned in the Samsaric ocean full of the waters fluctuating with the base Vasanas. Those in whom Atma-Jnana has dawned directly will follow the worldly avocations and yet not be tainted by them. They will not refrain from the worldly actions and will not long even for the flower garden in Swarga. They will not feel pain even in deserted or desolate places. Like the sun, they will ever tirelessly perform their appointed duties and will never derogate from the ordained Law. The supremely wise will never flinch doing all their duties. Therefore, oh Rama, you should conduct yourself thus." Thus said Muni Vasishtha.

Valmiki said " Here me attentively, oh Baradwaja. At this description of Brahmic Seat by Muni Vasishtha, Sri Rama became stainless with his mind annihilated ; his heart was rendered cool with the ambrosia of the incomparable Tatwa-Jnana and was Plenum itself like the waxing full moon." Then Vasishtha again continued At one period, all the universes Siva creates ; at another period, Brahma; at another period, Vishnu; then Munis, and so on. Sometimes Brahma is born in a lotus ; sometimes in water ; sometimes in the mundane egg; sometimes in Akasa. In one creation, the powerful trees will alone exist in this universe ; in another, man alone ; in another, the several mountains; in another, the earth alone ; in another, stones alone ; and in another, flesh alone, and in another creation, gold alone. Thus will it be in diverse ways. During the several creations, the foremost is sometimes the Akasa, sometimes Vayu, sometimes Agni, sometimes Ap and sometimes Prithivi. Herein I have but briefly described to you the creation of one Brahma. The order of evolution will not be the same in all yugas but will vary with different yugas. Krita* and other yugas will again and again recur. There is no object in this world which does not again and again cycle round many times. Therefore in order to understand truly the great Maya of intense gloom in its glowing colors, you will have to hear, oh Rama, the story of Bhasora well versed in the rare Vedas.

In the country of Magadha where the gentle zephyrs breathed their cool fragrance in the flower gardens, the loveliest of all spots on earth, there lived a noble Muni by the name of Dhasora on a pleasant mountain abounding with plantain trees emitting camphor odor, Kadamba and Areca trees. This Muni was the son of Saraloma who was like the son of Brahma, being in the possession of Tapas fitting one for Moksha. He was like Kacha, the son of the Lord Brihaspati (Jupiter) in Devaloka ; among the mortals he was the supreme of men ; and in Tapas was unrivalled. After Saraloma had passed many yugas in the forest on these mountains along with his son, he extricated himself from his body, like a bird out of its cage and assumed Deva (celestial) form. Being left alone in the forest, Dhasora the son wept bitterly over his dear father's death like a nightingale parted from its mate and forgot to perform, with the purificatory water, all those obsequies that are ordained in the case of pure Brahmins.

Whilst he was thus of a dejected heart at the separation of his parent, the sylvan Devata (goddess) commiserating greatly his pitiable condition and without making

herself visible to him, addressed him (as a voice in the silence) thus Oh thou son of a great Muni, being thy self a Muni of an illuminated mind, do not despond through thy pains like the ignorant. How is it thou hast not, ere now, been impressed with the unreality of this ephemeral Samsara ? With birth, death is inevitable. Are there persons in this world who are so insane as to maintain that the sun which rises in the East does not set in the West ? Do not play the woman and afflict thyself with grief. So said the sylvan goddess unobserved by him.

Having heard these words, the Muni shook off his sorrow and performed all ceremonies in water according to the Vedic injunctions and then longed for the Tapas leading to Moksha. Therefore he began to indulge in a love for the performance of religious ceremonies according to the mandates of the Veda to which he belonged. Being without full Jnana, he was not satisfied with the purity of the many spots of the earth he came across and so contemplated in his mind upon performing Tapas, like birds upon the top of a tree, as if such Tapas alone could conduce to real purity. For this purpose, he reared a large fire, invoked the Deva hosts and so performed a Yajna by cutting into parts his body and offering them to the fire. Thereupon the resplendent God, Agni finding that the flesh of the learned Brahmin, such as the throat, shoulders, &c. was being offered through itself to the Devas and wishing to know its reason, appeared before the Brahmin and questioned him thus “ What is thy intention ?”

To which the Muni with folded hands eulogised him and said thus “ As I am not able to find any pure place on this earth, please favor me with a seat in a tendril on the top of a tree.”

At which the God Agni granted the boon and disappeared like the waves of an ocean- There was a Kadamba tree in the forest which reared its head high aloft in the Akasa, outstripping the sphere of clouds even. It was on a tendril on the top of this tree that Muni Dhasoora seated himself and performed a rare Tapas without any the least doubt of mind. Surveying first all the quarters in an instant, after seating himself in Padma posture, he controlled his mind from them even. Being not able to attain Brahma Jnana directly, he performed (religious) Kar- mas alone ; but then with a mind that did not long for the fruits of actions, he performed Yajna for 12 years and offered oblation to the Devas (celestials). As all the Yajnas were performed without any obstacles, strictly according to the Vedic injunctions, such as Gomedha*, Aswamedha and Narmedha, his mind became steady, clear and full and at once the priceless Jnana took possession of it and pervaded it quite.

This great personage becoming freed from the obscurations of re-birth and having eradicated to the root all Vasanas was thus spending his days in the tendrils of a branch, teeming with bee-hives, when one day before his pure eyes the sylvan goddess appeared visibly, clad in full-blown flowers whom he questioned as to who she was.

To which the Goddess replied thus “ I have known that persons who are greatly devoted to the wise can without doubt encompass very easily things otherwise difficult of achievement. Oh Jnana conferring Muni, I have to inform you that I am the Goddess presiding over this forest. I always love to reside in the exquisite arbor of plants teeming with the blooming flowers. In the month of Chaitra (April- May)

when the moon shines with 13 Kalas (on the 13th day), I was in the group of sylvan goddesses, who had assembled together on the occasion of the grand festival of Kama (the god of Love). All my companions rejoiced in the possession of sons ; being childless, my mind greatly gave way. While you, Lord, are here like a Kalpa tree yielding anything to those persons that long for it, why should I bewail over the want of a child, as if having no protector. Therefore please bless me with a son : else I will enter the flames through the grief of childlessness.”

At which the Muni laughed and handing over to her a flower, said thus Oh Swan-like one, thou wilt in the course of a month be able to easily get a son ; but as thou implored for a son through the vow of entering the flames in case thy request were not granted, thy begotten son will attain Jnana, undergoing dire probation.

Thereupon the moonlike face of the Goddess began to shine, radiant with lustre, in the prospect of begetting a son and asked permission of the Muni to sit at his feet and abide by his orders. The Muni being unwilling to abide by her request, she returned to her abode and there gave birth to a son who shone with the splendor of a full-moon. After the child had passed 12 years, the mother with her offspring went to the Muni and addressed him thus “ Oh thou God who having perceived Truth confers it upon all, this my son whom I begot through thy grace, became through my instructions well versed in all departments of knowledge ; and yet he has not attained Atma-Jnana. He is tossed about in this ocean of re-births. Please therefore bestow upon him that Jnana by which he may know his own Self.

To which the Muni said “ Leaving thy son under me as my disciple, hie thee home.”

Accordingly the Goddess returned home leaving her son there. Thereupon the loving disciple prostrated before the two feet of the Guru and remained there steadfastly, Then this Muni initiated his disciple into the All-full Jnana by giving out the clear spiritual stories, the several evidences, the rationale of the Puranas and the underlying meaning of the sacred sentences in Vedanta as well as the many paths that lead to Jnana.

While I was journeying on in the Akas incognito to bathe in the River Ganges, I one day went from the region of Sapta Rishis* to the Kadamba tree where the Muni Dhasoora was initiating his disciple in the night and heard the following from the Muni s mouth which I shall now communicate to you.

“ Now shalt thou hearken to the present story in order that thou mayest rightly understand the true nature of the Brahmic Reality. There was once a great and noble Emperor named Swottha (or that which arises of itself) who rejoiced in the possession of immense courage and fame. Even the many protectors of the perishable universe would wear his commands over their heads, as if they (the commands) were so many rubies and would be weighed by him according to their true deserts. This Emperor was a lover of Truth and wrought many wonders. One may rather count the ocean waves than the myriads of countless actions which he performed productive of good or evil to persons (good or bad). Neither sharp instruments nor wind nor fire was able to affect him in the least. How can the two hands of a person seize and affect the Akasa which is all-pervading ? Not even the eternal Trumurtis who are ceaselessly engaged in all actions as if In sport, can out-

strip this Emperor (in his efforts).

Three persons there were, who formed the bodies of this great personage able to bear up any burden. These persons transcended even the powerful universe. They went by the names, Utthama (high), Madhyama (middle), and Adhama (low). This king abode in the Jnana- Akas out of which he arose and was triple-bodied in person. In this city of Jnana- Akas, there were 14 long streets. All things being triple in their nature, there were in that city Elysian pleasure gardens, groves, sporting resorts, tendril-like gardens, 7 tanks and two lights which were both hot and cold (at the same moment). Tents were pitched, whirling in all the three worlds of the city filled with all things the three worlds, Swarga Madhya and Pfidla. Three massive pillars upbore these three worlds. It was intertwined with the trees of bones. It was coated over with soft skins filled with blood and thickset hairs above.

This king created, with Maya which never is, big halls; each of them had nine windows through which the zephyrs played. It shone with the beautiful lights of the five Indryas (organs). External to it, appeared the two arms. The ghosts of Ahankara, extremely nervous at the approach of Brahmic meditation guarded and protected it. Having like a bird pent up in a cage, amused himself with the ghost of Ahankara in a number of halls and sported gleefully in diverse ways, the king migrates from one hall to another created by him and there dances ghost-like everywhere as he passes along. The moment he thinks of quitting one from another, he does so accordingly ; the moment he contemplates upon death, he puts an end to his existence. With his mind ever whirling, he will ever subject himself to the cycle of births and deaths. But the seat of all is Jnana-Akas alone. Though dead once, he will again recur like the waves of the ocean. This triple-bodied king will live pleasantly in his city shining like a Gandharva city and being ever oppressed by the ever-surgings actions, will sometimes droop, sometimes rejoice ; will sometimes be carried away by the love of Self and sometimes reel giddily or be clear in mind ; will sometimes exclaim * Oh, I am poor, I am low, I am high, I am base, I am noble and so on. Oh, how can I describe the state of the mind of that person which is tossed to and fro, like a light object in a stormy ocean.”

At these words of the Muni, the son asked his father as to what he meant to symbolize by the Emperor mentioned in the above story. To which Dhasoora replied thus Should you know truly the real nature of the King, then you will also be a knower of the unreality of birth and death. In the story related above, I but emphasised upon the illusory character of births and deaths in this mundane existence which has spread itself far and wide through the paltry Sankalpa. It is only Sankalpa that incarnated in the Param-Akas in the form of the King Swottha. It will of itself evolve and disappear at stated times. With the growth of the paltry Sankalpa, there will arise the universe ; with the extinction of the former, the latter also will disappear. Even the primeval Trumurti and other Gods are but the inseparable parts of the bodies of this Sankalpa. This Sankalpa, viz., the meditation of Brahman which arises in Atma through the budding up of intelligence in it, first creates in Jnana-Akas the town of three worlds : the deities presiding over the several quarters are the 14 Manus : the 14 streets in the town do stand for the 14

worlds; the pleasure gardens, groves, &c., do symbolize the pure earth : the mountains of sport in that city do stand for Mahameru, Mandara, and other mountains ; the two lights that will never be quenched by the wind are the sun and the moon ; the pearl garlands do stand for the many rivers full of water : the 7 tanks in that city do represent the 7 oceans rendered into lotus-like forms through Valava-Agni. In such a great city of the universe, the abovementioned King of Sankalpa assumes different bodies through his Karmas. And these bodies are symbolized in the story by the spacious Halls. The bodies of Devas are located in the higher regions ; those of Nagas in the nether regions ; those of men in the middle ones. Such bodies made of fleshy earth move about through the terrific Prana (life) currents. Migrating in the diverse halls of bodies, the King will consider as true the unreal ghosts of Ahankara which impede his progress in Atma-Jnana. Then when he flirts with them, they will sometimes be and sometimes not. The bodies composed of flesh called here Grahas (houses) will appear and disappear like the waves of the ocean. Moving in the different Grahas, this King of Sankalpa will sometimes die, the moment he comes into possession of them through his Sankalpa. And so long as he is in the clutches of Sankalpa, he will be greatly afflicted. Without enjoying happiness in the least, he will greatly repine at his lot. With the contemplation of "I," all the train of the ideas of the universe will set in ; otherwise all the universe will vanish as instantaneously as darkness before the sun. To this Sankalpa-Purusha who is sunk in the enjoyments he contemplates upon, there are three bodies, the high, the low and the intermediate. The three Gunas are his three bodies and form the substratum for the three worlds. Of these* Tamasic-Sankalpa breeds pains through the actions of Prakriti (matter) and is base like Patala worms. The pure Satwic Sankalpa leads to good Dharmas, Jnana and salvation, shining like an emperor. The Rajasic Sankalpa leads persons naturally into the mundane existence. Having divested your self of these three Sankalpas, if you are Sankalpa-less, then you will reach the immaculate seat very easily. Having freed yourself from all desires in the visible objects before you and having made your impure mind firm and steady through your pure mind, may you eradicate quite the Sankalpa arising both within your heart and without it. You may unflinchingly perform a stainless Tapas for many myriads of years ; you may be able to travel at once through the three worlds, Svarga, Patla and Earth ; but never will you be able to reach the stainless Moksha, except through the firm path of the annihilation of Sankalpa. Therefore endeavour, as far as possible, to destroy this Sankalpa and thereby attain Brahmic bliss devoid of pains and heterogeneity. In the string of Sankalpa, all our countless thoughts are strung like so many beads. If the string be severed to pieces, then you may infer, oh son, what will become of the illusory thoughts which are strung in it.

I hope you will be performing those Karmas only that present themselves before you without the dire Sankalpas (which make you to choose between them.) Should Sankalpa bid adieu to you, then your Jnana will not pinion itself to the visibles. Having reached the Brahmic seat, may you enjoy the supreme bliss in that non-dual state, being free from the heterogeneities of the universe as well as misconceptions

and that in the pleasurable Sushupti state.

At these words of Dhisoora, his disciple asked him thus What is Sankalpa ? How came it into existence ? And how does it flourish and go out of existence, decreasing gradually ?

To which the Muni replied thus. “ The mere manifestation, as the visibles, of Atma-Jnana the supreme, the true and the universal is Sankalpa. Rising from a small beginning, this Sankalpa is the primeval seed. Gradually and regularly increasing, it begins to obscure the one clear Paramatma, like the thick clouds, in order to generate firmly the conception of inertness. Oh my son, when the v: . gence views the visibles outside, then it differentiates thi from itself. Then Sankalpa reigns supreme. 1 he seed oi Jnana is no other than the sprout of Sankalpa. This Sankalpa having considered itself as different from others, will generate itself as well as increase prodigi ously. Such a procedure is for its evil only and is in no way beneficial to it. Therefore do not dream of walk ing in the path of Sankalpa. Do not for a moment con template upon the things of the universe. Through such a contemplation, there will ensue to you supreme happiness. You need not exert yourself too much to rid yourself of this Sankalpa. With the checking of all thoughts, one s mind will perish. To crumple a full-blown flower in one s hand, taxes a little effort, but even that little effort is not needed to do away with Sankalpa. Sankalpa is destroyed with the control of thoughts. Having firmly annihilated the external Sankalpa through the internal one, and having destroyed the impure mind through the pure one, may you rest firmly in your Atma-Jn&na. If only this path is faithfully followed, then there is no doubt that the highest goal can be achieved through the extinction of Sankalpa in the short space of time required for a black gram to roll from the side of a pot. It is nothing impossible. Take my word for it, it will really happen. As Sankalpa arose only through the misconception of Ajnana only and is not ever existent, it resembles the universe and Akasa. Though the husk is natural to rice, and the rust, to copper, yet the former disappear through efforts made.

Similarly Ajnana which clings to Atma can be made to disappear through Atmic enquiry. Having cleared yourself of all doubts, you should endeavour to walk in the spiritual path through the aid of the spiritual illumination imparted by your Guru. All the visibles seen by us are in vain. Alone the relationship of a Guru and his disciple should be known and worshipped as the torch of light leading to Brahman.

Having heard all these words of Dhasoora Muni, I went to the Muni there ; and having paid him due respects with a good heart, I passed the night with him on the tendril of the tree he was in. As in the case of two libertines, the whole night was passed, as if in a second, in the recitation of many true stories. Then I took leave of Dhasoora and reached the banks of the Ganges. Thus, my son, is this universe as in the story related before (by Dhasoora).

THE STORY OF KACHA.

Summary Having shewn in the previous story that it is Sankalpa which manifests itself as Jivas, Eswara and the universe, the author shows in this story that these

are no other than Chit itself.

In the long periods of eternity, a hundred years will not count for even a second, albeit we consider them along period and afflict ourselves with the never-ending excessive desires. Endeavour to make your mind not perch upon desires by not allowing it to roam at large upon the objects of sense. May you live in that state in which you (originally) were, whilst you were devoid of desires. Like beautiful gems which emit a dazzling radiance without any desire or volition on their part, the universe which is but Sat shines in the one Brahman (and should not be longed after as different from it). Hence in the non-dual Brahman, there are not the dual conceptions of the doer (of actions) and the non-doer. In the absence of desire? there is the uncreated idea of non-doer ; but with their presence, the idea of doer arises. Besides these two, there arises not any other conceptions in Atma. Of these two,* whatever conception suits you best, in that shall you stay. Having swallowed this evergrowing mind of yours, may you rest incomparably firm in your own Self. Whether you mean to be a Kartha (doer) or not, this path of annihilation of your mind will be most beneficial to you and will never generate the least of pains.

If you wish to be the Akartha (non-doer), then you should conduct yourself according to the ways of the world.

As there is not the conception of another, there should not exist the idea of separateness in the heart. The moment the conceptions of mine, I, * you or I did it or not arise in one there is sorrow engendered in him. Will persons be so foolish as to identify their self with the body ? Such a conception is tantamount to (the raising up of) 21 hells (in them). Even with the visitation of dire pains (in the body), do not confound the “ I” with the body. The wise of certain knowledge will be as loth to identify their “ I” with the body as flesh-eaters are unwilling to taste dog s flesh. It is only through the stain of the identification of” I” with the body that the true Jnana-vision does not arise ; but should the stain be dispelled at a distance, then the Jnana light will shine unobscured like a moon-light in the absence of the sable clouds enveloping it. Through such a vision, you will be able to land safely on the other beautiful shore of the ocean of re-births. Having contemplated upon the fact that you are not a Kartha (or doer) of any and that there are no such differences as I, thou and others, may you be the Akar- tha with your mind very firm.

Then there is the other course. You may contemplate thus “ I am the Kartha of ail. All the countless hosts of objects are no other than myself.” With this contemplation you should rid your mind of all fluctuation and make it im movable. If these two methods do not commend themselves

to you, then you should contemplate upon yourself as being neither of these two and as being that one which is beyond speech and mind. You should rest in that seat of your own Self which is the supreme of all seats. The wise, who have cognized the non-dual supreme seat, do abide in their own Self. All the enveloping Vcasanas tend towards bondage ; but the extinction of them leads to Moksha. Having first destroyed the impure Vasanas which do cling to the mind associating with sound and other objects of the sense, you should eventually abandon even the pure Vasanas which tend to Moksha. And then you should cease to perform even those actions which tend to produce the stainless qualities of love, charity, contentment, amity with

all and indifference. Having first cultivated the Vasanas tending to the incomparable Chinniatra (the absolute consciousness) through the destruction of internal actions, having gradually destroyed even the Vasanas along with the internal organs (lower mind) and having ceased to put forth the efforts required for accomplishing the above, if you are in a quiescent state as free as Akasa completely denuded of all Vasanas, mind, action, Jnana and Ajnana and free from Chidabhasa (distorted conception), the fluctuation of Prana and their causes, then you will be truly that which you are in fact.

Those who are in that immovable state when they are without Vasanas and the attachment to the world, are Jivan Muktas. Such Jivan Muktas will become the Supreme Esa, (Lord). It matters not whether they are engaged or not in Karmas or Samadhi ; they yet are Jivan Muktas, having abandoned all Vdsanas. Inasmuch as there is no taint of desire in their mind, no fruit of actions arise to them through their commission or omission. The Sastric know ledge is not indispensable in the case of those whose minds have been emptied of all Vasanas, having for long periods been concentrated in one groove. There is no other bene ficial state than that Mouna (silent) state which is void of all V&sanas.

Extremely meagre in number are those who having known that which should be known, after setting their face against the worldly things in which they were whirling, do always worship that Reality which is the goal of this archaic universe; all others do but reel in the illusions of the world. All in this world do perform actions herein through the sight of their body and not Atma. Search where we will, either in Devaloka or Bhuloka or Patala, there exist five elements only and not six. Those who have reached that firm state in which they are able to free themselves from delusion will never be attracted to anything. To the ignorant who have not the advantage of real experience, the cycle of re-births is like the tepid ocean at the time of deluge ; but to those who are not subject to delusion, it (re-birth) is as harmless as the footprints of a cow. The mind of the painless wise, the sensual pleasures will never affect. Of what avail to persons living in towns, are the low females living in barren tracts and incapable of yielding pleasures to any? In the spacious and pure ocean of Brahman, mountains are but foams. Before the sun of Brahman, the earth encircled by the oceans is but a false car. These knotty points were once propounded clearly by Kacha, the son obtained by Brihas- pati through a boon.

Now hearken to that story. Once upon a time Kacha, after having returned from the supreme Samadhi he was in, exclaimed thus with an exhilarating heart and a voice that did not know how to find its expression through its ecstatic enjoyment. What is it that I shall have to do ? To which quarters shall I fly, (there being none for me now) ? What shall I cease to perform or abstain from ? Like the flood of the deluge, my Self alone pervades everywhere in this world. Whether in body or out of it, in the quarters or Akasa or in the earth or any other place, my Self alone pervades. There is no object which is not found in my own Self. The Self-shin ing one is no ether than my own Self and this Sachidananda alone shines (or is).

THE CONCLUSION OF STHITHI PRAKARAA.

Summary Having shewn in the previous chapter that all shines as Brahman, the author summarizes the five previous chapters of Sthithi Prakarana.

Persons born with rare Satwaguna live on earth with Brahmic effulgence like unto the moon shining in the Akasa. They will never groan under the load of pains. Will ever the golden lotus fold its petals with the approach of the night ? They will concern themselves with nothing else but their present actions only. They will tread the path of the superb wise men of rare intelligence. With a non-fluctuating mind, their hearts will be full and bent upon noble thoughts. They will rejoice in the possession of amity, grace and other good qualities. Persons of such innate good qualities will be in different to high and low stations of life. They will look with an equal eye upon all and be virtuously disposed. Like the (ordinary) ocean, they will never go beyond their bounds. They will be without delusion and like the sun will never trespass the strict Law.

What is fit to be taken in and acted up to is the quality of the stainless ; what should be shunned is the path of the stainful. After having enquired into the nature of the universe, one should consider it as an object of indifference. He should thoroughly sift the nature of " I " through the aid of his Guru and his own intelligence and become clear minded. Utmost pains and efforts should be undergone in the path of knowing Atma. The mind should be perfectly controlled in the due acting out of worldly affairs. Association should be contracted with the virtuous. The object fit to be gulped out is the idea of " 1 ". That which should be shunned is the delusion caused by this body composed of bone, muscles, &c. But that which should be seen (and worshipped) is Para- Brahm which permeates all bodies. From the sun journeying in the car drawn by his green horses down to the vermin of the earth, Jnana alone shines. Through our own efforts? we can acquire different births in which one of the three gunas, Satwa, Rajas or Tamas predominates. But it is only through Satwic actions, that the Supreme Moksha is reached."

THE STORY OF KING JANAKA.

Summary Having seen in the previous chapter the play of Chit (consciousness) alone shines as this universe, the author through the nine stories stated in this Prakarana, shews that this universe as universe, ever is not.

According to the abovementioned words of Muni Kacha, son of the Deva Guru (Jupiter), all these universes are of the nature of Atma-Jnana only. The delusion of birth and death will only haunt those persons who have Rajas and Tamas gunas and will abide in them as firmly as a dome supported by strong pillars. But persons of powerful Satwic tendency like yourself will ever be free from the fear of births. Such Satwic men will liberate themselves from the trammels of Maya, like a serpent giving off one by one its sloughs.

Having contemplated that all are Brahman and the I is that Brahman only, you should destroy the idea that the I and the universes are different. All the created objects arising out of Brahma Jnana the cause, do not really exist, like the foam in an ocean. There are really no such things as pleasures and pains, birth and death, or persons whirling- in the vortex of birth and death ; but one only Principle, that always is, endures.

Having tasted all things through experience and inference, do not grieve for them. Do not think of the past or of the future ; but remain in that non-dual state with the transcendent Satwa-Guna and without the dualities of desire and hatred and others. With an equal eye to all, with the certitude of conviction in Atma-Jnana and a powerful Jnana, and with extreme quiescence and a mind silent to all worldly objects, may you, Oh Rama, relinquish all pains with a mind as transparent as crystal. In the closing birth whereafter there is no more re-birth, Atma-Jnana will dawn in one easily. Will the resplendent bamboo pearls be found in other than bamboo clusters? In such persons, who will no more be re-born, are found nobleness, benevolence, love, clearness of intellect and all the qualities of a Jivanmukta and an Atma Jnani. The good qualities of these great persons who walk in this amiable path will attract all persons unto themselves, like the melodious tunes of a bamboo flute enrapturing the hearts of even cows.

Now to those persons who, through these qualities, are able to arrest all at once the seven births. There are two* kinds of paths leading to Moksha. Now hearken to them. If one should, without the least fail, follow the path laid down by an Acharya, delusion will wear away from him little by little and emancipation will result, either in the very birth of his initiation by his guru or in some succeeding births. The other path is where the mind, being slightly fortified with a stainless spontaneous knowledge, ceaselessly meditates upon- it ; and then there alights true Jnana in it, like a fruit falling from above unexpectedly. Now listen attentively to a story that I shall now relate to you, in which Tatwa-Jnana arose in one like a fruit in the Akasa, as in the second of the two paths mentioned above.

Over this universe, reigned once a King of kings who never at any time labored under any fear from his foes. He was exceedingly wealthy and liberal. He wielded the sceptre over a country called Videha which had not the least taint of jealousy or envy. This king going by the name of Janaka rejoiced in the possession of good qualities transcending the ocean and befitting him to protect his subjects like Vishnu. In the beautiful season of spring, this king with a great joy of heart stepped into his Elysian garden redolent of sweet smelling flowers, whilst his courtiers, armies and others were stationed outside the garden. Perambulating the garden alone, the king heard the songs of Siddhas whose minds had attained to the one Chit. Now, oh Rama, listen attentively to the songs containing the experiences of the Siddha hosts residing on the fragrant hills and withdrawing themselves from all pleasures of the visibles and heard by Janaka. They are “ That Jnana-bliss which arises out of the commingling of the knower and the known is of Atma- Jnana. And it is this Atma-Jnana bliss, that should be long ed after.” So said one Siddha. Another Siddha said “ After eradicating the seen and the visual with their Vasanas, one should contemplate upon Atmic Reality which is the primeval Light to the eagle vision (of high spiritual personages).

Another Siddha remarked : “After having become all- pervading like that One which occupies the neutral centre between Sat and Asat, we should ever be contemplating upon Atma-Jnana, that eternal Light which illuminates all other lights. “

Another Siddha remarked: “We will contemplate upon that effulgent Atma-Jnana which always calls itself I in all Jivas.”

Other Siddhas also remarked thus “ To look for the God without, relinquishing the God within, is like going in quest of conch shells after giving up the Kousthubha* gem on hand. Atma can be attained only by those who have destroyed completely the forest of the lilies of desires. Those persons who, in spite of their knowledge of the non-existence of happiness both in the past and the present in the baneful objects (of the world), do yet entangle themselves in them with their thoughts clinging to them, deserve the appellation of an ass, if not a worse one. The serpents of Indryas (organs) which ate hissing again and again, should be slain in the seat of the mind by the rod of firm discrimination, just as Indra reduced to dust the mountains through his adamant Vajra (thunderbolt). A mind, devoid of pains, which has developed an equal vision over all, through quiescence, will attain the state of its Atmic Reality which is the plenum of complete bliss. This is Moksha.” So said many Siddhas. Having heard clearly these indubitable words of sage counsels emanating from the Siddhas, Janaka became panic struck like a serpent stunned at hearing the sound of an angry and overwhelming Garuda (eagle). Therefore he left his cool pleasure garden for his mansion and dismissed his minister and other attendants.

Having closeted himself alone in a cool mortared room in the topmost story of his mansion, he began to contemplate deeply upon the true significance of the words given out by the Siddhas. Observing the actions of the world where men and others ever flutter like birds always on their wings and then perish, he could no longer contain himself and cried out the following words Being much hemmed in on all sides and whirling in different conditions in this fluctuating world, I am ever whirling with delusion and afflicted with pains, like dusts of sand floating in the midst of a large stone. Now reflecting upon Time which is eternal (in its true nature), I cannot but term, as a moment, the 100 years of my life. While so, how is it I estimate my life greatly and fall into all sorts of despondencies through my powerful desires? Who is there so debased in life as myself, who am spoiled through my gross mind? Fie, on this uneven life which cannot be considered as of any moment. Comparing this earth over which I rule to the countless universes, I cannot but consider it as an atom. It is really surprising that I should rate high this universe full of pains. Indeed I am unable to find one object in this archaic universe which is uncreate and sweet and beneficent for one twinkling of the eye at least. While so, it is really marvellous to see the heterogeneities of the universe. Even the greatest of persons will in course of time become the lowest of the low. Oh, my mind which fancies as real the ephemeral wealth of this world, whence these illusory thoughts of thine? All enjoyments, great men and their kindred have appeared in former times. Where then is the certitude of existence of all objects now? The innumerable earths with their rulers and their wealth, have all perished like fine sands; the Devalokas with their Indras and wealth have all disappeared like fish in the sky above; no limit can be imposed upon the number of universes, Brahmas, mundane eggs and Jivas that have come and gone. Oh afflicting mind, where then are all the objects that have vanished out of sight? Where then is the permanency of your existence? It is only by

bestowing my desires on the illusion of the long dream of bodily delusion in the sable night of the unreal Ma"ya that I have debased myself to this ignorant state. Enough, enough with all the deaths I had undergone in previous times. I have never been able to find that beneficent Kala (time) which does not put an end to any object. Not one beneficent object exists on this earth, either in the beginning, middle or end, Are not all created objects coated over with the varnish of destruction ? The ignorant, every day of their lives, enact with their body dire sinful acts, painful deeds and illimitable vices. In youth, they will be enveloped with Ajnana ; in adult age, they are entangled in the meshes of women ; in old age, groaning under the burden of Samsara, they die. Being thus always occupied, when will they find time to devote themselves to the commission of virtuous deeds ? How came this Maya to play and dance in this world ? This ghost of my mind dances in the theatre of this universe to the music of the organs.

Asat is perched on the crown of Sat. Similarly Adharma or pains is ever seated on the crown of the illuminated Dharma in this universe. If pains are seated on the crown of (or are the necessary accompaniments) the stainless pleasures, how can we discriminate between them and find out the stainless? If in the opening and the closing of the eyelids, many Brahmas are created and destroyed, what am I, a puny self, before them ? A rare marvellous wealth becomes a source of pains with the affliction of the mind ; even an object of infinite danger is the source of great happiness through the mind rightly directed. It is only the dire Samsaric life that is the source of all pains. How can happiness be generated in those lives that are drowned in Samsara ? The mind of delusion constitutes the root of the tree of Samsara of Ajnana which ramifies in all directions with branches full of flowers, tendrils, fruits, &c. It is this mind which is called Sankalpa. With the destruction of Sankalpa, the mind will be also destroyed easily. The baneful root of mind being destroyed, the tree of birth and death will also be destroyed. Oh, I have detected the thief who robbed me of my Atmic Jewel, viz., my Self. His name is Manas (Mind). I have been long suffering through this villain. I will now gibbet him and make him die.

Till now I have not been able to bore a hole in this pearl of mind. Now I will do so and make a rosary of it by stringing it in the string of experience and wear it on my person. I have learnt it all through the omniscient Siddhas, as my Guru. I am now in the enjoyment of that bliss which pertains to the pure Brahman. I have gradually dispelled from my mind such unrealities as I, you and other differences of conception. I will never hereafter bring them back to my mind. I am now victorious in the conflict with my great adversary of the mind which spoiled my Atma-Jnana. I have completely divested myself of all the pains which afflicted me. I have attained the life of quiescence. Oh, discriminative Jnana which uplifted me to this lofty state, I adore thee."

Thus did king Janaka remain statue-like in Samadhi, after having destroyed all fluctuation of mind. After being in it for a long time, he returned from it and then surveyed the universe through his quiescent mind, his impure one having been destroyed past resurrection, with the following remarks: ; What object is there in this world for me to encompass? What is illusory? To my present scrutinizing eye, all is

pure Jnana only. I cognize nothing but the one immaculate Atma-Jnana my own Reality. I will never long for any object, I do not come across ; nor will I evince any aversion towards any object that I do not come by. I will remain immutably fixed in my own Self of Atma-Jnana. Things will happen as pre-ordained.” So saying the king was absorbed with Brahmic bliss in the non-dual state.

Just as the effulgent sun in the Akasa causes days, &c., to happen without any volition or desire on their part, so also Janaka contemplated upon performing, without any longing, all actions of his life which crop up spontaneously every day. So never for a moment ruminating upon the past or future, productive as they are of evil, he began at once to transact his present actions with a full heart. Only through the Atmic enquiry created by the words of the Siddhas, did Janaka attain quiescence of mind and Atma-Jnana. Oh lotus- eyed Ra”ma, the supreme seat of Atma-Jnana can be attained only through the stainless and beautiful Atmic enquiry and not through the actions done by the low-minded without a guru. The worldly-inclined do long after other goals than Atma ; but the longing after the extraordinary enjoyment of spiritual bliss is only through previous Atmic efforts. Therefore one should destroy Ajnana, the seed of the previous tree of existence on this earth productive of fearful dangers and surrounded by the ocean of pains.

To the non-agitated Jndnis. the precious Jewel of Jnana locked in the casket of their heart will fetch, in a moment, whatever they think of, like the Kalpa tree (of Devaloka). Desires, hatred, &c., will not affect those in whom the (Atmic) bliss enjoyment has arisen through Atmic enquiry after the annihilation of Ajnana, just as persons clad in diamond armor are proof against arrows. Then the dense mist of Ahankdra, which having screened the Sun of Brahman obscured the intelligence, will be dispersed piece-meal by the whirlwind of Jnana. Should one aspire for the supreme Brahmic Seat, he should previously have killed out all desires in his mind. Is not grain obtained, only after previously ploughing the field on this firm earth r
Summary. In this story it is sought to shew that spiritual experience arises after many births only and that with great difficulty.

The non-dual Atma-Jnana will, if developed, cause to perish Ajnana which is the cause of the growth and increase of the poisonous plant called Moha (delusion) and identifies the “ I” with the body and others, the seat of the sovereign s\way of the serpent of pains. Those who are acute enough to always discern the unreality of this universe will, like king fanaka, cognize through their subtle intelligence the non- dual Pararnartha (Reality) at the proper time. But such cognition will not take place through wealth, men, (religious) actions or celestials. Those who are afraid of being born over and over, should take refuge in their own efforts alone. If with every day the base conception of the differentiation of he, I, &c., be gradually destroyed, then the expansive Jnana which is all this universe will arise stainlessly. With true discrimination arising more and more in the mind, it will be able to cognize its own Atma-Jnana.

When attraction and repulsion (towards objects) be* come of the nature of the mind (and commingle with it), it alone is bondage and nothing else. Having: avoided all desires and pains arising through the ripened love and hatred towards objects, may you be immovable, devoid of attraction or repulsion towards them.

The abovementioned qualities will find their asylum, unaccompanied by any pains in those wise persons free from the longing after release or non-release who are without delusion, non-permanency, Ajnana, pains, actions to be done or omitted, confusion, Vikalpa, fear, contraction (of mind), enmity, blemish, baseness, direness or deceptive words.

The great Vasanas are the net composed of the string of powerful thoughts to catch the fishes of delusion in the ocean of existence. Having cut asunder, with the sword of Jnana, the net of Vasanas, may you be with your mind as still as the clouds unaffected by the winds. After having destroyed the impure mind through your pure mind like a tree felled by an axe, may you be firmly seated in the supreme Paramapada (supreme seat).

Having firmly convinced yourself of the illusory character of the worldly actions, such as going and returning, waking and sleeping, standing and sitting, &c., abandon quite all the desires of your heart. The ever-fluctuating mind goes after Jnana through its natural Vasanas, like a cat following a tiger through the flavor of its flesh. Again just as through the intrepidity of a lion a cat feeds itself on what it gets, so also the follower of the mind gets hold of the sensual objects through its intelligence. If the mind is thus engaged in the visibles, then it will never be destroyed. Hence there arises no freedom from bondage. But if the visibles are removed, then destruction of the mind will ensue and thereby Nirvana.

May you rest as firm rooted as Mahameru without the conception of the difference of "I" and these (objects). May you, after rendering your mind as immaculate as the stainless Akasa, unintermittingly be in the cognition of your Atmic Reality, the Jnana which shines above in the midst of the knower and the known that are, from the standpoint of the beneficent mind, respectively Atma and the universe. May you be of the nature of the one Reality after having enquired fully into the one Bliss which shines in the midst of the blissful object and enjoyer, having freed yourself of both these.

May you without desires cling to and rest in "That," which ever is, in the midst of the enjoyer and the enjoyed.

It is indeed impossible, for persons beset with the corroding desires, to continue their life in this world ; but not so persons bound by a mere cord. Therefore you should cut asunder the bond of desires through the destruction of Sankalpa. Having severed the Idea of I with the sword of non-I, may you, oh Rama, contemplate upon Atma and reach Moksha devoid of the seven births and in a state of non-fear to any.

At these words of Vasishtha, Rama remarked thus "Thou wert pleased to say that I should destroy the desires arising from the ideation of I in actions pursued. These words, when I ponder over them, are too deep for me. I can rather destroy this body, the causer than the Ahankaric conception. With the annihilation of I, the body will perish like a tree felled to its root." Vasishtha thereupon replied "Men versed in the sacred lore state that there are two paths by which the Ahankaric Vasanas can be destroyed. Instead of thinking with certainty as we do now we live for objects or the objects live for us ; or in the absence of these invaluable objects, the I does not exist or these objects do not exist in the absence of I, one should, through pure

enquiry, differentiate himself (as separate) from the objects, with the idea the I does not belong to the objects or the objects do not belong to the I ; and his mind should give up all Vasanas with no faltering certitude and should perform all things, as if in sport. This is what is called Dheya-Tyaga (or the renunciation of that fit to be given up), Oh Rama showering grace like clouds. Then having destroyed the Vasanas and looking with an equal vision over all, if one should abandon this burden of the body, then such an extinction of Vasanas constitutes the stainless Jneya-Tyaga (or the renunciation of the Known). Those only are the wise who have given up all the Vasanas which have concreted themselves into the tangible shape of the body of Ahankara.

Those sturdy persons who come under the first category are called Jivanmuktas ; while those who come, under the second heading, after destroying to the root all Vasanas and actions and rendering their mind completely quiescent, are called Videhamuktas. Oh victorious Rama, these two kinds of renunciation resemble one another. They pertain to Jivan- muktas and Videhamuktas respectively. They lead one to Brahman, free him from the trammels of pains and enable him to attain Moksha.

Those only whose minds do neither sink nor float amidst the pleasures or pains by which they are environed are Jivan- muktas. Those whose minds have not experienced (or are not affected in this life by) exultation, fear, anger, poverty, stains or pains which arise in them through their previous destiny, are Jivanmuktas. Those who are ever in a dreamy state of abstraction with a mind rendered, while performing actions, as quiescent as in Sushupti and whose company is ever courted after by the wise, are fit to be termed Jivanmuktas.

When the attraction towards external objects ceases, then there yet remains the internal craving which is called Trishna (thirst).

But when the attraction towards objects external as well as internal ceases without any veil, then it is termed Mukta (freed) Trishna. The mere thought of longing that such and such a thing should arise to oneself is Trishna. It is this strong golden chain of Trishna that you should unshackle yourself from, without the least hindrance. May you be in that immaculate and transcendent Atma-Jnana Reality, after allowing all conceptions of yea or nay not to transcend their limits, becoming of full mind freed from all desires and giving up completely all desires for salvation or bondage as well as pleasures and pains.

May you, Oh Rama, be immovable like an ocean without foams or waves. Listen attentively to what I am now going to give out to you. In the case of the stainless enquirers after Atma, there are four kinds of certitudes. The first kind is that where the “ I ” identifies itself with this body from head to foot and thinks itself to be no other than the one generated by the parent. As this idea is not real, this certitude leads to dire bondage. The second kind of certitude arises when the “ I ” finds itself to be above and other than all (gross) objects and to be more subtle than the tail end of paddy. This certitude when attained leads to Moksha and arises in the case of the wise. The direct cognition within, without doubt, that all the universes are no other than the modes or aspects of I and that the I is indestructible is the third kind of certitude. This is the Moksha lacking nothing. The fourth kind of certitude arises

when the perishable universe and the knower are cognized to be unreal and all the IV ever are, like the Akasa pervading everywhere. This is the incomparable and supreme Moksha. Of these, the first kind of certitude is ever associated with bondage generating Trishna. But the other three being associated with the emancipated and pure Trishna, is to be found in Jivanmuktas only. Of these, if one is impressed with the incomparable certitude that all things are no other than the I/ then the mind will never be affected by pleasures or pains. (All being one), the Void, Prakriti, Maya, Brahma, the Light of Chit, Intelligence, the stainless Purusha, Atma, Esa (Lord) and Siva all these can be termed Parabrahm it self. It is Brahmic Sakti (potency) that sporting in the crea tion of this universe brings about the differentiations of the numberless divisions in it. This incomparable Sakti re siding in the non-dual Brahman exists through the impartite nature in it and then flourishes (manifold). Therefore, oh Rama, banish from your mind all thoughts of differentiations of “ I” or “ thou,” birth or death, or pleasures or pains in objects or actions. Those persons who, being above all, concentrate their attention upon the supreme Seat with a cool mind unaffected by pleasures or pains will never subject them selves to the trammels of re -births. Those persons following the footsteps of the ancients who shew the same leniency and mercy towards both their friends of virtuous deeds and their enemies of vicious deeds will never render themselves liable to the trammels of re-births. Such persons will never think of nobility or lowness ; will never have love or hatred ; will not have actions to do or not to do ; will not associate them selves with re-birth. Shining with divine effulgence, they will speak lovingly to all. Having known the true proper ties of all objects, they will be ignorant of re-birth.

Therefore, oh Rama, ever sport in this world attaining the Atmic Reality in a state of Jivanmukti when the Dheya Vasanas are given up and the illuminated vision takes place.

Ever dally, oh Rdma, in this world as you list, acting up to the external observances of life while internally you are Chidakas itself, devoid of these false desires, attractions of life and Vasanas. Amuse yourself, oh Rama, in this world creating commencement (or end,) only in the external actions of the world but not in the solitary mind, thus seeming to perform ac tions in the world while they are not performed within. Amuse yourself, oh Rama, in this world according to your free will, after having differentiated “ I” from the body and destroyed thereby all Ahank&ric ideas, and rendered the mind as im maculate as Akasa without stains and the diverse characteris tics. Amuse yourself freely oh Rama, in this world with per fect liberality of spirit without undergoing the difficult obser vances of life but yet trying to understand the rationale of all things by following the easy ones. Oh Rama, amuse yourself ever in this world with acute intelligence and non-desires, full within but seeming to be hot and impetuous without, as if prompted by Karma in the performance of actions whilst you are cool within.

Do not in the least contemplate, oh RaTna, upon such un-realities of distinctions as friend or foe, thou or I. Such is the case with those only who, having the paltry impure mind, are engaged in fruitless endeavours. But to the wise, this whole world is their inseparable kindred. It is only through the delusions of birth that persons

consider one as their friend and another as their enemy. Thus is man's delusion which rejoices every moment (with this or that). But through true vision, all the universes become, at the same time, his friend and enemy.

To illustrate this experience, I shall relate an ancient story which thou shalt hear. In days of old, there lived on the banks of the Ganges two persons, sons of a Rishi named D eerghatapas (of long continued Tapas). These two sons who went by the names, Punnya (Virtue) and Pavana (Purity), abode by the side of the incomparable Mahendra mountains and were well versed in the four vedas, performing great Tapas. Whilst they were performing Tapas on the banks of the Ganges along with their father, the virtuous personage Punnya attained Jnana in course of time through the performance of actions, not being actuated by the fruits thereof. But his brother Pavana having attained but partial Jnana was fluctuating in his mind like a rocking cradle, without true Jnana and with excessive ignorance, his mind rolling everywhere. The father of great Tapas after giving up all desires for sensual objects, became indifferent to the love of mundane existence and abandoned, on the hills by the side of the Ganges, his body which formed a nest for the birds of Ahankaric actions to nestle in. Like a carrier who, bearing a burden, takes it to a certain destination, he (the father), being free to unshackle himself from his body on account of the absence of desires, reached Brahmic bliss which is like the fragrance of flowers permeating the whole atmosphere above.

As soon as the body of this Satwic Muni who had reached his Atmic Reality which is actionless, without the pains of the universe and seat of the dawning of the ancient Jnana, expired, his consort at once breathed her last like a beetle deserting a lotus flower. The eldest son Punnya, finding dead both parents who were like eyes unto him, began to devise measures for the performance of obsequies in accordance with the established usage, while his brother Pavana began to reel in the ocean of sorrow, exclaiming * Oh my dear mother, Oh my dear father, how shall I bear this burden of grief ? where shall I go ?” Having grown quite fidgetty and unset tled like a person treading the flames, he roved about all throughout the forest. He was not able to control his grief even in the presence of his calm brother and became quite enfeebled in mind. But the eldest brother who was not even a little dispirited, being quite convinced that it is but natural for even lightning like (subtle) bodies to fade away, performed all the funeral rites without the least flurry.

After all the Vedic rites were duly conducted, Punnya of full Jnana addressed his brother who was yet yelling aloud with his mouth wide open, in the following manner “ How is it, my boy, you have not as yet overcome your grief which harrows you quite. Now hearken to my description of the transcendent seat, which our father and mother have secured for them selves. It can be called that stainless Moksha which is incapable of either repletion or depletion, which is its own place and which is its own Self, It is the goal to which all tend. It is the Tatwic Reality of all Jnanis. Is it wise, my brother, for you to wail at your parents attaining their own Seat ? Is there any limit to the number of fathers and mothers or of wives and sons that you had in the many incarnations you underwent previously like the countless pitfalls in a river-bed. One may rather count the number of fruits yielded by the trees of a vast forest in the fruit-bearing season than the many relatives which one had during his

previous innumerable births. And if we begin to bewail on their behalf, do you think, brother, a Kalpa will suffice for exhausting our grief on that score ? The torrent of mirage- waters (undulatory waves) meandering in the season called Visanas over the valley of mirage which is the formless Ajnana, sweeps along its current the hills of pleasures and pains and dashes without limit or differences. This universe which has arisen in the form of wife and other relatives, foes and kindred love and hatred, nobleness and lowness as well as other pairs, exists and expands by virtue of its name (and form) only and none else. Think of one as a good friend of yours and there the thing is created as a reality. Think of him as your foe and then also the mind perfects the thought into an actuality. Like the properties of the murderous poison or the rejuvenating nectar which accomplish their desired ends, so also if once the bondage-giving thoughts are completely destroyed by one, then they will never resurrect from their grave. How can we attribute enmity or friendship to the intelligence in diverse forms arising from the one Atma ? If we begin to enquire, as to who are in the tabernacle (of body) which is nothing but a net work of bones filled with flesh, blood and skin and which, though non-existent, deludes us with its existence as real, then what remains is this “ I.” Then contemplating still further with the mind, we find through the stainless Brahmic Vision gradually developed, that neither you nor I nor Punnya nor Pavana nor anyone else exists but the one Jndna which then shines alone. In the many Dwipas (islands) long passed out of existence, the births you underwent are incalculable. In the great Dwipa called Jambu, you were born as a cuckoo, as beasts, clouds, hills, trees, reptiles and birds ; the series of births you had in them and in each of those sub-divisions are indeed indescribable. Such being the case, why do you not now grieve over the deaths of those who were related to you in those many incarnations ? Nay this is not all. Listen again to the repeated births you had in other countries. In the countries of Kosala, Desarna, Pundra, Gurjara, Tushara, Konkan, Bosala, Kaikeya and Salwa, you were born as King, monkey, vermin, stag, water- crow, birds, serpent, ass and others. Now then why do you not bewail over the death of those departed relatives also whom you created then through your Vdsanas? In lieu of counting the parents of many individuals born on this earth, we may rather reckon the number of dried leaves withering from a large forest tree which rears its head aloft in the skies. Therefore there are no grounds for you, my boy, to grieve. Without a faltering heart may you, my boy, attain without any obstacles your AtmicReality which is without existence or non-existence, birth or death and cognize it firmly through your mind. Having freed yourself from all pains and Ajndnn, may you cognize, through your intelligence, your AtmicReality perse. In that spiritual introvision, many kinds of desires will spring to retard your progress. Free yourself from their trammels, make the lotus of your heart as pure as possible and cognise through your (higher) mind your own Reality. Then all illusions will vanish completely and you, my brother, will attain Nirvanic Bliss.” So said Vasishta to Sri Rama.

THE STORT OF THE GREAT BALI.

Summary. Having in the previous story seen that the concentration of the mind from the visible upon the seer leads one to cognize his own Reality, the author illustrates through this story the fact that, through the performance in this world of Nishkdma-

Karma, even sensual bliss is transmuted into Brahmic bliss.

The heart of Pavana became illumined with the Jnana into which he was initiated by his brother, the Muni Punnya, like the universe beaming with light at sunrise. Then both these Siddha-Purushas having attained Atma-Jndna were living in that forest.

Disporting themselves in diverse ways at their sweet will and pleasure, they passed a long time and at last reached that quiescent state of Videhamukti that state which a light attains to, when it is divested of its wick and ghee. Similarly is the fate of all Jivas after they die in this world.

If one person in his many incarnations is related to all, where then is the necessity for loving or hating any ? There fore the best course is only to give up the load of excessive desires and not to enlarge them. If desires are allowed to grow, then they become the fuel for the fire of Chintana (or contemplation). With the passing away of the fuel of desires, the Sankalpas do also perish. This is perfectly a true statement (and not a mere theorizing).

Oh puissant Rama, mount up the great car of Deya- Tyaga and behold, through the much-eulogised transcendent spiritual vision, this paltry universe palpitating with excessive desires and then you will not lack anything. This state is the certain truth of Brahman that is without impurity, delusions or disease (of Ajnana). If this state is attained without doubt, then persons will not be subject to delusions, though they are without much intelligence. Therefore, oh Sri Rama, lead your life thus.

With the intimate friendship (or development) of good intelligence and nice discrimination, all pains will cease. Even though one may find an asylum in a person (who is a Guru), it is only through his own energy and will that he can destroy all pains arising from association with diverse objects and kinsman. Having labored hard through Vai- raggya, Jnana books and the noble good qualities of benevolence, &c., if your mind is made to lead the Atmic life, then all pains will cease. Not even the happiness arising from all the collective wealth of the three worlds, will in any way bear comparison with the bliss of a mind that has reached Kaivalya (emancipation).

Like a shoe worn on the foot that is able to protect it wherever its wearer goes, so also the mind fills the whole universe with ambrosial bliss wherever it becomes all full. A mind filled with the ponderous non-desires will never sink into desires ; but a mind filled with desires, will never have its grievances redressed completely. Compared to a desire- less mind which yields pure thoughts as easily as Muni Agastya sipped* in one breath the waters of the ocean, even the full moon does not shine so bright ; nor is the milky ocean yielding bliss so full ; nor will the radiant face of Lakshmi residing on the fragrant lotus bestow (upon her devotees) such a boon (as this desireless mind).

The ghost of desires will spoil the lustre of the pure mind, just as the clouds envelop the moon or the black stains tarnish a polished white mortared floor. Moksha means nothing but the Destruction of the impurities of the mind which mind is developed only when all desires and fears of re-birth are destroyed. If this is not possible (viz., of controlling your desires, &c.), thou shalt, oh Rama, be able to attain Jnana through the path followed by the great Bali through his intelligence. Such a course is beneficial.”

At which Rama asked him to be enlightened as to the nature of that course. To which Vasishtha of rare Tapas replied thus. “ There once lived a matchless king of Asuras named Bali who reigned over Patala as an emperor over it. He made the whole world tremble underneath his potent arms and was able to overpower and humiliate even Esvara, Vishnu and others. He was the son of the noble Virochana and reigned powerfully for ten crores of years. Having ascended the topmost story of his palace teeming with windows and bedecked with gems brought from the Mahameru heights surrounded by guards, alone he gave vent to the following train of reflections with a mind disgusted with material pleasures and contemplating upon Samsara (this mundane existence). Of what avail to me is this undisputed sovereignty of mine which has enabled me to enjoy from a long time the wealth of all these three incomparable worlds ? When I begin to contemplate upon the pleasures of wealth which flit away at once, wherever and whosoever enjoyed in the past, I find I am but repeating the same actions as yesterday, yielding but momentary happiness. Enjoyed things do recur again. Things seen yesterday do again present themselves to-day. Ornaments worn with exultation yesterday, are again donned by us. And yet we find that even intelligent persons do not become disgusted with them and are not ashamed to enjoy them again and again. Like ignorant children that do taste again and again sweetmeats which impart sweetness for the time being, we are also afflicted, ignorant of the true path. Days, fortnights, months, years and yugas do cycle again and again as formerly and nothing new crops up. In spite of the performance of all my duties, how have they in any way improved my life a whit ? Through what shall I be able to come into the indubitable possession of that, after which I shall be actionless ? What is that path which will enable me to go higher up to “ That ” which is free from the illusory sensual objects ? ”

Then in order to find out that path, which leads to that Principle which is indestructible and alien to objects, he reflected deeply in his mind and then with full-blown eyes under well-knit brows, he was beside himself with joy at the solution that instantaneously flashed in his mind and then burst out with the following words :

“ Formerly I enquired of my father, the omniscient Virochana in this very spot and about this very point. He then explained to me the manner in which I can remove my doubts. I questioned my father thus what is that incomparable seat where all the illusions of pleasures and pains and other heterogeneities fade away ? What is that seat where the mind's delusions will wear away ? What is that seat where all desires are eradicated to their root ? Please enlighten me with answers to these questions. Again what is that quiescent seat which is free from desires and mental dependencies ? What is that seat which is permeated right through by Absolute bliss ? Please, oh thou, who hast cognized the Supreme, throw light upon the means by which I can free myself from the pains and excruciating doubts I am suffering from. ”

To which my father replied thus Now listen to my words. A beautiful country there is which is illimitable, all-pervading and without any precincts. That is the source from which all mundane eggs arise and into which all are absorbed. In this country, there exist neither the grand five elements, nor hills, nor forests, nor holy places, nor the

pure Devas, nor the other ancient souls. Great Luminosity is the name of the king existing therein alone. He is omniscient, all-pervading, the cause of all and stably quiescent and all full. He is Silence itself. He will without fail cause all acts to be performed through the minister appointed by him. The moment the minister thought of a thing, such an idea though non-existent, arose instantaneously as a tangible thing ; it, though existent, disappeared as mysteriously. This minister has not the power to enjoy any thing through his own right; nor does he know anything through himself. As he acts always in concert with the king, he is able to do all things. Though the minister does all acts in the presence of the king, yet the latter is always alone.” So said the father to his son.

At which the son heard with an exulting heart all that his father had told him and then questioned him thus “ What is the nature of the resplendent country which is without mental disease and all-pervading? What are the means by which it can be reached ? Through what, can it be attained ? Who is the imperishable king in that country ? and who the minister ? And who is that potent king with his minister that cannot be controlled by my puissant arms which brought under my subjection, as if in sport, all the earths in this universe ?”

To which the father was pleased to reply thus “ Who will be able to over-step the rigorous law of the speedy and powerful minister ? Even should countless hosts of Devas and Asuras league together to over-power him, they will never be able to do so. Even though such rare weapons as discus, spear and others be hurled at him, their powers will be deadened like flowers aimed at a stone. When overpowered by the King, the minister will pay obeisance to him. Otherwise one can more easily move the mountains of Mahameru than this person. He will never be completely subdued otherwise than through an intelligence of much experience and skill. If you long to get at the minister, he will hiss at you like an angry serpent and burn you. In order to remove the doubts under which you are laboring, I will now proceed to state what the king, his minister, country, &c., do symbolize. The country in the story aforementioned, stand for the incomparable and eternal Moksha. The king mentioned therein is the Atmic Reality inseparable from Moksha and shining with the lustre of a stainless gem. The creation of his, vis., minister typifies the mind (or intelligence). The real supreme skill lies in the thorough eradication of sensual pleasures and the complete development of Vairagya. When the mind is overpowered by non-desires, then it resembles a rutting elephant caged within Keddhas.

Persons unacquainted with the true Jnana-books, maintain that out of the four parts into which they divide (the actions of) mind (or time), two parts should be devoted to sensual objects, a quarter, to a study of Jnana-books and the remaining quarter, to the worship of the really blessed Acharya ; and that if so done, Jnana will shine in them after the removal of the darkness of Ajnana. But the partially- knowing maintain that if, out of the four parts above- mentioned, one should devote two parts to the contemplation and worship of Acharya, a quarter to the meditation upon the truths contained in Jnana-books and the residue in the actions of the organs, Jnana will prevail in him so as to cognize the Supreme Truth ; while the third class, vis., persons of full Jnana affirm that Moksha will be easily attained by those who,

dividing the mind into four parts, devote it to the four purposes of a study of the Jnana-books treating of the path of Atmic Reality, of non-desires, of self-cognition and of the pursuit of the path of the worship of Acharyas. May you through your excessive intelligence and enquiry always master Atmic worship and the subjugation of desires simultaneously. Through a determined subjugation of desires, Atmic enquiry is induced ; and this Atmic enquiry breeds again renunciation of desires. They are both mutually dependent upon one another, like the full ocean and the clouds. Having earned, in proper ways, wealth for relieving one s kindred and others without violating the rules and observances of a country, one should through that wealth resort to the wise of rare Satwaguna and there attain their Vairaggya through which he should develop Atmic enquiry. When thus he is illumined with true Jnana through Atmic enquiry, then Moksha is attained.”

Thus did my father enlighten me before. Through divine grace, I have been able to remember now all that my father told me and attain Jnana thereby. Having been freed from the longing after enjoyment and coming into the possession of the wealth of non-desires, I have been rendered cool with supreme bliss, through the ambrosia of the quiescence of mind. Oh, I have been in complete ignorance of this, my present blissful enjoyment for so long a period. How shall I describe it in words ? This is the seat where all thoughts are absorbed and where all persons suffering from the effects of pleasures and pains do find an end of all their sufferings. This is the seat reached by all those who lead their lives in Atma. This is the glory of all-quiescence.”

Having soliloquised within himself thus, he began to cogitate in his mind over the questions who am I ? and what is my real nature ? Then he reflected for a moment and concluded that if he should invoke and salute his guru Sukracharya (Venus) who had cognized the Reality and having enquired of him, should meditate upon the truth, then all Ajnana would cease. Therefore with closed eyes* and true affection, he meditated intently upon his Guru. Thereupon Sukracharya, whose form was the true Sachidananda Akasa only, appeared before Bali wishing to attain Atma. With an enraptured heart, the king saluted him and having worshipped him with a handful of precious gems and good flowers said the following “ Please deign to hear my words prompted by the advent of thy grace and bless me accordingly. What is there now ? what is there beyond ? what is that which is limited ? who am I that speak ? who are you that hear? what is this stable universe? please favour me with adequate replies so as to remove all my doubts.”

Having heard all things, he analysed them and explained them clearly to the king in the following manner : “ I came here, on my way to speedily journey to Devaloka containing the immortal Kalpa tree. Of what avail is it to waste my time in unnecessary words ? In fine, I have to tell you thus. All the manifestations here before us are Jnana only ; all that are now external to us (or above our present perception) are Jnana only ; that which is conditioned is Jnana ; that which is not conditioned is Jnana also ; I that speak am Jnana ; you that hear are Jnana only ; and all the universe is nothing but the all-full Jnana only. This in brief is the Truth. Being impressed with this firm conclusion in your mind, may you meditate upon the one Reality of Jnana with the intelligence that is requisite for it. If without any

modifications of the mind, you cognize and perceive it, then you will attain your goal of the supreme seat. Now have the Sapta-Rishis of rare Tapas entered newly upon a divine mission (or into a new seat). Therefore we shall pass.” So saying Sukra retired.

Thereafter, the king fell to meditating upon the universe and became convinced of the truth of the words of his Acharya exclaiming thus “This supreme earth is no other than Jnana ; the three Lokas are Jnana ; my real nature is Jnana ; all the ordained Karmas are Jnana only. I have now become that resplendent Brahmic One which shines in its real nature, devoid of the visibles and the visual. I have now become that all-full Principle which, being of the nature of Jnana without any objects to bind it, pervades all objects at one and the same time and is the quiescent Jnana-Akas and intelligence, itself.” Then contemplating upon (or uttering) Pranava (Om) mentally which is the real significance of the Absolute-Jnana, he entered trance-like into Dhyana (meditative) state and then freed from Sankalpas, karmas, the three kinds of desires (for wife, sons and wealth), doubts, contemplation, intelligence and objects as well as their substratum the knower, he was statue-like in Samadhi for a long period. Thus did the Emperor Bali remain immobile like the light of a lamp in a windless place. And since he shone as the Absolute Sat without the stains of love and hatred and with a replete mind, such a state can best be likened to a clear sky in the autumnal season, when no clouds mantle it.

When the Emperor passed thus his days in Samadhi, the courtiers serving under him repaired to the topmost story of the king's mansion in search of him. There they found him in Nirvikalpa Samadhi. After a long time, he awoke and began to perform the regal duties with a mind free from desires and egoism. Through his stainless mind, he was never flurried in adversity or prosperity ; neither did he sink nor swim amidst pleasures or pains. Thus was he with an equal eye over all.

However unlimited were the armies of good and bad thoughts that cropped up unceasingly in his mind, however countless were the objects, imaginary and real that manifested themselves before him, yet he was able to control them all in one centre. So also, shall you, oh Rama, pinion your mind, roving amidst the pleasures of this world and the higher, in the centre of your heart. In whatever places your mind totters like a child and sinks into sensual objects, from that place shall the mind have to be lifted up to the partless Jnana and be made to attain it. Having reduced this to a regular practice, may you bind this terrible elephant of mind so as to be untrammelled by pains and enable it to reach Moksha through discrimination.

THE STORY OF PRAHLADA.

Summary. This story illustrates the theory that through the grace of Eswara also, will the higher spiritual state be attained.

Now hearken again to another story. One going by the name of Prahlada also attained the true Self of Jnana through his intelligence. We shall now proceed to describe it. After his father Hiranyakasipu*, the King of Danavas, expired, the sore-grieved son gave vent to the following words with a palpitating heart. “ Countless were the numbers of Danavas born in my race, such as my father and others. They had bodies which cast into insignificance even Mahameru itself. They were able to do or undo even the lotus-born BrahmS. with his powers. But before Vishnu wearing

the Tulsif garland, they fell easy victims to his fiery ire, like cotton before the wind. Such Danavas in numbers exceeding the countless fine sands of a river, perished like hills pulverised by the fierce gales of the wind at the end of time. There is none now who is not afraid of Vishnu. There is only one means of conquering the effulgent Vishnu, my enemy, wearing the discus. Think however we may, there is no higher goal than this. The real refuge can be sought only in Vishnu residing in the ocean of milk* Therefore let my mind from this moment seek an asylum in the seat of Narayana (Vishnu). May I through devotional meditation, be “ He” and inseparable from Him. May the grand Mantra * Narayana namah*” which confers upon its devotees whatever they long for, be inextricably interwoven and commingled within me, like the Akasa pervaded by the wind. Those who salute and worship Vishnu will be able to attain their desired results of emancipation, only when they contemplate upon Vishnu as themselves. Otherwise such results will not accrue. Following that path, I will worship and meditate upon Vishnu as myself. This body is no other than the form (or manifestation) of Vishnu. He who is bound by this body in the form of Prana-Vayu is Vishnu, the supreme of the supreme. That which goes before Prana-Vayu abides externally as the second Vishnu. Therefore collecting mentally all articles of worship, I shall always worship Vishnu as above. With this purpose in view, he created, through his mind, rubied vessels, incense, lamp, waving lights, golden cloths, rubied ornaments, unfading golden flowers, nectar-like food and other innumerable articles of worship and then worshipped with them, Vishnu as resting in the lap of Adisesha (serpent) both within and without, with true love in its divine place. From that time forward, he began to ever worship the feet of Vishnu, the one partless Brahman. Thereafter, all the Danavas bearing axes began like Prahlada to be the slave of Hari (Vishnu), abandoning all their bad qualities. Are not thus the qualities (good or bad) of a king imbibed by his subjects ? On hearing which, their king- Prahlada after giving- up their anger against Vishnu became his devout followers. Indra and the other Devas marvelled with fear at this unprecedented event and were sceptical as to how these vicious personages were able to secure the love of Vishnu. Therefore they went to Vishnu, sleeping his long (Yoga) sleep in the sea of milk and having seen and eulogised him, addressed him thus :

“ If all the Daityas of fiery nature after meditating upon thee become merged in thee, then there cannot be but Maya everywhere. The murderous tendencies of the powerful Daityas are diametrically opposed to the extinction of re-births in Samsara or devotion to Vishnu, as any two opposites are. To say that extremely wicked persons merge into the virtuous qualities is nothing but empty words. Oh all-permeant Vishnu, will it be possible for all Chand^las (out-castes) to be filled with devotion towards thee ?”

These words of the Devas were replied to by our Lord Vishnu thus, “ Oh Devas, do not be afraid. The victorious Prahlada has rendered himself no more liable to re-births^ Freed from his murderous propensities, he has reached Moksha through his Tatwa Jnana vision. Therefore do not suppose that there is any deception practised by him. If good persons incline their minds towards vice, then manifold evils will ensue ; but if the vicious incline towards the virtuous path, then incalculable good

will result. Therefore may all of you fare well.” With this blessing, the great Vishnu disappeared at that very spot. Thereupon all the Devas left the Milky ocean full of surging waves for Suvarloka and there he came quite friendly to their antagonists, the Danavas. With unceasing devotion towards the Lord, the cooling effect of which infiltrated deep into his marrow, Prahlncla was filled with a rapturous and ever-increasing love and always worshipped Him. Through the steady application of his whirling organs in such a worship supreme discrimination, bliss and indifference towards objects, etc., were greatly developed. With the development of the four means (of salvation), &c., all his mind's attractions towards sensual objects ceased. Will a pearl encased in the mother-of-pearl be attracted and blurred by the mud in which it lies ? Therefore his mind became quiescent, without sinking into sensual objects.

Finding that the mind of the beneficent Prahlada was oscillating like a cradle between the cognition of the all-full Reality and the enjoyment of sensual pleasures, Vishnu the lord of the three worlds manifested himself in the solitary worshipping seat (viz., the heart of Prahlada) from which prayers were offered through his mind and acquainted him with his visit, when the Lord of the Asuras doubled his worship to the Primeval Cause of the Trinity and eulogised him thus with true love “Oh thou, the original seat of all rare things in the incomparable mansion of the three worlds ; Oh thou, the ever-resplendent Brahman without the dawning and the setting of the sun in thee ; Oh thou who art the eye of mercy to all thy votaries, salutation, salutations, a thousand salutations to thee. Oh thou who art Jnana itself with Lila (thy consort) by thee to create the world ; Oh thou beneficent Principle, who dost not depend for thy existence upon the 14 worlds;* Oh tjjjou who slept the sleep of yoga on the banyan tree; Oh thou who art the Tatwa (Reality , the prototype of all grace and the lord of all earths, salutations, salutations, a thousand salutations to thee. Oh thou, who art the blighting frost to the lotus containing the petals of malevolent Asuras ; O : thou, who art the sun to the full blown lotus of Devas walking in the path of the Vedas ; O thou, who art the bee in the grand lotus of the heart of those who have destroyed all ideas of heterogeneity; Oh thou, who art the Lord of all souls, salutations, salutations, a thousand salutations to thee.”

At these various eulogies of Prahlada, Vishnu with a gladsome look deigned to speak thus * Oh Prahlada of true love, thou art free to demand of me a boon which will not make thee be subject to the trammels of re-births.”

To which Prahlada said thus * O thou Supreme Principle who residest in the hearts of all, please vouchsafe to confer on me that bliss wherein there are no pains.”

Thereupon Vishnu blessed him by laying his lotus-like hand upon his head with these words : ** May the final Atmic enquiry arise in thee in order that thou mayest attain quiescence in the Brahmic bliss of the pure Parabrahm, after thy mind is freed from the delusions of the world.”

Thereupon the immaculate Vishnu retired from the spot at which Prahldda of great discrimination paid him respects by eulogising him and showering on -him flower. After Puru- shothama (the supreme of all Purushas) disappeared like a wave in the vast ocean, the king of Danavas seated himself in Padma posture and after having uttered the praises of the Lord, soliloquised within himself thus The incomparable

Lord has deigned to bless me with the Atmic enquiry enabling one to overcome re-birth. Let me cogitate upon the questions, whom am I? What was I before? What is the nature of this “I” which identifying itself with the paraphernalia of this world (and body) stays and runs, cries and laughs, exults and is afflicted? I am not this diverse world. How can this inert world be called the “I,” as the former is external to the latter and is composed of hills, stones, pretty things, earth, trees and others? Neither can the ephemeral body be called the “I,” as the former proceeds from Asat only, is inert and has locomotion through Prana Vayu. Nor is the property of sound this “I,” since this property is impermanent, issues out of the void, has no form or intelligence and feeds the ear with its paltry food. Nor is the property of touch this “I,” since the former cannot be perceived except through the skin, perishes in a moment without any real existence, and is itself without any intelligence, being guided by the all-pervading Jnana. Nor is the property of taste this “I,” since the former is ever fluctuating, inert, full of desires, perishable in a moment, the food of the tongue and arises out of material things. Nor is the inert property of form this “I,” which dies in the “knower” who though acting in this perishable world and sight is yet no participator in it. Nor is the property of odor this “I,” since the former is perceived through the inert inclined-nose only and is inert. Now have I cognised my Reality as shining both within and without, as the one pure Jnana of pure Sat and without re-birth, being freed from all ideas of “I” and “mine,” from all Sankalpas and from all the delusions of the five organs, without the least despondency of heart. This is perfectly certain. Ha, Ha, now have I known my true Self. Is this the Atmic Reality which shines, in the path of spiritual knowledge, in the intelligence of one divested of all diversities? In the one Tatvva Jnana which is no other than the “I” pervading everywhere without fluctuation, all the universes from the sun down to a pot shine. Like sparks of fire which shine through the heat in the burning fire, so I find, in my present illuminated state, that all the organs performed diverse actions through me only. All Jivas from Brahma downwards will shine as my Reality alone in the one space at the end of a Kalpa when all the universe goes into Pralaya; how then can exist the ideas of “I” or “he” which pertain to the mind? How can “I” which now shines as the one full Jnana throughout this illimitable universe, possess the modifications of this reasoning mind, with a seat allotted to it in the body. Therefore my spiritual vision of quiescent Jnana which is eternal, blissful and incomparable is in all the worlds. All the manifested appearances are only the spiritual vision of the one subtle ideation. As all Jivas are no other than “I”, the invisible Jnana and Pratyagatma that has no other object than itself to lean upon, I offer salutations to them all on account of (their non-divisibility from) my own Self.

Out of the differenceless Jnana which has no thoughts other than its Self, which is pure, equal in all, without difference, beyond and without the three divisions of time past, present and future arose the diverse transcendental (Saktis) potencies, Nought else is but the non-dual Jnana without attractions to any, which is equal unto itself alone. As it is above all words, a principle equal unto Atma cannot be found in words. If the imperishable non-desires should become replete in one, which are invisible and pure and yet like the illusory worldly things, then there will remain equal vision overall, like a waveless ocean. But a mind whirling in actions associated with

activity and passivity will be bound, like a bird caught in a net. Therefore all persons who are afflicted with love and hatred and are thereby dizzy in mind, cling to this earth like vermin.

O thou illuminated dweller in the mind of all souls, I have been able to attain Thee only after a very long period. Who ever was able to come by this all-full beneSt except those who have attained Thee ? Thou art fit to be enquired into through the holy sentences of the Vedas and Gurus. Thou art the identity of Kutastha and Brahman. Thou art devoid of all differences. Thou shinest as of the nature of SachidiU nanda. Many salutations to Thee who art "That" into which all things merge. Thou art the Eternal Jn&na wherein " I" am " thou" and "Thou" art "I". Prostrations to thee my Lord, the Paramdtma who is self -existent and the Lord of Devas in this mundane egg. Prostrations to thee of the nature of light, unobscured by low thoughts, like a full moon without clouds to bedim it. Prostrations to myself which has attained its Reality, shining as itself in a blissful state and as the one Chidakas without the obscuration of thoughts. Though seeming to be mobile or immobile or quiescent, it is yet without such actions. Though performing all actions, it is yet without desires therein. Like the breeze fanning the soft tendrils, this Jnana-Atma causes Antah- karana (the lower mind) having Manas, &c. r to move. Like a team of horses led by a charioteer, It alone will ever goad on the painful organs to work. It is He who is sought after by the bodies and organs. It is He who is- praised by the organ of speech. It is He who is meditated upon by the mind. It is He who causes birth and death to-be bridged over. It is He who can be easily attained to. It is He who can cog nise all. It is He who is the bee producing the humming sound* in the heart-lotus of all creatures. I have no love or hatred towards sensual enjoyments. Let me attain those things, I am destined to get; let me not long after those things, I am not destined to get. Originally I became oblivious of discrimination and other blissful things through my inimical Ajnana, but now I am in possession of them, through Jnana, Having destroyed my mind sunk in Samsra with my discrimination that had labored hard in the Sastras, having freed myself from all the painful Ahanka"ra, having annihilated all conceptions of duality by meditating upon non-duality, I am now the incomparable Kevala (solitary one) in an immovable state. My reality is the Kevala and all-full Jn&na-Atma comparable only unto itself, without mental actions, egoism, Manas, or any other actions. Where has that solitary mortal bird of Ahankara flown to, freeing itself from the trammels of desires, and flying out of the cage of this body. According to the holy sentences which postulate that Thou art I and I am thou , there has been again an identification brought about between thou and I. Though possessing the whole world's wealth, thou art yet devoid of it. Therefore thou wilt never shine to (or be cognized by) those persons who are like the blind unable to perceive the rapturous beauty of a fair damsel. Victory to thee, imperishable God. Victory to thee, the seat of final quiescence. Victory to thee, beyond the reach of all Vedas. Victory to Thee, the source of all Vedas. Victory to thee, the cause of creation. Victory to thee, the causeless cause. Victory to thee, the perishable cause. Victory to thee, the imperishable cause."

Thus did the noble son of Hiranya meditate through his pure mind and enjoy bliss in the supreme differenceless Nirvikalpa Samadhi of great omniscience. As he seated

himself statue-like in Nirvikalpa Samadhi for 5000 years and remained steadfast in one vision (or thought) only, there prevailed anarchy in the world of Patala of which he was the king and all the Asuras in it were, like shoals of fishes in a muddy pool preyed upon by vultures and other birds of prey.

While so, Vishnu, the protector of all worlds and its laws, awoke from his yoga sleep in the ocean of milk and began to contemplate upon the safe concerns of the world in his heart of protection thus "The whole, creation of Brahma has begun to decline through Prahlada going into the quiescent state, wherein no difference exists. The stainful D^navas who are the night-rovers bearing axes having ceased to exist, all the Devas will be deprived of war in their absence and will become quiescent and attain Moksha. With the quiescence of Devas, all the Yajnas done on earth in their honor as well as Tapas, &c., will be barren of results, and therefore fade away from earth. With the cessation of the laborious performance of these Yajnas, and other actions, the universe will have to come to a stand still. And then all created objects will cease to exist. Should all the created objects such as the sun, moon, &c-, disappear, then we shall have to give up this form of ours and reach the non-differentiated state of * That. Were all the archaic universes to perish before their allotted time, then no real benefit (or law) will reign in this world. To remedy the defect, we have to resort to the following expedient. May the Asuras prosper long. In their longevity only lies war*. With the opportunity of war, Devas will rise in great numbers. With their advent, Yajnas and Tapas will be performed. With their performance, the incomparable mundane existence will arise. May therefore Prahlada, the lord of Asuras live, until the end of the Kalpa in this his present garb of body, inasmuch as the whole creation will cease to exist with the extinction of the Asuras, etc."

Therefore in order to continue and maintain the divine law of justice of the great Lord (Parameswara), the red-eyed Vishnu quitted his serpent couch and approached Prahlada in his world of Patala which was like unto Satya-Loka itself. Seated on his vehicle of Garuda (eagle), having on his right hand Lakshmi of red arms waving the chowris and saluted by the Munis and Devas and accoutred on both sides by the five weapons, the beneficent Vishnu caused his Panchajanya (conch) to be sounded in order to intimate to Prahlada his arrival. Through the terrible reverberating sound which pierced the earth, the skies and the quarters, Prahlada who was merged in the primal seat of "That", slowly recovered consciousness on this plane. The Chaitanya Sakti (or consciousness potency) issuing first out of Brahmrandhra pervaded, as before, the Nadis to all the parts of his body and when it got to the nine apertures of the body, Prahlada became conscious of this (physical) plane. Then his Chaitanya (consciousness) began to perceive material objects, only after it shone as the reflection in the glass of the internal Prana. Hence that intelligence of his which manifested itself in objects, may be compared to the reflected image in a mirror and thus assumed the attributes of Manas. As he recovered consciousness little by little like a lotus unfolding its petals gradually, his beautiful eyes opened. Then the beneficent Prana and Apna began to percolate all throughout his Ndis (nerves) and organs, thus producing a complete perception of the world. Like a lotus fanned by the mild zephyrs, Prahlada began to move in his position. In ..he twinkling of an eye,

his mind became gross and his eyes, mind, Prana and body began to glow with life with their respective functions. Then this patient personage appeared in sight of Vishnu of rare grace. Descrying, with his full-blown eyes, Vishnu before him, his mind became all-full (with self-satisfaction).

Thereupon Vishnu eyed, with great grace, Prahlada and blessed him thus “Oh immaculate Prahlada, go and look after your wealth which is praised and coveted by Indra, the lord of Devas. Also look after your body. Why do you think of abandoning this, your body at such a premature period as this ? So long as you are not haunted by the San- kalpa of attraction and repulsion towards objects, what matters it whether your body exists or not ? Now get you up from Samddhi. May you, O Prahlada, be in the Jivanmukti state. May you, until the end of this Kalpa, administer due justice in this world with this body of yours in the Jivan mukti state, but yet without groaning under the load of Samsara. Why do you now in vain die (or disappear from this world), when neither the fires nor the twelve suns burn the universe out of existence (and the Kalpa has not yet closed) ? Is not death welcome to those only whose minds, being pampered by the bondage-giving desires, do ever travel in that path and get agitated under the load of Samsara? The lives of those only are blissful, who, having mastered egoism and desires, do cast their eyes equally upon all, which vision confers infinite bliss. The lives of those only are blissful who, devoid of love and hatred and having rendered their minds cool, are witness to all actions, though performing them. He who is attracted towards objects as well as the objects themselves are both bondage-giving ; the severance (of the mind) from objects constitutes quiescence. It is only when this quiescence is mastered that Moksha is attained. Now inasmuch as you have reached that state, you should seat yourself on your victorious throne (of the quiescent mind) and reign over your kingdom. You shall presently be invested with the regal diadem in the midst of the reverberating sound of conches and of the auspicious acts and praises of the Devas. May you reign till the end of this Kalpa.”

So saying he ordered auspicious waters to be brought with which he anointed the king ; and then with his hands adorned with conch and discus, he decorated the king's head with a precious rubied crown in the midst of the eulogies of Devas, hosts and then addressed the king thus “ Mayest thou live and reign, so long as the immoveable Mahameru, the earth, the sun and the moon endure and then enter the supreme state.

With these words Vishnu disappeared in a moment with all the Deva hosts, like the instantaneous disappearance of a false Mayavic creation.

At these words of Vasishtha, Rama questioned him thus “ How did the king of the Asuras, after attaining Jnana and becoming merged in the true Brahman, return (unto the normal state) at the conch-sound of Vishnu ? In the case of all Jivanmuktas without the load of Samsara in whom the pure Vasanas are like a burnt seed, such a seed in their heart will never be productive of re-birth. But these pure Vasanas inasmuch as they are pure, all-pervading, subject to manifestation, origin, &c., associated with Satwaguna, full of the pure Atmic-Dhyana (contemplation), and without beginning will always be in Jivanmuktas like Vasanas in Sushupti. Even after the lapse of a thousand years, so long as the body is in existence, the pure Vasanas

will be latent in the heart and will melt away gradually. It is only through these pure Vasanas that Jivanmuktas are awakened to an external perception of objects.”

THE STORY OF GADHI.

Summary In this story it is sought to show the nature of Maya through the cognition and avoidance of which Atma can be cognized.

It is indeed impossible to describe the grandeur and in finite potency of Maya which is but a synonym for birth and death. The mastery of the terrible Manas leads to its destruction but not otherwise. Now listen with an attentive mind to the story I am going to relate to you of the marvellous potency of this powerful Maya of the universe. So began Vasishta addressing himself to Rama, the prince of the solar dynasty.

An excellent Brahmin, by name Gadhi lived on earth in the country of Kosala. With some object in view, he abandoned his relatives for the forest. There whilst he was performing a goodly Tapas for about eight months by standing throat-deep in the midst of the waters of a tank, the gracious Vishnu deigned to pay a personal visit to the Brahmin and asked him to state the object of his Tapas.

Thereupon the latter quitted the waters and having reached the bank, fell prostrate at the feet of Vishnu and praised him thus “ Oh Parabrahm that is inseparable from the lotus heart of all souls, Oh Achyuta (the indestructible), Oh Ananta (the endless), I wish to merge in the immaculate Brahman. Therefore be pleased to enable me to visit (or know) directly the true nature of Maya which thou hast created and which has wrought the miracle of these universes full of birth and death.” To this request Vishnu acceded in the following words “ Thou shalt be able to see Maya. Thou shalt, after personally seeing it, be able to free thyself from its yoke.” With these words, Vishnu disappeared at once like a Gandharva city. Thereupon the Brahmin was filled with a perennial bliss at having come in contact with the incarnation of the divine grace and spent some days in Tapas in that forest when there recurred to his memory the blessed sentences of Vishnu on his way to the lotus-filled tank to bathe. Dipping his head into the water, he forgot to perform the recitation of the Vedic Mantras and Dhyana (meditation) which it was his wont to do, while in the process of bathing. And lo ! he saw himself dead of a disease in his own house with his relatives gathered together, weeping by the side of his body, whilst his wife cried bitterly at his feet ; and his mother prompted by sheer maternal love was embracing her son, as if she was again suckling him and writhing with pains, drooped senseless like one who had trodden the fire. In this state of affairs, the weeping relatives began and finished the subsequent post mortem rites and kindled the funeral pyre for cremation. The body was disposed of in the burning ground by being soon reduced to ashes. Thus did Gadhi, in the midst of the waters in the tank, see through his mind the illusory actions that were performed by himself through himself.

Now Rama, listen to what subsequently transpired. Then Vasishta continued thus “ This life being over, Gadhi found himself reincarnating in the womb of a lady like a jet-black picture who belonged to the degraded caste of dog-eaters. With great travail, she brought him out into this world as a male child. After being fondled as a baby, he grew up to manhood with a body quite sable like a cooled charcoal. With

none to equal him in the degraded caste he was in, he married a girl of the same caste and with her lived in great union and joy. Whilst they were living harmoniously like life and mind, over hills, forests, and other fine places, their union blossomed forth in the birth of issues. Some time elapsing, dotage and excessive grayness set in upon the husband who constructed a house of leaves at a distance from his place and there dwelt in it as a great Tapaswin. The children too advanced in life and became old. Whilst they were afflicted at dotage having laid its hands upon them all, Kala (Death) stepped in to relieve all of them except the husband.

Being tired of incessant wailing and solitude, the survivor's mind became dizzy ; he became sick with desires and began to rove through different climes. At last he reached the country called Keera where justice was administered duly and was passing through one of the golden streets of that city where its king had died. As he left no heir, the people in accordance with the immemorial custom of the choice of a king, bedecked the state elephant with gold and precious gems and let it loose to go its own way and select a king. The tusker in search of a person to rule the kingdom, found opposite to it this Neecha, its kindred in color and raised him upon its temples with its long proboscis like Udyagiri (hills) at the dawn of the sun amidst the din of many musical instruments and the exclamations from all the eight quarters (vis.) " Victory be to thee, Victory be to thee." Thereupon all the fair ladies of the palace lavished all their skill in adorning their newly-made king. The old courtiers and the conimander-in- chief began to obey his behests. Gavala was the name assumed by the king befitting his position as the wise and just protector of the earth. He reigned over his earth, seated on the splendid bejewelled throne loved by all the court ladies shining with their scarlet lips.

After 8 years elapsed thus, the king one day doffed all his ornaments from his person and alone was perambulating on foot the street beside his palace with all the appearance of a true Neecha, when he saw before him a group of out- castes of the caste of dog-eaters of sable complexion travelling along and playing upon their stringed Vina(musical instrument). The oldest of the throng of blood-shot eyes and black colour, having observed the present king of Keera and recognised him, approached him with true love and addressed him with the old familiar name thus Oh Katanja, where art thou in, my old relative r In what place dost thou now dwell ? It is only through good Karma that I have been able to see thee here. So saying, he clearly traced his whole genealogy, (many degrees back) and gave out other particulars. At this, the king slighted his words, since his low status was being brought to publicity and having loudly scorned him off his presence, he at once withdrew into his palace.

Meanwhile the ladies of the harem were observing from the balcony all that had passed between the king and the low caste men ; quite surprised, they apprised the minister who was then staying in the palace, of the occurrences thus " This lord of earth, our king, belongs to the lowest class of Chanda*las. How shall we act now ?" Unable to find any way out of the scrape, they were stunned, perplexed, and morose. Where as the king, nothing daunted by all these, seated himself on the throne as before, as if nothing fresh had transpired. But the ladies, courtiers and others who had before approached him, stood immoveably at a distance from him

like a carcase unfit to be touched by the hands. The sad present plight of the king who was alone, even in the presence of innumerable subjects, can only be likened to a forlorn traveller left in a foreign country without knowledge, wealth or any other means. Then all the subjects held a solemn conclave in which they came to the following conclusion "We have contaminated ourselves with gravesins through association with this Neecha, our king. No amount of penances will exiate this stain of ours.

Therefore we shall all purify ourselves by entering into fire." With this resolution, all the subjects from the eldest down to babies flocked together, and fell into a large fire-pit reared up for the occasion, like swarms of flies buzzing in a Champaka flower. Thereupon the king became afflicted in heart and with a collected mind soliloquised within himself thus Through contact with me an outcaste, all my country men became degraded and therefore perished in the flames. It is perfectly useless on my part to outlive them. I shall follow the same course. With this purpose of giving up his life, he allowed himself to be devoured by the flames.

While the body of Katanja was being burnt by fire, like tender leaf exposed to the flames, the body of Gadhi that had taken its plunge into the waters of the tank began to palpitate and quiver. In four Ghatikas, Gadhi's mind became cleared up of all obscurations of Maya and began to ruminate upon who he was, and what he saw and did in that state. Then came he from the waters to the bank of the tank ; and then after having meditated upon the similar manner in which all Jivas in this world run about greatly agitated in their mind, like an angry tiger ever chafing in a forest, was (temporarily) relieved at heart, (in spite of his lingering doubts).

With these thoughts in his mind, he passed some days in his hermitage, when there came upon the spot a guest who was heartily regaled with honey and fruit. At the time of Sandhya when the sun set in, they both performed their daily Karmas and returned to their respective seats of rest, where they were engaged in Atma-Jnana stories. At this time, Muni Gadhi enquired of the stranger the cause of the extreme emaciation of his body.

To which the guest replied thus At the request of my beloved relatives, I spent a month in the famous and wealthy country of Keera situated on the north of this earth. Whilst I was recouping my health there, I chanced to come in contact with a person therein who related the following anecdote. A king ruled over that country without any split or dissension for about eight years after which the true status of the king as belonging to the lowest class of Neechas, the dog-eaters, was brought to light. With this discovery, all the Brahmins and others went into the fire ; and the king followed suit. Hearing that horrid fate of the Brahmins, I quit that country and took a pilgrimage to Prayaga (Allahabad) of waters with seething waves in order to wash off all my sins. There I, in accordance with Vedic rites, underwent penances and Chandrayana* Vrata and got emaciated thereby.

At these words of the guest, Muni Gadhi was surprised and internally convinced that it was his own history that was referred to by the stranger. Therefore to verify for himself the truth of the events of his previous Neecha life, he travel led to and entered the Huna-Mandalaf where he saw his birthplace and the other places he

dwelt in. All being there as he saw (before in his Samadhi), he shook his head in surprise and after surveying all the diverse creations of Brahma, he proceeded still further to the Keera country where he saw without any, missing, his former palace and other familiar resorts of his, as well as heard the events of his life related by the people there. Is this the Maya that Vishnu acquainted me with ? Through the wonderful seed of my intelligence, have I been able to observe all these.

With these thoughts in his mind, he at once reached the slopes of a great hill and became an incomparable Tapaswin. A rare Tapas was there performed by him to gladden Vishnu, with a handful of water as his food. After the lapse of a year spent in such a Tapas, Vishnu appeared personally before him in his hermitage in the form of a dark blue cloud and addressed him thus. Thou hast seen the glory of Maya in its true colors, What more dost thou want ? Why dost thou perform this true Tapas on the hill side here ?

The Muni became frantic with joy like the bird Chataka at the sable clouds high up in the sky, and then poured forth praises, prostrations, and salutations to Vishnu. Then looking at Vishnu of graceful vision, he questioned Him thus. I have known vividly the nature of Maya, the result of Karma, as thou wert pleased to show me. But I am yet ignorant of Maya in its latent innate state. How came this delusion to manifest itself as real ?

Vishnu replied thus Oh Brahmin, this earth and other things of the universe, have for their substratum the mind and do not exist at any period apart from the mind. Almost all persons in this world, walking in the path of this universe of dreams, delusion and egoism look upon it as real and enjoy it. It is only in Chitta (the flitting mind) that the universe rests. Why shouldst thou be surprised, if this mind of thine, which contains (potentially) in itself all the Universe, should bring into objectivity thy life of a Neecha (which is but an insignificant part of the whole). The excessive (Ekagrata) one-thoughtedness (or ideation) of thy mind reflected itself in the life of a Neecha which reflection was then known. This reflection was caught up by the guest who came in subsequently and saw as real all these delusions. Like the analogy of a crow and palmyra fruits, the ideation of the Neecha's life reflected itself also in the minds of all who lived in Huna-Mandala and Keera-Mandala. Thus did these two kinds of ideations lend increased Reality to the minds of all creatures. Truly marvellous are the effects or manifestations of the mind, like the analogy of a crow and the palmyra fruits. Thus do diverse persons view the one dream (of the universe) in various ways. With one sport, many boys divert themselves in different ways."

Just as the cause of the fall of ripe palmyra fruits is wrongly attributed to a crow which perches upon the tree at the time of their fall, so the universe is thought to be real though it is merely the creation of the mind.

In similar manner was the Neecha born in Huna-Mandala in the habitation prepared for him by the mind. Likewise with the death of his relatives, he reached a foreign country. There he reigned over the country of Keera with his white victorious parasol overshadowing his subjects and there allowed himself to be devoured by flames. It was only the ideation of your supreme mind thinking about the Neecha's life that brought about the reflection which afterwards assumed a reality. The ignorant who are impressed with the idea of the differentiations of He, thou, I, this,

that, mine, etc., will ever be sunk in the mire of pains ; but those who have cognised earth and other things of the universe as no other than “ I “ will never despond under grief. With a mind distinct from and having no longing towards all the things of this earth, their firm intelligence will never cling to desires. Knowers of Tatwa Jnana will never render themselves liable to the delusions of Ajnana. As thou hast not cognized Jnana fully, thou hast not rid thyself of all thy mental delusions and quitted them all as degrading. Therefore it is thou hast completely forgotten thyself in a moment through thy delusions. To this wheel of the grand Moha (delusions), Manas is the axle. If by dint of discrimination, thy mind be destroyed, then Maya will not afflict thee. Now rise up from here and retire into the caves of this hill and perform Tapas there for ten years. Then will the eternal and true Jnana dawn in thee fully.

With these words, (the abovementioned) manifested form of Vishnu disappeared at the very spot where it appeared. Thereupon the stainless Muni Gadhi, freed of all dire delusions, was devoid of attachments and underwent a rare Tapas. After a course of ten years, he lived replete with true Jnana. Then having attained the incomparable Seat of Sat, devoid of fear, pains, and longing for objects and shone in his real quiescent state as a Jivanmukta ever of the nature of bliss and with a mind as full as the full moon.

THE STORY OF UDDHALAKA.

Summary. Having shewn in the previous story that if Brahman, which enables one to visit personally Maya of the nature of mind, be visited, then all ideas of the universe vanish, the author narrates the present story to illustrate that this degreeless bliss arises through Samadhi consequent upon Atmic enquiry.

Thus you will find that Maya pervades everywhere, hard to be mastered ; and generating- different degrees of illusions high and low, has as its substratum Parabrahm. Therefore I have to declare to you that whoever is not ever in the Brahmic Reality, will be drowned by the Gunas* of Maya into pains which are ever seething like the billows of an ocean.

I solemnly affirm that the fell disease can be removed only through the divine panacea of the mind-mastery and not through any other means. Oh, Rama, the wise will perform duly all actions arising, out of their castes and orders of life, every moment of their lives during their present period, but will never concern themselves with actions, past or future. If every moment of your life you try to abandon all Sankalpas, desires and past actions, then this itself is called the absorption of the mind. That Jnana which is associated with the destruction of the mind is the Jnana of the partless Pratyagatma. Such a Jnana is without the mental modifications and being, It is without the Vikalpa of the mind.

The entire freedom from the bondage of Manas leads to the unveiled cognition of truth, the auspicious (or Siva,) the Brahmic state, the omniscient, the all-full bliss and the stainless. May you, my child, after destroying Ajnana, associate your mind with the stainless *\Lse* and *Atma-JnaiKi* books with a true exultation of heart and a certitude of conviction ; and live with bliss without any care or worry as the Absolute Consciousness itself, though ever engaged in all actions such as talking, renouncing or taking to, opening or shutting the eyelids and others. May you live in your Atmic

Reality as Brahman itself, severing mentally all your connexion with the visibles, purging your mind of all stains and destroying the weeds of bondage-giving desires. May you live as Brahman itself, the quintessence of all Jnana without being invaded by love or hatred producing fluctuation of mind or by the poisonous pest of desires for objects, pleasurable or otherwise. May you, O Rama live immutably as the absolute Sat and Chit by attaining quiescence through the meditation that there is non-dual Parabrahm alone without the countless conceptions of I, he, it and other diversities. May you cognize personally that non-dual state of Atma-Jnana like an adamantine pillar denuded of all conceptions of duality or meum and tuum. The moment you rest in that stainless and all- full Jnana without any conception of separate existence, that moment will all conceptions of duality, the root of all delusions of re-birth, be effaced off your mind. If you cognize personally that real state yielding the blissful essence, then even the rare Ambrosia will be to you tantamount to a fatal poison. If you allow your (lower) mind to get pampered (with earthly things), then the never-drooping true Jnana will recede to a great distance from you. Will the full-moon appear visibly to us, when sable clouds intervene between it and our eyes ? So long as there is the centering of affection on this body which is non-Atma and the mistaken identification of it with Atma, so long will the mind grow fatter and fatter in its association with the Samsara of wife, children, &c. The mind waxes stronger and stronger also through its egoistic sports (or actions) and the dualities of conception arising through Ahankara. O my son Raghava. with every birth, the mind grows through the mental disease (of objects) getting more and more prevalent in it and the consequent tenacity of mundane existence and efforts directed towards the gain or loss of objects in the same. Of course, when women, wealth, gems, and other objects are longed after and acquired, such gain or the greed arising out of the gain produces for the time being pleasure and seems to be productive of good to him. But such good tends only to glut the mind. Having quaffed the milk of vicious desires, this serpent of mind will be invigorated and crawl about everywhere, breathing the atmosphere of the long standing enjoyments. Now Rama, attend to what I say. Like Muni Uddhalaka of old, having pulverized all the five Bhutas (elements), thou shalt set about enquiring- through thy non-painful mind. At which, Sri Rama asked Vasishta thus “ How did Muni Uddhalaka, manage to destroy the five Bhutas (elements) and to introspect within himself?”

Vasishta replied “Though Atmic enquiry, Oh graceful Rama, did Muni Uddhalaka conquer the five Bhutas and reach Brahman, the non-dual state. His story I shall now proceed to relate. This Muni lived on the slopes of Gandhamadana hills teeming with forests of flower-bunches redolent of camphor. He was a stainless Muni of great intelligence and enquiring spirit. But he had not yet reached that quiescent Plenum in which all pains are destroyed, though he had purged his mind free of all impurities. With the following of a virtuous course, the due performance of a Nishkama Tapas (or a Tapas without the longing after fruits), a right understanding of the significance of the spiritual books and a proper observance of Yama* and Nyama, an unsullied discrimination set in upon Uddhalaka's mind and he began to meditate thus-wise.

“ What is that seat which is the safe asylum without pains? What is that imperishable

state without the pang of re-births? Is it not this, that above all should be soon sought after? When shall I be able to secure and rest for a long time in that non-dual immaculate Brahmic seat without any Sankalpa of the mind, like clouds in the top of Mahameru ?

When shall I be able to rid my mind of the wealth of material enjoyments, which mind after having exhausted one, yet craves for another in an agitated state? When shall I be able to cross, through the instrumentality of the vessel of my intelligence, this ocean of my desires with its seething billows of the mind with its egoism ? I shall there fore ever exult in the seat of the Light within my heart with out actions or inactions, attractions or repulsions towards objects. I shall therefore remain in Nirvikalpa Sama dhi as immovable as a rock in the caves of a mountain, having merged in Atma without any Sankalpas. When shall I be through my one pointed and deep concentrated) Dhyana Yama and Nyama or forbearance and religious observance are the two first parts of Yoga, (meditation), become oblivious of a bevy of birds building their nests on my head with the hair on it and inhabiting it ?

” Thus did Uddhalaka contemplate in his mind and be coming ecstatic within, resolved upon the mastery of Brahma Dhyana. But the monkey of his mind perched speedily from one branch to another of sensual objects ; and therefore he was not able to master Samadhi which lands one in the ecstatic realm of Keality. In forests, he roamed without any settled mind : at another time being freed from all external vision, his mischievous mind went into Samadhi with great difficulty. Thus was he whirling his days in various ways in the mountains. That cave in which no creature exists and which is hard to be reached by all is called the seat of Moksha. Into such a cave did the Muni enter alone ; and- having spread a deerskin on the sylvan kunja leaves and having through his discriminative mind lessened the actions of his mind, he began to contemplate like Buddha. With his face towards the north, he seated himself in Padma posture and saluted Brahman ; and having concentrated his mind whirling through Vasanas, began to meditate thus, in order to develop Nirvikalpa Samadhi.

Oh, my ignorant mind, of what avail are all your illusory lives ? Will the wise ever involve themselves in actions generating pains P Those who, not caring for the insatiable nectar of quiescence, long for material objects, resemble per sons who give up an Elysian garden of Kalpa trees breathing good fragrance in favour of a poisonous and hot oasis. Whe ther Brahma-loka or Patalaloka is reached by one, he will never be able to attain Nirvanic bliss without this supreme nectar of quiescence. All these vain actions which are of the nature of the mind within, are productive of intense pains and are never pleasurable. Oh ignorant and idiotic mind of mine which squats like a toad in sound and other properties, why dost thou reel in vain ceaselessly r Why hast thou subjected thyself to pleasures or pains ? Why is it, thou art not able to immutably fix thyself in the ever nectar-like equilibrated state of quiescence ? Oh my ever-expanding foolish mind, do not die. like the deerf, through associating thyself with sound, the property of the organ of hearing. Neither shouldst thou subject thyself to pains by running after the property of touch arising from

the skin, like a male elephant going in amorous quest after its consort. Nor shouldst thou, O mind, associating thyself with form, the property of the eye, singe thyself to death, like a moth in the light of a lamp. Nor shouldst thou, O mind, associating thyself with taste, the property of the tongue, perish like a fish caught by a bait. Nor shouldst thou, O mind, be bound by odor, like bees in quest of honey, through associating thyself with breath proceeding from the lotus-like heart. Hence the deer, elephant, moth, fishes, and bees (which here do stand for the mind as compared above) do each die through sound, touch, form, taste and odor respectively. But if thou art afflicted with all the five combined together, then where is true bliss to thee? In order to bind thee, the Vasanas are the woven net. Oh thou stainful mind, if these Vasanas of objects are mastered, then thou hast scored a tremendous victory. What for do I address thee thus? In those wise persons in whom Atma-Jnana enquiry is fully developed, there exists not the (lower) mind. How is it possible for the all-pervading eternal Jnana, subtle as it is, to exist in the mind? Can an elephant enter a Bilva fruit? Notwithstanding the analysis and examination in diverse ways of this body from top to toe, I does not pertain to this body. The ideation of I pervades every where. I shall look upon this universe as the supreme Jnana itself, pervading all the quarters, being invisible without fluctuation and self shining. In that Jnana, I do not find names or forms, dualities or non-dualities, smallness or greatness or any other characteristics. As I am myself the true Jnana, thou alone, oh mind of mine, that hast generated all differences in this world art the cause of pains. I shall promptly destroy thee through the dint of Jnana developed through discrimination. This thou shalt presently witness. How can I be the flesh, blood, bones, Prana composed of Vayu or any other thing pertaining to this body? In this body flesh, blood, bones and Karmendryas (organs of action), Jnanendryas (organs of sense), etc., are different and separate. While so, how can it be applied to them? How can it be applied to the eyes, skin, fat ears, nose or the moist tongue? The I is all-pervading one. Not even in the slightest degree can I exist in objects? This is the true vision (of knowledge). There is no other path; Oh ignorant and artful mind of mine, thou hast beguiled and intimidated me in all manner of ways. I who am the stainless Jnana itself, like wild dogs frightening a cow's calf. I have, through divine laws, now discovered that villain of Ajnana who purloined out of my hands the Atmic jewel. Never hereafter shall I have to do anything with him."

The five organs, though free from Vasanas, do yet incline towards their respective external objects. The Vasanas are not the cause of ail the organs. Therefore, oh ignorant five organs, if after purging the stains within you should perform all actions, no pains of any degree will begin to fix their habitation in you. Like a silk-worm which having spun a web out of its mouth dies in its meshes, thou, oh child of the organs that play in all visibles, wilt share the same fate. Oh thou mind, the seat of all Indryas (organs), mayest thou cognize the Reality of Jnana with the Indryas perfectly under thy control. Mayest thou permanently attain Jnana of non-dual Nirvanic bliss without any attractions (towards objects). Having without any the least stains given up all Vasanas of I which is attended by its poisonous disease of objects and having overcome re-births through the means of the Mantra of non-desires, mayest thou, oh mind, become of the nature of the Lord and reach that

state from whence there is no return. I shall disport myself in this long Jndna state, having disentangled myself from this forest of I, wherein Sankalpas are the trees and desires are the plants. Amusing myself according to my free will and pleasure, I have now reached the Brahmic seat. I am alone. I am a victor. I have here become of the nature of Moksha. I am actionless, differenceless and seatless.

Spiritual illumination, excessive intelligence, Tatwic know ledge, Jnana, the inseparable Satya, the noble bliss, quies cence, a true exultation in the performance of good Karmas, all-fulness, nobility, good qualities, an unveiled vision, a bountiful heart, an undiminished lustre, the qualities leading to the oneness, fearlessness, homogeneity these are the virgins which though associating with the mind of myself that has attained its Atmic Reality, do not agitate it.”

Then he began (to calm himself and) meditate power fully through his all-pervading mind now brought into subjection without any fluctuation ; seated in Padmasana with his eyes partially opened like a half-blown lotus, this su preme personage uttered Pranava (Om) without any difficulty and with its appropriate high-sounding intonation. Then Muni Uddhalaka who uttered Pranava of the nature of Jnana began to cognize Brahman. But when he intoned the first part or Akara of Aum which is of 3[^] matras and raises one by itself without any support to the transcendental Jnana that is all-pervading and stainless, all the noble Pranavayus shone with effulgence in his body, producing and raising sound in it. Then did the process of Rechaka (expiration) arise in the whole body exhaling the Pranavayu without. Like Muni Agastya who sipped with one sip the whole ocean and rendered it void of water, his whole body was rendered void of Pranavayu which lifted itself up to the regions of Brahmdkas of partless Jnana essence. The great Agni of the heart (or Jnanagni) pervaded the whole body and burnt it up (within). This is the first stage of Pranava. This stage of Rechaka shines or (arises) not through Hatayoga. For does not Hatayoga generate dire pains ? Then in the equil- librated stage of the second, viz., Ukara of the noble Pranava, the immoveable Kumbhaka (cessation of breath) was induced in the Pranavayus which pervaded the whole body, The non- agitated Pranavayus were then full both externally and inter nally, high and low and in the quarters and the Akas, like bellows stuffed with air. In an instant, the Agni which burnt the body in the previous stage was now extinguished, like a flashing- lightning. The body became snow-white like the burnt white ashes, thereby revealing within it bones, muscles and other things in regular order. All the net- work of bones appeared in a regular gradation, as if sleeping in a bed of camphor. With Vyu, these white ashes were raised up in the air and in a moment permeated the whole Akasa. All these collected themselves in one place like wintry clouds. Thus was the second stage of Pranava attained, wherein he was till his longed*for required time. This stage was developed not through Hatayoga ; for does not Hatayoga generate endless pains? Then in the third quiescent stage of Pranava, vis., Makara, the Pranavayus reached the stage called Puraka on account of their Purna fullness). In that painless stage, all the Pranas entered the nectar of intelligence. All the Pranavayus which were cool, as if drenched in snow, became the Mandala (sphere) of the moon in the midst of the Akasa, like the evaporated smoke in the atmosphere transmuted into the cool clouds. Then the PrAnas laden with the nectary showers

descended down from the Akasa and soaked the bodily ashes lying below. The strong resplendent body of Muni Uddhalaka glowed like the form of Vishnu with the four arms and the lustre of the moon stainlessly through the ambrosial draughts as of the divine Ganges flowing from the head of Siva. All the Pranas satu rated with nectar, permeated the whole body and saluting Kundilini Sakti (in the navel), circumambulated it.

Thus did the Muni Uddhalaka seated in Padma posture render his body proof against destruction: and then forcibly controlled his mind which whirled like an intoxicated bee. Preserving silence, he calculated the speed of the soft Pranas and Apanas and gradually controlled them. With great difficulty, he separated the Indryas (organs) from the objects to which they clung. He severed himself completely from all external objects. With a firm mind free from all attractions, he rendered non-existent all objects that arose in his mind through his firm vision. In order to prevent the exit of Pranavayu, he closed first the primal avenue and thereby all the nine avenues of the body just as a house, when its front gate is closed, prevents ingress into the minor gates within. Then he pinioned his mind in the supreme heart Akasa in a state verging upon death.

Having thus captured and stowed away his mind like a rutting elephant in a mountain pitfall, his mind became as clear as a placid sky and was devoid of all Vikalpas which are but the reflexions (of the Truth - Like a champion killing with his sword his foes who rise against him again and again, he destroyed, as they arose, all thoughts of objects. With the extinction of all Vikalpas, he destroyed through his discrimination that (mental) darkness which intervened between himself and the spiritual Sun in his heart as sable as collyrium.

With the internal disappearing-, he saw before him a radiant light which the Muni tidied over. In that stage, the mind of the Muni began to whirl and daze away as in the dead of night. This dizziness being over, void Akasa was known by him, and then came Moha (delusion). Even this Moha was dispelled off his mind by this Muni of blissful vision, like darkness disappearing at the approach of the sun in this world.

Passing thus through the stages of darkness, light, sleep, and Moha, the Muni at last reached the stage of Nirvikalpa Samadhi when his mind enjoyed quiescence for one moment (at least). With freedom from all pains, he attained the real Jnana shining everywhere as all forms, like water which when clammed up fills up all the previously unfilled spots. Through long practice and cognition of his true Jnana, his mind became of the nature of It, like gold converted into an ornament. Being deprived of its attributes of hardness, it became Chit (Consciousness) itself, like a pot amidst clay. Being divested of all visions of objects, it contained Consciousness proper, like an ocean in its ordinary equilibrated state without the disturbance of waves, &c. The Muni freed from all attractions towards objects, became of the nature of Prana Akasa pervading everywhere and being the substratum of all the mundane egg. He was drowned, as in an ocean of nectar, in the practical enjoyment of the great bliss where the seer alone exists without the visual or the sight. He reached that Jnana-state which is above all and in which nothing but truth exists and became the ocean of eternal Jnana and the all-pervading Absolute Consciousness.

The (Hamsa) swan of intelligence of this Brahmin began to disport itself in the permanent pool of spiritual bliss. Thus did the Muni enjoy him self in his Atrna, like a tull-moon in an autumnal sky or a lamp shining in a still atmosphere or an ocean without waves or the form of a picture or a cloud pregnant (or laden) with water without showering its contents.

Perceiving the Muni in Brahmic state in this great world, Siddhas, Devas, and others began to encircle him. Deva ladies flocked to him in great numbers. Devendra offered to the Muni his Devaloka which the latter disdained to accept along with other objects offered him. The Muni was too deep-thoughted to succumb to the wily charms and amors of the divine (celestial/ ladies, he being like an innocent lad to them. So being without the idea of sensual enjoyment, he shone resplendently in his house of bliss, like the sun in Uttarayana (northerly course) for a period of six months. Thus did the Muni rest in Jivanmukti state, wherein the supreme Trinity, Devas, Siddhas and others abide which state is above all, being ever full and replete with bliss. This state can be stated to be both with full bliss and without it. Whether the wise rest in that Brahmic state for one moment or a hundred years, they will never afterwards long for the sight of objects which are the generators of re-birth. After six months, the Muni awoke from his Samadhi in which he dis carded all longing for pleasures of Swargaloka (Devachan). Awaking he descried the Siddha hosts before him, who eulo gised him thus "Please see this vehicle of ours. It will take thee up to Devaloka. Gladly mount it. In all the other worlds, there is no bliss to vie with that in Swargaloka. Thou wilt be able to enjoy, till a Kalpa s end, all its fruits. Oh Lord, all thy Tapas is only for the attainment of Swargic bliss."

Opening his eyelids, he took them to be great person ages and paid them due respects ; and then being one with an unwavering mind that neither longed after nor hated the Swarga pleasures, he asked the Devas to depart and was bent upon the performance of his own actions. Then the Siddhas too finding it useless to wait any longer in anticipation of Uddhlaka s mind returning to their Swargic pleasures, vanished off the scene. But the Muni enjoyed Nirvanic bliss as long as he willed, in this forest and amidst the company of the true devotees of the Lord. He would spend in one sitting days, months, and even years in deep Samadhi and then would wake up. From that time forward, he was ever engaged in Nirvikalpa Samadhi, when his mind reached the non-dual state. He was full everywhere, like the sun s rays pervading the whole world. Through the long unintermittent practice of merging in the Chit SaTnanya (or the one Universal Consciousness), he reached the Satta-samanya (or the Universal Be-ness). L T ddhlaka who was thus unlike the sun in the month of Chaitra (April May) appearing and disappearing in this world, became of a quiescent mind through the attainment of Jivanmukti state, and of the nature of Jmina which is the one true Self-light without birth or doubts or stains, like a pure autumnal sky.

Here Sri Rama interrupted Vasishtha with the question "What is Satta-Samanya ?" To which Vasishtha replied thus:

When one s mind being denuded of all false thoughts, becomes of the nature of the all-pervading Chit-Samanya, and when all thoughts are lessened gradually, then this

Chit-Samanya is itself Satta-Samanya. When all the visibles vanish away from one's mind as unreal as the horns of a hare, and when Vritti-Jnana (the actions of the lower mind) is merged into Atmic Consciousness, then this Consciousness is itself Satta-Samanya. When all external and internal objects as well as diverse things and bodies are annihilated (off the mind) and when the mind exists as Consciousness itself, then this Chit-Samanya is Satta-Samanya. Without any thought of the visibles though they appear before him, if one dies (or withdraws himself) into Atma like the head of a tortoise in its carapace, then such an ego is Satta-Samanya. That supreme vision in which the transcendental Jivanmuktas and Videhamuktas are, is the Satta-Samanya. It is also termed the state of Turyatheetha*. This divine vision arises in those who have developed Samadhi through knowledge and discrimination or arises voluntarily in persons through the memory of previous workings; but not in the case of the ignorant. Such a divine vision is inseparable from Jivanmuktas like the wind and atmosphere or the earth and odor. It is this divine vision that the Trimurti and other Devas attained as well as Rishis Narada, &c., myself and others. It is this Satta-Samanya, the abode of the world that Uddhalaka lived in, as long as he liked, free from all variegated states.

With the lapse of a long period, this Muni resolved upon becoming a Videhamukta and abandoning his body in the beautiful caves of Gandhamadana hills. So he seated himself again in the beneficent Padma posture. With his eye lids half open, he blocked the front gate of the body and there by all its nine internal avenues. Then he reduced through his mind, organs and objects into one and meditated upon his all-full Jnana as still as an ocean without waves, having previously controlled the speed of Prana Vayu with his body and neck erect and thrust the tip of his tongue below the base of the uvula.* His face began to radiate with lustre with his eye and mind diverted from all objects, external and internal, high and low as well as the void Akasa. The speed of Prana Vayu being arrested with his two rows of teeth closely set, one over another, his body grew impregnated with Jnana; and quite exhilarated with joy with his hairs standing on end in his body, he became through practice the Chit-Samanya itself, and through it, Brahmic bliss reigned in his mind. After quaffing fully the ocean of Brahmic bliss, he quitted the Chit-Samanya state for Satta-Samanya seat which being itself infinite is the substratum of all. In which state he was completely quiescent and free from all the pains of mind. Through this grand bliss far above all measurable bliss, his face was blooming like a fresh lotus. Having reached the stainless state, his hair ceased to stand on ends in his body, his mind gradually melted away, all delusions of birth wore away little by little and he became pure Satwa itself. Like a statue and a full moon in a cloudless sky, he commingled for sometime in his Reality and at last became one with the Brahmic Light, like the verdure of the trees scorched by the rays of the sun.

THE STORY OF SURAGHU.

Summary. This story is intended to prove that the results of quiescence of mind, etc., which were developed through Samadhi as in the previous story can also be obtained through Atma-Vichara (Atmic-enquiry).

I layest thou, Oh Rama, attain quiescence in the endless All-full Seat by cognizing

through thy mind the knower and treading this path and moving in the world. Oh lotus-eyed Rama, so long as thou attainest that Seat through the incessant practice of the mastery over the visible objects, thou shalt ever be engaged in the enquiry through thy mind into that boundless Tatwa-Jmina which is inculcated by thy virtuous Guru and the Jnana-Sastras. The supreme seat can be attained through Vairaggya (indifference to sensual objects) the means of averting visibles, the true signification of Jnana- books, one's own intelligence, the initiation by a Guru and the performance of Yama and Nyama ; or it can be attained through one's intelligence alone. Even should one be devoid of other means, he will get Moksha, provided he gets the initiation of a Guru and has a subtle and stainless intelligence.

At these words of Muni Vasishtha, Rama interposed thus (Of the personages named by you), one class frees itself from all pains and attains the non-dual Jnana by going into Samadhi, while it is in the performance of worldly actions. Another disconnects itself altogether from all worldly actions and retires into Samadhi. Which of these two is the superior ? Please enlighten me clearly on this point.

Vasishtha continued In Samadhi there arises that coolness which arises in the hearts of those wise persons who have cognized this world of three gunas to be non-Atma (or inert). Some will remain in Svvarupa-Samadhi* without in the least concerning themselves with worldly actions and without any longings for objects. Other will go into Samadhi in the midst of the performance of worldly actions. Should both of these preserve a cool mind, then there is no difference between them. Such a coolness of the mind will generate all the incalculable fruits of a great Tapas. The mind of one who is in this state will never be affected with pains, though engaged in actions. In this illuminated state, the serenity of his mind towards externals can be compared to that of an idiot. But if the mind of the idiot be deprived of all its vagaries (or internal pains), then such a state might be termed Sama dhi. In trying to find out the difference between Jnanis who retire into a forest and those who are amidst excessive worldly actions, there will be found none. Both are equal to one another and will undoubtedly reach Moksha.

With the extinction of Vasanas, all actions performed will be as if not done, like the mind of a person who, when he is deeply engaged within, does not hear the sounds uttered by bystanders. But if the gross mind, though it has ceased to perform all actions, has yet its Vasanas clinging to it, Swarupa Samadhi Meditation of the Atmic Reality. Then it performs actions in Swapna (the dreaming 1 state) when the whole body is paralysed, like persons falling- headlong from a precipice down below. Know that when the mind though performing all actions is yet free from them, that state is termed the blissful Samfidhi, the non-fluctuating Nirvana and the transcendent bliss. The fluctuation of the mind and its steadiness are the inseparable causes of the two kinds of vision, non-Dhy.ina and Dhyana (non-meditation and meditation). Therefore you should destroy all the attributes of the mind. It is stated that Dhyana is the firm mind itself, devoid of Wisanas which are of the nature of Chinthana (thoughts). Quiescence and Kaivalya are (or pertain to) this mind only. On account of this Nirvanic seat, all internal pains should wear away gradually. A mind which is never with its worries, will reach the Nirvanic Seat devoid of actions through the extinctions of Vasanas. The Vasanas generate never-ending pains arising from

mental actions. Therefore they should be made to gradually wear away.

After destroying all conceptions of "I" in the hosts of visible objects through the mind, it matters not where you live, whether in a house or hills or any other place. The abode of those householders who are of quiescent mind and not tainted with Ahankara can well be termed a forest with one of a solitary (or renunciatory) mind. Persons who stroll through a bazaar street without any longing for the things therein are like those who have sojourned therein. Similarly to persons in full spiritual beatitude, cities and wood will constitute no difference. Though successively performing the functions of sleeping, waking, reading, going, &c., those who consider as forest their permanent abode, city and country through their spiritual introversion, are the most intelligent ones. Through this stainless introversion, all will become (to them) Jnana-Akasa itself. Oh thou equal unto Prama itself, if thy mind become cool and thy heart full, then all the universe too will be cool.

Should the mind wax warm with the illusions (of the world), then the universe too will appear burnt by the blaze as of a forest fire. In all Jivas, whatever arises internally will manifest itself externally. The ambrosial Swarga-loka, earth, Vayu, Akasa, mountains, rivers, quarters and other objects surrounding us are so many external manifestations of the Antahkarana (the lower mind) with its parts. He only will ever enjoy Samudhi who takes delight in Atma-Jnana, performs actions on account of Indriyas (organs) only and is unaffected by pleasures or pains. He only is the seer (knower) of all who regards all lives as his own and who, spurning all wealth as mere tiles, sees the world in its real state and not through any fear of it.

Whether death visits them now or at the end of a Kalpa, such wise persons will never be stained in their minds, like (a lump of) gold stuck in the mud. Having reached the quiescent state of the All and the Divine vision, such person ages are predicated by the Vedas with the characteristics of non-duality, mere bliss, light and non-universe without destruction, beginning or end. All the characteristics given out before are for the purpose of cognizing Jnana. Of what use are well-expressed words in the conception of Parabrahman). Therefore all names might well be simplified into the one Pranava (Om) to describe Brahman.

Oh beneficent Rama, to illustrate this kind of experience, I shall relate to thee, a story of old, The history of Suraghu who belonged to the low class of Kirathas and lived by the slope of a hill is indeed marvellous. A class of hunters surnamed Hemajata lived in the Kailasa hills on the summit of the Himalayas who were adepts in archery. Over them reigned the hero of the present story who was an undaunted warrior. Whilst he was administering regal justice in his kingdom with strict impartiality, protecting the virtuous and chastising the vicious, a train of ideas ran in his mind to the following effect " If through my legal powers, I afflict my people, are not their pains mine ? But if I fail to mete out to them the punishments according to Dharma Sastras, then all my subjects will die in vain without a protector. Oh, this ruling over a kingdom is indeed a difficult task." With these thoughts rocking in his mind, he became afflicted at heart. At this juncture, Muni Mtindavya appeared upon the scene. Thereupon Suraghu having paid him due respects and eulogised him, addressed him thus "Oh virtuous Muni, with thy advent my heart has been filled with complete happiness. I am glad to see that I have found a place in a corner of the

heart of good men like thyself. As thou, Oh Lord, the cognizer of all Dharmas, hast long been free from all despondencies of heart, I hope thou wilt clear the doubts of myself who am involved in manifold Karmas. There is nothing in this world so tormenting to the mind of an individual as doubt. My mind grows dizzy with the pains or pleasures my subjects undergo in this spacious earth of mine through my favour or disfavour like an elephant before a he-lion. Please bless me in such a manner, so that equality of vision over all may set in upon my mind, like the sun shining everywhere.”

To which Muni Mandavya replied thus “The stains of the mind will be washed away by Atmic enquiry, like fogs disappearing with the rays of the sun. If you will unceasingly be engaged in the cogitation of the questions who am I ? whence came the universe ? How came birth and death ? you will be able to gain the higher seat. If you will render Atmic enquiry habitual in you, then your mind will be made subservient to your will and will quit its state devoid of pains. In the eyes of a cool mind free from its ups and downs, all worldly actions appear (as trivial) to it, as the foot prints of a cow to a huge elephant. Though trivial in the eyes of the wise, these actions are insurmountable (in the case of others). For is not the water enclosed in the cow s footprint an ocean of incalculable area to an old musquito? The farther and farther you are removed from the universe (in thought), the more and more will the divine Light of Para- matma radiate in you. So long as you are not freed from (all objects), so long will the true Principle not be cognized by you. All visibles vanishing, the residue will be Itself. Paramatmic Light will not shine when the dualities of the mind are not destroyed. How can Atmic Reality be cognized when the homogeneity of gold and other objects is not perceived ? Therefore in order to attain Atma, all longings for objects should cease. If all should be given up free from all pains, then what remains is the indestructible Moksha the supreme Brahmic Seat. Oh famous king of hunters, if after destroying your mind ever surging through the Vasanas of Ajnana in this world of objects replete with its cause and effect and co-eternal with it, you then give up even the Vasanas of body, then will the stainless beneficent Principle be attained.” So saying Muni Mandavya of great Tapas returned to his own abode.

Thereafter the king of hunters withdrew into his solitary crypt and there began through his subtle intelligence to ever enquire into the origin of “ I.” It is rather ludicrous to apply the epithet “ I” to this body from head to foot. Let me see what this body is. It is composed of flesh, bones, &c., and as such is inert. Hence “ I” is not this body. Again the ten Indryas are other than “ I” (from the epithet of my Indryas) and are inert. Hence I am not the ten indryas. If “ I” is not this body with Indryas, &c., then what remains is Jiva. Even this Jiva is known by Pratyagatma. Therefore Jiva which is known by Pratyagatma Chaitanya, cannot be termed the Atma-Tatwa. Hence I shall free myself from the Jiva state. Shall I become “That” fit to be known ? That full Jnana which is immaculate and remains without any Vikalpas is my Reality alone. This supreme Jnana pervades, like a thread running through round pearls in beads, through Vishnu, Brahma, Rudra, Devendra, Yama and other seats. This supreme Jnana-potency of Atma-Tatwa is without the disease of worldly acts, has a

terrific incomparable form, pervades all quarters, is full in all objects, subtle and without existence or non- existence and permeates all up to Satya Loka where Brahma lives. This Chit-Sakti is the abode of all other Saktis (or potencies). It is only owing to a motion (or fluctuation) in this Jnana that all the diversified objects in this world are due and to nothing else.”

Having given up all objects without shackles of Vasanas and freed himself from delusions which follow a person even in his seventh re-birth, Suraghu maintained equality of vision over all, like one fixed immovably in his Sushupti state. Being freed from all through living firmly in his Atma-Tatwa, he reached the Brahmic state through certain true discrimination, like Muni Viswamitra of rare Tapas attaining the status of a Brahmin. Thus did Suraghu reach that Sushupti state wherein all actions cease to function, and was immovable like a picture-flight represented with its flames. In that state he was, without the dualities of blessing or curse, love or hatred, association or non-association, intelligence or non- intelligence. Vasishta continued Oh Rama of mountain- like arms, hear also what took place between Suraghu of non-dual cognition and a Raja Rishi by the name of Parnadha. Suraghu had a friend by the name of Parigha of the race of Pfiraseeka who was also a king. Finding that his subjects suffered greatly on account of drought in his realm for 10 years and died in great numbers, the latter s heart gave way. Therefore quitting his country for the forest, he gave up all desires for food and performed Tapas, feeding himself upon dry leaves. Thereby he was surnamed Parnadha.* Through such a Tapas he attained Atma-Jnana, since none could vie with the Tapas of this king-recluse. This Muni who could, at his will, roam throughout the three worlds as if in his house, went and appeared before King Suraghu. Both reci procated their affections with true love and began to dis course upon their respective experiences. Suraghu began thus “My heart has been filled to the brim with exquisite bliss at the approach of thy venerable self.

Parnadha said I have also been elevated (through thysight) to that Jnana state into which thou wert initiated by Muni Mandavya. Oh King, art thou able to transact thy worldly business with a clear mind and a noble and equal vision over all? Has thy body, affected by the changes of times, been free from the trammels of diseases, mental or physical ? Art thou able to preserve thy equilibrium of mind amidst the excessive pleasures of wealth ? Hast thou been able to merge into Samfidhi without any Sankalpas, by following the path of extreme serenity and Kaivalya (isola tion), without any the least fluctuation of mind ? Whether one performs actions or not, an Atma-Jnani will never be free from Samadhi state. Persons of Jnana mind will always be in the Samadhi of true Nishta (meditation), albeit engaged in worldly actions. Oh liberal-minded brother,

persons without full euen-mindedness will never be able to go into Samadhi, even though they may comply with the formalities of sitting in Padma posture and offering- salutations to Parabrahm. It is Atma-Jnana alone which forming the Agni (or fire) to the fuel of desires constitutes the noble

Samadhi. If the mind, being: destroyed through concentration, cognizes Tatwa-Jnana, such a Jnna is stated by the wise to be Samdhi. The intelligence of the wise not bound by illusion, though mindful of the worldly actions, will not forget even for a

moment their Atmic Reality (eternal) like time. Like Vyu blowing freely in every direction it wills to take, a Jnani's intelligence will always follow the path of the differenceless Atma-Jnana. The wise of equal vision who are emapport with the partless intelligence, having abandoned all conceptions of duality which exist but for worldly purposes, can be said to have attained the Brahmic Seat. Therefore those intelligent men who do not waste their time over the bodily actions, whether one or many, but who have sharpened their intelligence through the holy sentences (of the Vedas), will be everywhere. Thou hast cognized that Intelligence which is differenceless and wondrous. Thou hast attained the Brahmic Seat. Thy mind has been reduced cool like a full-moon. Thy heart has been liberated from the pains of Ahankara and from all stains and therefore is all full. Having the firm certitude of Atma, thou shinest everywhere as thy Self." So said ParnAdha to Suraghu. Suraghu then said "Of what avail are circuitous expressions? To express it in short, it is this. When all longing for the fruits of actions ceases and the mind looks upon all equally, being directed within itself, then Brahmic bliss arises and the matchless Jnana-Vision is developed and the firm Atma-Jnana alone shines."